



Under The Supervision Of MUFTI AFZAL HOOSEN ELIAS (May Allaah Protect him)





ZAM ZAM PUBLISHERS

Surah 1 Surah Faatiha

THE OPENING CHAPTER

SUMMARY OF THE SURAH

Surah Faatiha, the first Surah of the Qur'aan has many names. The most common name is "Ummul Qur'aan" (The Essence of the Qur'aan). It has been given this name because it contains the essence of the detailed subject matter found in all the other Surahs. It is also commonly referred to as Surah Faatiha, meaning "The Opening Chapter". Two discussions of the Surah follow.

THE FIRST DISCUSSION: Maulana Shabbier Ahmed Uthmaani (A.R) has written that the entire Qur'aan consists of six central themes, viz. (1) Towheed (the Oneness of Allaah), (2) Risaalah [i.e. the prophethood of Rasulullaah [i.e. the pro

- "Al Hamdu Lillahi Rabbil Aaalameen. Ar Rahmaanir Raheem" reflects the theme of Towheed.
- "Maaliki Yowmid Deen" foretells Qiyaamah.
- "Iyyaka Na'budu wa Iyyaka nas Ta'een" refers to Allaah's laws because it speaks of Allaah's worship, which includes all His laws and commands. "Siraatal Mustageem (The straight path)" also refers to all Allaah's commands in the Shari'ah.
- "Siraatal Ladheena An'amta alayhim," includes Risaalah because among those on whom Allaah has bestowed His favors are the Ambiyaa. Allaah says in verse 69 of Surah Nisaa, "Those who obey Allaah and the Rasool will be with those Ambiyaa, Siddeeqeen, martyrs and righteous ones on whom Allaah has bestowed His bounties. These are indeed the best of companions." This verse also refers to the Mu'mineen.
- "Ghayril Maghdoobi Alayhim wa Lad Daalleen." This verse makes reference to the Kuffaar.

THE SECOND DISCUSSION: In the book titled Mawaahibur Rahmaan (Vol.1 Pg.3), Maulana Husain (A.R) quotes the following from Imaam Rabbani (A.R), who transmits it from Ali . He says that the knowledge of the universe and that of the Qur'aan is found in Surah Faatiha. This is so because, based on themes the Qur'aan is divided into four parts, each of which begin with the words "Al'hamdu Lillaah" ("All praises are for Allaah").

The first part begins with Surah Faatiha and ends with the Surah Maa'idah. This part mainly discusses the concept of Allaah being the Sole and Only Creator of everything. The second para begins with Surah An'aam and extends until the end of Surah Bani Israa'eel. The central theme of this part is that Allaah is the Only One Who is respo



In the name of Allaah, the Most Compassionate, the Most Merciful.

1. All praise belongs to Allaah, the Rabb (the Cherisher, the Creator, the Sustainer) of the universe (and whatever it contains)...

2. Who is the Most Compassionate, the Most Merciful...

3. ...and Master of (all affairs on) the Day of Recompense (the Day of Qiyaamah, when resurrection, accountability, rewards and punishment will take place).

4. You Alone do we worship, and You Alone do we ask for help.

5. Guide us to the straight path (the path of Islaam);

6. the path of those whom You have favored (by guiding them aright)...

7. ...and not the path of those with whom You are angry (the Jews), nor the path of those who have gone astray (the Christians).

Surah 2 Surah Bagara

THE BULL

SUMMARY OF TOPICS CONTAINED IN SURAH BAQARA

Towheed Risaalah

Jihaad in Allaah's path Spending in Allaah's path

Matters of administration Matters of welfare

Surah Bagara was the first Surah revealed in Madinah. Since there was a strong presence of Jews in and around Madinah, this Surah addresses them in detail. Among them were many affluent and learned people. Therefore, if these people were addressed and convinced of the truth of Islaam, they would be able to influence many others.

By constantly making mention of Towheed, all aspects of it are discussed and its antithesis (Shirk) is refuted from all angles. This is necessary because the Mushrikeen, Jews and Christians were involved in the following three types of Shirk:

- •Considering the angels, saints and idols as beings who possessed knowledge of the unseen, they called on them for assistance in their difficulties.
- •They used to take oaths and make sacrifices in the names of their gods and even erected altars where these would be offered. They believed that by making these offerings, their gods would be pleased with them. In this way, they thought that they would be blessed with wealth and children, and that these gods would draw blessings from Allaah.
- •They believed that the gods and saints that they worshipped are so loved by Allaah that He would never reject their intercession or their pleas on behalf of those who worshipped them.

A BRIEF SUMMARY

Surah Baqara can be divided into two sections. The first section commences at the beginning of the Surah and ends with the words "...and they are the ones who have Taqwa" [verse 177]. The second section begins from this point and concludes at the end of the Surah.

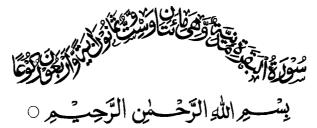
The first section discusses two themes viz. Towheed and Risaalah. Towheed is discussed from the beginning of the Surah until the words "...and they will not be helped" [verse 123]. The discussion of Risaalah begins with the verse "When his Rabb tried Ibraheem..." (verse 124) and ends at the end of the first section (verse 177). Therefore, the first section is like a commentary of the Kalimah "Laa ilaaha Illallaah Muhammadur Rasulullaah."

The second section discusses matters that pertain to people's reformation, and gives advice about how people may correct their spiritual and social affairs. It also gives details concerning waging Jihaad and spending in Allaah's cause. This section commands the Muslims to fight for the preservation of the Kalimah "Laa ilaaha Illallaah Muhammadur Rasulullaah."

THE ESSENCE OF THE SURAH

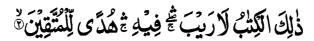
Together with correcting religious and material matters, Jihaad should be waged against the Mushrikeen to preserve the Kalimah.

What should always be borne in mind is that no person's word will be accepted when it contradicts the Shari'ah, irrespective of his status. While the Shari'ah need not conform with the beliefs and actions of any saint or Sufi, the beliefs and actions of every saint and Sufi must conform with the Shari'ah.



In the name of Allaah, the Most Compassionate, the Most Merciful.

1. Alif Laam Meem (Only Allaah knows its meaning.)



2. There is no doubt (or error) in this Book (the Qur'aan which Muhammad ** recites to you). In it is (a means of) guidance for those with Taqwa (for those who carry out what they are commanded to do and who abstain from what they have been forbidden).

3. Those (with Taqwa are they) who have Imaan in (who believe in the truth of) the unseen (paradise, hell, Jinn etc), who establish salaah (they regularly perform salaah ensuring that all its conditions are fulfilled) and who spend from what We have provided for them (in obedience to Allaah's commands).

4. Those (with Taqwa are they) who believe in what has been revealed to you (in the Qur'aan) and what has been revealed before you (in the Torah, the Injeel and other divine scriptures) and they are convinced about (the reality of) the Aakhirah.

5. These (people described above) are the ones who are on guidance from their Rabb and they are the successful ones (who will successfully gain entry into Jannah and will be saved from Jahannam).



6. Verily, it makes no difference to the Kaafiroon (those destined to die as disbelievers) whether you warn them or do not warn them; they will still not have Imaan (faith).

و الله على قُارُيهِ مُوَعِلى سَمْعِهِ مَرْ وَعَلَى آبْصارِهِ مَغِشَا وَقُونَ وَلَهُ مُعَذَابٌ عَظِيمُ وَعَلَى آبْصارِهِ مَغِشَا وَقُونَ وَلَهُمْ عَذَابٌ عَظِيمٌ وَعَلَى اللهُ عَلَيْمُ عَلَيْمُ اللهُ عَلَيْمُ اللهُ عَلَيْمُ اللهُ عَلَيْمُ اللهُ عَلَيْمُ عَلَيْمُ اللهُ عَلَيْمُ اللهُ عَلَيْمُ اللهُ عَلَيْمُ عَلَيْمُ اللهُ عَلَيْمُ عَلَيْمُ اللهُ عَلَيْمُ اللهُ عَلَيْمُ اللهُ عَلَيْمُ اللهُ عَلَيْمُ عَلَيْمُ اللهُ عَلَيْمُ عَلَيْمُ اللهُ عَلَيْمُ اللهُ عَلَيْمُ عَلَيْمُ عَلَيْمُ اللهُ عَلَيْمُ اللهُ عَلَيْمُ اللهُ عَلَيْمُ اللهُ عَلَيْمُ عَلَيْمُ عَلَيْمُ اللهُ عَلَيْمُ عَلَيْمُ عَلَيْمُ عَلَيْمُ اللهُ عَلَيْمُ اللهُ عَلَيْمُ عَلَيْمُ عَلَيْمُ اللهُ عَلَيْمُ عِلْمُ عَلَيْمُ عَلِي عَلَيْمُ عَلِي عَلَيْمُ عَلَيْمُ عَلَيْمُ عَلِي عَلَيْمُ عَلَيْمُ عَلَيْمُ عَلِي عَلِ

7. Allash has placed a seal upon their hearts (so that no good enters it) and upon their hearing (so they do not heed what they hear), while there is a veil over their eyes (so they do not see the truth). Theirs shall be a terrible (severe and eternal) punishment.

8. Among people there are those (the hypocrites) who say, "We believe in Allaah and in the Final Day (in the Day of Qiyaamah)," whereas they are not Mu'mineen (believers because this belief is not in their hearts).

9. They (attempt to) **fool Allaah and the Mu'mineen** (by posing as believers), **but they fool only themselves without realising it** (because they are the ones who will suffer disgrace in this world when Allaah exposes them and they will suffer in the Aakhirah as well when they are punished).

10. A disease (of hypocrisy and mistrust) is in their hearts, and Allaah increases their disease (because of their disbelief). They shall suffer a painful punishment on account of the lies they speak (their lie is their claim that they are Muslims).

11. When they are told, "Do not cause corruption (mischief) on earth (by preventing people from Islaam and promoting kufr)," they say, "We are but reformers (peace-makers)."

12. Behold! They are the corrupters (trouble-makers), but they do not realise it.

عَاِذَا قِيْلَ لَهُمْ المِنُوْاكَمَا امَنَ النَّاسُ قَالُوَّا اَنُؤُمِنُ كَمَا اَمْنَ السُّفَهَا أَوْ السُّفَهَا وَ وَلِكِنْ لَا يَعْلَمُوْنَ ۞

13. When they (the hypocrites) are told, "Believe like the people (the Sahabah "", the

configurations) believe," they say, "Should we believe like the fools believe?" Behold! It is they (the hypocrites) who are indeed the fools, but they do not know it.

14. When they meet those who have Imaan, they say, "We (also) have Imaan!" but when they are alone with their devils (their leaders), they say, "We are really with you (in faith). We were only mocking (the Mu'mineen)."

15. It is Allaah who mocks them (delays their punishment, thereby making them believe that they will not be punished) and gives them rope (delays their punishment) in their disobedience (in their kufr) as they wander blindly (in confusion).

16. These are the people who have purchased misguidance (error) at the price of guidance, so their trade shall neither be profitable (in fact, their trade shall earn them the great loss of everlasting destruction in the Aakhirah) nor will they be guided (in their efforts).

17. Their likeness (the comparison of the hypocrites) is like that of people who lit a fire. When the surroundings lit up (and they enjoyed the light, heat and security of the fire), Allaah took away their light and left them in the darkness, unable to see (they cannot find their way and are scared. Similarly, while the hypocrites are pleased to pose as Mu'mineen and enjoy their security, they will panic when they die and face punishment in the Aakhirah.).

صُمَّنِكُمْ عُمَّى فَهُ مِلْ يَرْجِعُونَ ﴿

18. Deaf (unwilling to hear the truth), **dumb** (unable to say anything good) **and blind** (unable to see the straight path), **they will never return** (to the straight path).

ٱٷۘڝۜڽۣؠٟۻۜٵڶۺۜٙڡٵٙ؋ۣؽؚٙ؋ڟؙڵڡڰۜۊۜڔؘڠڰۊٞؠۘۯٷؖؽؘۼۘۼڵۅ۠ڹٵڝٳؠۼۿڡٝ؋ٛٵۮٳڹۿؚڡٞڡؚۨڹٵڷڝۜٙۅٳۼؚؾڂۯٳڵڡۘۏؿؚ ۅؘٳڵؿؙٷۼؽڟؚٳ۩ڰڣڔؽڹ 19. Or (the analogy of the hypocrites is) like pouring rain from the sky accompanied by a giant deal of darkness as well as thunder and lightning. For fear of death, they (those caught in the storm) push their fingers in their ears because of (the frightening sound of) the thunder (in an effort to keep out the sound. Similar is the condition of the hypocrites who try not to hear the verses of the Quraan that condern kufr and which contain warnings and clear proofs. They regard these to be darkness, thunder and lightning, fearing that if they listen to all of it, it will result in the death of their own religion within themselves. However, they are unable to silence the Deen of Allaah despite their efforts). (After all) Allaah encompasses the Kaafiroon (Allaah surrounds them completely. Regardless of what plan of action they choose, Allaah has complete knowledge of everything they do and He has complete power over them. They cannot escape Him).

ڲػٵۮٲڵؠۜڒڨٞؿۼ۬ڟڡؙٛٲڹڝۘٵڮڡؙؗؠٝػؙڵۘڝؘٳۘۻٵۼٙڷۿؗڡٞۄؖۺۜۏٳڣؽڣۨٷڶۮٙٳٛڟؘڵڡؘ؏ڵؽڝۣؠٞۊٵڡٛٷٷۅٞۺٵۼٵٮڷ۠۠۠۠۠ڬڶۮۿؚۘۘ ڛۜڡٞۼؚڡؚڡٞٷڹڝٵڮڝڰڮڛڡؖۼڝؚڡ۫ٷڶبڞٵڔۿؚؿڒٳڹٞٵٮڷؽۼڮڮٞڵۺؽۼؚۊؘۮؚؽڒٛ۞

20. Soon the lightning (the clear proofs of the Qur'aan) may take away their eyesight (it may awaken their sleeping hearts by removing the blindness of their spiritual eyes). Whenever it (the lightning) lights up (the way) for them, they walk in it (in its light) but when darkness overcomes them, they stand still (whenever they hear something that appeals to them, they accept but no sooner do they hear something they do not like, then they reject it). If Allaah wills, He could even take away their (physical) abilities of hearing and seeing (just as He took away their spiritual eyes and ears). Verily Allaah has control over all things.

21. O people! Worship (only) your Rabb Who has created you and Who has created those before you, so that (by worshipping Him) you may develop Taqwa (piety).

22. (Worship your Rabb) Who has made the earth a bedding for you (which is neither too hard nor too soft), the sky a roof, and has sent water for you from the sky, using it (the water) to bring forth fruits (all types of foods) for your sustenance. So never make others equal (partners) to Allaah (in worship) when you know (that they cannot create as Allaah creates and therefore do not deserve to be worshipped).

23. If you are in doubt about what We have revealed to Our bondsman (if you doubt that the Qur'aan which was revealed to Muhammad is is from Allah), then produce even a single Surah like any in the Qur'aan (something that can match the eloquence, the beauty, the style and the prophecies of the Qur'aan). And (you are also at liberty to) call your witnesses (your helpers and deities) besides Allaah if

you are truthful (stand up to this challenge if you feel that you are truthful in your claim that Muhammad we was the author of the Qur'aan. If your claim is correct, you will easily be able to compose something equal if not superior because Muhammad we was an untutored person).

فَإِنْ لَمْ رَقَفْعَلُوْ اوَكُنْ تَفْعَلُوْ افَاتَّقُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَانُ الْعُرَادُ اللَّهُ فِينَ ٠٠

24. If you cannot accomplish (do) the feat (of producing a Surah like one in the Qur'aan), and you will never be able to do so, then fear that Fire (which you are soon to enter), the fuel of which is (Kuffaar) men and stones (including their idols). It has been prepared for the Kaafiroon (who will be punished there regardless of whether they feared it or not).

ڡؘڹۺ۫ڔٳڷۜۮؚؠ۫ڹؘٳڡٮؙٛۅ۠ٳۅؘۼؚڵۅٳڵڞڸڂؾؚٳڹۜۘڷۿؠٞڔۼڹ۠ؾٟؾؘۼؚؽۣٙڡڹٛۼۜۼٵڷڒڹۿۯ۠ػڷڡٵۯۏؚڡٞۏٳڡ۬ۿٳڡڹٛڡؘٳ؈ٛڗؘۄڗۯ۫ۊٞڵ ڡٵڷٷٳۿۮؘٳٳڷۜۮؚؽؙۯۏڡٞڹٵڡڽٛڡۜڹڵؙٷٲٮٷٳڽ؋ؙؙڡؙۺٳڽؚڡٵٷڵۿڝ۫ۏؽۣڡٵۯؘٷٳڿؖڡٞڟڣۜۯٷؖٷڡٛڡ۫ۄڣۣۿٳڂڸۮۅڹ۞

25. And give good news to those who have Imaan and who do good acts (who carry out the obligatory and optional injunctions of Islaam) that for them shall be gardens beneath which rivers flow (flowing beneath the trees and palaces). Whenever they are given any fruit to eat there, they will say, "This is what we were fed with before (in the world)." However, the fruit given to them shall only look the same (the taste, quality and other qualities will be very different from the fruit of this world). There (in Jannah) they shall have spouses (partners) who have been purified (from all impurities) and they will live there forever (neither will they die nor will they be removed from Jannah).

﴿ إِنَّ اللهَ لَا يَسْتَحَى آنَ يَضْرِبَ مَثَلَامًا بَعُوضَةً فَا فَوْضَا فَا مَا الَّذِينَ امْنُوا فَيَعَلَمُونَ اَنَّهُ الْحَقَّ مِنْ مَّ بِهِمَ وَاللهُ عَلَى اللهُ عَلَى اللهُ عَلَى اللهُ اللهُ عَلَى اللهُ اللهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ

26. Verily Allaah is not shy to quote the example of even a mosquito or something more (or less important). As for those who have Imaan, they know that it is the truth from their Rabb. As for the Kuffaar, they say, "What does Allaah intend with these examples (Of what use are they?)?" (The reply to their disrespectful question is that) Allaah causes many to be misguided by them (with these examples, Allaah causes many people to stray from the truth because of their kufr) and guides many with them (because of their Imaan, the Mu'mineen are rightly guided by these examples). Only the evil-doers (the Kuffaar) are misguided by them.

الَّذِيْنَ يَنْقُضُوْنَ عَهْدَاللهِ مِنْ بَعْدِ مِيْنَاقِهٌ وَيَقْطَعُوْنَ مَا آمَرَاللهُ بِهَ اَنْ يُوْصَلَ وَيُفْسِدُونَ فِي الَّذِيْنَ يَنْقُضُوْنَ عَهْدَاللهِ مِنْ بَعْدِ مِيْنَاقِهُ وَيَقْطَعُوْنَ مَا آمَرَاللهُ بِهَ اَنْ يُوْصَلَ وَيُفْسِدُونَ فِي

27. (The evil-doers are) Those who break the promise (pact) they made to Allaah after

agreeing to it (referring to the promise Allaah made them take at the hands of their prophets that they would believe in and assist Rasulullaah if he appeared in their time), who cut off those things that Allaah has ordered that they join (such as family ties), and who spread corruption (mischief) on earth. These are certainly the losers (because they are headed for Jahannam).

28. How can you disbelieve in (deny) Allaah when you were once lifeless (non-existent) and it was He Who granted you life (brought you into existence)? Thereafter He will cause you to die and give you life (once again on the Day of Qiyaamah) and then you will return to Him (for accountability).

هُوَالَّذِي ۡخَلَقَ لَكُمْرِمَّافِي الْرَضِ جَمِيْعًا "ثُمَّا سَتَوَى إِلَى السَّمَآءِ فَسَوْفِيَّ سَبْعَ سَمُوتٍ وَهُوَ بِكُلِّ شَيْءِعَلِيْكُرُ ۚ

29. (If you require evidence to prove that Allaah can resurrect the dead, take note that) It is He Who created for you whatever is on earth (as well as the earth itself). Thereafter He turned His attention to the sky and perfected it as seven skies (creating things there for man's benefit). He has knowledge of all things. (It is therefore foolish to believe that a Being Who can create such great things is unable to bring mankind back to life after they have all died.)

ۅٙڶؚۮۊٙٵڶؘۯؾُّڬڶؚڶڡؘڵڸٟڲڎؚٳڹۣٞۼڶڡؚڴڣۣٲڵۯۧۻۣڂٙڸؽڣڐۧ ۠ۊٙٵڷؙۊٙٳٵۜۼۘۼڶڣۣۿٳڡۜڹؿ۠ڣڛۮڣۿٵۅؘۘؽۺڣڬٛٳڵڋؚڡٙٵۧ ؘٷٛۼؖڽؙۺۜۑۜڂٛۼڝٛڋۮٷۅؙؿؙۊڋ؈ؙڵڰ۫ٷٵڶٳڮٞٛٵػڶػۄٵڵڒؾۘۼۘٲػؙٷؙڹۘ[۞]

30. When your Rabb said to the angels, "I am about to place a deputy on earth (someone to carry out My commands on earth, referring to Hadhrat Aadam (Basing their deductions on the unruly behaviour of the Jinn who lived on earth before the creation of mankind) The angels said (out of surprise and not as an objection), "Will You place on earth someone who will cause corruption there and spill blood, whereas we (always) glorify Your praises and proclaim (call out) Your purity (and are therefore more deserving of the position of being Your deputy)?" Allaah said, "Indeed, I know what you do not know." (Allaah knows the wisdom of His creation.)

وَعَلَمَ إِذَمَ الْرَسَمَاءَ كُلُهَا ثُمَّرَ عَرَضَهُمُ عَلَى الْمَلْلِكَةُ فَقَالَ انْبُوْنِي بِاسْمَاءِ هَوُلْآءِ إِنْ كُنْتُمْ طِدِقِيْنَ®

31. Allaah taught Aadam the names (and meanings and qualities of all things), and then presented these (things) before the angels saying, "Inform Me of the names of these if you are truthful." (If you are truthful in your claim that you are more deserving of being Allaah's deputy, your knowledge ought to be superior to his.)

قَالْوًا سُبِحْنَكَ لَاعِلْمَ لَنَا إِلَّامَاعَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ إِلْعَكُمْ اللَّه

32. (Unable to provide the answer) The angels submitted, "We proclaim Your purity (You are so

Pure from all faults that none can object to Your decree)! We possess only the knowledge that You have taught us. Without doubt, You are All Knowing, the Wise."

33. Allaah said, "O Aadam! Inform them (the angels) about the names of these things." When he (Aadam informed them about their names (together with the reason for their creation), Allaah said (to the angels), "Did I not tell you that I know (all) the unseen things of the heavens and the earth, and that I know what you make known and what you hide (in your hearts)?"

34. When We told the angels, "Prostrate (bow down) to Aadam (as a token of respect but not to worship him)," they all prostrated, except Iblees (Shaytaan, whose name was Azazil and who lived among the angels). He refused, was arrogant (claiming that he was superior to Aadam and was from among those who rejected (Allaah's orders).

35. We said, "O Aadam! You and your wife (Hawwa) may live in Jannah and eat as much as (whatever) you desire and from wherever you desire. However, do not approach this tree, otherwise the two of you will become of the unjust ones (those who are disobedient)."

36. So Shaytaan (Iblees) caused the two of them to be taken out of Jannah, thereby removing them from that in which they were (from the honour and comfort that they were enjoying. He achieved this by tricking the two unsuspecting souls into eating from the tree). We said (to the couple and their unborn progeny), "Go down (to earth) as enemies to each other. On earth you shall have a place to live and a place to gain benefit for a while (for as long as you live)."

37. So Aadam received (learnt) a few words from his Rabb (teaching him how to ask for forgiveness) and (when he recited them) Allaah pardoned him (the words were "O our Rabb, we have oppressed our souls and if You do not forgive us and show mercy to us, we will surely be among the losers"). Without doubt, He is the Most Forgiving, the Most Merciful.

قُلْنَالهُۥڟؚۊٳڡڹۛؠٵجَيْعًا ۚ فَإِمَّاياْتِينَكُمْرِمِّنِيٓ هُدَّى فَنَنْ تَبِعَ هُدَاى فَلَاخَوْفَ عَلَيْهِمْ وَلَاهُمْ رَبِّحْزَنُوْنَ®

38. We said, "Go down from here (from Jannah), all of you. If there comes to you any guidance (a prophet or a book) from Me, then those who follow My guidance (by having Imaan in Me and obeying My commands) shall have no fear (of calamities) on them, neither shall they grieve (in the Aakhirah)."

39. Those who disbelieve in Our Aayaat (revelations, signs) and say that they are false shall be the dwellers (inmates) of the Fire, where they will abide forever (without dying and without escaping).

يَدِنِي السَرَاءِيلَ اذْكُرُوْ انْعُمَتِي الْتِي الْتِي الْعُمْ الْعُمْدِي عَلَيْكُمْ وَاوْفُوْ الْعِمْدِي الْوَفْرُ اللَّهِ عَلَيْكُمْ وَاوْفُوْ الْعِمْدِي الْوَفْرُ اللَّهِ عَلَيْكُمْ وَاوْفُوْ الْعِمْدِي الْوَفْرُ اللَّهِ عَلَيْكُمْ وَاوْفُوْ الْعِمْدِي الْوَقْلُ اللَّهِ عَلَيْكُمْ وَاوْفُوْ الْعِمْدِي اللَّهِ عَلَيْكُمْ وَاوْفُوْ الْعِمْدِي اللَّهِ عَلَيْكُمْ وَاوْفُوْ الْعِمْدِي اللَّهِ عَلَيْكُمْ وَالْوَقْلُونُ اللَّهِ عَلَيْكُمْ وَاللَّهُ عَلَيْكُمْ وَاوْفُوا لِعَمْدِي اللَّهُ اللَّهُ عَلَيْكُمْ وَاوْفُوا لِعَمْدِي اللَّهِ عَلَيْكُمْ وَاللَّهُ عَلَيْكُمْ وَالْوَقُولُ اللَّهِ عَلَيْكُمْ وَاللَّهُ عَلَيْكُمْ وَالْوَقْلُولُ اللَّهِ عَلَيْكُمْ وَاللَّهُ عَلَى اللَّهُ عَلَيْكُمُ وَاللَّهُ عَلَيْكُمْ وَالْمُعْتِمُ عَلَيْكُمْ وَاللَّهُ عَلَيْكُولُولُ عَلَيْكُمْ وَاللَّهُ عَلَيْكُمْ وَاللَّهِ عَلَيْكُمْ وَالْتُعَالِقِلْ عَلَيْكُمْ وَالْتَعْلِقِي عَلَيْكُمْ وَاللَّهُ عَلَيْكُمْ وَاللَّهُ عَلَالْمُعُلِّقِ عَلَيْكُمْ وَاللَّهُ عَلَيْكُمْ وَالْعُلْمُ وَاللَّهُ عَلَيْكُمْ وَاللَّهُ عَلَيْكُمْ وَاللَّهُ عَلَالْمُعُلِّلْ عَلَالْمُعْلَالِكُولُولُولُ عَلَالْمُ عَلَيْكُولُولُولُ عَلَيْكُمْ وَاللَّهُ عَلَالْمُ اللَّهُ وَالْمُعْلَ

40. O Bani Israa'eel (the descendants of Ya'qoob ****, who was called Israa'eel) ! Call to mind (remember) My favours that I gave you (the numerous favours that I gave your forefathers. Remember these so that you may thank Me by obeying Me). Fulfil the promise (pact) you made to Me and I will fulfil the promise I made to you and fear Me only (honour the promise you made to believe in Muhammad **** and I shall honour My promise to enter you into Jannah)."

وَامِنُوَايِمَاۤ اَنَزَلْتُ مُصَدِّقًا لِّمَا مَعَكُمُّ وَلَاتًكُوْنُوَّ اَوَّلَ كَافِرٍ بِيَّ وَلَا تَشْتَرُوُ ا بِالنِثِي ثَمَنَا قَلِيلًا ﴿ وَالْ تَشْتَرُوُ ا بِالنِثِي ثَمَنَا قَلِيلًا ﴿ وَالْمِنْ اللَّهِ مِنْ اللَّهِ مِنْ اللَّهِ مِنْ اللَّهُ وَلِي اللَّهُ وَلَا تَشْتَرُوا اللَّهُ وَلَا تَشْتَرُوا اللَّهُ وَلَا لَكُوا اللَّهُ وَلَا تَشْتَرُوا اللَّهُ وَلَا تَشْتَرُوا اللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَلَا تَشْتُونُ ۗ وَلَا تَشْتَرُوا اللَّهُ وَلَا تَعْلَىٰ اللَّهُ وَلِي اللَّهُ وَلَا تَشْتَرُوا اللَّهُ وَلَا تَشْتَرُوا اللَّهُ وَلَا اللَّهُ وَلَا اللَّهُ وَاللَّهُ وَاللَّهُ وَلَا اللَّهُ وَلَا اللَّهُ وَلَا اللَّهُ اللَّهُ وَلَا اللَّهُ اللَّهُ وَلَا اللَّهُ اللَّ

41. Believe in what I have revealed (in the Qur'aan), which supports that which you have with you (the Torah. The Qur'aan supports the subjects of Tauheed and Risaalah expressed in the Torah), and do not become the first rejecters (from among the Jews because you will then be responsible for the sin of those who reject after you). Do not trade Allaah's verses (those verses in your scriptures that describe Rasulullaah:) for a small price and fear Me only (do not conceal these verses for fear that you would lose the wealth that your subordinates give you. You should rather fear Me only).

وَلَاثِلْمِسُواالْحُقَّ بِالْبَاطِلِ وَتَكْتُمُواالْحَقَّ وَانْتُمُوَّ تَعْلَمُوْنَ

42. Do not mix the Haqq (the truth, which I have revealed) with lies (that you have invented) and do not knowingly (intentionally) conceal the Haqq (the truth concerning the prophethood of Muhammad [1996]).

وَاقِيْمُواالصَّلْوَةُ وَاتُّواالنَّكُوةَ وَالْكُوْامَعَ الرُّكِونُونَ الْمُعَالِلِكِونُونَ

43. Establish salaah (perform salaah regularly, ensuring that all its conditions are fulfilled), **pay zakaah and bow** (in Ruku in prayer, or be sincere) **with those who bow** (perform salaah in congregation with other Muslims).

اتَامُّرُونَ النَّاسَ بِالْبِرِّوتَنُسَوْنَ انْفُسَكُمْ وَانْتُمْ تَتَلُونَ الكِتْبُ اَفَلاتَعُقِلُونَ @

44. (Addressing the Jewish scholars who encouraged other Jews to become Muslims, Allaah says,) Do you command people to adopt piety (to embrace the Deen of Muhammad) and forget (to do so) yourselves, whereas you are the ones who recite the Book (the Torah, which confirms the prophethood of Muhammad)? Have you no understanding (of your wrongdoing)?

وَاسْتَعِيْنُواْ بِالصَّبْرِوَالصَّالُوةُ وَانَّهَا لَكُبِيرَةُ الْأَكْلَى لَلْفَيْعِيْنَ ﴿

45. Seek assistance with sabr (balance) and salaah. Without doubt, this is difficult, except for the humble ones (those who fear Allaah).

46. (The humble ones are) **Those who are convinced** (of the fact) **that they will meet their Rabb, and that they will return to** (meet) **Him** (in the Aakhirah for accountability).

لِيَنِي السَرَاوِيلَ أَذَكُرُوا الْعَمْتَ الْتِي الْعَمْتُ عَلَيْكُمُ وَاتِي فَضَّلْتُكُمْ عَلَى الْعَلَمِينَ®

47. O Bani Israa'eel (children of Israa'eel &), call to mind My favour (bounties) that I gave you (your forefathers) and that I preferred you (your forefathers) above the universe (above the people of their time).

ۅؘٳؾؖڡؙٞۊٳڽۅؚٞؗؖؗؗؗڡؙٳڵڒؾؘٛڿڔ۬ؽؘٮؘڡ۫ڛۢۼڹ۫ٮٞڡٚڛۺؽٵۊٞڒۑؙڡٞڹڵڡڹۿٳۺؘڡؘٵۼڎؖٷٙڵٳؽٷ۫ڿۮؙڡڹٙۿٵۼۮڷ ٷڒۿؙؗؗؗؗؗؗؗؗڡؙڽؽ۫ڞۯۏڹٛ

48. Fear the day (of Qiyaamah- the Day of Resurrection) when one soul will not pay anything towards (the damages of) another, no intercession will be accepted (on behalf of a Kaafir), no ransom (compensation) will be taken, and they (the Kuffaar) will not be helped (they will not be rescued from Jahannam).

49. (O Bani Israa'eel, remember the time) **When We rescued you** (your forefathers) **from the people of Fir'oun who severely tortured you by slaughtering your** (infant) **sons and leaving alive your daughters** (to be used as slaves). **In this was a great test for you from your Rabb.** (Fir'oun killed the infant boys of the Bani Israa'eel because he saw a dream that told him that one of them would grow up and end his rule of Egypt.)

مَاذَفُرَقُنَابِكُمُ الْبَعَنِ الْمُعَنِيَّا لَهُ مِنْ الْمُعْرِقِكَ اللهِ فِرْعَوْنَ وَانْتُمُ مَنْظُرُونَ ا

50. (Remember the time) When We split (opened) the sea for you (to escape your enemy) thus saving you and We drowned the people of Fir'oun while you watched (the sea engulfing them).

51. (Remember also the time) When We fixed forty nights for Moosa (after which We gave him the Torah), then you (the Bani Israa'eel) started worshipping the calf (which Saamiri crafted for you) after he (Moosa (which Saamiri crafted for you) acting most unjustly (by worshipping something besides Allaah).

تُمَّعَفَوْنَاعَنَكُمْ مِنْ بَعَدِ ذٰلِكَ لَعَلَّكُمْ لِتَشَكُّرُونَ ®

52. Thereafter We forgave you (accepted your repentance) so that you may be thankful (for Our kindness).

53. (Remember also the time) When We gave Moosa the Book (the Torah) which was the Furque (Decider between right and wrong) so that you (the Bani Israa'eel) may be rightly guided.

وَلَذْقَالَ مُوْلِى لِقُوْمِهِ لِقَوْمِ اِنَّكُرُ ظَلَمْتُمْ اَنْفُسَكُمْ لِ اِتِّخَاذِكُمُ الْعِجْلَ فَتُوْبُوٓ الله بَارِيكُمْ فَاقْتُكُوٓ الْمُوالِيَّةُ اللهِ اللهُ اللّهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ الله

54. When Moosa told (those of) his people (who worshipped the calf), "O my people! You have certainly oppressed (wronged) your souls by worshiping the calf, so turn to your Creator for forgiveness and kill yourselves (let the innocent among you execute the guilty ones). This (execution) is best for you in the sight of your Creator." Then Allaah accepted your repentance. Indeed, He is Most Forgiving, Most Merciful.

55. (Remember the time) When (after hearing Allaah speak) you said, "O Moosa! We shall never believe you until we see Allaah clearly (with our own eyes)." So a thunderbolt struck (seventy of) you (dead) while you were witnesses (to your fate).

نْمُّ بَعَثْنَاهُ مِّنْ بَعْدِ مَوْتِكُمْ لَعَلَكُمْ تَشَكُرُ وْنَ®

56. Then We brought you back to life after your deaths so that you could be thankful.

وَظَلَّلْنَا عَلَيَّكُمُ الْغَمَامَ وَ انْزَلْنَا عَلَيْكُمُ الْمَنَّ وَالسَّلُوىُ كُلُوْامِنَ طِيِّباتِ مَا رَضَ قَلْكُمْ وَمَا ظَلَمُوْنَا وَلِكِنْ كَانْوَآ اَنْفُسَهُمْ رَيْظِلِمُوْنَ ﴿

57. (Also among the many favours that We gave you was that) We shaded you with the clouds and sent manna and salwa to you (saying) "Eat from the pure things that We have provided for you (and do not store it for the future)." (However) They (the Bani Israa'eel) did not oppress Us (they did not harm Us by disregarding Our command), but they oppressed (harmed) only themselves (because they suffered the consequences of their disobedience when their food started to rot).

وَاذْ قُلْنَاادُخُلُوَاهٰذِهِ الْقَرَيَةَ فَكُلُوَامِنَهَا حَيُثُ شِئْتُمُ رَغَدًا قَادُخُلُوا الْبَابَ سُجَّدًا وَقُوْلُوَاحِظَةُ نَغْفِرُ لَكُمْ خَطْلِكُمْ وَسَنَزِيْدُ الْمُحْسِنِيْنَ

58. (Recall the time) When We said (to the Bani Israa'eel), "Enter this town (Jericho or Baytul Maqdas) and eat as much as (whatever) you desire and from wherever you please. Enter the gate (of the town) with your heads lowered, saying, 'Forgive us.' We will then forgive your sins and grant more (rewards) to those who do good."

59. The oppressors substituted (changed) the words ("Forgive us") with words which they were not told (thereby changing the meaning), so We sent a punishment (a plague) from the heavens upon the oppressors because of their disobedience. (They changed the word "Hitta" meaning "forgiveness" to "Hinta", meaning "wheat". By the afternoon, the plague had killed 70000 Jews).

60. When Moosa saked for water for his people, We told him, "Strike the stone with your staff." Then twelve springs gushed from the stone and each tribe (from the twelve tribes) knew its place of drinking. (We said to them) "Eat and drink from Allaah's provision and do not spread corruption on earth."

وَإِذْ قُلْتُمْ لِمُؤْسِى لَنْ نَصَيرَ عَلَى طَعَامِ وَالْحِدِ فَادْعُ لَنَالَاكِ يُغْنِ لَنَامِمَا تُنَابِتُ الْأَرْضُ مِنْ بَقْلِهَا وَقَالَةُ مُ اللّهُ مُؤْمِنَا وَقُوْمِهَا وَعَدَسِهَا وَبَصَلِهَا قَالَ الشّتَبْدِلُوْنَ الّذِي هُوَادْ فِي الّذِي هُوَدُيْ الْمِيطُوامِصًا وَقَالَ اللّهُ عَلَيْهِمُ الدِّلّةُ وَالْمَسْكَنَةُ وَبَاءُو بِغَضَبِ مِنَ اللّهِ ذَلِكَ فَإِنّ لَكُمْ مَّا اللّهُ مُنْ اللّهُ ذَلِكَ

بِاَنَّهُمْ كَانُوُّا يَكُفُّرُوْنَ بِاليِّتِ اللَّهِ وَيَقْتُلُوْنَ النَّبِ بِنَ بِغَيْرِ الْحَقِّ ذَٰلِكَ بِمَا عَصَوْا وَكَانُوا

61. When you (the Bani Israa'eel) said, "O Moosa! We cannot tolerate (patiently bear to eat only) one type of food (manna and salwa), so pray to your Rabb on our behalf (asking Him) to bring forth for us what the earth produces, from its greens, cucumbers, wheat, lentils and onions." Moosa said, "Do you wish to receive what is inferior in exchange for that which is superior?" (However, when they refused to change their minds, Moosa prayed to Allaah and Allaah issued a command saying) "Go down to any town and you will find what you ask for." Disgrace and homelessness (poverty) were struck on them (became their fate) and they became deserving of Allaah's anger. This was because they disbelieved in Allaah's Aayaat and used to kill the prophets unjustly. This was because of their disobedience and wrongdoing (because they did not live within the limits set by Allaah).

إِنَّ الَّذِيْنَ امَنُوا وَالَّذِيْنَ هَادُوا وَالنَّطرى وَالطِّيِيْنَ مَنْ امَنَ بِاللَّهِ وَالْيَوْمِ الْاَحْرِوَعَ لَ صَالِحًا فَلَهُمْ اَجُرُهُمْ عِنْدَرَةِهُمْ وَلَاَحُونُ عَلَيْهِمْ وَلَاهُمْ يَحْزَنُونَ ﴿

62. Verily those who have Imaan (from the followers of Muhammad as well as those who lived before his coming and who believed in prophets of their time) and those from among the Jews, the Christians and the Saabi'een who have Imaan in Allaah and the Last Day (who accept Islaam after the coming of Muhammad in Allaah and the Last Day), and who carry out good acts (in conformity with the Shari'ah of Muhammad in theirs will be a reward by their Rabb. They shall have no fear, nor shall they grieve.

وَإِذَا خَذَنَا مِيْنَا قُكُمُ وَرَفَعْنَا فَوَقَكُمُ الطُّورِخُدُو امَا آتَيْنَكُمْ بِقُوَّةٍ وَاذَكُرُو امَا فِيهِ لَعَلَّكُمْ تَقَوْنَ ﴿

63. (O Bani Israa'eel, do not forget the time) When We took your promise (that you would practise the injunctions of the Torah) and raised Mount Toor above you (when you refused to fulfil your promise) saying, "Hold firmly to what We have given you and heed what is in it (by practising all its commands) so that you may fear (sinning and Jahannam)."

64. Then (after making the promise) you turned away (from it). If it were not for Allaah's grace upon you and His mercy, you would have certainly become of the losers (you would have been doomed if Allaah had not inspired you to ask Him for forgiveness. As a result of Allaah's forgiveness, your punishment was turned away and you were not destroyed).

65. You (the people of the Bani Israc'eel) are certainly well aware of those from you who failed to honour the Sabbath (by fishing on Saturdays when they were prohibited from doing so). So We told

them, "Become hated and cursed monkeys!" (They were turned into monkeys and died after three days, as mentioned in Surah 7, verses 163-166)

فَجَعَلْنَهَانَكَا لَا لِمَابَيْنَ يَدَيْهَا وَمَاخَلْفَهَا وَمَوْعِظَةً لِلْمُتَّقِيْنَ®

66. We made it (their punishment) an example (an admonition) for those who were present (at that time) as well as for those after them, and a lesson (a warning) for those who fear Allaah (because it is only such people who will heed the lesson).

وَاذْ قَالَ مُوسَى لِقَوْمِ آِنَ اللهَ يَامُرُكُمْ اَنْ تَذْ بَحُوابَقَرَةٌ ۚ قَالُوٓ اَتَتَّخِذُنَا هُزُوَا ۗ قَالَ اَهُوُذُ بِاللهِ اَنْ اللهِ اَنْ قَالَ مُوسَى لِقَوْمِ آَلِهُ اللهِ اللهُ اللهُ

67. (O Jews, remember the time) When (after requesting Moosa who had committed a murder to ask Allaah) Moosa said to his people, "Verily Allaah commands you to slaughter a bull." They said, "Are you joking with us?" He (Moosa replied, "I ask Allaah to protect me from becoming one of the ignorant ones (one of those who joke about Allaah's commands)."

قَالُوا ادْعُ لَنَا رَبِّكَ يُبَدِّنَ لَّنَامَا هِي قَالَ إِنَّهَ يَقُولُ إِنَّهَا بَقَرَةً لَا فَارِضٌّ قَلَا بِكُرُّ عَوَانَّا بَيْنَ ذَلِكَ قَالُوا ادْعُ لَنَا رَبِّكَ يُبَالِينَ لَا إِنَّهَا بَقُومُ رُونَ ﴿

68. (After realising that Moosa was serious,) They (the Jews) said, "Call to your Rabb to explain to us what type of bull it should be." He (Moosa Moosa) said, "Indeed, Allaah says that it must be a bull that is neither old nor young, but aged between the two. So do as you are commanded."

قَالُواانِّعُ لَنَارَبَّكَ يُبَدِّنُ لَنَامَالُوْنُهَا ْقَالَ إِنَّهُ يَقُوْلُ إِنَّهَا بَقَىَ ۚ صَفَرَآءُ ۖ فَاقِعٌ لُّونُهَا تَسُرُّ النَّظِيِّ بَنَ ۖ

69. They said, "Call to your Rabb to explain to us what colour it should be." He said, "Allaah says that it should be a bright yellow bull which pleases those who look at it."

70. They said, "Call to your Rabb to explain to us exactly what type of bull it should be because all bulls appear the same to us. Then, if Allaah wills, we will definitely be rightly guided." (Rasulullaah has mentioned that the Bani Israa'eel would never have found a suitable bull if they had not used the words "If Allaah wills".)

قَالَ إِنَّا يُقُولُ إِنَّهَا بَقَرَةً لَّاذَلُوْلُ تُثِيْرُ الْرَضَ وَلاَتَسْقِى الْحَرْثَ مُسَلَّمَةً لَّاشِيَةَ فِيْهَا ۖ قَالُواالَّلَ جِئْتَ ﴿

71. Moosa (A.S) said, "Allaah says that it must be a bull that is neither trained to plough the soil nor to water the fields, and which is healthy without any faults (neither should it have any imperfectios nor any stains or markings on its hide)." They said, "Now you have brought the truth." So (after a tiring search and after paying a high price) they slaughtered it, although they did not want to (because of the high price)." (Rasulullaah said that if the Jews had slaughtered any bull at the beginning, it would have sufficed. However, they only made matters difficult for themselves by asking so many questions.)

72. (Call to mind the time) When you murdered a soul and then began putting the blame on each other, while Allaah was to uncover what you hid (concerning the truth of the matter). (This verse refers to the murder mentioned above and is therefore the beginning of the story. It is mentioned afterwards so that a separate lesson can be learnt from it.)

73. We said, "Strike it (the murdered corpse) with a piece of it (with a piece of the slaughtered bull so that the dead man can tell the people who murdered him)." In a like manner does Allaah bring the dead back to life and He shows you His Aayaat (His power) so that you may understand (that just as Allaah brought the dead man back to life, he will do the same on the Day of Qiyaamah when He brings mankind back to life).

74. Thereafter (O Jews, even after seeing an example of how people can be brought back to life and after seeing so many of Allaah's Aayaat) your hearts hardened (against accepting the truth), becoming like rocks or even harder. (In fact, even rocks are not so hard because) There are those rocks from which rivers gush forth, while some of them split open causing water to flow from them. Then there are even those that fall (prostrate) because of fear of Allaah. (However, unlike these rocks, your hearts remain unaffected and show no sign of softness or surrendering). (However,) Allaah is not unaware of what you do (Allaah is giving you more time only because the predestined time for your punishment has not yet arrived).

75. (O Mu'mineen) Do you still hope that they (the Jews) will have Imaan for your sake when there is a party from them (their Rabbis as well as those who went to Mount Toor with Moosa and heard Allaah speak) who listen to Allaah's speech (the Torah) and then purposely alter it after understanding it? (Entertain no such hopes because they will not follow you in Imaan.)

ڡٙٳۮؘ۩ڵڠؙۅ۩ڵۧۮؚؽڹؗٳٛڡٮؙٷٳۊٵڷٷٙٳؗڡۘڹٵؖٷٳۮٳڂڮڒؠۼڞۿڡ۫ٳڸؽڹۼۻۣۊٵڷٷۘٳؿؙػڐؚڹۨٛٷڣۿؗڡٝٵڡٚػٙٵٮڵۿػڶؽػڡٞڔ ڸؽڂڴڋٷػۮڒڮٷ۞

76. When they (the hypocrites who are actually Jews) meet the Mu'mineen they say, "We have Imaan." However, when they (the Jews) are alone with one another, they (the Jewish leaders) say (to those pretending to be Mu'mineen), "Did you inform them (the Mu'mineen) of what Allaah has disclosed to us (in the Torah concerning the description of Muhammad () so that they (the Mu'mineen) contest with us (Jews) before your Rabb (on the Day of Qiyaamah, thereby proving that we were guilty of not following Muhammad despite knowing that he was Allaah's final prophet)? Do you not understand (that you should stop doing this)?"

أوَلانِعُكُمُونَ أَنَّ اللهَ يَعْلَمُ مَا أَيْسِرُّوْنَ وَمَا يُعْلِنُونَ @

77. Do they not know that Allaah has knowledge of what they hide as well as what they reveal (make public)?

78. Among them (the Jews) there are illiterate people (the masses) whose only knowledge of the Book (the Torah) are hopes (lies from fabricated stories which their leaders have trained them to narrate). All they know is how to guess (because of which they deny the prophethood of Rasulullaah (1896)).

ڣٛۅۜ۫ڵؙڴڵؚڋؘؽؘٮؘڲڬؙؿؙڹٛۏٛڹ۩ڲڹٛؠٳٙؽۮؚؽۼؚڡٞؗ۫ؗ۫ٶۨڠؙۊؙڣٛۏٞڹٙۿۮٙٳڡؚڹٛ؏ڹٚۮؚٳٮڷ۬ڡڵؚؽۺ۬ڗۘۘۯؙۏٳؠؚ؋ڎٙڡٙڹٵ ۘڡٞڸؽڰڒٝڣؘۏؽڷڷۿؙۄ۫ڝٞٲػٮۜڹڎؘٳؽۮؚؽۼؚۄۅؘۏؽڷڷۿ؎ٞڕڝۨٙڡٵڲڛؙٛڣۏڹٛ

79. May those people be destroyed who write the Book with their hands (dreaming up the words) and then say, "This is from Allaah," so that they may sell it for a worthless price (for a small commercial profit). May they be destroyed because of what their hands write and may they be destroyed because of what (the bribes) they earn. (This verse refers to the Jewish scholars who changed the text of the Torah that described Rasulullaah as well as the text that sentenced the married adulterer to death by stoning. Besides this, they changed several other texts as well. They did this for the benefit of the people who bribed them.)

وَقَالُوْالَنْ تَمَسَّنَا التَّارُ الْآارَالُا آيَّامًا مَّعُدُودَةً ۚ قُلْ آتَّخَذَتُمْ عِنْدَ اللهِ عَهْدًا فَلَنَ يُخَلِفَ اللهِ مَا لَا تَعْمَدُ اللهِ عَالَاتَعُلَمُوْنَ ﴿ اللهُ عَهُدَهُ آمْرَتُكُو لُوْنَ عَلَى اللهِ مَا لَا تَعْلَمُوْنَ ﴿

80. (When the Jews are warned about Jahannam) **They say, "The Fire will touch us only for a limited number of days."** (Some said that this would be forty days, because their forefathers worshipped the calf for this period of time. Others said that it would be for seven days while another group said that it would be forty

years). Say (to them, O Muhammad WEE), "Have you taken a promise from Allaah (to this effect) which He cannot break? (Not at all! The truth is that) You are merely attributing to Allaah statements about which you have no knowledge."

81. Without any doubt (you shall enter Jahannam and remain there forever)! Those who commit evil (Shirk) and whose evil acts have enveloped them (causing them to die as Mushrikeen), these are the ones who will be the occupants (inhabitants) of the Fire (of Jahannam) where they will live forever.

82. Those who have Imaan and who do good deeds shall be the occupants of Jannah, where they will live forever.

وَاذَ اَخَذْنَامِيْنَاقَ بَنِيَ اِسْرَا مِنْكَ لَاتَعَبُكُوْنَ الْلَاللَّهُ وَبِالْوَالِدَيْنِ اِحْسَانَاقَذِي الْقُرْلِي وَالْيَتْمَى وَالْمُسْكِيْنِ وَقُوْلُوْلِلنَّاسِ حُسْنًا وَاقِيْمُوا الصَّلْوَةَ وَاتُوا الزَّكُوةَ ثُمَّرَتُولِيَّتُمْ اللَّقَلِيلُامِّنَكُمُ وَالْمُسْكِيْنِ وَقُوْلُولِلنَّاسِ حُسْنًا وَاقِيْمُ الصَّلْوَةَ وَاتُوا الزَّكُوةَ ثُمَّرَتُولِيَّةُ مُ اللَّهُ اللَّهُ مَعْ مُعْمِرضُونَ ﴿

83. (Remember) When We took the promise from the Bani Israa'eel (instructing them with the words) "Worship Allaah only, be kind towards parents, relatives, orphans and the poor; speak kindly (in a good manner) to people (by encouraging them to do good, to stay away from evil and to speak the truth about Muhammad (39%), establish salaah and (continue to) pay zakaah." Thereafter (after accepting the terms of the promise) all besides a few of you turned away (from the divine laws), showing no concern.

84. (Remember also) When We took a promise from you that you will not spill (shed) your blood (the blood of your people) and you will not expel (drive out) yourselves (each other) from your homes. Thereafter you agreed, standing as witnesses (over yourselves).

ؿؙڴٳڹ۫ؾؙۿٚٷٞڵٳٙؾۘڨؾٛڷۏڹٙٲڹڡؙٛڝػۿؙۊؾۼٛڔڿؙۏڹ؋ڕڹۿٵڝؚٞڹػؙڡ۫ڝؚۜڹۮڽٳۿؚڡٝڒؾڟٚۿڒٷڹۘٛٛۼڵؽۿؚڡ۫ڔٳڵٳؿٚۄؚۅٙ ٳڵؙۼۮٙۊٳڹٷٳڹ۫ؿؙٲؿٷٛػؙڡٞٳؙڛڶؽؾۘڣۮۏۿڡ۫ۯۅۿۅۘڡؙڂڗۜڴۭۼڵؽػؙۿٳڂٛۯٳڿۿڴٵؘڣٛٷٛڡؚڹ۠ۅڹؠؚۼۻ

الكِتْبِ وَتَكَفُّرُوْنَ بِبَغْضٍ فَمَا جَزَآءُمَنْ يَّفْعَلُ ذٰلِكَ مِنْكُمُّ الْآخِزْئُ فِي الْخَيْوةِ الدُّنْيَا ۚ وَيَوْمَ الْقِيلَمَةِ يُرَدُّوْنَ اِلْهَاشَدِ الْعَذَابِ وَمَا اللَّهُ بِغَافِلِ عَمَّا تَعْمَلُوْنَ ۞

85. Then you (O Jews) were the ones who killed yourselves (each other) and expelled a group of your people from their homes, sinfully and unjustly assisting (others to fight) against them. If they (your own people whom you fought) come to you as prisoners, you would ransom them (claiming that your religion commands you to set prisoners free on ransom), whereas **expelling them was forbidden for you** (in the first place, but you failed to heed this command). **Do you** believe in a part of the Book (the part concerning the ransoming of prisoners) and reject a part (the part concerning fighting your people, exiling them and assisting others to fight them)? What else can be the punishment for those of you who perpetrate (do) this besides disgrace in this worldly life and being subjected to (given) the severest of punishment on the Day of Oiyaamah? Allaah is not unaware of what you do. (Although the message of this verse is universal in nature, the verse refers specifically to the Jewish Banu Qurayza tribe of Madinah who were allies of the Arab Austribe and the Jewish Banu Nadheer tribe who were allies of the Arab Khazraj tribe. Because these Jewish tribes had aligned themselves to the Arab tribes of Madinah, they had to side with their allies when these two Arab tribes fought each other. As a result, they broke the explicit commands of the Torah which forbade them from fighting each other and from exiling each other. While priding themselves for fulfilling the command of accepting ransom for prisoners, they foolishly disobeyed the other commands of their scripture. The disgrace that the verse refers to occurred when the Banu Qurayza were executed and the Banu Nadheer were exiled from Madinah and taxed.)

غُ أُولَلِكَ الَّذِيْنَ اشْتَرَوُا الْحَيْقَ الدُّنْيَا بِالْالْحَرَةُ فَلَا يُحَفَّفُ عَنْهُمُ الْعَذَابُ وَلَاهُمُ يُنْصَرُونَ ﴿

86. These are the ones who have purchased the life of this world in exchange for the Aakhirah (hereafter by giving preference to the life of this world). The punishment will neither be lessened (lightened) for them nor will they be assisted.

ۅؘۘڶڡۜٙۮؗٵؾؙؽٮؘٵڡۢۅ۠ڛٙؽٵڰڲڷڹۅؘڡٙۊؘڣۧؽؽٵڝؚڹٛؠۼۮ؋ؠؚٵڵڗ۠ڛؙڶٟٵؾؽڹٵۼڛٙؽٳڹڹؘڡٙۯؽۄؘٳڷؠؾؚۣڵؾؚۅؘٳٙؾۜۮڹؖؖ ؠۯ۠ڿٵڵڡؙؖۮؙڛٵ۫ڣؘػڷڡٵڿٙٳؘػؙۿؙۯڛؙۅ۫ڮٛؠؚڡٲڵٲۿٞۏۧؽٲڹڡ۫ۺػؙڡ۠ڒۺؾۘػؠۯؿؙۄ۫ٙڣڣؘڕڽۛؿٞٵػۮ۫ڹؿۯؗۅؘڣٙڕؽؿٞٵؾڨۛؾؙڶۅ۫ڹٛ®

87. Undoubtedly We gave the Book (the Torah) to Moosa and We sent messengers after him (Moosa one after another. We gave clear signs (miracles such as bringing the dead back to life, curing the blind and poeple who suffered from leprosy) to Isa the son of Maryam and strengthened him with the Ruhul Qudus (the angel Jibra'eel who was with lsa wherever he went). Why is it that every time a messenger came to you with what did not appeal to your desires, you behaved arrogantly? So you denied a party (of the messengers, among them the likes of Isa and Muhammad (1864) and killed another (party, among them Zakariyya (1864)).

وَقَالُوْاقُلُوْنُبَاغُلُفُ مِلَ لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَقَلِيلُامًّا يُؤْمِنُ وَنَ

88. They (the Jews mockingly) say (to Rasulullaah WE), "Our hearts are covered (in a veil so we cannot understand what you say)." Not at all! (The truth is that) Allaah has cursed them (removed them from His

mercy and rejected them) because of their disbelief (and not because of any covering on their hearts). As a result, there are very few of them who have Imaan.

ۅؘڵؙٙڡۜٵڿٵٛۼۿؙؠۧڮؚڗ۬ڲۻڹٝۼڹ۫ڔٳڵڷ۠ۼؙڡڞڐؚڨ۠ڴۣڝٙٵڡۘۼۿؙڡۨڒٷػٲڹ۠ۉٵڡۣڹؙڨۜڹڷؽۺؾؘڣ۫ؾؚڂۘۅ۫ڹۘۼؘڶٲڵۜڋؠ۫ڹۘػڣۯؙؖڰؖ ڣؘڵڝۜٙٵڿۿؙؠٞڒؿڮڞڒڝٵۼۯڣ۠ٷٲڰڣٛۯؖٶڸ؋ؗڣؘڵۼ۫ڹڎؙٳٮڒڽۼڮٙٳڶڰڣڕؽڹ۞

89. When a Book (Qur'aan) from Allaah comes to them confirming (supporting) that (Torah) which is with them, (they reject it) even though before this they used to pray for victory over the Kuffaar (by saying, "O Allaah! Assist us against our enemies through the avenue and grace of Your final Prophet Muhammad .") However, when what they recognise comes to them (the Prophethood of Rasulullaah .") they deny it (they reject it, fearing that they will lose their leadership). Allaah's curse is on the Kaafiroon.

90. Evil is that (price) for which they (the Jews) have sold their souls (their share of rewards); (this price being) that they disbelieve in what Allaah has revealed (the Qur'aan), (and they were) jealous of the fact that Allaah sends His kindness (revelation) upon whichever of His bondmen He chooses (the Jews were jealous of the Arabs because Rasulullaah was from the Arabs and not from them). So they earned anger upon anger (because they rejected Isa and Muhammad and because they changed the Torah). There shall be a humiliating punishment for the Kaafiroon.

وَإِذَا قِيْلَ لَهُمْ الْمِنْوَابِمَا آنْزَلَ اللهُ قَالُوانُؤُمِنْ بِمَا أَنْزِلَ عَلَيْنَا وَيَكُفْرُونَ بِمَا وَمَا آَهُ * وَهُوَ الْحَقْ مُصَدِّقًا لِمَا مَعَهُمْ قُلْ فَلِمَ تَقْتُلُونَ آنَئِيكَ اللهِ مِنْ قَبْلُ إِنْ كُنْ تُمْمُّ فُومِنِيْنَ ﴿ وَهُو الْحَقِّ مُصَدِّقًا لِلّهِ مِنْ قَبْلُ إِنْ كُنْ تُمُمُّ فُومِنِيْنَ ﴿ وَهُو الْحَقْ مُصَدِّقًا لِللهِ مِنْ قَبْلُ إِنْ كُنْ تُمُمُّ فُومِنِيْنَ ﴿ وَهُو الْحَقْ مُنْ اللهِ مِنْ قَبْلُ إِنْ كُنْ تُمُمُّ وَاللهِ مِنْ قَبْلُ إِنْ كُنْ تُمُمُّ فُومِنِيْنَ ﴾

91. When they (the Jews) are told, "Have Imaan in what Allaah has revealed (in the Qur'aan and other revelation)," they say, "We believe (only) in what was revealed to us (the Torah)." They disbelieve in everything else even though it is the truth which confirms (supports) what is with them (the Torah). Tell them, "Why did you murder Allaah's messengers before if you were Mu'mineen (as you claim)?" (If you really believe in the Torah as you claim, why did you murder the prophets when the Torah clearly prohibited this? This verse is addressed to all Jews because although it was their forefathers who had murdered the Ambiya, the Jews who came after them approved of what their forefathers did.)

92. Verily, Moosa came to you with clear signs (miracles such as his staff which became a snake, his shining hand and the splitting of the sea), but then you started worshipping the calf after him (after his departure to the mountain) and you were oppressors (transgressors).

وَإِذْ اَخَذْنَامِيْثَا قَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّوْرِ خُدُوْامَا اَتَيْنَكُمْ بِقُوَّةٍ وَّاسْمَعُوا قَالُوْاسَمِعْنَا وَعَصَيْنَا فَوَاشُورُهُ وَالْمَا اللَّهُ الْمُؤْمِنَا وَعَصَيْنَا فَوَاشُورُهُ وَالْمِعْنَا فَعَالَمُ اللَّهُ الْمُؤْمِنِينَ وَعَصَيْنَا فَوَاشُورُهُ وَلَيْ مِنْ اللَّهُ اللْلُ

93. (Remember) When We took a promise from you (that you will obey the commands in the Torah) and (after you refused to carry out the promise, We) raised Mount Toor above you (saying) "Hold fast to what We have given you and listen (to the commands otherwise the mountain will be dropped on you)." They said, "We hear and we disobey (Your command)." Because of their kufr, the (love of the) calf was absorbed (soaked) into their hearts. Tell them, "Evil indeed is that (worship of the calf and rejection of Muhammad (si) which your belief (in the Torah) orders you to do, if you really are people who believe (as you claim)." (The verse makes it clear that the Jews cannot have belief in their Torah as they say they have because they do not obey the commands of the Torah which clearly told them to worship only Allaah and to believe in Muhammad on his arrival.)

قُلْ إِنْ كَانَتْ لَكُمُ الدَّارُ الْإِخْرَةُ عِنْدَ اللهِ خَالِصَةً مِّنْ دُوْنِ النَّاسِ فَتَمَنَّوُا الْمَوْتَ إِنْ كَانَتْ لَكُمُ الدَّارُ الْإِخْرَةُ عِنْدَ اللهِ خَالِصَةً مِّنْ دُوْنِ النَّاسِ فَتَمَنَّوُا الْمَوْتِ إِنْ

94. Say, "If the home of the Aakhirah (Jannah) is entirely for you only and for no one else (as you claim), then wish for death if you are truthful." (If you really believe that Jannah is only for you, why do you not wish for an early death so that you can reach Jannah sooner? If your claim is true, why do you fear death?)

وَلَنْ يَّتَمَنَّوْهُ اَبَدًا بِمَاقَدَّمَتْ اَيْدِيْهِمْ وَاللهُ عَلِيْمُ وَبِالظَّلِمِيْنَ ﴿

95. However, they shall never wish for death because of the (evil) acts (such as rejecting Muhammad (%) that their hands have sent ahead (to the Aakhirah). Allaah has perfect knowledge about the oppressors (the Kaafiroon. Allaah will therefore punish them for their kufr).

ۗ وَلَتَجِدَنَّهُ مُ أَحُرَصَ التَّاسِ عَلَى حَيْوةٍ وَ مِنَ الَّذِيْنَ اَشْرَكُوا ۚ يُوَدُّ اَحَدُهُمْ لُونُعُمَّرُ اَلْفَ سَنَةٍ ۚ وَمِنَ الَّذِيْنَ اَشْرَكُوا يُعَدِّرُ اِمَا يَعْمَلُوْنَ ۗ

96. Without any doubt, you will find them (the Jews) to be the greediest people for life (because they know that they are heading for Jahannam), even greedier (for life) than the Mushrikeen (who do not even believe in the life after death). Each of them wishes that he would be granted a life of a thousand years. However, even if he were granted this life, it would not save him from punishment. Allaah is Ever Watchful over what they do (Allaah sees what they do and will punish them accordingly).

تُلْمَنْ كَانَعَدُوَّا لِجِبُولِ فَإِنَّهُ نَزَّلُ عَلَى قَلْبِكَ بِإِذْنِ اللهِ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَهُدَى تُلُمُ مُنَّكًا فَا نَعَدُ فَا لِمَا بَيْنَ يَدَيْهِ وَهُدَى وَلَمُ مَنْ كَانَعُونِ فَنَ اللهُ عَلَيْهُ وَمِنْ فَنَ اللهُ عَلَيْهُ وَمِنْ فَنَ اللهُ عَلَيْهُ وَمِنْ فَنَ اللهُ عَلَيْهُ وَمِنْ فَنْ اللهُ عَلَيْهُ وَمِنْ فَنَ اللهُ عَلَيْهُ وَمُنْ فَا لَا مُعْمَوْنِ فَنَ اللهُ عَلَيْهُ مَا لَكُونُ وَاللّهُ وَاللّهُ عَلَيْهُ وَاللّهُ عَلَيْهُ وَعَلَيْهُ مَا لَا لِمُعْلَى اللّهُ عَلَيْهُ مَا لَكُونُ وَاللّهُ عَلَيْهُ وَاللّهُ عَلَيْهُ وَاللّهُ عَلَيْهُ وَاللّهُ عَلَيْهُ وَاللّهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ وَعَلَيْهُ عَلَيْهُ عَلَيْهُ وَاللّهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ وَال

97. (When one of the Jewish leaders was told that Jibra'eel brought revelation to Rasulullaah is, he said that the Jews cannot believe in Rasulullaah because Jibra'eel is their enemy since he also brings punishment to people. Allaah says) Tell them (O Muhammad is), "Whoever is an enemy of Jibra'eel is their enemy of Jibra'eel is their enemy of Jibra'eel is the him die in his anger because) by Allaah's command, he (Jibra'eel is) has brought to your heart the Qur'aan which confirms (supports) what came before it (the books from Allaah before it) and which is guidance and a bringer of good news for the Mu'mineen (the good news that the Mu'mineen shall enter Jannah)."

98. Whoever is an enemy of Allaah, His angels, His messengers, Jibra'eel (1998) and Mika'eel (1998), then Allaah is certainly an enemy of the Kaafiroon.

99. (When a Jew said that Rasulullaah see did not bring anything, Allaah replied by saying) We have certainly revealed clear Aayaat to you (O Muhammad see). It is only the wrong-doing ones who reject these (Aayaat).

100. Whenever they make a promise (to Allaah that they will accept the prophethood of Rasulullaah and assist him), will a party of them break it? The truth is that most of them do not have Imaan (because they have no conviction, they do not fear breaking their promises).

وَلَمَّاجَآءَهُمُرَسُولُكُمِّنَ عِنْدِ اللهِ مُصَدِّقٌ لِّمَامَعَهُمْ نَبَذَ فَرِيْقٌ مِّنَ الَّذِيْنَ اُوْتُوا الكِلْبُ كِتْبَ اللهِ وَلَآءَ ظُهُوْ رِهِمْ كَانَّهُمْ لِا يَعْلَمُونَ ۞

101. When a messenger (Rasulullaah) comes to them from Allaah, confirming that (Torah) which is with them, a party of those given the Book (the Torah) throw the Book of Allaah behind their backs as if they have no knowledge (they pretend that they know nothing about what the Torah says about the arrival of Rasulullaah).

وَاتَّبَعُوْا مَا تَتْلُوا الشَّيْطِيْنُ عَلَى مُلْكِ سُلَيْمَنَ وَمَا كَفَرَسُلَيْمَنُ وَلَاِنَ الشَّيْطِيْنَ كَفَنُ وَا يُعَلِّمُوْنَ التَّاسَ السِّحْرُ وَمَا ٱنْزِلَ عَلَى الْمَلَكَيْنِ بِبَايِلَ هَارُوْتَ وَمَارُوْتَ وَمَا يُعَلِّمْنِ مِنْ اَحَدٍ

1400

حَقْى يَقُولُا إِنَّمَا نَحَنُ فِتَنَةٌ فَلَا تَكُفَّى فَيَتَعَلَّمُوْنَ مِنْهُمَا مَا يُفَرِّقُوْنَ بِهِ بَيْنَ الْمَرْءِ وَزَفْجِهُ وَمَا هُمُ وَكَلْ إِنْمَا نَحُنُ فِي الْمَرْءِ وَزَفْجِهُ وَمَا هُمُ رِضَا رِيْنَ فَعُصُمُ وَلَا يَنْفَعُصُمُ وَلَا يَنْفَعُصُمُ وَلَا يَنْفَعُصُمُ وَلَا يَنْفَعُصُمُ وَلَا يَعْلَمُوْنَ اللّهِ وَيَتَعَلّمُوْنَ الْمَنْ اشْتَرْبِهُ مَالَدُ فِي اللّخِرَةِ مِنْ خَلَاقٍ فَي فَلِي مُسَمَاشَ مَوْابِهَ إِنْفُسُهُمْ وَلَوَ كُونَ اللّهِ مَا لَذَ فِي اللّهِ وَالْمَعْلَمُونَ اللّهُ اللّهُ عَلَى اللّهُ وَاللّهُ اللّهُ مَا لَذَ فِي اللّهِ وَاللّهُ مَا لَكُونَ اللّهُ اللّهُ اللّهُ اللّهُ وَلَا لَهُ اللّهُ الللّهُ اللّهُ الللّهُ اللّهُ الللللّهُ الللللّهُ اللّهُ اللّهُ الللللّهُ اللّهُ الللّهُ اللّ

102. They (the Jews) go by what the Shayaateen advertised during the reign of Sulaymaan (that Sulaymaan (that Sulaymaan) practised black magic and was therefore a Kaafir). Sulaymaan Miles never committed kufr, but the Shayaateen were Kuffaar by teaching black magic to the people. They also taught them that which the (principles of black magic) was revealed to the two angels Haaroot and Maaroot in Babylon (Allaah sent these two angels to teach black magic so that people could save themselves from its harms). The two never taught anyone without first advising them, "We are merely a test (for you), so do not commit kufr (by misusing the knowledge of black magic)." So they learnt from the two of them such things by which they could separate a man from his wife. However, they can never harm anyone with it (with black magic) without Allaah's command (permission). They learnt things (black magic practices) that are harmful to them (in the Aakhirah) and which did them no good. Without doubt, they (the Jews) knew that there is no share in the Aakhirah (in Jannah) for the one who purchased (practised) it (black magic). Evil indeed is the price for which they have sold their souls (sold their share of Jannah). If only they knew (if only they understood the true results of their actions, they would not have traded their good fortune in the Aakhirah for the shortlived pleasures of this world).

وَلَوْ اَنَّهُمْ الْمُنُوا وَاتَّقَوَّا لَمَتُونَكُمِّ فَيَكُمِّ اللَّهِ خَيْرٌ لَوْ كَانُوْ ا يَعْلَمُونَ شَ

103. If they (the Jews) had Imaan (believed in Muhammad and the Qur'aan) and adopted Taqwa (thereby staying away from sins like black magic), the reward with Allaah is best for them. If only they knew (If they understood that Allaah's reward is better, they would have never lived as they did).

يَاتِهُا الَّذِينَ امَنُوْ الاَتَقُولُوْ ارَاعِنَا وَقُولُوا انْظُرْنَا وَاسْمَعُوا وَلِلْكُفِرِيْنَ عَذَابُ اليَّرُ ®

مَايَوَدُّ الَّذِيْنَ كَفَرُوْامِنَ اَهْلِ الكِتْبِ وَلَا الْمُشْرِكِيْنَ اَنْ يُّنَزَّلَ عَلَيْكُمُّ مِّنْ خَيْرِ مِِّنْ تَبِّكُمُّرُ وَاللَّهُ يَخْتَصُّ بِرَحْمَتِهِ مَنْ يَّشَاءُ وَاللَّهُ ذُوالْفَضْلِ الْعَظِيْمِ ۞

105. The Kaafiroon from the Ahlul Kitaab and the Mushrikeen (from among the Arabs) do

not like that any good should be revealed to you (Muslims) from your Rabb. However, Allaah concentrates (focuses) His mercy on whoever He pleases. Allaah is One of great kindness (The Possessor of great bounty).

106. (When the Kaafiroon teased the Muslims about commands from Allaah that were cancelled, Allaah replied by saying) Whenever We cancel any verse (either only the words of the verse or the verse together with the command) or cause it to be forgotten, We bring something better (easier or more rewarding) or equal to it. Do you not know that Allaah has power (control) over all things? (Allaah therefore has the right to cancel or give commands as He pleases.)

107. Do you not know that the kingdom (control) of the heavens and the earth belongs to Allaah (so that He can do as He pleases)? Besides Him, you have no Protecting Friend (Guardian), nor any Helper (who can save you from Allaah's punishment when it comes and who will care for you).

108. Or do you wish to ask your messenger (Muhammad to produce miracles) like how Moosa was asked before (to make Allaah visible before the Jews)? The one who exchanges Imaan for kufr has certainly strayed from the straight path (from the path of truth). (Do not become doubtful because of the doubts that the Jews raise.)

109. Many of the Ahlul Kitaab would love to return you to being Kaafiroon after you have become Mu'mineen. This is because of jealousy from within them after the truth (about the prophethood of Muhammad (1) has become apparent (clear) to them (in the Torah). Overlook and pardon (them without taking revenge) until Allaah issues (sends) His command (to wage Jihaad against them; in the mean time exercise patience). Undoubtedly Allaah has control over all things.

110. So establish salaah and pay zakaah. You shall find with Allaah (the rewards of) whatever good acts you have sent ahead for yourselves. Verily Allaah is Watchful of

what you do (and shall reward you accordingly).

ۅؘۊؘاڵۊؘٳڬڹؾۘۮڂڶٲڵڿؾۜٛڎٙٳڵڒڡٙڹػٲڹۿۏڋٲٲۏڹؘڟڔؽٝؾڷڬٲڡۜٵڹؿؖۿؗٮٝڟ۠ڷۿٲؾ۠ٳؙۘۘڹ۠ۯۿٲڰڴۄٳڬ ػؙٮٛٞؿؗ؞ٛڟڍڣؽڹ

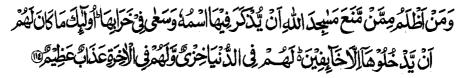
111. (Referring to the claim of the Jews that only they will enter Jannah and the claim of the Christians that only they will enter Jannah, Allaah says) They say, "None but a Jew or a Christian will enter Jannah." This is their (false) hope. Tell them, "Produce your proof (evidence that only you will enter Jannah) if you are truthful."

و بَالْ مَنْ اَسْلَمَ وَيُهَا وَلِلْهِ وَهُوَمُحُسِنٌ فَلَهُ اَجْرُهُ عِنْدَرَيِّهُ وَالْاَحُوْفَ عَلَيْهِمْ وَالْاهُمْ رَيْحَزَنُوْنَ شَ

112. Not at all (many others will also enter Jannah)! In fact, the one who surrenders himself to Allaah and does righteous acts (only for Allaah's sake and in the manner showed by Muhammad (SS) shall find his reward with his Rabb. Neither will fear overtake such people, nor shall they grieve.

ۅؘقَالَتِالْيَهُوْدُلَيْسَتِالنَّطرىعَل شَّىءٌ وَقَالَتِالنَّطرىلَيْسَتِ الْيَهُوْدُعَل شَىءٌ وَهُمْرَيَتُلُونَ الكِتْبَ گذلِكَقَالَ الَّذِيْنَ لَابَعْلَمُوْنَ مِثْلَ قَوْلِهِمْ فَاللَّهُ يَعْكُمْرَيْنَهُمْ يَوْمِ الْقِيلَمَةِ فِيْمَا كَانُوْلِفِيهُ يَغْتَلِفُوْنَ ٣

113. The Jews say, "The Christians have nothing (do not have a true religion) to stand on (by saying this, the Jews deny Isa will)," while the Christians say, "The Jews have nothing (do not have a true religion) to stand on (by saying this, the Christians deny Moosa will)," whereas they (both) recite the Book (of Allaah, the Torah and the Injeel. Whereas the Torah of the Jews mentioned the coming of Isa was Allaah's true prophet). Those who have no knowledge (the Arab Mushrikeen and others) say exactly what they say (they say to people following a religion that they have no true religion to stand on). Allaah will judge between them on the Day of Qiyaamah concerning the matters about which they differ (Allaah will then allow those following the truth to enter Jannah while the others will have to enter Jahannam).



114. Who can do greater wrong than the one who prevents the name of Allaah from being taken in the Masaajid (he prevents others from salaah and from Dhikr) and who does all he can to destroy them? (There can be no worse evil. This verse refers to the occasions when Baytul Maqdas was destroyed as well as the occasion when Rasulullaah and the Muslims were prevented from visiting the Masjidul Haraam. Allaah then instructs the Muslims to take action against such wrongdoers so that in future) Such people may only enter them (the Masaajid) in fear (unable to repeat their wrong). For them shall be disgrace (humiliation) in this world and a terrible punishment in the Aakhirah.

وَيِلْهِ الْمَشْرِقُ وَالْمَغْرِبُ فَأَيْنَمَا تُولُوا فَتَمَّ وَجُهُ اللَّهِ النَّهِ اللَّهَ وَاسِعٌ عَلِيمُ

115. (When the Jews learnt that Allaah had changed the Qibla of the Muslims from Baytul Maqdas to the Kabah and that a person on a conveyance outside a town can perform salaah facing any direction, they mocked the Muslims. In response to this, Allaah made it clear that) To Allaah belongs the East and the West (the entire world). Wherever you turn (in salaah by His command), you will find Allaah's presence there (you will be facing the Qibla that pleases Allaah). Undoubtedly Allaah (Allaah's mercy) is All Encompassing, (and He is) All Knowing.

وَقَالُوااتُّخَذَاللَّهُ وَلَدًا سُبِعَانَةً بَلْ لَهُ مَا فِي السَّمَوْتِ وَالْأَرْضِ كُلُّ لَّهُ قَنِتُونَ ١

116. They (the Jews, Christians and others) say, "Allaah has takes a son." Allaah is Pure (free from any defect and from wanting children)! To Him belongs whatever is in the heavens and the earth (because Allaah owns everything, no one can be a relative of His). All are subservient to Him Alone (and they do as He commands).

بَدِيْعُ السَّمُوٰتِ وَالْأَرْضِ وَلِذَاقَصَى اَمُرَافَاِنَّمَا يَقُوْلُ لَفَكُنْ فَيَكُوْنُ[®]

117. (Allaah is) The Creator of the heavens and the earth (without copying a previous example). When He decides (to create or ordain) something, He merely says, "Be!" and it becomes (what He wanted).

ڡؘقَالَ الَّذِينَ لايعُلَمُونَ لَوْلَا يُكِلِّمُنَا اللهُ أَوْتَأْتِينَا ايَةُ عَكَذَٰلِكَ قَالَ الَّذِيْنَ مِنْ قَبْلِهِمْ مِّثْلُ قَوْلِهِمْ تَشَابِهَتَ قُلُوبُهُمْ وَقَدْبَيّنَا الْلايتِ لِقَوْمٍ يُّوْقِنُونَ اللهِ عَلَيْهِمْ وَعَلَيْ الْع

118. Those without knowledge (the Kuffaar) say (to Rasulullaah (), "Why does Allaah not speak to us, or why do you not show us a sign (to prove that you are a prophet)?" Those before them said exactly the same thing (to the prophets of their times). Their hearts are alike (filled with kufr and stubbornness). We have already expounded (made clear) the Aayaat for those who have conviction (in these Aayaat and who believe in them).

إِنَّا أَرْسَلُناكَ بِالْحَقِّ بَشِيرًا قَنَذِيرًا وَكُلْ شُعَلُ عَنْ أَصْلِ الْحَجْيَمِ ﴿

119. Undoubtedly We have sent you (O Muhammad (35%) with the truth, as a carrier of good news (to those who believe you) and as a warner (to those who refuse to believe you). You will not be questioned about the people of the Blaze (about those in the fire of Jahannam. Allaah shall not ask you why they did not believe because your duty is to give them the message and not to force them to believe).

وَلَنْ تَرْضَى عَنْكَ الْيَهُوْدُولَا النَّصَارِى حَتَّى تَثَيِّعَ مِلْتَهُمَّرُ قُلَ إِنَّ هُدَى اللهِ هُوَالْهُدَىُ وَلَإِنِ النَّبَعْتَ اَهْ وَمُنَ وَلِيَّ وَلَانَصِيْرِ ﴿ الْمُونَى جَالَمُكَ مِنَ الْعِلْمِ مَالْكَ مِنَ اللّهِ مِنْ وَلِيَّ وَلَانَصِيْر 120. The Jews and the Christians will never be satisfied (pleased) with you until you follow their religion. Say, "(True) Guidance (the true path) is only the guidance (the path) of Allaah (Islaam. All religions except Islaam are misguided)." Without doubt, if you were ever to follow their wishes (their religions) after the knowledge (revelation) that has come to you, you will have no protecting friend nor any helper (to protect you) against (the punishment of) Allaah.

إِ الَّذِيْنَ اللَّهُ الْكِتْبَ يَتُلُونَكُ حَقَّ تِلَاوَتِهِ أُولَلِّكَ يُؤْمِنُونَ بِهُ وَمَنْ يَكُفُرْ بِهِ فَأُولَلِّكَ هُمُ الْخِيسُرُونَ اللَّهِ اللَّهِ اللَّهُ اللَّهُ اللَّهُ اللَّهِ اللَّهُ اللَّاللَّا اللَّهُ اللَّا اللَّهُ اللَّا اللَّهُ اللَّهُ اللَّا اللَّا

121. Those to whom We have given the Book and who recite it as it rightfully should be (deserves to be) recited (as it was revealed) are the ones who believe in it (this verse refers to a group of Christians from Abyssinia who accepted Islaam at the hands of Rasulullaah (Allaah's Book by changing it) shall certainly be the losers (because they will suffer forever in Jahannam).

122. O Bani Israa'eel (children of Israa'eel)! Remember My favour that I gave you (your forefathers) and that I preferred you (your forefathers) above the universe (above the people of their time).

123. Fear the day (of Qiyaamah) when one soul will not pay anything (in the least) towards (the damages of) another, no ransom will be taken, no intercession will be accepted (it will not be of any use to a Kaafir), and they will not be helped (the Kaafiroon will not be rescued from Allaah's punishment).

124. (Remember the time) When his Rabb (Allaah) tested Ibraheem with with certain words (commands) which he fulfilled. Allaah said, "I am going to make you a leader (an Imaam) of people (to lead them in matters of Deen)." Ibraheem said, "And from my offspring (will You not make them leaders as well)?" Allaah replied, "My promise (of leadership) will not extend to the oppressors (the Kaafiroon)."

125. (Remember also the time) When We made the House (the Kabah) a gathering place for people (throughout the world) and a place of safety (from injustice and attack and a place of peace). (O

people) Take the Maqaam of Ibraheem (the stone on which Ibraheem stood while building the Kabah) as a place of salaah (a place behind which you perform two Rakaahs of salaah after Tawaaf). We commanded Ibraheem shows and Ismaa'eel shows (saying), "Clean (remove idols from) My house (the Kabah) for those who perform Tawaaf, those who stay in it, those who bow (in Ruku) and those who prostrate (referring to those who perform salaah there)."

وَاذْقَالَ إِبْرُهُمُ رَبِّ الْجُعَلُ هٰذَا بَلَدًا الْمِنَاقَارُزُقَ آهَلَهُ مِنَ الثَّمَرَةِ مِنَ المَّمَامِ اللَّهِ وَالْيُومُ الْاِخْرُقَالَ وَمَنَ كَفَرَ فَالْمَيْرُ عَلَيْ الْمُعَلِّمُ الْمُعَلِّمُ الْمُعَلِّمُ الْمُعَلِّمُ الْمُصِيْرُ الْمُعَالِمُ الْمُصِيرُ

126. (Remember) When Ibraheem said, "O my Rabb! Make this (city of Makkah) a city of safety (of peace) and feed with fruit those inhabitants who believe in Allaah and the Last Day." (Allaah accepted this prayer and made Makkah a place where no killing should take place, no plants should be uprocted and no animal hunted. Allaah also saw to it that Makkah receives food and products from the entire world.) Allaah said, "As for him who carries out kufr, I shall grant him enjoyment for a while, after which I will drive (compel) him into the punishment of the Fire (in the Aakhirah). It is the worst of places to be."

127. (Remember) When Ibraheem And Ismaa'eel Week were raising the foundation of the House (the Kabah, and they prayed) "O our Rabb! Accept from us (the effort of building the Kabah). Indeed You are the All Hearing, the All Knowing (You hear our prayer and know our intentions and actions)."

128. (The two prayed further) "O our Rabb! Make us obedient to You and make from our descendants (progeny) a nation (a group) that is also obedient to You. Show us (teach us) our rites (the manner in which we should worship You) and accept our repentance (forgive our mistakes). Without doubt, You are the Most Pardoning, the Most Merciful." (Although they were sinless, they asked for forgiveness because they were humble and this was done to teach people to ask for forgiveness after every good act.)

129. "O our Rabb! Send to them (to our descendants) a messenger from among them (who was Rasulullaah ()) who will recite Your verses (of the Qur'aan) to them, teach them the Book (the meanings and necessary explanations of the Qur'aan) and wisdom (the Sunnat and the hidden mysteries and intricate allegories of the Qur'aan) and purify them (from Shirk). Without doubt, You are the Mighty, the Wise."

وَمَنْ يَرْغَبُ عَنْ مِلْآةِ إِبْرَهِمَ الْآمَنُ سَفِهَ نَفْسَهُ وَلَقَدِ اصْطَفَيُنْهُ فِي اللَّهُ نَيَا وَ النَّهُ فِي الْالْحِرَةِ لَمِنَ الصَّلِحِيْنَ ﴿ لَمِنَ الصَّلِحِيْنَ ﴿

130. Only the one who makes a fool of himself will turn away from the religion of Ibraheem (because it is foolish not to realise that one has been created to worship Allach and also foolish to dislike a religion that should be one's natural choice). We undoubtedly chose him (Ibraheem in this world and he will be among the righteous in the Aakhirah (among those enjoying the highest ranks).

إِذْقَالَ لَهُ رَبُّهُ اسْلِمْ قَالَ اسْلَمْتُ لِرَبِّ الْعَلِمِينَ الْعَالِمِينَ

131. When his (Ibraheem (soul)," he replied, "I surrender (and devote myself) to the Rabb of the universe."

وَوَصَّى بِهَ ٓ إِبْرِهِمُ بَنِيْهِ وَيَعَقُّوبُ لِيَبَى إِنَّ اللهِ اصْطَفَى لَكُمُ الدِّيْنَ فَلاَ تَمُوثَنَّ إِلَّا وَأَنْتُمُ مُّسَامِهُونَ شَ

132. Ibraheem and Ya'qoob advised their sons about it (about following Islaam, the religion of Ibraheem (saying, "O my sons! Verily Allaah has chosen this Deen (Islaam) for you, so die only as Muslims." (In this manner, they instructed their sons to remain Muslims until their deaths.)

ٙٳٞۄٞڴؙڹٝؾؗؠٝۺؗۿػٳٚۼٳۮٙڿۻٙڔؘۣۼڤٞۏۛۘڹۘٳڵڡۘۏؾؙٳۮ۫ۊٵڵڸڹڹؽ؋ڡٲؾۼۘڹۮ۠ۏڹۜڡؚڹٛؠۼۮؚؽٝۊٲڷۊٲٮۼڋڵڶۿڮ ۘۏڵڵڎٵڮٙٳٟڮٳڹڒۿۭڝؘۅؘٳۺؙؠۼؽڵۅۘٳۺؖڂڨٙٳڵۿٵۊٵڿڋٲڐٞۊٞۼؖڹؙڵۮؙڡۺؖۿۏٛڹۛ

133. (When the Jews told Rasulullaah *** that Ya'qoob *** advised his sons to remain devoted to Judaism, Allaah revealed the verse stating) Or were you (Jews) present when death presented itself before (when it came to) Ya'qoob *** ? (Were you there) When he asked his sons, "What will you worship after my death?" They replied, "We will worship your Ilaah (Allaah) and the Ilaah of your forefathers Ibraheem *** , Ismaa'eel *** and Is'haaq **** , (we shall worship) Him Who is Only One Ilaah. We surrender to (obey and worship) Him only."

تِلْكُ أُمَّةُ قُدْخَلَتْ لِهَامَالُسَيْتَ وَلَكُمْ مَّاكَسَبْتُمْ وَلَاشْكُنُونَ عَمَّاكَاثُوا يَعْمَلُونَ ®

134. They (Ibraheem Ya'qoob and their children) were a group (Ummah/nation) who have passed on. To their benefit will be the actions they have earned (done) and to your benefit will be the actions that you earn (the actions that you do). You will not be questioned about what they did.

وَقَالُوْالُوْنُوَاهُودًا الْوَنَطِرِي تَهْتَدُوْا قُلْ بَلِ مِلْةَ إِبْلِهِمَ حَنِيْفًا فَمَا كَانَ مِنَ الْمُشْرِكِيْنَ®

135. They say, "Become Jews (said the Jews) or Christians (said the Christians) and you will be

guided." Tell them, "(We will) Rather follow the religion of Ibraheem which is not inclined towards any deviation (error) but is inclined to the straight way (the path of Allaah). He was never from the Mushrikeen."

136. Say (O Mu'mineen), "We have Imaan in Allaah, in what has been revealed to us and in what was revealed to Ibraheem , Ismaa'eel , Is'haaq , Is'haaq , Ya'qoob and the descendants (of Ya'qoob who were prophets). And (we also have Imaan in) whatever (Books and miracles) was granted to Moosa , Isa and what was granted to all the prophets from their Rabb. We make no distinction between any of them (we do not believe in some prophets while rejecting others like the Jews and Christians do) and we are obedient to Allaah."

137. If they (the Jews and Christians) have Imaan just as you (Mu'mineen) have Imaan, then they are rightly guided. If they turn away, then they are determined to oppose you. Allaah shall be enough for you against them (Allaah is Sufficient as your Helper against their mischief, their harm, their enmity and their obstinacy). He is All Hearing, All Knowing. (It was not long after this verse was revealed that some of the Jews of Madinah were exiled while others were executed.)

138. (Say also, O Mu'mineen) "Allaah has coloured (purified) us (with the natural Deen of Islaam with which every child is born). Who (none) can colour (purify) better than Allaah? And we are His worshippers."

قُلَ أَيُّكَا جُّونَنَا فِي اللَّهِ وَهُوَ رَبُّنَا وَرَبُّكُمْ وَلَنَّا أَعْمَالْنَا وَلَكُمْ أَعْمَا لَكُمْ وَنَخَالُكُمْ وَكَنَّا أَعْمَالْنَا وَلَكُمْ أَعْمَا لَكُمْ وَنَخَالُ لَوْ عُغْلِصُونَ اللَّهِ

139. (When the Jews told the Muslims in Madinah that prophets can be born only from the Bani Israa'eel and not from the Arabs, Allaah revealed the command stating) Say (to the Jews), "Do you argue (debate) with us about Allaah (about this choosing a prophet from the Arabs), when He is our Rabb and your Rabb (and therefore has the right to choose whoever He wills) and when our actions are for our benefit (making us worthy of having a prophet from among us) and your actions are for your benefit and when we are sincerely His (sincerely devoted to His Deen)?"

ٳٛڡٞڗڠؖٷڵٷڹٳڹۧٳڹۿڡۘۄؘۅٳڛؙٮڡۼڽڷۅٙٳڛڂۊؘۅؘڽؘۼڠؖۅ۫ۘڹۅؚٙٳڵٳۺڹٳڟػٲٮؙۏؖٳۿۏڐٳٲۏٮٚۻڔؿڠ۠ڷٵؘٮؙٛؾؙۘڡۛۯؘۼڷڡۨ ٲڡؚٳٮڷ۠ڎٶڝٛ۬ٚٲڟٚڶڡ*ڔٛ؋ڰڹٛػؿؘۄۺؘۿ*ٵۮةٞۼؚٮ۬ۮؘ؋ڝؘؘٳٮڷؿڂۣۅؘڝٵ۩ڷ۠ڎۑۼٙٳڣڸۼڝۜٵؾٞۼڝۘڵۏڹٛ 140. Or do you (Jews and Christians) say that Ibraheem . Isma'eel . Isma'eel . Is'haaq . Is'haaq . Ya'qoob . Isma'eel . Isma'eel . Ishaaq . Ishaaq

و يَلْكُ أُمَّةً قَدْ خَلَتْ لَهَا مَا كَسَبَتْ وَلَكُمْ مَّا كَسَبْتُمْ وَلِاشْتُ عُوْنَ عَمَّا كَانُوا يَعْمَلُونَ أَ

141. They (Ibraheem *, Ya'qoob * and their children) were a group who have passed on. To their benefit (for them) will be the acts they have earned (done) and to your benefit (for you) will be the acts that you earn. You will not be questioned about what they did.

عَ سَيَقُولُ السَّفَهَ آءُمِنَ النَّاسِ مَاوَلَّهُمْ عَنْ قِبْلَتِهِمُ الَّتِي كَانُوا عَلَيْهَا قُلْ تِلْهِ الْشَوِقُ وَالْمُغْرِثِ الْمُعَالِينَ النَّامِ النَّامِ الْمُعَرِّفِ الْمُعَرِّفِ وَالْمُغُرِثِ اللَّهُ اللللَّهُ اللَّهُ اللللَّهُ اللَّهُ الللَّهُ اللَّهُ الْمُؤْمِنِ اللَّهُ الْمُ

142. (When Allaah changed the Qibla from Baytul Maqdas to the Kabah, He informed Rasulullaah that the Jews and the Mushrikeen will object to the change. Referring to them, Allaah says,) Soon the foolish people will say, "What has caused them (the Muslims) to turn away from the Qibla towards which they were facing?" Say [O Muhammad [36], "To Allaah belongs the East and the West (Allaah therefore has the right to fix the Qibla to any direction He pleases and none has the right to object). He guides whoever He wills to the straight path."

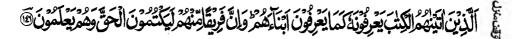
وَكَذَاكَ جَعَلْكَةُ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْهُ شَهِيدًا وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا اللَّهِ اللَّهُ عَلَيْهُ اللَّهِ عَلَى اللَّهُ عَلَيْهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ عَلَيْهَا اللَّهُ اللْلِمُ اللَّهُ الللْلَّالُولُولُولُولُولُول

قَدَّنَاى تَقَلَّبُ وَجْهِكَ فِي السَّمَاءِ ْفَلَنُولِّينَكَ قِبْلَةُ تَرْضُهَا ۚ فَوَلِّ فَجْهَكَ شَطْرَ الْسَجِيدِ الْحَرَامِّ وَحَيْثُ مَاكُنْتُمْ فَوَلُّوَا وَجُوْهَكُمْ شَطْرَةُ ۚ وَإِنَّ الَّذِيْنَ ٱوْتُوا الْكِتْبَ لَيَعْلَمُوْنَ انَّذَاكُونَّ عِنْ رَبِّهِمْ وْمَااللّٰهُ يِغَافِلِ عَمَّا يَعْمَلُونَ ۖ

144. Verily We see you (O Muhammad) frequently lifting your gaze towards the sky (waiting for Allaah's command to change the Qibla back to the Kabah). We will most assuredly turn you towards a Qibla (of Ibraheem) that pleases you. So turn your face (during salaah) towards the Masjidul Haraam (where the Kabah is situated and where fighting, the hunting of animals, and the chopping off trees are prohibited. Wherever you may be (whether at home or travelling over land or sea), turn your faces towards it (towards the Kabah when performing salaah). Most certainly those who have been given the Book (the Jews) know well that this command (changing the Qibla) is from their Rabb (because this was mentioned in the Torah along with the description of Rasulullaah). And Allaah is not unmindful (unaware) of what they do.

وَلَبِنَ التَيْتَ الَّذِيْنَ اُوْتُوا الكِبَ بِعُلِّ ايَةٍ مَّا تَبِعُوا قِبْلَتَكَ وَمَا الْتَ بِتَالِجِ قِبْلَتَهُمْ وَمَا ابَعْضُهُمْ مِبَالِجِ قِبْلَةَ وَلَيْنَ التَّالِمِيْنَ هُوَ مِنْ الْعِلْمِيْنَ الْعَلْمِيْنَ هُوَ مَنْ الْعَلْمِيْنَ هُو مَنْ الْعِلْمِيْنَ الْعَلْمِيْنَ هُو مَنْ الْعِلْمِيْنَ الْعَلْمِيْنَ هُو مَنْ الْعِلْمِيْنَ الْعَلْمِيْنَ هُو الْعَلْمِيْنَ هُو الْعَلْمِيْنَ الْعَلْمِيْنَ هُو الْعَلْمِيْنَ الْعَلِمُ لِلْعُلْمِيْنَ الْعَلْمِيْنَ الْعَلْمُ لِيْنِ النَّعْلِمُ الْعَلْمِيْنَ الْعَلْمِيْنَ الْعَلْمِيْنَ الْعَلْمُ لَاعْلِمُ لِلَّهُ عَلْمُ الْعَلْمِيْنَ الْعَلَمُ لِلْعِلْمِيْنَ اللَّهِ الْعَلْمِيْنَ اللَّهُ عَلَيْنَ الْعَلْمُ لِلْمُ لَلْمُ لَلْمُ لَالْعِلْمِيْنَ اللَّهِ لَمُ لِلْمُ لَلْمُ لَلْمُ لِلْمُ لَلْمُ لَلْمُ لَالْعُلْمِيْنَ الْعَلْمِيْنَ الْعَلْمِيْنَ الْعَلْمِيْنَ الْعَلْمِيْنَ الْعَلْمِيْنَ الْعَلْمِيْنَ الْعَلْمِيْنَ الْعَلْمِيْنِ الْعُلْمِيْنَ الْعَلْمِيْنَ الْعِلْمِيْنَ الْعَلْمِيْنَ الْعَلْمِيْنَ الْعَلْمِيْنَ الْعَلْمِيْنَ الْعَلْمِيْنَ الْعَلْمِيْنَ الْعِلْمِيْنَ عَلْمُ الْعَلْمُ لِلْعِلْمِيْنِ الْمُعْلِمِيْنَ الْعِلْمُ لِلْعُلِمِيْنَ الْعَلْمِيْنَ عَلْمُ لِلْعُلْمِيْنَ عَلْمُ لَلْعِلْمِيْنِ لِلْعَلْمِيْنَ الْعَلْمِيْنَ عَلْمُ لِلْعِلْمِيْنَالِمُ لِلْعِلْمِيْنَ عَلْمُ لِلْعُلْمِيْنِ لِلْعِلْمِيْنَ عَل

145. Even if you have to present (bring) every kind of proof to those who have been given the Book (the Jews and the Christians), they will not turn towards your Qibla (because of stubbornness). You should also not turn towards their Qibla. In fact, they (the Jews and Christians) will not even turn towards the Qibla of each other (the Qibla of the Jews was the Rock of Baytul Maqdas while that of the Christians was the eastern side of Baytul Maqdas). Should you now follow their wishes after knowledge (revelation) has come to you, then surely you would be among the unjust ones.



146. Those who have been given the Book (the Jews and the Christians) recognise him (Rasulullaah *** together with his lineage, tribe, place of birth, place of residence, appearance, qualities and attributes) just as they recognise their very own sons (because the Torah and the Injeel had described him to them). Without doubt there (still) exists among them a group who knowingly hide the truth.

147. The truth is from your Rabb so never be among those who doubt (what has been revealed whether the People of the Book accept it or not).

وَلِكُلِّ وِّجْهَةً هُوَمُولِيْهَا فَا سُتَبِقُوا الْخَيْرِتِ آيَنَ مَا تَكُونُوا يَأْتِ بِكُمُ اللهُ جَمِيْعًا النَّ اللهَ عَلَى كُلِّ وَجْهَةً هُوَ مُولِيْهَا فَا سُتَبِقُوا الْخَيْرِتِ آيَنَ مَا تَكُونُوا يَأْتِ بِكُمُ اللهُ جَمِيْعًا النَّ اللهَ عَلَى كُلِّ وَلِيُلِ

148. Every nation has a direction towards which they turn (in prayer), so hasten towards

1400

good actions (salaah). Wherever you may be, Allaah shall collect you all together (on the Day of Qiyaamah and reward you for your good acts). Surely Allaah has control of everything (it is therefore useless for people to quarrel over these matters because they lie in the hands of Allaah and man has no say in them).

149. Wherever you may go (on journey), turn your face to the direction of the Masjidul Haraam. This is certainly the truth from your Rabb. Allaah is not unaware of what you do.

150. Wherever you may go (on a journey), turn your face to the direction of the Masjidul Haraam. Wherever you may be situated, turn your faces towards it so that people may not have an argument against you (so that the Jews do not say, "These Muslims oppose our religion, yet they face Baytul Maqdas like us", and so that the Mushrikeen do not say, "These Muslims claim to follow the ways of Ibraheem yet they do not face his Qibla i.e. the Kabah"), except for those who are unjust (those who are stubborn will still search for excuses to object). So do not fear them (their objections) but fear Me (by obeying My commands). And (turn towards the Masjidul Haraam in salaah) so that I may complete My favour (honour, blessings and guidance) upon you (by teaching you your Deen) and so that you may be rightly guided (to the truth).

كَتَا اَرْسَلْنَا فِيَكُمْرَسُولَا مِنْكُمْ يَتْلُوْ اعْلَيْكُو الْيَتِنَا وَيُزَكِّيَكُمْ وَيُعَلِّمُكُمُ الكِلْبَ وَالْحِكْمَةَ وَيُعَلِّمُكُمْ مَّالَمُ تَكُونُواْ تَعْلَمُونَ شَ

151. In a similar manner (as part of Our favour to you) We have (also) sent to you a Rasool (messenger) from among yourselves (Muhammad) who recites to you Our verses (of the Qur'aan), purifies you (from Shirk), teaches you the Book (Qur'aan) and wisdom (the teachings of the Qur'aan), and teaches you what you knew not (he perfects both your knowledge and your actions).

152. So think of Me (by performing salaah, making Dhikr, abiding by the Qur'aan and in all other matters) and I will think of you (by rewarding you and fulfilling your needs and blessing you constantly). Be grateful to Me (by obeying Me) and do not be ungrateful (by disobeying Me).

153. O you who have Imaan! Seek help (from Allaah) by means of sabr and salaah. Verily Allaah is with those who exercise sabr (and will readily assist them, especially during Jihaad).

وَلاَنَقُوْلُوْالِمَنْ يُقُتَلُ فِي سِيدِلِ اللهِ اَمُولِكُ اللهِ اَحْيَاهُ وَلِكُنْ لَانَشْعُرُونَ[®]

154. And do not say about those who have been martyred in Allaah's way that they are dead. In reality, they are alive (because of their patience in difficulty) but you do not realise it. (Allaah preserves the souls of martyrs as beautiful green birds who are allowed to fly wherever they wish in Jannah.)

155. Most definitely We will test you (to see whether you exercise sabr) with a (little) bit of fear, with hunger and with a shortage in wealth, life (the test is by way of illness, death, difficulties) and fruit (produce and products). So give good news (of entering Jannah) to those who exercise sabr.

156. (Those who exercise sabr are) those who, when any difficulty befalls them (then instead of complaining), say, 'Verily we belong to Allaah (and He therefore has the right to treat us as He pleases) and to Him shall we return (after death, when He will reward us for our sabr).' (Rasulullaah : has mentioned that when a person says this at the time of any difficulty, Allaah will reward him and replace his loss with something better.)

اُولَإِكَ عَلَيْهِمْ صَلَوْتُ مِّنْ رَّبِهِمْ وَرَحْمَةً فَوَالْوِلِكَ هُمُ الْمُهْتَدُونَ اللهِ

157. These (people who are patient in difficulties and who abstain from ingratitude) are the ones on whom the Combined (favours) and Special Mercies (Bounties) of Allaah descend and who are rightly guided.

158. Verily Safa and Marwah (two hills in Makkah) are among the landmarks (distinctive signs) of (the Deen of) Allaah. So whoever performs Hajj or Umrah to the House (Kabah), there shall be no sin upon him should he go to and fro between the two (even though it was a practice of the Mushrikeen before the coming of Rasulullaah ***). Whoever performs a good act of his free will (voluntarily), then surely Allaah is Most Grateful (and will reward him), All Knowing.

159. Certainly those (Jews) who hide (from people) the clear things and guidance which

1900

We have revealed (such as the description of Rasulullaah in the Torah and changing of the Qiblah), after We had explained it to them in the Book (Torah) for the people; such people (those who hide these things) are cursed by Allaah and by all those who (are commanded to) curse (such as the angels, humans, Jinn, animals). (This applies to all such people) except those who repent, correct (the wrong they did) and clarify (what they hid).

160. These are the ones whom I will forgive, for verily I am The Greatest Acceptor of repentance, The Most Merciful.

161. Verily those who practise kufr (do not believe in the truth) and who die as Kaafiroon, upon them is the curse of Allaah, the angels and the entire mankind (they deserve all these curses and will remain in Jahannam forever).

162. They will live forever in this (curse and the resultant punishment in the Aakhirah). Neither will their punishment be lessened (in the Aakhirah) nor will they be given any respite (to excuse themselves or to repent).

163. Your Ilaah is but One Ilaah. There is no other Ilaah but Him, The Compassionate, The Most Merciful. (His decision is final)

إِنَّ فِي خَلْقِ السَّمَلُوتِ وَالْرَضِ وَاخْتِلَافِ الْتَلُ وَالنَّهَارِ وَالْفُلُكِ الَّتِيِّ بَجْرِي فِي الْبَحْرِ مِمَا يَنْفَحُ النَّاسَ وَمَا آنْزَلَ اللهُ مِنَ السَّمَاءِ مَنْ مَّا مِنْ السَّمَاءِ فَالْمُنْ بَعْدَ مَوْتِهَا وَبَثَ فِيهَا مِنْ كُلِّ دَابَّةٍ " النَّاسَ وَمَا آنْزَلَ اللهُ مِنْ السَّمَاءِ وَالْاَرْضِ بَعْدَ مَوْتِهَا وَبَثَ فِيهَا مِنْ كُلِّ دَابَّةٍ " وَالْاَرْضِ لَالْيَتِ لِقَوْمِ يَعْقِلُونَ السَّمَاءِ وَالْاَرْضِ لَالْيَتِ لِقَوْمِ يَعْقِلُونَ السَّمَاءِ وَالْاَرْضِ لَالْيَتِ لِقَوْمِ يَعْقِلُونَ السَّمَاءِ فَالْاَرْضِ لَالْيَتِ لِقَوْمِ يَعْقِلُونَ السَّمَاءِ فَالْوَالْمِ اللهِ اللهُ اللّهُ اللهُ اللهُ اللّهُ الللّهُ اللّهُ الللللّهُ اللّهُ الل

164. Verily in the creation of the heavens and earth (and whatever wonders are in and lie between the two); in the changing of the night and the day (following each other and each one becoming longer or shorter); in the huge ships which travel on the oceans carrying goods of benefit to man (without sinking despite their tremendous weight); in that water that Allaah showers from the heavens, bringing life (all types of growth) to the earth after its death (after it was bare) and causing all types of creatures to spread out on earth (because most of creation are attracted to fertile areas); and in the varying (directions and temperature) of the winds; and the obedient clouds (that travel and shower rain only where Allaah commands) hanging between the earth and sky; (In all of the above events) are signs for those who use their intelligence (to think deeply about these signs).

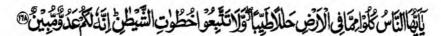
وَمِنَ النَّاسِ مَنْ يَتَّخِذُمِنْ دُوْنِ اللهِ انْدَادًا يُجِبُّونَهُمْ كَحْتِ اللهِ وَالَّذِيْنَ اَمَنُوَّا اَشَدُّ حُبَّا يِلْهِ وَلَوْيَرَى النَّاسِ مَنْ يَتَخِذُمِنْ دُوْنِ اللهِ اللهِ اللهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ اللهِ اللهِ اللهُ ا

165. There are some people (the Mushrikeen) who attribute equals (idols) to Allaah, having such love for them as they have for Allaah. However, the Mu'mineen have a much greater love (at all times) for Allaah (greater than their love for anything or anyone else like the prophets, saints, angels, Ulema, children, wealth, property, etc). If the unjust ones (the Mushrikeen) were to see the time (In the Aakhirah) then they will see the punishment (In store for them) and (if the Mushrikeen were to realise in this world) that all power belongs only to Allaah and that Allaah is certainly Capable of giving the severest punishment (then they would not attribute equals to Him).

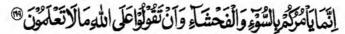
إِذْ تَبُرًا الَّذِيْنَ اتُّبِعُوامِنَ الَّذِيْنَ اتَّبَعُوا وَرَاوُا الْعَذَابَ وَتَقَطَّعَتْ بِهِمُ الْأَسْبَابُ

166. (They would also not attribute equals to Allaah if they could see the time on the Day of Qiyaamah) When those who were followed (the misguided leaders) disassociate themselves from their followers (denying that they had misled them); (when) they see the punishment and (when they see that) all ties between them are cut (and that they will be enemies of each other).

167. The followers will (then) say, "If only we could return (to the world by some means or other), then we too will disassociate ourselves from them as they now do to us." In a like manner (just as Allaah will show them their punishment and their disassociation from each other on the Day of Qiyaamah), Allaah will show them their (evil) actions which will be a cause of regret to them. They will never be able to escape from the Fire (of Jahannam after having entered it because of the shirk they committed).



168. O people, eat of the lawful (that which has been declared lawful by Allaah and that which is lawfully acquired) and pure (and wholesome) things of the earth, and do not follow in the footsteps of Shaytaan (by making the Halaal thing Haraam or the Haraam thing Halaal). Indeed, he is your open enemy.



169. He (Shaytaan) instructs you to commit only evil acts, acts of immodesty and to attribute to Allaah such things about which you have no knowledge (no knowledge that these matters are from Allaah, such as the things that people declare Haraam by themselves or when they change the text of what Allaah has revealed).

وَلَذَاقِيْلَ لَهُمُواتَّ بِعُوامَا أَنْزَلَ اللهُ قَالُوَ ابَلْ نَتَّيْعُ مَا أَنْفَيْنَا عَلَيْهِ ابَاءَنَا ﴿ اَوَلَوْكَانَ ابَا وُهُمْ لِا يَعْقِلُوْنَ شَيْئًا وَّلَا بَهْتَدُوْنَ ﴿

170. And when it is said to them (the Kaafiroon and sinners), "Follow that which Allaah has revealed," they say, "But we wish to follow that which we found our forefathers doing (worshipping idols, regarding certain Halaal things to be forbidden, not marrying widows, etc)." What! (Will they follow their forefathers) even though they (their forefathers) understood nothing (about Deen) and were not rightly guided (to the truth)?

171. The comparison of those who commit kufr (and those calling them to Islaam) is like a person who calls something (like some animal) that can hear only a call and a sound (without understanding what is being said). Deaf, dumb and blind, they cannot understand (neither do they have knowledge nor do they want to hear what the knowledgeable people say).

172. O you who have Imaan! Eat from the pure (and wholesome) things which We have provided for you and show gratitude (be obedient) to Allaah (for what He has provided and made lawful) if it is indeed Him Whom you worship.

إِنَّمَاحَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَوَ لَحُرَ الْخِنْزِيْرِ وَمَا أَهِلَ بِهِ لِغَيْرِ اللَّهَ فَمَن اضُطُرَّغَيْرَ بَاغَ وَلاعادِ فَلاَ إِنَّمَا حَنَّمَ عَلَيْهُ إِنَّ اللهَ غَفُوْرَ حَيْمُ اللهُ عَمُورًا مَا اللهُ عَمُورًا مِنْ اللهُ عَمُورًا مَا اللهُ عَمْرُ مَا اللهُ عَلَيْهُ اللهُ عَلَيْهُ اللهُ عَلَيْهُ اللهُ عَمُورًا لَهُ اللهُ عَلَيْهُ اللهُ اللهُ عَلَيْهُ اللهُ اللهُ عَلَيْهُ اللهُ الل

173. Allaah has forbidden for you (to eat) Mayta (an animal which dies a natural death or which is not slaughtered or hunted in accordance with the Shari'ah), blood (that flows from the animal's body), the meat of pigs (and all other parts of its body), and (the meat of) those animals that were sacrificed with (the slaughterer taking) the name of another besides Allaah (such as the name of an idol, Jinn, saint, prophet, etc). As for him who is driven by necessity (to eat these forbidden foods for fear of losing his life), then (if he eats them) neither rebelliously (without enjoyment), nor transgressing the limits (without eating more than is necessary to keep him alive), there will be no sin upon him. Verily Allaah is Most Forgiving, Most Merciful (towards His obedient servants and therefore makes His laws easy for them).

174. Verily those who hide (or make changes to) that book which Allaah has revealed,

selling it for a small price(referring to the Jewish Rabbis who hid from people the description of Rasulullaah in the Torah so that they would not lose the bribes, gifts and acknowledgements of gratitude that people gave them); these people only fill their bellies with fire. Allaah will neither speak to them (with kindness and mercy) on the Day of Judgement (because He will be angry with them), nor will He purify them (from the filth of their sins). They will receive a most painful punishment (that will penetrate their inner selves and from which there shall be no salvation).

أُولَلِكَ الَّذِيْنَ اشْتَرُوا الصَّلَلَةَ بِالْهُدَى وَالْعَذَابَ بِالْمَغْفِرَةِ فَمَا اَصْبَرَهُمْ عَلَى التَّارِ®

175. These are the ones who buy misguidance at the price of guidance, and punishment at the price of forgiveness. (Despite knowing about the terrible fire of Jahannam, they happily opt for sin which leads them to Jahannam, as if they feel strong enough to bear the punishment. Allaah therefore asks,) How will they ever tolerate the fire? (whilst they happily opt for sin which leads them to the fire)

176. This (punishment) is because Allaah has certainly revealed the Book with the truth and those who disagree (create differences) about the Book are stubbornly (who have gone astray) opposed (people, who have gone astray). (Just as this verse applies to the Jews who disagreed with the Torah and accepted what they wanted while rejecting what they did not want, it also applies to the people who refuse to accept the Qur'aan as a Book from Allaah)

177. Righteousness is not that you turn your faces towards the east or west (during salaah), but (a person of) righteousness is that person who believes (in the validity of the beliefs) in Allaah, the Last Day (the Day of Qiyaamah), the angels, the Books, and the Ambiyaa (Allaah's prophets); and despite his love for wealth, he spends it on his relatives, orphans, poor people, travellers, beggars and to set slaves (and prisoners-of-war) free. (In addition to all of this, the righteous person is) He (who) establishes salaah, gives zakaah, fulfils promises when making them (with Allaah and with people), exercises patience during hardships (such as poverty), adversities (such as illness and fear) and during times of war. These are the ones who are true (in their Imaan and in their claim to righteousness) and they are the ones who have Tagwa.

يَايَّهُا الَّذِيْنَ امَنُوْ الشِّبَعَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلُ الْحُرُّ بِالْحُرِّوَ الْعَبَدُ وِالْكُنْ فَالْنُقْ فِلَا فَمَنْ عُفِي الْمُوْرِ وَالْعَبَدُ وَالْكُنْ فَالْنُونَ فَا فَاللَّهُ الْمُعْرُونِ فَاللَّهُ اللَّهُ وَالْمُعْرُونِ فَاللَّهُ اللَّهُ وَالْمُعْرُونِ فَا اللَّهُ وَالْمُعْرُونِ فَا اللَّهُ وَالْمُعْرُونِ فَا اللَّهُ وَاللَّهُ وَاللَّهُ عَلَى اللَّهُ وَالْمُعْرُونِ فَا اللَّهُ وَاللَّهُ وَاللَّهُ عَلَى اللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ اللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ فَا اللَّهُ وَاللَّهُ وَاللَّ

اعْتَدَى بَعْدَ ذُلِكَ فَلَهُ عَذَاكِ أَلِيمُ

178. O you who have Imaan! Qisaas has been made obligatory (has been ordained) for you in the case of murder; a free man (will be executed) for (murdering) a free man, a slave for a slave and a woman for a woman. Whoever (heir) forgives his brother (the murderer) should demand (the Diyah) with kindness (without harshness) and payment should be pleasant (without delay and in full). This (choice between Qisaas and Diyah) is a special consideration from your Rabb and a mercy (because the Jews were compelled to apply Qisaas when a murder was committed and the Christians were compelled to accept Diyah instead). So whoever oversteps the limits (by killing the murderer) after this (after the murderer was forgiven) shall suffer a painful punishment (by being executed in this world and punished in the Aakhirah).

ۅؘڷڴٛٷۣٳڶڡۣٚڝٙٵڝؚڮۅۊؙؖؾؙؖٲۏڶؚۑٳڵڒڵؠٳۑؚڵۼۘڵڴؗۿڗؾؾٞڠؖۅ۠ڹٛ[®]

179. For you, in Qisaas is (great) life, O people of intelligence, so that you have Taqwa (so that you may fear the punishment for murder and abstain from it and so that you enforce the law of Qisaas).

180. It has been made obligatory for you (to make) a bequest (in your will) that is just (not more than one-third of your wealth) in favour of your parents and close relatives when (the signs of) death appears before any of you and you are leaving wealth behind. This (law) is a duty upon those who have fear for Allaah. (This law was revealed because people used to make bequests for the rich and leave nothing for their parents and relatives. However, this compulsion was later cancelled when Allaah revealed the laws that fix the shares that parents and close relatives receive from the wealth of a dead person. Although a person should not make a bequest for an heir, if he does bequest less than a third for an heir, it will be given to the heir only if all the other heirs permit it after the person's death.)

فَنَ بَدَّ لَهُ بَعْدَمَا مَمِعَهُ فَائْمًا إِنَّمُهُ عَلَى الَّذِينَ يُبَدِّ لُوْنَهُ ۚ إِنَّ اللَّهُ مَمْيَعُ عَلِيمُ

181. So whoever changes it (the will) after hearing it, then the sin (of changing the will) rests (solely) upon those who change it. Verily Allaah is All Hearing, All Knowing (Allaah hears the will that is made, knows about the changes made to it and knows the intentions of those who make the changes).



182. Whoever fears any favouritism or sin from the person making the will (such as a bequest that exceeds one-third or any other error in the will) and then makes peace (reaches a settlement) between them (between the one making the will and the others involved), upon him is no sin (in fact, it is preferable for him to intervene). Verily Allaah is Most Forgiving, Most Merciful.

لَآيُهُا الَّذِيْنَ امَنُوا كُتِبَ عَلَيْكُمُ الصِّيامُ كَمَاكُتِبَ عَلَى الَّذِيْنَ مِنْ قَبْلِكُمْ لَعَلَكُمْ تَتَّقُونَ ﴿

183. O you who have Imaan! Fasting has been made obligatory for you just as it was made obligatory for those before you (the Jews and Christians), so that you may develop Taqwa (fasting saves a person from sin because it develops self-restraint and drives away the passions that lead to sin).

ٳٙؾؘٳڡٞٵڡۜۜۼۮؙۏ۠ۮؾٟٷٙڡۘڽ۫ػٲڹٙڡؚٛڹڬڡؙٞۄٞؖڔؠ۫ڝڟٵٙۉۼڮڛڣٙڕڣؘڿڎۜؖ؋ؖۺڹٵؿٵڡۭٳؗڂڒٶۼڶٵڵۧڔ۬ؠٞڹۘؽڟۣڠؙۏڹڬڣۮؽڎۧ ڟۼٵۄؙڝؚڷؽڹۣٚڣڡۘڽٛڗڟٷۜۼؘڎؠڒٵڿۿۅؘڿؽڒڷڎٷٳٞڹٛؾڞٷۿۏٳڿؽڒڰڴۿٳڹػڎؿٷػڟػۿۄ۫ڹؘ

184. Fast for a fixed number of days (in the month of Ramadhaan). Whoever among you is ill or on journey, then (he should make up for the missed fasts by fasting) the same number of days at another time. Those who are not capable (of fasting, such as the very old or sickly), should pay the Fidya, (which is) to feed a poor person (two meals). Whoever does a good act of his own will, then surely this is better for him. It is better for you that you fast, if you but knew (the virtue, significance and benefits of fasting).

شَهْنُ رَمَضَانَ الَّذِيْ أَنْزِلَ فِيهِ الْقُرْانُ هُدَّى لِلتَّاسِ فَبَيِّنْتٍ مِّنَ الْهُدُى فَالْفُرُقَانَ فَمَنْ شَهِدَ مِنْكُمُ الشَّهْمَ فَلْيَصْمَهُ فَعَنْ كَانَ مَرِيْظًا أَوْعَلَى سَفَرِ فَعِدَّةٌ مِّنْ اَيَّامٍ الْخَرَثِيدُاللَّهُ بِكُمُ الْيُسْرَوَ لَا يُرْنَيُهُ بِكُمُ الْخُسُرُ وَلِتُكُمِ لُو اللَّعِدَّةَ وَلِتُكَبِّرُ واللَّهَ عَلَى مَاهَدَ الْكُمُ وَلَعَلَكُمْ تَشَكُرُونَ ﴿

185. The month of Ramadhaan is the month in which the Qur'aan was revealed (from the Lowhul Mahfoodh to the sky above the earth on Laylatul Qadr) as a guidance for mankind, whose Aayaat of guidance are absolutely clear, and which distinguishes (between truth and falsehood). So whoever among you witnesses this month (is alive during this month and capable of fasting) should fast in it, while those who are ill or on journey, then (they should make up for the missed fasts by fasting) the same number of days at another time. Allaah desires ease for you (by allowing travellers and the ill to fast at a later time) and does not desire hardship for you. And (Allaah desires) that you complete the period (of fasting during Ramadhaan), so that you glorify Allaah for His guiding you and so that you show gratitude (to Him).

وَإِذَاسَالَكَ عِبَادِى عَنِى قَالِي قَرِيْبُ أُجِيْبُ دَعُوةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيْبُوا لِي وَلَيُؤُمِنُوا بِي لَعَلَّهُمْ يَرْشُكُونَ ۞

186. And when My bondsmen ask you about Me, verily I am close by (so call only on Me). I answer the prayer of the caller when he calls (whether he calls silently or audibly). So they should accept (My commandments and obey them) and (always) believe in Me so that they remain on the right (with valid beliefs).

187. Permission has been granted for you to have sexual relations with your wives on the nights of the fasts (an act that was previously forbidden). They are clothing for you and you are clothing for them (showing attachment and intimacy). Allaah knows well that you have been unfaithful to yourselves (by committing the sexual act on the nights of your fasts), so He turned to you (with mercy) and forgave you. So now you may have sexual relations with them and seek (through such relations) that which Allaah has destined for you (children and not merely carnal gratification). Eat and drink (throughout the night) until the white thread of (true) dawn becomes distinct to you from the black thread (the night). Then (when dawn is clearly visible, stop eating and) complete the fasts until nightfall (sunset). And do not have close relations with them (your wives) while you are in l'tikaaf in the Masjid. These (laws) are the limits that Allaah has set so do not even come close to (breaking) them (let alone overstepping them). In this manner (just as He has explained all of the above to you) Allaah explains His Aayaat to people so that they attain Taqwa.

وَلَاتَا كُنُوَا اَمُوَالكُمْ رَبَيْنَكُمْ بِالْبَاطِلِ وَتُدُلُوا بِهَ آ إِلَى الْحُكُّامِ لِتَا كُنُوا فَرِيْقًا مِّنَ اللَّاسِ بِالْإِثْمِ وَانْتُمْ تَعْلَمُونَ ﴿ النَّاسِ بِالْإِثْمِ وَانْتُمْ تَعْلَمُونَ ﴿ الْمُعَالَمُونَ ﴿ النَّاسِ بِالْإِثْمِ وَانْتُمْ تَعْلَمُونَ ﴿

188. Do not unlawfully eat the wealth of each other (by stealing, cheating, gambling, taking interest, committing fraud, etc.) and (do not) take it (as bribes) to judges so that you may sinfully eat a bit of people's wealth while you are fully aware of it (do not bribe judges to judge in your favour so that you may steal the wealth of someone else, knowing that the wealth is not yours. You should also not give false evidence, take false oaths or make false claims to steal the property of others).

يَسْكُلُونَكَ عَنِ الْآهِلَةِ وَقُلْ هِي مَوَاقِيْتُ اللَّاسِ وَالْحَجِ وَلَيْسَ الْبِرُ بِآنَ تَأْتُوا الْبَيُوتَ مِنَ الْمُولِيَّ وَلَيْسَ الْبِرُ بِآنَ تَأْتُوا الْبَيُوتَ مِنَ اَبُولِيهَا وَاتَّقُوا اللهَ لَعَلَّكُمْ تُفْلِحُونَ اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ اللَّهَ لَعَلَّكُمْ مُنْ اللَّهَ لَعَلَّا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ اللَّهَ لَعَلَّمُ اللَّهُ اللَّهُ اللَّهُ لَعَلَّمُ اللَّهُ اللَّالَّةُ اللَّهُ اللَّا اللَّهُ اللَّهُ اللَّهُ اللَّالِمُ اللَّهُ اللَّالَا اللَّالَا اللَّهُ اللَّهُ اللّ

189. They ask you (O Muhammad (SS)) about the new moons (why it waxes and wanes), tell them that these are a means for people to determine time (months) and the Hajj. Righteousness is not that you enter your homes from the back, but (a person of) righteousness is the person who has Taqwa. Enter your homes from their (front) doors and fear Allaah so that you may be successful. (This verse makes reference to the practice of the early

Arabs who believed that after performing Hajj it was an act of righteousness to enter their homes from the back or from the roof and sinful to enter from the front door.)

وَقَاتِلُوۡا فِي سَبِيْلِ اللهِ الَّذِينَ يُقَاتِلُوْنَكُمْ وَلاتَعْتَدُوْا اِنَّ اللهَ لَا يُحِبُّ الْمُعْتَدِيْنَ ®

190. Fight in the way of Allaah (to advance and uplift Allaah's Deen) those people who fight you, but do not overstep the limits (children, women and the elderly people should not be intentionally killed). Verily Allaah does not like those who overstep the limits (by not abiding by the laws of Jihaad and by fighting in the Haram of Makkah).

191. Kill them (the Kaafiroon) wherever you find them, and drive them out of the places from which they drove you out. Corruption (part of which is Shirk, turning away from religion and causing others to do so) is certainly worse than killing. Do not fight them by the Masjidul Haraam unless they fight you in it. If they fight you, then kill them as well (even if it be in Makkah). In this manner are the Kaafiroon repaid.

فَإِنِ انْتَهَوا فَإِنَّ اللَّهَ غَفُورٌ مَّ حِيْمٌ ١

192. (However) If they stop (committing kufr and they become Muslims), then surely Allaah is Most Forgiving, Most Merciful (He will accept their repentance).

وَقْتِكُوْهُمْ حَتَّى لَاتَكُوْنَ فِتْنَةً وَيَكُوْنَ الدِّيْنُ بِلَّهِ فَإِنِ انْتَهَوْا فَلَاعُدُوانَ لِلْاعل الظّلِمِيْنَ ﴿

193. Continue fighting them until no corruption (especially no Shirk and turning others away from Islaam) exists and until religion (worship) is only for Allaah (until people worship Allaah only). Should they stop (being Kaafiroon), then let there be no attacks except against the oppressors.

ٱلشَّهِّ الْحَرَامُ بِالشَّهِرِاكَرَامِ وَالْحُرُماتُ قِصَاصٌّ فَمَنِ اعْتَدَى عَلَيْكُمُّ وَاعْتَدُوا عَلَيْهِ بِمِثْلِ مَااعْتَدَى وَ الشَّهِ الْحَرَامُ بِالشَّهِرِ الْحَرَامُ وَالنَّهُ وَاعْدَامُ وَاعْدَمُوا اللَّهَ وَاعْدَمُوا اللَّهَ مَعَ الْمُثَقِيْنَ ﴿

194. A sacred month for a sacred month (if the Kaafiroon fight you in such a month, you should fight them back when in the sacred month), and equal retaliation applies to sacred things (the one who

disrespects something sacred will be punished in proportion to the disrespect shown). So whoever does you wrong, act against him in the same manner as he had wronged you (to compensate for previous losses). Fear Allaah (when reacting) and know that verily Allaah is with those who fear Him (and shall assist the pious at all times).

لله وَانْفِقُوا فِي سَبِيْلِ اللهِ وَلَا تُلْقُوا بِآيَدِ نِكُرُ إِلَى التَّهُ لُكَةِ أَوَا خَسِنُوا إِنَّ اللهَ يُجِبُ الْمُحْسِنِينَ ﴿

195. Spend in the path (obedience) of Allaah (in worship and Jihaad) and do not throw your own hands (do not lead yourselves) into destruction (by failing to spend in Allaah's way and by failing to engage in Jihaad because this will weaken you and strengthen your enemies). Do good, for Allaah certainly loves those who do good.

196. Complete the Hajj and Umrah for (the pleasure of) Allaah. If you are prevented (from doing so after entering into Ihraam), then (arrange to slaughter) whatever animal is convenient (easy) for you (from those animals that are permissible to slaughter). And do not shave your heads (to come out of Ihraam) until the animal (to be slaughtered) has reached its place (where it has to be slaughtered). Whoever among you is sick or has an ailment (injury, disease, etc) on the head, his Fidya shall be fasting (for three days) or charity or slaughtering an animal. (However) Once you are in safety (and are able to perform Hajj or Umrah without fear), then whoever has the benefit (the good fortune) of performing Umrah with Hajj (in one journey) should slaughter whatever animal is convenient (as a form of thanksgiving after completing the Hajj). Whoever cannot find (or cannot afford) such an animal should fast for three days during the (days of) Hajj (before the 10th of Dhul Hiljah) and seven (days) after returning home. This completes ten (days of fasting in total). This (privilege of performing Umrah with Hajj) is for the person whose family is not present in the Masjidul Haraam (for a non-resident of Makkah). Fear Allaah and know that verily Allaah is severe in punishment.

ٱلْحَجُّ اَشْهُرُّمَّعَلُومْتُ فَمَنْ فَرَضَ فِيْمِنَّ الْحَجَّ فَلَا رَفَتَ وَلَافُنُوْقَ ۗ وَلَاجِدَالَ فِي الْحَجَّ فَمَا تَفْعَلُوا مِنْ ﴿ خَيْرِ تَيْعَلَمْ دُاللّٰهُ ۚ وَتَنَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقُولَىٰ وَاتَّقُوْنِ يَالُولِي الْأَلْبَابِ ﴿

197. (The time of) Hajj is the few known months (Shawwaal, Dhul Qa'dah and ten days of Dhul Hijjah).

So whoever considers the Hajj obligatory (upon himself and enters the state of Ihraam) on them (during these months) should not engage in any sexual relations (with his wife) nor commit any act of sin (should not transgress any law of the Shari'ah) nor dispute (quarrel, fight, swear, abuse, be vulgar) during Hajj. Allaah knows whatever good deed you do. (Referring to people who took no provisions with them on their journey for Hajj and ended up begging from others, Allaah instructs) Take your provisions along with you (for the journey), but (always remember that) the best of provisions is Tagwa (which includes refraining from begging). So fear Me O people of intelligence!

198. (Declaring the permissibility of trade during Hajj, Allaah says) There shall be no sin upon you (no decrease in reward) should you seek the bounty (your livelihood) from your Rabb (one will not be sinful for engaging in trade during the days of Hajj). When you leave Arafaat, then remember Allaah at the Mash'arul Haraam ("The Sacred Monument"- referring to Muzdalifa). Remember Him as He had guided you (to the Deen of Islaam without any pagan traits and to understand the rites of Hajj), for before this you were astray (unaware of the Deen and the rites of Hajj).

199. And proceed from the place where the people proceed from (from Arafaat, then on to Muzdalifa and back to Mina, previously the people used to go the Muzdalifa-Arafaat border, while only the Quraysh used to go to Arafaat) and beg forgiveness from Allaah (for your sins). Verily Allaah is Most Forgiving, Most Merciful.

200. Once you have completed your Hajj rites (duties), remember Allaah as you remember your forefathers, or (rather with) an even greater remembrance (referring to the enthusiasm with which the Arabs used to praise their forefathers in Mina during the days of ignorance). From among them there are those (the Kaafiroon) who say, "O our Rabb, grant us in this world." (They are then granted their needs in this world whereas) They shall have no share (of good) in the Aakhirah.

إَنَّ وَمِنْهُمْ مَّنْ يَقُولُ رَبِّنَا التِّنافِ الدُّنْيَا حَسَنَةً قَ فِي الْاِخِرَةِ حَسَنَةً قَ قِنَاعَذَابَ التَّارِ السَّارِ اللَّهُ مَنْ يَقُولُ رُبِّنَا التِّنَافِ الدُّنْيَاحَسَنَةً قَ فِي الْاِخِرَةِ حَسَنَةً قَ قِنَاعَذَابَ التَّارِ السَّارِ

201. (On the other hand) From among them there are also those (the Mu'mineen) who say, "O our Rabb, grant us (all that which is) good in this world, (all that which is) good in the Aakhirah and save us from the punishment of the fire (of Jahannam)."

اُولِيكَ لَهُمْ نَصِيْبٌ مِّمَا كَسَبُولُ وَاللَّهُ سَرِيْعُ الْحِسَابِ

202. Such people (the Mu'mineen) shall receive a great share (of good in both worlds) because of their actions. Allaah is Swift (quick) at reckoning (calling people to account for their actions in this world). (Muslims are therefore encouraged to pray for the good of the Aakhirah together with the good of this world and not to be concerned with the good of this world only.)

203. Carry out the Dhikr (remembrance) of Allaah during the limited days (10th, 11th, 12th and 13th of Dhul Hijjah). There shall be no sin on the person who chooses to hasten (to leave Mina) during the two days (by leaving Mina on the 12th of Dhul Hijjah), nor will there be any sin on him who wishes to delay (by leaving Mina on the 13th of Dhul Hijjah). (Forgiveness shall be) for him who possesses Taqwa (throughout the Hajj journey). Fear Allaah and understand that unto Him (before Him) shall you be gathered (on the Day of Qiyaamah when Allaah will reward and punish people according to their actions).

204. From mankind is he whose speech pleases you (O Muhammad ()) in this worldly life and (claiming to be a Muslim) he calls Allaah to be witness over that which is in his heart, yet he is the hardest of opponents (to you and to all Muslims). (This verse refers to a sweet-talking hypocrite by the name of Akhnas bin Shareek who claimed to be a Muslim and professed to love Rasulullaah () and the Muslims. He even told Rasulullaah () that Allaah is a witness to what he said. He hated the Muslims so much that he even burnt the fields of some Muslims and killed their animals, as is mentioned in the next verse.)

205. (However, his hypocrisy was clear because) When he turns away (from you, O Muhammad (ME)) he exerts himself to cause corruption (trouble and mischief) on earth and (among other things) to destroy crops and stock (cattle and other animals). Allah dislikes corruption.

206. When he is told to fear Allaah (because of his behaviour), pride (arrogance and stubbornness) leads him to (commit more) sin (once hypocrites gain power, they resort to murder, rape and plunder). Jahannam will suffice for him (as punishment). It is a terrible resting (evil)place indeed.

207. From mankind is he who would sell himself seeking Allaah's pleasure (such as

Suhayb Rumi who migrated to Madinah after giving up everything he owned). Allaah is Most Compassionate (Kind) towards His bondsmen (because He guides them to do what pleases Him, thereby allowing them to seek the everlasting Jannah in exchange for the temporary life and wealth of this world).

208. O you who have Imaan! Enter into Islaam (submit to the Shari'ah) completely (wholeheartedly and willingly fulfilling by all the commands of the Shari'ah) and do not follow in the footsteps of Shaytaan (who will tempt you to pick and choose only those aspects of Islaam that please you) for he is certainly your open enemy (he tempts you to do baseless things and to engage in innovations).

209. So if you err (by not entering into Islaam completely) after the clear signs have come to you (and proven to you that this is the true path to follow), then know that definitely Allaah is Most Powerful (and nothing can stop Him from taking you to task for your wrong doings), The Wise (He is neither impulsive nor unjust and all His commands are filled with wisdom whether man understands them or not).

210. Are they (the Kaafiroon and those who do not enter into Islaam completely) waiting for Allaah and the angels to come to them beneath the shadow of clouds and for matters (punishment) to be decided (before they decide to do what is right)? All matters return to Allaah.

211. Ask the Bani Israa'eel how many a clear Aayah we have given them. Whoever chooses to change the favour of Allaah (change the favour of being shown the various Aayaat into a punishment by failing to take lessons from them) after it had come to him, then Allaah is severe in punishment (Allaah will severely punish those who change His laws and are ungrateful for His favours to them).

212. The life of this world has been beautified for the Kaafiroon who mock those who have Imaan (because the Kaafiroon feel that they have more wealth). But those with Taqwa will be above them (the Kaafiroon) on the Day of Qiyaamah. Allaah provides for whom He

desires without limits (Allaah will grant the Mu'mineen the best in the Aakhirah and can easily grant them more than the Kaafiroon in this world as well).

كَانَ النَّاسُ اُمَّةً وَّاحِدَةً "فَبَعَثَ اللهُ النَّيِبِّنَ مُبَشِّرِيْنَ وَمُنْذِرِبِينَ" وَاَنْزَلَ مَعُمُ الْكِتْبَ وَلَا النَّاسِ فِيمَا اخْتَلَفُوْ افِيهُ وَمَا اخْتَلَفَ فِيهِ اللَّا الَّذِيْنَ اُوْتُوهُ مِنَ بِالْحَقِّ لِيَحْكُمُ بَيْنَ النَّاسِ فِيمَا اخْتَلَفُوْ افِيهُ وَمَا اخْتَلَفَ فِيهِ اللَّا الَّذِيْنَ اُوْتُوهُ مِنَ بَعْدِمَا جَاءَتُهُمُ الْبَيِّنْ يَعْمُ الْحَتَلَفُوا فِيهُ مِنَ الْحَقِّ بَعْدِمَا جَاءَتُهُمُ الْبَيِّنْ يَعْدُنَ اللهُ اللَّذِيْنَ الْمَنُوا لِمَا اخْتَلَفُوا فِيهُ مِنَ الْحَقِّ بَعْدِمَا جَاءَتُهُمُ الْبَيِّنَ بَعْدُمُ اللهُ الللهُ اللهُ اللهُ اللهُ الللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ

213. Mankind was one community (they were all Mu'mineen when man first came to the world and after the flood during the time of Nooh when. However, they later divided when some became Kaafiroon). (Therefore) Allaah sent (to them) the Ambiyaa as carriers of good news (to the Mu'mineen that they are heading for Jannah) and as warners (to the Kaafiroon that they are heading for Jahannam) and (Allaah) sent with them (with the Prophets) the Books (divine scriptures) with the truth so that (by the laws contained in the scriptures) He may judge between mankind concerning the matters (of Deen) in which they differed. (However) Because of the animosity (hatred) between them, those to whom it (the scripture) was given differed concerning it (concerning the Deen) after clear proofs (of Towheed) had come to them. By His will, Allaah guided those who had Imaan to the truth of that concerning which they differed. (The Mu'mineen should therefore not become despondent because of the abuse and mischief of the Kuffaar.) Allaah guides whoever He wills to the straight path (to the truth).

اَمْ حِبْتُمُ اَنْ تَدْخُلُوا الْجَنَّةَ فَلَمَّا يَأْتِكُمُ مَّثُلُ الَّذِيْنَ خَلُوا مِنْ فَبْلِكُمُّ مَسَّتُهُمُ الْبَاسَاءُ وَالضَّرَّاءُ وَمُرَائِزِلُوْا حَتَّى يَقُوْلَ الرَّسُوْلُ وَالَّذِيْنَ امَنُوْلِمَعَ دُمَنِى نَصْرُا لِلْوِ الْآلِانَ فَصَرَا لِلْهِ الْآلِانَ فَصَرَا لِلْهِ الْآلِانَ فَصَرَاللّهِ قَرِيْبُ ﴿

214. (Concerning the hardships that Muslims face in their lives, Allaah tells them) Do you think that you will enter Jannah when there has not yet come to you the like of (those hardships such as poverty, famine, illness and fear which came to) the people before you (to the Mu'mineen during the periods of previous Ambiyaa)? Suffering and hardship affected them and they were shaken until the Rasool and those with him who had Imaan said, "When will the help of Allaah come?" Surely, the help of Allaah is near. (Muslims are therefore required to exercise patience when facing hardship and when facing overwhelming odds against their enemies just as the previous nations did. This will certainly attract Allaah's assistance.)

يَسْتُكُوْنَكَ مَاذَايْنُفِقُوْنَ قُلْمَا ٱنْفَقَتُمُوقِّنَ حَيْرِفَلِلُوَالِدَيْنِ وَالْاَقْرَپَٰيْنَ وَالْيَتْلَى وَالْمَسَكِيْنِ وَابْنِ السَّبِيْلِ وَمَا تَفْعَلُوا مِنْ خَيْرِفَانَّ اللهَ بِهِ عَلِيْمُ

215. They ask you (OMuhammad) what (and on whom) they should spend (their wealth)? Say, "The good (wealth) that you spend should be for (should be given to) parents, relatives,

orphans, needy and travellers (there is no limit to this list). Allaah is well aware of the good you do (and will reward you accordingly)."

ؖڬؙڹڹۘۘۼڶؽػؙۿؙٳڶقؚؾٙٵڷٷۿۅۘٙڴٷٛڷڴؠٝۅٛۼڛٙؽٳڹ۫ؾۧڷڒۿۅٛٳۺؘؽٵۊؖۿۅؘڂؽڔؖٛڵڴؗۿۨۅ۫ۅؘڝٚٙؽٳڹٛۨؿؖۼڹۨۅٛٳۺؽٵۊۜ ۼ ۼ

216. Warfare (Jihaad for the pleasure of Allaah against the enemies of Islaam) has been made obligatory for you (when necessary) though you may dislike it (because of the hardship involved). It may be that you dislike something that is good for you and you may like something that is bad for you. (Whereas Jihaad seems difficult, it leads to either martyrdom or victory coupled with booty, all of which are good. On the other hand, although avoiding Jihaad seems good, it deprives one of tremendous rewards and eventually leads to the suppression of Muslims and humiliation by the Kaafiroon.) Allaah knows (what is good for you) and you do not know. (A Muslim should therefore carry out Allaah's orders without hesitation because Allaah's laws are correct and one should not be misled by one's own ideas, desires or assumptions.)

يَسْتَكُوْنَكَ عَنِ الشَّهْرِ الْحَرامِ قِتَالٍ فِيْهِ قُلْقِتَالَ فِيْهِ كَبِيْرُ وَصَدُّعَنْ سَبِيْلِ اللهِ وَكُفْرُابِهِ
وَالْمَسْجِدِ الْحَرامِرُ وَ اِخْرَاجُ اَهْلِهِ مِنْهُ ٱلْبُرُعِنْدَ اللهِ وَالْفِتْنَةُ ٱلْبُرُمِنَ الْقَتْلُ وَلَا يَزَالُوْنَ
يُقَاتِلُوْنَكُمْ حَتَّى يُرُدُّ وَلُمُ مَنْ دِيْنِكُمْ إِنِ السَّطَاعُواْ وَمَنْ يَرْتَدِدُ مِنْكُمْ عَنْ دِيْنِهِ فَيَمُتْ وَهُو
كَافِرُ فَاوْلَا لَهُ مَنْ اللهُ اللهُ اللهُ اللهُ عَنْ اللهُ الل

217. They question you (O Muhammad a) about warfare in the sacred months (Dhul Qa'dah, Dhul Hijjah, Muharram and Rajab). Say, "Warfare in these months is a grave matter (major sin), but to prevent (others) from Allaah's way (from Islaam), to disbelieve in Him, (to prevent people from) the Masjidul Haraam and to expel (drive out) its people from it (as the Mushrikeen did to Rasulullaah and the Sahabah and the Sahabah is a far greater sin in the sight of Allaah. Corruption (especially Shirk and causing mischief in religion) is worse than killing." They (the Kaafiroon) will continue fighting you until (with the intention that) they turn you away from your Deen if they can (by preventing others from accepting Islaam). Whoever turns away from his Deen (of Islaam) and then dies as a Kaafir, such people are the ones whose actions are lost in this world and in the Aakhirah. These are the dwellers of the fire where they shall live forever. (However, if people who left Islaam return to its fold and repent, Allaah will forgive them and reward them for their good actions.)

إِنَّ الَّذِيْنَ امَنُوْا وَالَّذِیْنَ هَا جَرُوْا وَجَاهَدُوْ افِیْ سَبِیْلِ اللّٰهِ اُولَلِاِکَ یَرَجُوْنَ مَ وَاللّٰهُ غَفُوْمٌ تَحِیْصُ

218. Verily those who have Imaan, who migrate and who strive (exert themselves) in the way of Allaah (for Islaam), these have hope of Allaah's mercy (His rewards). Allaah is Most Forgiving, Most Merciful (Allaah will not deprive such people of the rewards they deserve).

يَسْتُكُوْنَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيْهِمَا آثِكُم كَبِيْرٌ وَّمَنَا فِحُ لِلنَّاسِ وَاتْمُهُمَا ٱكْبَرُ مِنْ نَفْعِهِمَا وَيَسْتُكُوْنَكَ مَاذَ ايُنْفِقُوْنَ هُ قُلِ الْعَفُو ۚ كَذَٰ لِكَ يُبَيِّنُ اللّٰهُ لَكُمُ الْآلِيتِ لَعَلَّمُ تَنَفَّدُوْنَ ﴿

219. They question you about (the permissibility of) liquor and gambling. Say, "In both is great sin (because of their ill effects) and some benefits (little) for man; but the sin is far greater than their usefulness." And they ask you what (how much) they ought to spend. Say, "(Spend) That which is easy (extra wealth that exceeds your needs)." In this manner (as He has made the above clear to you) Allaah makes clear to you His revelation so that you may reflect...

ڣؚالدُّنْيَاوَالْاخِرَةِ وَيَسْعَلُوْنَكَعَنِ الْيَتْمَىٰ قُلْ اِصْلَاحٌ لَهُمْخَيْرٌ وَاِنْ تُعَالِطُوْهُمْ فَانْحَوَانُكُمُّ وَاللَّهُ يَعْلَمُ اللَّهُ عَلَيْمٌ ﴿

220. ...about this world and the Aakhirah. And they question you concerning orphans (about caring for their wealth). Say, "To improve their lot is best (by investing their money profitably). (However) If you mix with them (if you combine their wealth with yours to share expenses), then they are your brothers (and there will be no problem with this)." (However, do not forget that) Allaah knows him who makes mischief (who mixes the orphan's wealth with his own for evil purposes) from him who improves (adds value to the orphan's possessions). If Allaah willed, He could have made matters difficult for you (by completely prohibiting the sharing of expenses with orphans). Allaah is Mighty (Able to do as He pleases), Wise (in all His orders). (While Allaah has the right to command man to do difficult duties, He guides man with simple rules because He is Merciful and Wise.)

ۅؘڒڗؾؙڮڞٳٲڵۺؙڔڮؾؚػؾ۠ؽۏؙؚڝڹۧٷڵٙؗٙؗؽڎؖڟٷ۫ڡؚڹڎٞڂؠ۫ڗ۠ڝؚۜڹۛؗۺ۠ڔڮۊ۪ۊۘڵۏٳٛۼۘۻۘؿڴۄٚٛۅؘڵٳؿؙڹٛڮڞٳٲڵۺ۠ڔڮؠ۫ڹ ڂؾ۠ؽۏؙڡؚٮٛۏٳٷؘۼؠ۫ڋڟٷڝؘ۫ڂؠٞڗڡڹٞۺ۫ڔڂٟۊٙڵڡؘٲڠڿؠؘڝؙ۠ۄٝ۠ٳۏڵؠٟڮؽۮٷ۫ڹٳڮٳڬڐٷٵۺۮؽۮٷٙ ۼٚ ٳڮٳڶڿڹۜۼۅؘڶٙٛڡٛۯڣٷڵٙۿۼ۫ڣۯۊؠٳۮ۫ڹ؋ٛۅۑۘؠؾڹٵۑؾۼڸڶؾۜٳڛڬۼڰۿؙڡ۫ڔؘؾؘۮؙڴٷٛڹۿ

221. (O Muslims) Do not marry Mushrik (Kaafir) women until they have Imaan (until they become Muslims). A Mu'min (believing) slave woman is undoubtedly better (to marry) than a (free) Mushrik (non-believing) woman even though she (the Mushrik woman) may be pleasing to you. And (O Muslims) do not give your (Muslim) women in marriage to Mushrik (Kaafir) men until they have Imaan (until these men accept Islaam). A Mu'min slave is better than a (free) Mushrik man even though he (the Mushrik) may be pleasing to you. They (the Kaafiroon and Mushrikeen) invite towards the Fire (of Jahannam), while Allaah (through His Prophets) invites towards Jannah and forgiveness by His order (Muslims should therefore obey Allaah's orders and refrain from marrying non-Muslims because their speech and actions cause a Muslim to lose the dislike he has for kufr and shirk). He (Allaah) makes His revelation clear to mankind so that they take heed (accept His advice).

وَيَسَّكُونَكَ عَنِ الْمَحِيْضِ قُلْ هُوَاذَى فَاعْتَزِلُوا النِّسَاءِ فِي الْمَحِيْضِ وَلَا تَقْرَبُوهُنَّ حَثَى يَطْهُرْنَ فَإِذَا تَطَهَّرْنَ فَاتُوْهُنَّ مِنْ حَيْثُ أَمْرَكُمُ اللَّهُ إِنَّ اللَّهَ يُحِبُّ الثَّقَابِ لِيَ وَيُحِبُّ الْمُتَطِهِ يُنِ

222. They ask you (O Muhammad () concerning menstruation. Say, "It is impure so leave (intercourse with) women during (their period of) menstruation and do not go unto them (do not have sexual relations with your wives) until they are cleansed (until the menstrual cycle is complete). So when they have cleansed themselves properly, then go unto them (enter them) from where Allaah has ordered you (from the vagina only). Verily Allaah loves those who repent excessively (even for sins committed unintentionally such as engaging in sexual intercourse without knowing that the wife is still menstruating) and those who stay pure (by abstaining from sin)."

223. Your wives are your tilling fields (where your seeds are planted) so approach your tilling fields as you desire (from any direction as long as the husband enters the vagina only, so that children can be conceived). And send (good actions) ahead for yourselves (to the Aakhirah). Fear Allaah and know that you will meet Him; and give good news to the Mu'mineen (that they will enter Jannah).

وَلاَ يَجْعَلُوا اللَّهُ عُرْضَةً لِآئِيمَا نِكُمُ إَنْ تَكِرُّوْا وَتَتَّقُوْا وَتُصْلِحُوْا بَيْنَ التَّاسِ وَاللَّهُ سَمِيعٌ عَلِيمُ السَّالِ اللَّهُ سَمِيعٌ عَلِيمُ

224. Because of your oaths (that some Mushriks took in Allaah's name not to do good acts), do not make Allaah (do not refer to Allaah as) an obstacle (that stands in your way when you want) to do righteous acts, to attain Taqwa and to make peace between people. Allaah is All Hearing, All Knowing. (This verse instructs Muslims not to take oaths not to do good acts and then refrain from doing the good act with the excuse that they had taken an oath in Allaah's name not to do it.)

الْ يُوَّاخِذُ لُمُ اللهُ بِاللَّغُوفِ فَي اَيْمَانِكُمُ وَلَكِنْ يُوَاخِذُكُمْ بِمَاكَسَبَتْ قُلُونُكُمْ وَاللهُ عَفُونَ حَلِيْمُ اللهُ

225. Allaah will not call you to account (punish you) for your futile (unintentional) oaths, but will call you to account for (breaking) those (oaths) which your hearts intend (intentionally taken oaths). Allaah is Most Forgiving, Most Forbearing (Most Tolerant and therefore you should repent).

226. Those who take oaths (not to have sexual relations) with their wives (for four or more months) should wait for (those) four months (during which time the husband may either break this oath and pay Kaffaara or be divorced from her). Then if they retract (take back their oaths and pay the Kaffaara), then verily Allaah is Most Forgiving, Most Merciful.

227. (However) If they (do not break their oaths and) resolve to divorce, then verily Allaah is All Hearing, All Knowing (Allaah knows their intentions and they cannot then claim that they did not intend a divorce).

وَالْمُطَلَّقْتُ يَتَرَبَّضَنَ بِانْفُسِهِنَّ ثَلْتَةَ قُرُوَّ وَلَا يَحِلُّ لَهُنَّ اَنْ يَكْتُمُنَ مَا خَلَقَ اللهُ فِيَّ اَرْحَامِهِنَّ اِنْ كَالُمُطَلِّقْتُ عَنْ يَكُنُّ مُنَّ اللهُ فَيَ اللهُ فَيَ اللهُ عَلَيْهِنَّ مِثَلُ الَّذِي كُنَّ يُؤْمِنَ بِاللهِ وَالْيَوْمِ الْلِخِرِّ وَبُعُولَتُهُنَّ اَحَقُّ بِرَقِهِنَّ فِى ذَٰ لِكَ إِنْ اللهُ عَزِيْنُ وَلَهُنَّ مِثْلُ الَّذِي كَانَّ مُعْدُوفِ وَاللهِ عَلَيْهِنَّ وَرَجَةً فَيَ اللهُ عَزِيْنُ كَحَدِينَهُ هَا اللهِ عَلَيْهِنَّ وَرَجَةً فَيَ اللهُ عَزِيْنُ كَحَدِينَهُ هَا اللهُ عَلَيْهِنَ بِالْمَعْدُوفِ وَلِيرِّجَالِ عَلَيْهِنَّ وَرَجَةً فَيَاللهُ عَزِيْنُ وَلِلرِّجَالِ عَلَيْهِنَّ وَرَجَةً فَيَاللهُ عَزِيْنُ وَلِكُولِ اللهُ عَلَيْهِنَ وَاللهُ عَلَيْهِنَ بِاللهِ عَلَيْهِنَ بِاللّهِ فَالرَّجَالِ عَلَيْهِنَّ وَرَجَةً فَوَاللّهُ عَزِيْنُ وَاللّهُ عَرِيْنَ فِي اللّهُ عَلَيْهِنَ إِلَيْ اللّهُ عَلَيْهِنَ إِللّهِ مِلْ اللّهُ عَلَيْهِنَ إِللّهِ اللّهُ عَلَيْهِنَ إِللّهُ عَلَيْهِنَ إِللّهُ عَلَيْهِنَ إِللّهُ عَلَيْهِنَ إِللّهُ عَلَيْهُ مَا اللّهُ عَلَيْهِنَ إِللّهُ عَلَيْ اللّهُ عَلَيْهُ فَيْ وَلِلرِّ جَالِي عَلَيْهِنَ وَرَجَةً فَيْ الللهُ عَلَيْ اللّهُ عَلَيْهِ فَي اللّهُ عَلَيْهُ اللّهُ عَلَيْهُ فَي اللّهُ عَلَيْهِ فَيْ اللّهُ عَلَيْهِ اللّهُ عَلَيْهِ اللّهُ عَلَيْهِ فَيْ وَلِللْمُ اللّهُ عَلَيْهِ فَي اللّهُ عَلَيْهُ فَى اللّهُ عَلَيْكُونَ اللّهُ اللهُ اللّهُ عَلَيْهُ اللّهُ عَلَيْهُ فَلَاللّهُ عَلَيْهِ فَلَاللّهُ اللّهُ عَلَيْهِ فَلَا لِمَا عَلْمُ اللّهُ عَلَيْكُونَ الللّهُ عَلَيْهِ فَلَا اللّهُ عَلَيْكُونَ اللّهُ عَلَيْكُونَ اللّهُ عَلَيْكُونَ اللّهُ اللّهُ عَلَيْكُونَ اللّهُ عَلَيْكُونَ اللّهُ عَلَيْكُونَ اللّهُ عَلَيْكُونَ اللّهُ عَلَيْكُونَ اللّهُ اللّهُ عَلَيْكُونَ اللّهُ اللّهُ عَلَيْكُونَ اللّهُ اللّهُ عَلَيْكُونَ اللّهُ اللّهُ اللهِ اللّهُ الللهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الل

228. Divorced women should wait (should abstain from remarrying) for three (menstrual) courses (after divorce, called Iddah). It is not lawful for them to conceal (to keep secret) that which Allaah has created in their wombs if they (really) believe in Allaah and the Last Day (they should not keep their pregnancy a secret and should also not claim that they do not menstruate when they do). If their husbands desire reconciliation, they have the right to take them (their divorced wives) back (into their marriage) within this period (of Iddah). And they (women) have rights (that men owe to them) similar to those (that men have) over them (which should be fulfilled) in kindness. (However) men have a degree (of responsibility and guardianship) above them (above women). Allaah is Mighty (over His creation), Wise (in the laws He passes for people).

الطَّلَاقُ مَرَّثِنَ فَإِمْسَاكُ بِمَعْرُوفِ اَوْتَسْرِيْحُ بِإِحْسَانٍ وَلَا بَحِلُّ لَكُمْ اَنْ تَلْخُدُوا مِمَّا اتَيْتُمُوْهُنَّ شَيْئًا إِلَّا اَنْ يَخَافًا اللَّا يُقِيماً حُدُودًا للهِ فَانْ خِفْتُمُ اللَّا يُقِيما حُدُودَاللهِ فَلَاجُنَاحَ عَلَيْهِمَا فِيْمَا فَتَدَتُ بِهِ بِتِلْكَ حُدُودُ اللهِ فَالاَتَعْتَدُوهَا وَمَنْ يَّتَعَدَّحُدُودَ اللهِ فَاللَّهِ فَاللَّهُ فَاللَّهُ فَاللَّهُ فَاللَّهُ وَمَنْ يَتَعَدَّحُدُودَ اللهِ فَاللَّهُ اللَّهُ فَاللَّهُ فَاللَّهُ فَاللَّهُ فَاللَّهُ لَهُ اللّ

229. Divorce (after which a husband can take his wife back without contracting a new marriage) is (pronounced) twice (clearly) after which (the woman) is either retained in good faith (without harming her) or released (from marriage) in kindness. (After divorce) It is not permissible for you (husbands) to take (back) anything from what you have given them (your wives) except (in the case) where both fear that they will not be able to keep within the limits of (the limits set by) Allaah. If you fear that they will not be able to keep within the limits of Allaah, then there shall be no sin for either of them should the woman ransom herself (by paying her husband to divorce her. It is wrong for the husband to demand an amount more than the dowry he paid to her). These are the limits that Allaah has set, so do not overstep them (do not oppose or change these laws). Those who overstep the limits of Allaah are indeed the oppressors (wrongdoers).

ڣٙٳڹ۫ڟؘڷؘقؘۿٵڡؘؘڵٳؾؘۘڿڷؙڶۮڡؚڹٛڹۘۼۮػؾؖٚؾؙڹؙڪؚڿٙۯؘۅؘۛۘجٞٵۼؘؽٷ۠ٷٳڹؙڟڷۜڡٞۿٵڣؘڵٳۻؙڶػؘۼڶؽڣٟڡٙٱ ؙٮٙ۫ؾؘٮۧڒٳڿؘعٙٳڹ۫ڟڹۜٛٵؘڹٛؿؖؿؽٮٵڂۮۏۮٳ۩۠؋ۣۅٙؾؚڶٛػڂۮۏۮٳ۩۠ۼؠؙێؚۑۨڹۿٳڸڡٞۏۄٟؾۼڷڡ۠ۏڹۤۨ 230. If he (the husband) had divorced her (the third time), then she is not lawful for him thereafter until she marries another husband. Then if he (the other husband) divorces her (voluntarily after consummating the marriage), there shall be no sin upon either of the couple (the woman and her first husband) should they return to each other (should they remarry after her Iddah) if they think that they are able to abide by the limits set by Allaah. These are the limits of Allaah which He makes clear for those who have knowledge.

وَلَذَاطَلَقُتُمُ النِّسَاءَفَ بَلَغُنَ اجَلَهُنَ فَامْسِكُوهُنَّ بِمَعْرُوفِ اوْسَرِّحُوهُنَّ بِمَعْرُوفٍ وَلا اللهِ عَلَيْ اللهِ عَمْسِكُوهُنَّ بِمَعْرُوفِ اوْسَرِّحُوهُنَّ بِمَعْرُوفٍ وَلا تَتَجَدُّوا اللهِ اللهِ عَمْسِكُوهُنَ فَعَلَمْ وَلا تَتَجَدُّوا اللهِ اللهِ هُزُوا وَالْحَلْمَةُ وَالْحَلْمَةُ وَاللهِ عَلَيْكُمُّ وَمَا اَنْزَلَ عَلَيْكُمُّ وَمَا اللهِ عَلَيْكُمُّ وَمَا اللهُ وَعَلَمُ وَاللهِ اللهِ عَلَيْكُمُّ وَمَا اللهُ وَعَلَمُ وَاللهُ وَعَلَمْ وَاللهِ اللهِ عَلَيْمُ اللهِ وَالْحِلْمَةُ وَاللهُ وَاللّهُ و

231. When you (husbands) divorce (your) wives and they reach their term (close to the end of their Iddah), then (this is your final chance to either) keep them (as your wives) with kindness or (to) release them (from your marriage) with kindness (without making matters difficulty for them and without attaching unjust conditions). (However) Do not keep them (in your marriage) to hurt (harass) them, (thereby) overstepping the limits set by Allaah, for whoever does so has verily done a wrong to himself (because he will have to face the punishment for this). Do not make a joke of (do not treat lightly) Allaah's Aayaat (by mocking them and by disobeying Allaah's commands). Remember the favour of Allaah to you and the Book (Qur'aan) and wisdom (laws of the Qur'aan and Ahaadeeth) which He has revealed to you, giving you advice through them (show your gratitude by obeying all His commands). Fear Allaah (in all matters) and know that surely Allaah is Aware of everything (and will call you to account for all your actions).

232. When you divorce (your) wives (once or twice) and they reach (the end of) their terms (their Iddah), (then, O guardians of these women) do not prevent them from marrying their husbands (who had divorced them) if it is agreed between them (between husband and wife) in good faith. This (order not to stop the marriage) is advice for him among you who believes in Allaah and the Last Day. This is purer for you and cleaner (so that no sin takes place). Allaah knows and you do not know (so obey all His orders without question because He knows what benefits or harms will reach you in the future).

ٵؚڷٳڸۮڽؙؿۻۼڹٙٲۅٛڵٳۮۿڹۧڂۅٛڶێڹۣػٳڡؚڵؽڹڶؚڡٙڹؙٳۯۮٲڹ۫ؿ۠ؾؚڡۧٳڵڗۻٵۼڎؙٷڮڶڶڡۘۊؙڵۏڔڵۮڕڒۛڨۿڹۜۅ*ڮڛۏؿؖۿ*ڹۧ

ؠؚٳڵٙڡۘػۯۏڣۣٵٚۯٮؙػڵٙڡؙٛٮٛڡؙ۠ۺؙٳڷڒۅٛۺۼۿٲڒڗؙڞؘٳڗۅٳڸۮڐ۠ڹۅؘڷۮؚۿٳۅڵۯڡٷٛۏڎڐۜۮڹۅٙڸۮ؋ۜۅۼڶڵؖۅٳڔؿؚڡۣۺٛڷۮ۬ڸڬٛ ڣٳڬڶڒۮٳڣڝٲڵڒٷٛٮؙڒۻڝٞڹڣؗڡٵۅؾۺؙٳٷڔڣٙڵڔڿؙڹٲػۼڷؽۣڡٵٷڶٵڒڎ۫ؾ۠ٞ؞ۧٳٙڹٛۺڗۻۼؖۊؖٳٲٷڵڒڲڴۯؘڣڵڔڿڹٲػ ۘۼڶؽڴؙڎٳۮٳڛڵؘؘٞؗ۠۠ڞڎ۠ڔؖڝۜٞٲٲؾؽؿؙۯؠٳڵٙڡۘۼۯۅ۫ڣٝٷٳؾ۫ڡ۠ٳٳڽڷٚۮٙٷٳڠڵٷۧٳڹۜٵڽۨٵڽڵڎؠڡٲؾۘڴڵۏ۫ڹڝؚؽؖ۞

233. Mothers should breastfeed their children for two whole years, (that is) for those who wish to complete the (period of) breastfeeding. The duty of feeding and clothing them (the nursing mothers) in a good manner (according to his means) rests with the one for whom the child was born (the father of the child). No soul is burdened with more than it can bear. A mother should not be made to suffer because of her child (she may not be forced into breastfeeding if she does not want to) nor should the one for whom the child is born (the father be made to suffer) because of his child. The same (paying for the child's expenses) is compulsory for the heir (the close relatives of the child if the father is not available). If the couple decide to wean the child by mutual consent and consultation (before two years), there shall be no sin on either of them. If you wish to have your children breastfed (by other women), there is no sin on you provided that you pay what you (have agreed to) pay (them) in a kind manner. Fear Allaah and know that most definitely He sees what you do (you can hide nothing from Him).

ڡؘؚڷڵۜۮؚڹڹۜؿؾۘٷٛؖۊ۫ڹٙڝؙٛڬؙڡٝۅؘۑؘۮؘڒٷؘؽٵۯ۫ۅؘڸڲٲؾؙڗۘؾۧۻڹٳؘٮٛڡٛ۠ڝؚڡؚڹۜٲۯڽۼڎٙٲۺۿڔۊۣٙۘۼۺٞٵۧۛۏؘؚٳۮٙٳؠڵۼ۫ڹٙٳڿڶۿڹۜ؋ڵڒ ۻؙٵڂؘٵؿڲۮٷؠٵڣٷؽٙڮۯٷؠٵڣۼڵڹٷٞٲڡٛٛۺڡ۪ڹۧؠٳڵؙڡۼۯۏڣ۠ۅٳڶڷڮؠؠٵۛؾڠؙڡۘڵۏڹؘڿؠؙۯڰ

234. Those of you who die, leaving their wives behind, then they (the wives) shall remain by themselves (in Iddah) for four months and ten days (if they are not pregnant). When they reach (the end of) their terms, there shall be no sin on you (guardians) should they, in decency, do with themselves as they please (such as accept proposals, etc). Allaah is Informed of what you do.

ۅؘڵڮۻؙٳػؘۼۘڵؽڴؙڎ۬ڣۣؽٳۘۼڗۜٞۻٛؗؿؖ۫ڡٝڔٷؽڹڿڟؠۊؚٳڵێؚڛۜٳٙٵۏٙٲڵؽؙؾ۫ؿؙٷۜٲڹٛڣ۠ڛڴٝۼڸڡٳٮڷڎٳؘڰٛڴۺؾۮۘڴٷڣ؈ٛۜۅٙڵڮڽ۫ڵٚڒ ؿۅٵڝۮۅ۫ۿڹۜڛڗؖٳٳڵٳٚٳٲڽٛؾڡؙٛۏؙڰۊؘٷڒڰڡ۫ٷ۫ڣٵ۠ۅ۬ڮڒؾۼۏۣڝؙٳڠڨ۫ۮڎٙٳڵؾؚۜڲٳڿڞ۠ۑؠۘڹ۠ۼؘٳڶڲۺؙٳؘڿڶڎ۠ۉٳۼڶڡٛۊۧٳ ٳڹٞٳۺڎؽۼڶڡؙڝٵڣٛٵڹ۫ڡؙڝؙڴڡٵڣٛٙٲڹ۫ڣؙڛؚػؙڡٝۏؘٵڂۮڒٷ؋ٷٳۼڵڞؙۏۧٳٲڹٞٳٮڷڎۼڡٛٛٷڒۘڿڵؚؽڴ۞ٞ

235. There is no sin on you for marriage proposals (that you make to women who are still passing their Iddah) should you make them subtly (indirectly, such as saying, "I intend to marry at some time") or conceal them within your hearts. Allaah knows well that you will speak of (about) these women, but do not secretly promise (to marry them) except by saying recognised words (making direct proposal). Do not resolve the marriage contract until the prescribed term has run its course (until the Iddah is complete). Know well that verily Allaah knows what is in your hearts, so fear Him (by abstaining from making unlawful intentions). Know (also) that Allaah is Forgiving, Tolerant (He does not hasten to punish).

ؘڒڮؙڶڂؘٵؘؽڬؙڡٞڔٳڹ۫ڟڵٙڤؘؾؗٛڞؙٳڵڹؚۨڛٵٙءؘڡٵڬۄ۫ؾڡۺۘٷۿڹۜٲۏؾؘڡۛٚڔۻؗۏڵۿڹۜٛڣٙڕؽۻڰؖڐۜۊؘڡؾۼؖٷۿڹؓۼڶۜؽٲؙۿۏؖڛؚڿ ۊؘۮڒ؋ۅؘۼڶٳٲٚڡڠ۫ڗۊؘۮڒٛ؋ٛڡؘٵڸٲڵڡ۠ڠ۫ڗۊؘۮڒٛ؋ٛڡؘؾٵڠٲڹٳڵٙڡۼڒۏڣۣۧڂڟؖٵۼڶٵؽڡٛڿڛڹؽ۬۞

236. There is no sin on you if you divorce women while yet you have not touched them (not yet met with them in privacy) nor fixed a dowry for them. Provide for them, the rich man according to his means and the poor man according to his means. (Give them) A fair provision which is rightly due from those who do good.

وَانْ طَلَّقُتُمُوْهُنَّ مِنْ قَبْلِ اَنْ تَمَسُّوْهُنَّ وَقَدْ فَرَضْتُمْ لَهُنَّ فَرِيضَةً فَنِصْفُ مَا فَرَضْتُمُ الْأَانَ يَعْفُوْنَ الْفَضُلَ بَيْنَكُمُّ الْآنَانُ اللهَ اللهَ عَفُوَا اللهَ اللهَ عَلَمُ اللهَ اللهَ عَلَمُ اللهَ اللهَ عَلَمُ اللهُ اللهَ عَلَمُ اللهُ اللهُ عَلَمُ اللهُ عَلَمُ اللهُ عَلَمُ اللهُ عَلَمُ اللهُ عَلَمُ اللهُ اللهُ عَلَمُ اللهُ اللهُ عَلَمُ اللهُ اللهُ عَلَمُ اللهُ اللهُ عَلَمُ اللّهُ عَلَمُ اللهُ عَلَمُ اللهُ اللهُ عَلَمُ اللهُ عَلَمُ اللهُ عَلَمُ اللّهُ عَلَيْ اللهُ عَلَمُ اللهُ عَلَمُ اللّهُ عَلَمُ اللهُ اللهُ عَلَمُ اللهُ عَلَمُ اللهُ عَلَمُ اللّهُ عَلَمُ اللّهُ اللّهُ عَلَمُ اللهُ اللهُ عَلَمُ اللهُ اللهُ اللّهُ عَلَمُ اللّهُ اللهُ اللّهُ اللهُ اللهُ اللهُولِ اللهُ ا

237. If you divorce them before touching them and you have stipulated the dowry, then half of it (shall be due from the husband), unless the women (decide to forgo the entire amount) or those possessing the tie of marriage (the husbands) forgo it (forgo the concession and decide to pay the dowry in full). To forgo is nearer to piety. Do not forget kindness among yourself for verily Allaah sees all that you do (and will reward you for every good act).

كَافِظُوْ اعْلَى الصَّلُوتِ وَالصَّلْوَةِ الْوُسُطْيُّ وَقُوْمُوْ اللهِ قَنِتِينَ ®

238. Strictly guard your salaahs (perform them at their correct times), especially the middle one (the Asr salaah) and stand humbly (obediently and silently) before Allaah.

239. If you are in fear (in danger), then (you may perform salaah) while standing (walking) or riding (whether you are able to face Qibla or not) and when you return to safety, then remember Allaah (perform salaah) as He had taught you that which you did not know (about the method and etiquette of salaah).

240. Those of you who are about to die and leave their wives behind should bequeath to their wives a provision for a year without turning them out (of their homes). (However) If they go out (of their own accord) there is no sin for you in that which they do with themselves within their rights. Allaah is Mighty, the Wise. (The command to bequeath a year's maintenance for the wife was cancelled when the laws of inheritance stipulated a share for the wife of the deceased)

وَ اِلْمُطَلَّقْتِ مَتَاعٌ إِالْمَعُرُوفِيِّ حَقًّا عَلَى الْمُتَّقِيْنَ الْمُتَّقِيْنَ

241. For the divorced woman a provision in kindness is obligatory on those (divorcing husbands) who possess Taqwa.

242. In this manner (as His commands above have been made clear) does Allaah make His verses clear to you so that you may understand (and practise them).

243. Have you seen those people (from the Bani Israa'eel) who fled their homes in the thousands out of fear of death (fearing that they will die in a plague). Allaah said to them, "Die!" (so they all died) and then brought them all back to life (after 7 days because of the du'aa of their Prophet Hizqeel *****). Verily Allaah is The One Who showers blessings on people but most people are ungrateful (to Allaah and do not obey His command to fight in Jihaad for fear of death. In a like manner, they fail to obey Allaah's command to spend in charity for fear of poverty and do not obey His command to be kind to others because of their pride).

وَقَاتِلُوْافِي سَبِيلِ اللهِ وَاعْلَمُوا أَنَّ اللهَ سَمِيعٌ عَلِيمُ

244. Fight in the way of Allaah (to uplift and defend the Deen of Islaam), and know that definitely Allaah is All Hearing, All Knowing.

245. Who is it that will lend to Allaah a good loan (by spending for the pleasure of Allaah) so that Allaah may multiply it many times (by granting a reward that ranges from ten to seven hundred and many times more than the actual value of the amount spent) **? Allaah reduces** (people's livelihood) and increases (it to test them) and to Him shall you all be returned. (A person can attain maximum reward for his charity by not expecting anything in return from the recipient, by not considering his charity to be a favour to the recipient and by not treating the recipient with contempt.)

عَ الْمُرْرَالَى الْمَلَامِنُ بَنِيَ اِسْرَارِيْلُ مِنْ بَعْدِمُوسَى إِذْ قَالُوالِنِيِّ لَّهُمُ الْعَثْ لَنَامَلِكًا ثُقَاتِلْ فِي سَدِيلِ اللهِ قَالَ اللهِ وَقَدُ الْحَرِجْنَا قَالَ هَلْ عَسَيْتُمُ اِنْ كُلْتَ اللهِ وَقَدُ الْحَرِجْنَا مِنْ دِيَارِنَا وَابْنَا إِنَا قُلَمَّا كُثِبَ عَلَيْهِمُ الْقِتَالُ تُولُوا الْآفِلِيُ لِا مِنْ فَمُرُوا اللهُ عَلِيمٌ بِالظّلِمِينَ ﴿
مِنْ دِيَارِنَا وَابْنَا إِنَا قُلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ تُولُوا الْآفِلِيلُ السِّعْمُ وَاللهُ عَلِيمٌ بِالظّلِمِينَ ﴿

246. Did you not see when a group from the Bani Israa'eel after Moosa said to their Nabi (Shamweel Appoint for us a king so that (under his leadership) we may fight in Allaah's way." He said, (insincerely) "Would you then refrain from fighting if it (fighting in Allaah's way) was made obligatory for you?" They replied, "Why should we not fight in Allaah's way when we have been exiled (driven out) from our homes and children?" So when fighting was ordained for them, all except a few turned away. Allaah is well Aware of the wrong doers.

وَقَالَ لَهُمْ نَبِيُّهُمُ إِنَّ اللهُ قَدْبَعَتَ لَكُمُ طَالُوْتَ مَلِكًا ۚ قَالُوَّا اَنْ يَكُوْنُ لَهُ الْمُلْكُ عَلَيْنَا وَكُنُ اَحَقُّ بِالْمُلْكِ مِنْهُ وَلَمْ يُؤْتَ سَعَةً مِّنَ الْمَالِ قَالَ إِنَّ اللهَ اصْطَفْهُ عَلَيْكُمْ وَزَادَهُ بَسْطَةً فِي الْعِلْمِو الْجِسْمِ لِاللهُ وَاسِعٌ عَلِيمٌ ﴿
وَاللّٰهُ يُؤْتِى مُلْكَةُ مَنْ يَّنَا لَا وَاللّٰهُ وَاسِعٌ عَلِيمٌ ﴿

247. Their Nabi said to them, "Allaah has appointed Taaloot as king over you." They said, "How can he be given kingship over us when we are more deserving of kingship than he and he has not been given any wealth?" (They objected because Taaloot was neither from a family of kings nor from a family of prophets) He (the Nabi "Verily Allaah has chosen him over you (because kingship is not the exclusive right of anyone) and increased him abundantly in wisdom and (physical) stature (Taaloot was the most knowledgeable person among them and physically the most able). Allaah gives His rule to whoever He wills (Allaah causes the strong to become weak and vice versa). Allaah is All Embracing (his grace surrounds all), All Knowing."

ۗ وَقَالَ لَهُمْ نَبِيَّهُمْ اِنَّ اَيَةَ مُلَكِهَ اَنْ يَالْتِيكُمُ التَّابُونُ فِيهُ السَّكِينَةُ مِّنَّ رَبَّكُمُ وَبَقِيَةً مِّمَّا تَرَكَ الْ مُوسَى وَالْ هُرُونَ تَحْمِلُهُ الْمَلْإِكَةُ إِنَّ فِي ذَلِكَ لَايَةً لَّمُ إِنْ كُنْتُمْ مُّوْمِنِيْنَ ﴿

248. Their Nabi said to them, "The sign of his kingship is that the trunk (Ark of the Covenant) carried by angels shall come to you bearing tranquillity from your Rabb and remnants of that which was left by the family of Moosa and Haroon (such as the sandals and staff of Moosa the turban of Haaroon is, a bit of manna and some tablets of the Torah). In this there will surely be a sign (about the kingship of Taaloot) for you if you (really) are Mu'mineen."

فَلَمَّا فَصَلَطَا الْوَتُ بِالْجُنُودِ قَالَ إِنَّ اللَّهَ مُبْتَلِيَكُمُ بِنَهَ إِفْنَ شَرِبَ مِنْهُ فَلَيْسَ مِنِّ وَمَنْ أَمْرَ فِطُعَمُ فَالَّهُ مِنْهُ فَالْمَا فَالْمَا اللَّهُ وَاللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمَا اللَّهُ الْمَا اللَّهُ اللْ

249. When Taloot set out with the army (with 80,000 from Baytul Maqdas in extreme heat), he said to them, "Surely Allaah shall test you with a river (the Jordan River, to see who will obey their king

and who will not). Whoever drinks from it (to his heart's content) is not of me (not my faithful followers), and whoever does not taste (the water) except for a handful that he takes (and no more) is from me. So they (most of them) drank from it (to their fill) except a few of them (who survived with a handful of water). When he (Taaloot) and the Mu'mineen (313) with him crossed the river, they (those who drank to their fill) said, "We have no strength today against Jaloot and his army." Those who knew they would meet their Rabb said, "How many (how often has) a little group defeated a large group by the permission of Allaah? Allaah is with those who exercise Sabr (patience)."

250. When they went into the battlefield against Jaloot and his army they said, "O our Rabb, pour patience down on us, make our feet firm and help us against the nation of Kaafiroon."

251. So they (the Mu'mineen) defeated them (the Kuffaar) by the order of Allaah. Dawood (who was a soldier in Taaloot's army) killed Jaloot (using a catapult and three stones) and Allaah granted him (Dawood kingship and wisdom, and taught him that which He willed (like the ability to speak to birds). If Allaah had not repelled (driven back) some men by others, the earth would have been corrupted (because the Mu'mineen would have been killed and Masaajid destroyed). However, Allaah is the One Who showers grace on the universe.

252. These are the Aayaat (signs and amazing events) of Allaah which We recite to you (O Muhammad (Allowing you to have the knowledge about them even though you were not present during those times). You are certainly from among the messengers (regardless of what the non-Muslims say).

يَنَيُّ تِلْكَ الْرُسُلُ فَضَّلْنَابَعْضَهُمْ عَلَى بَعْضِ مِنْهُمْ مَّنَ كَلَّمَ اللَّهُ وَلَغَى بَعْضَهُمْ دَرَجْتُ وَانَيْنَاعِيْسَ ابْنَ مَرْيَمَ الْبَيِّنْتِ وَاَيَّدُنْهُ بِرُفِى الْقُدُسِ وَلَوْشَاءَ اللَّهُ مَا اقْتَتَلَ الَّذِيْنَ مِنْ بَعْدِهِمْ مِّنْ بَعْدِ مَلْجَاءَتْهُمُ ﴿ الْبَيِّنْتُ وَلَكِنِ اخْتَلَفُوْ اَفَمِنْهُ وُمِّنْ امْنَ وَمِنْهُ وَلَوْشَاءَ اللَّهُ مَا اقْتَتَكُوْ الْ وَلِكِنَّ اللهُ عَلَى الْبُرِيْدُ ﴿

253. We have given excellence to some of these Rusul over others. There are some to whom Allaah had spoken (directly, such as Moosa *******), while others He had exalted in status (such as Muhammad ******* who was a Prophet to all mankind). We gave clear proofs to Isa, the

son of Maryam and supported him with the Ruhul Qudus (the pure spirit). If Allaah had so willed (He could have guided all of them and) those who came after them would not have fought with one another after the clear proofs (of Towheed and Risaalah and Jibrail (as) to assist them) had come to them. However, they differed, some of them having Imaan while others did not. If Allaah had willed it, they would not have fought, but Allaah does what He wills (He guides whoever He wills and allows others to stray. Of course, none of His actions are ever devoid of wisdom).

يَايَّهُا الَّذِيْنَ مَنُوَّا انْفِقُوا مِمَّا رَضَ قَنْكُمْ مِّنْ قَبْلِ اَنْ يَأْتِي يَوْمُ لِلْاَبْعُ فِيهِ وَلَاخُلَّةُ وَلَا شَفَاعَةٌ ﴿ وَالْكُفِرُونَ هُمُ الظُّلِمُونِ وَالْكُفِرُونَ هُمُ الظُّلِمُونِ هُمُ الظُّلِمُونِ هُمُ الطُّلِمُونِ

254. O you who have Imaan! Spend of that (wealth) which We have provided for you (for now is the time to act) before such a day (Qiyaamah) comes when there shall be no buying (ransoming of souls), no friendship and no intercession (without Allaah's permission). The Kaafiroon are indeed the oppressors.

اَللهُ لَا اللهُ الْاهُوُّ الْقَيُّوهُ لَا تَاخُذُهُ سِنَةٌ قَلَا نَوَمُّ لَهُ مَا فِي السَّلُوتِ وَمَا فِي الْاَرْضُ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ اللهِ اللهُ اللهُ اللهُ اللهُ عَلَى اللهُ اللهُ اللهُ عَلَى اللهُ ال

255. Allaah (is such that) besides Him there is no Ilaah, He is Ever Living, The Maintainer (of everything). Neither drowsiness nor sleep overcomes Him. To Him belongs all that is in the skies and all within the earth. Who is there that can intercede before Him without His permission? (None can do this.) He knows what is before them (He knows what lies ahead for His creation) and what is behind them while they surround (possess) none of His knowledge except if He wills (except what He teaches them). His throne (His knowledge and His power) includes (extends over) the heavens and the earth (and whatever is within them) and He never tires of caring for them. He is High (above His creation), The Tremendous (the Supreme).

لَا آكْرَاهُ فِي الدِّيْنِ قُقَدُتَّبَيَّنَ الرُّشَٰدُمِنَ الْغَيْ فَمَنْ يَكُفُرْ الطَّاغُوْتِ وَيُؤْمِنَ بِاللهِ فَقَدِ اسْتَمَسَكَ بِالْعُرُوةِ الْكَرُاهُ فَاللهُ سَمِيْعٌ عَلِيْمُ اللهُ الْمُنْ فَعَامَ لَهَا لُوَاللهُ سَمِيْعٌ عَلِيْمُ اللهُ اللهُ

256. There is no compulsion in Deen (no one can be forced to enter the fold of Islaam). The right direction (the truth) has already become distinct from the wrong (falsehood). So whoever rejects rebelliousness (Shaytaan, idols) and believes in Allaah has grasped a strong handhold which will never break. Allaah is the All Hearing, All Knowing (Allaah knows one's intentions and the condition of one's heart. No one's treachery can be hidden from Him).

ٳٙڷڷٷڶؿؖٳڵڋڹؽٵڡٮٛٷٳؿۼۛڔڿۿؗۄٞڝۜٵڶڟ۠ڶڡؾٳڶٵڷٷڕ؋۫ۅٳڷ<u>ڋؠ۫</u>ؾؘۿۏؙۅۧٳٲۅ۫ڸؽ۠ٷۿٳڵڟٵڠٛۏۛڝ^{ڵؽ}ۼ۫ڔڿۅۛڹۿؗۄ

صِّنَ النُّوْرِ إِلَى الطُّلُمْتِ أُولَإِكَ اَصْحُبُ التَّارِّهُمْ فِيْهَا خُلِدُوْنَ ﴿

257. Allaah is the Protecting Friend of those who have Imaan, bringing (resuming) them from the multitude of darkness (kufr, Shirk, falsehood) into the light (Islaam, the truth). As for those who commit kufr, their friends are the Shayaateen, who bring them out of the light (of Imaan if they ever enter it) and (take them back) into the multitude of darkness (kufr, Shirk). These are the people of the Fire, where they shall live forever.

اَلَمْ تَرَالَى الَّذِى حَاجَ إِبْرَهِمَ فِي مَ بِهَ اَنْ اللهُ اللهُ الْمُلْكُ اِذْقَالَ اِبْرَهِمُ رَبِّ الَّذِي يُحْهِ وَ اللهُ عَلَيْ اللهُ اللهُ عَلَيْ عَلَيْ اللهُ عَلَيْ عَلَيْ اللهُ عَلَيْ عَلَيْ اللهُ اللهُ عَلَيْ ال

258. Have you not seen him (King Nimrooz) who argued with Ibraheem concerning His Rabb because Allaah had given him kingship (his pride drove him to argue)? When Ibraheem said, "My Rabb gives life and causes death," he (Nimrooz) said, "I (can also) give life and cause death!" (So he called for two persons, had the one killed and let the other free.) (When) Ibraheem (realised that the king was a fool, he made himself clearer and he) said, "Verily Allaah causes the sun to rise from the East, so you bring it forth from the West!" Thus was the Kaafir silenced (stunned and confounded) Allaah does not guide oppressive people (such as Nimrooz who do not want to see the truth).

اَقَكَالَّذِى مَرَّعَلَى قَرْبَةٍ وَهِي خَاوِيةٌ عَلَى عُرُوْشِهَا قَالَ أَنْ يُحْهِ هٰذِهِ اللهُ بَعَدَمَوْتِها قَامَاتَهُ اللهُ مِاكَةَ عَامِرْ فَاللهُ عَامِرْ مُوَنِّهَا قَالَ اللهُ عَامِرُوْلِهُ فَاللهُ عَامِرُ اللهُ عَامِرُ اللهُ عَامِرُ اللهُ عَامِرُ اللهُ عَامِكَ وَشَرَا بِكَ لَمْ يَسَنَهُ وَانْظُرُ الله حِمَا رِكَ وَلِنَجْعَلَكَ ايَةٌ لِلنَّاسِ وَانْظُرُ اللهُ عَامِكَ وَشَرَا بِكَ لَمْ يَسَنَهُ وَانْظُرُ الله حِمَا رِكَ وَلِنَجْعَلَكَ ايَةٌ لِلنَّاسِ وَانْظُرُ اللهُ اللهُ عَلَمُ اللهُ عَلَى عَلَى اللهُ اللهُ عَلَى اللهُ عَلَى اللهُ عَلَى اللهُ اللهُ عَلَى اللهُ عَلَى

203

how We arrange them and cover them with flesh." (So Allaah put all the donkey's bones together, covered them with flesh and skin and brought the donkey back to life.) When the matter became apparent to him he said, "I know (I now have first-hand knowledge) that Allaah is Able to do all things."

ۅٙٳۮؙۊؘٲڶٳڹڔۿڡؙڔڗؚٳٙڔۮؚ۬ػؽؘؽۘٷٝۑٲڶڡۘۅؙڷۣ۠ۊٙٲڶٲۅؘڵڡ۫ڗؙۏؙڡۣڹٝۊٙٲڶڹڶۏڵڮڹ۫ڷؚؽڟڡؠؚڽۜٛڡٙڵؠؿ۠ۊٲڶۏؘڿؙۮ۬ ٵۯڹۼڐٞڝؚٙڹٳڟؽڔڣڞڔۿڹٞٳڷؽػؿ۠ڴٳڿۼڶۼڵٷڮۻؚۘۼڹڸڝٞڣڽ۠ٷڂۯٵڎٛڟۯۮؗڠۿڹۜؽٳؿؽ۬ڬڝؘڠؾٵ ۅؙڶڡؙڵۄؙڹٞ۠؋ڴڿۯۿ

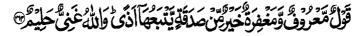
260. (Remember the time) When Ibraheem said, "My Rabb show me how you give life to the dead." He (Allaah) asked, "Do you not believe (that I have the power to do this)?" (Although Allaah knew that the belief of Ibraheem save very strong, Allaah asked this question so that people may know the reason for his request.) He (Ibraheem said) replied, "I certainly do, but (I am asking) to satisfy my heart (so that I may have first-hand knowledge, so that my Imaan remains strong and so that there remains no room for doubt in my heart)." Allaah said, "Take four birds, draw them to you (domesticate them and then cut each of them into many portions, mix their flesh, bones and feathers) and then place portions (of their bodies) on each of these mountains. Then call them and they will come swiftly to you. Know that Allaah is Mighty (Able to do anything), Wise." (So Hadhrat Ibraheem did as Allaah told him. He cut the bodies of a pigeon, a crow, a peacock and a fowl and placed different parts of each bird on different mountains. When he called for them, the parts of each bird rejoined with the other parts of its body and formed a complete bird which flew to Ibraheem

مَثَلُ الَّذِيْنَ يُنْفِقُونَ اَمْوَالَهُمْ فِي سَرِيلِ اللهِ كَمَثَلِ حَبَّةٍ اَنْبَتَتَ سَبْعَ سَنَابِلَ فِي كُلِّ سُنْبُلَةٍ مِّائَةُ حَبَّةٍ الْمَالُ اللهُ يَضْعِفُ لِمَنْ يَّشَاءُ وَالسِعُ عَلِيْمُ اللهُ وَاللهُ يُضْعِفُ لِمَنْ يَّشَاءُ وَالسِعُ عَلِيْمُ اللهُ وَاللهُ يَضْعِفُ لِمَنْ يَّشَاءُ وَاللهُ وَالسِعُ عَلِيْمُ اللهُ وَاللهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللهُ وَاللّهُ واللّهُ وَاللّهُ وَاللّه

261. The likeness of those who spend in the way (obedience) of Allaah is like a grain which grows seven ears, in every ear (there are) a hundred grains (like this, whatever a person spends will be multiplied seven hundred times). Allaah increases (more then seven hundred times to 7000 or even more) for those whom He wills. Allaah is All Embracing (His grace surrounds all), All Knowing (He knows who deserves more).

ٲڵۧۮؚڹؘؽؽڣڨٷڹؘٲڡٛۅٛٳڵۿؗؗؗڡٞڣۣٛڛؠؽڸؚٳٮڷٚۼؿؗٛ؏ٞڵٳؽؾ۫ؠؚٷڹؘۘڡۧٲٲڡٛ۬ڡٛٷ۠ٳڡؾؖٵۊٞڵٳٙٵۮۜ۬ؽڵۿۜڡٝٳؘڿۘۉۿؙ؞ۼٮ۬ۮڒؚۜڡؚۻٝ ۘۅؘڵٳڂۏڠػؽڿۯٷٛڽ؞ٛ

262. Those who spend in the path (obedience) of Allaah and then do not follow it up with reminders of their generosity (to make the recipient feel indebted to them) nor with (causing) hurt (to the recipient, such as making others know about it, taunting him or by taking work from him), their reward is (guaranteed and waiting for them) with their Rabb. No fear shall come upon them, nor shall they grieve (in the Aakhirah).



263. A kind word (to the person seeking help when you are unable to give help him) and forgiveness (if he is persistent or begging in an offensive manner) is better than charity followed by hurt. Allaah is Independent (He does not need people's charity), Tolerant.

ێٙٲؿۿٵٲؽۮؚؠ۫ڹٵڡڹٛۏؖٳڵڒؿؙؠڟؚڵۏٳڝۮ؋ؾػؙۄ۫ۑٳڵڡڹۜۅٳڵڒٙۮٚؽٵڷۮؚؽؠڹ۫ڣؚۊؙڡٵڵۮڔٵٞٳٚٳڵٵڛۅٙڵڒؽؙۏؖڡڽؙ ؠٳٮڷٚ؋ۅٲڵؽۏٙڡؚٳڵڒڿڔ۠ڣٚڡۘؿؙڶڎؙػڡؿٛڸڝڣٛۅٳڹ۪ۼڵؽڋڗؙڔڮ۫ڣٵڝٵؠڎؙۅٳڽؚڴڣڗڰڎڝڵۮٲڵڒؿڣ۫ۮؚۯۏڹۼڮۺؽ۫ ڡؚؚۨۺؙڰۏٳڵێۏڡؚٳڵڒڿڔ۠ڣڡؿؙڵڎػڡؿٛڸڝڣٛۅڵٷڵؿۿۮؚؽڶڨٙۊ۫ڡۯڵػڣٚڕؽڹۛ؈

264. O you who have Imaan! Do not make your charity worthless (do not destroy its reward) by reminders of your generosity or by (causing) hurt (to the recipient), like him who spends his wealth to show people and does not believe in Allaah and the Last Day. His likeness is like that of a smooth rock on which there is some sand. (when) Struck by a rainstorm, it is left bare (without any sand left on it). They (those who spend for show) have no control of anything they earn (they will see no reward for their charity in the Aakhirah just as the rock is left without sand). Allaah does not guide a nation of Kaafiroon (because they do not want to be guided).

وَمَثَلُ الَّذِئِنَ يُنْفِقُونَ اَمُوالَهُمُ الْبَتِغَاءَمَرْضَاتِ اللهِ وَتَثْبِيْتَامِّنُ اَنْفُسِهِمْ كَمَثَلِ جَنَّةٍ بِرَبُوةٍ السَّاوَ اللهِ عَنْ النَّامِ الْمُعَامِّدُ اللهُ عَمَالُونَ بَصِيْرُ اللهُ اللهُ عَمَالُونَ بَصِيْرُ اللهُ عَمَالُونَ اللهُ عَمَالُونَ بَصِيْرُ اللهُ عَمَالُونَ اللهُ عَمَالُونَ اللهُ عَمَالُونَ اللهُ عَمَالُونَ اللهُ عَمَالُونَ اللهُ عَمَالُونَ اللهُ عَلَيْ اللهُ عَمَالُونَ اللهُ عَلَى اللهُ عَلَيْ اللهُ عَلَى اللهُ عَلَيْ اللهُ عَلَيْ اللهُ عَلَيْ اللهُ عَلَيْ اللهُ عَلَيْ اللهُ عَمَالُونَ اللهُ عَلَيْ اللهُ عَلَيْ اللهُ عَلَيْ اللهُ عَلَيْ اللهُ عَلَيْ اللهُ عَلَيْ اللّهُ عَلَيْ اللهُ عَلَيْ اللّهُ عَلَيْ اللهُ عَلَيْ اللهُ عَلَيْ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ عَلَيْ اللّهُ ال

265. The likeness of those who spend their wealth in search of Allaah's pleasure and (who spend) because of the firmness of their souls (the conviction in their hearts that Allaah will reward them) is like a (fertile) garden on a hill. A rainstorm strikes it, causing it to bring forth double its fruit. Even if a rainstorm does not come, then even a light drizzle (would suffice to cause its fruit to grow). Allaah sees all that you do. (Therefore, the person who spends in charity for Allaah's pleasure will earn tremendous rewards regardless of whether he spends a large amount or a small amount.)

ٱڽۅڎ۠ٲػۮؙػؙۿؙٳؘڹٛؾڴۏ۫ڹؘڶۮڿۜۘڐڠۜؾٚڹٛڐٚڿؽڸٷٙٲۼڹٵڽۼٞڿڔؽ؈۫ؾؘڿۿٵڵڒؘڟٷ۠ڵۮڣۿٵڡڹٛڴڸٞٳڷڟۘٙڡڔؾٚ ۅؘڶڝٵڹڎٳڵڲڹڔؙۅؘڵٷۮڔۜؾۜڐٛۻٛۼڡٛٲڐٛٷؘڝٵڹۿٳۧڵۼڝٲٷؽڹۏڹٲٷٵڂؾۘڒڣٙؾ۫ػۮ۬ڵۣڰۑۘڹؾؚڹؙٳٮڷ۠ڎڮڴۄؙ ٳٚؖ

266. Would any of you like to own a garden (an orchard) containing all types of fruit for himself, with palm trees, vines and rivers flowing beneath? (Later) He then suffers old age while he (still) has weak (young) children (who cannot assist him) and a severe wind carrying fire strikes (his garden), burning it down (leaving him in desperate want when he most needs wealth to care for his children. This example is like that of a person who spends in charity but also reminds others of his favours and causes them hurt. These evils destroy all his rewards and will leave him in desperate want of rewards in the Aakhirah when he will need them most). In this manner does Allaah make His Aayaat clear for you so that you may ponder. (If a person's intentions are incorrect, the results of his actions will be fruitless.)

يَّايَّهُا الَّذِيْنَ امْنُوا اَنْفِقُوا مِنْ طَيِّبِ مَا كَنْبَتُمْ وَمِمَّا آخُرَجْا الكُمْمِّنَ الْاَرْضُ وَلا تَيَمَّمُوا الْخَبِيْثَ مِنْكُتُنْفِقُوْنَ وَلَسْتُمْ بِاخِذِيْهِ الْآانَ تُغْمِضُوا فِيْهِ وَاعْلَمُوَّا اَنَّ اللهَ غَنِيُّ حَمِيْكُ®

267. O you who have Imaan! Spend (in obedience to Allaah) of the pure things (wealth) that you have earned and of that which We produce for you from the earth. Do not intend (to spend in charity) the inferior things which you would not yourselves take except with closed eyes (do not give what you would not like to receive from others). Know that verily Allaah is Independent (and not in need of your charity. He accepts only that charity given with sincerity and love), Worthy of praise (in all conditions).

ٱلشَّيْظُنُ يَعِدُكُمُ الْفَقْرَوَ يَامُرُكُمْ بِالْفَحْشَاءُ وَاللَّهُ يَعِدُكُمُ مَّغْفِرَةً مِّنْهُ وَفَضْلًا وَاللَّهُ وَاللَّ

268. Shaytaan promises (threatens) you with poverty (telling you that you will become poor if you spend in charity) and orders you to (do acts of) immodesty whereas (if you spend in charity) Allaah promises you forgiveness from Him and (tremendous) bounty (an increase in provision). Allaah is All Embracing (His mercy and bounty surround everything), All Knowing (He knows the intentions and actions that people make public and those that they keep secret).

يُّؤْتِي الْحِلْمَةَ مَنْ يَّشَاءُ فَمَنْ يُّؤْتَ الْحِلْمَةَ فَقَدْ أَوْتِي خَيْرًا كَثِيْرًا وَمَا يَذَكُرُ الْأَ أُولُواالْأَلْبَاكِ

269. He gives wisdom (the understanding of Deen and beneficial knowledge that one practises) to whom He wills, and whoever is given wisdom has indeed received tremendous good (because it will lead him to success). Only people with intelligence (understanding) take heed.

270. Whatever charity you spend or oaths you vow, surely Allaah is Aware of them (whether the charity is a little or a great deal, whether the intentions are good or evil, whether the act is secret or public). The oppressors (those who are miserly and who spend their wealth against Allaah's orders) shall have no helper (against Allaah's punishment). (One should therefore not take vows in anyone's name besides Allaah's.)

ٳڹٛؾؙڹۮۅٳٳڶڞٙۮۊ۬ؾؚڣؘڹعؚڡۜٵۿؽٝۅؘٳڹؙؿڂڡؙٛۅٝۿٵۅٙؾؙۏٞؿؙۅۿٳٲڶڡؙٛڡٞۯۜٳ؞ٙڣۿۅۘٚڿؽڒۘٞڷػؙؽڒؖۅؽڲڣٞؠؙ عَنْكُمْ مِّنْ سَيِّاتِكُمْ وَاللهُ بِمَاتَعْمَلُوْنَ خَبِيْرٌ۞

271. If you make your charity apparent (public), then this is good (if your intention is not to show off), but if you secretly give it to the poor, it will be better for you (and for the recipient because he will not be embarrassed) and it will remove some of your sins. Allaah is Informed of what you do (regardless of whether your actions are open or secret).

لَيْسَ عَلَيْكَ هُلَا هُمْ وَلَكِنَّا اللهَ يَهُدِى مَنْ يَّتَكَاءُ وَمَا تُنْفِقُواْ مِنْ خَيْرٍ فَلِاَنْفُسِكُمْ وَمَا تُنْفِقُوا مِنْ خَيْرٍ يُّوفَى النَّكُمُ وَانْتُمْ لِلاَنْظُلَمُوْنَ ﴿ وَمَا تُنْفِقُوا مِنْ خَيْرٍ يُّوفَى الْيَكُمُ وَانْتُمْ لِلاَنْظُلَمُوْنَ ﴿ تَتُعْفِقُوا مِنْ خَيْرٍ يُّوفَى الْيَكُمُ وَانْتُمْ لِلاَنْظُلَمُوْنَ ﴿ وَمَا تُنْفِقُوا مِنْ خَيْرٍ يُبُوفَى الْيَكُمُ وَانْتُمْ لِلاَنْظُلَمُوْنَ ﴿ وَمَا تُنْفِقُوا مِنْ خَيْرٍ يُبُوفَى اللَّهُ مُوانَاتُهُمُ وَانْتُكُمُ وَانْتُكُمُ وَانْتُوا لَهُ اللَّهُ اللَّهُ وَمَا تُنْفِقُوا مِنْ خَيْرٍ يُبُوفَى اللَّهُ مُوانَاتُهُمُ وَاللَّهُ وَمَا اللَّهُ عَلَى اللَّهُ اللَّهُ اللَّهُ اللَّهُ وَمَا لَنْ اللَّهُ اللَّهُ مُنْ اللَّهُ اللَّهُ مُوانَاتُهُمْ اللَّهُ اللَّهُ مُوانَاتُهُ اللَّهُ الللَّهُ ا

272. Their guidance is not your duty (O Muhammad ., you cannot force the Kaafiroon to be Muslims), but Allaah guides whoever He wills (your duty is only to convey the message). Whatever good (wealth) you spend is for yourselves (you will benefit by earning rewards from Allaah). You should spend only in search of Allaah's pleasure (and for no other motives; non-Muslims should not be attracted to Islaam solely for monetary gain). Whatever good (wealth) you spend shall be repaid to you in full and you will not be oppressed (you will not be given a reward less than you deserve).

لِلْفُقَرَّاءِالَّذِيْنَ أَحْصِرُوْا فِي سَمِيْلِ اللهِ لِآيَسَّطِيْعُوْنَ ضَرَّبًا فِي الْاَضِ يَحْسَبُهُمُ الْجَاهِلُ آغْنِيَاءَ مِنَ التَّعَقُّفِ ۚ تَعْرِفُهُمْ سِِيْمِهُمْ ۚ لَا يَسْتَلُوْنَ النَّاسَ الْحَافًا ۖ وَمَا تُنْفِقُوْا مِنْ تَصَيْرِ فَإِنَّ الله به عَلِيْمُ ۖ

273. (Charity is) For the poor who are held back in the path of Allaah (they are unable to seek a living because of their services to the Deen) and cannot travel in the land (for trade or work like the Sahabah and Ahlus Suffah). An ignorant person thinks that they (the poor) are wealthy because they refrain (from begging). You will recognise them by their signs (their humility and the signs of hardship). They do not persistently ask from people. (Because they do not ask from people at all, it is obvious that they are not the ones who persistently ask from others.) Whatever good (wealth) you spend, surely Allaah knows of it (He knows when, what, where and how you spend and will reward you accordingly).

ٱلَّذِيْنَ يُنْفِقُوْنَ آمُوَالَهُمْبِالْيَلِ وَالنَّهَارِسِ رَّاقَ عَلَانِيَةٌ فَلَهُمْ آجُرُهُ مُعِنْدَرَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَاهُمْرِيَهُ زَنُوْنَ ﴿

274. Those who spend their wealth (for Allaah's pleasure) by night and day, secretly and openly, verily their reward is (guaranteed and kept safely) with their Rabb. No fear will come upon them neither shall they grieve (in the Aakhirah).

الَّذِيْنَ يَاكُلُوْنَ الرِّبُوالَايَقُوْمُوْنَ الْآكِكَمَايَقُوْمُ الَّذِيْ يَتَخَبَّطُهُ الشَّيُطُنُ مِنَ الْمَسِّ ذَٰلِكَ بِانَهُمُ وَ مَرَّمَ الرِّبُوا فَمَنْ جَاءَهُ مَوْعِظَةٌ مِنْ الرِّبُوا وَاحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبُوا فَمَنْ جَاءَهُ مَوْعِظَةٌ مِنْ رَبِّهِ فَانْتَهَى فَالْتَهَى فَالْتَهَى فَالْتَهَى فَالْتَهَى فَالْتَهَى فَلَهُ مَاسَلَفَ وَامْرُهُ الْهَا وَمَنْ عَادَ فَالْإِلَى اللهِ وَمَنْ عَادَ فَالْإِلَى اللهِ وَمَنْ عَادَ فَالْإِلَى اللهِ وَمَنْ عَادَ فَالْإِلَى اللهِ اللهُ اللهِ اللهُ الللهُ اللهُ اللهُ اللهُ الله

275. Those who consume interest shall not stand up (on the Day of Qiyaamah) except like him whom the Shaytaan has driven mad by his touch. This (punishment) is because they

say, "Trade is just like interest!" Allaah has permitted trade and forbidden interest. (Referring to those who took interest before this verse was revealed, Allaah says) The one to whom the advice from his Rabb (to give up interest) had come and he refrained (from interest), then for him is that (amount) which has passed and his affair rests with Allaah (Allaah shall decide his affair). Those who return (to dealing in interest, regarding it to be Halaal like trade) are indeed the dwellers of the Fire where they shall live forever.

276. Allaah destroys interest (reduces its purchasing power and deprives it of blessings) and increases charity (by increasing its purchasing power and granting great rewards for it). Allaah does not like the ungrateful sinner (who does not thank Allaah for His bounties).

277. Surely those who believe, do good deeds, establish salaah (regularly) and pay zakaah (without consuming interest), their reward is with their Rabb and no fear shall come upon them nor shall they grieve (in both worlds).

278. O you who have Imaan! Fear Allaah and give up (write off) what interest is left (what is still due to you) if you (really) are Mu'mineen. (After learning about the prohibition of interest, do not demand any interest owing to you.)

279. If you do not (avoid interest), then be warned of war from Allaah and His Rasool . If you repent then you may have (only) your principal amount (the amount that you lent). Oppress not and you shall not be oppressed.

280. If he (the debtor) is in financial difficulty, then allow him grace until a time of ease (when he will be able to pay back easily). (However, remember that) It is better for you to be charitable (by writing off the debt completely) if you only knew (the tremendous reward for this act). (Rasulullaah sha mentioned that on the Day of Qiyaamah Allaah will give shade to the person who allows a struggling debtor more time to pay or who writes of the debt completely. Besides this shade that Allaah gives, there will be no other shade on the Day of Qiyaamah.)

فَيْهِ إِلَى اللَّهِ ثُمَّرُونِ فَي كُلُّ نَفْسِ مَّاكُسَتُ وَهُمْ لَا يُظْلَمُونَ أَنْ #X & \(\)

281. Fear the day (of Qiyaamah) when you (all) shall be returned to Allaah (for reckoning), then every soul will be repaid (each one should worry about one's own actions) in full and they shall not be oppressed (neither will one be deprived of any reward that one deserves nor will one be punished for any sin that one did not commit).

نَاتِتُهَا الَّذِيْنَ أَمَنُوْ إِذَاتَكَ اينَتُكُمْ بِدَيْنِ إِلَى اَجَلِ مُّسَمَّى فَاكْتُوهُ وُلْكُنْتُ بَنْكُمُ كَاتِكُ بِالْعَدْكِ وَلَا نَاتَ كَاتِكَ آنَ يُكُنُّ كُمَا عَلَمَهُ اللَّهُ فَلَيَكُنُّ وَلَيْمُلِلِ الَّذِي عَلَيْهِ الْحَقُّ وَلَيْتُن اللَّهَ رَيَّهُ وَلَا يَبْخُسْ مِنْهُ شَيْئًا قُانْكَانَ الَّذِي عَلَيْهِ الْحَقِّ سَفْهًا أَوْضَعِيقًا أَوْ لَا يَسْتَطِيعُ أَنْ يُثِيلٌ هُوَفَلْيُمُلْ وَلِيُّهُ رُوْاشَهِكُنْ مِنْ رِجَالِكُمْ فَانْ لَيْمَكُوْنَانَ حُكِينِ فَرَجُ مِنَ الثُّنْهَدَا، أَنْ تَضَاتَ احْدِيهُمَا فَتُذَكِّرَ احْدِيهُمَا الْأَخْرَى وَ لِإِياْبَ الشُّهَدَاءُ لِذَامَا دُعُوا ۗ وَلا تَسْعَمُوا أَنْ تَكُتُ مُوهُ صَغِيرًا أَوْكِينِرًا إِلَّى إَحَلَمْ ذِلِكُمْ أَشْيَطُ عِنْدَ اللهِ وَأَقْوَمُ لِلشَّهَادَةِ وَأَدْنِي الْآ وَٱشْهِدُوۡۤٳٳ۬ۮؘٳؾۘٳٳۼٮؙٞڞؗٷڵٳۑ۠ۻٵۧ؆ٙػٳؾڰ۪ۊٞٳڒۺؘۿۑ۫ۮؖٞ؋۫ۅٙٳڹٛؾؘڡٛ۫ۼڵۊٛٳڣٳڹۜڎؙڡٛ۠ٮؙۅۛڨؙؖٵ

اتَّقُوااللَّهُ وَيُعَلِّمُكُمُ اللَّهُ وَاللَّهُ بِكُلِّ شَيْ عَلِيْمُ ١٠

282. O you who have Imaan! When you contract a debt for a fixed period (of time) then write it down. Let a scribe (someone who can write) write down the transaction between you with fairness. No scribe should refuse to write (when he is asked to do so). As Allaah has taught him (to write), so should he write. Let him on whom the debt is (binding, i.e. the debtor) dictate (the terms of the contract). He should fear Allaah his Rabb and should not reduce anything of it (he should not understate the amount he is owing). If the one on whom the debt is (binding) is low in understanding, or weak (too young, too old or ill) or unable to dictate (because of a handicap or inability to speak the language), then his guardian should dictate (the contract) with fairness (with justice). Call to witness (the contract) two persons from your men. If there are not two men, then (it will suffice to use) one man and two women from those whom you approve as witnesses (people who are honest and trustworthy) so that if the one (woman) should err (forget), the other may remind her. The witnesses should not refuse (to state what they witnessed) when called (to do so). Do not be reluctant in record debts, be they small or large with (record of) their fixed terms (the date when the debt is due should be recorded). This (recording of debts) is more just in the sight of Allaah, stronger as evidence and the best way to avoid doubt between you; (it is therefore best to record all transactions) unless it is a cash transaction (the goods of) which you transfer amongst yourselves (on the spot). In that case (when the transaction is cash) there is no sin on you if you do not record it. Have witnesses

when you sell to each other (this and the command to record transactions are not obligatory but preferable). Let no harm (difficulty) come to the scribe or to the witness. If you do (harm them), then it is indeed a grave sin on you (Similarly, the scribe and the witness should also not cause harm to the creditor or to the debtor). Fear Allaah (by fulfilling His commands), Allaah shall teach you (what is good for you in all matters). Allaah is the Knower of all things.

وَإِنْ كُنْتُمْ عَلَى سَفَرِ وَلَمْ يَجِدُوْ اكَاتِبًا فَرِهِنَ مَّقُبُوْضَةٌ فَإِنْ آمِنَ بَعْضُكُمْ رَبَّضًا فَلْيُؤَدِّ الَّذِي اوَّتُمِنَ وَإِنْ كَنْتُمُ عَلَى اللهُ مِمَا تَعْمَلُوْنَ عَلِيْتُ ﴿ اللَّهُ مِمَا تَعْمَلُوْنَ عَلِيْتُ اللَّهُ مِمَا تَعْمَلُوْنَ عَلِيْتُ ﴿ اللَّهُ مِمَا تَعْمَلُوْنَ عَلِيْتُ اللَّهُ مِمَا اللَّهُ مِمَا تَعْمَلُوْنَ عَلِيْتُ ﴿ اللَّهُ مِمَا تَعْمَلُوْنَ عَلِيْتُ اللَّهُ مِمَا اللَّهُ مِمَا اللَّهُ مِمَا اللَّهُ مِمَا اللّهُ مِمَا اللَّهُ مِمَا اللَّهُ مَا اللَّهُ اللَّهُ مِمَا اللَّهُ مَا اللَّهُ مِمَا اللَّهُ اللَّهُ مِمَا اللَّهُ مِمَا اللَّهُ مِنْ اللَّهُ مِمَا اللَّهُ مِنْ اللَّهُ مِمَا اللَّهُ مِنْ اللَّهُ مُنْ اللَّهُ مُنْ اللَّهُ مُعَلَّ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مُنْ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مُواللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مُنْ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مُنْ اللَّهُ مِنْ اللَّهُ مُنْ اللَّهُ مُنْ اللَّهُ مُنْ اللَّهُ مِنْ اللَّهُ مُواللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مُنْ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مُنْ اللَّهُ مِنْ اللَّهُ مُنْ اللَّهُ مُنْ اللَّهُ مُنْ اللَّهُ مِنْ اللَّهُ مُنْ اللَّهُ مِنْ اللَّهُ مُنْ اللَّهُ مُنْ اللَّهُ مُنْ اللَّهُ مُنْ اللَّهُ مِنْ اللَّهُ مُنْ اللَّهُ مِنْ اللَّهُ مُنْ اللَّهُ مُنْ اللَّهُ مُنْ اللَّهُ مُنْ اللَّهُ مُنْ اللَّالِمُ اللَّهُ مُنْ اللَّهُ مُنْ اللَّهُ مُنْ اللَّهُ مُنْ اللّ

283. If you are on a journey (and contract a debt) and cannot find a scribe (or any means to record the debt), then something (may be) taken (by the creditor) as security (from the debtor). If any of you entrust another (with any trust), then let him who is trusted hand over what is entrusted to him (on demand) and let him fear Allaah (by fulfilling the right of the creditor with truthfulness). Do not hide testimony (when you are called to deliver it) for whoever hides it has a sinful heart. Allaah knows well whatever you do.

بِللهِ مَافِى الشَّمُوْتِ وَمَا فِى الْأَرْضِ وَإِنْ تُبْدُوْ امَا فِي انْفُسِكُمُ اَوْتُخَفُّوْهُ يُحَاسِبُكُمْ بِهِ اللَّهُ ۖ فَيَغْفِرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَّشَاءُ وَيُعَذِّبُ مَنْ يَّشَاءُ ۗ وَاللَّهُ عَلَى كُلِّ شَيْءً قَدِيْرُ

284. To Allaah belongs whatever is in the heavens and whatever is in the earth. Whether you make known what is in your hearts or hide it, Allaah will bring you to account for it (will remind you of it on the Day of Qiyaamah). He forgives whoever He wills and punishes whoever He wills. Allaah has control over all things (ownership, knowledge and control of everything are in Allaah's hands).

285. The Rasool (Muhammad) believed in that which has been revealed to him from his Rabb and (so do) the Mu'mineen. Each one believes in Allaah, His angels, His Books and His Rusul. (They say) "We make no distinction between one and another Messenger (we believe in every one of them, unlike others like the Jews and the Christians who reject some Prophets)," and they say, "We hear (Allaah's commands) and we obey. (We ask) Your forgiveness, (O) our Rabb. To You is our return."

لَا يُكِلِّفُ اللَّهُ نَفْسًا الْآوُسْحَهَا لَهَامَاكَسَبَتْ وَعَلَيْهَا مَا ٱكْتَسَبَتْ مَبَّنَا لَا تُؤَاخِذُ نَآ إِنْ نَسِيْنَآ

ٱۅٛٲڂٛڟٲڹٲڗ۠ؠۜۜڹٵۅؘڵٳؾۧڂڡؚڷ؏ٙڷڽ۫ڹۜٳٙٳڞڔؖٵػڡٵڂڡڷؾڣؙۼٙڶٲڷۜڋؠؙؽؘڡڽٛۊٞؠڵؚؽٵۯۺۜٵۅٙڵٳڠؖڝؚۨڶؾٵڡٲڵٳ ۼ۫ٞڟٲۊؘڐۘڶؽٳؠڋۅٙڷڡٛڡؙػؾؖٵٷٞٳۼ۫ڣؚۯڸؘؽٵٷۅٲۯڿڡ۫ؽٵڟٲؿ۫ؾۘڡٛۏڶڶؽٵڣؘٵڣڞۯ۫ٳۼڶ۩ڶٛڡٞۅ۠ۄؚٳڷػٚڣڕۑٝڹٙ۞

286. Allaah does not place on a soul a responsibility (duty) except what is within its capability (Allaah shall therefore not take one to task for involuntary thoughts that enter one's mind). It (every soul) shall receive to its favour (credit) that (good acts) which it had earned and to its harm shall be what (sins) it had carried out. (Say,) "O our Rabb, do not take us to task if we forget or make mistakes (do not punish us if we do wrong through forgetfulness or by mistake). Our Rabb, do not place such responsibilities (duties) on us as You had placed on those before us. Our Rabb, do not enforce (impose) on us that which we do not have the strength to bear. Overlook (our sins), forgive us and have mercy on us. You are our Protector so assist us against the nation of Kaafiroon."

Surah 3 Surah Aal Imraan

THE FAMILY OF IMRAAN

NAME OF THE SURAH: This Surah has been called Surah Aal Imraan (The Family of Imraan (The Family of Imraan) because verse 33 of this Surah makes mention of Imraan (The Family).

THE LINK BETWEEN SURAH BAQARA AND SURAH AAL IMRAAN

The two Surahs are linked in the following ways.

- UWhile Surah Faatiha emphasised that **only** Allaah must be worshipped, Surah Baqara cautioned against worshipping the bull (and similar idols). Surah Aal Imraan further emphasises that even Allaah's pious servants like Isa And his mother Maryam (R.A) also must not be worshipped.
- Surah Baqara ends with the words "...so assist us against the nation of Kaafiroon." Surah Aal Imraan explains to the Muslims exactly who is meant by "the nation of Kaafiroon." It tells the Muslims that the true Kaafiroon are those Mushrikeen who call on other gods to assist them because they believe that these gods possess the knowledge of the unseen and have the power to come to their aid. This was the practice of the Christians who used to call for help from Isa when and his mother Maryam (R.A), both of whom were from the family of Imraan when.
- While Surah Baqara briefly discusses all the central themes of the Qur'aan, Surah Aal Imraan focuses on four of the more important ones. These are:
- Towheed: Included in this discussion is a refutation of the polytheistic beliefs held by the Christians. Extra emphasis has been laid on rebutting the beliefs of the Mushrikeen.
- Risaalah: This proves the truth of Rasulullaah prophethood.
- Jihaad in Allaah's way.
- Spending in Allaah's way.

SUMMARY OF TOPICS CONTAINED IN THE SURAH

The Surah discusses four themes viz. (1) Towheed, (2) Risaalah, (3) Jihaad and (4) Spending in Allaah's way. Together with these themes, the Surah also offers replies to all the doubts that the Mushrikeen had with regard to Towheed and Risaalah. Towheed is discussed from the beginning of the Surah until the verse "Would he instruct you to commit kufr after you had become Muslims?" (verse 80).

Thereafter, Risaalah is discussed from the verse "When Allaah took the pledge with the Ambiyaa..." (verse 81) until the words "...Whoever holds fast to Allaah has certainly been guided to the straight path" (verse 101).

The verse "O you who have Imaan! Fear Allaah as He should be feared and do not die except as Muslims ..." (verse 102) begins the discussion on Jihaad which terminates with the words "They shall suffer a painful punishment" (verse 188). This part of the Surah begins with encouragement towards Jihaad and then discusses spending in Allaah's path as well.

This part of the Surah also provides a detailed reply to a question that the Kuffaar raised. The Kuffaar queried that if Rasulullaah was the true messenger of Allaah and if Islaam was the true religion, why did he suffer injuries in the battle of Uhud and why did the Muslims lose the battle? A gist of this reply is that the Muslims were about to attain victory in the battle according to Allaah's promise but they slipped up by failing to obey Rasulullaah was 's order to guard the mountain pass. It was this that led to their temporary defeat.

The four themes are then repeated in the concluding verses of the Surah. The verse "To Allaah belongs the kingdom of the heavens and the earth and Allaah has control over all things" (verse 189) repeats the discussion on Towheed. Thereafter, the discussion on Risaalah reopens with the verse "Our Rabb, we have certainly heard the caller calling to Imaan, 'Believe in your Rabb!' so we believed" (verse 193). The words "For those who migrate, who are driven out of their homes..." (verse 195) terminate the Surah with the theme of Jihaad and spending in Allaah's way.

SURAH AAL IMRAAN IN A NUTSHELL

The final Prophet Rasulullaah has arrived. He should be followed and his message of Towheed should be accepted. Worship of Isa has and his mother Maryam hust be stopped. People should join forces with the final Prophet had and wage Jihaad to combat the Mushrikeen so that the message of Islaam can be propagated.

فِلْ عَلَيْهِ الْمُعَلِّمُ الْمُعَلِّمُ الْمُعْتَ الْمُعْتَى الْمُعْتَ الْمُعْتَى الْمُعْتِي الْمُعْتَى الْمُعْتَى الْمُعْتَى الْمُعْتَى الْمُعْتَى الْمُعْتِي الْمُعْتَى الْمُعْتِمِ الْمُعْتَى الْمُعْتِمِ الْمُعْتِمِ الْمُعْتَى الْمُعْتِمِ الْمُعْتِمِ الْمُعْتَى الْمُعْتِمِ الْمُعْتِمِ الْمُعْتِمِ الْمُعْتِمِ الْمُعْتِمِ الْمُعْتِمِ الْمُعْتِمِ الْمُعْتِمِ الْمُعْتِمِ

In the name of Allaah, the Most Compassionate, the Most Merciful.



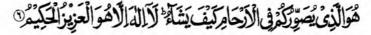
1. Alif Laam Meem. (Allaah knows best the meaning of these letters.)

2. Allaah (is He) besides whom there is no other Ilaah; (He is) The Living, The Maintainer.

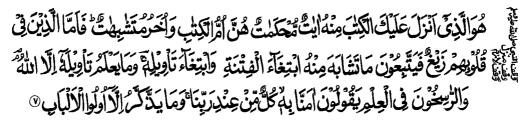
3. He revealed the Book (the Quraan) to you (O Muhammad (WE)) with the truth, confirming that which was before it (the previous scriptures were in agreement with the fundamentals of our Islaam). And He (also) revealed the Torah and Injeel...

4. ...from before as a guidance to man (with truth and justice) and He revealed the Furqaan (The Decider between right and wrong, referring to the Qur'aan). Verily those who disbelieve in the Aayaat of Allaah (those who misinterpret and do not believe un the Qur'aan) shall have a severe punishment. Allaah is Mighty, the Avenger (He has the might to punish those who disobey Him and those who corrupt valid beliefs).

5. Definitely nothing in the heavens or the earth is hidden from Allaah (even for a second, be it large or small).



6. He is the One who fashions (creates and shapes) you in the wombs as He pleases. (It stands to reason that something that is created cannot be worshipped.) There is no Ilaah but Him, The Mighty, The Wise.



7. It was He (Allaah) who revealed to you (O Muhammad (clear and unambiguous) verses that are the mother (essence, core) of the Qur'aan and others that are 'Mutashaabihaat' (verses to which no specific or exact meaning can be given). As for those who have crookedness in their hearts, they pursue (try to interpret) the 'Mutashaabihaat', thereby seeking to cause mischief (causing doubts in the minds of the ignorant) and seeking their interpretation. None knows their interpretation except Allaah. Those who are sound in knowledge (who are not proud and are content with their intellectual achievements and the strength of their Imaan) say, "We believe in them (because our intellect falls short of understanding them). All (the Muhkamaat and the Mutashaabihaat) are from our Rabb." None take heed besides men of understanding.

8. (Those who are sound in knowledge who are not proud and are content with their intellectual achievements and strength of Imaan pray to Allaah saying,) "Our Rabb, do not cause our hearts to stray after You have guided us. Grant us Your mercy (O turner of hearts, keep my heart steadfast on your deen) for verily You are the Great Giver" (of all things).

9. "Our Rabb, surely You shall gather mankind together on a day (Qiyaamah) about which there is no doubt. Surely Allaah never fails to meet an appointment (never breaks a promise)."

10. Verily the riches and the progeny of the Kaafiroon shall not help them at all against (the punishment of) Allaah (as was seen in the Battle of Badr when the Mushrikeen were killed despite their wealth and numbers). These people will be the fuel of the fire.



11. (The ways of the Kaafiroon are unjust) Like the ways of the people of Fir'oun and those (Kaafiroon) before them. They falsified Our Aayaat, so Allaah seized (punished) them for their sins. Allaah is severe in punishment (none can escape His punishment).

12. Say to the Kaafiroon, "You shall be overpowered (by the Muslims in this world) and gathered in Jahannam (in the Aakhirah), which is the worst of beddings (places)."

13. Indeed there was a sign for you in the two groups which met (during the Battle of Badr). One group fought in the way of Allaah (in the obedience of Allaah, referring to the Muslim army led by Rasulullaah (in the other was (the group of) Kuffaar, who saw them (the Muslims) as twice their number with their very eyes (Allaah made the Muslims apper to the Kuffar as twice their number). Allaah strengthens with His aid whoever He wills. Truly in this is a lesson for those with foresight (those who can see the truth).

14. Beautified for mankind has been made the love of pleasures (that come) from women (there is no sin if this love is directed to one's lawful wife), children, large heaps of gold and silver, branded (pedigreed) horses, livestock and plantations. These are the luxuries of the worldly life (everlasting success is not acquired through luxuries) and with Allaah (in securing His pleasure) is a most excellent (place of) return (Jannah).

15. Say, "Shall I inform you of something better than that (better than the pleasures mentioned above)? For those who have Taqwa are gardens by their Rabb, beneath which rivers flow. There they shall live forever and (they shall also enjoy) purified (perfect) spouses and Allaah's pleasure (which is the greatest bounty). Allaah sees His bondsmen (and shall reward or punish them accordingly" (Allaah knows every thing)."

ٱلَّذِيْنَ يَقُولُونَ رَبِّنَا إِنَّنَا الْمَنَّافَاغُفِرْلِنَا ذُنُوْبَنَا وَقِنَاعَذَابَ التَّارِشَ

16. (Those who have Taqwa are) Those who say, "O our Rabb, we certainly have Imaan (a prerequisite for forgiveness) so forgive our sins and save us from the punishment of the fire (of Jahannam)."

17. (The people of Taqwa are) Those who exercise sabr, the truthful (in speech, at heart and in Imaan), the obedient, the charitable and those who beg forgiveness in the early hours of the morning (the period before dawn, which is a time of tranquillity when a Mu'min's du'aa is accepted).

عَ شَهِدَاللهُ أَنَّهُ لَآالِهَ إِلَّاهُولُوالْمَلَيْكَةُ وَأُولُوا الْعِلْمِقَايِمَّا بِالْقِسْطِ لْآاله الْأهُوالْعَزِيْ زَالْحَكِيثُمْ اللهِ

18. Allaah is Witness (He clearly proves to His creation) that there is no Ilaah but Him and the angels and men of knowledge (are also witnesses to this, as proven by their worship and glorification). (Allaah is always) Maintaining (His creation) with justice (wisdom and sound judgement). There is no Ilaah but Him, The Mighty, The Wise.

إِنَّ الدِّيْنَ عِنْدَا للْهِ الْاِسْلَامُرُّ وَمَا اخْتَلَفَ الَّذِيْنَ أُوْتُوا الكِتْبَ الْآمِنَ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَغْيًا بَيْنَهُمْ وَمَنْ يَكُفُرْ بِالتِ اللهِ فَإِنَّ اللهَ سَرِيْحُ الْحِسَابِ®

19. Definitely the only Deen (religion) with Allaah (acceptable to Allaah) is Islaam (to hand over oneself totally to Allaah). Those who were given the Book from before (the Jews and the Christians) differed only after the knowledge (of Towheed) came to them because of hatred among themselves (caused by their love for wealth, status and power). Whoever disbelieves in the revelations of Allaah, (he should remember that) verily Allaah is swift in taking account.

20. If they (the Kaafiroon) argue with you (O Muhammad then, "I have surrendered myself (completely) to the obedience of Allaah and (so have) those who follow me." Say to those who have been given the Book (the Jews and the Christians) and to the unlettered ones (the Arab Mushrikeen who had not studied the previous scriptures), "Have you become Muslims (have you surrendered yourselves to the obedience of Allaah)?" If they accept Islaam, then surely they are rightly guided, and if they turn away, then your duty is only to convey (the message of Islaam to them. You will not be held responsible for their wrongdoing). Allaah sees His bondsmen (and will reward or punish them for what they do).

ٳڹۧٵڷٙۮؚڹ۫ڹؘؽٙڬؙڡؙ۠ۯؙۏڹؠٳڸؾؚٳۺٶڽٙڡٛ۫ؾؙڶۏٛڹٳڵڹؚؠؠۜڹؠۼؿڔڿۊ۪ۨٞٷٙؽڡٞؾؙڵۏ۫ڹٳڷڋؚؽڹؽٲڡۯؙۏڹؠٳڷڡؚۨٮ۫ؖٙڟؚ ڡؚڹٳڵؾٞٳ؈ٛۮڛؘٳڵؽڝڰۮٳڝ۪ٵڵؿٵڛٷۺؿۨڔ۠ۿؙڡٝڔۼٟۮٙٳۑٟٵڵؚؽڝٟ 21. Surely those who disbelieve in the Aayaat of Allaah and who unjustly (without just reasons) slay (and oppose) the Ambiyaa and slay (and oppose) those from mankind who command justice, give them the good news of a most painful punishment.

22. They are the ones whose actions (efforts) have been wasted in the world and in the **Aakhirah**. They shall have none to assist them (against Allaah's punishment or save them for martyring 43 Prophets and 170 pious persons in one day).

23. Have you not seen (the time when) those (Jews) who had been given a portion (free of distortions) of the Book (the Torah) were called towards Allaah's book so that it may judge (disputes) between them? (However, instead of responding) A group of them then turned away in opposition (in accepting the command of Allaah's Book because of selfish desires and vile opposition).

24. This (turning away) is because they say, "The Fire will touch us only for a limited number of days (we may therefore do as we please)." The things that they fabricate (such as this belief of spending only a short while in Jahannam) have deceived them in their religion (because of which they sin shamelessly and behave insolently).

25. How will it be (What will their condition be) when We gather them for a day about which there is no doubt (the Day of Qiyaamah), when every soul is repaid in full for what it earned (regardless of how little it may have been) and people will not be oppressed (people will not be punished for sins they did not commit)?

26. Say, "O Allaah, Owner of (all) kingdom, You bestow kingdom on whoever You please (to the Muslims) and snatch away kingdom from whoever You please (from the Romans, Persians, Jews). You grant honour to whoever You please and disgrace to whoever You please. In Your hand is all good (If evil does not exist with good, good cannot be recognised as good. Good is attributed to Allaah but not evil.). Verily You are Able to do all things."

تُولِجُ الْيَلَ فِي النَّهَارِ وَتُولِجُ النَّهَارَ فِي الْيُلِ وَتُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَتُخْرِجُ الْمَيِّتِ وَتُخْرِجُ الْمَيِّتِ وَتُخْرِجُ الْمَيِّتِ وَتُخْرِجُ الْمَيِّتِ مِنَ الْحَيِّ لَيُولِكُ الْمَيِّتِ مِنَ الْحَيِّ لِيُسْ وَتَرْزُنُ قُمَنْ تَثَا أَيْفِ يَلِيصِيانِ

27. "You enter (change) the night into the day and enter (change) the day into the night (Allaah controls all changes). You bring forth the living from the dead (such as a chicken from an egg or a Mu'min from a Kaafir) and the dead from the living (such as an egg from a hen or a Kaafir from a Mu'min) and give sustenance to whoever You desire without count." (Allaah gives unlimited material and spiritual sustenance to whoever He wills.)

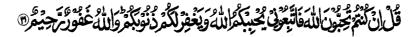
لَا يُعْجِّذِ الْمُؤْمِنُونَ الْكَفِرِينَ اَوْلِيَا مِنَ دُوْنِ الْمُؤُمِنِينَ وَمَنْ يَفْعَلْ ذَلِكَ فَلَيْسَمِنَ اللهِ فِي شَيُّ الْمُعْدِدُ اللهِ اللهِ اللهِ اللهِ الْمُصِيرُ ﴿ وَيُحَدِّ لَكُمُ اللهُ نَفْسَهُ ۚ وَالْى اللهِ الْمُصِيرُ ﴿ وَيُحَدِّ لَكُمُ اللهُ نَفْسَهُ ۚ وَالْى اللهِ الْمُصِيرُ ﴿

28. The Mu'mineen should not take the Kaafiroon as (close) friends instead of (in place of fellow) Mu'mineen. Whoever does so has no connection with Allaah; (The Mu'mineen may not befriend the Kaafiroon) unless you (urgently) need to safeguard (yourselves) from them. Allaah warns you of Himself (to be aware His punishment). (Mu'mineen should therefore place their love, confidence and reliance in Him Alone). To Allaah is the return (on the Day of Qiyaamah when people will have to account for what they did in the world).

قُلْ اِنْ تُخْفُواْ مَا فِي صُدُوْرِكُمُ اَوْتُبُدُوهُ يَعْلَمُهُ اللهُ وَيَعْلَمُ مَا فِي السَّمَاوِتِ وَمَا فِي الْأَرْضُ وَاللهُ عَلَى اللهُ عَلَى عُلِّ شَيْءً قَدِيْرُ ؟

29. Say, "Whether you hide (from people) or reveal (to them) what is in your bosoms (in your hearts, such as your friendship with the Kaafiroon), Allaah knows it (nothing is hidden from Him). He knows what is in the heavens and what is in the earth, and Allaah is Able to do all things (including punishing wrongdoers)."

30. On the day (of Qiyaamah) every soul shall find all the good which it had done present before it (when every person's book of deeds will be presented to him/her). (On that day) It will wish that there is a great distance between it and the evil which it perpetrated. Allaah warns you of Himself (To be aware of His punishment). Allaah is Compassionate towards His bondsmen (and has therefore warned them about these events).



31. Say (O Muhammad), "If you love Allaah then follow me (Muhammad), Allaah will then love you (He will reward you and grant you numerous material and spiritual blessings) and forgive your sins. Allaah is Most Forgiving, Most Merciful."

32. Say, "Obey Allaah and the Rasool (Muhammad by practising the Sunnah)." If they turn away, then (bear in mind that) surely Allaah does not like the Kaafiroon.

34. They were descendants of each other. Allaah is All Hearing, All Knowing. (Therefore, all His actions are based on sound and thorough knowledge.)

35. (Remember the time) When the wife of Imraan (Hanna bint Faqudha conceived a child and) said, "O my Rabb, I vow to You (to dedicate to Your service) what (child) is in my belly to be free (from all worldly duties and dedicated only to Your service), so accept (this vow) from me. Verily only You are The All Seeing, The All Knowing (You know my intention and sincerity)."

فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ إِنِّ وَضَعَتُهَا أَنْفَىٰ وَاللهُ اَعْلَمُ بِمِا وَضَعَتْ وَلَيْسَ الدُّنَكُرُ كَالْانْفَىٰ وَإِنِّى سَمَّيْتُهَامَرْيَمَ وَ إِنِّى أَعِيْدُهَا بِكَ وَذُرِّيَّتَهَامِنَ الشَّيْطِنِ الرَّجِيْمِ ﴿

36. When she delivered the child, she said (in sadness), "My Rabb, I have delivered a girl" (out of sorrow). Allaah knows best what she delivered (He knew best the value of the baby girl). Male and female are not alike. (She said further,) "I shall name her Maryam and I seek Your protection for her and for her offspring from the accursed Shaytaan."

فَتَقَتَلَهَا رَبُهَا بِقَبُولِ حَسَنٍ قَانَبُتَهَا نَبَاتًا حَسَالًا قَلَقَلَهَا زَكَرِيّا الْمُلْمَا دَخَلَ عَلَيْهَا زَكَرِيّا الْمِحْرَابُ وَجَدَعِنْدَهَارِذَقًا قَالَ لِمُرْيَمُ إِنَّ لَكِ هٰذَاْ قَالَتْهُومِنْ عِنْدِ اللَّهُ إِنَّ اللَّهَ يَرُدُقُ مَنْ يَّشَاءُ بِغَيْرِحِسَابٍ

37. Her Rabb accepted her (accepted Maryam from her mother) with special acceptance,

granted her an exceptional upbringing and placed her in the custody of Zakariyya. Whenever Zakariyya went into the chamber (her room where she lived and worshipped Allaah), he found food by her (including fruit that was not in season). He said, "O Maryam, from where did you get this?" She replied, "It is from Allaah. Allaah provides for whom He pleases without count (without limit, in a manner that is beyond one's comprehension and imagination)."

38. At this point (when it occurred to him that just as Allaah can supply Maryam with fruit that are out of season, He can give children to Zakariyya and his wife even though they had passed the age of bearing children) Zakariyya prayed to his Rabb saying, "My Rabb, grant me pure (pious) children from Yourself (by Your grace). Without doubt You hear all prayers (and accept them)."

39. So the angels (Hadhrat Jibra'eel (Hadhrat Jibra

40. He said, "My Rabb, how can I have a son when old age has already reached me and my wife is barren (unable to bear children)?" He (Allaah or Jibra'eel **) replied, "It (the matter) shall be such. Allaah does as He pleases (and none can deter Him)."

41. He (Zakariyya (South I may know that my wife has conceived)." Allaah said, "Your sign is that you shall be unable to talk to people for three days, except by indications (signs). Remember your Rabb abundantly (express gratitude to Him) and glorify Him (worship Him) by night and day."

42. (Remember the time) When the angels said, "O Maryam, certainly Allaah has chosen you (to bear a special child without any man even touching you), purified you (blessed you with noble qualities and a pure disposition) and preferred you above all the women of the world (no other woman in the world was blessed with these virtues)."

يمريمُ اقْنُبِي لُربِّكِ وَاسْجُدِى وَارْكَحِي مَعَ الرَّبِيكِ بَنَ الْسُجُدِي وَارْكَحِي مَعَ الرَّبِعِينَ

43. "O Maryam, obey your Rabb, prostrate yourself and bow (in salaah) **with those who bow."** (The various aspects of worship mentioned here denote all types of worship)

ذٰلِكَ مِنْ اَنْبَآ الْغَيْبِ نُوْجِيْهِ اللَّكُ وَمَا كُنْتَ لَدَيْهِمْ اذْيُلْقُوْنَ اقْلَامَهُمُ النَّهُمُ مَيَّفُلُ مَرْدَيَمُ وَمَا ذَلِكَ مِنْ اَنْبَآ الْغَيْبِ نُوْجِيْهِ اللَّهُ لَا اللَّهُ مَا ذَيْهُمْ اذْيَخْتَصِمُوْنَ اللَّهُ مُلَاثَمَ لَكُنْهُمْ اذْيَخْتَصِمُوْنَ اللَّهُ مُلَاثَمَ لَكُنْهُمْ اذْيُخْتَصِمُوْنَ اللَّهُ مُلَاثَمُ مُنْ اللَّهُ مُلْكُونَا اللَّهُ مُلْكُونَا اللَّهُ اللَّهُ مُلْكُونَا اللَّهُ اللَّهُ مُلْكُونَا اللَّهُ مُلْكُونَا اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ مُلْكُونَا اللَّهُ اللَّهُ مُلْكُونَا اللَّهُ اللَّ

44. These are from the narrations of the unseen that We inspire you with (O Muhammad And Weight of Muhammad And Weight of Muhammad And Weight of Muhammad And Weight of Muhammad Maryam. You were (also) not present with them when they disputed (about who should care for her). (When every caretaker of Baytul Maqdas wanted to care for Maryam because she was the daughter of their guide, they decided to throw their pens into the Jordan River and hand her to the custody of the person whose pen did not sink to the bottom. It was in this manner that Zakariyya Weight of Muhammad Muh

45. When the angels said, "O Maryam, indeed Allaah conveys to you the good news of a word (a child) from Him (Isa is referred to as Allaah's word because he was created directly by Allaah's instruction of "Be!" and not by the usual means of conception). His name shall be Al Maseeh ("the blessed one") Isa the son of Maryam. He shall be celebrated in this world and in the Aakhirah and he will be from among those brought close (to Allaah)."

46. "He shall speak to people from his cradle and when middle-aged, and he shall be among the pious." (during his second coming)

47. She (Maryam) said, "O my Rabb, how can I bear a child when no man has touched me?" He (the angel) replied, "It (the matter) shall be such. Allaah creates whatever He wills (and in whichever way He wills. No limits can be placed on His power). When He decides (to create) anything, He merely says, 'Be!' and it becomes (as He desires)."

ويُعِيِّمُهُ الكِتبَ وَالْحِلْمَةُ وَالتَّوْرِيةُ وَالْإِنْجِيلَ فَ

48. "He (Allaah) shall teach him (Isa) the book (the previous scriptures as well as the Qur'aan and the Sunnah because he will return to the world before Qiyaamah), wisdom (of things), the Torah and the Injeel."

ۅؘۘڛٛٷڵٳٳڶؠڹؘٛٙٳڛؗڗٳ؞ؽڵ؋ٳڹٞۊؘڎؙڿؚٮؙٛؿػؙؠؙؠٳؽۊۭۺٞڗۜؽؚڮ۠ۄؙٚٳؽٞٳؙڂٛٷٛڷڬؙؠؙڝؚۜٵڷڟؚؠ۫ڹػۿؽؘۊؚۘٳڵڟؠٝڔ ۘ؋ٵٮۛڡٛٛڂٛۏۣڽۏؚڡؘڲٷڽؙڟؠؙڒٳڸۮ۬ڹؚٳۺڐؚٵؠ۫ٷؙٲڵڒػۘڡڎؘٵڶڒڹٛڝۘۅؖٲڿؚٛٱڶڡۘۊڽؠٳۮ۫ڹؚٳۺۊٛۅٲؽۜؾ۪ڰۿؙؚڝٵ ؾٲػؙٷڹۘۏڝٵؾۜڎڿۯۏڹٷٛڹڹؙٷػڴڔٳڹۜٷٛڎڮٷ۫ڎٳڲڒڰ۫ڐؙڵڰڎؙڴۮٳڹڴۺٞٞڴؙۄؙۻؽڽٛڰٛ

49. "(Allaah will also make him) a Rasool to the Bani Israa'eel (and he shall tell them), 'Indeed I come to you with a sign (a miracle) from your Rabb (to prove that I am Allaah's Rasool). (The miracle is that) I can fashion for you out of clay the likeness of a bird, then breath onto it and it becomes (a living) bird by the permission (order) of Allaah. (To prove the claim of Prophethood). I cure him who was born blind and the leper, and I raise the dead with the permission of Allaah. I can (also) inform you of what you eat and what you store in your homes. Surely in this is a sign for you (that I am truly Allaah's messenger by informing you of these events and others to occur) if you are Mu'mineen."

ۅؘۘڡٛڝۜڐؚۊٞٳڵؚڡٙۘٳؠؘڹۣڹؘۑؘۮؾۧڡؚڹؘٳڶٮؖٷۯۑڐؚۅٙڸٳٛڂؚڷٙڶػۿؙڔۼۻؘٲڷۮؚؽؙڂڔۜڡؚۜۼۘڷؽؙػ۠ڡٝۅؘڿؚٮؙٛؾػ۠ڡٞڔؠٳؽڐۭڡؚۨڹ؆ؖؠؠۜٚػٛؖڗ۠ ٷٲؿۧڡؖٳٳؿڶڎٷڮ[®]

50. "I (have come to) confirm the (general principles and injunctions of the) Torah that was before me, to make lawful for you some of that which was forbidden for you and I come to you with a sign from your Rabb. So (now that you have seen the miracles, you ought to) fear Allaah and obey me" (once you have seen the signs and now accept what ever Muhammad says)."

اتَّاللَّهَ رَبِّيَ وَرَبُّكُمُ فَاعْبُدُوهُ لَهٰذَاصِرَاظُ مُّسْتَقِيْكُ

51. "Verily Allaah is my Rabb and your Rabb, so worship (only) Him (without ascribing partners to Him). This (believing in Allaah, obeying His Rasool and thus gaining His pleasure) is the straight path."

فَلَتَّاَ اَحَى عِيْسَى مِنْهُمُ الكُفْرَ قَالَ مَنْ اَفْسَارِقَ إِلَى اللهِ قَالَ الْحَوْمِ يُتُوْنَ نَحْنُ انْصَارُ اللهِ فَلَتَّا اَحْدَى الْمُسَارُ اللهِ عَلَى اللهُ عَلَى ال

52. When Isa sensed kufr (the intention to cause enrity and harm) from them (the Jews), he said, "Who shall be my helpers towards (spreading the Deen of) Allaah?" The Disciples (first two, then others followered) replied, "We shall be the helpers (of the Deen of) Allaah. We believe in Allaah and you be the witness that we are indeed Muslims (subservient to Allaah)."

53. "Our Rabb, we believe in what You have revealed (the Injeel) and we have followed the Rasool (Isa (Isa), so record us among those who have testified (to the truth of Towheed and Isa (Isa)."

وَمَكُرُوا وَمَكَرَا للهُ وَاللَّهُ خَيْرَالْمَكِرِيْنَ ﴿

OU E

54. They (the Jews and all enemies of Islaam) planned and Allaah planned, and Allaah is the best of planners (Allaah's strategies are best and cannot be overpowered by anyone). (Consequently, when they decided to kill Isa William's, Allaah raised him to the heavens and made someone else who looked like him be killed in his place.)

إِذْقَالَ اللهُ لِعِيْسَى إِنِّ مُتَوَقِّيْكَ وَرَافِعُكَ إِلَّ وَمُطَهِّرُكَ مِنَ الَّذِيْنَ كَفَنُ وَاوَجَاعِلُ الَّذِيْنَ اتَّبَعُوْكَ فَوَقَ الَّذِيْنَ كَفَنُ وَالْحَامُ الْذِيْنَ الْتَبَعُوْكَ فَوْقَ الَّذِيْنَ كَفَرُ وَلِيمَا كُنْتُمْ فِيلِهِ تَخْتَلِفُوْنَ ﴿ فَوَقَ الَّذِيْنَ كَفُرُ وَلِيمَا كُنْتُمْ فِيلِهِ تَخْتَلِفُوْنَ ﴿ فَوَقَ اللَّهِ اللَّهُ مُرْجِعُكُمُ فَا لَكُمْ بَيْكُمْ فِيمَا كُنْتُمْ فِيلِهِ تَخْتَلِفُوْنَ ﴿

55. When Allaah said, "O Isa, I shall take you away (from this world), raise you to Me (to the heavens), purify you from (the company of) those who disbelieve and make those who follow you above (superior to) those who disbelieve (the Jews) until the Day of Qiyaamah. Then to Me shall you all return and I shall judge between you concerning those things about which you differed." (Rasulullaah has mentioned that Isa will return to the world before Qiyaamah, when he will follow the Shari'ah of Islaam, kill Dajjaal, destroy the cross, marry, lead the Muslims and then pass away.)

56. "As for the Kaafiroon, I shall punish them with a severe punishment in the world and in the Aakhirah. They shall have no helpers (to assist them against Allaah's punishment)."

57. "As for those who have Imaan and do righteous acts, they will be given their rewards in full. Allaah does not like the oppressors (the unjust)."



58. These (past narrations) are from the Aayaat and wise reminders that We recite to you (O Muhammad Work, you therefore have knowledge of them even though you were not present there when they occurred).

إِنَّ مَثَلَ عِيْسَى عِنْدَ اللهِ كَمَثَلِ ادَمَرْ خَلَقَةُ مِنْ تُرَابٍ ثُمَّوَالَ لَهُ كُنْ فَيَكُونُ @

59. Verily the likeness (creation) of Isa (without a father) with Allaah is as the likeness of Aadam (who was created with neither a father nor a mother). He (Allaah) created him (Aadam (him)) from clay then said to him, "Be!" and he became (a living man). (Therefore, just as none regard Aadam (him) to be a god because he was born without parents, so too Isa (hould also not be regarded as a god.)

60. This is the truth (without additions or deletions) from your Rabb so do not be of those who doubt.

61. Whoever disputes with you (O Muhammad) concerning this (concerning the birth and death of Isa (Season)) after the knowledge (revelation) has come to you, then say to them, "Come! We shall call your sons and our sons, your wives and our wives, yourselves and ourselves. Then we shall (collectively) pray sincerely (to Allaah) and place Allaah's curse on the liars." (When Rasulullaah invited a Christians delegation to Mubaahala, they declined because they realised that they stood no chance against a Prophet of Allaah.)

62. Verily this (incident of Isa as reported in the Qur'aan) is certainly a true narrative. There is no Ilaah but Allaah and surely Allaah Alone is The Mighty (and therefore has no need for children or partners), The Wise.

فَانَ تُولُوافَانَ اللهَ عَلِيْمُ الْمُفْسِدِيْنَ ﴿

8

63. If they turn away (from Imaan), then without doubt Allaah is Aware of those who cause corruption (and He shall punish them for their sins).

قُلْ يَاهُلَ الكِتْبِ تَعَالُوْا إِلَى كِلِمَةِ سَوَا عَبِيْنَنَا وَبَيْنَكُمُ الْانَعُبُدَ إِلَّا اللهَ وَلَائُشْرِكَ بِهِ شَيْئًا قَ لَا يَتَّخِذَ بَعْضَنَا بَعْضًا اَرْبَا بَاصِّنْ دُوْنِ اللّهِ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوْا بِاتَّا مُسْلِمُوْنَ ﴿

64. Say, "O People of the Book! Come to (unite on) a word (a matter of belief) that is common between us and You; that we worship none other but Allaah (we proclaim that we are Muslims

and monotheists), that we do not ascribe any as equal (as partner) to Him and that we do not take each other as gods besides Allaah (we do not worship any prophet, saint, scholar)." If they turn away (refuse to accept the proposal) then say, "Be witness that we are certainly Muslims (we have surrendered ourselves to Allaah's commands)."

65. O people of the book! Why do you argue about Ibraheem (claiming that he belonged to your religion) when the Torah and Injeel were revealed only after him (How could he then be a Jew or a Christian)? Do you not understand (that your claims are absurd and illogical)?

66. Behold! You are the ones who argued about matters about which you had knowledge about (concerning Moosa and Isa and Isa), so why do you now argue about that which you have no knowledge (concerning Ibraheem is religion)? Allaah knows (everything and the creed that Ibraheem followed) and you do not know.

67. Ibraheem was neither a Jew nor a Christian, but he was Hanif (one inclined towards the truth and averse to all false creeds) and a Muslim (subservient to Allaah in all matters). He was never from the Mushrikeen.

68. Verily those closest to Ibraheem (those who can most rightfully claim a relationship with him) are the ones who followed him and this Nabi (Muhammad), as well as those who have Imaan (the Ummah of Ibraheem and Muhammad are most like him). Allaah is the Protecting Friend of the Mu'mineen (when they fulfil His commands).

69. A group of the Ahlul Kitaab yearn (have a strong desire) to lead you (Muslims) astray (but Allaah will protect the Muslims from the plots of the Kuffaar). They lead only themselves astray (by falling deeper into kufr and accumulating sins to their names) but they do not realise it (do not yet understand).

70. O people of the book! Why do you disbelieve the Aayaat (signs) of Allaah (as contained in the Qur'aan) whereas you testify (that they are true as recorded in your Torah and Injeel)?

71. O people of the book! Why do you mix the truth with falsehood (Why do you confuse and contaminate your scriptures by changing their words and meanings) and (why do you) knowingly hide the truth (about the prophethood of Muhammad as mentioned in your scriptures)?

72. A group from the People of the Book say, "Believe in that which has been revealed to the Mu'mineen at the beginning of the day (and even pray with them) and reject it at the end of the day so that they (the Mu'mineen) may return (to their former religions)." (Because the Arabs regarded the Ahlul Kitaab as learned people, they tended to respect their opinions. The Jews therefore pretended to accept Islaam and then openly left the fold of Islaam so that people would think that some shortcoming of Islaam caused them to do so. This, the Jews thought, would weaken the Muslims. However, their plan failed.)

73. (The Jews also said to each other) "Do not admit (your true beliefs) except before one who follows your religion (your fellow Jews)." Tell them (O Muhammad), "Verily (true) guidance is the guidance of Allaah." (The Jews further said to each other, "Do not admit that Muhammad is Allaah's Prophet. Allaah prevents one from being misled by tricks and conspiracies) because others (the Arabs) have been given what you (Jews) were given (before viz. a Prophet from among them) or because they (should not) have an argument against you by your Rabb (so the Muslims should not declare in the Aakhirah that the Jews did not follow Muhammad despite knowing that he was Allaah's Prophet)." Say, "Definitely bounty is in the hand of Allaah. He gives it to whoever He pleases (Allaah can make a Prophet come from whichever nation He pleases). Allaah (Allaah's bounty and knowledge) is All Surrounding, All Knowing (He knows who most deserves His favours)."

يَّخَتَصُّ بِرَحْمَتِهِ مَنْ يَّشَاءُ وَاللهُ ذُوالْفَضْلِ الْعَظِيْمِ ﴿

74. "He selects for His mercy (to give Prophethood, Imaan, Islaam to) whoever He pleases. Allaah is the Great Bestower of bounty."

75. From the Ahlul Kitaab there is he who, if you trust him with a wealth of treasures, he will return it to you (because of his honesty). Then there is (also) he (from the Ahlul Kitaab) who, if you trust him with (even) a single Dinaar (gold coin), he will not return it to you unless you keep standing over him (unless you persistently demand your dues from him). This is because they say, "We have no obligation towards the unlettered people (towards the Arabs and all those who do not follow our religion)." They lie about Allaah (by saying that Allaah commanded them to act in this manner) knowingly (knowing that they are lying because Allaah has never permitted anyone to act treacherously in fulfilling the trusts of others).

بَلِي مَنْ اَوْفِي بِعَهْدِهِ وَاتَّقَىٰ فَإِنَّ اللهَ يُعِبُّ الْمُتَّقِيُنَ®

76. Yes (they certainly do have an obligation to be honest towards others)! He who fulfils his pledge (all his promises to Allaah and to people) and possesses Taqwa (abstains from corrupt thoughts, despicable actions and all evil), then (they should bear in mind that) surely Allaah loves those with Taqwa (and will reward them abundantly).

77. Verily those who (because of their greed for wealth and fame) purchase a small gain (of this world) at the cost of (breaking) Allaah's covenant (with them) and (at the cost of breaking) their oaths (that they made to aiding every Prophet, because of their greed for wealth and fame), such people have no portion (of good) in the Aakhirah. Allaah will neither speak to them (with compassion) nor look at them (with mercy) on the Day of Qiyaamah, and will not purify (forgive) them. They shall have a painful punishment.

78. Indeed among them (among the Ahlul Kitaab) is a party who twist their tongues with the Book (When reciting the Torah) so that (by their false tone and faulty manner of reading) you may regard it (the fabrications that they recite) as part of the Book when it is really not part of the Book. They say that it is from Allaah when it is not (at all) from Allaah and they knowingly lie about Allaah.

79. It is not possible that Allaah gives any human a Book, wisdom (a Shari'ah) and Nubuwwah (Prophethood), and then he (the Prophet) says to the people, "Leave Allaah and

worship me." He (the prophet) would rather say, "Become the people of your Rabb (devoted to Him only and calling others towards Him) because you are teaching the Book and because you are studying it (Become scholars, doctors, jurists, saints by studying and teaching the Qur'aan)."

80. And he (the Prophet) will not instruct you to take the angels and the Ambiyaa as gods. Would he instruct you to commit kufr after you had become Muslims? (It is clearly impossible for any Prophet to do this. Therefore, no Christian can claim that Isa his instructed them to worship him, his mother or Jibra'eel Ambi.)

وَاذْ اَخَذَاللّٰهُ مِيْثَاقَ النَّبِيِّنَ لَمَا اَتَيْتُكُمْ مِّنْ كِتْبِ قَحِكُمَةٍ ثُمَّرَجَاءَكُمُ رَسُولُ مُّصَدِّقٌ لِّمَا مَعَكُمْ لِتُوْمِئُ قَالُولَا أَقُرَرُنَا قَالَ فَاشْهَدُول مَعَكُمْ لِتُومِئُ قَالُولَا أَقُرَرُنَا قَالَ فَاشْهَدُول مَعَكُمْ لِتُومِئُ فَالْوَلَا أَقُرَرُنَا قَالَ فَاشْهَدُول مَعَكُمْ لِتَعْ لِلْكُمْ لِصُونٌ قَالُولَا أَقُرَرُنَا قَالَ فَاشْهَدُول مَعَكُمْ لِتَنْ الشَّهِدِيْنَ ﴿

81. (Remember the time) When Allaah took the pledge with (all) the Ambiyaa (saying) "(Take hold of) Whatever I give you of the Book (divine scriptures) and wisdom, and then when there comes to you a Rasool (Muhammad confirming what is with you, you must believe in him and you must assist him." He (Allaah) said, "Do you agree and accept My pledge?" They replied, "We agree!" He said, "Then bear witness and I will be a Witness with you." (The Ambiyaa then also took the same pledge from their followers.)

فَمَنْ تَوَلَّى بَعْدَ ذَلِكَ فَأُولَلِّكَ هُمُر الْفُسِقُونَ ﴿

82. So whoever (from the followers of the Prophets) turns back after this (pledge to believe in and to assist Rasulullaah (iii), then they are the disobedient ones.

83. Do they (those who turn away from the pledge) seek a Deen besides the Deen of Allaah (the Deen of Islaam) when all within the heavens and the earth willingly or unwillingly surrender to Him and (when it is) to Him (that) they will all be returned (for reckoning on the Day of Qiyaamah)?

84. Say, "We have Imaan in Allaah, in that which was revealed to us, what was revealed to Ibraheem ***, Ismaa'eel ****, Ishaaq ****, Ya'qoob ****, the

descendants (of Ya'qoob who were prophets), and that which was revealed to Moosa (to Isa (to Isa)) and to all the Ambiyaa from their Rabb. We make no distinction between any of them (between any of the Prophets by believing in some and rejecting others) and to Him have we surrendered (we obey all His commands)."

85. Whoever seeks a Deen besides Islaam (which is easy, complete, perfect, natural), it shall never be accepted from him and he will be among the losers in the Aakhirah (because he will suffer punishment in Jahannam for rejecting the natural Deen and for making an incorrect choice).

86. How can Allaah guide people who commit kufr after (having) Imaan, (after) they testified that the Rasool (Muhammad) is certainly true and (after) clear proofs (the Qur'aan and other miracles) had come to them? Allaah does not guide the oppressive ones (such as these people who are proud, jealous and who love wealth and status).

87. These are the ones whose punishment shall be that on them will be the curse of Allaah, the angels and mankind at large.

88. They will live forever in this (curse and the resultant punishment in the Aakhirah). The punishment shall not be lessened for them, neither shall they be granted respite (relief for even a little while).

89. (Such will be the lot of all) **Except those who** (sincerely) **repent** (are remorseful and repent with a true heart) **afterwards** (after their wrong) **and make amends** (to rectify the wrong they did and do good acts). **Surely Allaah is Most Forgiving, Most Merciful.**

90. Verily those who commit kufr after (having) Imaan and then increase in kufr, their repentance shall never be accepted (when they are in the throes of death). These are indeed the ones gone astray. (wandering in the valleys of deviation).

إِنَّ الَّذِيْنَ كَفَنُ وَاوَمَاتُواْ وَهُمْ حُفَّارُ فَلَنْ يُقْبَلَ مِنْ اَحَدِهِمْ مِّلُ الْكَرْضِ ذَهَبَاق ﴿ لَيْ اللَّهِ مُنْ الْحِوْلَةُ تَذَى بِهِ الْوَلَلِكَ لَهُمْ عَذَاكِ الْيَكُرُوَّ مَا لَهُمْ مِّنْ الْصِرِيْنَ ﴿

91. Verily those who commit kufr and die as Kuffaar, the earth full of gold shall never be accepted from any of them if they ever wish to offer it as ransom (to save themselves from punishment on the Day of Qiyaamah). For them shall be a painful punishment and they shall have no helpers (to save them from Allaah's punishment; without Imaan, no action is acceptable).

﴿ لَنْ تَنَالُوا الْهِرَّحَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ أَهُ وَمَا تُنْفِقُوا مِنْ شَى عُوَانَ الله بِهِ عَلِيمُ

92. You shall never reach (true, perfect) righteousness until you spend of that which you love. Whatever good (wealth) you spend, Allaah is certainly Aware of it (Allaah knows exactly where, when, how and why you spend and He will reward you for it).

كُلُّ الطَّعَامِكَانَ حِـ الْأَلْبِنِيِّ اِسْرَاءِيْلَ الْأَمَاحَرَّمَ اِسْرَاءِيْلُ عَلَى نَفْسِهِ مِنْ قَبْلِ اَنْ تُنَزَّلَ التَّوْزِيةُ ۖ قُلْ فَاثْوُلْ بِالتَّوْزِيةِ فَاتْلُوْهِمَاۤ اِنْ كُنْتُمُ طِدِقِيْنَ ۗ

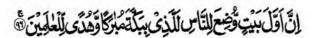
93. (Because the Jews regarded camel meat to be unlawful for themselves, they criticised the Muslims for eating camel meat, saying that the Muslims also ought to refrain from eating camel meat because this was forbidden in the Deen of Ibraheem which, whom the Muslims claimed to follow. Allaah refutes this criticism by saying,) All food was lawful for the Bani Israa'eel except that which Israa'eel (Ya'qoob horbade for himself (such as camel meat, which he did because of a vow he had taken) before the Torah was revealed (this prohibition therefore could not have applied to Ibraheem he because he lived long before Ya'qoob say, "Bring the Torah and read it to us if you are truthful (in your claim that camel meat was forbidden for Ibraheem (Torah, and did not take up the challenge.)

فَمَنِ افْتَرَى عَلَى اللهِ الكَذِبَ مِنْ بَعْدِ ذَلِكَ فَالْوَلَإِكَ هُمُ الظُّلِمُونَ ﴿

94. Whoever invents a lie about Allaah after this (after it has been made clear that camel meat was not forbidden during the time of Ibraheem (for lying about Ibraheem (for l

قُلْصَدَقَ اللَّهُ فَالتَّبِعُوامِلَّةَ إِبْرِهِيمَ حَنِيفًا فَمَاكَانَ مِنَ الْمُشْرِكِينَ ﴿

95. Say, "Allaah has spoken the truth!" So follow the religion of Ibraheem, which is not inclined towards any deviation (error) but is inclined to the straight way (the path of Allaah). He (Ibraheem) was never from the Mushrikeen (so abandon worshipping Uzar lisa the priests and the rabbis)."



96. Indeed the first house designated (appointed and set up) for man (as a direction to worship Allaah) was the one at Bakkah (Makkah) which is blessed and a guidance for the (people of the) universe.

97. In it are clear signs; (among these is) the Maqaam (A stone upon which Ibraheem used to stand to build the Kaabah) of Ibraheem What. Whoever enters it (the Haram of Makkah) shall be safe. Hajj (pilgrimage to show love for Allaah) to the House (the Kabah) is a duty that people who are able to find a way there owe to Allaah (therefore Muslims who can afford to go to Makkah to perform Hajj have to do so). Whoever rejects (this obligation), then (it should be borne in mind that) surely Allaah is Independent of the entire universe (Allaah does not need man's worship. Man benefits only himself by worshipping Allaah).

98. Say, "O Ahlul Kitaab! Why do you disbelieve in the Aayaat of Allaah when Allaah is Witness over what you do?" (He knows your evil thoughts and intentions and you know that He will punish you for your kufr.)

99. Say, "O Ahlul Kitaab! Why do you prevent the person with Imaan from the way of Allaah (from Islaam), seeking (to make it seem as if there is) some crookedness (flaws) in it, when you are yourselves witnesses (to the truth of Islaam)? Allaah is not unaware of what you do (He is fully aware of your treachery and will soon punish you for your wrongdoing)."

100. O you who have Imaan! If you obey a party from those who have been given the Book (the Jews and the Christians), they will turn you into Kaafiroon after your Imaan. (Muslims should therefore not be deceived by the mischief mongers who want them to discard Imaan.)

101. How can (it be possible that) you commit kufr when the (inspiring) verses of Allaah are recited to you and the Rasool (of mercy, kindness and guidance) is in your midst? Whoever holds fast to Allaah (the Qur'aan and Sunnah) has certainly been guided to the straight path (of guidance and salvation).

اَيَّهُا الَّذِيْنَ الْمُنُوااتَّقُوا اللهَ حَقَّ تُقْتِهِ وَلاِتَمُونُنَّ إِلَّا وَأَنْ يُمْرَمُّسُلِمُونَ ال

102. O you who have Imaan! Fear Allaah (His punishment always) as He should be feared (by obeying all His commands) and do not die except as Muslims (do not do anything that will remove you from the fold of Islaam and dedicate your life and death solely for Islaam).

ڡٵۼؖؾڝۿۅ۠ٳۼؽٚڸ١ڷڶڮڮؠ۫ۼٵۊٞڵڒؿڡۜڒۜۊٛۅ۠ڵٷٳۮؙػۯٷٳڹۼؾٵڷڵۑۼڷؽٞۿؙۯٳۮؙڴڹؗؿڗٙٳؘۼۮٳٞڣؘٵڵڣۘڹؽؘ؈ۛ۠ڷۅٝۑڮؙۿۏٵۻۼؾؖۄٞ ؠڹۼڡؾ؋ٙٳڂۅؘڶٵٷڴڹٛؿؗٷۘۼڵڞؘڟڂڣٛۅۣٙڝۜٚٳڶؾٵڔڣٵڹؙڨٙۮػڡٝڔٞڡؚؖڹؙۿٵ۠ػۮ۬ٳڬؠۘڹۜڽؙٳٮڷؗۿڰۿۯٳؠؾ؋ڵۼڵٞػڡٞڔ ؿڣۘؿۮؙۏڹٛ۞

103. Hold fast onto the rope of Allaah (Islaam and particularly the Qur'aan as understood by the sayings of Rasulullaah and the pious predecessors) all of you together, and do not separate (because Allaah's mercy lies in unity). Recall Allaah's favour to you (referring particularly to the Ansaar of Madinah) when you were enemies and He (Allaah) created love between your hearts. Then you became brothers by His grace. You were on the edge of an abyss (pit) of fire (of Jahannam because you were steeped in kufr and disobedience) and He rescued you from it (by making you Muslims). In this way, does Allaah explain His Aayaat to you so that you may be guided (you will certainly be guided if you are steadfast on Islaam and leave the many destructive ways).

104. There should be a group from you (the Ulema and those adequately trained for this purpose) who invite towards (all that is) good, command (others to do) what is right (as accepted by all) and forbid (others from) evil (as perceived by all). These (people who do this) are indeed the successful ones (those who have reached their goal). (The good and evil mentioned in this verse refer to what the Shari'ah defines as good and evil.)

105. Do not be like those (Jews and Christians) who separated (into denominations because of their desires) and disputed (about the basics and essential aspects of their religions) after clear signs had come to them. There shall be a terrible punishment for such people...

يَّوْمَ تَبْيَضُّ وَجُوْهٌ وَّ تَسْوَدٌ وَجُوْهٌ فَامَّا الّْذِيْنَ الْسُودَّتُ وُجُوهُهُمُّ الْفَرْتُمْ بَعْدَ إِيْمَانِكُمْ فَذُوقُوا الْعَذَابَ بِمَاكُنْتُمُ تَكُفُرُونَ۞

106. ...on the day (of Qiyaamah) when some faces will be illuminated (bright with joy because they belonged to the Ahlus Sunnah wal Jamaa'ah) while others shall be gloomy (depressed and scared

because of their kufr, hypocrisy and impiety). As for those whose faces shall be gloomy, it will be said to them (to reprimand them), "Did you commit kufr (Become apostates, hypocrites, unbelievers, innovators, sinners, transgressors) After Having Imaan? So taste the punishment because you committed kufr."

107. As for those whose faces shall be illuminated, they will be in the mercy of Allaah (in Jannah), where they shall live forever.

108. These are the Aayaat of Allaah that We recite to you in truth. Allaah has no intention of oppressing (anyone in) the universe (Allaah will neither deprive anyone of their rewards one deserves nor punish anyone for a sin not committed).

109. To Allaah alone belongs whatever is in the heavens and the earth and to Him alone will all matters return (He will judge all matters on the Day of Qiyaamah).

110. You (the followers of Muhammad) are the best of all nations who have been raised for (the benefit and salvation of) mankind. You command what is right, forbid from evil (kufr, shirk, wickedness, etc.) and believe in Allaah (Umar said, "Act on this verse to be included in the Ummah of Muhammad ("). If the Ahlul Kitaab were to have Imaan, it shall be better for them. Some of them are Mu'mineen (they reform themselves and others) while most of them are disobedient (Kuffaar).

111. They (the Jews) will never be able to hurt you except for a little bit of harm (which they may cause with their statements and insults). If they fight you (in battle) they shall turn back and flee. Thereafter they shall have no assistance. (All praise be to Allaah.)

صُرِبَتُ عَلَيْهِمُ الذِّلَّةُ اَيْنَ مَا ثُقِفُوا الْآبِعَبِٰلِمِّنَ اللهِ وَحَبْلِمِّنَ النَّاسِ وَلَآءُ وَ يِغَضَبِ مِّنَ اللهِ وَطَيْبِ مِّنَ اللهِ وَطَيْبِ مِنَ اللهِ وَطَيْبُ وَلَا اللهِ وَطَيْبُ وَلَا اللهِ عَلَيْهِمُ الْمَسَّكَنَةُ ذَلِكَ بِانْهُمُ كَانُوا يَكُفُرُونَ بِاللّهِ اللهِ وَيَقْتُ لُونَ الْآنِيكَ وَيَعْتَرُونَ الْآنِيكَ وَيَقْتُ لُونَ الْآنِيكَ وَيَقْتُ لُونَ الْآنِيكَ وَيَقْتُ لُونَ الْآنِيكَ وَلَا اللهِ وَيَقْتُ لُونَ الْآنِيكَ وَيَقْتُ لُونَ اللّهُ وَيَعْتَمُ وَنَ اللّهِ عَلَيْهِمُ اللّهُ اللّهُ اللّهُ اللّهُ عَلَيْهُ وَاللّهُ اللّهُ الللّهُ اللّهُ الللّهُ اللّهُ الللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللللّهُ اللّهُ الللّهُ اللّهُ الللّهُ الللّهُ الللّهُ الللللّهُ الللّهُ اللّهُ الللّهُ الللّهُ الللللللّهُ اللللللللّهُ اللّهُ اللللللّهُ الللّهُ الللللللّهُ اللّهُ اللللللللل

112. Disgrace (humiliation) has been struck on them (on the Jews) wherever they may be found except (that the disgrace may be temporarily relieved) by a rope (treaty) from Allaah and a rope from people (they will therefore be left in peace when they enter into a treaty with the Muslims). They return with (they deserve) the wrath of Allaah and homelessness has been struck on them. This (disgrace and homelessness) is because they used to reject the Aayaat of Allaah and wrongfully murder the Ambiyaa. This is because they were disobedient (to Allaah) and used to overstep the limits (that Allaah set).

113. They (the Ahlul Kitaab) are all not alike. From the Ahlul Kitaab is a group who are upright (steadfast on the truth). They recite the verses of Allaah in the hours of the night and prostrate (when performing salaah).

114. They believe in Allaah and the Last Day, they command (others to do) what is right, forbid evil and hasten to do good deeds (are humble and obey). These (people) are from among the righteous ones. (At the same time, there are others from the Ahlul Kitaab who do not share these beliefs and are not among the righteous.)

115. Whatever good they do shall not be rejected (by Allaah. In fact, the Ahlul Kitaab who become Muslims will receive double reward). Allaah is Aware of those with Taqwa (and will reward them for the good they do).

116. Indeed neither the wealth nor the children of the Kuffaar shall benefit them against Allaah. These are the people of the fire (of Jahannam) where they shall live forever.

117. The example of that (wealth) which they (the Kuffaar) spend in the life of this world (to

oppose Islaam and the pious ones) **is like an icy wind that strikes the crops of people who have wronged themselves** (by committing kufr), (completely) **destroying it**. (In this manner, the wealth of the Kuffaar will not benefit them at all in the Aakhirah.) **Allaah did not wrong them** (by depriving them of the benefit of their wealth) **but they wronged themselves** (by rejecting Islaam).

118. O you who have Imaan! Do not take as confidents (as intimate friends with whom you share secrets) those besides your own (Muslims). These people (non-Muslim) will spare no pains to ruin you (materially and spiritually). They wish for that which causes you suffering. Enmity (jealousy, hatred) has been made clear from their tongues, but what (enmity, malice, rage) their hearts conceal is far worse.(enmity, malice, rage ,hatred) Indeed We have made the Aayaat clear to you if you will (attempt to) understand.

119. You (Muslims) are the ones who love them (the Kuffaar because of your relationships with them) though they have no love for you (because they dislike your Deen) and (this is despite the fact that) you believe in all the Books (in all the previous divine scriptures theirs included - whereas they do not believe in your Qur'aan). When they meet you they say, "We have Imaan," but when they are alone they bite their fingertips in rage (because of the spread of Islaam and the brotherhood of the Muslims). Tell them, "Perish in your rage (because you will never have the pleasure of seeing Islaam fail)! Surely Allaah is Aware of what is within (your) hearts (and Allaah has also informed the Mu'mineen about this)."

120. It upsets them if good (unity, victory, prosperity) comes to you (Muslims) and they rejoice if misfortune (hardship, difficulties) strikes you. If you exercise sabr and adopt Taqwa, their schemes cannot affect you in the least. Verily Allaah encompasses (has complete knowledge of) their actions (and will punish them accordingly and make their schemes fail).

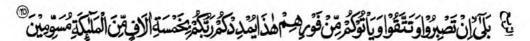
121. (O Muhammad! Remember the time during the Battle of Uhud) When you set out from your family (from Madinah) in the morning to station (place) the Mu'mineen at their positions for battle. Allaah is All Hearing, All Knowing.

إِذْهَمَّتْ طَالِهَ أَن مِنكُمُ إِنْ تَفْشَالُ وَاللَّهُ وَلِيُّهُمَا وَعَلَى اللَّهِ فَلَيْتُوكِّلِ الْمُؤْمِنُونَ®

122. When two groups from you (the Banu Haaritha and Banu Salma tribes) were on the verge of losing courage (and deserting the Muslims, Allaah is their Protecting Friend (Allaah kept them steadfast and they stayed on to fight with the Muslim army). In Allaah alone should the Mu'mineen rely.

123. Allaah had undoubtedly assisted you (Muslims) at Badr when you were in a weak position (with a smaller army and few weapons). So fear Allaah to express gratitude to Him.

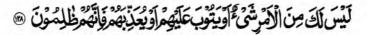
124. (O Muhammad Fremember also the time) When you told the Mu'mineen, "Is it not sufficient for you that your Rabb reinforces (aids) you with three thousand angels, (specially) dispatched (descending from the heavens to assist you against the enemy)?"



125. Certainly (this is sufficient)! (Furthermore) If you adopt Taqwa (patience, fortitude and abstain from disobedience and adopt piety) and if they (the enemy) attack you this instant, (then to remove your anxiety) your Rabb shall reinforce you with five thousand marked angels. (Allach then sent five thousand mounted angels to assist the Muslims in the battle, each angel wearing a turban.)

126. Allaah had granted this (assistance) only so that it may be good news for you (Muslims, to remove your anxiety) and so that your hearts may be comforted by it (and you may then be able to fight with greater courage, ease and tranquillity). Assistance is only from Allaah (and not from large armies and equipment), The Mighty, The Wise. (No one can totally comprehend the actions of Allaah.)

127. (Allaah had granted this assistance for your confidence and courage and also so) That He may destroy a party of the Kaafiroon (when they are killed or captured in battle) or disgrace (humiliate and defeat) them (when they lose the battle despite being better equipped) so they return as losers (defeated and humiliated).



128. (When Rasulullaah cursed the Mushrikeen during the Battle of Uhud because they had injured him, Allaah said) You have no choice in the matter (of punishing the Mushrikeen. Only Allaah decides if and when people ought to be punished). (If Allaah wills,) He shall grant them the ability to repent (and become Muslims) or He may punish them (if He chooses not to guide them to Islaam), for they are indeed oppressors (oppressing themselves by not becoming Muslims).

129. To Allaah belongs what is in the heavens and whatever is on the earth (everything is in His control and none can question Him). He pardons whoever He wills and punishes whoever He wills. (He does what He wants.) Allaah is Most Forgiving, Most Merciful (no one can question Him).

130. O you who have Imaan! Do not consume interest, (it causes misfortune and miserliness for there is no benefit in it.) compounding (multiplying) it many times over. Fear Allaah (give up interest) so that you may be successful.

131. Fear (being punished in) the fire that has been prepared for the Kaafiroon (and which will also be home to those who consume interest)!

132. Obey Allaah and the Rasool so that mercy (salvation) is shown to you. (To obey Rasululiaah is to obey Allaah because Allaah commands that Rasululiaah be obeyed.)

133. Hasten to the forgiveness (acts and codes of morality) of your Rabb (by fulfilling His commands) and to that Jannah which has the vastness of the heavens and the earth (to give us humans an idea of the size). It (Jannah) has been prepared for those with Taqwa. (Although Jannah is much larger than the heavens and earth that we know, the comparison is merely to give us an idea of its enormous size.)

الَّذِيْنَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالكَظِيمِينَ الْغَيْظَ وَالْعَافِيْنَ عَنِ التَّاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِيْنَ ﴿

134. (The people with Taqwa are) Those who spend (their wealth to please Allaah when they are) in ease and adversity (experiencing difficulty); (the people of Taqwa are also those) who swallow (suppress) their anger and who forgive people (forgive those who wrong them and yet act pleasantly towards them). Allaah loves those who do good (and will therefore forgive them and reward them).

وَالَّذِيْنَ إِذَا فَعَلُوْا فَاحِثَةً اَوْظَلَمُوْ اَ انْفُسَهُمْ ذَكَرُوا اللهَ فَاسْتَغْفَىُ وَالِذُنُوْيِهِمُّ وَمَنْ يَغْفِي الذُّنُوْبَ إِلَّا اللهُ * وَكَمْرِيُصِيُّ وَاعَلَى مَا فَعَلُوْا وَهُمْرَ يَعْلَمُوْنَ ﴿

135. (Those who do good are) Those who, if they carry out an open immoral act or oppress themselves (by committing any other sin), they think of Allaah and repent for their sins. Who can pardon sins besides Allaah? And (in addition to repenting) they do not intentionally continue (repeat) what (wrong) they do.

136. The reward for these people shall be forgiveness from their Rabb and Jannaat beneath which rivers flow, where they shall live forever. Excellent indeed is the reward for those who work (to please Allaah, who repent and do good actions).

137. (The stories of the) Many practices (by which Allaah had dealt with the people) have passed before (have been related to you) you so travel on the earth and see what was the end of those who rejected (Imaan). (Muslims should therefore not be despondent and depressed about the hardship that the Kuffaar give them because Allaah's assistance will soon come their way as happened in the past when the Kuffaar were destroyed by Allaah's punishment. Allaah always allows the truth to prevail.)

هٰذَا بَيَانَ لِلنَّاسِ وَهُدَّى قَمَوْعِظَةً لِلْمُتَّقِيْنَ ®

138. This (Qur'aan) is a discourse (lesson) for mankind, (a means of) guidance and a lesson for those with Taqwa (because those without Taqwa do not want to take heed).

139. Do not be weak (or lose courage against your enemies) and do not grieve (over your losses) for you shall be elevated (triumphant and in a superior position over your enemies) if you are (true) Mu'mineen (steadfast in Imaan, obeying Rasulullaah ** and having full conviction).

ٳڹٛؾۜڡٛڛۘۺ۫ڬؙڡٞۊۜڿؙٛڣؘقؘۮ۫ڡۜۺٙٲٚڡۘۘۊؘڡۯۘۊٞڔڿؖڝؚٞؿ۬ڶڎؙ۠ۊؾؚڶڬٲڵۘۯؾۜٳڡؙۯڹۮٳۅڶۿٵؠؽڹؖٵڵؾٵڛۧۅٙڸؽۼڷٙڡ ۘٳٮڷڎٵڷٙۮؚؽڹٳڡٮؙۏٳۅؘؽؾۧڿۮٙڡؚڹ۫ڰؿۺؙۿۮٲ؞ٚۅٳٮڷڎۘڵٳؿؙڿؚڹٛٳڶڟ۠ڸؚڡؚؽڹٛ۞۫ 140. If you have been injured (in battle), then (bear in mind that) definitely the enemy have also been injured in the same way. These are the days that We cause to alternate between people (when each party has days of victory and days of defeat), so that Allaah may (make people) know those who have (true) Imaan (and are not hypocrites) and so that He may make martyrs among you. (When Muslims are killed in battle, they are given the great opportunity of receiving the honour of martyrdom.) Allaah does not like the oppressors (especially those who abandon the Muslims at the time of battle).

وَلِيمَحِصَ اللهُ الَّذِينَ امَنُوا وَيَمْحَقَ الْحُفِرِينَ ا

141. (Referring to the Battle of Uhud, Allaah say that He alternates victory and defeat between nations) So that Allaah may purify the Mu'mineen (from their sins through suffering defeat) and destroy the Kaafiroon (when the Muslims defeat them).

142. Do you think that you will enter Jannah (through mere comfort and relaxation) when Allaah has not yet (made) known (to people) those of you who exert themselves (in Jihaad, experiencing difficulty and hardship) and those who exercise sabr? (Those who sincerely exert themselves for Islaam and those who exercise sabr deserve Jannah because of their efforts. Such acts qualify them for entry into Jannah.)

143. (The Muslims who did not participate in the Battle of Badr were eagerly awaiting another battle so that they may have the apportunity to become martyrs. With reference to this, Allaah says,) Indeed you used to wish for death (martyrdom) before meeting with it. Now you have seen it (death) before your own eyes (during the Battle of Uhud). (Rasulullaah said that one should not pray to meet the enemy in battle, but should remain steadfast when the occasion of battle arises.)

ۅؘۘڡٵۼؙۘؗۼۘڡۜڐۘۘۘۘٳڷٚڒڛۢۅ۫ڷٵٛٚۊؘۮ۬ڿؘڵڡؗٙڡؚڽ۬؋ۧؠڸۅٵڵڗؖڛۢڷ۠ٵڣٵ۫ڽۣڽ۫ۺۜٵؾٵۏڣؖڗڶٳٮؙڨؘڷڹؿؙؗؗؗؗۿؗٷٙڵٙٵڠۛڡٙٲؠؚڴؙؠٝ۠ۅؘڡٛڹ ؾڹ۫ڡٞڸڹٛۼڵۼڡؚٙڹؽۏڶڶؽؿۻڗٳۺؖػۺؘؽٵۏڛؘڿڔؽٳٮڷ۠۠ۮ۩ٚ ؙؾڹ۫ڡٞڸڹٛۼڵۼڡؚٙڹؽؚۏڣڶڽؙؿۻڗٳۺؖػۺؘؽٵۏڛؘڿڔؽٵٮڷڎٵڵۺٝڮڔؽڹٛ

144. (When the Mushrikeen spread the rumour during the Battle of Uhud that Rasulullaah had been killed, Allaah responded by saying,) Muhammad is but a Rasool (of Allaah and not a god). Indeed many Rusul have passed before him. If he passes away or is martyred, would you (Muslims) then turn back on your heels (and forsake Islaam on the faslse witness of the hypocrites)? He who turns back on his heels can never harm Allaah in the least (because he will be harming only himself). Allaah shall soon reward the grateful ones (so be firm and strive for His Deen).

ٷڡٵػٲڹٙڣٚڛٟٲڹؙۘؾٞڡۘ۠ۅ۫ؾٳڷٚٳٳۮ۫ڽؚٳٮڵڡؚڮؚڷٵ۠ڞ۠ٷۧۘۜۼۘڵڒ۠ٷڡۜڹؿ۠ڔۮڹۛۊۘٳڹٳڵڎ۠ڹ۫ؽٵٮ۠ٷ۫ؾ؋ڡؚڹ۫ۿٵٷڡؘٮٛؿ۠ڔۮ ؿؘۅٵڔٵڵٳڿۯۊڹٷ۫ؾ؋ڡؚڹ۫ۿٵ۠ۅڛٙؽؘۼڔؽٳڶۺٝڮڔڽؙڽؘۛ 145. A person (anyone) shall die only by the command of Allaah, (at a time that is) recorded (in the Lowhul Mahfoodh), fixed (and therefore can neither be earlier nor delayed). Whoever desires the reward of this world, We shall give him from it (he will get only what has already been destined for him and receive nothing in the Aakhirah). Whoever desires the reward of the Aakhirah, We shall grant him from it (together with what is destined for him to have in this world). We will soon reward the thankful ones (who express gratitude by recognising the bounties of Allaah).

146. Many were the Prophets with whom large numbers of righteous (pious, religious) men fought. They never lost courage with all (the hardship and difficult) that afflicted them in the path of Allaah (even though they were hurt, faced enormous difficulties and their Prophets were killed), neither did they weaken (in Imaan) or become helpless (they never gave up). Allaah loves the steadfast ones.

147. Their only cry (when faced with difficulties) was that they would say, "O our Rabb, forgive us our sins and our transgressions (shortcomings) in our affairs (because of which we are suffering). Keep our feet firm (so that we remain committed to our Creator) and help us against the nation of Kaafiroon."

148. So (in response to their prayers and patience) Allaah granted them the reward of this world (His assistance, honour and victory over their enemies) and an excellent reward in the Aakhirah. Allaah loves those who do good (and will reward them).

149. O you who have Imaan! If you obey the Kuffaar (take their advice), they will turn you back on your heels (turn you away from Islaam), causing you to return as losers (in both worlds).

150. Nevertheless, Allaah is your (only) Protecting Friend and He is the best of helpers (you should therefore obey Him instead of them).

سَنُلْقِي فِي قُلُوبِ الَّذِيْنَ كَفَرُوا الرُّعُبَ بِمَا اَشُرَكُوا بِاللهِ مَا لَمْرُيُزَلَ بِهِ سُلْطَنَا وَمَا وَهُمُ الشَّلِمِينَ ﴿ النَّالَ مُنْ وَيِئْسَ مَثْوَى الظّلِمِينَ ﴿ النَّالَ وَيَئْسَ مَثُونَ الظّلِمِينَ ﴿

151. We shall soon cast fear (terror) into the hearts of the Kuffaar because they ascribe partners to Allaah (an act) for which no justification has been revealed. Their abode (Place in the Aakhirah) is the Fire (of Jahannam), and it (Jahannam) is indeed an evil abode (place) for the oppressors (the wrongdoers).

وَلَقَدُصَدَقَكُمُ اللهُ وَعُدَه إِذْ تَحُسُّوْنَهُمْ بِإِذْنِهٖ حَتَّى إِذَا فَشِلْتُمْ وَتَنَازَعُتُمْ فِي الْأَمْرِ وَ عَصَيْتُمْ مِّنْ بَعْدِ مَا الكُمُّرَمَّا تُحِبُّونَ الْمِنْكُمُّ مَّنْ يُرِيدُ الدُّنْيَا وَمِنْكُمْ مَّنْ يُريدُ الْاِحْرَة وَصَيْتُ مَّنَ يُريدُ الْاِحْرَة وَصَيْعَ مَا اللهُ مُعْمِنِينَ اللهُ مُوفَضِلٍ عَلَى الْمُؤْمِنِينَ اللهُ مُعْمَونِينَ اللهُ مُوفَضِلٍ عَلَى الْمُؤْمِنِينَ اللهُ مُعْمَونِينَ اللهُ مُعْمَونِينَ اللهُ مُعْمَونِينَ اللهُ مُعْمِنِينَ اللهُ مُعْمَونِينَ اللهُ مُعْمَونِينَ اللهُ مُعْمَونِينَ اللهُ مُعْمِنِينَ اللهُ مُعْمَونِينَ اللهُ مُعْمَونِينَ اللهُ اللهُ مُعْمَونِينَ اللهُ مُعْمَونِينَ اللهُ مُعْمِنِينَ اللهُ مُعْمَونِينَ اللهُ مُعْمِنِينَ اللهُ اللهُ مُعْمَونِينَ اللهُ عَلَى الْمُؤْمِنِينَ اللهُ اللهُ

152. Most assuredly Allaah fulfilled His promise to (assist) you (Muslims) when you killed them (the Mushrikeen) with His permission (And you continued to gain the upper hand in the Battle of Uhud because of Allaah's assistance) until (the time came when) you (some of the Sahabah who were ordered to guard a mountain pass) lost courage, disputed about the order (to guard the pass) and disobeyed (the order to guard the pass regardless of what happens) after you were shown what you liked (after you saw the other Muslims gathering the booty. When this happened, Allaah's assistance was withdrawn). Some of you sought the world (the booty) while some of you sought the Aakhirah (choosing to remain posted at the pass and giving their lives defending it). Then Allaah turned you away from them (gave you an excuse to turn away from fighting the Mushrikeen, causing you to desert your posts at the pass) to test you (to test who will obey orders and remain on duty and who will not). Undoubtedly He (Allaah) has already pardoned you and verily Allaah is Most Kind towards the Mu'mineen. (Since Allaah had forgiven the Sahabah for this, it is not permissible for anyone to criticise them for it.)

إِذْ تُصْعِدُوْنَ وَلَا تَلُوْنَ عَلَى آحَدٍ وَّالتَّسُولُ يَدْعُوَكُمْ فِيَّ اُخْرِيكُمْ فَاَثَابَكُمْ غَمَّا بِغَيِّر لِّذَيْ لِاَتَّادِ وَهُوَ نُوْاعَلَى مَا فَاتَكُمْ وَلَا مَا آصَابِكُمْ وَاللَّهُ خَبِيْرَّ لِمَا تَعْمَلُوْنَ

153. (Remember the time) When you were rushing away (from the battlefield in confusion because the Kuffaar were gaining the upper hand for a short while), not turning back for anyone as the Rasool was calling to you from behind (calling you from the battlefield to regroup around him). Then He (Allaah) substituted (replaced your) one distress (of facing defeat) with another (the rumour that Rasulullaah was killed) so that you may neither grieve over that which you missed (the booty) nor over that which afflicted you (the pain and defeat). (Being afflicted by distress several times hardens one to it so that the hardship becomes easier each time.) Allaah Knows well what you do (is aware of your conditions, intentions and deals with you accordingly).

تُمَّ أَنْزُلَ عَلَيْكُمْ مِّنَ ابْعَدِ الْغَيِّرِ آمَنَةُ نُعَلَّا يَغْشَى طَآبِفَةً مِّنْكُمْرُ وَطَآبِفَةً قَدُ اهَمَّتُهُمْ أَنْفُهُمْ مِيْظُونَ

بِاللهِ عَيْرَالْحَقِّ ظَنَّ الْحَاهِلِيَّةِ يَقُوْلُونَ هَلْ لَنَامِنَ الْاَمْرِمِنْ شَيْءٌ قُلْ اِنَّ الْاَمْرُكُلَّةُ وَلَى الْحَوْقِ الْمَاعُونَ فَي الْفَهِمَ اللهِ عَيْرَا لَكُونَ لَكُ اللهِ اللهِ اللهِ اللهِ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ عَلَيْهُ اللهُ اللهُ اللهُ اللهُ عَلَيْهُ اللهُ عَلَيْهُ اللهُ عَلَيْهُ اللهُ اللهُ عَلَيْهُ اللهُ اللهُ عَلَيْهُ اللهُ عَلَيْهُ اللهُ اللهُ اللهُ عَلَيْهُ اللهُ اللهُ اللهُ عَلَيْهُ عَلَيْهُ اللهُ اللهُ اللهُ اللهُ عَلَيْهُ اللهُ اللهُلّمُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُل

154. Then, after the distress, Allaah sent serenity (peace) down on you, (in the form of) a light sleep (a sign of victory) that overcame a party of you while another party (the hypocrites), concerned with themselves (concerned only with their own safety), thought of Allaah what was untrue, a thought of ignorance (they believed that Allaah would not assist Rasulullaah (Upset that their opinion to defend Madinah from within the city instead of marching to Uhud was not accepted) They (the hypocrites) said, "Do we (not) have any say in affairs (in the course of action)?" Tell them, "Every matter rests with Allaah (everything happens as Allaah wills)!" They (the hypocrites) hide in their souls what they do not disclose to you (they hide their hatred for the Muslims and their kufr). They say, "If we had any say in the matter (if our opinion was taken) we would not be killed here (at Uhud)!" Tell them, "Even if you were in your homes, those who were destined to be killed would have emerged towards their resting places (the places where they are destined to die because whatever Allaah decrees must come to pass)." (All this took place at Uhud) So that Allaah may test what (sincerity or hypocrisy) is within your hearts and purify that (incorrect conviction) which is within (or which may enter) your hearts. Allaah knows what is within the hearts. (Although Allaah knows what hearts conceal, He exposes it to people through trials and tests in this world.)

155. Those of you who fled on the day when the two masses (the Muslim and Mushrik armies) clashed (at Uhud) were caused to falter by Shaytaan because of some of the actions that they carried out (disobeying the order of Rasulullaah). Without doubt Allaah has forgiven them (the Sahabah Therefore none has the right to criticise them). Surely Allaah is Most Forgiving, Most Forbearing.

يَايَّهُا الَّذِيْنَ امَنُوالا تَكُوْنُوْ ا كَالَّذِيْنَ كَفَرُوا وَقَالُوْالِإِخْوَانِهِمْ إِذَاضَرَبُوا فِي الْأَمْضِ اَوْكَانُوْ اعْزَى لَوْكَانُوْاعِنْدَنَامَامَاتُوْاوَمَا قُتِلُوا ۚ لِيَجْعَلَ اللهُ ذَلِكَ حَسْرَةً فِي قُلُونِهِمْ وَاللهُ يُحْم وَاللهُ بِمَا تَعْمَلُوْنَ بَصِيْرُهِ

156. O you who have Imaan! Do not be like the Kuffaar (the Munaafiqeen) who say about their brothers when they travel in the land (and pass away) or are fighting soldiers (who lose

their lives in Jihaad), "If they were with us, they would not have died nor been killed!" (Do not speak like them because the only result of their statement is) That Allaah shall make this (statement) a source of regret in their hearts (when they realise the error of the statement especially in the Aakhirah). Allaah gives life and death (this is a basic belief), and Allaah sees all that you do." (We will receive what is due to us.)

157. Should you be martyred in the path of Allaah (in Jihaad) or die (while striving for Allaah's Deen), then verily the forgiveness from Allaah and His mercy are better than all (the pleasures and wealth) that they (the Munaafiqeen) amass.

158. If you die or are martyred, then to Allaah shall you be gathered (in the Aakhirah where you will be rewarded for your good actions).

159. It is because of the mercy of Allaah that you (O Muhammad ***) are lenient (gentle, forgiving, soft-hearted) with them (with the Sahabah ***). If you had been ill-tempered and hard-hearted, they would have all dispersed (run away) from you. So pardon them, seek forgiveness for them and consult with them in matters (Rasulullaah *** therefore consulted with the Sahabah *** very often). When you have taken a firm decision (after consulting with the knowledgeable ones), then place your trust in Allaah (and not on your own resources and decision). Verily Allaah loves those who place their trust in Him (and will surely assist them).

160. If Allaah helps you (as in the Battle of Badr), then none can overcome you, and if He leaves you without assistance (as in the Battle of Uhud), then who is there to help you? Only in Allaah should the Mu'mineen trust.

161. (When Rasulullaah was accused of taking a shawl that belonged to the booty, Allaah revealed the verse

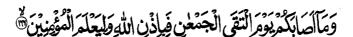
stating,) It is not (possible) for any Nabi to deceive (to be dishonest or hypocritical). He who deceives shall bring the object of his deceit (be held accountable for the item) on the Day of Judgement. Then every soul shall be repaid in full for what it had earned (in this world) and will not be oppressed (none shall be deprived of any reward or be punished for what s/he did not do).

162. Can the one (the Nabi) who follows (pursues) the pleasure of Allaah be like he who returns with (who deserves) Allaah's anger (because of his sins) and whose abode shall be Jahannam? It (Jahannam) is indeed the worst of abodes!

163. They (those who please Allaah and those who earn His anger) are different in rank with Allaah. Allaah sees whatever they do.

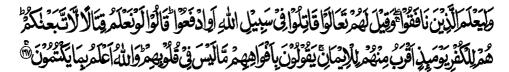
164. Allaah has certainly favoured the Mu'mineen by sending in their midst a Rasool (Rasulullaah) from among them who recites to them His verses (of the Qur'aan), purifies them (from corrupt beliefs, Shirk, disobedience) and teaches them the Book (the valid meaning of the Qur'aan) and wisdom (the Sunnah). There is no doubt that these people were in open error before this (misguided before the coming of Rasulullaah).

165. (Why was it that) When a calamity befell you (the temporary defeat at Uhud when 70 Muslims were martyred), you (some Muslims) said, "Where has this come from? (How can we be defeated when we support the truth and Allaah's prophet is with us?)" when you had already afflicted (a calamity) twice the magnitude (to the Mushrikeen during the Battle of Badr)? Say (to those who ask this), "It is from yourselves (the defeat is because of your own doing when some of you disobeyed Rasulullaah 's 's order to guard the mountain pass)!" Verily Allaah is Able to do all things (He has control over everything. He chooses whom He wants to assist and whom He does not want to assist. He has control over everything).



166. Whatever (difficulties) afflicted (happened to) you on the day the two armies clashed (at

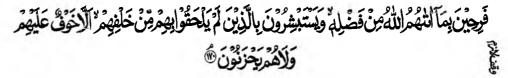
Uhud) was by the decree (order) of Allaah and (Allaah made it happen) so that He may (make people) know who the (true believers) Mu'mineen are...



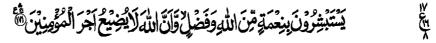
167. ...and so that He may (make people) know who the hypocrites are. (Consequently, people knew who the hypocrites were when they deserted the Muslim army before the battle.) (The hypocrites are) Those to whom it was told (when they began leaving the Muslims army), "Come and fight in the way of Allaah or (a least) defend (yourselves and your city even as noncombatant members of the army)!" They replied, "If we knew (that) fighting (would be of any benefit against such odds), we would have definitely followed you." That day they (the hypocrites) were closer to kufr than they were to Imaan. They spoke with their tongues what was not in their hearts (they claimed to have Imaan when they did not). Allaah knows well what they conceal (in their hearts that the Muslims should be defeated).

168. (The hypocrites are) Those who while sitting (idle, without participating in Jihaad) say about their brothers (who were martyred in Jihaad), "If they had followed us (and stayed behind), they would not have been killed." Tell them, "Then ward off death from yourselves if you are indeed truthful (in your claim that staying at home and avoiding Jihaad will save you from death)."

169. Never consider those killed in Allaah's way (while striving to uplift, defend or maintain Allaah's Deen) to be dead. Indeed they are alive, (and are) being sustained by their Rabb (although we are unable to perceive this).



170. They are delighted with what their Rabb gives them from His bounty (favour). They rejoice for the sake (on behalf) of those coming after them who have not yet joined them (as martyrs in the Aakhirah), (delighted about the fact) that no fear shall overcome them, nor shall they grieve.



171. They (the martyrs) rejoice about the bounty from Allaah (His pleasure at their actions) and

His grace (the rewards and high ranks He gives them) and because Allaah certainly does not waste the rewards of the Mu'mineen (Instead, Allaah multiplies the reward many times).

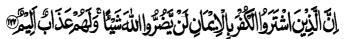
172. (For) Those who answered the call of Allaah and the Rasool (by marching to fight the Mushrikeen again after the Battle of Uhud) after injury had afflicted them; for those of them (from this group) who do good and adopt Taqwa is a great reward.

173. (These men are) Those (Sahabah who were told by people (of Makkah), "Verily the enemy (the Mushrikeen) has gathered (in great strength to fight) against you, so fear them (and do not march to meet them)." (However, instead of being afraid) This only increased their Imaan and they said, "Allaah is Sufficient for us (all the Sahabah and others like them) and He is the Best of Helpers." (Allaah then instilled fear into the hearts of the enemy and they did not have the courage to fight the Muslims. While the Muslims waited for the Mushrikeen, they engaged in some trade and earned handsome profits.)

174. So they (the Muslims) returned (home) with Allaah's bounty and grace (with the profits from the trade they carried out) without any harm touching them; and (in addition to this) they pursued the pleasure of Allaah (by obeying His commands). Allaah is the Possessor of great bounties (and will shower these on those Muslims who obey Him).

175. It was only Shaytaan who frightened (who attempted to make you Muslims scared) of his friends (the Kuffaar). So do not fear them but fear (disobeying) Me if you are (true) Mu'mineen (one fearing Allaah).

176. Let those who hasten into kufr not grieve you (do not let their kufr distress you). They can never harm (the Deen of) Allaah in the least (but will harm only themselves). Allaah wishes to grant no portion for them in the Aakhirah (in Jannah) and they shall have a dreadful punishment.



177. Verily those who purchase (take) kufr (unbelief) for Imaan can never harm (the Deen of) Allaah in the least (even if they have to join forces). They shall have a painful punishment.

178. Those who commit kufr should never think that the respite (the extra time to earn the pleasures of the world and their long lives that) We give good for them. We grant them respite only so that they increase in sin (thereby deserving more punishment) and they shall suffer a most disgraceful punishment.

179. It is not for Allaah (not the intention of Allaah) to leave the Mu'mineen in the same condition that you (the masses) are (with Mu'mineen and Munaafiqeen being treated in the same manner) until He separates the impure (Munaafiqeen) from the pure (Mu'mineen). (Allaah therefore created tests such as the Battle of Uhud which made it clear who the Munaafiqeen were.) Allaah does not inform you (common people) of the unseen (of the identities of the Munaafiqeen), but Allaah chooses whom He pleases from His Rusul (to pass on this information. Consequently, Allaah informed Rasulullaah about the identities of every Munaafiq). So believe (and have conviction) in Allaah and His Rusul. If you have Imaan and adopt Taqwa (ensuring that you abstain from hypocrisy), you shall have a grand reward.

180. Those who are miserly with what Allaah has given them from His bounty (especially miserly in spending for Jihaad) should never think that this (miserliness) is best for them. Indeed it is worse for them. That (wealth, etc) with which they are miserly shall soon be tied to their necks (like a yoke) on the Day of Judgement. To Allaah belongs the inheritance of the heavens and the earth (because everything will be left entirely to Him when Qiyaamah takes place) and Allaah is Informed of what you do (and will compensate you for whatever you spend for His pleasure).

181. Allaah had undoubtedly heard the statement of those (Jews) who said (out of spiritual blindness and depravity), "Surely Allaah is poor and we are rich!" We shall soon record (in their book of Actions) what they say and (also record) their unjust killing of the Ambiya. We will

tell them (when they are suffering their punishment in the Aakhirah), "**Taste the punishment of the Blaze** (Burn as you had burnt the hearts of Allaah's friends with your taunts and mockery)!"

ذَاكَ بِمَاقَدَّمَتُ آيَدِيْكُمْ وَأَنَّ اللهَ لَيْسَ بِظَلَّامِ لِلْعَبِيْدِ ﴿

182. (They will also be told) "This (punishment) is because of that (sins) which your own hands presented (which you carried out) and Allaah is no oppressor to His bondsmen (you are being punished because you deserve the punishment)."

الَّذِيْنَ قَالْقَا إِنَّ اللهَ عَهِدَ اللَيْنَا اللَّا نُؤْمِنَ لِرَسُولِ حَتَّى يَأْتِينَا بِشُّرَانِ تَأْكُلُهُ النَّارُ قُلْ قَدْجَاءَ كُمُرُوسُكُ مِّنَ قَبْلِي بِالْبَيِّنَاتِ وَبِالَّذِي قُلْتُمُ فَلِمَ قَتَلْتُمُوفُهُمُ إِنْ كُنْتُمُ طِدِقِيْنَ ﴿ كُمُرُسُكُ مِّنَ قَبْلِهُ مِنْ اللَّهِ عَلَيْ اللَّهِ اللَّهِ عَلَيْهُ مُ فَلَمُ مُوفِقًا لَهُ مُؤْمِلُهُ مُ إِنْ كُنْتُمُ طِدِقِيْنَ ﴿ وَبِاللَّهِ مِن اللَّهِ اللَّهِ اللَّهُ مِنْ اللَّهِ اللَّهُ اللّ

183. (The same Jews are) The ones who said (to Rasuiullaah), "Verily Allaah has taken a promise from us (in the Torah) that we should not believe in any Rasool until he brings us an offering (something to sacrifice for Allaah) that will be consumed by a fire (from the sky to indicate that it has been accepted)." (O Muhammad) Tell them (these Jews), "Indeed many Rusul had come to you before me with clear signs (miracles) as well as with that which you speak of (the offering which was consumed by a fire from the sky). So (instead of believing in them) why did you kill them (these Prophets) if you are indeed truthful (in your claim that you will believe if you see the miracle of the fire consuming the offering)?"

184. So if they (the Jews and other stubborn people) reject you (O Muhammad (on the lose hope and become despondent because) many Rusul before you were also rejected who (also suffered the same plight even though they) had come with clear signs (miracles), scriptures and the illuminated book.

185. Every soul shall taste death and it is only on the Day of Qiyaamah that you will be given your rewards in full (although partial rewards are received in this world and in the grave). Whoever is saved from the Fire (of Jahannam) and entered into Jannah shall truly be successful. The life of this world is merely an enjoyment (place, wealth) of deception (because after a limited period of enjoyment, it will come to an end).

لَتُبْلُونَ فِي آمُوالِكُمْ وَانَفُسِكُمْ وَلَتَسْمَعُنَّ مِنَ الَّذِيْنَ أُوْتُوا الْكِتْبَمِنْ قَبْلِكُمْ وَمِنَ الْذِيْنَ أَوْتُوا الْكِتْبَمِنْ قَبْلِكُمْ وَمِنَ الْذِيْنَ اَشْرَكُوا الْكِتْبَمِنَ قَبْلِكُمْ وَمِنَ الْذِيْنَ اَشْرَكُوا الْكِتْبَمِنَا وَانْ تَصْيِرُوا وَتَتَقُوا فَإِنَّ ذَلِكَ مِنْ عَزْمِ الْمُمُورِ ﴿

186. Most assuredly you will face tests in your wealth and in your persons (health, fear, worries, difficulties involving close ones, etc). You will (also) definitely hear much painful abuse (including lies, propaganda, rumours) from those who have been given the Book before you (the Jews and the Christians) and from those who commit Shirk. If you are patient and adopt Taqwa (piety and fortitude), then surely these (qualities) are from the most resolute of matters (one should be conscious of them at all times and combat evil with patience).

وَإِذْ آخَذَ اللهُ مِيْثَاقَ الَّذِيْنَ اُوْتُوا الْكِلْبَ لَتُبَيِّئُنَّهُ لِلنَّاسِ وَلَا تَكْتُمُوْنَهُ فَسَرَدُوهُ وَرَاءَ ظُهُوْمِ هِمْ وَاشْتَرَوابِهِ ثَمَنًا قِلْيلًا فَهِنْسَ مَايَثْتَرُوْنَ ﴿

187. (Do not forget the time) When Allaah took a pledge from those given the Book (from the scholars of the Jews and the Christians, saying), "You must definitely explain it (the divine Books) to mankind and not conceal (alter the meaning in) it." They then threw it behind their backs (failed to practise its commands) and sold it for a cheap price (accepted bribes for issuing rulings that pleased people. In this manner, they broke the pleage). Evil indeed was what (wealth and status) they bought.

188. Never think that those people (Kuffaar and sinful Muslims) are safe from punishment who boast about what (evil) they do and who enjoy to be praised for what they did not do. They shall suffer a painful punishment (do not think that they have escaped from the punishment).

189. To Allaah belongs the kingdom of the heavens and the earth (none can escape Him) and Allaah has control over all things (so please Him).

190. Verily in the (perfect and wonderful) creation of the heavens and the earth (and whatever is within them) and in the alternation (changing by rotation, revolution, orbit movement) of the night and day are signs (that show Allaah's great power) for those who have intelligence (who care to ponder).

191. (Those who have intelligence are) They who remember Allaah while standing, sitting and lying down (they do not forget Allaah at any time), and they think about the creation of the

heavens and earth (so that they may be able to see Allaah's greatness in this). (Then, amazed by Allaah's creation, they say) "Our Rabb You have not created all this without a purpose! (These things certainly display Your power and greatness and have not been created in vain) We glorify Your purity (none can ever be equal to You) so save us from the punishment of the Fire (of Jahannam)."

رَبُّنَا إِنَّكَ مَنْ تُدُخِلِ النَّارَقَقَدُ أَخْزَيْتُهُ وَمَا لِلظَّلِمِينَ مِنْ أَنْصَارِهِ

192. (They pray further, saying) "Our Rabb, indeed You have disgraced (and humiliated) one whom You enter in the Fire (to suffer there forever). There shall be none to help the oppressors (those who die as Kuffaar)."

مَبَّنَآ إِنَّنَاسَمِعْنَامُنَادِيًا يُّنَادِي لِلْإِيْمَانِ آنُ امِنُوْابِرَتِّكُمْ فَامَنَّا أَثَى بَنَا فَاغْ فِي لَنَا كُنَّا إِنَّنَا مَعَنَا مُنَا فَكُوْ بَنَا وَكُوْنَا مَعَ الْأَبْرَامِ ﴿ وَنُوْبِنَا وَكُوْنَا مَعَ الْأَبْرَامِ ﴿

193. "Our Rabb, we have certainly heard the caller (Rasulullach and the Qur'aan) calling (people) to Imaan (saying), 'Believe in your Rabb!' so we believed. Our Rabb! Pardon our sins, remove from us (forgive) our evil actions (so that no one knows about them) and grant us death (so that we may be) with the righteous ones (in the Aakhirah)."

194. "Our Rabb, grant us what (mercy, victory ,supremacy) You have promised us through Your Rusul and do not disgrace (humiliate) us on the Day of Judgement. Verily You do not break Your promise." (Although Muslims know well that Allaah never breaks His promises, they pray with these words hoping that Allaah will make them worthy of receiving what He has promised.)

195. Their Rabb responds to them (accepts their prayer saying), "Surely I shall not put to waste the action of any person (who acts) from you, (whether the person is) male or female. You (males and females) are from each other (and deserve equal rewards). For those who migrate (leaving behind their homes, families and wealth), who are driven out of their homes (by oppression), who suffer pain in My cause (for My Deen), who fight (in Jihaad) and are killed, I shall most certainly remove from them (forgive) their evil actions and I will certainly enter them into Jannaat beneath which rivers flow." (All of this is) A reward from Allaah. With Allaah are the best (worthy and deserving) rewards.

لَايَغُرَّنَّكَ تَقَلُّبُ الَّذِيْنَ كَفَرُوْا فِي الْبِكَلادِ^{شَ}

196. Let not the travelling about of the Kuffaar through the lands (without restriction to amass wealth) deceive you.

197. It (their moving about and whatever they gain by it) is but a small enjoyment (which will soon come to an end) and (ultimately) their final abode will be Jahannam. It is a terrible abode indeed (which will be eternal).

198. However, for those who fear their Rabb shall be Jannaat beneath which rivers flow, where they shall live forever. (This is the) Hospitality (what a host prepares for his guest) from Allaah and what Allaah has with Him is best for the righteous ones.

199. Without doubt there are those from the Ahlul Kitaab who believe in Allaah, in what has been revealed to you (Muslims) and what has been revealed to them (the Torah and Injeel). They humble themselves before Allaah (accept Islaam and fulfil all its requisites) and do not purchase a small gain (the wealth of this world) at the price of Allaah's verses (they do not hide the laws of their scriptures to maintain their leadership). The reward of these people (which is doubled) is with their Rabb. Verily Allaah is swift at reckoning (the day is near and accountability will be swift).

كَأَيُّهَا الَّذِيْنَ الْمُنُوا اصِّبرُ وَاوصَابِرُ وَاوَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَكَمُ مُتُفُلِحُونَ ﴿

200. O you who have Imaan! Exercise sabr (remain steadfast in obedience and refrain from sins), compete in patience, continue doing good deeds (especially ensuring that the borders of Muslim countries are well guarded) and fear Allaah so that you may be successful (in reaching your goal).

Surah 4 Surah Nisaa

WOMEN

THE LINK BETWEEN SURAH NISAA AND SURAH AAL IMRAAN

These two Surahs are linked in two ways viz. (1) by name, and (2) by content.

- 1. By name The first five Surahs of the Qur'aan are linked by way of their names in the following sentence: "O Allaah, only You do we worship and only Your assistance do we seek (as in Surah Faatiha). We neither worship nor seek assistance from the bull (Bagara) like the Jews and the Mushrikeen did, nor from the family of Imraan (Aal Imraan) as the Christians did. And we fulfil the rights of women (Nisaa). Therefore, Oh Allaah, send for us a table (Maa'idah) laden with Your bounties and mercy."
- 2. By content *Surah Baqara* consists of four basic themes, viz. Towheed, Risaalah, Jihaad and spending for the cause of Allaah. In addition to these, *Surah Baqara* also includes in themes such as administrative affairs and advice for personal reformation. *Surah Baqara* refutes Shirk from every angle, be it in beliefs or actions.

Surah Aal Imraan also replies to the arguments raised against Towheed and Risaalah. It also refutes polytheistic beliefs, in addition to encouraging Muslims to strive in Jihaad and to spend for Allaah's Deen.

Thereafter Surah Nisaa serves to organise the individual and collective affairs of the Muslims. The Surah also highlights salaah as means to achieve the goal of social stability. Surah Nisaa may therefore be described as a detailed commentary of one of the subjects tackled in Surah Baqara viz. affairs of social administration.

A SUMMARY OF SURAH NISAA

This Surah may be divided into two sections. The first part discusses administrative laws related to public affairs and the second part discusses laws specifically addressed to rulers.

The first section starts at the beginning of the Surah and ends at verse 57, with the words "There they shall have purified spouses, and We shall enter them into abundant shade." This section comprises of fourteen injunctions. These concern the management and organization of internal affairs, social reforms, justice in social interaction, observing the rights owed to others and behaving cordially with one and all.

The second section commences from verse 58 ("Verily Allaah instructs you to return trusts to their rightful owners and that you judge between people with justice") and ends with verse 126, concluding with the words "Allaah surrounds (has knowledge of and is in control of) everything."

The first law presented in this part (in verse 58) is that of fulfilling the rights of others and passing judgement with justice and equity.

The above verse instructs rulers to secure people's rights and to ensure that they resolve disputes with justice. At the same time, this verse also instructs people to be obedient to their leaders and to take their cases to people who can solve them with equity. The word "trusts" in the above verse is general and refers to all forms of responsibilities, obligations and duties and all those decisions that are based on justice and equity.

Addressing the general public, Allaah says in verse 59, "If you dispute regarding any matter, then refer it to Allaah and the Rasool if you believe in Allaah and the Last Day." This verse commands Muslims to seek solutions to their disputes from the Qur'aan and the Ahadeeth. This should be their first recourse and not the last option after others have failed.

Together with the above aspects, each section also concludes with a reference to the focal topic of Towheed. While the first section makes only brief mention of Towheed, the second section deals with the topic at length.

The discussion relating to the general public offers guidance to prevent usurping the rights of others and to avoid oppression. The discussion of legislation also promotes the fulfilment of peoples' rights and prevention of oppression.

The opening of the Surah warns about the consequences to be faced in the Aakhirah so that people heed the laws that are explained later and act upon them. The Surah then explains three principles whereby people can be saved from punishment in the Aakhirah. These are (1) not to oppress others, (2) not to commit Shirk and (3) to behave correctly with one another.

The Qur'aan always mentions the ultimate consequences of obedience and that of disobedience. It is for this reason that Jannah is cited as the abode of the obedient Mu'mineen, while Jahannam is the plight of those who do not believe in Allaah's commands and who consider disobedience to Allaah's commands as legitimate. These are the Kuffaar who will be doomed for eternity to Jahannam.

ۣڔڎٵڒڐڔٳڿؾڔڰڒۼۺؖ؇ڡڰ؈ڰڔڮڮٳ ڛؽٳڵڛٳۼؖڡؙڷۅۼٷڛؾۥڛڹۼۣڨٳۑؠٵؖڷؽڰ؈ڗڔڰۯػ

بنسيراللوالت خسمن الترجير

In the name of Allaah, the Compassionate, the Most Merciful.

ۗ يَايَّهُا التَّاسُ اتَّقُوْلَى بَّكُمُ الَّذِى خَلَقَكُمُّصِّنْ ثَفْسٍ وَلِحِدَةٍ وَّخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيْرًا وَنِسَاءً وَاتَّقُوااللَّهَ الَّذِي شَسَاءَ لُوْنَ بِهٖ وَالْاَرْحَامُ ۖ إِنَّ اللهَ كَانَ عَلَيْكُمْ رَقِيْبًا ۞

1. O mankind! Fear your Rabb (who created you from non existence into existence and sustains you) who created you from a single soul (from Aadam Adam Adam), created its spouse (Hawwa) from it, and spread great numbers of men and women from the two (from Aadam and Hawwa). Fear that Allaah in Whom (in Whose name) you ask (for things and take promises) from each other and (fear breaking) family ties (live amicably). Verily Allaah is Watchful over you (He watches your actions and your behaviour towards others).

وَاتُواالْيَكُنَى اَمُوَالَهُ مِ وَلَاتَتَبَدَّلُواالْخَبِيثَ بِالطَّلِيِّ وَلَاتَأْكُلُوَّا اَمُوالَهُمْ إِلَى اَمُوَالِكُمُّ إِلَّهُ كَانَ حُوْيًا كَيْبُرُل ﴿

2. Give the orphans (in your care) their wealth (when they reach the age of maturity and understanding) and do not exchange the bad for the good (do not take what is valuable from their wealth and replace it with something inferior). Do not devour their wealth (by including it) with your own. It is indeed a serious sin to do so.

ۅٙٳڹ۫ڿڣ۫ؾؙؗؗ۫ٛٞؗۿڔۘٲڷۜڒؿؙڤۺڟۅؗٳڣۣٳڵۑۼ۬ؽۏؘٲڹٛڮڂۅؙٳڡڶڟٳڹڰػ۠ڡٞؗڝؚۨڹٳڵۺٚؠٳٙ؞ۭڡؿ۬ؽؗٷؿؙڵػؘۅٙۯڸۼۧ ڣؘٳڹ۫ڿؚڣ۫ؾؙڡٞڔؙڷڒؾؘۼۮؚڵۅٛٳڣۅؘٳڿۮڐٞٲۏ۫ڡٵڡؘڷػؿٵؽڡٲڰػ۠ڋۮ۬ڸڮٲۮڹٛۤٵٞڷڒؾؘڠؙۅٛڵۅٛٳ۞

3. If you fear that you will not be able to be just to the orphans (in your care and you also fear that you will be unable to be just between your eight, ten or more wives, as was common during the early days throughout the world), then marry two, three or four women with whom you are pleased (to have as your wives). (However) If you (still) fear that you will be unable to be just (between your wives in spending your money or time on them), then (marry) just one, or (suffice with) those (slave women) who are in your possession (without marrying). In this way it is unlikely that you will be unjust.

وَاتُواالِيِّسَاءَ صَدُقْتِهِنَّ نِحْلَةً ۖ فَإِنْ طِئِنَ لَكُمْ عَنْ شَيْءٍ مِّنْ هُنَفْسًا فَكُنُّوهُ هَنِيْ عَامَّرِيُّكُاهِ

4. Give women (your wives) their dowries with a good heart (in good faith). If they (your wives) give you a part of it (if they reduce the amount) of their own accord, then partake of it (you may accept the reduction) with welcome and happiness (you will not be sinning by accepting it).

ۅؘڒڒٷ۫ڗؗۅۘٳ۩ۺؙڣؘۿٳؖ؞ٛٳؘڡٛۅٳڶڴؙڡٛڔٳڷؾؽٙڿۘۼڶٳٮڷ۠ڎڰڴ؞ٝۊۑڝۘٵۊۜٳۯۯؙڠ۠ۅۿؗڡٝڔڣؽۿٳۅٳڪٛۺۅؙۿ۫؞ۛۛۄۊڠٛۅ۠ڷۅؖٳڵۿۿۛڔ قۇرلامتَّڠۯۅٞڡٛ۞

5. Do not give the incompetent (dim witted) ones (those who are unable to care for their wealth) any wealth (of theirs) which Allaah has made you guardians of (to protect and safeguard their wealth), but feed and clothe them from it (their funds) and speak kind (consoling) words to them (when they demand to have the wealth).

وَابْتَكُواالْيَهُمْ حَتَى إِذَابِكَغُواالْتِكَاحَ فَإِنَ انَسَتُمْ مِتْنَهُمْ رُشْدًا فَادُفَعُوّا إِلَيْهِمْ آمُوالَهُمْ وَ وَكُنْ كَانَ عَنِيًّا فَلْيَسْتَعْفِفْ وَمَنْ كَانَ عَنِيًّا فَلْيَسْتَعْفِفْ وَمَنْ كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ وَمَنْ كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ وَمَنْ كَانَ فَقِيرًا فَلْيَاكُمُ فَاللّهُمْ فَاللّهُمْ فَاللّهُمْ فَاللّهُمْ فَاللّهُمْ وَكَفَى فَقِيرًا فَلْيَاكُمُ فَاللّهُمْ فَاللّهُمْ فَاللّهُمْ فَاللّهُمْ فَاللّهُمْ وَكَفَى بِاللّهِ حَسِيبًا ﴿ وَكُفَى اللّهُ وَلِي لَلْهُ حَسِيبًا ﴿ وَلَا لَكُولُوا عَلَيْهِمُ اللّهُ وَلَيْكُولُوا عَلَيْهِمُ وَكُفَى اللّهُ وَلَيْكُولُوا فَاللّهُ وَلَا اللّهُ وَلَيْكُولُوا فَاللّهُ وَلَا اللّهُ وَلَا لَكُولُوا فَاللّهُ وَلَا اللّهُ وَلَيْكُولُوا فَاللّهُ وَلَا لَكُولُوا فَاللّهُ وَلَا لَا لَهُ فَاللّهُ وَلَا لَكُولُوا فَاللّهُ وَلَا لَكُولُوا فَاللّهُ وَلَا لَا لَهُ مَا لَهُ وَلَا لَا لَهُ وَلَا لَا لَهُ وَلَا لَا لَهُ مَا لَا لَهُ مَا اللّهُ وَلَا لَا لَهُ مَا لَا لَهُ مَا لَاللّهُ وَلَا لَا لَهُ مَا لَا لَهُ اللّهُ فَاللّهُ وَاللّهُ وَاللّهُ وَلَا لَا لَهُ مُنْ كُولُ مِنْ كُولُولُوا لَا فَاللّهُ اللّهُ اللّهُ وَلَا لَا لَهُ مُنْ اللّهُ فَا لَا لَهُ مُنْ فَاللّهُ فَاللّهُ فَاللّهُ فَلْ اللّهُ فَا لَا لَهُ مُنْ اللّهُ اللّهُ فَاللّهُ فَاللّهُ فَاللّهُ فَاللّهُ فَا لَا لَا لَهُ فَاللّهُ فَاللّهُ فَاللّهُ فَا لَا لَهُ فَاللّهُ فَا لَا لَاللّهُ فَاللّهُ فَاللّهُ فَا لَلْمُلْكُولُوا لَلْمُنْ فَاللّهُ فَاللّهُ فَاللّهُ فَاللّهُ فَاللّهُ فَاللّهُ فَا لَلْمُ لَلّهُ فَا لَلْمُ لَلّهُ فَاللّهُ فَاللّهُ فَاللّهُ فَاللّهُ فَاللّهُ فَاللّهُ فَا لَا لَاللّهُ فَاللّهُ فَاللّهُ فَاللّهُ فَاللّهُ فَا لَلْمُ لَلْمُلْكُولُولُ لَلْ

6. Test (train) the orphans (to see whether they can handle money responsibly) until they are capable of marriage (until they come of age). If (after training and testing them) you notice that they understand, then hand over their wealth to them. Do not consume their wealth by over-spending (spending without need) and in haste, (fearing) that they will grow up (and you will have to hand it all over to them). Whoever (whichever guardian) is wealthy should refrain (from taking anything from the orphan's wealth for caring for him) and whoever is poor may take from it (a wage for his services) within reason. When you eventually hand over their wealth to them (to the orphans once they come of age), then have witnesses over them (to witness that the wealth has been handed over). Allaah is Sufficient to take account (of every person's actions).

لِلرِّجَالِ نَصِيْبٌ مِّمَّا تَرُكَ الْوَالِلَانِ وَالْاَقْرَبُوْنَ "وَلِلنِّسَاءِ نَصِيْبٌ مِِّمَّا تَرَكَ الْوَالِلَانِ وَالْاَقْرَبُونَ مِمَّا قَلَّ مِنْ هُ اَوْكَ ثُرُ الْصَيْبًا مَّفُرُوضًا ۞

7. For men (mature and immature) is a share of what (their) parents and relatives leave behind (as inheritance for them), and for women (mature and immature) is a share of what (their) parents and relatives leave behind; whether it (what they leave behind) is a little or a lot. This share is fixed (by Allaah and no person may deprive another of his/her rightful share).

وَ إِذَا حَضَرَا لُقِسْمَةَ أُولُوا الْقُرْبِي وَالْيَــُتْمِي وَالْمَسْكِيْنُ فَارْنُ قُوْهُمُومِّنَهُ وَقُولُوا لَهُمُر قَوْلًا مَّغُــرُوْفًا ۞ **8.** When relatives, orphans and needy (all of whom do not have a fixed share of the inheritance) present themselves at the distribution (of the estate), then grant some of it to them (as a gesture of kindness with the permission of all the heirs) and speak kindly to them.

وَلْيَخْشَ الَّذِيْنَ لَوْتَرَكُوْامِنْ خَلْفِهِمْ رُدِّيَّةً ضِعْفًا خَافُوُا عَلَيْهِمْ فَلْيَتَّهُ وَاللهَ وَلْيَقُولُوُا قَوْلًا سَدِيْدًا ()

9. Let those (who are distributing the estate e.g. guardian, trustee, executor) fear (for the welfare of the orphan heirs as) if they (themselves were to) leave behind them weak offspring about whom (about whose welfare) they are concerned. They should fear Allaah (in their behaviour) and speak justly.

10. Indeed those who unjustly eat (use) the wealth of orphans, they eat only fire in their bellies (because the end result of this will be their entry into Jahannam). Very soon they shall enter the Blaze (Jahannam)!

11. Allaah instructs you concerning your children. For a male is the share of two females (males inherit twice as much as their female counterparts). If the daughters (of the deceased) are more than two, they shall have (shall inherit) two-thirds of what the deceased leaves. If there is only one daughter (to inherit from her parent), she shall have (inherit) half (of the estate). For each of the parents is a sixth of what the deceased leaves if he (or she) has children (male or female). If he (or she) does not have any children and his parents are his only heirs, then the mother gets a third (of the estate. The rest goes to the husband and father). If he (the deceased) has brothers (two or more half or full brothers or sisters), then his mother shall have a sixth (of the estate) after (distributing) the bequests he (the deceased) made and (after settling his) his debts. (In cases of inheritance, grandparents take the place of parents and a son's son takes the place of a real son.) From your fathers and sons you do not know which of them is closer to you in benefit. (It is therefore not possible for you to justly stipulate their shares. Allaah has fixed them for you. Since Allaah is All Knowing, All-Wise, His wisdom in sharing the inheritance cannot be questioned.)

وَلَكُمْ نِصَفُ مَاتَرُكَ أَزْوَاجُكُمْ إِنْ لَمُرِيكُنْ لَهُنَّ وَلَدُّ فَإِنْ كَانَ لَهُنَّ وَلَدُّ فَلَكُمْ الرُّبُحُ مِمَّا تَرَكُنَ مِنْ بَعْدِ

12. You (husbands) shall inherit half of what your wives leave if they do not have children (sons, daughters or sons of their sons, even if these children are from other husbands). (However) If they (your wives) have children, then you shall inherit a quarter of what they leave after the bequests they made and (after settling their) debts. They (your wives) shall inherit a quarter of what you (husbands) leave if you have no children. (However) If you have children, then they shall inherit an eighth of what you leave after the bequests you make and (after settling your) debts. If a man or woman leaves (after death) neither any ascendants (parents or grandparents) nor descendants (children or grandchildren), and s/he has a brother or a sister (uterine brother or sister -sharing one mother but different fathers), then each of them shall have a sixth (of the estate). If they (the uterine brothers and sisters) are more, then they shall all be (equal) partners in a third (with females receiving as much as males) after the bequest that has been made and (after settling any) debts; (the bequest should be made) without causing any harm (it should therefore not exceed one-third of the estate). This instruction (to distribute inheritance according to the laws mentioned) is from Allaah and Allaah is All Knowing, Forbearing. (The details of inheritance are found in the books of Islaamic jurisprudence.)

تِلْكَ حُدُوْدُ اللَّهِ وَمَنْ يُطِعِ اللَّهَ وَرَسُوْلَهُ يُدْخِلْهُ جَنَّتٍ تَجْرِى مِنْ تَحْتِهَا الْاَنْهُرُ لَلِدِيْنَ فِيْهَا وَذَلِكَ الْفَوْشُ الْعَظِيْمُ ﴿

13. These (laws concerning treatment of orphans and distributing inheritance) are the limits of Allaah (that Allaah has set for people to follow). Whoever obeys Allaah and His Rasool . Allaah will enter him into Jannat beneath which rivers flow, where they shall live forever. That is the supreme success (a great achievement).

﴾ وَمَنْ يَعْصِ اللهَ وَرَسُولَهُ وَيَتَعَدَّحُدُودَهُ يُدُخِلَهُ نَارًا خَالِدًا فِيْهَا وَلَهُ عَذَابٌ مُّهِيْنٌ ۗ

14. Whoever disobeys Allaah and His Rasool and oversteps (trans gressess) His limits (later dying as a Kaafir), Allaah shall enter him into the Fire (of Jahannam) where he shall live forever. He shall suffer a disgracful punishment.

وَالْتِيْ يَاْتِيْنَ الْفَاحِشَةَ مِنْ نِسَآبِكُمْ فَاسْتَشُهِدُواْ عَلَيْهِنَّ اَرْبَعَةً مِّنْكُمْ أَفِانَ شَهِدُوَا فَامْسِكُوْهُنَّ فِي الْبُيُوْتِ حَتَّى يَتَوَفْهُنَّ الْمَوْتُ اَوْيَجْعَلَ اللهُ لَهُنَّ سَبِيلًا 15. As for those of your women who are guilty of indecent behaviour (fornication, adultery, lesbianism), call four (male, sane, mature, free Muslim) witnesses against them. If they (the witnesses) testify against them, then imprison them in their homes until death claims them or Allaah creates a way for them (until Allaah fixes another punishment). (Subsequently, the punishment for fornication was specified in the second verse of Surah 24.)

16. The two who do this (behave indecently by committing fornication or homosexuality) from among you should be punished (according to the discretion of a Muslim judge). If they repent and improve (their behaviour), then let them be (do not harass, taunt or criticise them after their punishment). Verily Allaah is Most Accepting of repentance, Most Merciful (so obey Him).

17. Allaah accepts the repentance only of those who carry out evil because of foolishness (ignorance or naivety) and then (sincerely with remorse) repent soon (quickly) afterwards (before the pangs of death grip them). These are the ones whom Allaah forgives. Allaah is All Knowing, The Wise.

18. Forgiveness is not for those who (continue to) commit evil acts (without repenting) and then, when death presents itself before any of them (and they can see the angels of death before them), he says, 'Now I repent!'. Nor is it (forgiveness) for those who die as Kuffaar (and who repent in the Aakhirah. Such people will never be forgiven). We have prepared for such people a painful punishment.

19. O you who have Imaan! It is not permissible for you to forcefully inherit women (as was the practice before Islaam when the wives of deceased people became the property of their heirs). Do not hold them (your wives) back (in your marriage) with (no other reason but with) the intention of taking back (forcing them to give you back) some of that (dowry) which you gave them (in exchange for a divorce); except (you may accept payment for a divorce) if they have carried out open (acts of)

immorality (adultery or gross rudeness to you). Live with them in kindness (treating them well). If you dislike (anything in) them, then (be tolerant because) perhaps you dislike something whereas Allaah places abundant good in it. (A spouse's bad habits should not prompt one to behave harshly.)

20. If you intend to change one wife for another when you have given one of them a fortune (a great deal), then do not take anything from it (from what you have given the first wife). Would you take it by slander (by falsely accusing her) and (by carrying out) a great sin? (This should never be.)

21. How can you take it (what you gave her in any manner whatsoever) when you have had intimate relations with each other (fulfilled your desires) and they (your wives) have taken a strong pledge from you (when you married them, you accepted Allaah's command to treat them well and to care for them. How can you now take their wealth with you when it is you who is breaking the pledge to live together?)

22. Do not marry those women whom your fathers married, except that (you will not be sinful for doing this during the period before you became a Muslim) which has passed (because you were then not bound by this law). Undoubtedly this is immoral (indecent), detestable (disgusting) and an evil path.

23. Forbidden for you are (it is Haraam for you to marry) your mothers (and your grandmothers), your daughters (and granddaughters), your sisters (half and full), your father's (and grandfather's) sisters, your mother's (and granddaughters) sisters, your brother's daughters (and granddaughters), your sister's daughters (and granddaughters), your suckling mothers (those women who breastfed you before you turned two years of age. All the daughters, granddaughters, sisters, aunts, mother and grandmothers of the suckling mother may also not marry the child she breastfed.), your suckling sisters (those girls who were breastfed by the same woman who breastfed you), your mothers-in-law and those step-daughters of yours (girls who are born to your wife from another man) who are in your care and with whose mothers you have had intercourse (with whose mothers your marriage has been consummated). If you have not had intercourse with them (you have not consummated your marriage with the mothers of these

step-daughters), then there is no sin on you (should you marry their daughters after divorcing the mothers). (Also forbidden for you are) The wives of your sons who were born of you (the wives of your biological sons. However, you may marry the ex-wives of your adopted sons.), and (also forbidden is) that you join (that you marry) two sisters (real sisters, half sisters or suckling sisters), except what has passed (you will not be sinful for what you did before becoming a Muslim). (In a like manner, a man may not have a woman and her aunt in his marriage at the same time. He may only have one in his marriage at a time.) Without doubt Allaah is Most Forgiving, Most Merciful.

نَا قَالْمُحْصَنْكُ مِنَ النِّسَآءِ الْآمَامَلَكَتَآيَمَا ثُكُمْ عِبْ اللهِ عَلَيْمٌ وَاُحِلَّ لَكُمُّ مَّا وَرَاءَ ذَلِكُمُ اَنُ تَبْتَغُوْ اِبِامُوالِكُمْ تَحْصِنِيْنَ غَيْرَصُلْفِحِيْنَ فَمَا الْسَتَمْتَعُتُمْ بِهِ مِنْهُنَّ فَاتُوهُنَّ الْجُوْرَهُنَّ فَرِيْضَةٌ وَلَاجُنَاحَ عَلَيْكُمُ فِيْمَا الْرَاضَيْتُمْ بِهِ مِنْ بَعْدِ الْفَرِيْضَةِ إِنَّ اللهُ كَانَ عَلِيمًا حَكِيمًا ﴿

24. (Also forbidden for you to marry are) Married women except those (slave women and captives) whom you own. Allaah has ordained (these laws) for you. Besides these (women mentioned above), all other women are lawful for you (to marry), (provided) that you seek (their hands in marriage) with your wealth (by paying the dowry) as properly married men (with the intention of preserving your chastity) and not as fornicators (not merely to gratify your desires). Give the specified dowry to those (wives) from whom you derive benefit (with whom you have had intercourse). There is no sin (no pressure) on you should you (husband and wife) agree on something else (a larger or smaller amount of dowry without pressure from either party) after the specified amount (has been set). Verily Allaah is All Knowing, The Wise (He knows best what is beneficial or harmful for His creation).

وَمَنْ لَدَّرِيَسْتَطِعْ مِنَكُرُ طَوْلِا اَنْ تَنْكِحَ الْمُحْصَنْتِ الْمُؤْمِنْتِ فَمِنْ مَّا مَلَكَتَ اَيُمَا نَقُمْ مِنْ فَتَلَيْكُمُ الْمُؤْمِنَّتِ الْمُؤْمِنَّةِ فَوَلَّ الْمُؤْمِنَّ الْمُؤْمِنَّ الْمُؤْمِنَّ الْمُؤْمِنَّ الْمُؤْمِنَّ الْمُؤْمِنَ الْمُؤْمِنَّ الْمُؤْمِنَّ الْمُؤْمِنَّ الْمُؤْمِنَّ الْمُؤْمِنَ الْمُؤْمِنَّ الْمُؤْمِنَّ الْمُؤْمِنَّ الْمُؤْمِنَّ الْمُحْصَنْتِ عَيْرَمُسْفِحْتِ وَلَامْتَ خِذْتِ اَخْدَانِ فَإِذَا الْحُصِنَ فَإِنْ اتَمْ اللَّهُ اللَّهُ مَا عَلَى الْمُحْصَنْتِ عَيْرَمُسْفِحْتِ وَلَامْتَ خِذْتِ اَخْدَانِ فَإِذَا الْحُصَنْ فَالْمُونَ اللَّهُ اللَّهُ مَا عَلَى الْمُحْصَنْتِ عَنْرَمُسْفِحْتِ وَلَامْتَ خِذَاتِ الْمُحْدَانِ فَإِذَا الْمُحْمَدِينَ فَالْمُونَ اللَّهُ اللَّهُ الْمُحْمَدُ وَاللَّهُ اللَّهُ الْمُحْمَدُ وَالْمُؤْمِنِ الْمُعْمُونَ الْمُعْمَاعِلَى الْمُحْمَدُ اللَّهُ عَلْمُ وَالْمُعْمُونَ اللَّهُ عَلَيْمِنَ الْمُؤْمِنَ الْمُؤْمِنَ الْمُحْمَدُ وَالْمُعْمُونَ الْمُؤْمِنِ الْمُؤْمِنِ الْمُؤْمِنَ الْمُؤْمِنَ الْمُؤْمِنَ الْمُؤْمِنَ الْمُؤْمِنِ الْمُؤْمِنِ الْمُؤْمِنَ الْمُؤْمِنَ الْمُؤْمِنَ الْمُؤْمِنَ الْمُؤْمِنِ الْمُؤْمِنَ الْمُؤْمِنِ الْمُؤْمِنِ الْمُؤْمِنِ الْمُؤْمِنِ الْمُؤْمِنِ الْمُؤْمِنَ الْمُؤْمِنَا الْمُؤْمِنَ الْمُؤْمِنَ الْمُؤْمِنَ الْمُؤْمِنَ الْمُؤْمِنَا الْمُؤْمِنَ الْمُؤْمِنَا الْمُؤْمِنِ الْمُؤْمِنَ الْمُؤْمِنِ الْمُؤْمِنِ الْمُؤْمِنِ الْمُؤْمِنِ الْمُؤْمِنِينِ الْمُؤْمِنِ الْمُؤْمِنِ الْمُؤْمِنِ الْمُؤْمِنِينَ الْمُؤْمِنِ الْمُؤْمِنَ الْمُؤْمِنِ الْمُؤْمِنِ الْمُؤْمِنِ الْمُؤْمِنِينَ الْمُؤْمِنِ الْمُؤْمِنِ الْمُؤْمِنِ الْمُؤْمِنِ الْمُؤْمِنِ الْمُؤْمِنَ الْمُؤْمِنِ الْمُؤْمِنِ الْمُؤْمِنِ الْمُؤْمِنِ الْمُؤْمِنِينِ الْمُؤْمِنِ الْمُؤْمِنِ الْمُؤْمِنِ الْمُؤْمِنِينِ الْمُؤْمِنِي الْمُؤْمِنِي الْمُؤْمِنِي الْمُؤْمِنِي الْمُؤْمِنِي الْمُؤْمِنِي الْمُؤْمِنِ الْمُؤْمِنُ الْمُؤْمِنَ الْمُؤْمِنُ الْمُؤْمِنِ الْمُؤْمِنِ

25. Those of you who do not have the means to marry free Mu'min women, then (they should marry) one of your Mu'min slave girls. Allaah best knows (the condition of) your Imaan. Each of you (Mu'min slaves and free people) is equal to the next (in Imaan). So marry them (slave girls) with the permission of their masters and give them their dowries in a kind manner (without deducting anything or delaying payment) (taking them) as (your) properly wedded (wives), not as adulteresses (with the intention of committing acts of indecency) or as women who maintain secretive relationships (with the intention of maintaining love affairs). Once they (slave women) enter into marriage and then carry out immoral acts (adultery), they should be given half the punishment given to free (unmarried) women (the penalty for adulterous slave women is therefore fifty lashes). This (instruction to marry slave women when unable to marry free women) is for those of you who fear harm (coming to themselves by committing fornication). (However) It is best for you to be patient

(and to refrain from marrying slave women because your children from her will then become slaves as well while your wife will still be obliged to serve her master). **Allaah is Most Forgiving, Most Merciful** (towards those who are patient).

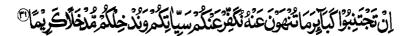
26. Allaah wishes to explain to you (the laws of Deen, the benefits of obeying His commands and what is lawful and prohibited), to guide you to (imitate) the (good) practices of those before you and to forgive you (by explaining what is lawful and prohibited). Allaah is All Knowing (about what you do), The Wise (Whose commands contain great wisdom and guidance).

27. Allaah wishes to turn towards you (to forgive) you whereas those who follow their desires (the non-Muslims and sinners who hanker after their lusts) wish only that you deviate (move away) tremendously (from the truth by committing sins and becoming just like them).

28. Allaah wishes to unburden (lighten) you (by simplifying the laws of the Shari'ah). Man has been created weak (and will therefore find it difficult to obey commands that are too difficult. Therefore concessions have been made for every law).

29. O you who have Imaan, do not unjustly consume the (haraam) wealth of each other (by stealing or by other unacceptable means), but (you may exchange wealth with each other) by way of trade (conducted) with your mutual consent. Do not kill yourselves (do not do anything that will lead to your destruction in this world or in the Aakhirah). Indeed Allaah is Most Merciful towards you (by forbidding you from acts that will lead to your destruction. The laws of Allaah are for man's betterment and well-being).

30. Whoever will do this (whoever carries out the acts that Allaah forbids) rebelliously and unjustly (wrongfully), We shall soon enter him into the Fire (of Jahannam). This is all too easy (simple) for Allaah (Who is in total control).



31. If you avoid the major sins that are forbidden from (those sins for which punishment, a penalty or a curse has been mentioned), We shall wipe out (forgive) your evil actions (minor sins) and enter you into a place of honour (Jannah).

32. Do not desire those things (religious or worldly virtues and status over which you have no control) with which Allaah has favoured some of you over others (so as not to create jealousy and hatred between yourselves). For men shall be a portion (reward) of that which they earn (for the acts they carry out) and for women shall be a portion of that which they earn. Ask Allaah for his favours (for your needs because He knows the status of each person and what each one deserves). Indeed Allaah is the Knower of all things (He knows on whom to shower His favours and who asks Him for them).

33. For each (man and woman) We have appointed heirs for that (inheritance) which parents and relatives leave. Give their shares (of inheritance) to those with whom you have made a pledge (a pledge that they will receive a share of your estate. Such people may inherit if there are no heirs. They are also entitled to bequests made in their names from one-third of the estate). Verily Allaah is Witness over everything (nothing is hidden from Allaah).

الرِّجَالُ قَوْمُوْنَ عَلَى النِّسَآءِ بِمَافَضَّلَ اللهُ بَعْضَهُمْ عَلَى بَعْضِ قَبِمَاۤ انْفَقُوْا مِنْ اَمُوالِهِمْ فَالصَّلِحْتُ قَنِتُكَ حَفِظْتَ لِلْغَيْبِ بِمَاحَفِظَ اللهُ وَالْتِي تَخَافُونَ نُشُوزَهُنَّ فَعِظْوُمُنَّ وَاهْجُرُوهُنَّ فِ الْمَضَاجِعِ وَاضْرِيُوهُنَّ فَإِنْ اَطَعْنَكُمْ فَلا تَبْغُوْاعَلَيْهِنَّ سَبِيلًا إِنَّ اللهَ كَانَ عَلِيًّا كَبِيرًا

34. Men have charge over women (as their overseers, guardians, protectors) because of the virtue (distinction) Allaah has (in His wisdom) bestowed some of you over others and because of what they (men) spend (on women) from their wealth. So the righteous (good) women are obedient (to Allaah and to their husbands by protecting their chastity, dignity and wealth) and, in (the) absence (of their husbands), are protective (of their chastity and the property of their husbands) because of that (those rights of women) which Allaah has protected (by instructing men to provide for Him and to treat their wives kindly. Therefore, just as Allaah has safeguarded her rights, she should fulfil the rights she owes to her husband). As for those (wives) whose disobedience you fear, advise them; (if this fails, then) separate your bed from theirs (within the same house) and (in extreme circumstances) rap them (gently, without injuring them, without striking the face and without leaving any marks on the body). If they obey you, then do not look for a way against them (do not look for an excuse to oppress them or to wrongfully accuse them). Verily Allaah is Most High, The Greatest (Allaah has the power to take you to task for oppressing your wives).

وَاِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَابْعَثُوْلِكُمُّامِّنَ آهْلِهِ وَكَمَّمَّامِّنَ آهْلِهَا أَنْ يُرِيْدَ آلِصْلَاحًا يُّوَقِّقِ اللهُ بَيْنَهُمَا اللهُ كَانَ عَلِيْمًا خَبِيرًا ۞

35. If you fear that the couple may separate, then appoint (with their consent) a mediator from his family and a mediator from her family (because relatives generally have a more thorough knowledge of the situation). If they (the mediators) both desire reconciliation, Allaah will create unity between the couple (if this is best for them). Verily Allaah is All Knowing, Informed (He knows what is best for all and He knows what methods are best to resolve disputes).

وَاعُبُدُواالله وَلَا تُشُرِكُوا بِهِ شَيْئًا وَبِالْوَ الِدَيْنِ إِحْسَانًا وَ بِذِى الْقُرْلَ وَالْيَكُمُ وَالْمَسَكِيْنِ
وَالْجَارِذِى الْقُرْبِى وَلْجَارِا لَجُنْبِ وَالصَّلِحِ بِالْجَنْبِ وَابْنِ السِّبِيْلِ وَمَامَلَكَتَ اَيْمَا ثَكُمُّ إِنَّ اللَّهَلَا
وَالْجَارِذِى الْقُرْبِي وَلَا يَشُولُوا اللَّهُ مِنْ مَالْكُمُّ الْكَاللَّهُ اللَّهُ لَا اللَّهُ لَا اللَّهُ لَا اللَّهُ لَا اللَّهُ اللِّهُ اللَّهُ اللَّهُ اللِّهُ اللَّهُ الْمُؤْمِنِ اللْمُلِمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُؤْمِلُولِ اللَّهُ اللْمُؤْمِنِ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّ

36. Worship Allaah (and do good solely for His pleasure), ascribe none as partner to Him and show kindness to parents, relatives, orphans, the destitute, near (related) neighbours, distant (unrelated) neighbours, the companion by your side (spouses and close associates), travellers and those (slaves) in your possession. Verily Allaah does not like the one who is proud and boastful (Therefore, one should stay away from such people).

37. Those (Jews) who are miserly, who instruct others to be miserly and who conceal what Allaah had given them (knowledge about the truthfulness of Rasulullaah and spending wealth in the path of Allaah) through His bounty (such people shall suffer terribly). We have prepared for the Kaafiroon a disgracing punishment.

38. (Such people are) Those who spend their wealth to show people and who neither believe in Allaah nor in the Last Day. The one whose friend is Shaytaan, (should bear in mind that) he is the worst (most evil) of friends indeed (because he leads people only to Jahannam).

39. What harm (loss) will it do them (the Kuffaar) if they believe in Allaah and the Last Day and spend of that which Allaah had provided for them? (It will do them only good to do this,

otherwise terrible harm will befall them for remaining as Kuffaar. Furthermore, it is Allaah Who gives them the wealth they have.) **Allaah is Ever Aware of them** (and will punish them for their kufr and misdeeds).

إِنَّ اللَّهُ لَا يَظْلِمُ مِثْقًالَ ذَرَّةٍ وَإِنْ تَكُ حَسَنَةً يُضْعِفْهَا وَيُؤْتِ مِنْ أَذُنْهُ آجُرًا عَظِيمًا @

40. Undoubtedly Allaah is not unjust even to the extent of an atom's weight (Allaah will neither decrease a person's reward to the extent of an atom's weight nor punish him to this extent for a wrong he did not do). If it were a good act (the weight of an atom), He shall multiply it (the reward) and grant a tremendous (manifold) reward from His side.

41. How will it be (the condition of the Kuffaar on the Day of Qiyaamah) when We shall bring forth (summon) a witness from every nation (the Ambiyaa of every community who will testify against the Kuffaar) and call you (OMuhammad to be a witness over all of them?

42. On that day (of Qiyaamah), those who committed kufr and disobeyed the Rasool will wish that they were made level with the earth (that they were turned to dust). They will not be able to hide anything from Allaah (regardless of the lies they will try to speak).

يَاتَهُا الَّذِيْنَ امَنُوْ الاَ تَقْرَبُوا الصَّلْوَة وَانْتُمُ سُكَالِى حَتَى تَعْلَمُوْامَا تَقُولُوْنَ وَلَاجُنْبًا الْاعَابِرِي سَبِيْلِ حَتَى تَعْلَمُوْامَا تَقُولُوْنَ وَلَاجُنْبًا الْاعَابِرِي سَبِيْلِ حَتَى تَعْلَمُ مِّنَ الْعَالِطِ اَوْلَمَسْتُمُ النِّسَاءَ فَلَمْ يَعْدَدُ وَاللَّهُ مَا الْعَالَمُ مَا اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّهُ اللَّهُ اللَّهُ عَلَى اللَّهُ الْمُنْ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُؤْلِقُولُ اللَّهُ اللَّهُ اللَّهُ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُؤْلِقُلْمُ اللَّهُ اللْمُلْمُ اللَّهُ اللْمُوالِقُولُ

43. O you who have Imaan! Do not come near salaah when you are intoxicated (this leads to ignorance and the following of whims and fancies) until you are (sober and) aware of what you are saying (in your salaah), and when you are impure (which leads to lust, then you cannot differentiate between truth and falsehood and do) not (approach salaah) until you take a bath, except for the traveller (who cannot use water or cannot findany). If you are ill (and unable to use water while) on journey, returning from the toilet or from touching (cohabiting with) your wives, and you do not find any water, then perform Tayammum with clean soil, passing your hands over your faces and arms (to show complete humility). Verily Allaah is Most Pardoning, Most Forgiving (He dislikes that His servants should experience hardship).

44. Have you not seen those (the Jews) who have been given a portion of the Book (the Torah), who purchase misguidance (in exchange for guidance) and who want you to deviate (stray) from the path (of Islaam and become like them)?

وَاللهُ أَعْلَمُ بِآعُدَ آبِكُمْ وَكَفَى بِاللَّهِ وَلِيَّا فَوَّكَفَى بِاللَّهِ نَصِيرًا @

45. Allaah is well Aware of your enemies (and therefore warns you about them so that you may be on your guard against them). **Allaah suffices as a Protecting Friend** (Guardian of the Muslims) **and Allaah suffices as a Helper** (Muslims therefore need no one else to assist them against the harm and the schemes of their enemies).

مِنَ الَّذِيْنَ هَادُوا يُحَرِّفُونَ الْكَلِمَ عَنْ مَّوَاضِعِهٖ وَيَقُولُونَ سَمِعْنَا وَعَصَيْنَا وَاسْمَعْ غَيْرَ مُسْمَعٍ قَرَاعِنَا لَيَّا بِالْسِنَتِهِمُ وَطَعْنَا فِ الدِّيْنِ وَلَوْ انَّهُمْ قَالُوْا سَمِعْنَا وَاطَعْنَا وَاسْمَعُ وَانْظُرْنَا لَكَانَ خَيْرًا لَهُمْ وَاقْوَمَ لَوَ لَكِنْ لَعَنْهُمُ اللهُ بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ الْآقَلِيُلا ﴿

46. Some of the Jews alter (distort) words (of the Torah that describe Muhammad) from their context and say (to Rasulullaah), "We hear (your command with our ears) and we disobey (with our hearts)", "Listen (hear) without being made to listen (to hear anything good)" and "Raa'inaa" (this word has a good and an evil meaning, see verse 104 of Surah 2), twisting their tongues and mocking the Deen. If only they had said, "We hear and we obey!", "Do listen!" and "Undhurna ("Consider us", see Surah 2, verse 104)," it would have been better for them and more proper. However, Allaah has cursed them because of their kufr, so only a few of them have Imaan (only those who became Muslims).

ێٙٳؿ۠ۿٵٲٚڎؚڹڹؙٲۏٝٮؖٷٵڵڲؿڹٵڝڹٛۏۧٳۑؚڡٵٮؘڗۧڶؽٵڡٛڝڐؚۊٞٳؾٚڡٵڡۘۼػڡ۠ڔٝڝؚۜٚڽؙۊٞؠ۫ڸٲڹٛؿڟڝٮۘٷڿۘۏۿٵڣۘڗۘۮ۠ۿٵ ۼڵؘٛۮڹٳڕۿؘٵۏ۫ٮؘڶۼڹؘۿۿۯػٵڵۼؾۜٛٲڞڂڹٳڵۺۜؠ۫ؾٷػڶڹٵڡٛۯؙٳٮؿؗڡ۪ڡٛڡ۫ٷڒٙ۞

47. O Ahlul Kitaab! Believe in what We have revealed (to Muhammad (in)), which verifies what (revelation) is with you (in the Torah and Injeel concerning Towheed, Risaalah, Qiyaamah, etc) before We disfigure faces (completely changing their appearance), turning them around (into animals), or (before) We curse them as We had cursed the people of the Sabbath (see Surah 2, verse 65 and Surah 7, verses 163-166). The decree of Allaah shall (certainly) come to pass (will be carried out).

إِنَّ اللهَ لَا يَغْفِرُ أَنْ يُشْرِكَ بِهِ وَيَغْفِرُ مَا دُوْنَ ذَلِكَ لِمَنْ يَشَاءٌ وَمَنْ يُشْرِكُ بِاللهِ فَقَدِ افْتَرَى اللهَ اللهَ اللهَ اللهَ عَلَيْهَ اللهَ اللهَ عَلَيْهَا اللهَ اللهَ اللهُ عَلَيْهَا اللهَ اللهُ عَلَيْهَا اللهَ اللهُ عَلَيْهَا اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ عَلَيْهُ اللهُ اللّهُ اللهُ اللهُ

48. Verily Allaah does not forgive that Shirk (and kufr) be committed, but may forgive all (sins) besides this for whom He wills. Whoever commits Shirk has indeed invented a terrible \sin .

غٌ ٱلْمُتَرَالَى الَّذِيْنَ يُزَكُّونَ أَنْفُسَهُمّْ بَلِ اللَّهُ يُزَكِّي مَنْ يَشَآءُ وَلَا يُظْلَمُونَ فَتِيلًا ﴿

49. Have you not seen those who proclaim (praise) their purity (their piety)? Allaah purifies whoever He wills and does not oppress even (to the extent of) the string of a date seed (the fine thread found in the slit of a date seed).

50. See how they (the Kuffaar and Mushrikeen) **invent lies about Allaah** (and still call themselves the friends of Allaah). **This suffices as** (is) **an open sin** (which warrants their entry into Jahannam).

المَّرَّرَ إِلَى الَّذِيْنَ أُوتُوْانَصِيْبًامِّنَ الكِتْبِيُوَٰمِنُوْنَ بِالْجِبْتِ وَالطَّاعُوْتِ وَيَقُوْلُوْنَ لِلَّذِيْنَ كَفُرُوْا هَوُلاَ اللَّذِيْنَ امْنُواسَبِيْلاَهِ

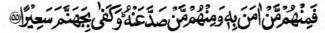
51. Have you not seen those (Jews) who have been given a portion of the Book (the Torah)? They believe in false gods (idols) and falsehood (Shaytaan) and say about those who commit kufr that they are more rightly guided than the Mu'mineen (they say that the Kuffaar are more rightly guided than the Mu'mineen).

52. These (Jews) are the ones whom Allaah has cursed (for worshipping idols, for altering their religion and for hiding the truth). You shall never find a helper (aid) for those whom Allaah has cursed (none shall be able to save them from Allaah's punishment and from humiliation in this world).

آمْلَهُمْ نَصِيْبٌ مِّنَ الْمُلْكِ فَإِذًا لَّا يُؤْتُونَ النَّاسَ نَقِيرًا اللَّهُ اللَّهُ اللَّهُ اللَّهُ الم

53. (Referring to the claim of the Jews that Prophethood was only their legacy and could not fall to the lot of any other nation, Allach says) Or do they have a share in the kingdom (of Allach)? In that case they would not give people even the slit (piece) found on a date seed (because of their miserliness).

54. Or are they (the Jews) jealous of people (Rasulullach and the Arabs) because of what Allaah has given them of His bounty (Prophethood and the chief of Prophets from their lineage)? Indeed We gave to the family of Ibraheem the Book (many divine scriptures) and wisdom (Prophethood in their lineage) and We had given them a mighty kingdom (such as the kingdoms of Dawood and Sulaymaan (such as the kingdoms).



55. Of them were those who believed in him (Muhammad) and those who turned away from him. Jahannam is sufficient as a smouldering inferno (as a blazing fire for those who reject the Prophethood of Muhammad).

56. Indeed those who reject our Aayaat, We shall soon enter (cast) them into the (blazing) Fire. Whenever their skins melt (is burnt up in Jahannam), We shall exchange them for (replace them with) fresh skins so that they may taste the (full extent of the continuous) punishment. Undoubtedly Allaah is Mighty (He has no difficulty in meting out such punishment), The Wise (He knows everywhat punishment person should receive and why.)

57. As for those who have Imaan and do righteous acts, We shall enter them into Jannaat beneath which rivers flow to live there forever and ever. There they shall have purified spouses (purified from physical and other impurities), and We shall enter them into abundant shade.

58. Verily Allaah instructs you to (willingly) return trusts (that others place in your care) to their rightful owners and that you judge between people with justice (without bribery or unjust leniency). Indeed Allaah offers you the best of advice. Surely Allaah is All Hearing, All Seeing (He knows what you keep secret and what you make public).

59. O you who have Imaan! Obey Allaah, obey the Rasool and those in command among you (your leaders and authorities in all fields, such as the Imaams of Jurisprudence in Fiqh). If you dispute regarding any matter, then refer it to Allaah (find the solution in the Qur'aan) and the Rasool (or find the solution in the Sunnat) if you believe in Allaah and the Last Day. This is best (for all) and gives the best result (because you will then not be basing your decisions on your personal opinions).

ٱلَمْتَرَالَى الَّذِيْنَ يَزْعُمُوْنَ اَنَّهُمُ اِمَنُوا بِمَا اُنْزِلَ الْيَكَوَمَا انْزِلَ مِنْ قَبْلِكَ يُرِنْدُوْنَ اَنْ يَتَحَاكَمُواً الَى الطّاعُوْتِ وَقَدْ اُمِرُوَّا اَنْ يَكُفُرُوا بِهِ وَيُرِنِدُ الشَّيْطِنُ اَنْ يُضِلَّهُمْ ضَلْلا بُعِيْدًا ﴿

60. Have you seen those (hypocrites) who claim to believe in that which was revealed to you (Muhammad) and to those (Prophets) before you, yet they seek judgement from Shaytaan (from those who follow Shaytaan) when they have been instructed to reject him? Shaytaan desires only to lead them far astray.

61. When it is said to them, "Come to that which Allaah has revealed and to the Rasool (Resolve your disputes by the Qur'aan and the teachings of Rasulullaah (I)," you will see the hypocrites turning completely away from you (because they want to follow their desires).

62. How will it be (what will these hypocrites do) when a calamity (punishment) afflicts them because of what their own hands do? (They will then be unable to escape punishment.) Then they will come to you taking oaths (saying), "By Allaah! We only intended good and mutual harmony (by referring our disputes to others)."

63. These (Munaafiqeen and Kuffaar) are the ones whose hearts Allaah knows (Allaah knows the hypocrisy, kufr, lies and excuses in their hearts). So do not bother with them (with what they tell you and how they treat you), (but) advise them (to do what is right) and tell them things that may be effective (beneficial) for their souls.

64. We have sent every Rasool so that he should be obeyed by the order (permission) of Allaah. If only it were that when they (the hypocrites) oppress (wrong) their souls (by referring their disputes to others), where should come to you (O Muhammad), seeking Allaah's forgiveness; and then the Rasool (Muhammad) seeks forgiveness on their behalf, they will then surely find that Allaah is Most Forgiving, Most Merciful (Allaah will forgive them if they obey Him and realise that the judgement of Rasulullaah is absolute).

فَلاوَرَيِّكَ لَا يُؤْمِنُوْنَ حَتَّى يُحَلِّمُوْكَ فِيمَاشَجَرَبَيْنَهُمْ ثُمَّرَ لَا يَجِدُو افِيَ اَنْفُسِامُ حَرَجًا مِّمًا قَضَيْتَ وَيُسَلِّمُوْ الشَيْلِمُا ه

65. Never! By the oath of your Rabb, they cannot have Imaan until they make you (O Muhammad) judge their disputes and (until) they do not find any dissatisfaction in that which you decide and (until) they accept (your decision) with complete submission (with happiness).

66. If We were to command them to kill themselves or to abandon their homes (as We had commanded the Bani Israa'eel), they will not do so, except for a few of them. (However) If they were to do what they were advised to do (to follow Rasulullaah), it would be best for them and more strengthening (for their Imaan and Deen).

67. In that event (if they had done what We had advised them) We will surely have granted them a magnificent reward from Ourselves...

68. ...and We would have undoubtedly guided them to the straight path (to become devout Muslims).

69. Those who obey Allaah and the Rasool will be (in the Aakhirah) with those Ambiyaa (those who received divine revelation), Siddeeqeen (those who testify immediately to the truth), martyrs (those prepared to die for Allaah and for Rasulullaah is) and righteous ones (those who purify their bodies and souls) on whom Allaah has bestowed His bounties. These are indeed the best of companions. (Although all these people may not share the same stages of Jannah, they will be able to meet each other frequently.)

70. This (companionship of the pious) is a favour from Allaah. Allaah suffices as the Knower (of everything. He knows who deserves which position in Jannah).

يَّانَيُّهَا الَّذِيْنَ امَنُوْاخُذُو احِذْرَكُمُ فَانْفِرُوْا ثُبَاتٍ اَوِانْفِرُوْا جَمِيْعًا ®

71. O you who have Imaan! Take your precautions (your weapons and other means to guard yourselves against your enemies) and advance (in Jihaad against them) in groups or all together.

72. Indeed among you is he (the Munaafiq) who hesitates (to proceed in Jihaad). If a calamity (such as defeat or death) befalls you (Muslims while in Jihaad) he (the Munaafiq) says, "Allaah has surely been gracious to me in that I was not present with them."

73. (On the other hand) If a bounty (such as victory and booty) from Allaah comes to you (while in Jihaad), he (the Munaafiq) will definitely say (regretfully because of greed), as if there existed no love (friendship) between yourselves and him, "Oh dear! If only I had been with them, I would have attained great success!"

74. So those who sell the life of this world in exchange for the Aakhirah, should fight in Allaah's way. Whoever fights in Allaah's way and is killed (martyred) or attains victory (over the Kuffaar), soon We shall grant him a magnificent reward.

وَهَالِكُمُّ لَا ثُقَاتِكُوْنَ فِي سَبِيْلِ اللهِ وَالْمُسْتَضَعَفِيْنَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْولْدَانِ الَّذِيْنَ يَقُولُوْنَ رَبَّنَا آخْرِجْنَامِنْ هٰذِهِ الْقَرْيَةِ الطَّالِمِ اَهْلُهَا وَاجْعَلْ لَنَا مِنْ لَّدُنْكَ وَلِيَّا أَوَّاجُعَلُ لَّنَا مِنْ لَّدُنْكَ نَصِيْرًا ۞

75. What excuse do you have not to fight in Allaah's way and in defence of the weak men, women and children who (trapped among the Kuffaar) cry out, "O our Rabb! Remove us from this town of oppressors, grant us a defender from Yourself and grant us a helper from Yourself"? (Jihaad is fought to elevate the Deen and to liberate oppressed Muslims.)

ٱلَّذِيْنَ الْمَنُوا يُقَاتِلُوْنَ فِي سَجِيْلِ اللَّهُ وَالَّذِيْنَ كَفَرُوا يُقَاتِلُونَ فِي سَبِيلِ الطَّاعُوْتِ فَقَاتِلُوٓا اَوْلِيَامَ

الشَّيْطُنِ ۚ إِنَّ كَيْدُ الشَّيْطِنِ كَانَ ضَعِيفًا اللهِ

د لين ز

76. The Mu'mineen fight in Allaah's way (for Allaah's pleasure) and the Kuffaar fight in the way (for the pleasure) of Shaytaan. So (O Muslims!) fight the allies (conspirators) of Shaytaan. Indeed the scheme (plans, conspiracies, deceptions) of Shaytaan (against the Muslims) is ever weak.

اَلَمُرَّرَالَى الَّذِيْنَ قِيْلَ لَهُمُّ لِمُقُوَّا اَيُدِيكُمُّ وَاقِيْمُواالصَّلُوةَ وَالْوُّاالْزَّكُوةَ وَلَمَّاكُثِبَ عَلَيْهِمُ الْقِتَالُ إِذَا فَرِيْقُ مِّنْهُمُ رَيْحَفَّوْنَ النَّاسَ كَحَشْيَةِ اللهِ اَوْاَشَدَّخَشْيَةٌ وَقَالُوَّارَتَّبَالِمَرَّتَبَا المَّكَنَّا الْقِتَالَ لَوْلَا الْحَرْقَ مِنْ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ وَالْاِحْرَةُ خَيْرٌ لِمَنِ اللَّهُ وَلَا تُطْلَمُونَ فَتِيلًا

77. Have you not seen those (Muslims who were being oppressed in Makkah) who were told (after they had asked Rasulullaah "permission to retaliate), "Restrain your hands (from fighting), establish salaah and (continuously) give zakaah"? Then when they were given the command to fight, suddenly a party from them feared (the punishment of) the enemy as they should fear (the punishment of) Allaah or an even greater fear. They said, "Our Rabb! Why have You given us the command to fight? Why did You not grant us respite (relief) for a little while?" Tell them, "The comfort (enjoyment) of this world is short. The Aakhirah is best for those who have Taqwa. You shall not be oppressed (wronged) even to the extent of the string of a date seed." (You will not be punished even to the extent of the thread on a date seed for a sin you did not commit nor will you be deprived of any rewards for a good act that equals this small amount.)

78. Wherever you may be (whether fighting in Jihaad or sitting at home), death (is definite and) will find you even though you are in high (reinforced) towers (forts). If a good thing happens to them (the Jews), they say, "This is from Allaah!" (However) When some misfortune befalls them they say, "This is because of you (O Muhammad ***)!" Tell them, "Everything (good and bad) is from Allaah!" What is the matter (wrong) with these people that they do not seem to understand anything? (They do not understand that Allaah tries people with difficult circumstances to see whether they exercise patience or not.)

مَا اَصَابِكَ مِنْ حَسَنَةٍ فَمِنَ اللهُ وَمَا اَصَابِكَ مِنْ سَيِّعَةٍ فَمِنْ نَفْسِكَ وَالْسَلَنْكَ لِلتَّاسِ رَسُولًا وَكَفَى بِاللهِ شَهِيْدًا اللهِ

79. Whatever good comes to you is from Allaah and whatever misfortune befalls you

is from yourselves (because of the evil that you do). We have sent you (O Muhammad) as a Rasool to (all) the people (entire mankind). (Even if they choose to deny the message) Allaah suffices as a Witness (to the fact that you are His Rasool to the people).

مَن يُطِع الرَّسُولَ فَقَدُ أَطَاعَ اللَّهُ وَمَنْ تَوَلَّى فَمَا ٱلْسَلَنْكَ عَلَيْهِمْ حَفِيظًا الله

80. Whoever obeys the Rasool (Muhammad) obeys Allaah (because Rasulullaah (Seconveys the message of Allaah) and whoever turns away, (refusing to accept the message, then O Muhammad (Not upset yourself because) We have not sent you as a watcher (guard) over them (you will not be questioned for their denial because your responsibility is merely to convey the message to the best of your ability).

81. They (the Munaafiqeen) say (to Rasulullaah (2006)), "Obedience (to your commands is our task)!" However, when they leave your presence, a group of them plot at night (to do) other than that which you said. Allaah records the plotting they discuss. So ignore them and trust in Allaah (hand over your affairs to Allaah). Allaah suffices as Defender.

82. Do they not ponder over the Qur'aan? If it were from any other being besides Allaah, they would have certainly found many contradictions in it.

83. When (news of) any matter of peace or fear comes to them (the Munaafiquen and ignorant Muslims), they (immediately) broadcast it (thereby causing harm to the Muslims). If they had (first) referred the matter to the Rasulullaah and to those of them who have understanding (to the learned Muslims with insight), it would surely be known to those of them who investigate (verify) the matter (they would know whether the matter needs to be publicised or not). If it were not for Allaah's grace and mercy (bounty) on you, you would surely follow Shaytaan except for a few (of you).

84. So fight in Allaah's way (O Muhammad [25])! You are responsible only for yourself,

and urge the Mu'mineen (io fight in Jihaad). Allaah shall perhaps restrain the aggression of the Kuffaar. Allaah is indeed more Powerful in might and more Capable of punishing (the unbelievers). (Allaah therefore instilled fear into the hearts of the Kuffaar and they did not have the courage to fight the Muslims as referred to in verses 172-174 of Surah 3)

مَنْ يَشْفَعْ شَفَاعَةً حَسَنَةً يَكُنْ لَذَفِيبٌ مِنْهَا وَمَنْ تَيَشْفَعْ شَفَاعَةُ سَيِّئَةً يَكُنْ لَذَكِفُلُ مِنْهَا وُكَانَ اللهُ عَلَيْ كُلِّ شَيْءٍ مُعَيْبًا ﴿

85. Whoever intercedes (in good acts) in a beautiful manner (according to the laws of the Shari'ah) will receive a (great) share of (rewards for) it. (On the contrary,) Whoever intercedes in an evil manner (disobeying the laws of the Shari'ah) will receive the sin (punishment) for it. Allaah has control (power) over all things (and can reward or punish as He pleases).

86. When you are greeted with a greeting, then reply with a better greeting, or (at least) return (the same greeting). Most surely Allaah takes account of everything (and will reward people for every good they do).

87. There is no llaah but Allaah. He will most definitely gather all of you on a day (the Day of Qiyaamah) about which there is no doubt (there is no postponement, so do not have any doubt). Who is it (there is none) that speaks more truthfully than Allaah?

88. (When the Sahabah differed among themselves about what course of action to take regarding some Munaafiqeen, Allaah revealed the following verse stating) What is the matter with you (Sahabah difference) that you have divided into two groups with regard to the hypocrites when Allaah has cast them back (into kufr) because of what (sin and incorrect beliefs) they earned? Do you wish to guide him whom Allaah has sent astray? You shall never find a road (to guidance) for the one whom Allaah has sent astray.

89. They (the Munaafiquen) wish that you should commit kufr as they have done, so that you may be the same (like them). So do not choose any of them as your friends (even if they

claim to be Muslims) until they make Hijrah (forsake their homelands) in the path (for the pleasure) of Allaah (thereby proving the sincerity of their Imaan). If they turn away (from Islaam and become apostates), then grab hold of them and put them to death wherever you find them. Do not make any of them your friend or assistant...

الْاللَّذِيْنَ يَصِلُوْنَ إِلَى قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمُ مِّيْتَ قَاقُ آوْ جَاءُ وَكُمْ حَصِرَتَ صُدُوْرُهُمْ اَنْ يُقَاتِلُوْكُمْ اَوْكُمْ اَوْكُمْ فَالْقَاتِلُوْكُمْ فَالْقَاتِلُوْ اَعْتَنْلُوْكُمْ وَلَوْشَاءَ اللهُ لَسَلَّطُهُمْ عَلَيْكُمْ فَلَقَتْلُوْكُمْ فَوَانِ اعْتَنْلُوْكُمْ فَلَكُمْ فَلَقَتْلُوْكُمْ فَالْفَكُمْ فَلَقَتْلُوْكُمْ فَالْفَكُمْ فَلَقَتْلُوْكُمْ وَالْقَوْلِ اللّهُ لَكُمْ فَاللّهُ لَكُمْ عَلَيْهِمْ سَبِيلًا ﴿ لَيُكُمُ السَّلَمَ لَا فَمَا جَعَلَ اللّهُ لَكُمْ عَلَيْهِمْ سَبِيلًا ﴿ لَيْكُمُ السَّلَمَ لَا فَمَا جَعَلَ اللّهُ لَكُمْ عَلَيْهِمْ سَبِيلًا ﴿ }

90. ...except those who seek the protection of a nation with whom you have a pact or they come to you in a condition that their hearts forbid them from fighting you or from fighting their nation (in these circumstances you should not kill them). If Allaah willed, He would have given them power over you and they would have surely fought you. So if they keep away from you, do not fight you and offer you peace, then Allaah does not allow any path for you (to fight) against them (do not imprison or kill them).

ڛؾؘڿؚۮؙۏڹٵڂڔۣۣ۫ڹؽؙڔٛۑۮۏڹٲڹ؆ؙڡؙٮؙٷػؙڡ۫ۅۘؽٳ۫ڡۘٮؙٷڷٷۛڡۿڴڔػڷٙڡٵۯڎ۠ٷٙٳڶٙؽٵڷڣؚؾۛڹۜۊٵۯڮٮۅؙٳڣؽۿٲ ڣٳڹڷٚػڔۜۼڗڔؙٷٞ۠ڴؙؗڡ۫ۅٛۑؙڶڨٷٳڶؽػڴٳڵؾٙڶڝؘۅؘؾڴڡ۠ٞۊؘٳؽڍؾۿڝٛۏؘڂڎ۬ۏۿڝ۫ۅٲڨ۬ؗؿؙڰۿڡ۫ڔڿؽؾؙٛؿٙڣڡٛؾؙڝٛٚۅۿؗڡٝڕ ۼۣۜ

91. Soon you will find others (Munaafiqeen) who wish to remain safe from you (by claiming to be Muslims) and safe from their (Kuffaar) nation (by remaining as Kuffaar). Each time they are returned to lawlessness (each time they are asked to commit Shirk), they fall headlong into it. If they do not keep away from you, do not maintain the peace between you and do not restrain their hands (from harming you), then grab hold of them (imprison them) and put them to death wherever you find them. Against such people We have granted you a clear warrant (to fight them because of their treachery and because they have clearly breached their pact with you).

ۅۘٙڝٵ؆ڹڵڡؙۏٛڡٟڹٲڹٛؿؖڡٛٛٛٷۘؽۘٷؙڡؚؾٵٳۘڷڒڿۘڟٵٛۉڡؽ۬ڡٛۜڷٷ۫ڡؚڹٞڶڂڟٵڣۼۧڔؽ۠ۯۊۜؠؘڎ۪ۺ۠ۏؙڡؚڹڐٟۊۘڋؽڎٞۺؙٵٞؽٙڎۧٳڵٙۘۿڶؚؚڮٙ ٳڷٳٲڽٞؾۜڐٷ۠ۏٛٳڬٵڹڡؚڹٛٷؘڡ۪۫؏ػڎڐؚۣڷڴؿ۫ۅۿۅٷٛڝٷٛۼؽۯۊؘؾڎ۪ۺٷۛڝؚڹڎٟٷٳڹ۫؆ڹؽ؈ٛ۫ٷٙڡٟؠؽؘؽڴۿۅؠؘؽڹۿۿۄۨۑ۫ؿٵڨ۠ ڣڔؽڎ۠ۺؙۜڷڡڎ۠ٳڵڶۿڶؚؚۿۅؾڂڔؽۯٷۜڹڐٟٷ۠ۏؙڝؘؚڎؚ۠ڡٛڡؙٛڵڴڔڮڿۮڣٙڝؚؾٵۿۺؙۯڽؗڡؾؗؾٵؠۼؽؙڹؗۊؘڣڋٞڝٞٵۺؗڎػٵڹ ٳۺڮۼڶؽٵؖۺ۠؊ؙؙٙٚٙٞٞٞڡڎٳڵڶۿڶؚۿۅؾڂڔؽۯٷۜڹڐٟٷ۠ۏؙڝؘؚڎؚ۫ڡٛڡؙڶڴڔڮڿۮڣٙڝؚؾٵۿۺؙۯڽؙ۫ڡؙؾؾٵؠۼؽؙڹؗۊؘڣڋٞڝٞٵۺڶڰٷػٳڹ

92. It is not for (not becoming of) a Mu'min to kill another Mu'min except (unless) by mistake. Whoever kills a Mu'min by mistake (unintentionally) has to set free a Mu'min

slave and pay the Diyah to his (the deceased's) family, unless they are charitable (by pardoning the amount). If he (the murdered person) is from a nation that are enemies to you, but he is a Mu'min, then a Mu'min slave is to be set free. (However) If he (the murdered person) is from a nation with whom you have a pact, the Diyah (10,000 dirhams or 1000 dinars or 100 camels or its equivalent) is to be paid to his family (to his heirs) and a Mu'min slave is to be set free. The one who (killed the Mu'min by mistake and) cannot find a slave (to free) should fast for two consecutive months. (You will receive) Forgiveness from Allaah (if you repent sincerely). Allaah is All Knowing, The Wise.

93. Whoever purposely murders (deliberatly) a Mu'min (regarding his act as a permissible act), his punishment shall be Jahannam where he shall live forever (as long as Allaah wills). Allaah shall be angry with him, curse him and prepare for him a dreadful (mighty) punishment.

94. O you who have Imaan! When you travel in Allaah's way, then verify (when people claim to be Muslims) and do not say to the one who makes his submission (to Islaam) apparent, "You are not a Mu'min!" (thereby) seeking the gains of this worldly life (to take his possessions as booty). With Allaah lies tremendous (abundant) booty (rewards much better that the wealth of this world). You were the same (as the Kuffaar, shedding innocent blood for worldly reasons) before, until Allaah bestowed His favour on you (and made you Muslims). So verify (investigate any person's submission to Islaam before disbelieving him)! Indeed Allaah is Informed of what you do (Allaah can take you to task for being indiscriminate, for He knows your motives).

95. The Mu'mineen who sit back without excuse cannot be equal to those who strive in Allaah's way (for Allaah's pleasure) with their wealth and their lives. Allaah has elevated the stages (status) of those who strive in His way with their wealth and lives over those who sit back. Allaah has promised the Most Beautiful (Jannah) for each of them (the Mu'mineen who strive as well as those who do not). (However,) Allaah has preferred (increased the rewards for) those who strive over those who sit back (without an excuse) by granting them a tremendous (mighty) reward...

96. ...(in the form of) many ranks (above the rest), forgiveness and mercy from Him. Allaah is Most Forgiving, Most Merciful.

إِنَّ الَّذِيْنَ تَوَفِّهُمُ الْمَلَيِكَةُ ظَالِمِي اَنْفُسِهِمْ قَالُواْ فِيْمَ كُنْتُمُّ قَالُوا كُنَّامُسْتَضْعَفِيْنَ فِالْاَرْضِ قَالُوَا المُرْتَكُنُ اَرْضُ اللهِ وَاسِعَةً فَتُهَا جِرُواْ فِيهَا فَاوَلَيْكَ مَا وَلَهُمْ جَهَنَّمُ وَسَاءَتُ مَا اللهِ وَاسِعَةً فَتُهَا جِرُواْ فِيهَا فَاوَلَيْكَ مَا وَلَهُمْ جَهَنَّمُ وَسَاءَتُ مَعِيدًا ﴾ مَصِيرًا ﴾

97. Indeed those whose lives the angels seize (take away) while they oppress (harm) themselves (by not making Hijrah when it became compulsory for them despite their ability to do so), they (the angels) say to them, "What was your condition?" They reply, "We were oppressed (helpless) on earth." They (the angels) say, "Was Allaah's land not vast enough for you to make Hijrah in it?" The abode of such folk is Jahannam, and it is the worst of destinations (an evil place they have reached).

إِلَّا الْمُسْتَضْعَفِيْنَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ لَا يَسْتَطِيْعُونَ حِيْلَةً وَلا يَهْتَدُونَ صَيْلاً فَ لا يَهْتَدُونَ صَيْلاً فَ صَيْلاً فَي سَبِيلًا فَي

98. (Jahannam will be the abode of all such people) Except for those oppressed (helpless) men, women and children who were unable to devise a plan (do not have the means and strategy to make Hijrah) and do not know the road (to a better place).

فَأُولَإِكَ عَسَى اللهُ آنَ يَعْفُوعَنْهُمْ وَكَانَ اللهُ عَفُوًا عَفُورًا اللهُ عَفُوًّا عَفُورًا اللهُ

99. These are the ones for whom it is hoped (likely) that Allaah forgives them. Allaah is Most Pardoning, Most Forgiving. (A Muslim who cannot practise Islaam in his country should make Hijrah as soon as he is able to.)

وَمَنْ يُهَاجِرُفِي سَبِيلِ اللهِ يَجِدُ فِي الْأَرْضِ مُلْغَمَّا كَثِيْرًا وَّسَعَةً وَمَنْ يَّخُرُجُ مِنْ ا بَيْتِه مُهَاجِرًا إِلَى اللهِ وَرَسُولِهِ ثُمَّرُيُدُرِلْهُ الْمَوْتُ فَقَدُ وَقَعَ آجُرُهُ عَلَى اللهِ وَكَانَ اللهُ غَفُورًا رَّحِيْمًا ﴿

100. He who makes Hijrah in Allaah's way (for Allaah's pleasure) shall find on earth many places to emigrate to and abundance (of food and other means). Whoever leaves his home to make Hijrah towards (a place where he can fulfil the commands of) Allaah and His Rasool and

then death finds him (en route for death comes at its appointed time), without doubt his reward is assured (set aside) by Allaah. Allaah is Most Forgiving (consoling), Most Merciful.

101. When you travel (more than 88km) on earth (for whatever purposes), there is no sin on you should you shorten (reduce) your salaah if you fear an attack from the Kuffaar. Indeed the Kuffaar are your open enemies.

وَإِذَا كُنْتَ فِيُهِمْ فَاقَمْتَ لَهُمُ الصَّلُوةَ فَلْتَقُمْ طَآبِفَةٌ مِّنْهُمْ مَّعَكَ وَلْيَاخُذُوَ اَسْلِحَتَهُمُ وَفِلاَ الْجَدُونَ فَلْكُونُ الْمُلْكُمُ وَلَمَا الْحَدَّوْمُ مُ اللَّهُ الْحُدُونَ فَلْكُونُ اللَّهُ الْحُدُونَ عَنْ اللَّهِ الْمُلْكُمُ وَالْمُتِعَتِّكُمْ فَيَمِيْلُونَ عَلَيْكُمُ مَّيْلُلَةً وَاسْلِحَتَكُمْ وَالْمُتِعَتِّكُمْ فَيَمِيْلُونَ عَلَيْكُمُ مَّيْلُلَةً وَاسْلِحَتَكُمْ وَالْمُتِعَتِّكُمْ فَيَمِيْلُونَ عَلَيْكُمُ مَّيْلُكُمُ مَّالُونَ عَلَيْكُمُ مَّالِكُمْ وَالْمُتِعَتِّكُمْ فَيَمِيْلُونَ عَلَيْكُمُ مَّيْلُكُمْ فَيُعِينُ اللَّهُ وَلَيْكُمْ وَالْمُتَعَتِّكُمْ فَيَكُمُ اللَّهُ وَلَاجُنَاحَ عَلَيْكُمُ وَالْمُتَعَلِّمُ اللَّهُ وَلَيْكُمُ وَاللَّهُ وَلَاجُنَاحَ عَلَيْكُمُ وَاللَّهُ وَلَيْكُمُ اللَّهُ وَلِيْنَ عَذَابًا اللَّهُ وَلَيْكُمُ وَلَا اللَّهُ وَلَاكُمْ اللَّهُ وَلَيْنَ عَذَابًا اللَّهُ وَلَيْكُونَ عَذَابًا اللَّهُ وَلَا اللَّهُ وَلَا اللَّهُ وَلَا اللَّهُ وَلَيْنَ عَذَابًا اللَّهُ وَلَيْنَ عَذَابًا اللَّهُ وَلَيْنَ عَذَابًا اللَّهُ وَلَا اللَّهُ وَلَيْكُمُ وَاللَّهُ وَلَيْكُونَ عَلَيْكُمُ وَاللَّالِمُ وَاللَّهُ وَلَاللَّالُولُونَ عَلَيْكُمُ وَاللَّهُ وَلَاللَّالُولُولُ عَلَيْكُمُ وَاللَّالُولُولُولُ اللَّهُ وَلِي اللَّهُ وَلَيْنَ عَذَابًا اللَّهُ وَلَا اللَّهُ وَلِي اللَّهُ وَلِي اللَّهُ وَلِي اللَّهُ وَلَيْكُولُولُ اللَّهُ وَلَا اللَّهُ وَلَاللَّالُولُولُ اللَّهُ وَلِكُولُولُ اللَّهُ وَلِيْكُولُولُ اللَّهُ وَلِي اللَّهُ وَلِي اللَّهُ وَلَا اللَّهُ وَلِكُولُ اللَّهُ وَلِي اللَّهُ وَلِي اللَّهُ وَلِي اللَّهُ وَلِهُ اللْعُلُولُ اللَّهُ وَلِي اللْعُلُولُ اللَّهُ وَلِلْكُولُولُ اللَّهُ وَلِلْكُولُولُ اللْعُلُولُ اللْعُلُولُ اللْعُلُولُ اللَّهُ وَلَا اللَّهُ وَلَا اللَّهُ وَلَالْمُ اللَّهُ وَلَالْمُ وَالْمِلْكُولُولُ اللْعُلُولُ اللْعُلُولُ اللْعُلُولُ اللَّلْمُ وَالْمُلِلْكُولُولُ اللْعُلُولُ اللْعُلُولُ اللْعُلُولُ اللْعُلُولُ اللَّالَالِمُ اللَّالِمُ اللَّهُ اللْعُلِي اللْعُلِي اللْعُلِمُ اللَّالِمُ الللْعُلِمُ الللْعُلُولُ اللْعُلِمُ اللْعُلِمُ الللْعُلِمُ الللْعُلُولُ اللْعُلُولُ الللْعُلُولُ اللَّعُلُولُ اللَّلَالُولُ اللْعُلِمُ اللْعُلُولُ اللْعُلُولُ اللَّالِمُ اللْعُلُولُ ال

102. When you (O Muhammad are with them (present with the Muslims on the battlefield) and you lead them in salaah, a group from them should stand with you (in salaah while another group faces the enemy) and keep their weapons (with them). Then when they have prostrated, they should fall behind (join) you (to face the enemy) and the second group, who have not yet performed salaah (but were until now facing the enemy), should come forward and perform salaah with you, taking their precautions (not to be hurt in doing so) and their weapons. The Kuffaar wish that you would neglect (be oblivious of) your weapons and equipment (when you perform salaah) so that they may launch (pounce) an all-out attack against you (and finish you off once and for all). There is no sin on you if you lay down your weapons because of destructive rains or if you fall ill (due to weakness). Take your precautions (always be on guard against your enemies and be prepared to fight them)! Indeed Allaah has prepared a humiliating punishment for the Kaafiroon (Muslims should plan, be cautious and deligent).

فَإِذَا قَضَيْتُمُ الصَّلَوْةَ فَاذَكُرُوااللَّهَ قِيَامًا وَّقَعُوْدًا وَّعَلَى جُنُوبَكِمْ فَإِذَااطُمَانَنْتُمْ فَاَقِيْمُوا الصَّلَوَةَ ۚ إِنَّ الصَّلَوْةَ كَانَتُ عَلَى الْمُؤْمِنِيْنَ كِتْبًا مَّوْفُوْتًا ﴿ الصَّلَوْةَ كَانَتُ عَلَى الْمُؤْمِنِيْنَ كِتْبًا مَّوْفُوْتًا ﴿ الصَّلَوْةَ كَانَتُ عَلَى الْمُؤْمِنِيْنَ كِتْبًا مَّوْفُوْتًا ﴿ السَّلُوةَ كَانَتُ عَلَى الْمُؤْمِنِيْنَ كِتْبًا مَّوْفُوْتًا ﴿

103. When you have completed your salaah, remember Allaah standing, sitting and (lying down) on your sides (in all conditions). When you are in safety (out of danger and away from the battlefield), then establish salaah (performing it properly with all its etiquettes). Indeed salaah has been made obligatory for the Mu'mineen at fixed hours (and can therefore not be brought forward).

وَلِاتَهِنُوا فِي ابْتِغَاءِ الْقَوْمِ إِنْ تُكُونُوا تَأْلَمُونَ فَإِنَّهُمْ مَإِلْمُوْنَ كَمَاتَا لَكُونَ وَتَرْجُونَ مِنَ اللَّهِ مَالًا

يرْجُونَ وكان اللهُ عَلِيْمًا حَكِيْمًا هُ

104. Do not weaken (lose courage or become lazy) in your pursuit of (searching for) the enemy. If you are suffering (wounded or in pain), then (do not let this make you weary because) they too are suffering just as you suffer (yet this does not deter them from fighting you) and (in addition to this) you have such hopes in Allaah whereas they do not have (you can expect rewards from Allaah whereas they cannot). Allaah is All Knowing, The Wise (this guidance is full of blessing and a great bounty).

105. (When the guilty party in a theft asked Rasulullaah to plead their case for them, he considered doing so because the opposite party did not have sufficient evidence. It was then that Allaah revealed the verse stating,) Undoubtedly We have revealed to you (O Muhammad the Book (the Qur'aan) with the truth so that you may judge between people (the righteous from the evil and the Mu'min from the Kuffaar) by that which Allaah has shown you. Do not be an advocate for the treacherous ones (do not defend the guilty).

106. Seek forgiveness from Allaah (for considering to plead their case). Surely Allaah is Most Forgiving, Most Merciful.

107. Do not plead on behalf of those who are unfaithful to themselves (by doing wrong, thereby subjecting themselves to punishment). Verily Allaah does not like him who is extremely deceiving and sinful.

108. They (the wrongdoers) try to hide from people (because they feel ashamed) but they cannot hide from Allaah Who is with them when they pass the night (deliberately) indulging in talks that Allaah dislikes. Allaah surrounds (is Aware of) all that they do.

109. Be warned that these (wrongdoers) are the very ones in whose defence you plead in

this worldly life. So who will plead their case before Allaah on the Day of Qiyaamah and who will be their lawyer? (None shall be able to defend them on the Day of Qiyaamah for Allaah has knowledge of everything.)

110. Whoever commits a (minor) sin or wrongs himself (by committing a major sin) and then seeks Allaah's forgiveness, he will surely find that Allaah is Most Forgiving, Most Merciful.

111. Whoever earns (commits) a sin, earns it only to his (own) detriment (for he will suffer the punishment for it). Allach is All Knowing, The Wise.

112. Whoever commits a minor sin (a mistake) or a major sin and then casts the blame on (accuses) an innocent person, he has indeed burdened himself with a great slander and clear sin (for which he will suffer terrible punishment).

113. If it were not for the grace (favour) of Allaah upon you (O Muhammad and His mercy, a party (group) of them (the thief and his clan) would have surely resolved to mislead you (by lying about what had happened). They mislead none but themselves (because they are leading themselves to Jahannam) and they cannot harm you in the least (because Allaah shall protect you from all wrong). Allaah has revealed to you the Book (the Qur'aan) and wisdom (the Sunnah) and taught you what you knew not. The grace (favours) of Allaah upon you has been tremendous indeed.

114. There is no good in most of their secret consultations (discussions) except in (the consultations of) him who instructs (people to give) charity, (to do) a good deed or (to take part in)

reconciliation between people. Whoever does this seeking Allaah's pleasure (and with no other motives), We shall soon grant him an immense reward.

115. Whoever opposes the Rasool after the guidance (the truth of Islaam) has become manifest (clear) to him and follows a path other than that of the Mu'mineen, We shall allow him to do that which he is doing and then enter him into Jahannam. It is the worst of abodes. (This verse makes it clear that those who oppose the Ijma (consensus) of the Ummah are heading for Jahannam.)

116. Verily Allaah shall not forgive that Shirk be committed but will forgive all other sins for whom He wills. Whoever ascribes partners to Allaah (commits Shirk) has strayed far away (from the truth).

117. They worship only females (because the idols of the Mushrikeen of Arabia had female names such as Laat, Manaat and Uzza) and call upon (worship) the rebellious Shaytaan (by doing whatever he tells them).

118. Allaah has cursed him (Shaytaan). He (Shaytaan) said (to Allaah when he was thrown out of Jannah), "I shall definitely take (claim for myself) a fixed share (of wealth, devotion, Ibaadah) from Your bondsmen."

119. (He said further) "I will surely lead them astray and certainly instil hopes (of long lives and great wealth) within them. I shall definitely command (teach) them and (according to my directions) they will cut the ears of animals (as the Arab Mushrikeen used to do). I will command (teach) them and (accordingly) they will certainly change (alter the appearance of) Allaah's

creation." Whoever takes Shaytaan as his friend instead of Allaah has indeed incurred (earned) a manifest (clear) loss (because this friendship can lead him only to Jahannam).

120. He (Shaytaan) promises them (good results) and creates hopes (vain desires of long life and great wealth) within them. (However) Shaytaan promises them only deception (because none of these promises and hopes will materialise).

121. The abode of these people is Jahannam and they will not find an escape from it.

122. We will soon enter those who have Imaan and who carry out good actions into Jannaat beneath which rivers flow, where they shall live forever and ever. The promise of Allaah is true. Who can be more truthful in speech than Allaah? (So believe Allaah and ignore the false promises of Shaytaan.)

123. This (promise of Jannah) is not (to be had merely) by your (Muslim's) desires or by the desires of the Ahlul Kitaab (Indeed, one has to qualify for it by having Imaan, doing good and refraining from evil.) (Therefore,) Whoever commits an evil act will meet (receive) its punishment and will not find for himself any friend nor any assistant besides Allaah.

124. Whoever male or female does a good act as a Mu'min, these are the ones who shall enter Jannah and they will not be wronged the amount of the hollow in a date stone (a good act even as slight as this will not go unrewarded, neither will one be punished to this extent for a sin one did not do).

125. Who is better in Deen than he who submits himself before Allaah (as a Muslim, like the Sahabah did), is himself righteous and follows the religion of Ibraheem which is Haneef (not inclined towards any deviation but is inclined to the straight way which is the path of Allaah)? Allaah chose Ibraheem for a (sincere) friend.

126. To Allaah belongs whatever is in the heavens and whatever is in the earth. Allaah surrounds (has knowledge of and is in control of) everything.

وَيَسْتَفْتُوْنَكَ فِى النِّسَاءِ قُلِ اللهُ يُفْتِيُكُمْ فِيُهِنَ "وَمَا يُتُلَى عَلَيْكُمُ فِي الْكِثْفِ فِي يَتْمَى النِّسَاءِ الْحِنْ الْكِثْفِ فِي يَتْمَى النِّسَاءِ الْحِنْ لَا تُؤْتُوْنَهُنَّ مَا كُتِبَ لَهُنَّ وَتَرْغَبُوْنَ اَنْ تَنْكِحُوْهُ نَ وَالْمُسْتَضْعَفِيْنَ مِنَ النِّسَاءِ الْحِنْ لَا تُؤْتُونُ فَي وَالْمُسْتَضَعِفِيْنَ مِنَ النِّسَاءِ الْوَلْدَ انْ وَآنْ تَقُوْمُولِ اللَّيَامُ فِي الْقِسْطِ وْمَاتَقُعْ لُواْمِنْ خَيْرِ فَالْ الله كَانَ بِهِ عَلِيْمًا ﴿ اللهِ اللهِ عَلِيْمًا ﴿ اللهِ اللهِ اللهِ اللهِ عَلِيْمًا ﴿ اللهِ اللهُ اللهِ اللهِ اللهِ اللهُ الل

127. They (the Sahabah) seek from you (O Muhammad) a ruling that concerns women. Tell them, "Allaah will give you a ruling concerning them and (concerning) that which is recited to you in the Book (the Qur'aan) with regard to those orphaned girls (in your care) to whom you do not give the right that is ordained for them (the right of inheritance), while you aspire to marry them (and do not allow them to marry others so that you may have their wealth for yourselves). And (also recited to you in the Book are the injunctions concerning) the feeble (helpless) children and that you should deal justly with orphans. Indeed Allaah is Well Aware of whatever good you do.

ۅٙٳڹؚٳڡ۫ڒٲڎ۠ڿۘٵڡؘٮٞڡؚڹٛڹۼڸۿٳۺؙؿ۠ۏۯٵۅٙٳۼڒڶڟٵڣڵڒڿڣڵڂۘۼڵڽۣڡؚڡٵۜٲڽ۫ؿ۠ۻڸؚڿٵڹؽڹۿؗؗؗڡٵڝ۠ڶۘڿؖٵ ۅٙٳڝ۠ڶڿؙڿؘڋ؆ٷٛڎۻؚڗڽؚٲڵڒؘٮٛٛڞؙٳڵۺ۫ٛڿٷٳڹ۠ؾ۫ڂڛڹۏ۠ٳۅؘؾؘؾٞڠ۠ۏٳڣٙٳڹۧٳۺؙػٵڹؘؽؚٵؾۼۛڡڵۅ۫ڹڿؚؠؾڕؖؖ

128. If (judging from his behaviour) a woman fears that her husband may ill-treat her or leave her, there shall be no sin on the couple should they make peace between themselves (in an amicable and effective manner). Making peace is best (better than ill-treatment and divorce). (However,) Selfishness (coupled with greed) has been made present in the souls (of men. Therefore, making peace may require sacrifices from both husband and wife). If you deal cordially (in a good manner) and adopt Taqwa, then (remember that) indeed Allaah is Informed of what you do (and He will reward you for every good act).

وَلَنْ تَسْتَطِيْعُوٓ اَنْ تَغْدِلُوۤ ابَيْنَ النِّسَآ وَلَوْحَرَصْتُمْ فَلَاتَمِيْلُوۤ اكُلَّ الْمَيْلِ فَتَذَرُوُهَا كَالْمُعَلَّقَةِ وَانْ وَلَنْ تَعْدُوْرًا تَحِيْمًا ﴿ وَلَوْ مَرْضَا لَا مُكَالَّ عَفُوْرًا تَحِيْمًا ﴿ وَتُعْلَى اللّهُ كَانَ عَفُوْرًا تَحِيْمًا ﴿ وَتُعْلَى اللّهُ عَلَى اللّهُ اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ اللّهُ عَلَى الللّهُ عَلَى اللّهُ عَل

129. You will never be able to maintain perfect justice (in sharing your love) between (your)

wives however much you may desire to do so (because no person has complete control over the inclinations of the heart). However, do not ignore any of them totally, leaving her suspended (leaving her like one who is neither married nor single because although legally married, she will be without affection like a single woman). If you make peace (by distributing your wealth and time equally between your wives) and adopt Taqwa, then surely Allaah is Most Forgiving, Most Merciful (He will forgive you for your heart's additional inclination to one wife over another.)

130. If (after making every attempt to reconcile) the couple separate, Allaah will make each of them independent (of the other) through His generosity. Allaah is The Possessor of abundance. The Wise.

131. To Allaah belongs what is in the heavens and what is in the earth. We have undoubtedly instructed those to whom We had given the Book (the divine scriptures) before you (the Jews and the Christians), as well as yourselves (you Muslims), to fear Allaah. (We also told them and are telling you that) If you commit kufr, then (do not forget that) to Allaah belongs whatever is in the heavens and whatever is in the earth (Your kufr will therefore not harm Him and you also cannot escape His punishment). Allaah is Independent, Praiseworthy.

132. To Allaah belongs whatever is in the heavens and whatever is in the earth (He can do everything for you). Allaah suffices as a Defender (you therefore need none other).

133. If Allaah wills, He may remove you (O disobedient ones) and produce (replace you with) others. Allaah is easily Able to do that. (Allaah is not dependent on any person's worship and can easily replace nations with others.)

134. Whoever (by the actions he carries out) desires the reward of this world, (should remember that) with Allaah is the reward of this world and (the rewards of) the Aakhirah (one should therefore not be foolish to choose the rewards of this world and deprive oneself of those of the Aakhirah). Allaah is All Hearing, All Seeing.

يَاتَهُا الَّذِيْنَ امَنُوْ اكُونُوْ اقَوْمِيْنَ بِالْقِسْطِ شُهَدَاءَ بِلَّهِ وَلَوْعَلَى اَنْفُسِكُمْ اَوِالْوَالِدَيْنِ وَالْقُربِيْنَ اِنْ يَكُنُ عَنِيًّا اَوْفَقِيْرًا فَاللهُ اَوْلَى بِهِمَا قَلَاتَتَبِعُوا الْهَوْمَ اَنْ تَعْدِلُوْا فَ اِنْ تَلْوَا اَوْتُعْرِضُوا فَانَ اللهَ كان بِمَا تَعْمَلُوْنَ خَبِيْرًا

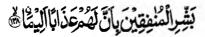
135. O you who have Imaan! Be firm in establishing justice and be witness (to the truth) for Allaah even if it (the evidence you deliver) is against yourselves, your parents and relatives (you must reveal the truth under all circumstances). Be he (the one against whom you testify) rich or poor, Allaah is closer to each of them (than you are and knows that your evidence against them is best for them because it will save them from worse punishment in the Aakhirah). So do not follow your passions in enforcing justice (by favouring some people over others). If you distort your speech (change your evidence) or turn away (from presenting it), then indeed Allaah is Well Informed of what you do (and will punish you for it).

يَآتُهُا الَّذِيْنَ امَنُوَ المِنُوْ الِاللهِ وَرَسُولِهِ وَالكِيْفِ الَّذِي نَزَّلَ عَلَى رَسُوْلِهِ وَالْكِثِ الَّذِي اَنْزَلَ مِنْ قَبْلُ وَمَنْ يَاتُهُا الَّذِينَ امَنُوْ المِدَوَ الْمَاثُونِ اللهِ عَلَى اللهُ عَلَى اللهِ عَلَى اللهِ عَلَى اللهِ عَلَى اللهِ عَلَى اللهِ عَا عَلَى اللهِ عَلَى اللهِ عَلَى اللهِ عَلَى اللهِ عَلَى اللهِ عَل

136. O you who have Imaan! Believe (keep your belief steadfast) in Allaah, His Rasool, the Book (the Qur'aan) that He revealed to His Rasool (Muhammad) and the Book (all the Books) that was revealed before (to other Rusul). Whoever disbelieves in Allaah, His Angels, His Books, His Rusul and the Last Day, then he has indeed wandered far astray (regardless of the claims he makes). (Belief in all of the above constitute the pillars of Imaan.)

ٳڹۜٵڷٙۮؚؠ۬ڹؘٵڡٮؙٛٶٝٳؿ۠ڟۘۛػڡؘۯؖۅٛٳؿؙڟٙٳڡٮؙٛۊ۠ڴڟۯۜۏٲؿ۠ڗۜٳڹٛڮٲۮۅٛٳڴڣ۫ڗۘٵڵۧڡ۫ڔڲڽٛڹڶڷڎڸؽۼٝڣؚڔٙڵۿؗؗ؞ۅؘڵٳڸؽۿۮؚؽۿؙڡٝڔ ڛۘؠؽ**ڒ**۞۠

137. Verily those (Jews) who believe (in Moosa (in Moosa (in Moosa)), then disbelieve (by worshipping the calf), then believe (by returning to their former beliefs), then disbelieve (in Isa (in Isa)) and thereafter increase in disbelief (by rejecting the Prophethood of Muhammad (in Isa)), it is not for Allah to forgive them, nor to guide them to the (straight) path.



138. Give the hypocrites the good news of a painful punishment.

الَّذِيْنَ يَتَّخِذُوْنَ الْكَفِرِيْنَ اَوْلِيَاءَمِنْ دُوْنِ الْمُؤْمِنِيْنُ آيَنْبَغُوْنَ عِنْدَهُمُ الْعِزَّةَ فِإِنَّ الْعِزَّةَ يِلْهِ جَمِيْعًا الْحَ

139. (The hypocrites are) Those who take the Kuffaar as friends instead of the Mu'mineen. Do they (the hypocrites) seek honour from them (the Kuffaar)? Indeed all honour belongs to Allaah only (and can be gained only by obeying Allaah's commands).

ۅؘۘقَدۡنَرُّلَعَلَيْكُمۡ فِي الْكِتْكِ اَن إِذَا سَمِعۡتُمُ الْيِ اللهِ كَلْفَرْبِهَا وَلَيْتَهْزَالِيهَا فَلا تَقَعُدُوا مَعَهُمْ حَتَّى وَقَدُنَرُ لَهُ اللهِ عَلَيْكُمْ فِي الْكُورِينَ فَي مَكَمُ اللهُ عَلَيْ اللّهُ عَلَيْ اللّهُ عَلَيْ اللّهُ عَلَيْ اللّهُ عَلَيْ اللهُ عَلَيْ عَلَيْ اللّهُ عَلَيْهُ اللّهُ عَلَيْ اللهُ عَلَيْ اللهُ عَلَيْ اللهُ عَلَيْ اللّهُ عَلَيْ اللهُ عَلَيْ اللّهُ عَلَّهُ عَلَيْ اللّهُ عَلَيْ اللّهُ عَلَيْ اللّهُ عَلَيْ اللّهُ عَلِي اللّهُ عَلَيْ عَلَيْ اللّهُ عَلَّهُ عَلَيْ عَلَيْ اللّهُ عَلَا عَلَا عَلَا عَلْمُ اللّهُ عَلَيْ اللّهُ عَلَا عَلَ

140. It has already been revealed to you in the Book (in the Qur'aan in verse 68 of Surah 6) that when you hear the Aayaat of Allaah being rejected (by the Kuffaar) and ridiculed, you should not sit with them until they engage in other talks (in some other conversation). Without doubt, in that case (if you remain with them when they ridicule Allaah's Aayaat), you will be just like them. Surely Allaah will gather the Munaafigeen and the Kaafiroon all together in Jahannam.

الَّذِيْنَ يَتَرَيَّصُوْنَ بِكُمْ فَإِنْ كَانَ لَكُمْ فَتُحْمِّنَ اللهِ قَالُوَّا الْمَرْنَكُنْ مَّعَكُمْ لِمَانَ كَانَ لِلَّفِوِيْنَ نَصِيْبٌ قَالُوَّا الَمْ نَسْتَحْوِذْ عَلَيْكُمْ وَنَمَّنَعُكُمْ مِّنَ الْمُؤْمِنِيْنَ فَاللهُ يَعَكُمُ بَيْنَكُمْ يَوْمَ الْقِيمَةِ وَلَنْ يَجْعَلَ اللهُ ﴿ إِلَّا لَهُ مُؤْمِنِيْنَ سَبِيلًا اللهِ عَلَيْكُمْ وَنَمَّنَعُكُمْ لِللهِ إِنْ عَلَى الْمُؤْمِنِيْنَ سَبِيلًا

141. They (the Munaafiqeen) wait in eager anticipation for misfortune to befall you. If you gain victory (and booty) from Allaah, they say, "Were we not with you (should we then therefore not receive some of the booty)?" (However,) If the Kaafiroon win a share (if the Kaafiroon are victorious in battle), they (the Munaafiqeen) say (to the Kuffaar), "Did we not have the upper hand over you (we could have assisted the Muslim army against you, but we did not) and (we) protected you from the Mu'mineen (causing you to win victory)?" Allaah will judge between them on the Day of Judgement. Allaah shall never grant the Kuffaar victory over the Mu'mineen (through which they may annihilate Islaam).

إِنَّ الْمُنْفِقِيْنَ يُخْدِعُونَ اللهَ وَهُوَ خَادِعُهُمْ وَإِذَا قَامُوۤا إِلَى الصَّلَوةِ قَامُوۡا كُسَالَ يُرَاءُوۡنَ النَّاسَ وَلاَيَذُ كُرُّوۡنَ اللّٰهَ اِلْاَقِلْيُلاَهُ

142. Indeed the hypocrites (try to) deceive Allaah (by pretending to be Muslims) whereas He deceives them (by allowing them to maintain their fake identities as Muslims and then exposing them and punishing them in the Aakhirah). When they stand up for salaah, they stand up lazily (reluctantly), (they perform salaah only) to show people and they remember Allaah only a little (they perform salaah very infrequently).



143. Swaying (wavering) between (Imaan and kufr), they are neither towards these (the Mu'mineen) nor towards those (the Kuffaar). You shall never find a way (to guidance) for him whom Allaah has led astray (those whom Allaah has allowed to stray from the straight path because they refuse to accept Imaan).

144. O you who have Imaan! Choose not the Kaafiroon as friends in place of the Mu'mineen. Do you wish that Allaah establishes a clear proof against you (which will label you a hypocrite, thereby condemning you to Jahannam)?

145. Most assuredly, the hypocrites shall be in the lowest depth of the Fire (of Jahannam) and you will never find a helper for them (to save them from punishment).

146. (This shall be the destiny of all Munaafiqueen) Except those who repent (sincerely from hypocrisy), amend (their actions), trust firmly in Allaah and devote their religion (worship) solely for Allaah. These shall be among the Mu'mineen. Allaah shall soon grant the Mu'mineen great reward.

147. Why must Allaah punish you if you are grateful (for His favours to you) and have Imaan? Allaah is Most Appreciative (of every good act and will reward you tremendously for it), All Knowing (all good is known to Him).

148. Allaah does not like that evil should be expressed (spoken about) openly (by anyone) except by him who is oppressed (an oppressed person may speak about the oppression he suffered to warn others). Allaah is All Hearing, All Knowing (He knows whether the evil of anyone was exposed for a good reason or not).

149. If you do good openly or secretly or if you pardon evil, then indeed Allaah is Pardoning, All Powerful (Allaah pardons people even though He has all the power to punish them).

150. Indeed those who disbelieve in (reject) Allaah and His Rusul, who seek to draw a distinction between Allaah and His Rusul (by believing in Allaah and not in His Rusul), those who say, "We believe in some (Rusul, for their selfishness motives) and disbelieve in some (as they feell like)," and who seek to adopt a path between these (between Imaan and kufr),...

151. ...such people are true (real) Kaafiroon. We have prepared for the Kaafiroon a disgraceful punishment.

152. Those (Muslims) who believe in Allaah and His Rusul and do not draw (make) a distinction between any of them (they believe in all Allaah's Prophets without exception), they are the ones to whom We shall soon give their rewards. Allaah is ever Most Forgiving, Most Merciful.

153. The Ahlul Kitaab (Jews) ask you (O Muhammad (10 bring for them) a Book from the heavens (all at once as the Torah was revealed to Moosa). Indeed they have asked even greater things of Moosa. (Among the things they asked Moosa was that) They said (to him), "Show Allaah to us before our eyes!" So a bolt of lightning seized them (70,000 of them) because of their wrongdoing (their insolence). They then took to (the worship of) the calf after the clear signs (of Towheed) had come to them. (However,) We forgave them for all of this (instead of destroying them all) and granted Moosa clear authority (over them, because of which he could order the execution of those who worshipped the calf).

وَرَفَعْنَا فَوْقَهُ مُ الطُّورَبِمِيثَاقِهِمْ وَقُلْنَا لَهُمْ الدُّحُلُوا الْيَابِ سُجَّدًا وَّقُلْنَا لَهُمْ لاَتَعْدُوا في السَّبْتِ

وَلَخَذُنَا مِنْهُمُوِّيثَاقًا غَلِيْظًا ﴿

154. We lifted Mount Toor above them (the Jews, threatening to drop it on them) because (they refused to fulfil) their pact and (on another occasion) We told them, "Enter the gate (of the town) bowing down!" (However, they entered the town dragging themselves on their buttocks). We also told them, "Do not overstep the limits of the Sabbath (by doing what We have forbidden you from doing)" and We took from them a firm pledge (which they failed to fulfil).

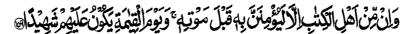
155. (The Jews are cursed) Because they broke their pledge, disbelieved in Allaah's Aayaat, unlawfully killed the Ambiya and said, "Our hearts are covered (in a veil so we cannot understand what you say)." Not at all! Rather Allaah had placed a seal upon their hearts because of their (the Jew's) kufr. As a result, there are very few of them (Jews) who have Imaan.

156. And (the Jews are also cursed) because of their kufr and their terrible slander (defaming) of Maryam (when they accused of committing fornication).

157. And (they are also cursed) because they said, "Without doubt we have killed Maseeh Isa the son of Maryam, the Rasool of Allaah." They never killed him, nor did they crucify him, but they were cast into doubt (when Allaah made the people think that another person was Isa, whom they had killed instead). Indeed those who dispute about him (who say that Isa was crucified) are definitely in doubt. The only knowledge they possess (about Isa) is guesswork (they have no accurate knowledge about his whereabouts). With certainty, they never killed him.

بَلَ رَفَعُهُ اللهُ اللَّهِ وَكَانَ اللَّهُ عَزِيْزًا حَلِيمًا اللهُ عَزِيْزًا حَلِيمًا

158. On the contrary, Allaah raised him towards Himself (in the heavens). Allaah is Mighty (Powerful to do whatever He wants), the Wise.



159. Every person belonging to the Ahlul Kitaab (every Christian present when Isa will kill Dajjaal) shall certainly believe in him (Isa before his (the person's) death, and on the Day of Judgement, he (Isa before his (the person's) death, and on the Day of Judgement, he (Isa before his (the person's) death, and on the Day of Judgement, he (Isa before his (the person's) death, and on the Day of Judgement, he (Isa before his (the person's) death, and on the Day of Judgement, he (Isa before his (the person's) death, and on the Day of Judgement, he (Isa before his (the person's) death, and on the Day of Judgement, he (Isa before his (the person's) death, and on the Day of Judgement, he (Isa before his (the person's) death, and on the Day of Judgement, he (Isa before his (the person's) death, and on the Day of Judgement, he (Isa before his (the person's) death, and on the Day of Judgement, he (Isa before his (the person's) death, and on the Day of Judgement, he (Isa before his (the person's) death, and on the Day of Judgement, he (Isa before his (the person's) death, and on the Day of Judgement, he (Isa before his (the person's) death, and on the Day of Judgement, he (Isa before his (the person's) death, and on the Day of Judgement, he (Isa before his (the person's) death, and on the Day of Judgement, he (Isa before his (the person's) death, and before his (the

160. Because of the wrongdoing of the Jews, We prohibited them from the pure things that were (previously) permissible for them (see Surah 6, verse 146). (This was) Because they excessively prevented (many others) from the path of Allaah...

161. ...because they accepted interest (usury) when they were prohibited from it and because they wrongfully ate (usurped) the wealth of others (using deceitful means). We have prepared an excruciating (extremely painful) punishment for the Kuffaar among them.

162. However, those (eg. Abdullaah bin Salaam (those Jews) who are well-grounded in knowledge (who accept Islaam) and the Mu'mineen believe in what was revealed to you (O Muhammad and what was revealed before you. They are the ones who (regularly) establish salaah, pay zakaah and believe in Allaah and the Last Day. These are the ones to whom We shall soon grant an immense reward.

163. Indeed We have sent revelation to you (O Muhammad) just as We had sent revelation to Nooh American the Ambiyaa American after him. And We have sent revelation to Ibraheem American Ismaa'eel American Ishaaq Ishaaq

164. And We have sent many more Rusul; the narratives of some We have revealed to you (O Rasulullaah (Conly Allaah has knowledge of everything). Allaah specially (directly) spoke to Moosa (Conly Allaah specially (directly) spoke (Conly Allaah specially (dire

رُسُكُ مُّ بَشِّرِيْنَ وَمُنْذِرِيْنَ لِعَلَّا لَكُوْنَ لِلتَّاسِ عَلَى اللهِ عُجَةً أَبَعْدَ الرُّسُلِ وَكَانَ اللهُ عَزِيْزًا حَكِيمًا

165. We have sent many Rusul who conveyed good news (to the Mu'mineen) and warnings (to the Kuffaar) so that mankind may have no argument against Allaah after (the coming of) these Rusul (so that people cannot say, "O our Rabb! Why did You not send a messenger to us so that we could follow Your verses and become of the Mu'mineen?" See Surah 20, verse 134 and Surah 28, verse 47). Allaah is Ever Mighty, The Wise.

166. Nevertheless, Allaah Himself testifies to (the truth of) that which He revealed to you (O Muhammad .). He revealed it with full knowledge (revealed the complete message) and the angels also testify. (Even if the testimony of the angels was not there,) Allaah is enough as a Witness.

167. Undoubtedly those who commit kufr (become unbelievers) and prevent (others) from the path of Allaah (from Islaam) have strayed far away (from the truth).

168. Indeed those who commit kufr and oppress (hide the truth), Allaah will never forgive them nor guide them to any path...

169. ...except to the path of (the path leading to) Jahannam, where they shall live forever. This is ever so easy for Allaah.

170. O (entire) Mankind! Indeed the Rasool has come to you with the truth (Islaam) from your Rabb. So accept Imaan, it will be better for you. If you disbelieve, then (you will not be harming Allaah in the least because) verily to Allaah belongs whatever is in the heavens and earth. Allaah is ever All Knowing (about your conditions and actions), The Wise (knows what is best for His creation).

يَا هُلَ الْكِشِ لَاتَغُلُوا فِي دِنْيِكُمْ وَلَا تَقُولُوا عَلَى اللهِ إِلَّا الْحَقَّ إِنَّمَا الْسَيْتُ عِيسَى ابْنُ مَرْيِمَ رَسُولُ اللهِ وَرُسُلِه ﴿ وَلَا تَقُولُوا تَالَثَةٌ الْاَتَهُوا حَيْرًا لِللهِ وَرُسُلِه ﴾ وَلِا تَقُولُوا تَالَثَةٌ الْاَتَهُوا حَيْرًا لِللَّهِ وَرُسُلِه ﴾ وَلا تَقُولُوا تَالَثَةٌ الْاتَهُوا حَيْرًا

﴿ لَكُمُ النَّهُ اللَّهُ اللَّهُ وَالْحِدُّ ﴿ سُبُحِنَةَ آنُ تَكُونَ لَهُ وَلَدُّ لَهُ مَافِي الشَّمَٰوْتِ وَمَا فِي الْأَرْضِ وَكَفَى النَّمَٰوِ وَمَا فِي الْأَرْضِ وَكَفَى النَّمَٰوِ وَمَا فِي الْأَرْضِ وَكَفَى النَّمَٰوِ السَّمَٰوِ وَمَا فِي الْأَرْضِ وَكَفَى النَّمَٰوِ السَّمَٰوِةِ وَمَا فِي الْأَرْضِ وَكَفَى النَّمَٰوِ وَلَكُ اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّاللَّهُ الللَّهُ اللَّهُ اللللَّهُ اللَّهُ اللَّهُ اللَّاللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّ

171. O People of the Book! Do not commit excesses in your religion and speak only the truth about Allaah. The Maseeh Isa the son of Maryam was but the Rasool of Allaah, His word (the word "Bel" that Allaah used to create him) that He cast (on) to Maryam and a spirit (soul) from Him (a soul created by Him). So believe in Allaah and His Rusul and do not say, "Three" (do not say that there are three gods according to the belief of Trinity). It will be best for you to desist (from such beliefs). Allaah is The only One Ilaah. He is Pure from having children. To Him belongs what is in the heavens and what is in the earth (There is therefore no need for another Ilaah). Allaah is enough as a Defender (Protector).

173. As for those who have Imaan and do righteous acts, He shall grant them their rewards in full and increase His bounty to them. As for those (such as the Christians) who are ashamed (of worshipping Him) and are proud (rebellious), He shall inflict upon them an unbearable (painful) punishment and they will not find any friend nor any helper (to prevent the punishment) besides Allaah.

174. O (entire) Mankind, indeed a proof (Rasulullaah (Rasulullaah) has come to you from your Rabb and We have revealed to you a clear light (the Qur'aan).

175. As for those who believe in Allaah and hold firmly onto Him, He shall soon enter them into His mercy and bounty and guide them to the right path (the path of Islaam that leads) towards Him.

ؽۺۜڡٛٚؿؙۏ۫ڹػؖڟڸٳۺ۠ڡؽڣ۫ؾؽػٛؗٛٛؗٛٛٛٛڔڣٲڶػڶڷۊٵڹٳٳڡؙڔڟٛۿڵػڶؽڛٙڷۮۅؘڷۮۘٷۧڷڎۘٵٛڂؾٛڣڵۿٳۻڡٛڡٵڗۘڮڎۧ ۅۿۅؘڽڔؿۿٵٙٳڹؖڷؽ۫ڮؙڹٛۿٵۅؘڶڴٷڹػٵڹؾٵؿ۬ڹؾؙڹڣٙۿٵٵؿ۠ڷؿ۬ڹ؈۬ٵؿڔۘٛٷۅ۠ٳڹٛػٵٷٛٳڶڂٷۛۥڗڿٵڵٳۊۧڹڛٙٲۼ ۼٞٚ ۼ۪ٞٚ ۼٚ

176. They (the Sahabah (verdict)) seek a ruling (verdict) from you (O Muhammad). Say, "Allaah shall issue a ruling (verdict) to you concerning the person who leaves neither ascendants (parents or grandparents) nor descendants (children or grandchildren). If a man passes away without any children, but has a sister, then she will inherit half of what he leaves. (If she dies) He will inherit all of her wealth if she has no children. If they (the heirs) are two (or more) sisters, then they will inherit two-thirds of what he leaves. If they (the heirs) are (a few) brothers and sisters, then the male will inherit the similar share of two females. Allaah explains to you (the laws of Shari'ah) so that you do not go astray. Allaah is the Knower of all things.

Surah 5 Surah Maa'idah

THE SET TABLE

THE LINK BETWEEN SURAH MAA'IDAH AND THE PRECEDING SURAHS

Surah Maa'idah is linked to the previous Surahs in the following three ways.

- 1. By name. This has already been mentioned in summary of the previous Surah.
- 2. Surah Baqara contains all the subjects that have been discussed in detail throughout the entire Qur'aan. It also includes matters like administrative affairs and advice for personal reformation. Surah Baqara refuted Shirk from every angle, be it in deeds or beliefs. It elucidates all of this with proofs that are both logical as well as substantiated by authentic references.

Thereafter, Surah Aal Imraan rejects polytheistic beliefs as well as warns against calling to others besides Allaah for assistance. It also dispels the doubts of the Ahlul Kitaab with regard to Towheed and Risaalah.

Surah Nisaa discusses public and administrative affairs and refutes certain beliefs and actions of the Mushrikeen.

Surah Maa'idah and the next Surah An'aam discuss in much detail the error of the deeds and actions of the Mushrikeen. It also emphasizes the details of Shirk of "tasarruf". (This type of Shirk occurs when a person believes that a saint or another being besides Allaah possesses the ability to cause benefit or harm by some hidden means, without any agency.)

3. Allaah mentions in the last verse of Surah Nisaa, "Allaah explains to you so that you do not go astray". With the intention that man does not go astray, Allaah has warned him in detail in Surah Maa'idah that he should guard against Shirk in his beliefs and actions.

Surah Maa'idah is divided into two sections. The first section starts at the beginning of the Surah and ends at verse 40, with the words, "Allaah has power over all things." This section rejects Shirk associated with belief as well as Shirk associated with action.

After the first section, Allaah says in verse 41, "O Rasool !! Let not those people depress you who race towards kufr..." This verse consoles Rasulullaah !! Let not those people depress you who race towards kufr..." This verse consoles Rasulullaah !! Let not those by telling him not to grieve over the obstinate behaviour of the Mushrikeen, the Jews and the Munaafiqeen. This consolation ends with verse 66, where Allaah concludes with the words, "Among them (the Ahlul Kitaab) are those on the straight path (those who have accepted Islaam), while many of them carry out evil acts."

Thereafter Allaah rebukes the scholars among the Ahlul Kitaab who adulterated their divine scriptures and were guilty of Shirk in their actions and beliefs. They worshipped false gods and regarded the offerings made to them as permissible. In addition to this, they also taught these incorrect actions and beliefs to others, thereby leading them astray as well.

Once the Muslims have understood from the various verses that the Jews and the Christians will not accept the truth because of ulterior motives and that they will continue to propagate Shirk, Allaah commands the Muslims to shun these people. Allaah says in verse 51, "O you who have Imaan! Do not take the Jews and Christians as friends (confidents). They (all Kuffaar) are only the friends of each other (and cannot be your friends)." Allaah goes on to say that the person who does not shun their company will be regarded as one of them.

The actions of the Mushrikeen are then discussed from verse 87 where Allaah says, "O you who have Imaan! Do not forbid (declare as unlawful) the pure things that Allaah has permitted (made lawful) for you (by regarding something Halaal as Haraam) and do not overstep (do not exceed the limits of the Shari'ah). Surely Allaah does not like those who overstep (exceed limits)." This discussion continues until the end of the Surah. Allaah emphasises in this section that people should continue to regard those things as forbidden which Allaah has prohibited and that they should stop believing what the others have only declared sinful. They should only eat those animals that have been sacrificed as offerings to Allaah and not those that are sacrificed in the name of other gods.

In the final verse, Allaah says, "To Allaah belongs the kingdom of the heavens and the earth and whatever is within them. He has power over all things." This verse summarises the entire Surah because it emphasises that everything is owned by Allaah, and not by Isa (as the Christians claim. Since Allaah is in control of everything, none but He can be worshipped.

In the name of Allaah, the Most Compassionate, the Most Merciful.

﴾ ﴾ يَاتَيُّهَاالَّذِيْنَامَنُوْالَوْفُوْا بِالْحُقُودِة لَحِلَّتْ لَكُمْ بَهِيْمَةُ الْاَنْعَامِ الْآمَايُتْلِ عَلَيْكُمْ غَيْرَ نُحِلِّ الصَّيْدِ وَانْتُمْ حُرُمٌ إِنَّاللَّهَ يَعْكُمُ مَا يُرِيْدُ ۞

1. O you who have Imaan (who recognise and submit to Allaah), fulfil your pledges (those promises and contracts that you make with Allaah as well as those that you make with people). Permitted for you (to eat) are livestock (cattle, camels, goats, sheep) except what has been recited to you (in the Qur'aan, such as verse 3 of this Surah). (The hunting of) Game is (also) unlawful for you when you are in the state of Ihraam. Verily Allaah commands what He wills (He is All Wise, above questioning).

2. O you who have Imaan! Do not trivialise (do not show disrespect towards) Allaah's landmarks (those things that have special significance in the Sharl'ah) nor (show disrespect towards) the sacred months (by fighting in them), nor (towards) the sacrificial animal (by harming it), nor (towards) garlanded animals (those animals that are selected to be slaughtered for Hajj), nor (should you be disrespectful towards) those (people who are) proceeding towards the Sacred House (the Kabah), seeking the bounty from their Rabb and (His) pleasure. When you emerge from the state of Ihraam, then you may hunt (outside the boundaries of the Haram). Never let enmity for a nation who prevented you from the Masjidul Haraam provoke you to overstep the limits (of civil behaviour). Assist each other in good works (virtue) and Taqwa (piety) and do not assist each other in sin and transgression (oppression and injustice). Fear (the punishment of) Allaah! Most surely Allaah is severe in punishment.

حُرِّمَتَ عَلَيْكُمُّ الْمَيْتَةُ وَالدَّمُ وَلَخَمُ الْخِنْزِيْرِ وَمَا آهِلَّ لِغَيْرِ اللهِ بِهِ وَالْمُنْ خَنِقَةُ وَالْمَوَّوْدَةُ وَالْمُتَرَدِّيَةُ وَالْمُتَكِمِّ وَالْمُنْ خَنِقَةُ وَالْمُوَوْدَةُ وَالْمُتَرَدِّيَةُ وَالْمُتَكِيْسِ وَالنَّطِيْحَةُ وَمَا النَّامِ وَالنَّطِيْحَةُ وَمَا النَّامِ وَالنَّطِيْحَةُ وَمَا الْمُعْرَفِيسِ

3. Forbidden for you (for you to eat) is Mayta (dead animal), blood (that flows from an animal's body), the meat of pigs, (the meat of) those animals that were sacrificed with (the slaughterer taking) the name of another besides Allaah, those (animals) that were strangled to death (that suffocated to death or drowned), those that were beaten to death (died through injuries), those that fell to their deaths, those killed by collision (either by impact or after being gored by another animal) and those eaten by wild beasts; except that which you slaughter. (Therefore, if an animal suffers any of the above injuries but dies only after being properly slaughtered, the animals meat will be Halaal.) (Also forbidden for you are) What (that animal which) has been slaughtered at the altars (in the name of gods besides Allaah) and distribution by arrows (the Mushrikeen Arabs used to predict future events using special arrows and also used such arrows in a form of gambling). These are all acts of sin. This day the Kuffaar have lost hope of (Muslims forsaking) your Deen (and becoming despondent, This is because Islaam has now become strong). So do not fear them, but fear Me. Today I have perfected your Deen for you (leaving no room for additions or omissions), completed My bounty upon you (because Islaam is a complete and everlasting code of life) and chosen Islaam as your Deen. So whoever is forced (to eat these forbidden foods) because of starvation and is not inclined towards sin (he does not want to eat merely for enjoyment), then (he may eat only what is necessary to keep him alive because) indeed Allaah is Most Forgiving, Most Merciful.

ێۘٮٮۢٛٷ۫ڬػٵۮٙٲٳٛڿڷٙڵۿؗؗؗؗؗؗٛ۠۠۠۠ڴڷڰٛۿٳڵڟٙؠۣۣٞڹػ۠ۏڝٙٵػڷؿؿ۠ڝۧۨۻۨڶڹٛٷڶؚڿۿػڸۜؠؽ۬ؿؙۼڵؚڡٛۏۘ؈ٛۜٛؠڠٵۘۼڷڡۘڴۿٳڶڵڎؗ ڡٛڴڵۊٳؿٵۜٲڡٛڛڴؽؘۼڶؽػڎٞۅٲۮڴۅٳٲڛۘۄٳڵڮۼۘڵؽٷۊٲؾڠؙۅٳڶڵؗ؋ٵٚڶۜٵٮڷ۬ؽڛڔؽ۫ۼٵڵؚٙڝٵۑ[®]

4. They (the Muslims) ask you (O Muhammad (made lawful) for you are the pure (wholesome) things and the (game hunted by) hunting animals (dogs and birds) that you tamed and trained (to hunt according to the injunctions of the Shari'ah), teaching them what (the etiquette of hunting) Allaah had taught you. Eat of what they hunt for you (when they fulfil the conditions of the Shari'ah in hunting) and take the name of Allaah (when releasing the hunting dog or bird). Fear (the reckoning of) Allaah! Verily Allaah is swift in reckoning (so do not transgress the limits)."

5. Today the pure (wholesome) things have been permitted (made lawful) for you. The food of those who have been given the Book (those true Jews and Christians who do not commit Shirk and who slaughter in the name of Allach) is lawful for you and your food is lawful for them. So too (lawful

for you Muslims) are the chaste Mu'mineen women and the chaste women of those who have been given the Book before you (Jews and Christians) when you give them their downles, on the condition that you marry lawfully without fornicating or fostering secretive relations. Whoever rejects Imaan has indeed destroyed his actions and will be among the losers in the Aakhirah (if he dies without Imaan).

6. O you who have Imaan! When you stand up to perform salaah, wash your faces, your arms up to (and including) the elbows, pass wet hands over your heads and (wash) your feet up to (and including) your ankles. If you are impure (in need of Ghusi), then purify yourselves well. If you are ill, on journey, returning from the toilet or from touching (engaging in sexual relations with) your wives, and you do not find any water (or you are unable to use water for Wudhu or for Ghusi), then use clean soil to perform Tayammum, wiping your faces and arms (including elbows) with it (with the soil). Allaah does not want to place any difficulty (hardship) on you (by forcing you to use water only), but wants to purify you (from dirt and from sin, because He is Pure and loves purity) and (wants to) complete His favour to you (by teaching you the laws of the Shari'ah) so that you may be grateful (Remember the blessings and favours of your Rabb).

وَاذُكُرُوْ انِعْمَةَ اللهِ عَلَيْكُمُ وَمِيْتَاقَهُ الَّذِي وَاثَقَكُمُ بِهَ ۗ إِذْ قُلْتُمُ سَمِعْنَا وَاطَعْنَا وَاتَّقُوا اللهُ إِنَّ اللهُ عَلِيْمُ إِبِذَاتِ الصُّدُورِ ۞

7. Remember the favour of Allaah on you (Islaam) and His pledge that He took from you when you said, "We hear and we obey (all Your commands)!" Fear Allaah! Verily Allaah knows (even) the secrets of the heart (such as one's sincerity or hypocrisy, pride or humility).

8. O you who have Imaan! (Always) Stand upright (steadfastly) for Allaah (by obeying all His commands and defending His Deen), bearing testimony with justice (testify without shortcomings or excesses regardless of whom the testimony may affect). Let not (your) hatred for a nation (people) provoke you to be unjust (towards them). Be just! It is closer to Taqwa. Fear (the punishment of) Allaah! Indeed Allaah is Informed of what you do (and He will punish you for behaving unjustly).

وَعَدَائِلُهُ الَّذِيْنَ امَنُوا وَعَمِلُوا الصَّلِحَةِ لَهُمُمَّعُفِرَةٌ وَّ اجْرَعَظِيُّمْ ﴿

9. Allaah has promised those who have Imaan and who do righteous acts that there shall be forgiveness (for their shortcomings) and a great reward for them (Jannah).

10. Those who commit kufr (disbelieve) and reject Our Aayaat (signs or Quraan) shall be the dwellers of the Blazing Fire (of Jahannam).

11. O you who have Imaan! Remember the favour of Allaah to you when a nation (the Quraysh of Makkah and many other enemies) resolved to stretch their hands against (lay their hands on) you (to fight you) but He withheld their hands from you (so that they were unable to cause you any harm). Fear Allaah (ensuring that your external and internal relationships with Allaah are flawless)! Only in Allaah should the Mu'mineen trust (Only to Him do they owe their loyalty).

وَلَقَدُ اَخَذَاللَّهُ مِيْتَاقَ بَنِيَ اِسْ َلَا يُلَ وَبَعَثْنَا مِنْهُمُ النَّيُ عَشَرَنَقِيْبًا وَقَالَ اللهُ إِنَّ مَعَكُمُ لَيْ اللهُ الل

12. Most certainly Allaah had taken a pledge from the Bani Israa'eel and We appointed among them twelve leaders (one to represent each of the twelve tribes). Allaah said, "Indeed I am with you (I shall assist you)! Without doubt, if you establish salaah, pay zakaah, believe in My Rusul, assist them and lend to Allaah a good loan (by sincerely spending your pure wealth for His pleasure), I will certainly cancel your sins (because good cancels evil) and undoubtedly enter you into Jannaat beneath which rivers flow. Whoever of you commits kufr after this has indeed strayed from the straight path."

فَبِمَا نَقْضِهِمْ مِّيْتَا قَهُمُ لَعَنَّهُمْ وَجَعَلْنَا قُلُوْبَهُمْ فَسِيَةً ۚ يُحَرِّفُوْنَ الْكَلِمَ عَنْ مَّوَاضِعِهُ وَسُنُواحَظُّامِ مِّا ذُكِرُوابِهُ وَلا تَزَالُ تَطَلِعُ عَلى خَابِنَةٍ مِّنْهُمُ الَّا قِلِيلًا مِّنْهُمْ فَاعْف عَنْهُمْ وَاصْفَحُ النَّ اللهَ يُحِبُّ الْمُحْسِنِيْنَ ﴿ 13. Because they (the Bani Israa'eel) broke their pledge, We cursed them (expelled them from the fold of Our mercy) and made their hearts hard (so that they were unable to accept Imaan). They changed words (of the Torah) from their places (such as the description of Rasulullaah) and forgot a great deal of the advice given to them (so they derived no benefit from it). You (O Muslims!) shall continuously discover some sort of treachery from them (from the Jews), except from a few of them (who become Muslims). Forgive them and overlook (if you are not in a position to wage Jihaad). Verily Allaah loves those who are good (the kind ones).

وَمِنَ الْدَيْنَ قَالُوَّا إِنَّا نَصٰرَى أَخَذُنَا مِيْثَاقَهُمْ فَنَسُوْلِحَظَّامِّمَّا ذُكِّرُوْا بِهُ فَأَغُرَيْنَا بَيْنَهُ مُر الْعَدَاوَةَ وَالْبَغْضَاءُ اللَّيوُمِ الْقِيلِمَةِ وَسَوْفَ يُنَيِّمُهُمُ اللهُ بِمَاكَانُوْا يَصْنَعُوْنَ ﴿

14. We had (also) taken a pledge from those who say, "We are Christians!" (helpers from Nazareth) but they forgot a great portion of the advice given to them (in the Injeel, such as the command to believe in Muhammad when he appeared). So We have stirred up enmity (malice) and hatred (hostility and dispute) between them until the Day of Judgement. Soon (on the Day of Qiyaamah) Allaah shall inform them of what (wrongs) they used to do (and punish them for it).

يَاهُلَ الكِتْبِقَدْجَاءَكُمُّرَسُولُنَ الْبَيِّنُ لَكُمُّرَكَثِيْ المِّنْ الْنُتُمُ تُخْفُوْنَ مِنَ الْكِتْبِ وَيَعْفُوا عَنْ كَثِيْرِةً قَدْجَاءَكُمْ مِّنَ اللهِ نُوْرٌ قَكِتْبُ مُّبِيْنٌ هَٰ

15. O People of the Book! Undoubtedly Our Rasool (Muhammad (Miss)) has come to you, exposing (explaining) to you much of the Book (Torah and Injeel) which you used to conceal and overlooking much (of what you concealed so that you are deeply embarrassed). Without doubt there has come to you from Allaah a light (Muhammad (Miss) with the message of guidance) and a clear Book (the Qur'aan)...

يَّهُ دِى بِهِ اللهُ مَنِ التَّبَعَ مِ ضُوَانَهُ سُبُلَ السَّلِمِ وَيُخْرِجُهُمْ مِِّنَ الظُّلُمٰتِ إِلَى النُّوْرِ بِإِذْ نِهِ وَيَهْدِيْهِمْ إلى صِرَاطٍ مُّسْتَقِيْمِ ﴿

16. ... by which Allaah guides to the paths of peace those who seek His pleasure, and removes them from a multitude of darkness into light by His order; and guides them to the straight path (of eternal salvation).

لَقَ ذُكَفَى الَّذِيْنَ قَالُوَّا إِنَّ اللَّهَ هُوَ الْمَسِينِ ابْنُ مَرْيَمَ فَكُلُّ فَمَنْ يَّمْ اِكُ، مِنَ اللهِ شَيْعًا إِنْ اَمْرَادَ اَنْ يُمْلِكُ الْمَسِيْحَ ابْنَ مَرْيَمَ وَاللَّهُ وَمَنْ فِي الْاَرْضِ جَمِيْعًا وَبِلْهِ مُلْكُ الشَّمُ وَاللهُ عَلَى كُلِّ شَيْءً قَدِيْرٌ ﴿ اللَّهُ مُلْكُ اللَّهُ عَلَى كُلِّ شَيْءً قَدِيْرٌ ﴿ اللَّهُ مُلُوتِ وَاللَّهُ عَلَى كُلِّ شَيْءً قَدِيْرٌ ﴿

17. Indeed those people have committed kufr who say that Allaah certainly is Maseeh the son of Maryam (Isa Maye). Say, "If Allaah wishes to destroy Maseeh the son of Maryam, his mother and all (Iife) on earth, who will be able to offer them any protection from Allaah?" (None can offer any protection from Allaah. It is therefore clear that Isa cannot be a god as some Christians claim because if he were, he would have been able to protect at least himself and his mother from destruction.) To Allaah belongs the kingdom of the heavens and the earth and whatever is between them. He creates what He wills (He created Isa without a father, Hawwa without a mother and Aadam without father and mother). Allaah has power over all things (and everything is powerless before Him).

18. The Jews and the Christians say, "We are (like) the sons (children) of Allaah and His loved ones!" Say (to them), "(If your claim is true) Then why will He punish you for your sins (as is the case with all other people)? (Like everyone else,) You are only humans from those that He has created (and nothing more). He forgives whom He wills and punishes whom He wills. To Allaah belongs the kingdom of the heavens and the earth and what is between them, and to Him is the return (of every individual, where each one will be tried according to one's merit)."

19. O Ahlul Kitaab! Indeed Our Rasool (Muhammad) has come to you, explaining to you (the Shari'ah of Islaam) at a time when the succession of Rusul had been paused (for approximately 600 years after Isa), so that you do not say, "There has neither come to us a bearer of good news nor a warner!" Undoubtedly there has come to you a bearer of good news and a warner (in the person of Muhammad You therefore have no excuse not to have Imaan.) Allaah has power over all things (He has no need for you and can easily create another nation to accept Islaam if you do not want to believe.)

ڡٙٳۮ۬ڡۜٵڶڞ۠ڛؗڸڡۜٙۅ۫ڡؚ؋ڸڠٙۅ۫ڡؚٳۮؘڴۯٷٳڹؚۼڝؘڎؘٳٮڷٚڡؚۘۼۘڵؽڴۿٳۮ۫ڿۼڶڣؽڴۿۯڹؽ۪ؠؽۜٳۼٙۅؘڿۼۘڷڴۿڟ۠ٷڴٵ؆ؖۊٙٳۺػ۠ۿۛ ڞٵڵڡۧؽٷؾٳڂػڲٵڝٚڹ

20. (Remember the time) When Moosa told his people, "O my people, remember Allaah's bounty on you when He raised Ambiyaa (Ibrahim, Ismail, Ishaaq etc) among you and made (some of) you kings (like Sulayman). He gave you what He did not give to anyone in the entire universe (things like manna and salwa and a host of other favours)."

لِقَوْمِ انْحُلُوا الْأَرْضَ الْمُقَدِّسَةَ الَّتِي كَتَبَ اللَّهُ لَكُمْ وَلَا تُرْتَدُّوْا عَلَى آدْ بَارِكُمْ فَتَنْقَلِبُوا لَمِسِيْنَ®

21. "O my people, enter the holy land (your homeland) that Allaah has decreed for you (that He has commanded you to enter) and do not turn back on your heels (by refusing to wage Jihaad on the people living there because of your cowardice), for then you will become losers."

قَالْوَالِمُوْسَى إِنَّ فِيهَا قَوْمًا جَبَّارِيْنَ ﴿ وَإِنَّالَنَ نَدْ خُلَهَا حَتَّى يَغُرُجُوْا مِنْهَا ۚ فَإِنْ يَّخُرُجُوا مِنْهَا ۚ فَالْآنَةِ وَكُوْنَ ﴿ فَالْأَدْخِلُونَ ﴿ فَالْآلَاذِخِلُونَ ﴾

22. (Too cowardly to advance) They (the Jews) said, "O Moosa! Honestly, an extremely powerful nation live there. We shall certainly never enter it (the city) until they leave. If they leave the land, only then shall we enter."

23. Two men from those who had fear (of Allaah in their hearts) and whom Allaah had favoured, said (to the other Jews), "(All you need to do is to) Enter upon them by the gate (of the city). When you enter by it then verily you shall be victorious (because Allaah's help will be with you)! Trust (Tawakul-do one's utmost for any good course) in Allaah only if you are (true) Mu'mineen!"

24. They (the others) said, "O Moosa, we shall never enter it (the city) as long as they are present there. So you and your Rabb both go ahead and fight. We shall remain sitting here."

25. He (Moosa (Moosa)) prayed, "O my Rabb! Indeed I have control of only myself and my brother (Haaroon (Haaroon)), I cannot force the others to obey), so separate us from the sinful (disobedient) people."

26. (Allaah then declared) "Undoubtedly it (this holy land) is forbidden to them for forty years. (In the meantime,) They will wander (lost and bewildered) on earth (in the Valley of Teeh). So do not grieve over the disobedient nation." (Consequently, they wandered in circles for forty years before their descendants were able to enter the holy land.)

27. Recite to them (O Muhammad) the true incident of the two sons of Aadam (called Haabeel and Qaabeel). When both of them presented a sacrifice (to settle a dispute), it was accepted from only one of them (from Haabeel), while that of the other (Qaabeel) was not accepted. He (Qaabeel) said, "I will surely kill you!" He (Haabeel) replied, "Allaah accepts (sacrifices) only from those of Tagwa."

28. (Haabeel continued to say) "The fact of the matter is that if you stretch out your hand to kill me, I will not stretch out mine to kill you. Verily I fear Allaah, the Rabb of the universe." (Uthmaan bin Affaan used the same words when rebels laid siege to his home before assassinating him.)

29. "(Instead of harming you to defend myself,) I would rather that you take upon yourself my sin (the sin of killing me) and your (other) sins and (as a result) you become one of the dwellers of the Fire (of Jahannam). Such is the punishment of the wrong-doers."

30. So his (Qaabee!'s) soul seduced (encouraged) him to kill his brother and he killed him, thereby becoming among the losers (both in this world things in oppression and by severing relationship and also in the Aakhirah).

31. (After killing his brother, Qaabeel did not know what to do with the corpse because no human had died previously.) Then Allaah sent a crow to dig (a hole in) the earth to show him how to conceal the corpse of his brother. (Seeing the crow dig a hole to bury a dead crow in it) He (Qaabeel) cried out, "Woe unto me that I could not be like this crow and conceal the body of my brother!" So he became one of the remorseful ones (because he did not know something that a crow knew and because he did not know how to face his father).

إِنَّةُ مِنْ اَجُلِ ذَٰلِكَ ۚ كَتَبْنَاعَلَى بَنِي إِسْرَاءِيْلَ انَّهُ مَنْ قَتَلَ نَفْسًا بِغَيْرِنَفْسِ اَوْفَسَادٍ فِي الْأَرْضِ

وَ الْمَانَ مَا قَتَلَ النَّاسَ جَمِيْعًا وَمَنْ اَحْيَاهَا فَكَاتَّمَا النَّاسَ جَمِيْعًا وَلَقَدُ جَاءَتُهُمُ رُسُلُنَا

وَ الْبَيْنَ ثُمُّ إِنَّ كَثِيْرًا مِّنْهُ مُ رَعْدَ ذَٰلِكَ فِي الْرَضِ لَمُسْرِفُونَ ﴿

32. Because of this (incident), We decreed (prescribed) for the Bani Israa'eel that whoever kills another for a reason other than (executing the murderer of) a soul or (other than executing someone who causes) corruption on the earth (such as those who ridicule the Ambiyaa), then it is as if he had killed all of mankind. Whoever preserves a life, it is as if he has preserved the lives of the entire mankind. Undoubtedly Our Rusul have come to them (to the Bani Israa'eel) with clear signs (miracles). (However,) Many of them overstepped (by oppression, transgression, violance) the limits on earth thereafter (by rejecting the Ambiyaa and even assassinating many of them).

إِنَّمَا جَزَوُّا الَّذِيْنَ يُعَارِبُوْنَ اللهَ وَرَسُولِهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا اَنْ يُقَتَّلُوَّا اَوْيُ صَلَّبُوَّا اَوْ يُصَلَّبُوَّا اَوْ يُصَلَّبُوَّا اَوْ يُسَعَوْنَ فِي الْأَرْضِ فَالدَّنْيَا تُقَطَّعَ اَيْدِيْهِمْ وَارْجُلُهُمْ مِّنْ خِلانِ اَوْيُنْفُوا مِنَ الْأَرْضِ ذَٰلِكَ لَهُمْ خِزْئَ فَى الدَّنْيَا وَيُنْفُوا مِنَ الْأَرْضِ ذَٰلِكَ لَهُمْ خِزْئَ فَى الدَّنْيَا وَلَهُمْ فَى الْحَرَةِ عَذَاجٌ عَظِيْمٌ ﴿

33. The only punishment for those who make war with (people who believe in) Allaah and who strive to spread corruption on earth (by robbing, murdering, criminal conspiracies, misleding propaganda) is that they be killed (if they killed others) or crucified (if they killed others and robbed them as well), or their hands and feet cut off from opposite sides (rights hands and left feet if they robbed people without killing anyone), or that they be exiled from the land (if they terrorised people without killing or robbing anyone). Such shall be their humiliation in this world and in the Aakhirah they shall have a terrible punishment...

34. ...except those who repent before you overpower (arrest) them (they will not be punished in the Aakhirah if their repentance is sincere and if they redress the wrong they may have done to others). **Know that Allaah is Most Forgiving, Most Merciful.**

35. O you who have Imaan! Fear (the punishment of) Allaah, seek a means (to draw close) towards Him (such as by obeying His commands) and strive (wage Jihaad) in His way (for His pleasure) so that you may be successful.

36. Without doubt (even) if the Kuffaar possessed all (the wealth) within the earth and as much more in addition to ransom themselves from the punishment of the Day of Qiyaamah, it will not be accepted from them. They shall have (to suffer) a painful punishment (salvation is not gained by wealth used for bribery and corruption).

يُرِيْدُوْنَ أَنْ يَّخُرُجُوْامِنَ التَّارِ وَمَا هُمْ يِخْرِجِيْنَ مِنْهَا وَلَهُمْ عَذَابٌ مُّقِيَمُ

37. They will try (long) to escape from the Fire (of Jahannam) but they will not be able to escape. They will have a permanent punishment.

38. As for the male and female thief, cut off their (right) hands as punishment for what (sin of stealing) they earn and as a lesson (to others) from Allaah (so that others are deterred from stealing). Allaah is Mighty, the Wise (punishment of a few protects the majority).

39. Whoever (correctly and sincerely) repents after his wrong-doing and makes amends (such as returning the stolen goods), then surely Allaah shall accept his repentance (and will not punish him in the Aakhirah if the repentance is firm, sincere and lasting). Verily Allaah is Most Forgiving, Most Merciful.

40. Do you not know that to Allaah belongs the kingdom of the heavens and the earth? He punishes whoever He wills and pardons whoever He wills (None has the right to question His actions). Allaah has power over all things.

41. O Rasool [262]! Let not (the behaviour and actions of) those people depress (grieve) you who race towards kufr, (they are) from among those (Munaafiqeen) who say with their mouths, "We have Imaan!" but their hearts do not contain Imaan. And (those who race towards kufr are also) from the Jews (from Banu Qurayzah), who attentively listen to lies (that their scholars tell them) and who attentively listen (spy) on behalf of another nation that have not come to you (to pass news to them). (When two married Jews committed adultery and were required to be stoned to death according

to Jewish law, their tribe sent some Jews to Rasulullaah , hoping that he may pass a lighter sentence on them. Referring to this incident, Allaah says,) They (the Jews) change words (of the Torah that pass the sentence of stoning to death) from their places (so that it may not apply to them) and say (to those stating the case to Rasulullaah , "If you receive this (a sentence by which the couple will not be stoned) then accept it and if you do not receive it, then beware (and do not accept it)." Whoever Allaah desires (wants) to test (by allowing him to be misled), you shall never be able to assist him against (the punishment of) Allaah. These are the ones whose hearts Allaah does not intend to purify (from kufr and sin). For them shall be humiliation in this world and an awful punishment in the Aakhirah.

42. (These Jews are) Eager listeners to lies and enthusiastic devourers of the unlawful (such as interest, bribery, etc)! If they come to you (O Muhammad to settle a dispute) then judge between them or ignore them. If you ignore them, they cannot harm you in the least. (However,) If you (opt to) judge, then judge between them with justice (fulfil their rights). Verily Allaah loves the just ones.

43. How can they seek judgement from you (O Muhammad (W)) when they have with them the Torah which contains Allaah's order (to stone married adulterers to death) and thereafter they turn away (refusing to accept your judgement which corresponds with the law of the Torah)? These people (certainly) do not believe (will not accept the law in their own scripture even though they profess that they believe in the scripture).

44. We have certainly revealed the Torah in which there is guidance and light (details about the laws of Allach). The Ambiyaa, who were obedient to Allaah, judged the Jews with it (the Torah) and the people of Allaah (the pious ones) and the scholars (also judged with it) because they were instructed to preserve Allaah's Book and they were witnesses to it. So do not fear the people but fear Me and do not sell My verses for a small gain (do not distort the verses of the scriptures I reveal for fear of people and to make some money). Whoever does not

judge by what Allaah has revealed, then they surely are (behaving like the) Kaafiroon.

45. We commanded them (the Bani Israa'eel) in it (the Torah), "A life (of the murderer will be taken) for a life (of the one murdered), an eye (of the attacker will be blinded) for an eye (of the one whom he blinded), (similarly) a nose for a nose, an ear for an ear, a tooth for a tooth and Qisaas (just retalitation will be enforced) for (other types of) wounds (when the same wound can be inflicted. These laws apply in our Shari'ah as well). Whoever acts charitably (by forgiving the attacker and waiving the Qisaas), it will be expiation for him (it will be a means for his sins to be forgiven). Whoever does not judge by what Allaah has revealed, then they surely are oppressors (transgressors).

46. In their footsteps (in the footsteps of the other Ambiyaa) We sent Isa the son of Maryam, confirming the (teachings of the) Torah that was before him. We gave him the Injeel in which there is guidance (towards the truth) and light (the commands of Allaah), confirming the Torah before him. It (the Injeel) was (also) a guidance and advice to those who adopted Taqwa (who feared Allaah).

47. (We had instructed them saying,) The people of the Injeel should judge (their disputes) in accordance with what Allaah has revealed in it (in the Injeel). Whoever does not judge by what Allaah has revealed, then they surely are sinners (because of their disobedience).

وَٱنْزَلْنَاۤ اِلَيْكَ الْكِتْبِ الْحَقِّ مُصدِّقًا لِمَابَيْنَ يَكَيْهِ مِنَ الْكِتْبِ وَمُهَيْمِنَا عَلَيْهِ فَاخْكُمْ بَيْنَهُمْ مِمَاۤ اَنْزَلَ اللهُ وَلَاتَتَّاعِ هُوَاءَهُمْ وَمَّاجَآءَ هُوَاَءَهُمْ مِنَالُحَقِّ لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَّ مِنْهَا جَاوَلُوْشَاءًاللهُ الْزُلَ اللهُ وَلَاتَتَّاعُ وَهُمَا اللهُ عَلَيْ اللهُ اللهُ عَلَيْكُمْ اللهُ اللهُ مَنْ عَلَيْكُمْ بِمَا كُنْتُمْ لِكُمُ اللهُ عَلَيْكُمْ اللهُ عَلَيْكُمْ اللهُ عَلَيْكُمْ اللهُ عَلَيْكُمْ اللهُ عَلَيْكُمْ اللهُ عَلَيْكُمْ اللهُ عَلَيْكُمْ اللهُ عَلَيْكُمْ اللهُ اللهُ عَلَيْكُمْ اللهُ اللهُ عَلَيْكُمْ اللهُ عَلَيْكُمْ اللهُ عَلَيْكُمْ اللهُ عَلَيْكُمْ اللهُ اللهُ عَلَيْكُمْ اللهُ عَلَيْكُمْ اللهُ عَلَيْكُمْ اللهُ عَلَيْكُمْ اللهُ اللّهُ عَلَيْكُمْ عَلَيْكُمْ اللهُ اللهُ عَلَيْكُمْ اللهُ اللهُ عَلَيْكُمْ اللهُ عَلَيْكُمْ اللهُ اللهُ عَلَيْكُمُ اللهُ اللهُ اللهُ اللهُ اللهُ عَلَيْكُمْ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ عَلَيْكُمْ اللهُ اللّهُ اللّهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ ال

48. We have revealed the Book (the Qur'aan) to you (O Muhammad) with the truth to confirm the Books before it and as witness (custodian, protector) over them (to attest to the truth

that they professed). So (O Muhammad is judge between them (between people, even though they may not be Muslims) by that which Allaah has revealed (to you) and do not follow their wishes, leaving aside the truth that has come to you (all Ambiyaa are innocent). For each of you (nations of the various Prophets throughout time) We have fixed a Shari'ah and a set way (according to which your lives are led). If Allaah willed, He could have made you a single nation (following the same Shari'ah) but (He has not done so) so that He may test you with regard to that which He has given you (to see who are obedient and who are not). So hasten to (do) good works! To Allaah shall you all return (on the Day of Qiyaamah) and then He will inform you about that in which you used to differ (then each one will receive the rewards or punishment for what they did).

49. And (O Muhammad) you should judge between them by that which Allaah has revealed to you and do not follow their whims. Beware of them lest they should divert you (be careful that they do not turn you away) from some part of what Allaah has revealed to you. If they turn away (and refuse to accept your judgement), then (do not be too grieved because you should) know that Allaah merely wishes to punish them because of some of their sins. There are certainly many people who are sinners (who will not obey).

50. Is it the law of ignorance (the laws of others besides Allaah) that they seek? Who can be a better judge than Allaah for those who have conviction? (None can be a better judge than Allaah because He is Most Wise, All-Knowing and Most Merciful.)

51. O you who have Imaan! Do not take the Jews and Christians as friends (confidants). They (all Kuffaar) are the friends only of each other (and cannot be your friends). Whoever of you befriends them, then he is surely from among them (because all the Kuffaar are one community). Verily Allaah does not guide a nation of wrong-doers (who befriend the Kuffaar).

52. You will see that those in whose hearts is a disease (hypocrisy and doubt) race to be with them (the Kuffaar) saying, "We fear that a change of fortune may overtake us (when we may need the assistance of the Kuffaar) !" Perhaps Allaah shall grant a victory (to the Muslims) or

something else from His side (to expose the identities of the hypocrites) after which they (the hypocrites) would begin to regret what (incorrect beliefs and thoughts) they hid within their hearts.

53. Then (on this occasion when the hypocrites are exposed) the Mu'mineen shall say (to each other), "Are these the ones who took solemn oaths by Allaah that they were with you (that they were also Muslims like us)?" Their actions are destroyed (have gone to waste because they will have no rewards in the Aakhirah) and they have become losers (in both worlds).

يَّا يُّهَا الَّذِيْنَ امَنُوْا مَنْ يَّرْتَدَّ مِنْكُمْ عَنْ دِيْنِهِ فَسَوْفَ يَأْتِي اللهُ بِقَوْمٍ يُّحِبُّهُمُ وَيُحِبُّوْنَ لَا الْدِعَلَى اللهُ اللهِ اللهُ اللهِ اللهُ اللهِ اللهُ عَلَى اللهُ عَلَى اللهُ عَلَى اللهِ عَلَى اللهُ عَل

54. O you who have Imaan! Whoever among you turns away from his religion (forsakes Islaam), then (Allaah has no need for such people because) Allaah can soon bring (create) another nation whom He loves and who love Him; who will be kind towards the Mu'mineen, stern towards the Kuffaar and who will strive in Allaah's way (to uplift Islaam) without fearing the criticism (condemnation, abuse) of those who criticise (unlike the Munaafiqeen who feared the criticism of the Kuffaar). This (the qualities of the people described above) is the grace (favour) of Allaah that He grants to whoever He desires. Allaah (the grace of Allaah) is All Surrounding, (Allaah is) All Knowing.

55. Your Protecting Friend is only Allaah, His Rasool and the Mu'mineen who establish salaah, pay zakaah and who bow in Ruku.

56. Whoever befriends Allaah, His Rasool and the Mu'mineen (instead of befriending the Kuffaar), then indeed only the party of Allaah (those with Him) shall be victorious (in both worlds).

يَآيُّهُا الَّذِيْنَ امَنُوا الاَتَتَّخِذُوا الَّذِيْنَ اتَّخَذُوْا دِيْنَكُمُ هُزُوَّا وَلَعِبَّامِّنَ الَّذِيْنَ اُوْتُوا الكِتْبَمِنَ قَبُلِكُمْ وَالكُفَّارَ اَوْلِيَاءَ وَاتَّقُوا اللَّهَ اِنْ كُنْتُمْ مُّوَْمِنِيْنَ ﴿ 57. O you who have Imaan! Do not take as friends those who make a mockery (ridicule) and made fun of (belittle) your Deen (whether they be) from those who have received the Book before you (the Jews and Christians) and (whether they be from) the (other) Kuffaar (groups). Fear (the punishment of) Allaah if you are (true) Mu'mineen.

58. When you call (people) towards salaah (when the Adhaan is called), they (the Kuffaar) mock and poke fun at it. That is because they are a nation who have no understanding.

59. Say, "O people of the Book! Do you hate us only because we believe in Allaah, in what has been revealed to us and in what has been revealed before (us to the previous Ambiyaa), and because most of you are (disobedient) sinners?" (If these be the reasons for hating us, they are no reasons at all because these actions are good, as are those who carry them out.)

60. Say, "(If you dislike us,) Shall I inform you of someone deserving worse punishment from Allaah? (They are) The ones whom Allaah has cursed, is angry with, some of whom He has transformed into monkeys and pigs and (those) who worship the Shaytaan (by doing whatever he directs). These people are in the worst of positions (heading towards Jahannam) and have strayed the most from the right (straight) path." (The people being referred to here are the Jews.)

61. When they (the Munaafiquen) come to you (O Muhammad), they say, "We have Imaan," whereas they have already entered (your presence) with kufr (in their hearts) and have left (departed) with it (with kufr in their hearts). Allaah knows best what they hide.

62. You will see most of them (the Jews) rush into sin, transgression (violating Allaah's laws) and devouring the unlawful (doing that which is Haraam, especially dealing with interest). Evil indeed is that which they do.

63. Why do the pious ones (from among them) and (their) Rabbis (scholars) not prohibit them from their sinful speech and (from) devouring the unlawful? Evil indeed is that which they (the pious and Rabbis) carry out (by not prohibiting the people from doing wrong).

وَ وَالَتِ الْيَهُودُيدُ اللهِ مَعْلُولَةٌ عُلْتَ ايْدِيهِ مُ وَلْعِنُولِيمَا قَالُواْ بُلْ يَدُهُ مَبُسُوطُ بِنَ يُنْفِقُ كَيْفَ يَشَآؤُ وَ وَالْبَعْفَرُ اللهِ مَعْلُولَةٌ عُلْتَ ايْدِيهِ مُ وَلْعِنُولِ مِنَ وَيُعْفُوا لِمِا قَالُواْ بُلْ يَنْهُمُ الْعَدَاوَةَ وَالْبَغْضَآءُ اللهُ وَلَيْزِيدَ تَكُولُولُ اللهُ مُ الْعَدَاوَةَ وَالْبَغْضَآءُ اللهُ يَوْمُ الْقِيلَمَةِ عُلَمَا اللهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا وَاللهُ لَا يُحِبُ يَوْمُ الْقِيلَمَةِ عُلَمَا اوَقَدُوانَا رَا لِلْهُ لَا يُحِبُ الْمُفْسِدِينَ ﴿ وَاللّهُ لَا يُحِبُ اللّهُ لَا يُحِبُ اللّهُ اللّهُ اللّهُ اللهُ الله

64. (When Allaah does not give them enough wealth) The Jews say, "Allaah's hand is tied up!" (Rather) It is their hands that are tied up (because of their proverbial stinginess) and they have been cursed (thrown far from Allaah's mercy) because of what (lies and disrespectful things) they say. Indeed Allaah's hands are spread out wide (He is Most Generous), He spends as He pleases (He gives wealth to whoever He pleases). Verily that (Qur'aan) which has been revealed to you from your Rabb shall be a cause for increasing the defiance and kufr of many of them (because of their spitefulness, they increase their mischief, transgression and sinful behaviour). We have cast enmity and hatred between them until the Day of Judgement (because of which they will always be fighting). Whenever they light the flames of war (against the Muslims), Allaah extinguishes it (and they always fail to destroy Islaam). They spread corruption in the world and Allaah does not like those who spread corruption (and will punish them for it).

65. If only the Ahlul Kitaab would believe (in Muhammad accept Islaam) and adopt Taqwa, We shall remove their sins from them (forgive their sins) and enter them into Jannaat of bliss.

66. If only they would establish the (laws of the) Torah, the Injeel and whatever has been revealed to them from their Rabb, they would eat from above them and from beneath their feet (they will receive an abundance of sustenance). Among them (the Ahlul Kitaab) are those (like Najashi) on the straight path (those who have accepted Islaam), while many of them carry out evil acts.

67. O Rasool **! Propagate (convey) what (everything that) has been revealed to you from your Rabb (and do not fear the reaction of the Kuffaar). If you do not do so (if you hide something), then you have not conveyed Allaah's message (because hiding some of it is as bad as hiding of it all). Allaah shall protect you from the people (and they will be unable to kill you). Surely Allaah does not guide the nation of Kaafiroon. (Rasulullaah *** therefore conveyed the complete message of Islaam.)

68. Say, "O People of the Book, you are not on anything (not following any proper religion or path) until you establish the (injunctions of the) Torah, the Injeel and whatever has been revealed to you by your Rabb (included in these injunctions is following Rasulullaah "Verily that which has been revealed to you (O Muhammad) from your Rabb shall be a cause for increasing the defiance (sinful acts) and kufr of many of them. So do not grieve (do not be sorrowful or lose hope) over the nation of Kaafiroon (when they do not accept your teachings).

69. Verily those who have Imaan (like the Muslims), the Jews, the Saabi'een (soul worshippers) and the Christians who believe in Allaah (and message of Rasulullaah) and the Last Day and who do good deeds (are followers of Muhammad) shall have no fear nor shall they grieve (in the Aakhirah).

70. Most certainly We have taken a (firm) pledge from the Bani Israa'eel (that they should worship only Allaah and obey His Prophets) and We sent to them many Rusul. Each time a Rasool came to them with that which did not appeal to their desires, they rejected a group (of the Rusul, such as Isa ******) and killed a group of them (such as Zakariyya ********* and Yahya ****************).

71. They (the Jews) assumed that there would be no trial (difficulties to test them) so they became blind and deaf (refusing to accept the truth). Then Allaah pardoned them (after they repented) but again many of them became blind and deaf (to the truth). Allaah sees what they do (and will punish them for it).

ڵڡۜٙۮؙڰڣؘڒٲڷؚۮؚڹؽؘڡٞٵڷؙٷٙٳڹؖٵٮڷڎۿۅٳڵڝۜؽڂٵڹؙؽؙڡۧۯڽڡڒؖۊڡۜٵڶٲڶڝۛؽڂۑڹڿؽٙٳڛۘڗٳ؞ؽڵٳۼۘڹۮۅٳٳٮڷۿڔٙڣۣٞۏۘؠ؆ۘڴڡٝڒ ٳتۧۮؙڡۜڹؖؿۺ۫ڔۣڎۣۑٳٮڷۄڣڡؘٞڎۘڂڗۧڡٳؠڷڎۘۼؽؽۅڶڮڹۜڎٙۅؘڝٲۏؠۮٳڵؾٵۯ۠ۅ۫ڡٙٳڸڶڟٚڸؠ۫ؽؘڝ۫ٲڹڞٳڕ۞

73. Those people (some Christians) have undoubtedly committed kufr who say that Allaah is surely the third of three (according to the belief of Trinity). There is no Ilaah but the One Ilaah (Allaah). If they do not give up what they say, a painful punishment shall certainly befall those of them who commit kufr (and who die as Kuffaar).

74. Will they not rather turn (repent) to Allaah and (sincerely) seek forgiveness from Him? Allaah is Most Forgiving, Most Merciful (Allaah will certainly forgive them if they sincerely repent and accept Islaam).

75. Maseeh the son of Maryam is but a Rasool. Many Rusul have passed before him and his mother was extremely truthful (true in her Imaan, a saintly woman). Both of them used to eat food (and could therefore not have been gods because gods have no physical needs). See how We illustrate the proofs (evidence of Towheed) for them, then see how they (still) turn back on their heels!

76. Say (to the Kuffaar), "Do you worship in place of Allaah such (gods) that can neither harm you nor benefit you whereas Allaah is All Hearing, All Knowing?"

قُلْ يَاهُلَ الْحِتْبِ لَا تَغْلُوا فِي دِيْنِكُمْ غَيْرَالْحَقِّ وَلاتَتَّبِعُوَّا اَهُوَاءَ قَوْمِ قَدْضَلُّوا مِنْ قَبْلُ وَاضَلُّوا عَجْ السَّبِيْلِ الْ

77. Say, "O Ahlul Kitaab! Do not commit excesses (exceed the bounds) in your religion (do not overstep the limits by regarding Isa as Allaah) and do not follow the wishes (baseless views) of a nation (your forefathers) who were astray, who led many astray and who strayed from the straight path (of Towheed)."

78. Those of the Bani Israa'eel who committed kufr were cursed on the tongues of Dawood Amai and Isa the son of Maryam. That was because they were disobedient and they overstepped the limits (of their religion).

79. (Among the reasons for which they were cursed was that) They never prevented each other (did not abstain) from the evil that they used to carry out. Evil indeed was that which they did (not preventing each other from sinful acts). (Failing to stop evil when able to do so is a major sin.)

80. You will see many of them befriend the Kuffaar (the Mushrikeen and other people opposed to Islaam). Evil indeed is that (sin and false beliefs) which their souls send ahead (to the Aakhirah) for them; (it is because of this) that Allaah became angry with them and they shall remain in punishment forever.

81. If they (the Ahlul Kitaab) had believed in Allaah, in the Nabi (Muhammad) and what was revealed to him, they would never have taken them (the other Kuffaar) as friends. However, many of them are sinners (disabedient and will still not accept Islaam).

لَتَجِدَنَّا اَشَدَّالتَّاسِ عَدَاوَةً لِلَّذِيْنَ امَنُوا الْيَهُودَ وَالَّذِيْنَ اَشْرَلُواْ وَلَتَجِدَنَّا قُرَبَهُمُوَّ وَدَّةً لِلَّذِيْنَ اَشُرَلُواْ وَلَتَجِدَنَّا قُرَبَهُمُوَّ وَدَّةً لِلَّذِيْنَ اَشُولُواْ لَذِيْنَ قَالُوَ النَّاسَطُولُ ذَلِكَ بِأَنَّ مِنْهُمْ قِسِّيْسِيْنَ وَرُهُبَانًا وَّالْهُمُ لَا يَسْتَكُبُرُونَ ﴿ الْمَنُوا الَّذِيْنَ قَالُولًا لِنَا نَظُولُ لَا يَسْتَكُبُرُونَ ﴿ اللَّهُ اللَّهُ مِنْ اللَّهُ الللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّالَالِي اللَّهُ الللَّهُ اللَّهُ الللللللَّا اللَّهُ اللَّالِي اللَّالِمُ ا

82. You will definitely discover that the Jews and Mushrikeen are the staunchest (most bitter) enemies of the Mu'mineen. And you will surely find that those closest in affection to the Mu'mineen are those who say, "We are Christians (Christians who follow the true teachings of Isa **)." This (affinity and affection) is because there are learned priests (scholars) and monks among them and because they are not proud.

83. When they (a Christian delegation from Abyssinia who came to Rasulullaah hear what has been revealed to the Rasool (when they heard Rasulullaah recite the Qur'aan), you see their eyes flow with tears because they recognise the truth (of what they hear). They say, "O our Rabb! We have Imaan (we believe as the Muslims do), so record us among those who testify" (accept the truth of Islaam).

84. (In response to those who taunted them for accepting Islaam, they said) "How can we not believe in Allaah and the truth that has come to us (when it is so clear to us) and we desire that our Rabb includes us in the ranks of the righteous ones (in Jannah)?"

85. So, because of their announcement (that they have accepted Islaam), Allaah shall reward them (in the Aakhirah) with Jannaat beneath which rivers flow, where they shall live forever. Such is the reward of those who do good.

86. As for those who commit kufr and deny Our Aayaat, they are the occupants of the Fire (of Jahannam).

87. O you who have Imaan! Do not forbid (declare as unlawful) the pure things that Allaah

has permitted (made lawful) for you (by regarding something that is Halaal as Haraam) and do not overstep (do not exceed the limits of the Shari'ah). Surely Allaah does not like those who overstep (exceed limits).

88. Eat from the lawful (Halaal) and pure sustenance that Allaah has provided for you and fear Allaah (by abstaining from everything He has made unlawful) in Whom you believe.

ڵٳؽؙٷؙڿڎؙۿؙۯٳڵڷؽۑٳڵڵۼۅؚڣٙٳٙؽڡٵڒڴۿۅٙڵڮڹٛؿٞٷٳڿۮػؙڴڔۑڡٵۼڨۧۮؾ۠۠ۿٳڵۯؽٵڹٛڰػڟۜٳۯؿڎٙٳڟۼٵۿؙۼۺؘڗ؋ ڝڶڮؽڹڡڹٛۏڛؘڟؚڡۘٵؿڟۼڡؙۏڹٲۿڸؚؽڴۿۯٷڲڛۅؿۿؙۿۯٷڰڂڔؽۯٷۜؠڎ۪ٚڣٛڡۜڹٛڷۿڿؚۮڣڝٵۿڗٛڮڎٳؾٳڋ ۮڸڰػڣۜٵڗ۠ٳؽڡڮڴۯۮٵڿڵڣؿڴڔۏٳڂڣڟٷٳڸؽٵڶڴڴڒڮۮڸڰؽڹؾڽٵڵڎڰڴۯٳڽڗ؋ڵۼڴڴۯۺڴۯ؈ٚ

89. Allaah will not call you to account for your futile (unintentional and foolish) oaths, but will call you to account for (breaking) those oaths that you take deliberately (resolve firmly). The Kaffaara for this (for breaking a deliberate oath) is to either feed ten poor persons with food of average quality with which you feed your families, or to clothe them (the ten poor persons with clothing that at least covers a major portion of the body), or to free a (Muslim or non-Muslim) slave. Whoever does not find this (is unable to carry out any of the above three options), should fast for three (consecutive) days. This is the Kaffaara for your oaths when you take (break) them. Protect your oaths (take them for good reason only and do not break them)! In this way Allaah explains His verses so that you may show gratitude (for the guidance He gives you).

90. O you who have Imaan! Indeed liquor (wine, beer and other intoxicants), gambling, idols and (distribution by) arrows (see verse 3 of this Surah) are filthy and evil acts of Shaytaan, so abstain from them so that you may be successful (gain salvation in both worlds).

91. Shaytaan wants only to cast (breed) enmity and hatred between you by means of liquor (intoxicants) and gambling and wants to prevent you from the remembrance of Allaah and salaah (by involving you in these evils). So will you not abstain (from these evil which cause disputes between you)?

وَلَطِيعُوا الله وَاطِيعُوا الرَّسُولَ وَاحْذَرُوا أَوَانْ تَوَلِّيْتُمْ فَاعْلَمُوا أَمُّا عَلَى رَسُو لِنَا الْبَلْعُ الْمَبِينُ ﴿ وَاطْلِعُوا اللّهُ وَاللَّهُ عَلَى رَسُو لِنَا الْبَلْعُ الْمَبِينُ ﴿

92. Obey Allaah and obey the Rasool and beware (of sin even if you do not understand the evils of it)! If you turn away (from Allaah's obedience), then know that the responsibility of the Rasool is only the clear conveying (of the message of Islaam. He is not expected to force people to accept Islaam).

93. There is no sin on those who have Imaan and who do righteous acts for what (Haraam food and drink) they have eaten (or drunk in the past before these things were made Haraam) when they had adopted Taqwa (abstained from other Haraam acts previously), had Imaan (were steadfast in their Imaan) and performed good actions, then again adopted Taqwa (by abstaining from the foods and drink made Haraam later) and had Imaan (believed in the prohibition of the Haraam foods and drinks); and again adopted Taqwa (remained steadfast in abstaining from everything Haraam) and performed good actions. Allaah loves those who do good (and will certainly reward them).

94. O you who have Imaan! Allaah shall surely test you to some extent with regard to the (smaller) game that your hands and (the bigger game that) your spears get hold of, so that Allaah may (let others) know who are the ones who fear Him without seeing (Him) (This test occurs when Muslims are in the state of Ihraam and are prohibited from hunting game. On such occasions, one cannot hunt even though the opportunities are abundant). There shall be a painful punishment for the one who oversteps the limits (of the Shari'ah by hunting game while in the state of Ihraam) after this (and after other instructions have come to him).

يَاتَهُ الذَّنِنَ امَنُوْ الاَ تَقْتُلُوا الصَّيْدَ وَإِنْ تُمْرُحُرُمُّ وَمَنْ قَتَلَهُ مِنْكُمْرُمُّ عَيْدًا فَجَزَا ﴿ مِنَاكُمُ النَّعُمَ النَّعُمُ النَّعُمُ النَّعُمُ النَّهُ اللَّهُ الكَفْرَةِ اَوْكُفَّالُ وَقَالَ اللَّهُ عَالِمُ اللَّهُ اللَّهُ الكَفْرَةِ اَوْكُمُ اللَّهُ عَالَمُ اللَّهُ عَالَمُ اللَّهُ عَالَمُ اللَّهُ عَلَاكُمُ اللَّهُ عَلَيْكُوفَ وَمَنْ عَلَا فَيُتَقَوْمُ اللَّهُ عَنْ اللَّهُ عَنْ اللَّهُ عَمَا اللَّهُ عَمَا اللَّهُ عَالَمُ اللَّهُ عَلَيْكُوفَ وَمَنْ عَلَا فَيُ اللَّهُ عَنْ اللَّهُ عَنْ اللَّهُ عَلَيْكُوفَ وَمَنْ عَلَا فَيُ اللَّهُ عَنْ اللَّهُ عَنْ اللَّهُ عَلَيْكُوفَ وَمَنْ عَلَا فَيُ اللَّهُ عَلَيْكُوفَ وَمَنْ عَلَا فَيُ اللَّهُ عَنْ اللَّهُ عَلَيْكُوفُوا اللَّهُ عَلَيْكُوفُوا اللَّهُ عَلَيْكُوفُوا اللَّهُ عَلَيْكُوفُوا اللَّهُ عَلَيْكُوفُوا اللَّهُ عَلَيْكُوفُوا اللَّهُ اللَّهُ عَلَيْكُوفُوا اللَّهُ عَلَيْكُوفُونَ وَاللَّهُ عَلَيْكُوفُوا اللَّهُ عَلَيْكُوفُوا اللَّهُ عَلَيْكُوفُونَا اللَّهُ عَلَيْكُوفُوا اللَّهُ عَلَيْكُوفُونَا اللَّهُ عَلَيْكُوفُونُ اللَّهُ عَلَيْكُوفُوا اللَّهُ عَلَيْكُوفُونُ وَاللَّهُ عَلَيْكُوفُونُ اللَّهُ عَلَيْكُمُ اللَّهُ عَلَيْكُولُونُ اللَّهُ عَلَيْكُولُونُ اللَّهُ عَلَيْكُونُ اللَّهُ عَلَيْكُونُونُ اللَّهُ عَلَيْكُونُ اللَّهُ عَلَيْكُونُ اللَّهُ عَلَيْكُونُ اللَّهُ عَلَيْكُونُ اللَّهُ عَلَيْكُونُ اللَّهُ عَلَيْكُ اللَّهُ عَلَيْكُونُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ عَلَيْكُونُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُؤْمُ اللَّهُ الْمُنْ اللَّهُ اللَّهُ عَلَيْكُونُ اللَّهُ عَلَيْكُواللَّهُ اللَّهُ الْمُؤْمُ اللَّهُ الْمُعَلِّلُونُ اللَّهُ الْمُؤْمُ اللَّهُ اللَّهُ الْمُؤْمُ اللَّهُ الْمُؤْمُ اللَّهُ الْمُؤْمُ اللَّهُ اللَّهُ اللَّهُ الْمُؤْمُ اللَّهُ اللَّهُ اللَّهُ الْمُؤْمُ اللَّهُ الْمُؤْمُ اللَّهُ الْمُؤْمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُؤْمُ اللَّهُ الْمُؤْمُ اللَّهُ اللَّهُ الْمُؤْمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ ا

95. O you who have Imaan! Do not hunt (kill) game while you are in the state of Ihraam. The penalty for the person (in Ihraam) who purposely kills any game is (that he sacrifice) a domestic animal similar to the animal (which he) killed, (the type of animal) to be decided by two just persons (who have the relevant knowledge) and brought as an offering to

the Kabah (to be sacrificed within the Haram and its meat distributed among the poor), or (if the person does not want to slaughter such an animal, he should arrange that) poor people be fed (according to the value of the killed animal) as Kaffaara or the equivalent of it in fasts (a fast should be observed for each poor person that could be fed) so that he may taste the consequences of his action. Allaah has forgiven what has passed (what a person did before becoming a Muslim), but whoever repeats (the sin), then Allaah shall take him to task. Allaah is Mighty, the One Who takes (sinners) to task.

96. Permitted for you (whether you are in the state of Ihraam or not) is the prey of the sea (fish) and eating from it is a provision for you and for travellers. (However,) Prey of the land (hunting for animals) has been prohibited for you as long as you are in the state of Ihraam. Fear Allaah unto Whom you will be gathered.

97. Allaah has made the Kabah, the sacred house, as well as the sacred months, the sacrificial animal (slaughtered after Hajj or Umrah) and the garlands (placed around the necks of such animals to signify that they are to be slaughtered in the Haram) a means by which (the physical and spiritual safety and well-being of) mankind is maintained. This is so that you may know that to Allaah belongs what is in the heavens and what is in the earth and that verily Allaah has knowledge of all things (the safety and benefit for mankind that Allaah has placed in all of the above things tells us that He has perfect knowledge and control of everything).

98. Know that undoubtedly Allaah is severe in punishment (when punishing His enemies) and that Allaah is indeed Most Forgiving, Most Merciful (towards His friends, especially when they unintentionally commit sins).

99. The Rasool (Muhammad Mile) has only to convey (Allaah's messages to people, which he has done most devotedly. He s not expected to force people to accept Imaan). (Furthermore) Allaah knows (all) what you make known and what you hide (and will reward or punish you accordingly).

100. Say (O Muhammad (), "The impure and the pure are not equal even though the abundance of the impure may attract (tempt and appeal to) you (to involve yourself with it). So (continuously) fear Allaah (by avoiding all evil), O people of intelligence, so that you may be successful (in both worlds).

يَاتَيُّهَا الَّذِيْنَ امْنُوالْاتَسْعُلُواعَنَ اَشْيَاءَ اِنْ تُبْدَلَكُمْ تَسْؤُكُمْ وَانْ تَسْعُلُواعَنْها حِنْ يُنْزَلُ الْقُرَانُ تُبْدَ لَكُمْ عَفَادِلُهُ عَفُورٌ كِلِيْمُ

101. O you who have Imaan! Do not ask questions about those things that you dislike (for) when they are made known to you (they will be too difficult to carry out). If you ask such questions while the Qur'aan is being revealed (during the lifetime of Rasulullaah ;), they will surely be made known to you (and you may regret asking). Allaah has forgiven it (the asking of such questions in the past, so do not repeat them). Allaah is Most Forgiving, Most Tolerant.

102. Indeed (a group of) people before you had asked (such questions of their Prophets) and then they became Kaafiroon (when they rejected the replies they received and did not practise what they were told).

103. Allaah did not introduce (as a part of religion) the "Baheerah," nor the "Saa'ibah," nor the "Waseelah", nor the "Haam," (these were various types of animals, mostly camels, to whom the early Arabs gave these titles because of certain reasons. People were prohibited from deriving benefit from them except under certain special circumstances) but the Kuffaar had invented a lie about Allaah (by saying that Allaah had commanded that these animals be revered). (The fact of the matter is that) Most of them (the Kuffaar) have no understanding (and blindly follow the customs and beliefs of their forefathers, which were based on their whims and desires).

ۅؘڵۮؘٳقؚێڷڵۿؙؗؗؗؗٛؗٛؗڡٛڗؘۘۼٵڷۅٞٳٳڵؽڡؘۜٲٲڹ۫ۯؘڶ۩ؾؖؗۏٳڷؽٵڷڗڛؖۅ۫ڮؚۊٙٵڵۅٝڶڝۧٮؙڹؽٵؗڡٵۅؘجۘۮؽٵۼڵۑ؋ٳڹۜٲٷٛٵؙۉڵٷػٵؽٵؠٵٞٷٛۿؙڡٝڔ ڵٳێۼؙػٷٛڹۺؙؿٵٷڵڮۼڰٷٛڹۺؙؽٵٷٙڵؽۿؾػؙٷڹ۞

104. When it is told to them (the Kuffaar), "Come towards what Allaah has revealed and towards the Rasool "," they say, "What we found our forefathers practising is (enough) sufficient for us!" (Will they follow their forefathers) even though their forefathers did not understood anything (did not have the relevant knowledge) and were not rightly guided (had no divine guidance)?

يَايَّهُا الَّذِيْنَ امَنُوْاعَلَيَكُمْ اَنْفُسَكُمْ لَا يَضُوَّكُمُ مَّنْ ضَلَّ إِذَا اهْتَدَيْتُمْ اللَّهِ مَرْجِعُكُمْ بَحِيْعًا فَيُنَبِّئُكُمُ بمَاكُنْتُمْ تَعْمَلُوْنَ ۞

105. O you who have Imaan, take care of your own selves (guard your own Imaan also while advising others). He who has strayed (from the truth) cannot harm you when (as long as) you are rightly guided (obeying Allaah's commands). To Allaah shall you all return, when He will inform you of what you used to do (and reward or punish you).

يَّايَّهُا الَّذِيْنَ امْنُواْشَهَادَةُ بَيْنِكُمْ إِذَا حَضَرَلَحَدَّكُمُ الْمَوْتُ حِيْنَ الْوَصِيَّةِ اثْنِن ذَوَاعَدُل مِّنْكُمُ اَوْ اَحَانِ مِنْ غَيْرِكُمْ اِنْ الْمَوْتُ عَيْرِكُمْ اِنْ اَنْتُكُمْ اَلْمُوْتُ فَيُسُلِمُ الْمُوْتِ الْمُعَلِّوْ فَيُقْسِمْنِ مِنْ غَيْرِكُمْ اِنْ اَنْتُنْتُمْ لَا نَشْتَرِي بِهِ ثَمَنًا قَلْوَكَانَ ذَاقُرْ لِيُّ وَلَا نَكُتُ مُ شَهَادَةَ اللّهِ اِنَّا اَذًا لَيْمِنَ الْاِنْفِيْنَ ﴿
وَاللّهُ اللّهِ انِ النَّنُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللللّهُ الللّهُ الللللّهُ اللّهُ الللّهُ اللّهُ الللللّهُ الللّهُ الللّهُ الللّهُ اللللللللّهُ اللّهُ الللللللللللللللللللللللللللل

106. O you who have Imaan! When death draws (comes) near to any of you at the time of making a bequest (a will), there should be two just persons (present as witnesses to the will) from you (Muslims) or from another nation (non-Muslims) if you are on journey when the affliction of death befalls you. If you are in doubt (about the truthfulness of the two witnesses), then detain (take hold of) the two of them after salaah and they should swear by Allaah, "We are not taking any price (any worldly gain by lying or by receiving bribes) for it (for our oaths and our testimony) even though he (the deceased) may be a relative and we will not hide testimony, for then (if we stand to gain anything or if we hide testimony) we shall be from among the sinners."

فَإِنْ عُثِرَعَلَى اَنْهُمَا اسْتَحَقَّا اِثْمًا فَاخَرْنِ يَقُوْمُنِ مَقَامَهُمَا مِنَ الَّذِيْنَ اسْتَحَقَّ عَلَيْهِمُ الْأَوْلَيْنِ فَيُقْسِمْنِ بِاللّٰهِ لِشَهَادَتُنَا ٓ احَقُّ مِنْ شَهَادَتِهِمَا وَمَا اعْتَدَيْنَا ۖ ۖ إِنَّا إِذًا لَّمِنَ الظّٰلِمِيْن

107. If it is later discovered that the two of them were guilty of a sin (such as stealing something from the estate or concealing the truth), two other close relatives (of the deceased) from among those people who were sinned against (against whom the first two witnesses had sinned by stealing inheritance from them) should replace them (as witnesses). They (the two close relatives) must swear, "Indeed our testimony (that the property found in their possession belonged to the deceased) is truer than theirs (their lies) and we have not transgressed (we have not broken any laws of the Shartah), for then (if we did transgress) we shall be from the oppressors (wrongdoers)."

ڬڸڮٲۮڬٛٲڹ۫ؾۘٵٛٮؖٛۅؙٳؠٳڷؿۜٛۿٲۮۊؚۛۼڵۘۘۅؘڿۿٵۜٲۅۛؠۼٵڡ۠ٛۏۧٲٲڹٛٮؙؖۯڐۜٳؽؙڡٵڽٛٚؠۼۮڷؽڡٵ؈ٛؗٝٷٵٮۨ۠ۿۅٵڛٝڡٷؖٳ ۅؘٳٮڷڎ؆ۦٵٛڡٛۅڝٵ

108. In this way (by allowing the close relatives to testify) it is more likely that they (the first two

witnesses) will testify properly (without lying) or (more likely that) they will fear that oaths (of others) be repeated after they had taken their oaths (thereby exposing them as liars and making them transgressors). Fear Allaah and listen (to His commands with the intention of practising)! Allaah does not guide sinful (disobedient) people (because they do not want to be guided).

109. (Do not forget) The day (of Qiyaamah) when Allaah will gather the Rusul and ask, "What reply (response) did you receive (from the people when you called them to believe in Towheed)?" They will submit, "We have no knowledge (about the beliefs they concealed in their hearts and about what they did after we left them). Most surely only You are the Knower of the unseen."

يْ إِذْقَالَ اللهُ لِعِنْسَى ابْنَمَرْيَمَ اذَكُونِعْمَتَى عَلَيْكَ وَعَلَى وَالْمَرَتِكَ اِذْاَيَّدُ تُلْكَ بِرُوْجَ الْقُدُسِّ تُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَلَهُ لَأْ وَاذْعَلَّمُ تَكَ الكِتْبَ وَالْحِكُمْةُ وَالتَّوْزِيةَ وَالْإِنْجِيْلُ وَاذْ تَخْلُقُ مِنَ الطِّيْنِ النَّاسَ فِي الْمَهْدِ وَلَهُ لَأْ وَاذْعَلَّمُ الكِتْبَ وَالْحِكُمْةُ وَالتَّوْزِيةَ وَالْإِنْجِيْلُ وَاذْ تَخْلُقُ مِنَ الطِّيْنِ التَّاسِ فِي الْمَهْدِ وَلَهُ لَأَ فَلَ الْعَلَى الْمُؤْنَّ وَلَا الْمَوْلُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُؤْنَّ وَلَا اللَّهُ وَلَا اللَّهُ اللَّهُ اللَّهُ اللَّهُ وَلَهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ وَلَهُ اللَّهُ وَلَهُ اللَّهُ وَلَا اللَّهُ اللَّهُ وَلَا اللَّهُ وَلَا اللَّهُ وَلَا اللَّهُ وَلَا اللَّهُ وَلَا اللَّهُ اللَّهُ وَلَا اللَّهُ وَلَا اللَّهُ وَلَا اللَّهُ اللَّهُ اللَّهُ وَلَا اللَّهُ وَلَا اللَّهُ وَلَا اللَّهُ وَلَا اللَّهُ اللَّهُ وَلَا اللَّهُ وَلَا اللَّهُ وَلَا اللَّهُ وَلَا اللَّهُ اللَّهُ وَلَا اللَّهُ وَلَا اللَّهُ اللَّهُ وَلَا اللَّهُ وَلَا اللَّهُ وَلَى اللَّهُ اللَّهُ وَلَا اللَّهُ وَلَا اللَّهُ اللَّهُ وَلَا اللَّهُ وَلَا اللَّهُ اللَّهُ اللَّهُ اللَّهُ وَلَهُ اللَّهُ وَاللَّهُ اللَّهُ وَلَا اللَّهُ وَلَا اللَّهُ وَلَا اللَّهُ وَاللَّهُ وَلَا اللَّهُ مِنْ اللَّهُ وَلَا اللَّهُ اللَّهُ وَلَا اللَّهُ وَلَا اللَّهُ وَلَا اللَّهُ اللَّهُ وَلَا اللَّهُ وَلَا اللَّهُ وَالْمُؤْلُولُ اللَّهُ وَلَا اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ وَلَا اللَّهُ وَاللَّهُ اللَّهُ اللَّهُ وَلَا اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ وَلَا اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ وَالْمُولِقُلُولُولُ اللَّهُ الْمُؤْلُولُولُولُولُولُولُولُ اللَّهُ اللَّهُ اللْمُؤْمِنَالُولُولُولُولُولُولُولُولُولُولُ اللَّهُ اللَّهُ الْمُؤْمِلُولُ الللَّهُ اللَّهُ اللْمُعُلِمُ اللْم

110. (Do not forget the Day of Qiyaamah) When Allaah will say, "O Isa the son of Maryam! Remember My favour to you and to your mother when I assisted you by means of the Ruhul Qudus and you spoke to the people while in the cradle (as a little baby) and in manhood (when you returned to the world before Qiyaamah). (Remember) When I taught you the Book (previous scriptures), wisdom, the Torah and the Injeel. (Remember also) When you would create by my order blow into it and it would become a living the form of a bird from sand. And you would cure those born blind and the lepers by My order, bird by My order. (when you would) raise the dead (alive from their graves) by My order. And (remember) when I and Bani Israa'eel from (killing) you when you came to them with clear signs restrained the (miracles) and the Kaafiroon from them said, 'This (the miracles) is but obvious magic!"

111. (Allaah will further tell Isa with to remember) "When I inspired the (hearts of the) Disciples with the instruction to believe in Me and in My Rasool (Isa with), they said, "We believe and You be witness that we have certainly surrendered (ourselves to the obedience of Allaah)."

إِذْقَالَ الْحَوْمِ يُوْنَ لِعِيْسَى ابْنَ مَرْيَمَ هَلْ يَسْتَطِيْعُ مَ بُكَ اَنْ يَّ نَرِّلَ عَلَيْنَا مَآيِدَةً مِّنَ السَّمَآءِ قَالَ اللَّهَ إِنْ كُنْتُمْ مُّؤْمِنِيْنَ ﴿ 112. (Remember also the time) When the Disciples said, "O Isa, son of Maryam! Is your Rabb able to send to us a set (fully laden) table (spread with food) continuously from the skles?" He (Isa ***) replied, "Fear Allaah (and do not make such requests) if you are indeed Mu'mineen (if you truly have Imaan, you need not ask for miracles)!"

لَةَ قَالُوْ إِنْرِيْدُ أَنْ نَاكُلُ مِنْهَا وَتَطْمَيِنَ قُلُوْبُنَا وَنَعْلَمُ إِنْ قَدْصَدَقْتَنَا وَنَكُونَ عَلَيْهَا مِنَ الشَّهِدِيْنَ®

113. They said, "We wish to eat from it, to put (the Imaan in) our hearts at ease, to know (to have added conviction) that you have been truthful to us (in your claim to Prophethood) and to be witnesses to it (to this wonderful event)."

قَالَ حِيْسَى ابْنُ مَرْيَمُ اللّٰهُمَّرَ بَّنَا ٱنْزِلْ عَلَيْنَامَ لِإِدَةً مِّنَ السَّمَاءِ تَكُونُ لَنَاعِيدًا لِآوَّلِنِا وَانِحِرِنَا وَايَةً مِّنْكَ ۚ وَارْبُ قَنَا وَانْتُ حَيْرُ اللّٰهِ وَيْنَ اللّٰهِ عَنَا وَانْتَ خَيْرُ اللّٰهِ وَيْنَ اللّٰهِ عَنْ اللّٰهِ

114. Isa the son of Maryam prayed, "O Allaah, our Rabb! Send down to us a set table (spread with food) from the heavens so that it may be a (day of) celebration for those of us present here and for those of us still to come (when they recall the day) and a sign from You (to show Your power and prove the truthfulness of my Prophethood). Provide for us, for You are the Best of providers (because You can provide without effort or labour)."

115. Allaah said, "I shall certainly send it (the set table) to you. (However) Whoever of you commits kufr after this (miracle), I will surely punish him in a manner (so severely) as I have never before punished anyone so severly in the universe."

وَاذْقَالَ اللهُ لِعِيْسَى ابْنَ مَرْيَمَ ءَانْتَ قُلْتَ لِلتَّالِ التَّخِذُونُ وَ أَمِّى الْهَاَيْنِ مِنْ دُوْنِ اللَّهِ قَالَ سَبْحَنَكَ وَاذْقَالَ اللَّهُ اللَّهُ اللَّهُ عَلَيْهُ اللَّهُ اللْأَلْمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللللْمُلِلَّةُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ اللللْمُلِلْمُ اللللْمُلِلَّةُ اللللْمُلِمُ اللللْمُلِمُ اللللْمُلِلْمُ اللللللْمُلْمُ اللللللْمُلِمُ الللللْمُلِلْمُلْمُلِمُ الللللْمُلْمُ اللللْمُلِلْمُ

116. (Do not forget the time) When (on the Day of Qiyaamah) Allaah shall say, "O Isa son of Maryam! Did you say to the people, Take myself and my mother both as Ilaah instead of Allaah?" He (Isa will reply, "I express Your purity (You have no need for partners)! It does not befit me to say what I have no right to say! If I had said so, You would certainly have knowledge of it (You certainly know that I did not say anything like it). You know what is in my heart and I do not know what is in Your knowledge. Most assuredly, You are the Knower of the unseen."

مَاقَلْتُ لَمُ إِلَّامَ اَمُرْتَنِي بِهَ اَنِ اعْبُدُوااللَّهُ رَبِّي وَرَبَّكُمْ وَكُنْتُ عَلَيْهِمْ شَهِيدًا للَّادُمْتُ فِيهِمْ فَأَلَمَّا تَوَقَّيْتَنِي

كُنْتَ أَنْتَ الرَّقِيْبَ عَلَيْهِمْ وَأَنْتَ عَلَى كُلِّ شَيْءِ شَهِيدٌ ﴿

117. "I told them only what You had commanded me (to tell them, which is): "Worship Allaah, Who is my Rabb and your Rabb!' I was a witness to them as long as I was with them. (However) When You took me away (raised me to the heavens), then You were watching over them (You have perfect knowledge about what they said and did after I had left them). You are Witness over all things."

118. "If You punish them, then verily they are Your slaves (and You are at liberty to treat them as You please), and if You forgive them, then surely You are the Mighty, the Wise (and Your reason for doing so is filled with wisdom)."

119. Allaah will say, "This (Day of Qiyaamah) is the day when the truthfulness of the truthful ones shall profit them. They shall have (as a reward) Jannaat beneath which rivers flow, where they shall live forever and ever." Allaah is pleased with them and they are pleased with Him (with the way in which He shall reward them). This (attaining Allaah's pleasure) is a magnificent achievement.

120. To Allaah belongs the kingdom of the heavens and the earth and whatever is within them. He has power over all things.

Surah 6 Surah An'aam

LIVESTOCK

THE LINK BETWEEN SURAH AN'AAM AND SURAH MAA'IDAH

<u>The link in name:</u> "Allaah will continue to bless you with a table (Maa'idah) laden with His bounties on condition that you do not make offerings of animals (An'aam) and food to others and as long as you do not subscribe to those things that others besides Allaah have forbidden."

The link in content: Surah An'aam is linked to Surah Maa'idah because it also refutes the beliefs and actions of the Mushrikeen in some detail. Whereas Surah Maa'idah at first refutes the actions of the Mushrikeen, Surah An'aam discusses this only after refuting Shirk in "tasarruf". (This type of Shirk occurs when a person believes that a saint or another being besides Allaah possesses the ability to cause benefit or harm by some hidden means, without any agency).

A SUMMARY OF THE SURAH

Surah An'aam discusses detailed arguments against Shirk, presenting a gist of the argument afterwards.

From the beginning of the Surah up to verse 73, sixteen of the arguments against Shirk are mentioned. The arguments clearly establish that *only* Allaah can be relied on for assistance and that only He is in control of all things. With these arguments, the Surah makes it clear that all sacrificial offerings to beings besides Allaah are Haraam, be they by way of animals, foods grains, etc.

Surah An'aam makes mention of the strongest proofs that the Mushrikeen used to substantiate their beliefs. This is mentioned so that it becomes known that even their strongest argument is weak and unintelligible.

Among these arguments are various incidents of Ibraheem Ambiyaa and another seventeen Ambiyaa. All these Ambiyaa opposed Shirk, propagated Towheed and supplicated only to Allaah, knowing that *only* He can be of assistance.

Besides these arguments, the Surah also discusses three additional subjects. These are:

- (1) Replies to seven doubts of the Mushrikeen. While some of these doubts have been mentioned in this Surah, others appear in other Surahs.
- (2) Surah An'aam teaches seven methods of presenting the message of Towheed to people, thus negating Shirk. These are mentioned from verse 14 up to verse 58. All these methods of presentation also serve as proofs against Shirk, proving that only Allaah can be summoned in times of need and that only He possesses knowledge of the unseen.
- (3) Seven reasons why the Mushrikeen refuse to accept the truth. These are mentioned from verse 53 up to verse 129. Each of these begin with the word "kadhaalik" ("Thus" or "In this manner").

The Surah also mentions various aspects like disobedience to parents, murder, infanticide, usurping the wealth of orphans, cheating in weights and measures, and many other vices and sins. This discussion terminates at verse 153 with the words, "These are the things which Allaah has commanded you so that you may adopt Taqwa."

ڔٷؖٵڵڟٵڮۜؾڔٷڛڮٵٷڿؿ؈ڗڔؿؖۯٳؽڰؿٷٷڮٷٵ ڛٷؖٵڵڟٵڡڮؾڗڰٷڬڗڰٷڛڔڽۅڬٷڿۺڕٷٷ ؠٮٞ؎ؚۄٳٮڵۄٳڶڗٙڂ؎ڶڹٳڶڗڿٮڽ؞

In the name of Allaah, the Most Compassionate, the Most Merciful.

1. All praise belongs to Allaah Who created the heavens and the earth and Who made multitudes (many forms) of darkness (evil) and a light (guidance). Then too the Kuffaar make equals with (ascribe partners to) their Rabb (by committing Shirk).

2. He is the One Who created you (your father Aadam (which you will die). The term (when you will be resurrected) is fixed with Him (in His knowledge), then too you (Kuffaar) doubt (resurrection, little realising that the Being Who can create you from sand can certainly resurrect you again)!

3. He is Allaah (Who is The Only One deserving to be worshipped) in the heavens and in the earth. He knows your secrets and what you make known and He knows what you earn (whatever actions you do, so act in accordance with the Shari'ah).

4. When any Aayah (verse or miracle) from the Aayaat (verses and miracles) of their Rabb comes to them (the Kuffaar), they turn away from it (refusing to believe ii).

5. Indeed they (like Aad and Thamud) have denied the truth when it came to them. Soon the news (the dreadful consequences) of what they mocked shall come to them (and they will regret what they did).

6. Have they (the Kuffaar like the Aad and Thamud) not seen (as they passed the ruins of past nations on their journeys) how many nations We have destroyed before them, whom We had established on earth as We have not established you (We had given them more might and resources than We have given you)? (Although) We sent to them abundant rains and made rivers flow beneath them (because of which they were very prosperous), We then destroyed them (the offenders) because of their sins and created other nations after them.

7. If We reveal to you (O Muhammad) a Book (divine scripture) on paper that they (people) can touch with their hands (as the Kuffaar request to see), the Kuffaar will (reject it and) say, "This is nothing less than obvious magic."

8. They (the Kuffaar also) say, "Why is an angel not sent to him (to Muhammad to verify that he is a prophet)?" If We were to send an angel (as they request and if they still refuse to accept that he is a Prophet), the matter (of their punishment) will be decided and then they (will be destroyed immediately and they) will not be granted respite (to repent).

9. If We were to make him (the Prophet) an angel (as the Kuffaar request when they say that the Prophets are nothing more than human beings like themselves and should rather have been angels), We would surely make him (the angel in the form of) a man (because humans cannot see an angel in his true form) and then cast the same doubt on them in which they find themselves (they would then again say that the Prophet is merely a human being like themselves).

10. (O Muhammad) Indeed Rusul before you were also mocked, then those who mocked were surrounded by (the punishment for) that which they used to mock.

11. Say, "Travel on the earth and (by seeing the ruins of previous nations,) see what was the outcome (the ruins) of those who rejected (the message of their Prophets. In this manner you will learn from their experiences and will not repeat their mistakes)."

12. Say, "To whom belongs everything in the heavens and earth?" Say (in reply), "To Allaah!" He has made mercy (towards His creation) incumbent (binding, compulsory) upon Himself (because of which He does not punish people immediately). He will certainly gather you all on the Day of Qiyaamah about which there is no doubt. Those who have cast (put) their souls to destruction (those who are destined to be destroyed) will not accept Imaan.

13. To Him belongs whatever lies still (rests) during the night and day (Allaah is the Creator and Master of everything). He is the All Hearing (hears everything in the noise of the day and in the silence of the night), All Knowing (knows and attends to the needs of all).

14. Say, "Should I take as a helper anyone else besides Allaah Who has created the heavens and the earth and Who feeds (all His creation) without Himself being fed (all need Him while He needs none)?" Say (O Rasulullaah "Yerily I have been commanded to be the first Muslim (to be the first to submit to Allaah's obedience) and not to be of the Mushrikeen."

15. Say (O Rasulullaah), "If I disobey My Rabb (by worshipping others), I (also) fear the punishment of a tremendous day (the Day of Qiyaamah because no one is above the divine law)."

16. Allaah is indeed merciful to the one from whom punishment is averted (turned away). This (being saved from punishment) is clear (a great) success.

17. If Allaah afflicts (punishes) you with harm, there shall be none (not even a Prophet or saint) to remove it except Him. (On the other hand,) If He grants you good, then He has power over all things (and none can take the good away from you).

18. He is Mighty (has complete control) over His bondmen and He is the Wise, the Informed.

قُلْ اَئُ شَيْءُ ٱلْبَرْشَهَادَةُ قُلِ اللهُ مُنْفِيدُكُبَيْنِي وَبَيْنَكُمْرُ وَاُوْحِى إِلَىَّ هٰذَا الْقُرُانُ لِأُنْذِرَكُمْ لِهِ وَمَنَ بَلَغَ الْبَعْدُ اللّهُ الللّهُ اللّهُ الللّهُ اللّهُ اللللّهُ الللّهُ الللّهُ الللّهُ الللّهُ الللّهُ اللللّهُ الللّهُ اللللّهُ اللل

19. Say (O Rasulullaah), "What thing offers the greatest testimony (to the truth of Rasulullaah and Islaam)?" Say, "Allaah (offers the greatest testimony)! He is the Witness between myself and yourselves. This Qur'aan has been revealed to me so that I may warn you with it as well as (to warn) those whom it reaches (after you). Do you (Mushrikeen) really bear witness that there are other gods with Allaah?" Say (to them O Rasulullaah), "I bear no such witness." Say, "He (Allaah) is but One Ilaah and I am certainly (totally) innocent of that (the idols) which you associate with Him (I openly express my quersion to all types of Shirk)."

20. Those who have been given the Book (the Jews and Christians) recognise him (Rasulullaah | like they recognise their own children (because of his description in their scriptures). Those who (because of their malice, pride, love for wealth, love for power, hide the truth) have cast their souls to destruction (they are destined to be destroyed) because they will not accept Imaan.

21. Who can be more unjust than he who invents lies against Allaah (by saying that Allaah has partners) and rejects His Aayaat? Surely, the unjust ones (the Kuffaar and Mushrikeen) shall never succeed.

22. (Do not forget) The day when We shall gather them all together and then ask those who committed Shirk (who ascribed partners to Allaah), "Where are the partners (idols, heroes) that you claimed (were equal to Allaah)?"

23. Their only ploy (excuse to evade punishment) then will be to swear, "By Allaah our Rabb, we never committed Shirk!"

24. See how they lie against themselves! That which they fabricated (their gods and heroes) shall be lost to them (in the Aakhirah and unable to help them in the least).

وَمِنْهُمْ مَّنْ يَّسْتَمِعُ إِلَيْكَ ۚ وَجَعَلْنَاعَلَى قُلُوْبِهِمْ إِلِنَّةً أَنْ يَّفْقَهُوْهُ وَ فِيَّ اذَانِهِمْ وَقُرَّا وَانْ يَّرَوَاكُلَّ الْكَالِيَّةُ الْأَلْمَ لَكُوْبُولُ الْأَذِينَ كَفُولُ الْأَرْبَانُ هَذَا الْأَلَا الْمَاطِيرُ الْأَوْلَا لَيْنَ الْمُولُولُ الْمُؤْلِلُ اللَّهُ اللَّهِ اللَّهُ اللَّالَّةُ اللَّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ ال

25. Among them (the Kuffaar) are those who listen attentively to you (O Muhammad when you recite the Qur'aan). (However) We have placed a veil on their hearts lest they should understand, and in their ears is a deafness (so that they do not hear with the intention of accepting). Even if they see every Aayah, they will not believe in it; to the point that the Kuffaar will (actually) come to debate (dispute) with you saying, "This (Qur'aan) is merely fables (false stories) of the old (ancient) people."

26. They forbid (others) from it (from the Qur'aan and from following Rasulullaah) and they themselves avoid it. They destroy only themselves (by doing this because they will suffer the punishment for it), but they take no notice of it (they do not understand their loss).

27. If only you could see (the time) when they will be made to stand over the Fire (of Jahannam) and they will say, "O dear! If only we could be returned (to the world), we would not reject the Aayaat of our Rabb and we would be from among the Mu'mineen!"

28. In fact, that (knowledge of punishment for the Kuffaar) which they used to hide (from others) would become clear to them (on the Day of Qiyaamah). If they were to be sent back (to the world), they would (again) return to what had been prohibited to them (they would commit Shirk again) and they truly are liars (because they will not fulfil their promise to be Mu'mineen if ever they were returned to the world).

29. They (the Kuffaar) say, "This is merely our worldly life (to enjoy, so eat, drink and be merry) and we will not be raised (resurrected on the Day of Qiyaamah)."

ۘٷڷٷۛٮؘڒٙؽٳۮٚۅٛقؚڡۢٛۏؖٳۼۘڮ؉ؚڽؚڡؚ۪ؗؗؗؗؗٛؗؗۄٞۊؙٲڶٲڵڽۺۘۿۮؘٳۑٵڵڿؾۜٞٵٞڷٷٙٳڹڮۅؘ؉ؠؚۜڹٵۨٵٛڷ؋ۮؙۅۛۛۛۛۊؖٳٵڵ۬ۼۮؘٵڹؚؠڡؘ ڴؙؙؙؽؿڗؖڴۏٛڗؘڵٙؿٳۮ۫ۅٛڣٷؖٳۼڮ؆ڽڽؚڝٛؖڴؙڰۯٷڹۧ۞۫ 30. If only you could see (the time) when they will be made to stand (by force) before their Rabb. He will say, "Is this (resurrection) not the truth?" (Expecting mercy,) They will reply, "Indeed, by our Rabb!" He will tell them, "Taste the punishment because you committed kuft (in the world)."

قَدُخَسِرَالَّذِيْنَكَذَّبُوْ إِبِلِقَآءِ اللَّهِ حَتَّى إِذَاجَاءَتُهُمُ السَّاعَةُ بَغْتَةً قَالُوْ الْحَسَرَتَنَاعَلَى مَافَرَطْنَا فِيهَا وَهُمْ يَحْمِلُونَ أَوْزَارُهُمْ عَلَى ظَهُورِهِمْ الْإِسَاءَ مَالَيْزُرُوْنَ ۞

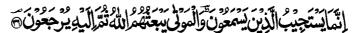
31. Undoubtedly those people are losers (ruined) who deny meeting with Allaah until, when the Hour (Qiyaamah) suddenly comes and they cry out, "O dear! How much do we regret our negligence (towards Allaah's commands) in the world!" They will bear the burden (responsibility) of their sins on their backs. Alas! Evil indeed is that which they bear (because it will be the cause of terrible punishment for them).

32. The life of the world (besides those things done to please Allaah) is but play (pastime) and sport and most certainly the home of the Aakhirah is best for those with Taqwa (those who realise that the Aakhirah is their true home). Do you not understand?

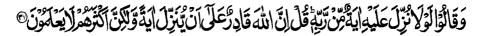
33. (O Muhammad () We know well that their talks (the rejection of the Kuffaar) grieve you. Indeed they do not reject you (they do not regard you as a liar because they know that you are not one), but these oppressors deny the Aayaat of Allaah.

34. Without doubt, many Rusul before you were rejected (by their nations) but they bore the rejection with patience and they were harassed until Our assistance (unseen aid) reached them (Therefore, you should exercise patience until Our assistance reaches you). There is none to alter the words (decrees and promises) of Allaah. Some narratives of the Ambiyaa have certainly come to you (by which you may be encouraged and by which your heart may be put at ease).

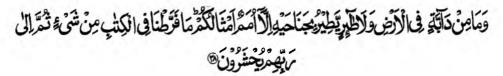
ۅؘڶڽٛػٲڹۘػڹڔٛۘڮٙڵؽڬٳۼۘڒٳۻۿؗڡٞۄٚڣٳڹٳڛؖؾؘڟۼؾٲڹ۫ؾ۫ڹؾۼؽڹڡؘڟٳڣۣٲڵۯۻۣٲۏؖڛؖٛڵڡٵڣۣٳۺۜؠٙٳۏؾٲڗؽۿؗڡٝؠٳؽڐٟ ۅؘڷۏۺؘٳڗ۩ڿڿڝڮۺڮۘٷڝۘٷڝؙڴٳڰڰڂڝڰؙۄ۫ۼڶٵۿۮؽڣؘڵۯؾڴۅ۫ڹٛڽۜۧڡڹڵڹؚٝڡڸؽڹۛ 35. (O Muhammad () If their turning away (from Islaam) is difficult for you (because of your concern for them) then, if you are able to do so, search for a tunnel (shaft) into the earth or a ladder to the sky and bring forth a miracle for them (since you cannot do this, you will have to exercise patience until Allaah deals with them). If Allaah willed, He would have gathered them all upon guidance (but, He did not desire to do so). So do not be of the uninformed ones (and do not worry about them).



36. Only those who listen (to you with the intention of believing) will accept (your call to Imaan. Do not expect everyone to accept Imaan). As for the dead (those who do not listen with the intention of accepting), Allaah shall raise them (after their deaths) and then they will be returned to Him (to account for their deeds).



37. They (the Kuffaar) say, "Why does a sign (miracle) not come to him (Rasulullaah (Rasulullaah



38. Every creature on the earth and every bird flying with its two wings are nations (communities) like yourselves (because Allaah has also predestined their sustenance and their experiences). We have not omitted (to record) anything in the Book (the Lowhul Mahfoodh). Then (after passing their lives in this world) they (all creatures, birds, etc) shall be gathered to their Rabb (on the Day of Qiyaamah when even oppressive animals will be made to pay for their oppression).



39. Those who deny Our Aayaat are deaf and dumb (unable to hear and see the truth and lost) in a multitude of darkness. Allaah sends astray whom He wills and He shall place whom He wills on the straight path (Islaam).



40. Say (to the Mushrikeen), "Tell me, if Allaah's punishment has to strike you or if the Hour (Qiyaamah) has to dawn upon you, will you then call any (god to assist you) besides Allaah if you are truthful?" (If you are truthful, will you admit that you can call on none but Allaah to assist you?)



عُ بِلُ إِيَّاهُ تَدْعُونَ فَيَكْتِفُ مَاتَدْعُونَ اللَّهِ إِنْ شَآءَ وَتَنْسَوْنَ مَاتَّفُرِلُوْنَ اللَّهِ إِنْ شَآءَ وَتَنْسَوْنَ مَاتَّفُرِلُوْنَ اللَّهِ إِنْ شَآءَ وَتَنْسَوْنَ مَاتَّفُرِلُوْنَ اللَّهِ عِنْ اللَّهُ عَنْ اللَّهُ عَلَيْ اللَّهُ عَنْ اللَّهُ عَنْ اللَّهُ عَنْ اللَّهُ عَنْ اللَّهُ عَنْ اللَّهُ عَلَيْ اللَّهُ عَنْ اللَّهُ عَنْ اللَّهُ عَنْ اللَّهُ عَلَيْ عَلَى اللَّهُ عَلَى اللَّهُ عَلَيْ اللَّهُ عَلَيْ اللَّهُ عَلَى اللَّهُ عَنْ اللَّهُ عَلَيْ اللَّهُ عَلَيْ اللَّهُ عَنْ اللَّهُ عَلَيْ اللَّهُ عَلَيْكُولُونَ اللَّهُ عَلَيْ اللَّهُ عَنْ اللَّهُ عَلَى اللَّهُ عَنْ اللَّهُ عَلَيْكُولُونَ اللَّهُ عَلَيْ اللَّهُ عَلَيْكُولُونَ اللَّهُ عَنْ اللَّهُ عَلَيْكُولُولَ اللَّهُ عَلَيْكُولُونَ اللَّهُ عَلَيْكُولُولُ اللَّهُ عَلَيْكُولُولُ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَيْ عَلَى اللَّهُ عَلَيْكُولُولُ اللَّهُ عَلَيْكُولُولُ اللَّهُ عَلَيْكُولُولُ اللَّهُ عَلَيْكُولُولُولُ اللَّهُ عَلَيْكُولُولُولُ اللَّهُ عَلَيْكُولُ اللَّهُ عَلَيْكُولُ اللَّهُ عَلَيْكُولُ اللّهُ عَلَيْكُولُ اللَّهُ عَلَيْكُولُ اللَّهُ عَلَيْكُولُ اللَّهُ عَلَيْكُولُ عَلَيْكُولُ فَاللَّهُ عَلَيْكُولُولُ اللَّهُ عَلَى عَلْمُ عَلَيْكُولُ اللَّهُ عَلَيْكُولُ اللَّهُ عَلَيْكُولُ اللَّهُ عَلَيْكُولُولُ اللَّهُ عَلَيْكُولُ اللَّهُ عَلَيْكُولُ اللَّهُ عَلَيْكُولُولُ اللَّهُ عَلَيْكُولُولُ اللَّهُ عَلَيْكُولُ اللّ

41. No, you will call only for Him (Allaah) and, if He wills, He will remove the calamity (misfortune) for which you call Him, after which you will forget those (idols and gods) whom you ascribe as partners (to Him).

42. Indeed We have sent (Ambiyaa) to the nations (communities) before you, then (when the people rejected the Ambiyaa and their message) We afflicted them with hardships (misery) and difficulties (pain) so that they may humble themselves (and accept the message of the prophets).

43. Why was it then that they did not show humility when Our punishment afflicted them? Instead, their hearts hardened (unable to submit to Imaan) and Shaytaan beautified (made most tempting) their (evil) actions for them (causing them to commit more sins).

44. When they forgot the advice given to them, We opened to them the doors to all (good) things. When the time came that they rejoiced over what was given to them, We suddenly gripped hold of them (punished them), leaving them despondent (having no hope of ever recovering the bounties they lost).

45. Thus the roots of the oppressive (wrongdoing) people were cut (none survived). All praise is for Allaah, the Rabb of the universe (Who assisted His Ambiyaa and those who followed them to remove the tyrants and oppressors).

46. Say, "Tell me, if Allaah snatches away your hearing and your sight and seals your hearts, which Ilaah besides Allaah can restore them to you?" See how We explain to them the Aayaat (proving that Allaah is the One and Only Ilaah), still they turn away (refusing to submit).

قُلْ أَرْعَيْتًكُمْ إِنْ أَشَكُمْ عَذَابُ اللهِ يَغْتَقًا أَوْجَهُرَةً هَلْ يُهْلَكُ إِلَّا الْقَوْمُ الطَّلِمُوْنَ ®

47. Say, "Tell me, if Allaah's punishment afflicts you suddenly or openly (when you are expecting it), will anyone besides the wrongdoers (unjust and transgressing) be destroyed (it will certainly be only the wrong-doers who will suffer)?"

48. We have sent the Ambiyaa only as carriers (bearers) of good news (that the Mu'mineen will be successful) and as warners (to warn people about the punishment in store for the Kuffaar). So whoever has Imaan and reforms (their beliefs and behaviour), no fear shall overcome them (on the Day of Qiyaamah), nor shall they grieve (be sorrowful about their past).

49. As for those who reject Our Aayaat, punishment shall afflict them because they sin (disobeyed).

50. (OMuhammad (Mil) Say (to the people), "I do not say to you that I possess the treasures of Allaah (from which I can give you whatever you want), nor do I have knowledge of the unseen (because only Allaah has this knowledge), nor have I told you that I am an angel (because all the Ambiyaa are humans). I follow only what has been revealed to me." Say, "Can a blind person (a Kaafir) be equal to the one who sees (to a Mu'min)? (Never!) Do you not ponder (reflect about this and realise that you ought to bring Imaan into your hearts)?"

51. Use it (the Qur'aan) to warn those who fear that they will be gathered before their Rabb without any helper (support) or intercessor (mediator for the wrongdoers), so that they may grow concerned (about their plight and forsake all sins).

ٷ؆ؾۜڟؙۯۅؚٵڷڮ۬ڔ۫ؽؘؽؠۮٷؙڹؘۘ؆ؚؾۜۿؙڡ۫ڔۑؚٳڵۼۮۅۊۅؘٲڵ۬ۼؿؚؠٞؽڔؽۮۏڹۅؘڿۿۘۘؗؗڎ۠ڞٵۼڵؽڮڡؚڹٛڿؚڝٳڣۣڡؗۄؚٞۨڹ۫ ۺؽ۫ٶؚۊۜٛڡٵڡؚڹ۫ڿؚڝٳؠؚڰؘۼڶۑڣۣؗؗؗؗۄؚ۫ؠٞڽۺٞؿٷڡؘؾڟۯۮۿؗڡٞۏؘؾڴۅ۠ڹٛڡؚڹٵڶڟڸڡؚؽڹ۞

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52. (When some respectable Mushrikeen told Rasulullaah that they will listen to him on condition that he removes the poor Sahabah from his gathering, Allaah instructed Rasulullaah saying,) Do not drive away those (poor Sahabah how) who call (worship) their Rabb morning and evening, seeking His pleasure. You are not accountable (responsible) at all for them (for their inner condition), nor are they (just as they are not) at all accountable (responsible) for you; (there is therefore no reason) that (permits) you (to) drive them away and (and for you) become of the wrong-doers (by doing this). (Since you have no knowledge of the inner conditions of their hearts, you have no reason to drive them out of your gatherings.)

53. In this manner (as these people do not wish to associate with those of lower social standing) We use some (people) to test others so that they (the upper class) say, "Are these (lower classes) the ones whom Allaah has blessed from among us (by guiding them to Islaam instead of us)?" Allaah knows well who the grateful ones are (and Allaah shall guide then to the straight path regardless of their social standing).

54. When those who believe in Our Aayaat come to you, then say to them, "Peace be upon you. Your Rabb has made mercy (for you) compulsory upon Himself. The fact is that whichever one of you sins out of ignorance (all sins are committed out of ignorance because no person will sin if he really knows the punishment for the sin) and then repents and (makes) amends (for his sin), (he should remember that) Allaah is Most Forgiving, Most Merciful (Allaah will therefore forgive him)."

55. In this manner (as We have clarified Aayaat before) We clarify Aayaat so that the path (way) of the criminals (sinners) may be made clear (and people may be able to stay away from this misleading path).

56. Say (to the Kuffaar), "I have been prohibited (by revelation, wisdom and nature) from worshipping those (gods and idols) that you call upon (that you worship) besides Allaah." Say, "I do not follow your wishes (and will not worship what you want me to worship), for then I shall go astray and will not be of the rightly guided ones."

57. (O Muhammad () Say (to the Kuffaar), "Verily I am on a clear proof (Towheed) from my Rabb, whereas you have rejected Him (by committing Shirk). I do not have (control of) that (punishment) which you seek to hasten. Decisions (to reward and to punish) rest only with Allaah (and He will decide whether to and when to punish). He declares (describes) the truth and is the best of all those who make decisions."

58. Say, "If I had (control of) what (punishment) you seek to hasten, the matter would have been decided between us (because I would have allowed the punishment to destroy you a long time ago to be rid of your harassment). (However) Allaah knows best who the oppressors (unjust) are (and He will punish them whenever He decides)."

59. With Him are the keys (the knowledge) of the unseen, about which none besides Him has any knowledge (exclusive to Allaah). He knows what is on the land and within the oceans. He is (even) Aware of every leaf falling from a tree. Every grain in the darkness of the earth and every moist and dry thing is (recorded) in the clear Book (the Lowhul Mahfoodh).

60. He is the One Who raises your souls (from your bodies) by night (when you sleep), knows what you do by day and awakens you (after your sleep) to complete the fixed term (of your life). Then (after you die) to Him is your return and He shall inform you of (hold you accountable) what you used to do.

61. He is Mighty (has control) over His bondsmen and sends guardians (angels) to you (some to protect you from calamities and others to record all your deeds) until the time comes when death overtakes any of you. Then Our messengers (the angels of death) extract his soul without neglect (without neglecting their duty).



62. Then they (the souls) are returned to Allaah, their True Master (when they will be judged). Lo! Judgement is His (exclusively) and He is the fastest of those who take reckoning (without any difficultly).

63. Say, "Who shall rescue you from the darkness of the land and sea when (overcome with difficulty), humbly and secretly, you call (pray) to Him saying, 'Most surely if You save us from this (difficulty), we will definitely be of the grateful ones (the Mu'mineen.)"

64. Say, "Allaah shall rescue you from it (from the difficulty you find yourself in) and from every other difficulty, yet you ascribe partners to Him!"

65. Say, "He (Allaah) is Capable (all powerful) of sending to you a punishment from above (such as a hurricane) or from beneath your feet (such as an earthquake), or (He is also Capable of) mixing you into various groups and then letting you taste each others brutality (when you fight each other in war)." See how We explain the Aayaat so that they understand (the coming of the punishment or the Quraan).

66. Your people deny this (Quraan) when it is the truth. Tell them, "I have not been put in charge of you (to force you to do as I say. Just as the choice is yours, so too are the consequences)."

67. There is a fixed time (set) for every event and you shall soon come to know (when the time of your punishment arrives. My duty is only to warn you).

68. When you see those who engross themselves (by mocking and finding fault) with Our Aayaat (Our verses, laws, commands), then turn away from them until they engage in some other talk. Should Shaytaan cause you to forget (to leave their company), then after recalling (the command to leave them), do not sit with the unjust people (this is a principle rule).

ۅۘٙڡٵۼڶٲڒ۫ڹۣؽؘؾۘڠٞۏٛڹٙڡؚڹٛڿؚڝٳڣۣڡۊڹۺؽٙۼۊۧڵڮڹ۫ۮؚڵڔؗؽڵۼڵۿۯ۫ۑؾۘڠۏٛڹ؈

69. Those with Taqwa are not at all accountable for them (for those who mock and find fault with the Aayaat of Allach), but (it is their duty if they have the ability) to advise (those who finding fault) so that they abstain (from their evil ways).

ڡؘۮٙڔٳڵۮؚؠؙڹۘٵؾۧڂۮٛڡۧٳڔٸؾؘؠٛٛؠٝڷڡٵۊۘڮۿؖۅٵۊۼڗؿۿٵڵڂۑۅؖۿٵڵڎ۠ؠ۬ؽٵٷۮڴڔؠ؋ٲڹؖؿؙۺڶڹڡٞۺ؇ڽڡٵػٮۘڹؾؖٷٚؽۺڶۿٵڡڹ ۮڡؙڹؚٵٮڷٚؿۅٵڲۧۊٞڵٳۺڣؽۼٷڶڽٛؾۼۮڷڴڶۧۼۮڸۣڷٳڽٷڿۮڡڹ۫ۿٵٵٷڸڮٵڷۮؚؽڹٵۺٮڟٳڛٵڰڛٷٵۿؿۺؘٳڢڞ*ڹۧڰؽؠٟڔ* ۼٛ

70. Leave those people alone who regard (what ought to be) their religion (Islaam) as a play and sport (who make a mockery of it) and whom the worldly life has deceived. Use it (the Qur aan) to advise (people) so that a soul is not detained (held back to suffer punishment) because of its (evil) deeds. There shall neither be any helper nor intercessor for it (to save the soul from punishment) besides Allaah. Should it (the soul) offer every payment (to save itself from punishment in the Aakhirah), it would not be accepted from it. These are the ones who have been detained because of their actions. They shall have a drink of boiling water and an unbearable punishment because they used to commit kufr.

قُلْ اَنَدُعُوْامِنُ دُوْنِ اللهِ مَالاَينَفَعُنَا وَلاَيَضُّرُّنَا وَثُرَدُّعَلَى اَعْقَابِنَا بَعَدَ اِذْهَدَامَنَا اللهُ كَالَّذِى اسْتَهُوَتُهُ الشَّيطِيْنُ فِى الْاَرْضِ حَيْرَانَ " لَذَا اَصْحَابَ يَدُعُوْنَهَ إِلَى الْهَدَى ائْتِنَا قُلْ إِنَّ هُدَى اللهِ هُوَا لَهُدَى * وَاُمِرْنَا لِنُسَّلِمَر لَرْبَ الْعَالَمِيْنَ ۞

71. Say, "Leaving Allaah, should we call (pray) to that (gods and idols) which can neither benefit us nor harm us and (should we) turn back on our heels (and become Mushrikeen again) after Allaah had guided us (to Islaam)? Should we be like he whom Shaytaan had deviated from the path in a forest, leaving him bewildered (confused and scared, unable to find his way) when he has companions calling him to guidance (to the right path, saying), 'Come to us!'?" Say, "Verily only the guidance of Allaah is (true) guidance and we have been commanded to surrender (ourselves) to the Rabb of the universe, ...

ڡؘٲڹٛٲڣؠٛڡ۠ٳٳڵڝۜٙڵۊ٥ؘۅٳڷٞڠؖۅٛ٥ۨۅۿۅٳڷۜڋۣؽٙٳڵؽۨؗؽؚؗڠؙڞڗؙۅٛڹٙ®

72. ...to establish salaah and to adopt Taqwa. He is the One to Whom you will be gathered (for accountability on the Day of Qiyaamah)."

إَنَّ وَهُوَ الَّذِى خَلَقَ السَّمُوٰتِ وَالْاَرْضَ بِالْحَقِّ وَيَوْمَ يَقُولُ كُنْ فَيَكُوْنُ هُ قُولُهُ الْحَقُّ وَلَهُ الْمُلْكَ يَوْمَ يَنْفَخُ وَهُوَ الْآيِنَ فَكُونُ هُ قُولُهُ الْحَقَّ وَلَهُ الْمُلْكَ يَوْمَ يَنْفَخُ وَهُوالْكَيْدُ وَالْفَيْدُ وَالْمَالِمُ الْعَيْبُ وَالشَّهَا وَقُوهُوالْكَيْدُ وَالْفَيْدُ وَالْمَالِمُ الْعَيْبُ وَالْمُعَالِمُ الْعَيْبُ وَالْمُعَالِمُ الْعَيْبُ وَالْمُعَالِمُ الْعَلَيْمُ الْعَيْبُ وَالْمُعَالِمُ الْعَلَيْمُ الْعَلَيْمُ الْعَيْبُ وَالْمَعْلَمُ الْعَلَيْمُ الْعَيْبُ وَالْمَعْلِمُ الْعَلَيْمُ الْعَلَيْمُ الْعَيْبُ وَاللَّهُ اللَّهُ الْعَلَيْمُ اللَّهُ اللّ

73. He is truly the One Who created the heavens and the earth. (Do not forget) The day when He shall say, "Be!" and it will be (the Day of Qiyaamah, after which He will command people to rise from their graves and they will rise). His speech is the truth and kingdom (of everything) shall be His on the day when the trumpet is blown. He is the Knower of the unseen and the visible and He is the Wise, the Informed.

74. (Keep in mind the time) When Ibraheem told his father Aazar, "Do you take idols (which you yourself make) as your gods? I see that you and your people are certainly in manifest (clear) error."

75. In this manner (as We showed Ibraheem the error of the ways of his people) We showed Ibraheem the kingdoms of the heavens and the earth so that (by witnessing Allaah's power,) he could become of those convinced (about the Oneness and greatness of Allaah and pass it on to others).

76. When the night covered him, he saw a star. He said (to those who worshipped the stars), "Can this be my Rabb?" But when it set (disappeared) he said, "I do not like things that set (because a Rabb cannot be absent when one needs Him)."

77. When he saw the moon shining, he said, "Can this be my Rabb?" But when it set, he said (to the people), "If my Rabb does not guide me I shall surely become of those who have gone astray." (By saying this, he indicated to the people that they were astray and in need of guidance.)

78. When he saw the sun shining he said, "Can this (then) be my Rabb? This is the greater (than the stars and the moon)!" But when it set he said, "O my people, indeed I am innocent of the things that you ascribe (as partners to Allaah)."

79. "Verily, I have turned my face (my devotion and worship) to only that Being Who created the heavens and the earth, as a Haneef (one who does not incline towards any deviation but inclines to the straight way, which is the path Allach sanctions) and I am not from the Mushrikeen."

80. His people debated with him. He said, "Do you debate with me concerning (the Oneness of) Allaah, when He has guided me (to the truth)? I do not fear what (idols) you ascribe as partner to Him, (because they can do me no harm) unless my Rabb wills something (to harm me, for then it most certainly will). The knowledge of my Rabb surrounds everything (He knows everything). Will you not take heed (and have Imaan)?"

81. "How can I fear that which you associate as partners (to Allaah, which can neither do good not harm) when you do not fear (the punishment that will afflict you because of the fact) that you ascribe such partners to Allaah, regarding whom He has not revealed any permission (authority) to you (to worship them)? So which of the two groups (you or we) are more worthy of safety (from punishment) if you have knowledge?" (If you have any knowledge, you would know that we are safe from Allaah's punishment because of our beliefs. You should therefore be following us.)

82. Those who have Imaan and do not mix their Imaan with wrong-doing (all types of Shirk), only such people will have safety (from punishment and from worries) and only they are rightly guided.

83. This is Our (strong) argument (to prove Towheed) that We gave to Ibraheem (to use) against his nation. We raise the stages of whoever We wish (in respect of their knowledge and wisdom). Verily your Rabb is the Wise, All Knowing.

84. We gifted him (Ibraheem) with (a son) Is'haaq was and (a grandson) Ya'qoob

South of whom We guided. We guided Nooh South before (Ibraheem South) and from his progeny (we guided) Dawood South, Sulaymaan South, Ayyoob South, Yusuf Moosa South and Haroon South. In this manner (as We rewarded the others) We reward those who do good.

85. And (We also guided and rewarded) Zakariyya Amer, Yahya Amer, Isa Amer and Ilyaas All of whom were from the righteous (servants of Allaah).

86. And (We also guided and rewarded) Ismaa'eel , Yasa , Yasa , Yunus , Yunus and Loot Each of them We favoured above the (people of the) universe (by making them all Ambiyaa).

87. And from their forefathers, progeny and brothers (were many whom We guided and favoured by making them Ambiyaa as well). We chose them and guided them to the straight path.

88. This (Deen of Islaam to which Allaah guided them) is Allaah's guidance by which He guides whom He wills from His bondsmen. If (it is assumed that) they commit Shirk, then all their actions will be destroyed (because Shirk cannot be tolerated).

89. These (Ambiyaa) are the ones to whom We have granted the Book (the various divine scriptures), wisdom and Prophethood. If the people of the present times reject this (what was given to the Prophets), then (it will not harm us at all because) We shall entrust it to (other) people who will not reject it.

90. These (Prophets) are the people whom Allaah has guided, so follow their guidance (teachings). Say, "I do not ask you payment for it (for the Quraan. If you reject it, the loss is your own while I have nothing to lose). It is but a reminder for the (people of the) universe."

ۅؘڡٵۊٙۮۯۅٳٳۺٚڮٙػۜقۜۊٙۮڔٙ؋ٳۮ۫ۊٵڷۅ۠ٳڡٵۘٲڹٛۯڶٳۺڮڟڶۺؿٙڔۣڝؚۜٞڹٛۺؽٙٵ۪ٝڠ۠ڷڡۜڹٛٳڹٛڗڶٳڰۺٵڷٙۮؚؽۘڿٵٵۑ؋ ڞؙ؈ؽۏٞڒٳۊۜۿڎؽڷؚڵؾٵڛۼۘٙۼڶۅؙڹ؋ٷٙٳڟؚؽٙ؈ؿڋۉڣٵۏؿڂٛڡٝۅٛڹػؿ۫ڒٵٷػڷؚڡۘؿؗڡٞڟڷؘۄ۫ؾۼڵڞؖٳٵڹؾۿۅڰٚ ٳڹٙٳٷڴؙڟ۫ڟٳۺڎڎۿۮؿڰڛۺڰۼۼڵۅؙڹ؋ڰۯڟؽۺڎؿۮۯۿؙۮ؈ٛٚڿۧۻۣؠٝؽڵۼڹٛۅ۠ڹٛ

91. They (the Jews) have not recognised (the power and worth of) Allaah as they should have done when they said, "Allaah has not revealed anything to any human being." Say (to them), "Then who has revealed the Book that Moosa ** brought as a light and guidance for people? You placed (compiled) it in various pages that you showed (to others), but much of it you hid away (from people). You were taught such things that neither you nor your forefathers had knowledge of." Say (to them), "Allaah (revealed all of this)!" and then leave them to play their (foolish) games (after you have preached the message to them, leave them to do as they please because your duty has been done).

ۅٙۿۮٙٳڮؾٵٛڒؙڶڬڡٛؠڒڰڞؖڝڐؚٷؙٲڷۯؚؠٛؠؽ۫ڹؘؽؘۮؽۼۅٙڸؿؙ۫ۮؚۯٲؙٛٛڗۧٳڷڠؖڔؽ؈ٛػ۫ڂٛڡٛۿٵٷٲڵۮؚؠ۫ڹۘؽٷۧڡؚٮٛٛۅڹٙؠٳٲڵٳڿڔۜۊ ؽٷٞڡؚڹؙٷڹٷڝڰڝڲٷڡڹٷۿۿػڮڮڝڵڗؿڣۣڴڮڶڟٷڰ

92. This (Qur'aan) is the Book that We have revealed (to you, O Muhammad), which is most blessed, which confirms that (the scriptures) which was before it so that you may warn the people of "The Mother of all Villages" (Makkah) and those around it (the rest of the world). Those who are convinced of the Aakhirah believe in it (the Qur'aan) and are particular about (performing) their salaah (regularly, for they anxiously await the life after death).

ڡٙڡۜڹٛٲڟڵۄؙڔؗڡۜڹۜڶڣۘڗؗؽۘۼؖڶ۩ڵؿػڒؚڋٵۏۘٙڨٵڶٲۏؖڿٵڵڲۜۅٙٲؿٷٛڿٳڷؽۅۺؽ۠ٷۜۊۜڡؘڹ۫ۊٵڷڛٲڹٝڔ۬ڷۅؿ۫ڶڡؘٲ ٲڹٛڶؘ۩ؿٷٷٙڗٙؽٳۮؚٳڟڸٷڹڣٛڠٙڒؾؚٳڵڡۏۧؾۅؘڶڵڡٙڵؠٟڲڎؙؠڶڛڟۊٛٳڷؽۮؚؽۿۣڡٞٝٳؘڬۅ۫ڿٷٙٳٲؽ۫ڡؙٛڝڴڋٳڷؽۅۛۄۛۼؖڂؘۏڹ عؘۮؘٳڹڷۿۏڹؚؠؚٵڴؿؿؖٷٷٛۏڮٵڴؿڎؖٷٷۏڹػڶٳ۩۠ڿۼؿڒڶٷۣۜٷڴڹؙؿ۠ۄٚۼٛڹٵؽؾ؋ۺٙڲؙڽۯۏڹۛ

93. Who can be more unjust than he who invents lies about Allaah and says, "Revelation comes to me (I am a Prophet of Allaah)," when no revelation comes to him at all (he is not a Prophet)? And (who can be more unjust than) he (who) says, "I shall soon reveal the same as that (Qur'aan) which Allaah has revealed." If only you could see the unjust ones in the pains (agonies and pangs) of death, with the angels (of death) stretching out their arms (to receive their souls saying), "Deliver (give) up your souls! Today you shall suffer a humiliating punishment because you used to speak lies about Allaah (by ascribing partners to Him) and because you were too arrogant (proud) to accept the Aayaat of Allaah."

ۅؘڶڨٙۮڿؚٮؙٞؿؖٛڡ۠ۏۛڹؘٵڣ۫ڔٙٳۮؽػٮڶڂؘڶڨ۫ڹػ۠ؗؗؗؗؗؗؗؗۄۛٳڡۜۧڷػڗۜۊۊۜؿڗڴؿؿؖۄٞڶڂۊؖڶٮٛڪۛ؞ۧۅؘڒڵٷٛڟۿۏڔڴڎۧۅڡٵڹۯؽؠۼڴۺؙڣۼؖٲۼ ڲ ڲڴۯڷڷۮۣڹڹڗؘۼؿؿؙۯڶۿٞۮ۫ۅڣؽڴۯۺ۫ڒڴٷڷڨۮؾۜڠڟۼؠؿؽڴۮۏۻڷۼڹڴۮ۫ۄڟڴۺ۫ۯڟۛٷ؈ٛ 94. (The Kuffaar will be told on the Day of Qiyaamah) "Undoubtedly you have come to Us alone (without your wealth and families) as We created you the first time (at birth) and you have left behind your backs (in the world) what (bounties and luxuries) We had blessed you with. We do not see (with you) your intercessors (your gods and idols) whom you claimed had a share in you (in your worship). Indeed your relations (bond of friendship and idolisation) have been cut off and what you claimed (that your idols will intercede for you) has been lost to you."

95. Undoubtedly Allaah is the One Who splits the seed and the date stone (causing them to sprout). He extracts (brings forth) the living from the dead (such as a chicken from an egg or a Mu'min from a Kaafir) and the dead from the living (such as an egg from a hen or a Kaafir from a Mu'min). This is Allaah! So where are you wandering (going) astray?

96. He causes the dawn to break, made the night a (time of) rest and fixed orbits for the sun and the moon (according to which they travel). This is the arrangement of The Mighty, The All Knowing.

97. It is He Who made the stars so that you may be guided by them (so that you are able to find your route when you travel) in the darkness of the land and (especially in) the ocean. Indeed We have explained the Aayaat (signs) for the knowledgeable ones (so that they may recognise Allaah).

98. It is He Who created you from a single soul (Aadam (Aadam)), after which (He places you in) a place where you will stay (for a longer period - Jannah or Jahannam) and a place where you are kept in trust (for a shorter period - the world/the grave). Indeed We have clearly clarified the Aayaat for people who have intelligence (who use their intelligence to ponder and think about Allaah's Aayaat).

ۅۿۅؘۘٵڵۧۮؚؽٙٲٮٝۯؘڶڝڹۘٵڵۺٙ؉ٙۼؚڡؘٲڐٝڣٛٲڂۘٮۧڿڹٵۑؚؠڹؠٵؾٷڸۜۺ۫ؽٷڣٲڂۘڔ۫ۻٵڡؚڹ۫ۿڂۻڗؖٳڷ۠ڂٛڿۣڝٛؽڹۿڂۘٵڟٞؿڒٳڮؠٲٚ ۅڝؘٵڵۼۧڂڸ؈۫ڟۼؠٵؚڡٙڹ۫ۅۜڷٷۮٳڹؽڎ۠ٷۘڿۺ۬ؾۺڹٞٲۼڹٵۑ۪ٷٵڵڗۜؽؿٷڹۅؘٵڵڗؙڝٵڹؘڡۺۺٙۿٵۊٛۼؽڔۘڞؾۺؘٳۑڋٟ ٱڹٛڟ۠ٷٛٳٳڵؿۺٙۄؘٳۮؘٲڗۺ۫ۯۅۘؠؽ۫ۼ؋ٳڹۧڣٛۮڸڴڡ۫ڒڵٳڽؾؚڵؚڡٞٷۄ۪ؿٷؚٛڝڹٷٛ؈ٷڽٛ

99. It is He (Allach) Who sends rain (water) from the sky, then by it (by the rain) He extracts

(from the ground) the sprout of everything (every plant), thereafter extracting greens (green stalks) from this (sprout). Then from these (green stalks) We bring forth grains that are stacked one on top of another (with every one of these grains having the ability to grow into a complete plant bearing many more grains). From the spadix (a small stalk with little flowers enclosed in a leafy covering called a spathe) of the date palm, We extract branches that hang low (heavy because they are laden with dates) and (We also germinate) orchards of grapes, olives and pomegranates, some of which are alike (in growth and looks), while others are not alike. Look at its fruit as it grows and ripens (as it develops from something worthless into something valuable). Indeed there are Aayaat in this for the people who have Imaan.

100. Yet (despite witnessing these signs of Allaah's power and greatness) they regard the Jinn as partners to Allaah whereas He had created them (How can creation be worshipped instead of the Creator?). And (in addition to this) they invent sons and daughters for Him without knowledge (out of ignorance). He is Pure from these things and Exalted above (for superior to) what they ascribe.

101. He created (from nothing) the heavens and the earth (without an existing model). How can He have children when He has no wife? He created everything and has knowledge of everything.

102. This Allaah is your Rabb! There is no Ilaah but Him, the Creator of all things, so worship Him (for He Alone is worthy of worship). He is Watchful (guardian) over all things.

103. Visions (of people in this world) cannot grasp Him, but He can grasp (is Aware of) all (that the) visions (of people see). He is the (Knower of all that is) Most Subtle (and can therefore not be seen in this world), the Informed.

104. The means (ways) of insight (with which man can understand Allaah's power) have undoubtedly arrived from your Rabb. Whoever will (use them to) see (the truth, to recognise Allaah and to bring Imaan), it shall be for himself (for his own benefit) and whoever (has a heart that) is blind, it shall only be to his detriment (loss). I (Rasulullaah) am not a watcher (guard) over you.

وَكَذَٰ إِكَ نُصَرِّفُ الْآيَاتِ وَلِيَقُولُوْ ادْرَسْتُ وَ لِنَّبِيِّ نَهُ لِقُومِ تَعْاَمُوْنَ ﴿

105. In this manner (as We have explained everything else to you) We have explained the Aayaat (from all angles) so that (amazed by the detail) they (the Kuffaar) say, "You (must) have studied (learnt it from someone else)," and (We have clarified everything to you) so that We may make it clear to those who have knowledge (those who have understanding).

106. (Regardless of what others say,) Follow the revelation that your Rabb has sent to you. (Remain steadfast on the most important belief of this revelation which is the fact that) There is no Ilaah but Him. And (when doing this,) ignore the Mushrikeen (because they will try to distract you from your objectives and because of their rejecting attitude).

107. If Allaah had willed, they (the Mushrikeen) would not have ascribed partners (to Allaah). (However, their persistent Shirk should not grieve you, O Muhammad because) We have not made you a watcher (guard) over them and you are not responsible for them (your only responsibility is to convey the message of Islaam to them).

108. Do not insult (abuse, swear) those whom they (the Mushrikeen) worship instead of Allaah, for then they shall insult (speak ill of) Allaah out of enmity and without knowledge (without realising the consequences of their actions). In this manner (as We have made the gods of these people seem great to them) We have beautified (decorated) the actions of every nation for them (because of which they continue doing what they do). Then (after death) they shall return to their Rabb and He will inform them of what they used to do (and either reward or punish them).

109. They (the Kuffaar of Makkah) swear earnest oaths by Allaah that if an Aayah (a miracle that they desire, like turning Mount Safa into gold) comes to them from Allaah, they will definitely accept Imaan. Say, "Aayaat (miracles) are only with Allaah (a Nabi can only display a miracle when Allaah wills)." How do you know (O Rasulullaah , how can you be sure) if they will accept Imaan when an Aayah (miracle) comes to them? (Only Allaah knows whether they will accept Islaam by witnessing a miracle. It is therefore only He Who can decide whether they should be shown a miracle or not.)

وَّ وَنُقَلِّبُ اَفِدَتَهُمْ وَابْصَارَهُمُ كَمَالَمْ يُؤْمِنُوا بِهَ اقَلَ مَرَّةٍ وَّنَذَ رُهُ مْ فَي طُغْيَا نِهِمْ يَعْمَهُوْنَ ﴿

110. We shall overturn their hearts (so that they do no accept the truth) and their eyes (so that they do not see the truth) just as they did not have Imaan the first time (because they did not believe the first time) and (We shall) leave them wandering blind (astray) in their stubbornness (in their arrogance).

﴿ وَلَوَ اَنَّنَا نَزَّلَنَا الِيَهِمُ الْمَلَلِكَةَ وَكُلَّمَهُمُ الْمَوْلِى وَحَشَرْنَا عَلَيْهِمُ كُلَّ شَيء قُبُلَاتًا كَانُوالِيُؤْمِنُوا الْآاَنَ يَشَاءَ اللهُ وَلَكِنَّ اَكْثَرَهُمْ رَجْهَا لُوْنَ ﴿

111. Undoubtedly if We send the angels down to them (the Mushrikeen) or if the dead speak to them (as they requested) or if We gather everything (including Jannah and Jahannam) before them (to see for themselves), they are unlikely to accept Imaan (despite all these miracles) except if Allaah wills (they will become Mu'mineen only if Allaah wills). However, most of them behave ignorantly (by demanding to see miracles, knowing well that they have no interest in accepting Imaan but are only offering dishonest excuses).

وَكَذَٰلِكَ جَعَلَنَالِكُلِّ نَبِيٍّ عَدُقًا شَيطِيْنَ الْإِنْسِ وَالْجِنِّ يُوْحَى بَعْضُهُمُ إِلَى بَعْضٍ زُخْرُفَ الْقَوْلِ عُرُورًا وَلَوْشَاءَمَ يَّكُ مَا فَعَلُوْهُ فَذَرْهُمْ وَمَا يَفْتَرُوْنَ ﴿

112. In a like manner (just as these people are your enemies, O Muhammad (Fig.) We have appointed for every Nabi enemies (forces of evil) who are Shayaateen from among humans and Jinn. Some of them (the Jinn Shayaateen) whisper to others (to the human Shayaateen) things that seem good but (are intended to) deceive. If your Rabb wills, they will not do so (However, Allaah allows this to take place for good reason). So leave them (to their falsehood) and whatever they dream up (do not concern yourself with them because Allaah will deal with them as and when He wills).

وَلِتَصْغَى إِلَيْهِ أَفِإِدَةُ الَّذِينَ لا يُؤْمِنُونَ بِالْاخِرَةِ وَلِيَرْضَوْهُ وَلِيَقْتَرِفُوْ المَاهُمُ مُّقَتَرِفُوْنَ ١٠

113. (They whisper to each other) So that the hearts of those who disbelieve in the Aakhirah are inclined to it (to what they say), so that they grow fond of it (inclined to glib talk) and so that they may engage in (continue doing) those (evil) things (like following deceiving speech and worldly lusts) that they do (to cause further harm to the Prophets, their followers and their religion).

ٲڡؘٛۼؙؽڒٵڽڷۼؚٲڹؾؘۼؽ۫ؖڪٙڴڡٵۊٞۿؙۅٵڷۧۮؚؽٞٲٮ۬ٛۯڶٳڵؽڴۿٳڷڲؚۺ۬ػڡؘؙڞٙڵۘۘۘ؇ۅؘٳڷٙۮؚؠ۫ؽؗٵؾؘؽڟۿؗۯٳڵڲؚۺؘؽۼڵٮؖڡ۠ۏٵڹۜٛڎ ۠ڡؙڹڗ۠ٙڷڝڹ۫؆ڽؾؚۘڮؠؚٳڶػؚڡۣٞٚ؋ٙڒؾڮؠؚٳڶػؚڡۣٞ؋ؘڵٳٮڰٝۅ۫ڹؗڽٞڡؚڹٳڶٛڡؗڡ۫ؾڕؽڹۛ۩

114. (O Muhammad , say to the Ahlul Kitaab, why) Should I seek another judge besides Allaah (to judge between myself and yourselves) when He has revealed the Book (the Qur'aan) to you in

detail (distinctly making it clear to you that I am His Nabi because no man can ever compile such a masterpiece)? Those to whom We have given the Book (the Jews and the Christians) know that it (the Qur'aan) is revealed with the truth from their Rabb, so do not ever become of the doubtful ones.

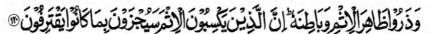
115. The words of your Rabb (detailing laws and other matters) have been completed (perfected) in truth and justice (the truth is guarded). There is none to alter His words and He is the All Hearing, the All Knowing.

116. If you follow the majority on earth (the Kuffaar) they will deviate you (mislead) from Allaah's path (from Islaam). All they follow are their guesses (their own ideas and concepts) and lies (their beliefs have no substance).

117. Undoubtedly your Rabb knows best who has strayed from His path and He knows best who are the rightly guided ones (He is therefore best able to judge between people).

118. Eat from (the meat of) that (animal) on which the name of Allaah was taken (when it was slaughtered) if you (truly) believe in His Aayaat (order and command).

119. What is the matter with you that you do not eat from that (meat) on which Allaah's name was taken (when the animal was slaughtered) when He has explained to you (in many verses such as verse 145 of this Surah) what is forbidden (for you to eat); (these things are Haraam) except for that (situation in) which you are forced to eat (them to avoid starving to death). There are certainly many who, because of their (carnal) desires, lead others astray without knowledge (without any reliable assurance to rely on). (However, they will not be able to escape without punishment because) Undoubtedly your Rabb knows best those who over step the limits (just as He know who the wrong-doers are).



120. Give up open (exposed) and secret (hidden) sins. Certainly those who commit a sin will soon receive (in the Aakhirah) the punishment for what they do.

121. Do not eat from (the meat of) that (animal) on which Allaah's name was not taken (when it was slaughtered). This (eating such meat) is undoubtedly a sin. Without doubt, the Shayaateen whisper evil into the hearts of their friends (the Kuffaar) so that they dispute with you. If you follow them, you shall certainly be among the (associates of the) Mushrikeen.

122. Is he who was dead (as a Kaafir), then We granted to him life (guided him to Islaam) and gave him a light (Irmaan) by which he may walk among people (not) better than someone (a Kaafir) like him who is in a multitude of darkness (kufr and sin) from which he will not come out (who will die as a Kaafir)? In this manner (as We have beautified Imaan for the Mu'mineen) We have beautified (decorated) for the Kaafiroon (those captivated by satanic seduction) the actions that they do.

123. Thus (just as We have made the sinners, the prominent people of Makkah and the ringleaders, not too have) We made the prominent ones in every town the sinners so that they may plot there (to stop others from accepting Imaan and to involve them in sin). They plot against only themselves (because they will be punished for it) but they do not realise (understand) this.

124. When an Aayah (sign, verse, miracle) comes to them (to prove that Rasulullaah is Allaah's true Prophet) they (the Kuffaar) say, "We will not accept Imaan until we are given what was given to the Rusul of Allaah (unless revelation comes directly to us or we are given a complete scripture)!" Allaah knows best where He wishes to place His message (Allaah knows who qualifies to be His Rasool and where to send him). Soon disgrace (humiliation) and a frightful (severe) punishment shall strike the sinful ones because of their plotting (their evil plans and cunning devices).

فَمَنْ يُرِدِاللهُ أَنْ يَّهُدِيهُ يَشَٰكَ صَدْرَهُ لِلْإِسْلَامِ وَمَنْ يُرِدُ أَنْ يُضِلَّهُ يَجْعَلَ صَدْرَهُ ضَيِّقًا حَرَجًا كَانَّمَا يَصَّعَّدُ فِي السَّمَآءِ كَذَٰ إِلَى يَجْعَلُ اللهُ الرِّجْسَ عَلَى الَّذِيْنَ لَا يُؤْمِنُوْنَ ۗ

125. Whoever Allaah wishes to guide, He expands(opens) his bosom (kept) for Islaam (by placing the light of Imaan into it). (On the other hand,) Whoever He desires (wills) to send astray, He narrows (by means of evil) and constricts his bosom (by means of such sinful ideas so that it cannot accept Imaan) as if he is (a person who is) climbing into the sky (having great difficulty breathing because of a lack of oxygen). In this manner (as such a person experienced great difficulty) Allaah places impurity (punishment, His curse or Shayaateen) on those who do not have Imaan.

126. This (path of Muhammad) is the straight path of your Rabb (submission to Allach and rejected false interpretation). We have certainly clarified the Aayaat for those who will pay attention to the advice (those who observe the Aayaat).

127. Theirs shall be an abode of peace by their Rabb (in Jannah) and He is their Protecting (helping) Friend because of the (good) works that they carried out (in the world).

128. (Do not forget) The day when We shall gather them all (all men and Jinn and then say), "O assembly of Jinn! You certainly took a large group of humans (as your followers by misleading them)." Then their human friends will say, "O our Rabb, we derived benefit from each other and (ultimately) we reached the fixed term (death and Qiyaamah) that You had fixed for us." He (Allaah) shall (tell the angels to) say, "Your abode will be the Fire, where you (the polytheists) shall live forever, except those whom Allaah wills (that they should leave Jahannam after a while because of their Imaan. Such people will eventually enter Jannah). Certainly your Rabb is The Wise, The All Knowing."

129. In a like manner (as We have made some humans the friends of some evil Jinn) We make some of

the oppressors companions of others because of the (evil) deeds that they perpetrate (sinners committing the same sin will suffer the same punishment in the Aakhirah).

يَمَعْشَرَالَجِنِّ وَالْإِنْسِ المَرْيَاتِكُمْرُ سُلُّ مِّنْكُمْ يَقُصُّونَ عَلَيْكُمْ الْحِنِّ وَيُنْذِرُونَكُمْ لِقَاءَ يَوْمِكُمْ لِهٰذَا وَالْوَاشِهِدُنَاعَلَ انْفُسِنَا وَغَرَّتُهُمُ الْحَيْوةُ الدُّنْيَاوَشَهِدُوْ اعْلَ انْفُسِهِمْ انَّهُمْ كَانُوْ الْحَفِي بَنَ ﴿

130. (Allaah will ask on the Day of Qiyaamah,) "O assembly of Jinn and mankind! Have Rusul from among you not come to you relating My Aayaat to you and warning you about the meeting of this day?" They will say, "We testify against ourselves (the Rusul had certainly come to us, but we rejected their message)!" The life (comfort and luxuries) of the world had fooled them (to forget about the Aakhirah) and (after first denying that they committed kufr in the world) they (will eventually have to) testify against themselves (on the Day of Qiyaamah) that they certainly were Kaafiroon.

131. This (system of sending Ambiyaa to every nation to explain Towheed) is because your Rabb does not unjustly destroy towns while their inhabitants are unaware (of the message of their Rabb). (Allaah ensures that people are first warned about the consequences of rejecting Imaan before being punished)

132. For each (person) there are ranks (degrees of reward and punishment which they will attain) by virtue of their actions. Your Rabb is not unaware of what they do (and will place every person on the ranks/he most deserves).

133. Your Rabb is Independent (of His creation when you disobey HIM and yet is the), The Merciful. If He wills He may remove you (if you refuse to obey the message of Imaan) and replace you with whoever He pleases (so long as they are loyal and obedient) just as He had created you from the progeny of another nation (and allowed you to replace them).

134. Without a trace of doubt, what you have been promised (Qiyaamah and punishment for sins) will certainly come to pass (will happen) and you cannot escape (the Divine seizure).

قُلْ يَقَوْمِ اعْمَلُوْ اعَلَى مَكَانَتِكُمْ إِنِّي عَامِلُ أَفْسَوُفَ تَعْلَمُوْنَ مَنْ تَكُوْنُ لَهُ عَاقِبَةُ الدَّارِ النَّهُ فَلَى السَّلِمُونَ ﴿ لَا يُفْلِحُ الظَّلِمُونَ ﴿ لَا يُفْلِحُ الظَّلِمُونَ ﴿

135. Say, "O my people, continue practising as you are (in your place), indeed I am (also) practising (as I have been doing all along). Soon you will come to know in whose favour (ours or yours) shall be the ultimate result (destination) in the Home (of the Aakhirah). Undoubtedly, wrong-doers (the Kuffaar) will never be successful (and will be destroyed in the Aakhirah)."

وَجَعَلُوْا يِلْهِ مِمَّا ذَرَا مِنَ الْحَرْثِ وَالْأَنْعَامِ نَصِيْبًا فَقَالُوْا هٰذَا يِلْهِ بِزَعْمِهِمْ وَ هٰذَالِثُمَ كَآيِنَا ۚ فَمَاكَانَ لِشُرَكَا بِهِمْ فَلَا يَصِلُ إِلَى اللهٰ ۚ وَمَاكَانَ لِللهِ فَهُو يَصِلُ إلى شُرَكَا إِنِهِمْ مُرْسَاءَ مَا يَحْكُمُونَ ۞

136. A portion of their crops and animals that Allaah created, they (the Kuffaar of Makkah) set aside for Allaah saying, "This is for Allaah" (to be given to the poor because it was not of good quality), according to their estimation (to their idea), "and this is for our partners" (dedicated to their ideals). So what becomes for their partners (the share of the ideals that happens to fall in Allaah's portion) does not reach Allaah (because they would immediately remove it) whereas what becomes Allaah's (and happens to fall in the share of the ideals) reaches their partners (they leave it in the share of their ideals without transferring it to Allaah's share). Evil indeed is that which they decide (judge).

وَكَذَٰ لِكَنَى لِكَثِيْرِمِّنَ الْمُشْرِكِيْنَ قَتْلَ اَوُلادِهِمْ شُرَكًا وُهُمْ لِيُرْدُوهُمْ وَلِيَلْبِسُوا عَلَيْهِمْ دِيْنَهُمْ وَلَوْ شَآءَاللّٰهُ مَا فَعَلُوْهُ فَذَنَ هُمْ وَمَا يَفْتَرُوْنَ ﴿

137. In this manner (as We have beautified this sinful distribution for them so) their partners have beautified the murder of their children for many of the Mushrikeen (leading them to bury their daughters alive or to sacrifice their sons in the name of idols) to destroy them and to confuse (obscure) their religion for them. If Allaah wills, they would not do so (but He allows them to continue for wise reasons best known to Allaah). So leave them to their devices.

138. They (the Mushrikeen of Makkah) say of their assumption (without any proof for it from Allaah), "These are livestock and crops that are prohibited. Only those people whom we approve of may eat from it." And (there are also those) livestock whose backs have been

forbidden (by them when they declared that none may use these animals for riding or for carrying loads) and those upon whom they do not take Allaah's name (when slaughtering them); (all this they do) as a slander against Allaah (because they say that Allaah had commanded it). He will soon punish them (in the Aakhirah) for what (lies) they fabricate.

139. (In addition to all of this) They (the Mushrikeen also) say, "Whatever is within the bellies of these animals are reserved strictly for our males and forbidden to our wives. If it (the unborn animal) is stillborn, then (only) they (males and females) are partners (in sharing it)." He (Allaah) shall soon punish them for what they speak. Undoubtedly He is The Wise, The All Knowing.

140. Those people are losers (in both worlds) who foolishly murder their children without knowledge (understanding) and who forbid (make Haraam) what Allaah has provided for them, inventing lies about Allaah (by saying that Allaah had commanded them to do this). They have surely gone astray and are not rightly guided.

وَهُوَالَّذِئَ اَنْشَا جَنْتِ مَّعُرُوشْتِ وَغَيْرَمَعُرُوشْتِ قَالنَّخْلَ وَالنَّرُغَ مُخْتَلِفًا اُكُلُهُ وَالزَّيْتُوْنَ وَالرُّمَّانَ مُتَشَابِهًا وَّغَيْرَ مُتَشَابِةٍ كُلُوْامِنْ ثَمَرِهَ إِذَا اَثْمَرَ وَاتُوْاحَقَّ لهُ يَوْمَ حَصَادِهِ وَلاَّئِيتُوْنَ وَالرُّمَّانَ مُتَشَابِهًا وَّغَيْرَ مُتَشَابِةٍ كُلُوْامِنْ ثَمَرِهَ إِذَا اَثْمُنَ وَاتُواحَقَّ لهُ يَوْمَ

141. He (Allaah) is the One Who created orchards (gardens) that are trellised (having trees or vines that are support), those that are not trellised (having trees that can stand by themselves), date palms, plantations of various foods and (He also created) olives and pomegranates that are similar and different (in taste, texture, growth, colour, etc). Eat from its fruit when it grows and give its due (Zakaah on produce, called Ushr) on the day of harvesting. Do not waste (do mot be extravagant), for verily Allaah does not like those who waste.

وَمِنَ الْاَنْعَامِحَمُولَةً قَافَرْشًا كُلُوامِمّا رَنَ قَكُمُ اللهُ وَلَا تَتَبِعُوا نُحُطُوتِ الشَّيْطِنِ اِنَّهُ لَكُمْر عَدُوَّ شِّبِيْنَ ﴿ 142. From the livestock are those (animals fit) for loading (because of their size) and those for lying on the ground (those that cannot carry loads and are better used for food). Eat from what Allaah has provided for you and do not follow the footsteps of Shaytaan (by making foods Halaal and Haraam according to your desires). Indeed he is your open enemy (Do not allow him to deceive you into eating what is unclean and unlawful).

تَمْنِيَةَ اَزْوَاجٍ مِنَ الضَّانِ اشْنَيْنِ وَمِنَ الْمَعْزِ اثْنَيْنِ قُلْ آ الذَّكَرَيْنِ حَرَّمَ اَمِ الْا نَثَيَيْنِ اَمَّا اشْتَمَلَتُ عَلَيْهِ اَرْحَامُ الْانْثَيَنِّ نَبِّوْنِي بِعِلْمِ إِنْ كُنْتُمْ طِدِقِيْنَ اَ

143. (Allaah has created) Eight couples (from among the livestock). Two (male and female) are from sheep and two from goats. Say (to those Mushrikeen who prohibit the eating or riding of male animals sometimes and females at other times, saying that Allaah had commanded it), "Has Allaah forbidden both males (male sheep and male goat) or both females (female sheep and female goat), or that which is contained in the bellies of both females (which could either be male or female)?" Inform me with proof if you are indeed truthful. (This verse asks the Mushrikeen that if being male makes an animal forbidden, why are all males not forbidden? On the other hand, if being female makes an animal forbidden, why are all females not forbidden? Otherwise, if being unborn makes an animal forbidden, then both male and female ought to be forbidden. There is therefore no grounds for man to make animals forbidden. How can the Mushrikeen then declare things to be Halaal or Haraam? Only Allaah has the right to declare anything Halaal or Haraam.)

وَمِنَ الْإِبِلِ اثْنَيْنِ وَمِنَ الْبَقَرِاتْنَيْنِ قُلْ آالدُّكَنَيْنِ حَمَّمَا مِلْانْتَيْيْنِ اَمَّا الشَّكَعَلَيْهِ اَرْحَامُر الْانْتَيَيْنِ الْمُكْنَتُمْ شُهَدَآ آءَ اِذْ وَصَّكُمُ اللهُ بِهِذَا فَمَنَ اَظْلَمُ مُثَّنِ افْتَرَى عَلَى اللهِ كَذِبَّا لِيُضِلَّ عُجْ التَّاسَ بِغَيْرِ عَلِمِرْ إِنَّ اللهَ لا يَهْدِى الْقَوْمَ الظَّلِمِيْنَ شَ

144. (Allaah has also created) Two (a male and female) from camels and two from camels. Say (to the Mushrikeen), "Has Allaah forbidden both males (from cattle and from camels) or both females, or the child that is contained in the bellies of both females? Were you present when Allaah commanded you to do this (to declare certain animals forbidden)?" Who can be more unjust than he who invents (forges) a lie about Allaah (by saying that Allaah commanded this) to lead people astray without any knowledge. Verily Allaah does not guide unjust (wrongdoing) people.

قُلْ لَا آجِدُ فِي مَا اُوْحَى إِلَى مُحَرَّمًا عَلَى طَاعِمِ تَطْعَمُ الْآلَانَ يَّكُوْنَ مَيْتَةً اَوْدَمَا مَّسْفُوْحًا اَوْلَكُمْ خِنْ اِنْ اَلْكُوْرَ فَيْ اَلْكُوْرَ اللهِ بِهَ قَمَنِ اضْطُرَّ عَيْرَ بَاغَ قَالَا عَادٍ فَانَّ اَوْلَحْمَ خِنْوِرُ اللهِ بِهَ قَمَنِ اضْطُرَّ عَيْرَ بَاغَ قَالَا عَادٍ فَانَّ اَوْلَحْمَ خِنْوُر رَّجِيهُ اللهِ فَانَّ مَا اللهِ عَنْوُر رَّجِيهُ اللهُ عَنْوُرُ رَّجِيهُ اللهِ عَنْوُرُ وَيَعْمُ اللهِ فَانَّا اللهُ عَنْوُرُ وَيَعْمُ اللهُ عَنْوُرُ وَيَعْمُ اللهُ اللهُولِي اللهُ اللّهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ الل

145. Say (O Muhammad), "In the revelation that has come to me, I do not find anything forbidden (Haraam) to be eaten by one who wishes to eat it except Mayta (dead

animal), flowing blood, the flesh of swine which is an impurity indeed, or (I find forbidden) the sin of (eating from) that animal sacrificed in the name of another besides Allaah. (Besides these mentioned here, there are other foods that are also Haraam to eat.) As for him who is driven by necessity (to eat these forbidden foods for fear of losing his life), then (if he eats them) neither rebelliously (without taking enjoyment and without eating unnecessarily), nor transgressing the limits (without eating more than is necessary to keep him alive), then verily your Rabb is Most Forgiving, Most Merciful."

146. We forbade every clawed undivided animal (animals with feet) for the Jews (to eat). From among cattle and goats, We forbade for them the fat of the two, excluding what (fat) is carried by the back, the entrails and what is attached to the bones. This was the punishment We gave them for their rebellion (their insolence and arrogance). We are undoubtedly truthful (in the information We give and in the promises We make).

147. So if they reject you (O Muhammad and speak lies about the message you gave them), then tell them that your Rabb is the possessor of all-embracing mercy (His punishment will therefore not strike immediately and He is always prepared to forgive) and (if you choose not to accept Imaan, then remember that) His punishment will not be turned away from the sinful people.

سَيقُوْلُ الَّذِيْنَ اشْرَكُوْ الْوُشَاءُ اللهُ مَا اَشْرَكْنَا وُلَا اَبَاؤُنَا وَلاَحَرَّمْنَا مِنْ شَى الْكَذَلِكَ كَذَبَ الَّذِيْنَ مِنْ قَبْلِهِمْ حَتَّى ذَاقُوْ البَاسَنَا وَلَا هَلْ عَنْدَكُمْ مِّنْ عِلْمٍ فَتُخْرِجُوْهُ لَنَا الْأَنْ تَتَّبِعُوْنَ الْآلاالظَّنَّ مِنْ قَبْلِهِمْ حَتَّى لَا الْكَالِّالْظَنَّ وَمُنْ فَا الْعَلْمَ الْكَالْفُلْتَ وَلَا الْكَالِّالْظَنَّ وَلَا الْكَالْفُلْتَ وَلَا الْكَالْفُلْتَ الْمُعَلِّمُ اللَّالِيَ الْكَالْفُلْتَ الْمُعَلِّمُ اللَّهُ الْمُعْرَالِالْكَانُ الْكَالْفُلْتَ الْمُعَلِّمُ الْمُعَلِّمُ اللهِ الْمُعَلِّمُ اللهِ الْمُعَلِّمُ الْمُعَلِّمُ الْمُعَلِّمُ اللهِ اللهُ الْمُعَلِّمُ اللهُ الْمُعَلِّمُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ عَلَيْ اللهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللهُ اللّهُ اللهُ اللّهُ اللهُ اللّهُ اللللّهُ اللّهُ اللّ

148. Soon those who commit Shirk will say, "If Allaah willed, neither we nor our forefathers would have committed Shirk, and we would not have forbidden anything (any animal)." In the same manner (as they argue now), those before them had rejected (Imaan) until they tasted Our punishment. Say, "Have you any knowledge (to prove that Allaah is pleased with your Shirk) that you may produce for us? You follow only guesses and all you do is lie."

149. Say, "Only Allaah has the (perfect and final) argument that reaches (people and can convince them) and if He wills He will guide you all." (Truth and of falsehood have been laid out before mankind to choose either.)

قُلْ هَلْكُرشُهُدَآءَمُ الَّذِيْنَ يَثُهَدُونَ انَّ اللهَ حَرَّمَ هِذَا ۚ فَإِنْ شَهِدُواْ فَلَا تَشْهَدُمُعَهُمُ مُعَهُمُ وَلاَ تَثْبِعُ الْمُوَاءَ الَّذِيْنَ كَذَّ بُولْإِلاْ يِنَاوَالَّذِيْنَ لَا يُؤْمِنُونَ بِالْلاِخِرَةِ وَهُمْ بِرَبِّهِمْ يَعْدِنُونَ شَ

150. Say, "Bring your witnesses who will testify that indeed Allaah forbade these (animals that you have forbidden)." If they (shamelessly) testify, then you do not testify with them (because their testimony is false). Do not follow the wishes of those who reject Our Aayaat (order), those who do not believe in the Aakhirah and who associate (others) as equals with their Rabb.

قُلْ تَعَالُوْ التَّلُ مَاحَرَّمَرَ الْكُمُّ عَلَيْكُمُّ الْالشَّيْرِ فُوابِهِ شَيْئًا قَ بِالْوَالِدَيْنِ اِحْسَانًا وَلَا تَقْتُلُوا اَوْلاَدَكُمْ مِّنَ إِمْلَاقٍ نَعَنُ نَرُرُقُكُمُ وَاِيَّاهُمْ وَلَا تَقْرَبُواالْفُواحِشَ مَاظَهَرَ مِنْهَا وَمَابَطَنَ وَلاَ تَقْتُلُوا التَّفْسَ الْتِيْ حَرِّمَ اللَّهِ الْحَقِّ ذِلِكُمْ وَظَيكُمْ بِهِ لَعَكَمُمْ تَعْقِلُونَ اللَّهِ الْعَلَيْ وَ

151. Say, "Draw closer, I shall recite to you the things that your Rabb has forbidden for you. (These are) That you do not ascribe any partner to Him and that you be kind to your parents. (Allaah has also commanded) That you do not kill (abort) your children for fear of poverty (fearing that you will become poor by providing for them). We provide for you and for them as well (even though you may be poor). And (Allaah commands) that you do not draw near to immoral (indecent) acts that may be open and secret (such as secretly looking at or meeting with a member of the opposite sex or the free intermingling of sexes). And (Allaah commands further) that you do not murder a soul which Allaah has forbidden except with a right (that permits you to kill him. Those who may be lawfully executed are married adulterers, murderers and male Murtaddeen). These are the things which Allaah has (emphatically) commanded you so that you may understand (obey).

ۅۘٙ؆ۘؾٙڡٞۘڔۘڹٛۅٳڡٵڶٳڷٙؾؾۣڡؚٳڵڒؠٳڵؾٙۿؚڮٙٲڂڛؙؗػؾؖ۬ؽؠؙڵۼؘٳۺۢڎۜ؋ۅٙٳۏؖڡٛٳٳڵڰؽڵۅٳڵڡؚؽڒٳڹڔٳڷڡؚؚۺٮٟ ؆ٮؙػڸؚۜڣؙڹڣ۫ڛٵٳڰٷڛۼۿٵٷٳۮٳڨڶؾؙۄ۫ڣٵڠۮؚڵۅٵۅڵٷڮٳڹۮٵڨۯؽڵٷڽۼۿۮؚٳٮڵڮٳۅٛٷؖٵڎ۬ؽؚڴؽۄؙۅڝؖڴڡڕ ؠ؋ڵۼۘڴڴٷڹٛ۫

152. And approach (use or invest) the wealth of the orphan (who is in your care) only in a favourable (fair or profitable) manner until he reaches maturity. And (in addition to all these commands) give full measure and weight in fairness (when you trade with people). We do not place on a soul a responsibility unless it is within its capability (all these commands are therefore within the capability of every person). Adopt justice when you speak (pass judgement) even though it be your relative (for whom or against whom you judge) and fulfil the pledge of Allaah (to worship Him Alone). These are the things which Allaah has (solemnly) commanded you so that you may take heed (receive advice).

وَانَّ هٰذَاصِرَاطِى مُسْتَقِيْمًافَا تَّبِعُوهُ ۚ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ ذَٰلِكُمُ وَصَّكُمُ

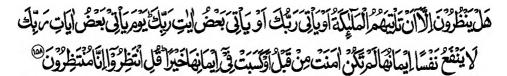
153. And (tell them, O Muhammad ""This (obeying all these commands) is indeed my straight path, so follow it. Do not follow other paths, for they will deviate you from Allaah's path (from Islaam). These are the things which Allaah has (solemnly) commanded so that you may adopt Taqwa."

154. Then (after mentioning these commands, We inform you further that) We gave Moosa the Book (Torah) as a completion (of Allaah's favour) to those who did good (acts). It (the Torah) contained the details of everything (they needed to know about their religion) and was a guidance and a mercy so that they (the Bani Israd'eel) became convinced of meeting their Rabb.

155. This Book (the Qur'aan) that We have revealed is blessed (its brilliance is self-evident), so follow it (constantly) and adopt Taqwa so that mercy may be shown to you.

156. And (We have revealed the Qur'aan) so that you do not say, "A Book was revealed only to the two groups before us (the Jews and Christians) and we were unaware of their studies."

157. Or (The Qur'aan was revealed) so that you do not say, "If a Book was revealed to us, we would have been more rightly guided than them (than the Jews and Christians)." Indeed a proof (argument), guidance and mercy has reached you from your Rabb (complete Deen has come to you)! Who is more unjust than he who rejects Allaah's Aayaat and prevents (others) from (accepting) them? Soon We shall severely punish those who prevent (others) from Our Aayaat because of their prevention (act of turning away).



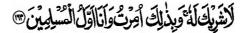
158. They (the Kuffaar seem to) wait only for the angels (of death) to come to them (to remove their souls) or for (the punishment of) your Rabb to come or for some of your Rabb's signs (of Qiyaamah) to appear. (They seem to be waiting for these to happen before they accept Imaan. However, they fail to realise that) The day when one of your Rabb's (major) signs (of Qiyaamah) will appear (that is when the sun will rise in the West), Then Imaan of a person will not benefit him (will not be accepted) if he did not have Imaan previously (before this sign) or if he did not do any good (act) in his Imaan (but only evil. This means that if a person did have Imaan but committed only evil acts, his repentance will not be accepted once the sun rises from the West). Say, "Keep waiting (for these events to take place)! We are also waiting."

159. Indeed you (O Muhammad (Fig.)) have nothing to do with those (Jews and Christians) who caused divisions (sects) in their religion (by accepting parts of it and rejecting parts) and have split into groups (denominations. Therefore, do not worry too much about them). Their matter rests with Allaah. Thereafter (in the Aakhirah) He will inform them of what (evil) they used to do (and punish them accordingly).

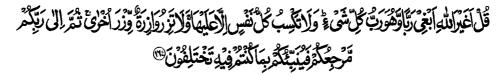
160. Whoever brings a good act (carries out an accepted act) will receive ten times as much (in reward, and even more). (On the other hand,) Whoever carries out a sin will be punished only as much (as the extent of the sin) and will not be oppressed (the punishment for any sin will not be multiplied).

161. Say, "Certainly my Rabb has guided me to the straight path (way). This (Deen of Islaam) is the secure Deen that is the Deen of Ibraheem , which is Haneef (not inclined towards any deviation but is inclined to the straight way, which is the path Allaah sanctions with zeal and force). He (Ibraheem) was never from the Mushrikeen."

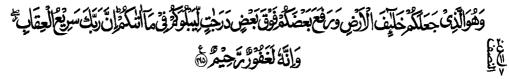
162. Say, "Truly my salaah, all my acts of worship, my life and my death are for Allaah, the Rabb of the universe."



163. (Also say, O Muhammad Wee) "He (Allaah) has no partner. With this (Towheed) have I been commanded (to uphold) and I am the first of the Muslims." (Rasulullaah was the first Muslim, will be the first to rise from the grave on the Day of Qiyaamah, the first to cross the Bridge of Siraat and the first to enter Jannah.)



164. Say, "Should I seek a Rabb besides Allaah when He is the Rabb (the only one worthy of worship) of everything?" Whatever (sin) a soul earns shall be to its detriment and none will bear the burden (the sins) of another. Then (eventually) you shall return to your Rabb and He will inform you of the things concerning which you differed (argued).



165. He is the One Who placed you as successors (of each other, to implement Allaah's laws) on earth and elevated (raised) some of you above others in ranks to test you (by your talents, morals, qualities, wealth) in what He has given you (so that it may be clear who are the obedient ones, and who the disobedient ones). Verily your Rabb is Swift in punishing (the disobedient) and indeed He is the Most Forgiving, Most Merciful (towards the obedient).

Surah 7 Surah A'raaf

THE HIGH WALL

THE LINK BETWEEN SURAH A'RAAF AND SURAH AN'AAM

Surah A'raaf is linked to Surah An'aam in the following five ways.

- 1. <u>By Name:</u> "By abstaining from ascribing partners to Allaah with regard to your crops and your animals (An'aam), Allaah will save you not only from Jahannam, but also from the barrier between Jannah and Jahannam (a place called A'raaf)."
- Both the Surahs present a detailed discussion that refutes Shirk in deeds and Shirk in beliefs, using various types of proofs. In addition to this, Surah A'raaf tells man that, since the belief in Towheed has been clearly established, the message should be taken to everyone without feeling any "difficulty" in one's heart (as indicated in verse 2).
- 3. To refute Shirk, Surah An'aam presented a detailed account of the incident of Ibraheem while only briefly referring to the other Ambiyaa. On the other hand, Surah A'raaf discusses these Ambiyaa in greater detail.
- 4. While Surah An'aam furnished many details about the prohibitions introduced by man, Surah A'raaf mentions one of the most important of these i.e. performing Tawaaf of the Kabah naked. The Mushrikeen considering this to be an act that will draw them closer to Allaah. The Surah describes this to be Haraam and a grave sin.
- 5. Surah An'aam proves the abomination of the various types of Shirk beyond doubt. Surah A'raaf further instructs that the belief in Towheed should be propagated in earnestness and that one should with stand the ensuing opposition with perseverance.

A SUMMARY OF THE SURAH

This Surah makes the following three assertions.

- Towheed should be propagated in earnestness and the resultant difficulties should be borne
 with patience and should not be allowed to disillusion one.
- 2. The laws revealed by Allaah must be obeyed and people should not formulate their own laws as a result of Shaytaan's manipulation. This is declared from verse 3, where Allaah says, "Follow what has been revealed to you from your Rabb and do not leave Him aside to follow other friends."
- 3. The third assertion made in this Surah is that *only* Allaah can be one's Helper and *only* He has complete control over all matters. He has not granted any other being control over any of these matters. This assertion begins with verse 54.

In verses 57 and 58, Allaah gives examples of the Mu'min and the Kaafir. Allaah says that the heart of the Mu'min is like fertile soil that flourishes and comes alive when the rains of Allaah's verses are showered on it. On the other hand, the heart of the Kaafir is like a barren and dry land

that does not benefit from the rain. Instead of being guided and inspired by Allaah's verses, the diseases of enmity and kufr only increase in the Kaafir's heart.

These three assertions are then discussed further in the incidents of six Ambiyaa. The episode of Nooh begins with verse 59, where Allaah says, "Undoubtedly We sent Nooh to his nation..." It terminates with verse 64, concluding with the words, "Without doubt they were a blind nation."

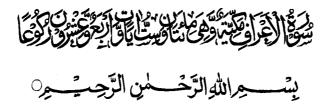
The second incident is that of Hood ****, which begins with verse 65 and ends with the words, "...and We cut off the roots of those who rejected Our Aayaat and who did not have Imaan" [verse 72].

The narrative of Saalih commences immediately thereafter (verse 73) and continues until the end of verse 79.

Allaah then discusses the episode of Loot. This narrative begins with the words, "We sent Loot" (as a messenger and) he told his people" [verse 80]. The story terminates with the words, "We showered on them a (frightful) rain (a shower of stones). See what was the plight (end) of the sinners" [verse 84]. This incident relates mainly to the second assertion viz. that man should practise the injunctions commanded by Allaah. Men must regard what Allaah ordained as Haraam to be Haraam, and what He ordained as Halaal to be Halaal and should never fabricate their own injunctions. The people of Loot were so immersed in sin that the evil of sin and the forbidden nature of Haraam deeds left their hearts. They therefore did not treat as Haraam those deeds that Allaah had ordained to be Haraam.

The sixth story is that of Moosa ***. The narrative begins with the words, "Then after them (after the Ambiyaa mentioned earlier) We sent Moosa *** with Our Aayaat to Fir'oun and his chieftains (ministers)..." [verse 103]. This lengthy account ends with the words, "...so We sent to them a punishment (a plague) from the skies because of their wrongdoing" (verse 162).

The incident of Moosa depicts the first assertion because he withstood numerous trials and adversities as he propagated the message of Towheed. The incident consists of eight consecutive episodes, each portrays a difficult part of his life.



In the name of Allaah, the Compassionate, the Most Merciful.

1. Alif Laam Meem Saad (Only Allaah knows the correct meaning of these letters).

2. This is a Book that has been revealed to you (O Muhammad), so let there be no difficulty (doubt) in your heart about it (you should not think that it would be difficult to preach it to people because they may reject it); (it has been revealed to you) so that you may warn with it (warn people about the consequences of rejecting Imaan), and it is advice to the Mu'mineen.

3. (O mankind!) Follow what has been revealed to you from your Rabb and do not leave Him aside to follow other friends (who are unable to deliver their promises). Little is the advice that you accept.

4. How many towns did We not destroy when Our punishment came to them at night or while they were asleep during the afternoon?

5. When Our punishment came to them, their only call was, "We were certainly oppressors!" (However, this admission came too late and they died as Kuffaar.)

6. (On the Day of Qiyaamah) We shall definitely question those (nations) to whom Ambiyaa were sent (about their attitude towards the Ambiyaa and about their actions) and We will surely question the Ambiyaa (whether they conveyed the complete message to their nations).

فَلَنَقُصَّنَّ عَلَيْهِمْ بِعِلْمِرَّ مَا كُتَّا غَالِبِيْنَ ®

7. We will (then) certainly relate to them (their actions in the world) with (perfect) knowledge (so that they may admit to it). We were (certainly) not absent (from their lives and have perfect knowledge of what both the Ambiyaa and their nations did, regardless of whether their actions were public or secret. People can therefore not lie to Allaah.).

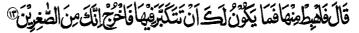
8. The weighing (of good and bad actions) on that day (of Qiyaamah) is the truth (and will be absolutely just)! As for those whose scales are heavy (with good actions done with sincerity, love and devotion), they will be the successful ones (who will attain salvation).

9. As for those whose scales are light (lacking good actions and heavy with sins), they are the ones who have lost their souls (to destruction) because they were unjust towards (they rejected and denied) Our Aayaat.

10. (O mankind!) We have certainly granted you a place to live on earth and in it We created for you the means for your existence. (Unfortunately, despite all these favours) Little is the gratitude that you show (to Us).

11. Undoubtedly We created you (the father Aadam (1874), then fashioned you and then We told the angels, "Make Sajdah to Aadam!" They (all) made Sajdah except Iblees (Shaytaan, who then lived with the angels). He was not from those who made Sajdah.

12. He (Allaah) said (to Iblees), "What stopped you that you could not make Sajdah when I commanded you?" He replied, "I am better than he (Aadam (Andam (An



13. He (Allaah) said (to Iblees), "Go down from here (from the heavens)! It is not for you (it is wrong for you) to be arrogant here! Go away, for you are surely from the disgraced (dishonest) ones!"

14. He (Iblees) asked, "Give me time (to live) until the day when they (creation) will be resurrected (raised form their graves)."

15. He (Alloah granted the request and) replied, "Indeed you are of those who have been given time."

16. He (Iblees) said, "I swear that because You have sent me astray I will definitely waylay (wait in ambush for) them (mankind) on Your straight path (Islaam)." (I shall do everything to stop them from Islaam.)

17. "(To mislead them,) I will then approach (ambush and confuse) them from the front, from their backs, from their right and their left (in every possible manner and method) and You will not find most of them to be grateful (most of them will follow me and not Your Deen of Islaam)."

18. He (Allaah) said (to Iblees), "Get away from here disgraced (wretched) and banished (rejected). Whoever of them (mankind) will follow you, I shall fill Jahannam with all of you."

19. (Alloah said) "O Aadam, you and your wife may live in Jannah. The two of you may eat from whatever you wish, but do not approach this tree, for then (if you eat from it) you will be of the wrong-doers (you will suffer a loss)."

20. So Shaytaan whispered to the two of them to expose (reveal) the private parts of

their bodies that were concealed from each other. He said, "Your Rabb has prohibited you from this tree only so that you do not become two angels and so that you two do not become immortal."

21. He took an oath before them saying, "I swear that I am definitely one (sincere friend) who is giving you good advice (a sincere friend)!"

22. So with dishonesty (by taking a false oath), he brought about their fall (from esteem in innocence). When they tasted from the tree, their private parts became exposed (and they became aware of their physical bodies) and they started gathering the leaves of Jannah over themselves (to cover their private parts). Their Rabb questioned them (saying), "Did I not forbid you from that tree and warn you that Shaytaan is your open enemy?"

23. They both said, "O our Rabb! We have oppressed our souls (done a wrong) and if You do not forgive us and show mercy to us, we will surely be of the losers (ruined)."

24. (Addressing Aadam Addressing Aadam Andrews, his wife and their unborn progeny,) He (Allaah) said, "Go down all of you as enemies to each other (for the Heavens cannot be a battle field against Satan). On earth you shall have a place to live and a place to gain benefit for a while (for as long as you live)."

25. He (Allaah) said (further), "There (on earth) you shall live, you shall die and from there you shall be removed (to be resurrected on the Day of Qiyaamah)."

26. O children of Aadam! We have indeed sent clothing down to you (made the raw materials for you and taught you how to make it) so that you may conceal the private parts of your

bodies, and (We have sent it to you) as a means of beautification. (However, besides physical clothing, We have also sent for you spiritual clothing, so remember that) The clothing of Taqwa is best (because it offers you protection from all evil). This (clothing) is from the Aayaat of Allaah so that you may take heed (so that you may think about it and realise Allaah's great powers and His favours to you).

27. O children of Aadam! Never let Shaytaan mislead (tempt) you as he (did when he) removed your parents (Aadam and Hawwa) from Jannah, tearing off (stripping) from them their clothing to expose to them their private parts. Surely he (Shaytaan) and his kind (the Jinn) see you in a way that you do not see them (because they are invisible to the human eye). Indeed We have made the Shayaateen friends of those who do not have Imaan (so these Shayaateen eventually control their lives. Man should always be on quard against Shaytaan's tricks at all times.)

28. When they (the Kuffaar) commit an immoral (evil) act, they say, "We found our forefathers on this (doing or believing this) and Allaah has commanded us with it." Say, "Surely Allaah does not command immoral (evil) behaviour (like making tawaf naked)! Do you speak such things against Allaah for which you have no proof?"

29. Say, "(Far from commanding immoral behaviour) My Rabb has commanded me with justice (that I should be just in all laws of the Shari'ah) and that you straighten your sights (devote yourself to Allaah) at the time of every prostration (salaah) and call to Him (worship Him with total submission), sincerely devoting your worship to Him (without committing Shirk). As He created you initially (without anything), so will you return (to Allaah on the Day of Qiyaamah)."

30. While there is a group that He (Allach) has guided, there is another group that deserves to go astray (because of their wrong behaviour despite having seen the truth). Instead of Allach, they take the Shayaateen as (their) friends (by adopting their preposterous beliefs, atheistic

ideals, polytheistic creeds and baseless speculation) and think that they are rightly guided.

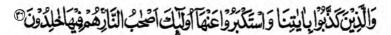
31. O children of Aadam! Adopt your (clothing of) beauty (dress well) at every place of salaah (whenever you perform salaah). Eat, drink (what is Halaal without being greedy) but do not waste (do not be extravagant) for indeed He (Allaah) does not like those who waste.

32. Say, "Who has forbidden the (objects of) beauty that Allaah has brought forth for His bondsmen and the pure foods (gratitude for bounties leads to Allaah)?" Say, "These (things of beauty and pure foods) are for the Mu'mineen in the worldly life (and non-Mu'mineen also share it with them) and (these things will be) completely for them on the day of Qiyaamah (when the non-Mu'mineen will have no share)." Thus do We explain the Aayaat for those who have knowledge (those who express gratitude to Allaah for all His favours).

33. Say, "My Rabb has forbidden open and secret immorality, sin, wrongful rebellion, associating partners with Allaah when He has not revealed any permission for it (whatsoever) and that you say things against Him for which you have no proof (such as saying that Allaah had commanded acts that He did not order)."

34. There is a fixed term (a specific time) for every nation (after which they will be no more). When (the end of) their term arrives, they will neither be able to delay it a moment nor advance it.

35. O children of Aadam! When Rusul from (among human beings like) yourselves come to you relating to you My Aayaat, then whoever adopts Taqwa and rectifies (their behaviour), there will be no fear on them (in the Aakhirah), nor shall they grieve (in both worlds).



36. Those who reject Our Aayaat and behave arrogantly towards them (refuse to accept them), these are the residents of the Fire (of Jahannam), where they shall live forever (Hell also is eternal).

هُنَ ٱظْلَمُ مِمَّنِ افْتَرَى عَلَى اللهِ كَذِبًا أَوْكَذَّبَ بِالنِيَّةُ الْوَلَإِكَ يَنَالُهُمْ نَصِيْبُهُمْ مِّنَ الْكِثْبِ حَتَى إِذَا جَاءَتُهُمْ رُسُلْنَا يَتَوَفَّوْنَهُمْ وَالْوَالَيْنَ مَا كُنْتُمْ تَدْعُوْنَ مِنْ دُوْنِ اللهِ قَالُوْاضَلُوْ اعْتَا وَشَهِدُوْاعَلَى وَاللهِ عَلَى اللهِ قَالُوْاضَلُوْ اعْتَا وَشَهِدُوْاعَلَى اللهِ عَلَى اللهُ عَلَى اللهُ عَلَى اللهِ عَلَى اللهُ عَلَى اللّهُ عَلَى اللهِ عَلَى اللّهُ عَلَى اللهُ عَلَى اللهُ عَلَى اللهُ عَلَى اللّهُ عَلَى اللهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللهُ عَلَى الللهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهِ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللهِ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللهِ عَلَى اللّهُ عَلَى اللهِ عَلَى اللّهُ عَلَى

37. Who can be more unjust than he who invents lies against Allaah or rejects His Aayaat? These are the ones whose share of the Book (the Lowhul Mahfoodh) shall find them (they shall continue receiving their sustenance and other things that they are destined to receive in this world) until the time comes when Our messengers (the angels of death) will lift their souls saying, "Where are those (gods) whom you called upon (worshipped) besides Allaah?" They will admit, "They (our gods) have been lost to us (they cannot help us at all)," and (on this occasion of death) they will testify against themselves (they will admit) that they really (without doubt) were Kaafiroon.

قَالَ ادْخُلُوا فِيَ أُمَوِقَدْ خَلَتْ مِنْ قَبُلِكُمُّ مِّنَ الْجِنِّ وَالْإِنْسِ فِي النَّالِّ كُلَّمَادَ خَلَتْ اُمَّةً لَّعَنَتُ اُخْتَهَا حَتَى إِذَالدَّا رَكُولُ فَي النَّالِ عَلَى النَّالِ قَالَ لِكُلِّ رَكُولُ الْفَالِحُولُ وَالْفَالِمُ النَّالِ قَالَ لِكُلِّ مَعْدَا اللَّالِ عَلَى النَّالِ قَالَ لِكُلِّ اللَّالِ عَلَى النَّالِ قَالَ لِكُلِّ اللَّهُ الْمَعْلَى النَّالِ قَالَ لِكُلِّ اللَّهُ الْمَعْلَى النَّالِ قَالَ لِكُلِّ اللَّهُ الْمَعْلَى اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمَعْلَى اللَّهُ اللَّ

38. He (Allaah) will say (to them on the Day of Qiyaamah), "Enter into the Fire among the nations of Jinn and man who passed before you." Each time a nation will enter (Jahannam), they will curse their sister nation (the nation before them whose evil ways they followed, leading them to ruin). (This will continue) Until, they are all gathered in Jahannam, the latter (those who followed the previous nation) will say regarding the former (the nation who were followed), "O our Rabb! These are the people who led us astray, so double their punishment of the Fire." He (Allaah) shall reply, "For each (of you) there shall be double punishment, but you do not know it."

39. The former (those who misled) will (then) tell the latter (the followers), "You were no better than us (because you chose your course just as we did), so taste the punishment for your actions."

ٳڹۧٵڷٙۮؚ۬ؠؙڹؘڪؘڎ۫ؠۘٷٳۑؚٳؽؾڹٵۅٙڶٮؾٙڬؠۯۉٳ؏ڹ۫ۿٵڵٳؿ۠ڡؘۜؾۧۘٛڂؘۘۘۘۿڡ۠ڔٵؠۘۅٛٳۘۘۘڹؚٳڶۺٙڡٙٳٙۅٙڵٳؽڋڂۘڡ۠ۏڹڵڣێۜؾۘٙڂؾٝ ڽڸڿڶڣڝٞڴؚؿٳڟۣٷڝۜؠؚٞڵڶؚؽٳڟؚٶڴۮ۬ڸؚڰۼٞڿۯؽٵڵڡؙڿ۫ڔۄؠڹٙٛ۞ 40. Indeed (for) those who reject our Aayaat and behave arrogantly towards them (refusing to believe them), the doors of the heavens will not be opened for them (their souls will not be allowed into the heavens after death) and they will not enter Jannah until a camel enters through the eye of a needle (it will be impossible for them to enter Jannah). Thus do We punish the criminals (who are guilty of kufr).

41. They will have Jahannam for a bed and a canopy (of Jahannam) on top of them (as well). In this manner (by surrounding them with the Fire of Jahannam) do We punish the oppressors (by not giving them any relief from punishment).

42. As for those who have Imaan and who do righteous (virtuous) acts - (which is not difficult at all because) We do not place on a soul a responsibility unless it is within its capability - (then) these (people who have Imaan and who do righteous acts) shall be the dwellers of Jannah, where they shall live forever (Jannah is eternal).

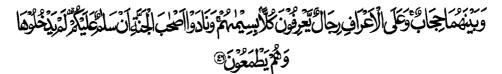
43. We shall remove ill feelings (towards each other) from their chests (hearts). With rivers flowing beneath them (in Jannah), they will say, "All praise is for Allaah, Who has guided us to this (guided us to adopt the beliefs and acts that earned us this reward). We would never have been rightly guided had Allaah not guided us. Most certainly, the Rusul of our Rabb came with the truth (which we can clearly witness now)." It shall be announced, "This is the Jannah that you have been made to inherit (as descendants of Aadam (good) actions that you carried out."

44. The people of Jannah will call to the people of the Fire (Jahannam) saying, "We have found the promise (of rewards) of Our Rabb to be true. Have you found the promise (of punishment) of your Rabb to be true?" They (the people of Jahannam) will reply, "Yes!" Then an announcer shall announce between them (for both groups to hear) that the curse of Allaah is on the oppressors (wrongdoers) who are...

وقف لازمر باخلاف

الَّذِيْنَ يَصُدُّونَ عَنْ سَبِيْلِ اللهِ وَيَبْغُونَهَا عِوَجَاؤَهُمْ بِالْإِخْرَةِ كَلِفْرُونَ ١٠٠

45. ...those who prevent (others) from the path of Allaah (from Islaam), who seek (to make it seem as if there is) crookedness in it (in Islaam) and who reject the Aakhirah.



46. Between them (the people of Jannah and the people of Jahannam) is a barrier. On the high wall (between Jannah and Jahannam, called A'raaf) there will be many people (who will be unable to enter either place because their good acts and sins are equal) who will recognise each of them by their signs (they will recognise the people of Jannah by the joy on their faces and the people of Jahannam by the horror on their faces). They (the people of A'raaf) will call to the people of Jannah saying, "Peace be upon you!" They will not have entered Jannah (because they lack sufficient good actions), but they will yearn to (Allaah will have mercy on them and enter them into Jannah).

47. When their eyes will be turned towards the people of the Fire they (the people of A'raaf) will say, "O our Rabb! Do not place us with the oppressive people (the people of Jahannam)!"

48. The people of A'raaf will call to many people (of Jahannam) whom they would recognise by their signs (marks) saying, "Your masses (large number of followers and great wealth) and your pride were of no avail to you."

49. (Pointing to the people of Jannah who were poor and weak in the world, the people of A'raaf will tell the people of Jahannam,) "Were these the people regarding whom you swore (worried) that Allaah will not have mercy on them?" (These were really the fortunate ones because it was told to them) "Enter Jannah! No fear shall come upon you nor shall you grieve (or be sad)."

ڡؘٵٚۮٙؽٲڞؙۼٛٵڶٮۜٞٵڔٳٙڞۼڔۘٳڵڿۜؾٞۊٲڹٛٳڣؿڞؙٷٳۼڵؽڹٵڝڹٲڵڡٙٳٙٷٙڡ۪؆ٵڒڒؘڤؘڴٛڡ۠ٳٮڷٷٝ قَالُؤۤٳڹٙٳ۩ٙڎڿۜٙڡۿڡٵ علىالكفؚرينَ 50. The people of the Fire will call to the people of Jannah saying, "Pour some water on us or (give us) something (some food or drink) that you have been provided with." They (the people of Jannah) will reply, "Allaah has forbidden these for the Kaafiroon..."

51. "...those who treated their religion as a sport and game (show and entertainment) and whom the worldly life had deceived (into forgetting about the Aakhirah)." Today We shall forget them (leave them in Jahannam without hearing their pleas) just as they forgot the meeting of this day (of Qiyaamah) and because they used to reject (deny) Our Aayaat.

52. Undoubtedly We granted them a Book (the Qur'aan) in which we explained to them with (perfect) knowledge (what We told them), and (which was) a guidance (for man's success) and a mercy for people who have Imaan.

53. They are waiting only for its outcome (for the fulfilment of the warnings mentioned in the Qur'aan). The day when its outcome (the Day of Qiyaamah) will appear, those who previously forgot (those who did not accept Imaan) will say, "Surely the Rusul of our Rabb have brought the truth! Are there any intercessors who will intercede for us, or can we be returned (to the world) to perform (good) actions contrary to what (evil) we used to perform (so that we may accept Imaan instead of practising Shirk)?" They have destroyed their (own) souls and what (gods) they used to invent will be lost to them.

54. Undoubtedly your Rabb is Allaah, Who has created the heavens and the earth in six days (even though He could have created it all in a second) and then turned (focussed) His attention in the Throne. He covers the day with the night, (each one) hurrying to follow the other. The sun, moon and the stars are all subjugated (made to be obedient) by His command (power). Behold! (all) Creation and command (authority) belong to Him. Blessed is Allaah, the Rabb of the (entire) universe.

الْمُعُوا رَبُّكُمْ رَضَرُّكًا وَّجُفْيَةٌ إِنَّهُ لَا يُحِبُّ الْمُعْتَدِيْنَ ﴿

55. Call (pray only to) your Rabb in humility (with sincerity) and in secrecy (without show). Verily, He does not like those who overstep the limits (who do things that are against the Shari'ah).

56. Do not cause corruption on earth after it has been set in order (do not introduce customs and manners of kufr into Islaam and do not pollute and spoil the earth that Allaah has created perfectly) and call (pray to) Him in fear (of His punishment) and hope (for His mercy). Undoubtedly, the mercy of your Rabb is close to those who do good.

57. It is He (Allach) Who sends the winds ahead of His mercy (before the rains) as a carrier of good news (indicating to people that rain is about to fall. The winds then continue to blow) until, when they carry heavy clouds (after precipitation), We lead them to a dead (dry) piece of ground and then shower rains on it, bringing forth by it (by the rain) all kinds of fruit. In this manner We shall bring forth the dead (from their graves) so that you may take heed (observe and accept imagn).

58. The vegetation of fertile ground springs forth (abundantly) by the order of its Rabb, whereas only scarce vegetation issues forth from infertile ground (after much difficulty). (The example of fertile ground represents the Mu'min whose heart is receptive, spiritually alive and therefore receives guidance, whereas the Kaafir is not receptive and therefore deprives himself of guidance.) Thus do We explain the Aayaat for people who are grateful.

59. Undoubtedly We sent Nooh *** to his nation and he told them, "O my people, worship only Allaah. There is no Ilaah for you besides Him. I fear the punishment of a great (mighty) day (the Day of Qiyaamah) for you (if you continue committing Shirk)."

قَالَ الْمَلَامِنُ قَوْمِهَ إِنَّا لَنَرِيكَ فِي ضَلْلِ مُّبِيْنٍ ®

60. The leaders of his people said (to him), "We see that you are obviously deviated (misled)."

61. He (Nooh Assault) said, "O my people! There is no deviation with me. On the contrary, I am a Rasool from the Rabb of the universe."

62. "I convey to you the messages (divine guidance and knowledge) of my Rabb, advise you and I know things from Allaah about which you have no knowledge."

63. "Are you surprised (wandering) that a reminder (advice) from your Rabb should come to you through a man from among you, so that he may warn you (of Allaah's punishment for kufr), so that you may fear (His punishment) and so that mercy may be shown to you?"

64. They rejected him, and (when Allaah sent a flood to punish them) We rescued him and those with him in the ark, while We drowned those who rejected (and lied about) Our verses. Without doubt they (the majority of them) were a blind nation.

65. To the nation of Aad We sent their brother Hood (as a Prophet). He told them, "O my people! Worship only Allaah. There is no Ilaah for you besides Him. Do you not fear (his punishment)?

66. The leaders of his nation who disbelieved (and who worshipped idols) said, "Indeed we see you (drowning) in foolishness (with no wisdom) and we surely consider you to be among the liars."

67. He said, "O my people! There is no foolishness with me. On the contrary, I am a Rasool from the Rabb of the universe."

68. "I convey to you the messages of my Rabb and I am a trustworthy advisor to you (I shall certainly not betray you)."

69. "Or are you surprised (wandering) that a reminder (advice) from your Rabb has come to you through (by) a man from among you so that he may warn you? Recall the time when He (Allaah) made you successors after the nation of Nooh what and increased you considerably in stature (better strength and size). Call to mind the bounties of Allaah so that you may be successful."

70. They replied, "Have you come to us so that we worship only Allaah and leave what our forefathers used to worship? Bring what (punishment) you have promised (with which you have threatened) us if you are of the truthful!"

71. He said to them, "The punishment and anger of your Rabb has already come upon you. Do you debate with me about names (idols) that you and your forefathers have named and for which Allaah has revealed no warrant (authority)? Keep waiting (for Allaah's punishment) and I shall wait with you (for the punishment for the annoyance, rebellion and disabedience)."

72. So (when Allaah's punishment came in the form of a severe windstorm that lasted for 7 nights and eight days) We saved him and those who were with him by Our mercy and We cut off the roots of (completely destroyed) those who rejected Our Aayaat and who did not have Imaan.

﴿ وَالَّى تُمُودَ آخَاهُمُ طِلِحًا وَالْ لِقَوْمِ اعْبُدُوا اللهَ مَالَكُمُ مِّنَ الْهِ غَيْرُهُ قَدْ جَآءَتُكُمْ بَيِّنَةٌ مِّنَ

سَّ بِّكُمْ هٰذِه نَاقَةُ اللهِ لَكُمْ ايَةً فَذَرُوْهَا تَأْكُلُ فِيَّ اَمْضِ اللهِ وَلا تَمَسُّوْهَا بِسُوَء فَيَأْخُذُ كُمْعَذَاكِ الِيْمُ

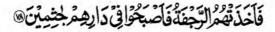
73. To the nation of Thamud We sent their brother Saalih (as a Prophet). He said, "O my people! Worship only Allaah. There is no Ilaah for you besides Him. An Aayah (the miracle of the pregnant camel that came out of a rock) has already reached you from your Rabb. This camel of Allaah is an Aayah for you (proving to you that I am Allaah's Rasool), so leave it to graze in Allaah's land and do not touch it with evil (do not harm it), for then a painful punishment will seize you."

74. Remember (the time) when Allaah made you successors after the Aad and stationed you (gave you a good places) on earth. You build palaces on the gentle portions of it (such as plains and gentle slopes) and carve homes out of the mountains. Remember Allaah's bounties and do not spread corruption (kufr and Shirk) on earth."

75. The arrogant (proud) leaders of his nation said to those weak (poor) ones who had Imaan, "Are you convinced that Saalih has been sent by his Rabb (as a Prophet)?" They replied, "We certainly believe in what he has been sent with."

76. Those who were arrogant said, "We absolutely reject that which you believe in."

77. So they stabbed (hamstrung) the camel, defying (turning away from) the command of their Rabb and said, "O Saalih! Bring upon us that (punishment) which you threaten us with if you are really from the Ambiyaa."



78. So an earthquake seized them and they lay face down (disgraced) in their (rock-hewn) homes (which they thought would resist earthquakes).

79. Saalih turned away from them and (addressing the dead nation) said, "O my people! I conveyed to you the message of my Rabb and advised you, but you seemed not to like advisors."

80. We sent Loot (as a Messenger and) he told his people, "Do you commit such a terrible (shameful) act (of homosexuality) that none in the universe (neither man nor Jinn) had ever committed before you?"

81. "You approach (make advances to) men with lust instead of marrying women! No, you really are people who overstep the limits (of morality and humanity)."

82. The only reply that his people could give him was, "Remove them (Loot And his followers) from our town. They are people who wish to be pure."

83. So (when Allaah's punishment arrived and their cities were turned upside down and stones rained on them) We rescued him (Loot Allah's) and his family except his wife. She was of those who remained behind (to be killed in the punishment).

84. We showered on them a (frightful) rain (a shower of stones). See what was the plight (end) of the sinners.

وَ إِلَىٰ مَدْيَنَ آخَاهُمْ شُعَيْبًا قَالَ لِقَوْمِ اعْبُدُوا اللهَ مَا لَكُمْ مِّنَ اللهِ غَيْرُهُ ۚ قَدْ جَآءَتُكُمْ بَيِّنَةٌ قِنْ مَّ بَبِكُمْ فَاوْفُوا الْكَيْلُ وَالْمِيْزَانَ وَلَا تَنْخَسُوا النَّاسَ اَشْيَاءُهُمْ وَلَا تُفْسِدُوا فِي الْأَنْ ضِ بَعْدَ إصْلاحِهَا ذَلِكُمْ خَيْرُكُكُمْ اِنْ كُنْتُمْ مُّؤْمِنِيْنَ ۚ 85. To Madyan We sent their brother Shu'ayb (as a prophet who was "Khateebul Ambiyaa" an orator Prophet). He said, "O my people! Worship only Allaah. There is no Ilaah for you besides Him." An Aayah (miracle) has already come to you from your Rabb (to prove that I am Allaah's Prophet), so (obey my message to you from Allaah to) give full weight and full measure (when you trade). Do not decrease the things of people (by weighing or measuring less and still charging the full price) and do not spread corruption (bribery and fraud) on earth after it has been set in order. This is best for you if you are Mu'mineen."

وَلاَ تَقْعُدُ وَالِكُلِّ صِرَاطٍ تُوْعِدُونَ وَتَصُدُّونَ عَن سَبِيلِ اللهِ مَن امَن بِه وَتَبُعُونَهَا عِوجًا وَاذَكُرُواَ اللهِ مَن اللهِ مَن اللهِ مَن اللهِ مَن اللهِ مَن اللهِ مَن عِه وَتَبُعُونَهَا عِوجًا وَاذَكُرُواَ اللهِ مَن عَاقِبَةُ الْمُفْسِدِينَ ﴿ عَوجًا وَاذَكُرُواَ اللهِ مَن عَاقِبَةُ الْمُفْسِدِينَ ﴾

86. "Do not sit by every road to threaten (people), to prevent from Allaah's path (from Allaah's Deen) he who has Imaan, seeking (an opportunity to make it seem as if it has) crookedness in it. Remember (the time) when you were few (in number), then Allaah increased you (made you strong). See what was the (end) result of those who spread corruption (and take a lesson from this)."

وَإِنْ كَانَ طَآيِفَةٌ مِّنْكُمْ المَنُوَابِالَّذِي اللَّهِ مَا اللَّهِ مَا اللَّهِ مَا اللَّهِ مَا اللَّهُ اللهُ اللَّهُ اللَّهُ اللهُ ا

87. "If a group of you believe in what I have been sent with and a group do not believe, then be patient until Allaah decides between us (by rewarding those who are right and punishing those who are not). He is the Best of Deciders (He decides justly after everything is said and done)."

غَانَ الْمَلَا الَّذِيْنَ اسْتَكُبَرُو امِنْ قَوْمِهِ لَنُخْرِجَنَّكَ يَشُعَيْبُ وَالَّذِيْنَ امَنُوْ امْعَكَ مِنْ قَرْ يَتِنَاَ اَوْلَتَعُودُنَّ فِي مِلَّتِنَا ۚ قَالَ اَوْلَوْكُنَّا لِهِيْنَ ۚ

88. The proud leaders of his nation said, "O Shu'ayb! We will surely expel you (drive you out) and those who have Imaan with you from our town unless you return to our religion." He replied, "(Should we return to your religion) Even though we dislike to do so (We shall therefore never do so)?"

قَدِافْتَرَيْنَاعَلَاللّهِ كَذِبّا إِنْ عُدْنَا فِي مِلْتِكُمْ بَعْدَ إِذْ نَجْسَااللهُ مِنْهَا وَمَا يَكُونُ لَنَا آنَ نَعُودَ فِيْهَا إِلَّا آنَ يَشَاءَ اللّهُ مَرَّبُنَا وَسِعَ رَبُّنَا كُلَّ شَيْءِ عِلْمًا عَلَى اللهِ تَوَكَّلْنَا رُبَّنِنَا فَتَحْ بَيْنَا وَبَيْنَ قَوْمِنَا بِالْحَقِّ وَانْتَ خَيْرُ الْفَتِحِيْنَ ﴿

89. "We would surely be forging a lie against Allaah if we were to return to your religion after Allaah had rescued us from it (because this would mean that Allaah prefers us to follow

your false religion). It is not (proper) for us that we return (to your religion), except if our Rabb Allaah wills. (It is a different matter if Allaah had predestined that we should return to your religion for reasons He knows best.) The knowledge of our Rabb surrounds (covers) everything and in Him alone do we trust (we trust that Allaah will keep us steadfast on His true Deen and not cause us to deviate). (However, when Shu'ayb realised that his people would not listen to him, he prayed) O our Rabb! Decide between us and our people with the truth, for You are the best of deciders (let it be known who is on the right and who is not)."

90. The Kuffaar leaders of his nation said (to each other), "If you follow Shu'ayb, you will definitely be from the losers (become financially poor)."

91. So (fire from a cloud, a shrill scream from above and) an earthquake (from beneath) seized them (the Kuffaar of his nation) and they lay in the morning face down in their homes (dead).

92. (After their destruction) It seemed as if those who denied Shu'ayb mever existed in their homes. Those who denied Shu'ayb were the losers (and not those who followed him, as the evil leaders claimed).

93. So (after they had all been destroyed) he (Shu'ayb (S

94. Whenever We sent any Nabi to a town (and they rejected his message), We seized its inhabitants with hardships (such as famine and misery) and difficulties (distress) so that they become humble (and then accept Imaan).

95. Thereafter We exchanged the bad conditions for good conditions until they prospered and said (ungratefully and without taking a lesson), "Indeed bad and good conditions

affected our forefathers as well (these conditions are bound to take place and are not related to our actions. We may therefore continue behaving as we do)." **Then We seized** (punished) **them suddenly while they did not realise** (that punishment was coming their way).

96. If the inhabitants of the (various) towns believe and adopt Taqwa, We will open to them multitudes of blessings from the heavens (such as rain) and the earth (such as abundant crops and minerals). However, they denied (the message of the Ambiyaa), so We seized (punished) them on account of what (evil actions) they earned.

97. Are the (Kuffaar) inhabitants of the towns secure against (have they become fearless of) Our punishment afflicting them at night when they are asleep?

98. Or are they secure against Our punishment afflicting them during midmorning while they are playing (whether for pleasure or for physical development)?

99. Are they secure (have become fearless) from Allaah's plan (punishment)? Only those at a loss feel secure from Allaah's plan.

100. Did it (the incidents of the past destroyed nations) not inform those who inherited (lived on) the earth after them that if We wish We could destroy them (as well) because of their (evil) actions? (However,) We have sealed their hearts so they do not hear (any incident with the intention of learning a lesson).

101. These were the towns (villages and localities), the stories of which We have narrated to

you. Undoubtedly, their Rusul came to them with clear signs (miracles to prove that they were Allaah's messengers) but they were unlikely to believe in the things that they had rejected previously. In this manner does Allaah place a seal on the hearts of the Kaafiroon (so that they are unable to accept the truth because of their evil ways).

102. We found that most of them (most people) did not fulfil their pledge (the pledge that mankind made with Allaah before coming to this world that they would regard only Him as their Rabb) and We found most of them to be disobedient (to Allaah's commands).

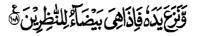
103. Then after them (after the Ambiyaa mentioned earlier) We sent Moosa with Our Aayaat (nine miracles as mentioned in the forthcoming verses) to Fir'oun and his chieftains (ministers), but they were unjust towards them (they rejected these miracles). See what was the result of those who spread corruption (they were destroyed by Allaah's punishment).

104. Moosa said, "O Fir'oun! Indeed I am a Rasool from the Rabb of the universe."

105. "It is only right that I attribute the truth only to Allaah. I have come to you with a clear sign (miracle) from your Rabb (to prove that I am His messenger), so send the Bani Israa'eel with me (after releasing them from forced labour and slavery)."

106. He (Fir'oun) said, "If you have come with some sign (a miracle to prove that you are a prophet), then show it to us if you are from the truthful ones (true in your claim that you are the Rasool of Allaah)."

107. So he (Moosa (Moosa) threw down his staff (the first miracle) and it suddenly became a (terrifying and huge) serpent in no uncertain terms (running with mouth open towards Firoun).



108. And when he (Moosa Missis) drew forth his hand (from beneath his armpit), it suddenly became (shining) bright for all to see (the second miracle).

109. (Echoing Fir'oun's feelings because they were too proud to accept the miracles,) The chieftains (ministers) from Fir'oun's nation said, "He is truly an intelligent (skilful) magician."

110. "He intends to remove you from your land, so what do you instruct (us to do with him)?"

111. They replied, "Detain him and his brother while you dispatch callers throughout the towns..."

112. "...who will bring to you every learned (clever expert) magician (to challenge Moosa @####)."

113. (When) The magicians (were gathered together, they) came to Fir'oun and asked, "Will we receive some (grand) prize if we are victorious (over Moosa (over Moosa)?"

114. He (Fir'oun) replied, "Certainly! And (in addition to that) you will (also) be of those brought close (to me in my grand court)."

115. They (the magicians) said, "O Moosa! Either you throw (your staff first), or we will be the ones to throw (our ropes and staffs first)."

116. He (Moosa Moosa) said, "You throw (first)." When they threw, they mesmerised the

people's eyes (made the people think that the ropes and staffs were snakes), frightened them and displayed wonderful magic (a great illusion).

117. We inspired (strengthened) Moosa saying, "(Now) Throw your staff!" Then suddenly it (the snake which was once Moosa's staff) began to swallow their deceiving (unreal, imaginary) things (the "snakes" that the magicians made people imagine were there).

118. So the truth was established and what (vain magic) they practised was dismissed (gone).!

119. On that occasion they (the followers of Fir'oun) were defeated and they became the disgraced (humiliated) ones (whereas they always behaved proudly).

120. The magicians were thrown into prostration (in humility and submission because of the grand miracle of Moosa, which they realised could have come only from Allaah).

121. They said, "We believe in the Rabb of the universe..."

122. "...the Rabb of Moosa and Haroon (contrary to what Fir'oun wanted them to believe, that he was their "High Lord")."

123. Fir'oun exclaimed (to deceive the masses and to conceal his defeat), "Do you believe in Him before I have permitted you (to believe)? This must certainly be a grand scheme that you all have devised in the city to remove its inhabitants from it (so that you could rule it). Soon you shall come to know (how I shall punish you for this)!"

ڒٛڤڟؚؖۼنۧٳؽۮؚؾڴڡٝۅؘٲڒۼڵڴ ڡڽ۫ڿڵڣٟؾٛۿڒؙڞڵؚڹؾڴؗڡٝٳؘۻۼؽڹ٠

124. "I will certainly cut off your hands and your feet from alternate sides (right hands and left feet) and crucify every one of you."

125. They (the magicians) said, "Indeed we shall return to our Rabb (after our deaths, when we shall be rewarded)."

126. "You are taking revenge against us merely because we believed in the Aayaat (miracles) of our Rabb when it came to us. O our Rabb! Grant us fortitude (patience and perserverance) and give us death as Muslims (as people who submit themselves to You)."

127. The chieftains from the nation of Fir'oun said (to Fir'oun), "Will you leave Moosa and his people to spread corruption in the land (by turning people against you) and to discard you and your gods?" (While regarding Fir'oun to be their highest god, the people of Egypt also worshipped idols) He (Fir'oun) replied, "We shall now kill (all) their sons and allow their daughters to live (as we had been doing previously). (Despite what they do) We still have power over them."

128. (When the Bani Israa'eel complained to Moosa about Fir'oun's oppression against them) Moosa said to his people, "Seek help from Allaah (Who is more powerful than Fir'oun) and be patient. Surely the earth belongs to Allaah. He gives it (its ownership) as inheritance to whichever of His bondsmen He desires. The final outcome (ultimate good) shall be in favour of those with Taqwa (they shall be successful in the Aakhirah)."

129. They (the Bani Israa'eel) said, "We were tormented (oppressed) before you came to us

and after that as well." He replied, "Soon your Rabb shall destroy your enemy and make you (their) successors on earth. Then (by giving you freedom and power) He shall see how you behave (whether you behave as true Mu'mineen or not)."

130. Without doubt We afflicted (punished) the people of Fir'oun with droughts (the third miracle) and shortages in their produce (the fourth miracle) so that they take heed (realise that they are suffering because of their kufr and therefore accept Imaan).

131. When favourable (comfortable) conditions prevailed they (failed to thank Allaah and) said, "This is what we deserve (are worthy of)." However, when adverse conditions afflicted them, they would attribute the misfortune to Moosa and to those with him (saying that it is because of their evil presence that these difficulties exist). Behold! Their misfortune (ill omen) is with Allaah (in Allaah's control), but most of them do not know it (they think that it is because of other reasons).

132. They (the Kuffaar) said (to Moosa (William), "Whatever Aayah (miracle) you bring before us to bewitch us, we still do not want to believe in you."

133. So (to punish them) We sent to them the flood (the fifth miracle, which flooded their homes), the (plagues of) locusts (which are up all their food and crops - the sixth miracle), the ticks (which infested their homes - the seventh miracle), the frogs (which they found everywhere, even in their utensils - the eighth miracle) and the blood (all their water turned to blood - the ninth miracle) as detailed Aayaat (signs to persuade them to mend their ways). However, they were an arrogant and a sinful nation (their sins increased and they did not learn their lesson).

134. Whenever a punishment afflicted (came to) them they said, "O Moosa! Pray for us to your Rabb by the pledge that He had made with you (the pledge that He would remove the

punishment if we accepted Imaan). We swear that if you remove the punishment from us, we would certainly believe (totally) in you and send the Bani Israa'eel with you."

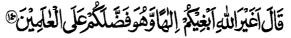
135. (However, each time) When We removed the punishment from them up to the period appointed for them to reach (the period appointed for their destruction or the time between each punishment), they suddenly violated (broke their promise to accept Imagn).

136. So We took revenge on them (punished them) and drowned them in the (Red) sea because they rejected Our Aayaat and were negligent (the first son of every person was killed. whilst they were busy with the funeral, Moosa took the Bani Israel out).

137. So We made those who were considered weak (the Bani Israo'eel who were enslaved) the inheritors of the Eastern parts and the Western parts of the land that We had blessed (the land of Shaam). The excellent decision of your Rabb (to grant this land to the Bani Israo'eel) was thus fulfilled to the Bani Israo'eel because of their patience. We destroyed what Fir'oun and his people did and whatever they built.

138. We took Bani Israa'eel across the sea and they came across a nation who were devoted to their idols. They (the Bani Israa'eel) said, "O Moosa! Make for us a god like how they have gods." He (Moosa) replied (in amazement), "You are truly an ignorant nation (by choosing to worship useless idols when Allaah has saved you from your enemy)!"

139. (Moosa Missing further said to them,) "Undoubtedly these people are destroyed in their practices and what they do is all useless (not only is their worship useless to them, but it will earn them punishment as well)."



140. He (Moosa (

141. (O Bani Israc'eel, remember the time) When We saved you from the people of Fir'oun who used to inflict on you the severest punishment. (Part of this punishment was that) They would slaughter (all) your sons and leave your women alive. There was a great test (of your patience) in this from your Rabb.

142. We made an appointment with Moosa for thirty nights (at Mount Toor), then ended it with (another) ten (nights) to complete (totally) his Rabb's term of forty nights (during which time Allach spoke to Moosa and gave him the Torah). Moosa said to his brother Haroon (as he left for Mount Toor), "Take my place as leader of my people. Keep the (affairs of the people in) order and do not (ever) follow the path of those who cause corruption."

وَلَمَّا جَاءَمُوْسِى لِمِيْقَاتِنَا وَكَلَّمَهُ مَ ثُبُهُ قَالَ رَبِّ إِرِنِيَ انْظُرُ الْيُكَ قَالَ لَنْ تَرْسِي وَلَكِنِ انْظُرُ الْيَكَ قَالَ لَنْ تَرْسِي وَلَكِنِ انْظُرُ الْكَالَحَبَلِ جَعَلَهُ دَكَّا وَّحَرَّمُوْسَى صَعِقًا ۚ إِلَى الْمَدَّالِ بَعْنَ اللَّهُ عَلَى اللَّهُ وَاللَّهُ الْمُؤْمِنِ أَنَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ وَاللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ وَاللَّهُ اللَّهُ اللّلَهُ اللَّهُ ال

143. When Moosa Arrived for Our appointment and His Rabb had spoken to him (directly), he said, "O my Rabb, show me (Yourself so) that I may see You." (seeing Alloah is not impossible) Allaah replied, "You can never see me (in this world), but look at the mountain. If it remains in its place (after a tiny fraction of My illumination reaches it) then you may (have the ability to) see me." (However,) When his Rabb manifested His illumination to the mountain, he made it crash to pieces, and (seeing the marvellous spectacle) Moosa Fell unconscious. When he recovered he said, "I declare Your purity (You are too Pure to be seen by the eyes of this world)! I repent (for asking for something that I had not been commanded to ask) and I am the first of the Mu'mineen (of my time)."

قَالَ يُمُوْسَى إِنِّى اصَطَفَيْتُكَ عَلَى النَّاسِ بِرِسُلَّتِي وَ بِكَلَامِي ۗ فَخُذُمَا التَّيْتُكَ وَكُنْ مِّنَ الشِّكِرِيْنَ

144. He (Allaah) said, "O Moosa! Indeed I have selected you from the people (of your time)

for My message (to be My messenger) and for My speech (to be the fortunate one with whom I speak directly). So take what (favours) I have given you and be of the grateful ones (who are thankful for Allaah's blessings)."

وَكَتَبْنَا لَهُ فِي الْأَلُواجِ مِنْ كُلِّ شَيْءٍ مَّوْعِظَةً وَّ تَفْصِيلًا لِّكُلِّ شَيْءٍ فَخُذْهَا بِقُوَّةٍ وَآمُرُقَوْمَكَ وَكَتَبْنَا لَهُ فِي الْأَلُولِيَ مُنْ اللَّهُ اللَّهُ اللَّهُ فَا اللَّهُ اللَّ

145. We wrote for him (Maosa (Maosa (Massa)) on the tablets (of the Torah) every type of advice and details of everything (that man needs to know). (We told him) "Hold fast to it (to the teachings of the Torah) and command your people to hold on to the excellent commandments it contains. I shall soon show you the abode of the disobedient ones (the lands once occupied by Kuffaar nations that you will soon accupy)."

146. I shall soon turn those people away from My Aayaat who are unjustly proud on earth. (As a result of this,) If they see every (type of) Aayah, they will not believe it. If they see the path of guidance, they will not adopt it as their path, but if they see the path of misguidance they will adopt it as their path (which is distorted because of constant denial of truth). This is because they reject Our Aayaat and disregard them.

147. Those who reject Our Aayaat and the meeting of (Allaah in) the Aakhirah, their actions are wasted (in the Aakhirah they will have no rewards for their good actions). (However, no injustice will be shown to them because) They will be punished only for the (sinful) actions that they carried out (and no more). (The Kuffaar will receive the rewards for their good actions only in this world and not in the Aakhirah.)

148. After him (after his departure to Mount Toor) the people of Moosa made from their jewellery a calf (crafted by Saamiri) that was (merely) a body (a torso) which made (meaningless mooing) sounds (because Saamiri put in it some sand taken from the footprint of Jibra'eel for a mentioned in verse 96 of Surah 20). Could they not see that it could not speak to them, nor guide them aright? They took it (the calf) to be their llash and did (themselves) a great wrong.

16 18 18

وَلَمَّا سُقِطَ فِنَ آيُدِيْهِمْ وَمَ اوَا انَّهُمْ قَدُ ضَالُواْ قَالُوْالَيِنُ لَمْ يَرْحَمُنَا رَبُّنَا وَيَغْفِرُ لَنَا لَنَكُونَنَّ وَلَمَّا سُقِطَ فِي الْخِسِرِيْنَ ﴿ مِنَ الْخِسِرِيْنَ ﴿ مِنَ الْخِسِرِيْنَ ﴾

149. When they regretted (worshipping the calf) and realised that they were (really) astray, they said, "If our Rabb does not show mercy to us and forgive us, we will certainly be of the losers (destroyed in both worlds)."

ۅؘۘڵڝَّاڔڿٙۼۘڞؙۊڛٛٙٳڶڶۣقَوْمِهٖۼؘۻ۫ؠٳڹٲڛؚڡؘ۠ٵٚقاڶؠۺؙڝٵڂٙڶڡٝ۬ؾؙڞ۠ؽؽ۬ؽؽؙڹۼ۫ۮؚؽٝٵٛۼؚؚڶؾؙ؞ٛٳؘڡ۫ڔۘ؉ڽٟۜڴۿٝ ۅؘٳؙڶڨٙؽٳڶٳڵۅۘٳڂۅؘٳڂۮؠؚۯٲڛٲڿؽڮڿۨۯ؋ۧٳڶؽۊ۠ۊٵڶٳڹٛؽٵڝۜٞٳڹۜٞٵڶڡۜٙۅٛٙ؉ٳۺڟڣؿؙۏٛ؈ٛڰٵۮٷٳ ؽڨۘؾؙؙڷۅٛڹؿؙڂ۫ٷڵڒؿؙڂ؈ڮڵٳؿؿٛڝڹؽٳڵٳۼۮٲۼۘٷڵۼۼۼڵڹؽ۫ڞؘٵڶڡٞۅٛٙۄؚٳڶڟ۠ڸؚڡؽؙڹ۞

150. When Moosa returned to his people in anger (because of the polytheistic in act) and grief (because of what they had done in his absence), he said, "Evil indeed is the way in which you people followed me after my departure! Do you seek to hurry the order of your Rabb (to punish you)?" (In his anger,) He (Moosa the punish you

151. He (Moosa Marciful of those who show mercy.") said, "O my Rabb! Forgive me and my brother and enter us in Your mercy. Surely You are the Most Merciful of those who show mercy."

152. Verily those who took the calf (for their Ilaah) will surely be struck by the wrath (punishment) of their Rabb and humiliation (disgrace) in the worldly life (those who worshipped the calf were thereafter executed). In this manner do We punish those who invent lies (by regarding others as Allaah's equals).

153. As for those who sin and then (sincerely) repent afterwards (after committing the sin) and accept Imaan, surely your Rabb is Most Forgiving, Most Merciful (He will forgive them).

154. When the anger of Moosa subsided, he took hold of the tablets (of the Torah that he had thrown down in anger). Written in its script was guidance and mercy for those who fear (the punishment of) their Rabb.

وَاخْتَارَمُوسِكَ قَوْمَهُ سَنْعِيْنَ رَجُلَالِمِيقَاتِنَا فَلَقَاآ اَخَدَفُهُمُ الرَّجْفَةُ قَالَ رَبِّ لَوْشِئْتَ اَفْلَكُمُّمُ مِّنْ قَبْلُ وَالْحَالَ الْمُعْلِكُنَا بِمَا فَعَلَ السَّفَهَا فَي مِنَا آنَ هِيَ اللَّافِتَنَاكُ تُخِيلُ بِهَا مَنْ تَشَاءُ وَتَفُدِي مَنْ تَشَاءُ أَنْتَ وَالْاَفْتَ خَيْرا الْعُفِرِيْنَ ﴿
وَالنَّاكُ اللَّهُ اللَّهُ عَلَيْكُ اللَّهُ عَلَيْكُ الْمُعْلِكُ الْمُعْلِكُ الْمُعْلِمُ اللَّهُ اللَّهُ اللَّهُ الْمُعْلِمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُعْلَمُ اللَّهُ اللِهُ اللَّهُ اللَّهُ اللَّهُ الْمُعْلِمُ اللَّهُ الْمُعْلِمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُلْمُ الْمُ اللَّهُ الْمُعْلِمُ اللَّهُ اللَّهُ الْمُعْلَمُ اللَّهُ الْمُلْمُ اللَّهُ الْمُلْعُلِمُ اللَّهُ الْمُعْلِمُ اللَّهُ الْمُؤْمُ اللَّهُ الْمُنْ الْمُنْ الْمُعْلِمُ اللَّهُ الْمُعْلِمُ اللَّهُ الْمُلْعُلِمُ اللَّهُ الْمُؤْمِنُ اللَّهُ الْمُلْعُلِمُ اللَّهُ الْمُؤْمِنُ اللَّهُ اللَّهُ اللَّالِمُ اللَّالِمُ اللْمُلْعُلِمُ اللَّالِمُ اللَّالِمُ اللَّالِمُ اللْمُلْمُ اللَّلْمُ اللَّالْ

155. Moosa chose from his people seventy persons for Our appointment. (He took these people to Mount Toor with him when the Bani Israa'eel doubted that the Torah was really from Aliaah and wanted to hear Allaah command them directly. However, when Allaah spoke to them, they again doubted and asked to see Allaah. Allaah then killed them all when an earthquake shook the mountain.) When the earthquake struck them, he (Moosa) said, "My Rabb! If You wished You could have destroyed them and me from before (if You wanted to destroy them, You could have killed them before we came here. However, I am certain that You wished only to teach them a lesson. So do revive them, so that the Bani Israa'eel do not accuse me of killing them). Will You (You will surely not) destroy us (me) because of what the foolish ones among us do (because the Bani Israa'eel will certainly kill me for this)? (I am sure that) This is but a test from You by means of which You send astray whoever You please and guide whoever You please. You are our Protecting Friend so forgive us and have mercy on us. Undoubtedly You are the best of forgivers." (Allaah then revived the seventy men.)

وَاكْتُبُلْنَا فِيَ هٰذِهِ الدُّنْيَاحَسَنَةً قَفِي الْاَحْرَةِ اِنَّاهُدُنَآ الْيُكُ قَالَ عَذَافِیٓ اُصِیْبِ مِنَ اَشَاءً وَ وَاكْتُمُ اَلْمُ اللَّهُ الْمُدُنَاۤ الْرَّكُونَ وَلَيْ الرَّكُونَ وَلَيْ الرَّكُونَ وَالْذِيْنَ هُمْ بِالْيَتِنَا لَيْكُ وَسِعَتْ كُلَّ شَيْءً فَسَالُتُهُمَا لِلَّذِيْنَ يَتَقُونَ وَيُؤْتُونَ الرَّكُوةَ وَالَّذِيْنَ هُمْ بِالْيَتِنَا لَيُومِنُونَ أَنْ الرَّكُونَ وَلَيْ الرَّكُونَ الرَّكُونَ الرَّكُونَ الرَّكُونَ الرَّكُونَ الْمُدَالِقِينَا الْمُحْدَنِينَ الْمُدْمِنَ الْمُدَالِقِينَا الْمُدَالِقِينَ الْمُدَالِقِينَا الْمُدَالِقِينَا الْمُدَالِقِينَا الْمُدَالِقِينَا الْمُدَالِقُونَ الْمُدَالِقِينَا الْمُدَالِقِينَا الْمُدَالِقِينَا الْمُدَالِقِينَا الْمُدَالِقِينَا الْمُعْتَالِقُونَ الْمُدَالِقُونَ الْمُدَالِقِينَا الْمُدَالِقُونَ الْمُدَالِقُونَ الْمُدَالِقِينَا الْمُعَلَّمُ اللَّذِينَ الْمُدَالَةُ الْمُلْكُونِ وَالْمُدَالِقِينَا الْمُدَالَقِينَا الْمُدَالِقِينَ الْمُسْتَالُونَ الْمُدَالِقِينَا لَالْمُعَالَّالِمُنَالَّالَّالِمُونَ الْمُدَالِقِينَا لَالْمُعَلِينَا الْمُدَالِقِينَا لَيْتِنَا لَالْمُعَلِينَا لَالْمُعَلِينَ الْمُنْتَالِمُ الْمُلْكُونَ الْمُؤْنِ فَيْتُونَ الْمُرْتَالِقِينَالِينَالِمُ الْمُلْلِينَالِمُونَ الْمُؤْنِ الْمُعَلِّلِينَالِمُونَالَّالْمُونَالِقُونَا الْمُعَلِينَالِمُ الْمُؤْنِ الْمُؤْنِيِ وَالْمُؤْنِ الْمُؤْنِ الْمُؤْنِ الْمُؤْنِ الْمُؤْنِ الْمُؤْنِ الْمُؤْنِ الْمُؤْنِ الْمُؤْنِينَالِمُونَالْمُؤْنِ الْمُؤْنِ الْمُؤْنِ الْمُؤْنِ الْمُؤْنِ الْمُؤْنِينَالِمُونِ الْمُؤْنِ الْمُؤْنِ الْمُؤْنِ الْمُؤْنِ الْمُؤْنِ الْمُؤْنِينَا لِمُؤْنِ الْمُؤْنِ الْمُؤْنِ الْمُؤْنِ الْمُلْمُ الْمُؤْنِ الْمُؤْنِ الْمُؤْنِ الْمُؤْنِ الْمُؤْنِ الْمُؤْنِينَا لَمُؤْنِ الْمُؤْنِ الْمُؤْنِ الْمُؤْنِيِينَا لَمُؤْنِي الْمُؤْنِي الْمُؤْنِيُونِ الْمُؤْنِي الْمُؤْنِي الْمُؤْنِي الْمُؤْنِي الْمُؤْنِي الْمُل

156. "Write (allot) good for us in this world and in the Aakhirah. We have certainly turned to You (in repentance)." Allaah said, "With My punishment I afflict whoever I please whereas My mercy encompasses (surrounds) everything. I shall soon (in the Aakhirah) ordain it (My mercy) for those who adopt Taqwa, who pay zakaah, who believe in My Aayaat..." (Quraan)

ٱلَّذِيْنَ يَتَّبِعُوْنَ الرَّسُولَ النَّبِيَّ الْأُرْمِّ الَّذِى يَجِدُونَهُ مَكْتُوْبًا عِنْدَهُمْ فِي التَّوْرِيةِ وَ الْإِنْجِيْلِ لَيَامُرُهُمْ مِ إِلْمَعْرُو فِي وَيَنْهُهُمْ عَنِ الْمُثَكِّرِ وَيُجِلُّ لَهُمُ الطَّيِّبِ وَيُحَرِّمُ عَلَيْهِمُ الْخَلْبِثَ وَيَضَعُ عَنْهُمْ الْمَعْرُو فِي وَيَنْهُهُمُ عَنِ الْمُثَارِو فَيُحِلُّ لَهُمُ الطَّيِّبِ وَيُحَرِّمُ عَلَيْهِمُ الْمُثَالِيَّةُ وَيَضَعُ عَنْهُمْ الْمُثَوَّابِهِ وَعَنَّمُ وَهُ وَنَصَرُوهُ وَالنَّبِيثَ وَيَضَعُ النَّوْرَ عَنْهُمُ الْمُثَوَّابِهِ وَعَنَّمُ وَهُ وَنَصَرُوهُ وَالنَّبَعُ النَّوْرَ عَمَا النَّوْرَ الْمَعْدُ اللَّهُ اللَّهُ وَلَيْكَ هُمُ الْمُقْلِحُونَ هَا النَّوْلَ مَعَكَ الْوَلِيَّ فَهُمُ الْمُقْلِحُونَ هَا النَّوْلَ مَعَكَ الْوَلِيَّ فَالْمُ الْمُقْلِحُونَ هَا النَّوْلَ مَعَكَ الْوَلِيَ فَهُمُ الْمُقْلِحُونَ هَا اللَّهُ اللَّهُ الْوَلِيَ الْمُعْرَاقُ الْمُؤْلِكُ الْمُعْرَاقُ الْمُعْرَاقُ الْمُعْرَاقُ الْمُعْرَاقُ الْمُؤْلِكُ الْمُتَعْرَاقُ الْمُعْمُ الْمُعْرَاقُ اللَّذِي الْمُعْلِكُ الْمُعْلَى الْمُؤْلِكُ الْمُؤْلِكُ الْمُعْمَالُولُ الْمُعْرَاقُ الْمُؤْلِكُ الْمُؤْلِقِيلِكُ الْمُعْمُ الْمُؤْلِكُ الْمُؤْلِكُ وَالْمُعْلِكُ الْمُؤْلِكُ الْمُؤْلِقُولُ الْمُؤْلِكُ الْفُولُ الْمُؤْلِكُ الْمُؤْلِكُ الْمُؤْلِكُ الْمُؤْلِقُولُ الْمُؤْل

157. "...and who follow the Rasool (who is also) the untutored Nabi (Muhammad & about)

whom they find (his name and description) written in the Torah and the Injeel (both of which they have) with them. He (Muhammad instructs them to do good, prevents (forbids) them from evil, permits pure things for them (which was forbidden in the previous religions), forbids them from impure things (such as carrion, blood, etc) and removes from them the burden and shackles (the stern laws) that were (binding) upon them (such as cutting off the portion of a garment that is impure). So the successful ones are certainly those who believe in him, honour him, assist him and follow the light (the Qur'aan) revealed with him."

قُلْ يَاتَهُا النَّاسُ إِنَّ رَسُولُ اللهِ النَّهُ مُرَحِيْعَا إِلَّذِى لَهُ مُلْكُ السَّمُوتِ وَالْأَرْضُ لَآ اللهَ اللهِ فَكَلِمْتِهُ وَالنَّبِيِّ الْأَرْمِيِّ اللَّذِى يُؤُمِنُ بِاللهِ وَكَلِمْتِهُ وَالنَّبِيِّ الْمُرْمِيِّ اللهِ وَكُلِمْتِهُ وَالنَّيْمِي اللهِ اللهِ وَكَلِمْتِهُ وَالنَّامِ وَاللهِ اللهِ وَكُلِمْتِهُ وَاللَّهُ مِنْ اللَّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ الللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ الللّهُ الللّهُ اللّهُ الللّهُ اللّهُ الللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ الل

158. (O Muhammad [36]) Say, "O people! Indeed to all of you (to the entire mankind until the Day of Qiyaamah) I am the Rasool of that Allaah to Whom belongs the kingdom of the heavens and the earth. There is no Ilaah besides Him and it is He Who gives life and death. So believe in Allaah and His Rasool (who is) the untutored Nabi who believes in Allaah and His words (the Qur'aan). Follow him so that you may be rightly guided (because there is no salvation without Imaan and belief in the Risaalah of Rasulullaah [36]."

159. From the people of Moosa *** there is a group that guide (others) to the truth (to Islaam) and practise justice accordingly (according to the teachings of Islaam).

وَقَطَّعْنَهُمُ اثْنَتَى عَشَرَةَ اَسْبَاطًا اُمَمَّا وَاوْحَيْنَا اللَّهُ مُوْسَى إِذِ اسْتَسْقُلُهُ قُومُهُ آنِ اضْرِبْ بِعَصَاكَ الْحَجَرَ فَانْبَجَسَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا قُدْ عَلِمَ كُلُّ أَنَاسٍ مَّشْرَبَهُمُ وَظَلَّلْنَا عَلَيْهِمُ الْغَمَامَ وَانْزَلْنَا عَلَيْهِمُ الْمَنْ كُلُوامِنْ طَيِّبْتِ مَا رَبَنَ قُنْكُمْ وَمَا ظَلَمُونَا عَلَيْهِمُ الْغَمَامَ وَانْزَلْنَا عَلَيْهِمُ الْمَنْ اللَّهُ اللَّهُ مُ يَظْلِمُونَ ﴿

160. We divided them (the Bani Israa'eel) into twelve tribes, (who behaved as) separate nations (each having their own leader so that they could govern their own affairs). When Moosa requested water for his people, We sent revelation to him saying, "Strike the rock with your staff!" So (when he struck the rock) twelve springs gushed forth from it and each tribe knew their place of drinking. We shaded them with the clouds (as they wandered lost) and sent to them Manna and Salwa (to eat). (Allaah instructed them,) "Eat from the pure things that We have provided for you." They did not oppress Us but oppressed their own souls (because of their wrongdoing they suffer all the consequences).

وَ اِذْقِيْلَ لَهُمُاسُكُنُواهٰذِهِ الْقَرْبَيَةَ وَكُنُوامِنُهَا حَيْثُ شِئْتُمْ وَقُوْلُواحِطَّةٌ وَالْمُخْلُوا الْبَابَ سُجَّدًا تَغْفِرُ لِكُمْزِحَطِيْ الْعَيْمُ شَازِيْدُ الْمُحْسِنِيْنَ ®

161. (Remember the time) When it was told to them (the Bani Israc'eel), "Live in this town (Areeha), eat from wherever you wish, say, 'Forgive our sins!' and enter the gate (of the town) bowing down (prostrating in submission to Allaah). (When you do this,) We will forgive your sins." Soon We shall grant an increase (in reward and forgiveness) to those who do good.

162. So the oppressors from among them changed the words to what was not told to them (they changed the word "Hitta" meaning "forgiveness" to "Hinta", meaning "wheat") so We sent to them a punishment (a plague) from the skies because of their wrongdoing (their treachery and haughtiness).

﴿ وَسُئَلُهُمْ عَنِ الْقَرْيَةِ الَّتِي كَانَتُ حَاضِرَةَ الْبَحْرِ الْذِيَعُدُوْنَ فِي السَّبْتِ الْدَتَاتِيُهِمُ ﴿ إِنِّ إِنِّ حِيْثَانُهُمْ يَوْمَ سَبْتِهِمْ شُرَّعًا قَيُومَ لَا يَسْبِتُوْنَ " لَا تَأْتِيْهِمُوْكَ لِكَ أَنَالُوْهُمْ بِمَا كَانُوا يَفْسُقُوْنَ ﴿ كَانَاتِيْهِمُوْكَ لَكُ الْكَانُولُ يَفْسُقُوْنَ ﴿

163. Ask them about the village (Aila-Elat) that was at the seaside; (ask them about the time) when they (the Jewish people of the village) failed to honour the Sabbath (they were prohibited from fishing on Saturdays, but failed to abide by the prohibition, as was mentioned ahead). (Ask them about the time) When their fish would be (so abundant that they were actually) visible from the surface (of the water) on Saturdays, but would not come (in such large numbers) on other days. In this manner did We test them because of their disobedience. (The temptation to fish on Saturdays tested their will-power to abide by Allaah's command. As a result, the community divided into three groups. One group violated the prohibition, a second refrained from fishing and also tried to stop the first group, whereas a third group refrained from fishing themselves but did not stop the first group.)

ۅؘٳۮ۬ۊؘٳڵٙؾؗٲ۠مَّةً مِّنْهُمۡ لِمَرَّعِظُوۡنَ قَوْمَا إِيلاَهُ مُهۡلِكُهُمۡ اَوۡمُعَذِّبُهُمۡ عَذَابًا شَدِيدًا ۚ قَالُوٓامَعۡذِرَةً اِلْ رَبَّكِمُوَلَعَلَّهُمۡ يَتَّقُوۡنَ

164. When a party of them (the third group) said (to the second group), "Why do you advise people (the first group) whom Allaah shall destroy or afflict with a severe punishment?" They (the second group) replied, "(We are trying to stop them) To be absolved (excused) of guilt before

your Rabb (so that Allaah does not ask us why we did not make an effort to stop them from sinning) and so that they may abstain (from fishing and be saved from punishment)."

165. When they (the first group) forgot (ignored) the advice given to them (by the second group), We saved those who used to forbid evil (the second group) and We seized those who did wrong (the first group) with a terrible punishment because of their disobedience. (Because they disliked violating Allach's command, the third group were also saved from punishment.)

166. When they transgressed (overstepped the limits of) that which they were prohibited from (doing), We told them, "Become humiliated monkeys!" (They were then transformed into monkeys and lived like monkeys for three days before dying.)

167. (Do not forget the time) When your Rabb declared that until the day of Qiyaamah He will definitely (repeatedly) raise against them (the Bani Israa'eel) such people who will inflict them with severe punishment (as a result, there have been many figures in history who were responsible for humiliating the Jews in many ways). Certainly your Rabb is swift in punishing (the wrongdoers) and (at the same time) He is undoubtedly the Most Forgiving, the Most Merciful (towards the Mu'mineen).

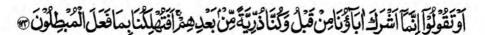
168. We divided them (the Bani Israa'eel) into various (many) groups on earth (so that they may be humiliated by political subjugation). Some of them are pious while others are besides this (Kuffaar and sinners). We tested them with good conditions (prosperity) and bad conditions (hardship) so that they may return (to being obedient to Allaah).

ۼۜڬڡؘؘڝؚڹٛؠۼؗۮؚۿٕ؞ڂؘڡ۠ٛٷؖؿؚڠؚٛٵڶڮؿڹۘؽٲڿؗۮ۠ۏڹۘۘۘۘٶۻۿۮٙٵڵٙۯۮؽ۬ۅؘێڠؖۅٝڷۅٝڹڛؽۼ۫ڡٚۯڵؽٵ؞ۅٙٳڹؾ۠ٲؚؾڣۣؖؖٙٙڡ ۼۘڔڞ۠؞ؚؚؖؿ۫ڶڎؙؽٲڿۮؙۏٛ؋۠ٲڵڡۧؿٷٛڿۮؘۼڵؽؚڡڡۧڔؚۜؽؿٵڨؙٲڰؿۻؚٲڽؙڐۜڒؽڠ۠ۅڷۅٚٵڮٙڶؿڶۅٳڵٚٳٲڂۜۜٛۏۮڛٛۅؙٳڝٳڣؽ؋۠ۅٳڵڎۧٵۯ ٵڵٳڿٷٞڿؽؘٷؠؙۜڴۮڽٷ 169. After them followed an evil generation who inherited the Book (the Torah from their forefathers). They grabbed the (lawful and unlawful) goods of this lowly thing (this world) and claimed, "We shall be forgiven (for all our wrongdoing)." If the same kind of (unlawful) goods came to them (a second time), they seized it as well (even though they knew that they were guilty of a sin the first time. They therefore persisted in sin, an act for which the Torah did not promise forgiveness). Was the pledge of the Book (Torah) not taken from them that they will attribute only the truth to Allaah? And did they not learn what was contained in the Book (Torah. How can they then claim that they will be forgiven despite sinning so persistently?) The home of the Aakhirah is best for those who adopt Taqwa (have fear and wisdom). Do you not understand? (One who understands will opt for the life of the Aakhirah instead of the life of this world.)

170. As for those (Jews) who hold fast to (observe) the Book (the Torah, because of which they become Muslims) and establish salaah, most assuredly We will not destroy the reward of those who improve (who do good).

171. (Remember the time) When We uprooted the mountain (Mount Toor and suspended it) above them (the Bani Israc'eel) as if it were a canopy and they thought that it would fall on them. (When the Jews broke their promise to fulfil the commands contained in the Torah, Allaah suspended the Mount Toor above their heads and threatened to drop it on them if they did not obey the commands of the Torah.) (We said to them) "Hold fast on to what We have given you (the Torah) and remember what is in it so that you may adopt Taqwa."

172. (Remember also the time before man was sent to earth) When your Rabb extracted (took) from the backs (loins) of the children of Aadam (their descendants) and (after proving to them that He is their Rabb) called them to witness over themselves saying, "Am I not your Rabb?" They replied, "Certainly! We testify to it." (This was done) So that they do not say on the day of Qiyaamah, "Indeed we were unaware (heedless) of this (Towheed)." (This pledge that mankind made with Allaah is referred to as the Pledge of Alist.)



173. Or (another reason for this is that it should not be) that you say (an the Day of Qiyaamah), "Our

forefathers committed Shirk from before and we were merely the descendants after them (we were therefore only following their example). Will you destroy us for what was done by those who practised falsehood (for what our forefather had been doing)?" (This excuse will be useless because every individual had already undertaken that s/he would recognise Allaah as The One and Only Ilaah.)

174. In this manner (as We have explained thus far) do We explain the Aayaat (facts) so that they return (to obedience).

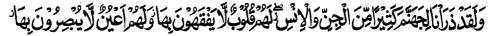
175. (O Muhammad (366)) Recite to them (the Jews) the incident of the one to whom We gave Our verses (a Jewish scholar called Bal'am bin Baa'oora), but he withdrew from them (discarded the teachings of the Torah). So Shaytaan pursued him and he became of those gone astray. (When Bal'am was bribed to curse Moosa (466), he obliged but the ill effects of all his curses fell instead on him and his people.)

وَلَوْشِئْنَالَرَفَعَنَهُ بِهَا وَلَلِئَنَّةَ اَخَلَدَ إِلَى الْرَضِ وَاتَّبَعَ هَوْنَهُ قَمَثَلُهُ كَمَثَلِ الْكَلْبِ إِنْ تَحْمِلُ عَلَيْهِ يَلْهَثُ اَوْتَتْرُكُهُ يَلْهَثُ ذَٰ إِلَى مَثَلُ الْقَوْمِ الَّذِيْنَ كَذَّبُوا بِالْيِتِنَا "فَاقْصُصِ الْقَصَصَ لَعَلَهُمُ يَتَفَكَّرُونَ ®

176. If We wished, we could have raised him (in status) by these verses (if he practised what the verses of the Torah taught), but he clung to the ground (the material gains of this world) and followed his passions (lured by a woman). His example is like that of a dog. If you place a load on it, it will pant with its tongue out and if you leave it alone, it will (still) pant with its tongue out (in every situation, the stance of a dog is one of humiliation). Such is the example of those who reject Our Aayaat. So narrate the stories (parables) so that they (constantly) ponder (over these stories and accept Imaan).

177. Evil indeed is the example of people who reject Our Aayaat and who oppress their own souls (by sinning and committing kufr).

178. Only the one whom Allaah guides is (truly) rightly guided. As for those whom Allaah sends astray, they are the losers (in both worlds. Knowledge without Tagwa leads to error).



وَلَهُمْ إِذَا نَالًا يَسْمَعُونَ بِهَا أُولِيكَ كَالْأَنْعَامِيلَ هُمْ أَضَلُّ أُولَيْكُ هُمُ الْغَفِلُون ﴿

179. Without doubt, We have created a large number of Jinn and mankind for Jahannam. They have hearts with which they cannot understand (the truth), eyes with which they cannot see (the truth) and ears with which they cannot hear (the truth). (In fact,) They are like animals, but even more astray (while animals realise that they should stay away from harm, the Kuffaar rush headlong into Jahannam because of their behaviour). These are the indifferent (heedless) ones.

180. Allaah has the most beautiful names, so call Him by (any or all of) them and leave (ignore) those who show disrespect towards His names. They shall soon be punished for their actions.

181. From those whom We have created are a nation (the Muslims) who guide (others) to the truth and practise justice (equity and truthfulness) accordingly (according to the principles of Islaam).

182. As for those who reject Our Aayaat, We shall gradually grant them respite (we shall postpone their punishment) in a manner (so subtle) that they do not realise (it for We seize them little by little).

183. We shall give them time (to do as they have been doing, thereby warranting greater punishment for themselves). Verily My plan is powerful (none has the power to prevent it).

184. Do they (the Mushrikeen of Makkah) not ponder (about the life of Muhammad and his message and realise) that their companion (Muhammad is not insane? (The flawless character of Rasulullaah that the people of Makkah knew very well made it abundantly clear to them that he could never have been a madman. They called him an insane person only because they had nothing else to say against him.) **He is but a clear** (plain) **warner.**

185. Have they not reflected upon the kingdom of the heavens and the earth and whatever else Allaah has created (thereby realising that the Creator of it all must be the One and Only Ilaah)? And (have they not pondered about the fact) that perhaps their term (of life) is soon to expire (after which they will have to face Allaah)? What speech will they believe in after this (Qur'aan)? (If they cannot believe in the Qur'aan despite its miraculous nature, there is nothing else that they will believe in.)

مَنْ يُّضْلِلِ اللهُ فَلاهَادِي لَهُ وَيَذَرُهُمُ فِي طَغْيَانِهِمُ بَعْمَهُونَ®

186. There is no guide for the one whom Allaah sends astray and He will leave them to wander blind (confused) in their rebellion. (Pride usually causes one to reject the truth, leaving one wandering astray.)

هُمْ يَسْتَكُوْنَكَ عَنِ السَّاعَةِ الَّآنَ مُرْسِلَهَا قُلْ إِنَّمَا كِلْمُهَاعِنْدَرَقِ لَا يُجَلِّيْهَا لِوَقْتِهَا الْاهْؤُ ثَقْلَتْ فِي السَّمَا وَالْرَضِ لَاتَانِيَكُمْ الْآبَغْتَةُ يَسْتَكُوْنَكَ كَاتَكَ حَنْ عَنْهَا قُلْ إِنَّمَا عِلْمُهَاعِنْدَاللهِ وَلِكِنَّ أَكْثَرَ التَّاسِ لَا يَعْلَمُوْنَ اللهِ عَلَيْنَ أَكْثَرَ التَّاسِ لَا يَعْلَمُوْنَ اللهِ عَلَيْنَ أَكْثَرَ التَّاسِ لَا يَعْلَمُوْنَ الْمُ

187. They ask you (O Muhammad (ME)) about Qiyaamah, when will it occur? Say, "The knowledge of this is with my Rabb (only Allaah knows when it will occur). Only He will make it appear in its time. It (the occurrence of Qiyaamah) will be weighty on the heavens and the earth and will appear suddenly." They ask you as if you have perfect knowledge of it. Say, "The knowledge of this is only with Allaah, but most people do not know." (We are aware of only the signs of Qiyaamah, as mentioned by Rasulullaah (ME).)

قُلْ لَآ اَمْلِكُ لِنَفْسِى نَفْعًا وَّلِاضَّرَّاللَّامَاشَاءَالله ۗ وَلَوْكُنْتُ اَعْلَمُ الْغَيْبَ لَاسْتَكْثَرْتُ مِنَ الْخَيْرِ ۗ وَمَا إِلَيْ اللَّهُ مِنْ اللَّهُ وَعُوْرًا إِنْ اَنَا إِلَّا نَذِيْرٌ وَّبَشِيْرُ لِقَوْمٍ يُؤْمِنُونَ ۚ

188. Say (O Muhammad (), "I have no power to effect any good, nor any harm to myself, except that (much good or harm) which Allaah wills. If (only) I had knowledge of the unseen, I would have accumulated an abundance of good and no evil would have afflicted me. However, I am only a warner and a carrier of good news for the Mu'mineen."

189. It is He Who created you from a single soul (Aadam) and made a spouse (Hawwa) from there so that he could find comfort with her. (From Aadam and Hawwa, many generations followed. Among these generations there were many couples as well. Referring to a single couple as an example among the many couples, Allaah says,) So when he (the husband) covered her (his wife), she (conceived and) bore a light weight (a child), which she carried (in her womb). When it (the unborn child) became heavy (and was close to being delivered), they both prayed to Allaah their Rabb saying, "If You grant us a healthy child, we will definitely be of the grateful ones."

فَلَمَّا اللهُمَاصَلِكَ اجْعَلَالَهُ شُرِكَاءَفِيمَا اللهُمَا فَقَعْلَى اللهُ عَمَّا يُشْرِكُونَ ®

190. (However,) When He granted them a healthy child, they both attributed partners to Allaah (committed Shirk) in that (the child) which He had granted them (by said that a certain saint, idol, treatment, etc had granted them the child). Allaah is Exalted above all (gods) that they ascribe to Him.

191. Do they (the Mushrikeen) ascribe as partners to Allaah such things that cannot create anything, but were themselves created (that which is created cannot be the Creator)...

192. ...and who are not able to assist them (the Mushrikeen), nor able to assist themselves? (Let alone assisting the Mushrikeen, an idol is unable even to chase away a fly sitting on it.)

193. If you call them (the idols) to guidance (to guide you) they cannot comply with you (because they can neither hear not speak). it is the same to you whether you call them or you remain silent (in every event, the idols will be unable to respond).

194. Verily those that you call to (worship) besides Allaah are slaves like yourselves, so call them and let them answer if you are truthful. (It is obvious that they will be unable to hear, let alone answer. It is therefore clear that worshipping them is futile.)

195. Do they (the false gods) have legs with which they can walk? Or do they have hands with which they can hold? Or do they have eyes with which they can see, or ears with which they can hear? Say (to the Mushrikeen, O Muhammad), "Call your partners (gods) and then (try to) plot against me and do not spare me (I have no fear for your gods)."

196. Verily my Protecting (Helping) Friend is Allaah, Who has revealed the Book (the Qur'aan) and Who assists (and protects) the righteous.

197. Those (gods) whom you call upon (worship) besides Him (Allaah) are unable to help you and cannot even help themselves (so why worship them?).

198. If you call them towards guidance, they cannot hear. (Because of the manner in which the idols are carved,) You will think that they are looking at you, but they cannot see (for they are lifeless).

199. Adopt forgiveness (overlook the harm that your enemies do to you), instruct (order others to do) what is right and ignore (shun) the ignorant ones (because it is futile to argue with them).

200. Should Shaytaan provoke (incite) you (to do evil), then seek protection from (in) Allaah. Verily He is the All Hearing, the All Knowing.

201. Indeed when the temptation (to do evil) from Shaytaan reaches those who fear Allaah, they remember (Allaah and engage in Dhikr, thinking about His punishment and recalling the rewards for abstaining from sin) and their eyes instantly open (they realise Shaytaan's plot and ignore the temptation).

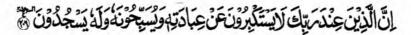
202. They (the Shayaateen) pull their brothers (the Kuffaar) (further) into deviation (evil and sin) after which they stop at nothing (to do evil).

203. (O Muhammad (Will) Whenever you do not bring them (the people of Makkah) a sign (a miracle that they demand) they say, "Why do you not choose (to do) this (miracle)?" Say, "I follow only

what is revealed to me from my Rabb (I have no power to perform any miracle I desire)." This (Qur'aan) is (a collection of) insights from your Rabb (that prove Towheed), guidance and mercy for people who have Imaan (so accept the Qur'aan and do not await other miracles).

204. When the Qur'aan is recited, then listen attentively to it (stop talking) and remain silent (let one read and others listen, as in Salaat) so that mercy may be shown to you.

205. Remember your Rabb in your heart in the morning and evening with humility (with compassion) and fear, and in a manner that is not noisy; and do not be among those who are neglectful (heedless of Allaah's Dhikr).





206. Verily those who are present by your Rabb (the angels) are not too proud to worship **Him.** They praise **His purity and prostrate to Him** (you should therefore try to be like them). (One who recites or hears this verse being recited should perform Sajdah.)

Surah 8 Surah Anfaal

THE SPOILS OF WAR

THE LINK BETWEEN SURAH ANFAAL AND THE PRECEDING SURAHS

Surah Anfaal is linked to the preceding Surahs in the following two ways.

- 1. By Name "The Kuffaar and Mushrikeen will fight you when you propagate the message of Towheed. When you conquer them in these battles, you will receive booty (Anfaal). This booty should then be distributed according to Allaah's injunctions and not according to your own whims."
- 2. By Content Surahs Maa'idah, An'aam and A'raaf all refuted Shirk with detailed proofs. Surah A'raaf warns that one will be faced with numerous trials and difficulties when propagating the message of Towheed, which is the opposite of all forms of Shirk. It warns that the Kuffaar and the Mushrikeen will leave no stone unturned to oppose this message of Towheed from reaching the masses.

Thereafter, Surah Anfaal, and the subsequent Surah Taubah, commands the Mu'mineen saying, "Fight them until no corruption (kufr) exists and all religion (worship) is for Allaah" [verse 39]. The Surah thus commands that Jihaad be waged against the Kuffaar so that Islaam reigns supreme and so that the Kuffaar are weakened in their effort against the Muslims.

A SUMMARY OF THE SURAH

Surah Anfaal may be divided into two parts. The first part commences at the beginning, and terminates at the end of verse 40 where Allaah says, "What a terrific Friend and what a terrific Helper!" The second part commences from verse 41 and continues until the end of the Surah. Both parts of the Surah discuss the distribution of booty, as well as providing details about Jihaad.

THE FIRST PART

The heading to this part is mentioned in verse 1, when Allaah says, "The spoils of war are for Allaah and His messenger." This part of the Surah instructs that the booty and the method of distribution are both the rights of Allaah and should be attended to as detailed by Allaah's Rasool The Surah then proceeds to furnish seven reasons for the above decree. The gist of these reasons is that the Muslims would not have attained victory without Allaah's assistance. Therefore, the booty they received was purely by Allaah's grace and should naturally be distributed according to His command.

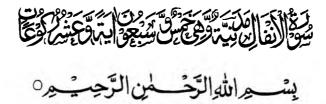
In addition to these reasons, this part also mentions five laws concerning Jihaad. Together with these injunctions of Jihaad, the first part of this Surah contains many reproaches, warnings, glad tidings and replies to objections.

THE SECOND PART

This part commences from verse 41 and terminates at the end of the Surah. This part also includes the two topics discussed in the first part viz. booty and Jihaad. The first part included seven reasons for distributing the booty according to Allaah's decree and the five laws of Jihaad, the second part also includes the same content but in the opposite order viz. First the five reasons are given and then the seven laws.

Among the verses detailing the laws of Jihaad is verse 61 in which Allaah says, "If they (your enemy) are inclined towards making peace, then you should also incline yourselves to it (by concluding a peace treaty with them) and trust in Allaah". In such circumstances, Muslims should also enter into a pact because their objective is to propagate Allaah's Deen and not to spill blood.

After discussing the above, the Surah goes on to encourage the Muslims towards Jihaad and Hijrah from verse 72, where Allaah says, "Without doubt those who had Imaan, who made Hijrah (migrated for Allaah's pleasure) and who strove in Allaah's way with their wealth and their lives…" These verses convey glad tidings to those who engage in Jihaad and who make Hijrah.



In the name of Allaah, the Compassionate, the Most Merciful.

يَسَّ عُوْنَكَ عَنِ الْأَنْفَالِ قُلِ الْأَنْفَالُ بِلَّهِ وَالرَّسُوُلِ قَاتَقُوا اللهَ وَاصْلِحُوْا ذَاتَ بَيْنِكُمُّ وَاطِيعُوا اللهَ وَرَسُولَةَ إِنَ كُنْتُمْ مُّؤْمِنِيْنَ ۞

1. They ask you (O Muhammad about the spoils of war (about who will receive what portion of the spoils after the Battle of Badr). Say, "The spoils of war are for Allaah and His Rasool (for them to distribute it justly among the soldiers). So fear Allaah (deal justly), correct your mutual relations and obey Allaah and His Rasool (the Shari'ah) if you are (true) Mu'mineen."

2. The Mu'mineen are those whose hearts tremble (vibrate out of respect) when Allaah is mentioned, whose (strength of) Imaan increases when His Aayaat are recited to them and (as a result, they are those) who trust only in their Rabb (and listen to obey).

3. They (the Mu'mineen) are those who establish salaah (perform it with all its etiquette) and who spend (for His pleasure) from what We have provided for them.

4. These are the true Mu'mineen (about whose Imaan there can be no doubt). For them shall be elevated ranks by their Rabb (in Jannah), forgiveness and bountiful sustenance (provisions of honour).

5. (Although the distribution of the spoils of war may not appeal to every person, it is in the best interest of all concerned. There are many such situations that are in the best interest of all, yet they do not appear so to everyone. One such situation was the Battle of Badr, which proved the strength of the Muslims and struck fear in the hearts of the Kuffaar, although

many Muslims were initially opposed to the decision to fight. Referring to this, Allaah says that the distribution of the spoils of war is) Just as your Rabb took you (O Muhammad **) from your home (Madinah) with the truth (with good cause to fight the battle) while there was certainly a group of the Mu'mineen who were unhappy (to fight the Kuffaar because they were not prepared for battle). (The Muslims under the leadership of Rasulullaah ** initially left Madinah to capture a trade caravan of the Quraysh heading for Makkah. However, when the caravan heard about the plan of the Muslims, they notified the people of Makkah, who prepared an army to defend the caravan. In the meantime, the caravan changed route and managed to escape unharmed. When the Makkan army was informed that the caravan no longer needed defence, they resolved to fight the Muslims and marched to face the Muslims at a place called Badr.)

يُجَادِنُونَكَ فِي الْحَقِّ بَعْدَمَاتَبَيَّنَ كَانَمَا يُسَاقُونَ إِلَى الْمَوْتِ وَهُمُ يَنْظُرُونَ ٥

6. They (some Sahabah) differed with you (O Rasulullaah) regarding the truth (the necessity to fight) after it was made clear to them (that they had to face the enemy in battle), as if they were being driven towards death while they looked on (as if they were looking at their deaths approaching). (The few Sahabah who felt that the Muslims should not engage in battle did not argue adamantly in favour of their opinion, but merely voiced their concern that they were unprepared for battle because they had left Madinah with the intention only of capturing a trade caravan. However, because of their important position of being companions of Rasulullaah , they were expected to have a high degree of trust in Allaah. It is for this reason that Allaah chides them in the above verses.)

7. (Remember the time) When Allaah promised you (Muslims) that one of the two groups (either the caravan or the Mushrikeen army) will certainly be yours and you wished that the one without strength (the caravan) be yours (rather than fighting a heavily armed army). (On the contrary,) Allaah desired that the truth (of Islaam) be established (be recognised) as the truth (so that the Kuffaar would know that the Muslims are a force to be reckoned with) by His decree (as He had predestined) and that the roots of the Kaafiroon be cut.

8. (Allaah desired) That the truth (Islaam) be established (be recognised and firmly rooted) as the truth and that falsehood (kufr) be established (be known) as falsehood, even though the disobedient ones (the Mushrikeen) detest it. (Because Allaah had destined that the Muslims should defeat the Mushrikeen in battle to prove their strength, the battle had to take place even though some people preferred not to fight. What Allaah decides must prevail because His decisions are most wise.)

9. (O Muhammad , remember also the time before the Battle of Badr) When you sought (implored) help from your Rabb and He accepted your du'aa saying, "I shall strengthen (reinforce) you with a thousand angels who will appear one after another (to help you fight the Mushrikeen)." (To encourage the Muslims, Allaah later sent another two thousand angels and then another two thousand.)

عُ وَمَلْجَعَلَهُ اللَّهُ الَّالِّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ وَمَا النَّصُرُ الَّامِنْ عِنْدِ اللَّهِ [انَّ اللهَ عَزِيْزُ كَكِيمٌ قُ

10. Allaah had granted it (this help) as good (encouraging) news so that your hearts may be contented by it (although the Kuffaar seemed to have everything to their advantage). Help is only from Allaah. Verily Allaah is Mighty, the Wise.

11. (When the two armies met at Badr, the Mushrikeen camped at a place where there was sufficient water and where the ground was firm. On the other hand, the camp of the Muslims had no water and was covered with loose sand which made it difficult for them to move. To give courage to the Mu'mineen, Allach again calls them to remember the time; When (in the thick of battle) slumber was made to envelop you as a means of serenity from Him (so that you do not panic) and He sent rain to you from the skies to purify you (so that you could perform wudhu for salaah), to dispel the evil thoughts cast by Shaytaan (who told the Mu'mineen that if they were on the right, they would not have been in a position where there was no water for them to drink or clean themselves with), to strengthen your hearts and to make your feet firm (with the rain, the ground in the Muslim camp became firm while the ground in the Muslim camp became firm while the ground in the Muslim camp became muddy and unstable).

ٳۮؙؽٷۣڿۣٛۯڗ۠ڷؚڮٳڶٙؽٳڵؙڡؘڵۧڸٟڮٙڐؚٳۜؠٞڡۘۼڴؙڡٝۏؘؿٙؾؚۜٶؗٳٳڷؖۮؚؠ۫ڹٵڡؙؙٷٝڛٲڣؿٝڣٛٷۘٷۅٛڽٳڵڎؚؠ۫ڹػڡؘۯۅٳٳڷۯڠڹ ڡؘٚڶڞ۫ڔؠؙۅؙٳڡؘۏڰٵۻۯؠؙۅؙٳڡؘۏڰٙٳڵٳٛۼؽٵۊٷڞ۫ڔؠؙۅؙٳڡؚٮ۫ۿ۠ڡ۠ڔؙڴڷؘۜؠڹٵڽٟ۞۫

12. (You should also take courage from the time) When your Rabb commanded the angels saying, "Indeed I am with you, so (fully) strengthen the Mu'mineen (assist them in battle). I soon shall cast terror into the hearts of the Kuffaar, so strike their necks and their every fingertip." (The Muslim soldiers then saw that the head of an enemy soldier would fall to the ground before their swords could strike his neck because the angels struck first.)

13. This (death and defeat of the Mushrikeen) was because they opposed Allaah and His Rasool. Whoever opposes Allaah and His Rasool, then (they should bear in mind that) certainly Allaah is severe in punishment (this is a rule).

ذَلِكُمْ فَذُوقُوهُ وَآنَّ لِلْكَفِرِيْنَ عَذَابَ التَّارِ ١

14. This (defeat and death are the punishment, O Kuffaar) so taste it (in this world already)! (In addition to this) The Kaafiroon shall have (shall also suffer) the punishment of the Fire (of Jahannam in the Aakhirah).

يَأَيُّهَا الَّذِيْنَ امَنُوَّا إِذَا لَقِيْتُمُ الَّذِيْنَ كَفَرُوا زَحْفًا فَلَا تُولُّوهُمُ الْكَذِيارَ ۗ

15. O you who have Imaan! When you meet the Kuffaar in battle, do not turn your backs to them (do not desert the battlefield, especially if the enemy are less than twice your number).

16. On such a day (of battle), whoever will turn his back to them with a reason other than altering the course of battle (such as pretending to flee so that the enemy follows them into an ambush) or (flees with a reason other than) retreating to (join with) another group (of Muslim soldiers so that their combined force can fight the enemy), then indeed he shall return with Allaah's anger and his abode shall be Jahannam (because deserting the battlefield is a major sin). What an evil place to return to!

17. You (Muslims) did not kill them (the Mushrikeen by your own strength) but it was Allaah Who killed them and you (O Rasulullaah) did not throw (the handful of sand into the eyes of the Mushrikeen to temporarily blind all of them) when you threw, but it was (actually) Allaah Who threw (because if it were not for Allaah placing the power into the handful of sand, it would not have had the desired effect). (However, Allaah allowed the Mu'mineen to fight the Mushrikeen despite having the power to do it by Himself) So that He may grant the Mu'mineen a grand reward from Himself (the spoils of war in this world and greater rewards in the Aakhirah). Verily Allaah is All Hearing (listens to your prayers), All Knowing (of your situation).

18. So it was (everything has happened as it has been explained). (In addition to this) Indeed it is Allaah Who weakens the plots (evil intentions) of the Kaafiroon (thereby allowing the Mu'mineen to achieve victory).

19. (Referring to the prayer of the Mushrikeen before the Battle of Badr when they asked Allaah to destroy the party that was on falsehood, Allaah says to them,) If you require a decision (to know whether it is you or the Mu'mineen who are on the truth), then indeed a decision has already come to you (when you saw that the

Mushrikeen army were defeated and their leaders killed whereas Rasulullaah remained safe and unhurt). However, if you refrain (from kufr and from fighting the Mu'mineen), it will be best for you. (However,) If you repeat (your aggression against the Mu'mineen), We shall also repeat (the help that We gave them) and then your armies will be of no help to you even though they be many (in number and weapons). Verily Allaah is with the Mu'mineen (and will always assist them as long as they are sincere).

20. O you who have Imaan! Obey Allaah and His Rasool and do not turn away from him (do not oppose him by listening to evil ones) while you are listening (to the Qur'aan and other advice).

21. Do not be like those (the Munaafiqueen and Kuffaar) who say, "We hear!" but they do not hear (with the intention of accepting what they hear).

22. Certainly the worst creatures in the sight of Allaah are the deaf (to the truth) and dumb (do not want to speak the truth) who do not understand (despite being blessed with ears, tongues and intelligence).

23. If Allaah knew of some (little) good in them (the Kuffaar), He would have definitely allowed them to hear (and accept the truth). If (assuming that) He had allowed them to hear (knowing that there is no good in them), they would certainly (shall) turn away, unwilling (to accept because they have lost their inner hearts which lead people to accept).

24. O you who have Imaan! Respond (quickly) to Allaah and His Rasool when they call you towards that (the injunctions of the Deen) which will give you life (an eternal life of happiness in the Aakhirah). Know that Allaah comes between a man and his heart (because of which no person can have Imaan without Allaah's permission) and that you shall be gathered before Him (on the Day of Qiyaamah, when you will have to account for your actions).

25. Beware of a trial (punishment) that will affect not only the oppressive ones (wrongdoers) from you (but will affect the righteous as well because they did not make an effort to stop the others from sin despite having the ability to do so)! Know that surely Allaah is severe in punishment.

26. (O Muslims!) Remember the time when you were few (in number in Makkah) and regarded as weak on earth (because of which you were oppressed). You feared that people would wipe you out, then Allaah granted you a station (in Madinah), strengthened you with His assistance (when the angels assisted you during the Battle of Badr) and sustained you with pure things (spoils of war) so that you could be (remain) grateful.

27. O you who have Imaan! Do not betray (disobey) Allaah and the Rasool we and do not knowingly betray your mutual trusts (by revealing each other's secrets, breaking promises, etc).

28. Know that verily your wealth and your children are a test (that distract you from concentrating your efforts towards the Aakhirah and tempt you to betray others) and that indeed a grand reward is with Allaah (in the Aakhirah for those who do not allow these tests to distract them from fulfilling their obligations towards the Deen).

29. O you who have Imaan! If you fear Allaah (be pious), He will grant you a criterion (a standard by which you can differentiate between right and wrong and a means by which you may save yourself from that which you fear), will cancel (forgive) your sins and forgive you. Allaah is extremely Bountiful.

30. (O Muhammad Well Remember the time) When the Kuffaar schemed against you to imprison you, kill you or exile you (drive you out of Makkah). They plan and Allaah plans. Allaah is the best of planners (His plan always comes to pass regardless of what others may plan). (When the Kuffaar decided that a person from every tribe should participate in killing Rasulullaah Well at night so that the blame

cannot be pinned on a single person or tribe, Allaah informed Rasulullaah : about their plan and commanded him to leave Makkah for Madinah. This he did without the Mushrikeen causing him any harm.)

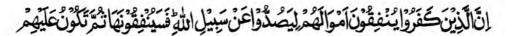
31. When Our verses (of the Qur'aan) are recited to them (the Kuffaar), they say, "We have heard! We could say the same things if we wished to. These are no more than the fables of the old people."

32. (There was a time) When they (the Mushrikeen of Makkah foolishly) said, "O Allaah! If this (Qur'aan) really is the truth from You, then shower on us stones from the skies, or afflict us with a painful punishment."

33. (However, Allaah did not do as they asked because) **Allaah shall not punish them while you** (O Muhammad a Nabi can never be made to suffer punishment) and **Allaah will not punish them while** (as long as) **they** (some people among them) **seek forgiveness.**

34. What do they (the Mushrikeen of Makkah) have that Allaah should not punish them (severely) when they prevent (others) from the Masjidul Haraam whereas they are not its guardians? Its guardians are only those who possess Taqwa (total unconscious of Allaah), but most of them do not know (that they are not supposed to be the guardians of the Kabah).

35. Their prayer by the House (Kabah) is merely whistling and clapping (this was what the Mushrikeen of Makkah regarded as worship during the days of ignorance and to disturb the true worshipers). (Addressing them, Allaah says.) "So taste the punishment (defeat and death during the Battle of Badr) because you committed kufr!"



حَسْرَةُ ثُمَّرَيُغُلَبُوْنَ أَوَالَّذِيْنَ كَفَنْ وَاللَّهُ اللَّهُ مَنْ أَكُمْ اللَّهُ اللَّهُ اللَّهُ اللَّ

36. Verily the Kuffaar spend their wealth to prevent (others) from Allaah's path (Islaam). They will soon spend their wealth (to fight the Muslims, as the Mushrikeen did for the Battle of Badr), then this wealth shall be a source of regret for them (because they will not achieve what they intend to) after which they will be defeated (as a punishment in this world, while Islaam will continue to spread). (In addition to this worldly punishment,) The Kuffaar shall be gathered towards Jahannam (in the Aakhirah)...

37. ...so that Allaah may separate the impure ones (the Kuffaar) from the pure (the Mu'mineen). And He will combine the impure ones and pile them on top of each other, then place them all in Jahannam. These are the losers.

38. Tell the Kuffaar that if they desist (stop practising kufr, arrogance and accept Islaam), they will be forgiven for the past (sins they had committed). However, if they continue (practising kufr and opposing the Muslims), then the procedure of the previous nations (the manner in which We destroyed the Kuffaar of the past) have passed (before them, so that they may learn a lesson from these).

39. Fight them until no corruption (kufr) exists and all religion (worship) is for Allaah. If they desist (stop practising kufr and accept Islaam), then indeed Allaah is Watchful over what they do (and will reward them for the good they do).

40. (On the other hand) If they turn away (and refuse to accept Islaam), then know that Allaah is your Protecting (Helping) Friend (and will assist you against them). What a terrific (good) Friend and what a terrific (good) Helper!

وَ وَاعْلَمُوَ النَّمَاعَنِمْ تُدُمِّنُ شَيْ عَاَنَ لِلهِ حَمْسَهُ وَلِلرَّسُولِ وَلِذِى الْقُرْبِي وَالْيَتْمَى وَالْيَتْمَى وَالْيَتْمَى وَالْمَسْكِينِ وَابْنِ السِّبِيْلِ إِنْ كُنْتُمْ الْمُنْتُمْ بِاللهِ وَمَا أَنْزَلْنَا عَلَى عَبْدِنَا يَوْمَ الْفُرْقَانِ يَوْمَ الْتَقَى وَالْمَسْكِيْنِ وَابْنِ السِّبِيْلِ إِنْ كُنْتُمْ الْمُنْتُمْ بِاللهِ وَمَا أَنْزَلْنَا عَلَى عَبْدِنَا يَوْمَ الْفُرْقَانِ يَوْمَ الْمُنَّقِ

الْجُمْعُنْ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَرِيْرٌ ١٤

41. Know that from whatever spoils of war you acquire (after fighting a battle with the enemy), a fifth of it shall be for Allaah (to be spent on the recipients that He stipulates), His Rasool (to spend on Baitullaah and other Masjids), the relatives (of Rasulullaah he poor, the orphans and the travellers (who have been stranded without any means with them. The remaining four fifths will be distributed among the Muslims soldiers who participated in the battle); (distributing the spoils of war in this manner should not be at all difficult for you) if you believe in Allaah and in what We had sent down (angels and signs of Allaah's power) to Our slave (Muhammad) on the day of the distinction (between truth and falsehood), (which was) the day when the two parties (Mu'mineen and Mushrikeen armles) clashed (at Badr). (Parting with one-fifth of the spoils to please Allaah would not be difficult for the Muslim soldiers when they understand that they would have never been able to win the battle without Allaah's help). Allaah has power over everything (He can make a small and ill-equipped army defeat a larger, heavily-armed army).

إِذَانَتُمْ بِالْعُدُوةِ الدُّنْيَا وَهُمْ بِالْعُدُوةِ الْقُصُوى وَ الرَّكُ السَّفَلَ مِنْكُمْ وَلَوْتُواعَدُتُّمْ لَا الْمُثَالَفُ الْمُؤْكُةُ الْمُؤَلِّةُ لِيَقْلِكَ مَنْ هَلَكَ عَنْ بَيِّنَةٍ لَا خُتَلَفَتُكُمْ فِي الْمِيْعِلِي مَنْ عَنْ بَيِّنَةٍ وَإِنَّ اللَّهُ لَسَمِيعٌ عَلِيْمٌ ﴿
وَيَحْلِي مَنْ حَيَّ عَنْ بَيِّنَةٍ وَإِنَّ اللَّهُ لَسَمِيعٌ عَلِيْمٌ ﴿

42. (The day of the distinction was the day) When you (the Muslim army) were on the near side (close to Madinah) and they (the Mushrikeen army) were at the far side (further away) while the caravan (of the Mushrikeen) was below you (travelling along the coast). If you (Muslims and Mushrikeen) had promised (arranged a date) to meet each other (in battle), you would have differed with regard to the appointment. However, (without the prior knowledge of either army) Allaah decides a matter that was (destined) to take place so that he who was to be destroyed may be destroyed after a clear proof (after witnessing Allaah assisted the Mu'mineen to win victory despite all odds being against them) and so that he who was to live may live after (witnessing) a clear proof (thereby giving him a chance to accept Imaan). Without doubt Allaah is All Hearing (He heard the du'aa of the Muslims before the battle), All Knowing (He knows the outcome of everything).

إِذْيُرِيَّكُهُمُ اللهُ فِي مَنَامِكَ قَلِيلًا وَلَوَ الكَهُمْ كَثِيْرًا لَّفَشِلْتُمْ وَلَتَنَا نَعْتُمُ فِي الْآصرولِكِنَّاللهَ وَلَوْ الْكَفْرِيُّ سَلَّمَ وَالْكِنَّاللهَ وَلَوْ الصَّدُورِ ﴿ سَلَّمَ وَالْكَنَّالِلَّ الصَّدُورِ ﴿ سَلَّمَ وَالْكَنَّاللهَ الصَّدُورِ ﴿

43. (O Muhammad , remember the time) When Allaah showed you in your dream that they (the Mushrikeen) were few in number (thereby giving encouragement to the Mu'mineen). If He had showed you that they were many in number, you (the Mu'mineen) would have lost courage and disputed about the issue (about whether to fight or not). However Allaah saved you (from losing courage and from disputing among yourselves). Undoubtedly He has (profound) knowledge of what is in the hearts (of all).

ۅٙٳۮ۫ؠؗڔۣؽؘڲ۠ٛٛٛٛٛٛٮٛۅٛۿؙڡ۫ڔٳۮؚٵڵؾۜڨؘؽؾؙڡٛڔڣٛٵؘۼؽڹؚػؙڡٝڔۊٙڸؽڵڒۊٞؽڡۜڷڵڰڎڔڣٛٵؘۼؽڹؚڡؚڡ۫ڔڵؚؽڨ۫ۻؽٵٮڵؗۿٵؘڡۘڗٵػٵڹ ڡٙڡ۫ۼٷڵٲۅٳڶؽٵڎڿۼٵڵۯۿٷۯۿ 44. And when you (Muslims) clashed with them (the Mushrikeen), (Allaah made them appear as) reduce their number in your eyes (so that you may not lose courage by seeing an army much larger than your own) and He reduced their numbers in your eyes (to encourage the Sahabah to fight) so that Allaah may conclude a matter that was (destined) to happen. All matters return only to Allaah (Whose decision will always prevail). (Because it was destined that the Mushrikeen should be defeated at the hands of the Muslims, Allaah made it appear to the Mushrikeen that the Muslims were fewer than they actually were, so that the Mushrikeen would advance with all fervour to be defeated. However, once the battle had begun, Allaah made it appear to the Mushrikeen that the Muslims were fait in a less fierce manner)

45. O you who have Imaan! When you lock in combat with an army (of the enemy), then be steadfast (for the pleasure of Allaah) and think of (remember) Allaah abundantly (make du aa salaat, zikr to Allaah for assistance) so that you may be successful (against the enemy).

46. Obey (the commands of) Allaah and His Rasool and do not fall into dispute (quarrels) with each other, for then you will become cowardly (weak) and your strength will be lost. Exercise sabr, for verily Allaah is with those who exercise sabr.

47. Do not be like those (Mushrikeen of Makkah) who left their homes arrogantly (proudly) and to show people (boasting that they would not return home without defending the Muslim army at Badr) and who prevent (others) from Allaah's path (from Islaam). Allaah surrounds all that they do (He knows all that they do and will punish them for their wrongdoing).

48. (Remember the time) When Shaytaan (Iblees in the guise of a leader of an Arab tribe) beautified (decorated) their actions for them (the Mushrikeen of Makkah) and told them (encouraged them to fight the Muslims), "None from man can overpower you today when I am by your side." But when the two (Muslim and Mushrikeen) armies faced each other, he (Iblees) turned on his heels (ran away) and said, "I have nothing to do with you! Without doubt I can see what you cannot see (I can see the angels coming down to assist the Muslims). I am truly afraid of Allaah, and Allaah is severe in punishment."

ٳۮؙؾؿۢۅ۠ڷٵڵڡ۠ڶڣڠؗۏڹؘۅؘٲڷۮؚڹڹٙڣٛڡؙ۠ڵۏۑڣٟ؞ؗۄۜۧۯۻٛۼڗۘۿٷٛڵٳۧۮؽڹ۠ۿؗڡ۫ڂۅؘڡۜڹ۫ؾۘؾؘۅؘڪٞڶۼڶٙٵٮڷٚ؋ڣٙٳٮۧ ۘڶڵؗۘؗڡۼڔ۫ؽڗ۠ػڮؽڴۿ

49. (Remember also the time) When the hypocrites and those in whose hearts there is a disease said, "Their religion (Islaam) has deceived these people (the Muslims because they dared face a large and powerful army despite their lack of numbers and resources)." (However, these hypocrites and others like them do not realise that) Whoever trusts in (relies on the help of) Allaah (despite lacking the means), then indeed Allaah is Mighty (Capable of granting them victory), Wise (in all matters).

50. If only you could see how the angels (of death) take the souls of the Kuffaar, hitting their faces and backs saying, "Taste (a sample of) the punishment of the Blaze (the Fire of Jahannam)!"

51. "This (punishment) is because of what your own hands have sent forward (to the Aakhirah by committing sins). Allaah certainly does not oppress His bondsmen (and will therefore never punish a person for something s/he did not do)."

52. (The ways of these Kuffaar are just) Like the ways of the people of Fir'oun and those before them. They rejected (denied) the Aayaat of Allaah, so Allaah seized (punished) them because of their sins (and not because of any injustice). Verily Allaah is Powerful (can do whatever He pleases), severe in punishment.

53. This (punishment) is because Allaah will not change (will not take away) any favour that He gave to a nation until they change what is within themselves (until they corrupt their beliefs and actions, thereby inviting Allaah's punishment, which will cause them to lose all their bounties). Indeed Allaah is All Hearing, All Knowing (He knows the thoughts and actions of every person).

54. (The ways of these Kuffaar are just) Like the ways of the people of Fir'oun and those before them. They rejected the Aayaat of their Rabb, so We destroyed them because of their sins and We drowned the people of Fir'oun. They were all oppressors (especially towards themselves because their oppression led to their own punishment).

55. (The Jewish Banu Qurayzah tribe of Madinah had entered into a treaty with the Muslims promising that they will not assist an enemy against the Muslims, but they broke the treaty by assisting the Mushrikeen of Makkah to fight the Muslims. Referring to this Jewish tribe, Allaah says,) Without doubt the worst of creatures in Allaah's sight are those who commit kufr and will therefore not have Imaan.

56. These are the ones with whom you (O Muhammad (Mal)) had taken a pledge, then they break it at every opportunity without any fear (for going against their word).

57. So if you (Muslims) ever encounter them (the Kuffaar) in battle, then use them (defeat them so severely as) to disperse (to strike fear into the hearts of) those behind them so that they may learn a lesson (from the defeat of the others and not dare fight you).

58. Should you ever really fear (any) betrayal from any nation (with whom you have made a pledge), then throw back (cancel) the treaty that you have contracted with them (in a manner that they and you are) on an equal footing (in a manner that they as well as you know that no treaty now exists. It is therefore necessary to first inform the opposite party that you intend cancelling the treaty). Verily Allaah does not like those who betray (those who break their treaties without first notifying the opposite party of their intentions).

59. The Kuffaar should never think that they have gone ahead (and escaped Allaah's punishment). They are definitely unable to escape (disgrace and punishment).

وَ إَعِدُّوا لَهُمْ مِّا الْسَقَطَعُتُمُ مِّنَ قُوَّةٍ وَقِمِنَ رِّبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ عَدُوَّاللّٰهِ وَعَدُوَّكُمْ وَ الْحَرِيْنَ مِنْ دُونِهِمْ لَا تَعْلَمُونَ اللّٰهِ يُوَفَّ اللَّهُ مُوَا اللّٰهِ عَلَى اللّٰهِ يُونَّ اللَّهُ مُوا اللّٰهُ وَمَا اللّٰهُ فَوْا مِنْ شَيْ فِي سَبِيْلِ اللّٰهِ يُونَّ اللَّكُمْ وَ النَّتُمُ مِنْ دُونِهِمْ لَا تَعْلَمُونَ ﴿ وَمَا اللّٰهُونَ ﴾ لا تُظْلَمُونَ ﴿

60. Prepare (to use in battle) against them (the Kuffaar) whatever forces of strength (weapons) you can muster (collect), as well as trained horses (and military equipment) with which you may strike fear into Allaah's enemies, your enemies and others besides them (such as the Munaafiqeen). You do not know them (your other enemies who hide their enmity for you) but Allaah knows them. Whatever you may spend in Allaah's way (the reward for it) will be given to you in full and you will not be oppressed (you will not be given less than you deserve. In fact, the reward for Jihaad is greatly multiplied).

61. If they (your enemy) are inclined towards making peace, then you should also incline yourselves to it (by concluding a peace treaty with them) and trust in Allaah. Without doubt, He is All Hearing (listening to the clauses of your treaties), All Knowing (knows exactly what is in the hearts of the parties drawing up the treaty).

62. If they intend to betray you (by entering into a treaty), then Allaah is enough for you (and will protect you from their evil). It is He Who strengthened you (O Muhammad W) with His assistance and with the Mu'mineen...

63. ...and created the bond of love (harmony) between their hearts. If you had spent whatever (wealth and resources) is in the earth, you will not have been able to create that bond of love between their hearts, but Allaah created that bond between them. Verily He is Mighty (can do whatever He wants), the Wise (in creating the bond of love between people).

64. O Nabi [25]! Allaah and those Mu'mineen who have followed you are enough for you (to fight off any enemy attack).

65. O Nabi , encourage the Mu'mineen to fight (the enemy in Jihaad)! If there are twenty of you (Muslims) who exercise sabr, they will defeat two hundred (of the enemy in battle).

(Similarly,) If there are a hundred of you, they will defeat a thousand of the Kuffaar because they are people who do not understand. (The command to the early Muslims was that they were not to flee the battlefield even though the enemy outnumbered them ten to one. However, this command was cancelled by the next verse which reduced the odds to two to one.)

66. Now Allaah has lightened your burden (load) as He knows that there is weakness within you. So if there are a hundred of you who exercise sabr, they will overcome two hundred (of the enemy in battle). (Similarly,) If there are a thousand of you, they will overcome two thousand (of the enemy) by the order of Allaah. Allaah is with those who exercise sabr (who are firm-footed and He will assist them through all difficulties).

67. (When the Muslims freed the captives of Badr for ransom, Allaah revealed the verse saying,) It is not for a Nabi (not becoming of a Nabi) that he takes prisoners until he has thoroughly beaten (the enemy) in the land. (However, since this was not yet achieved during the early days of Islaam after the Battle of Badr, it was not appropriate for the Muslims to release the enemy prisoners.) You desire the things (wealth) of this world (for yourselves by accepting the ransom) while Allaah desires the Aakhirah (for you). Allaah is Mighty, the Wise (what He desires for you is best).

68. If it were not for an order that Allaah had already been preordained (written before that some of the prisoners were to become Muslims), a great punishment would have afflicted you on account of what (ransom) you took (in exchange for the freedom of the prisoners).

69. So partake of (enjoy) the spoils (ransom) you have received (regarding it to be) lawful and pure (for you). Fear Allaah (and sincerely seek forgiveness from Him)! Verily Allaah is Most Forgiving, Most Merciful (and will therefore forgive your shortcomings).

70. O Nabi [32] ! Tell the prisoners in your hands (in your custody), "If Allaah is aware of any good (Imaan) in your hearts (because of which you would soon become Muslims), He shall grant you better than that (ransom) which was taken from you, and will forgive you. Allaah is Most Forgiving, Most Merciful.

71. If they (the prisoners) intend to betray you (O Muhammad), then they have already betrayed Allaah before (the Battle of Badr by committing kufr), after which Allaah gave (you) control over them (because of which you were at liberty to execute them. They can therefore expect the same if they decide to betray you and attack you again). Allaah is All Knowing, the Wise. (Therefore, none can hope to hide their intentions from Allaah.)

ٳؾؖٳڵۧۮؚؠٚڹٵڡۜٮٛۏؖٳۅۿٵڿۯۊٳۅؘڿڵۿۮۏٳؠؚٲڡٞۅٙٳڸڡؚؗڡٞۅٲؽڡٛؗڛؚڡۛ؞ڣٞڛۑؽڸٳٮڵٚؽۅٳڵڋؽڹٵۅۘۊؙٳٷٙؽڝۘۯۏۧٳٲۅڵٳڬ ؠۼڞ۠ۿ؞ۧٳۏڸؽٳٚۼڿٟڂۅٳڵڎؚؽڹٵڡٮؙۏٳۅڶڡ۫؞ۿٳڿۯۏٳڡٵڰڎ۫ڝڹۊٙڮۯؾۑڡۣ؞ٞڝٞۺؽۼڿؖؿ۠ؽۿٳڿۯۏٳ ۅٳڹٳۺؿڹٛڝۯۏؙڮؿڔڣٳڵڋؿڹڣؘػؽڲ۠ڎٳڵؾڞڔٳڵٳٛۼڸۊۏؠڔڹؽڴڎ۫ۅؘؠؽڹۿؙۄ۫ڛؖؿٵڨؓٷٳڵڵڮؠٵؾۼٙڡڮڹۻؿؖ۞

72. Without doubt those who had Imaan, who made Hijrah (migrated for Allaah's pleasure) and who strove in Allaah's way with their wealth and their lives (the Muhaajireen), as well as those who granted shelter (to them) and assisted (the Ansaar), they are all guardians (heirs and helpers) of each other. As for those who had Imaan but did not make Hijrah, you do not have any guardianship over them (you cannot inherit from them nor give them a share of the spoils of war) until they make Hijrah. (However,) If they seek your assistance in Deen (against the Kuffaar), then it will be obligatory upon you to assist them (against any enemy), except against a nation with whom you have entered into a (peace) treaty (You cannot assist them to fight such a nation). Allaah sees all that you do.

73. As for the Kuffaar, they are guardians (heirs and allies) of each other. If you do not do so (do not act as guardians to other Muslims and do not disassociate yourselves from the Kuffaar), there shall be trouble and widespread corruption on earth (because the Kuffaar will be powerful and the Muslims will be weak).

74. Those who had Imaan, who made Hijrah (for Allaah's pleasure) and who strove in Allaah's way (the Muhaajireen), as well as those who granted shelter (to them) and assisted (them, referring to the Ansaar), these are the true Mu'mineen. For them shall be forgiveness and bountiful sustenance (in Januah).

75. As for those who had Imaan afterwards (after the earliest Muhaajireen and Ansaar), who made Hijrah and strove with you (with the Sahabah), they are from you. Those who are relatives are closer to each other in Allaah's Book (and will therefore inherit from each other before anyone else). Undoubtedly (Only) Allaah knows everything (He knows who deserves what).

Surah 9 Surah Taubah

REPENTANCE

THE LINK BETWEEN SURAH TAUBAH AND SURAH ANFAAL

By way of name The link is understood by way of name: "Announce Jihaad against the Kuffaar, after which the spoils of war (Anfaal) should be distributed according to Allaah's injunctions. However, if the Kuffaar repent (make Tauba) and accept Islaam, they will be regarded as your brethren and cannot be fought." This is mentioned in verse 11, where Allaah says, "So if they repent (from kufr by accepting Islaam), establish salaah and pay Zakaah (follow the Shari'ah), they are your brothers in Deen."

<u>Bu way of content</u> *Surah Anfaal* briefly discusses some laws of Jihaad and also provides the details of distributing the spoils of war, emphasising that this should be done in accordance with Allaah's injunctions. The Surah also specifies the recipients of this wealth. *Surah Taubah* repeats the announcement to wage Jihaad and also explains to the Muslims exactly who they should fight.

Surah Taubah commands Muslims to fight those people who make offerings to false gods, people who forbid things that Allaah has permitted, people who do not regard Allaah's prohibitions as prohibitions, and people who believe that the Ambiyaa and other saints possess knowledge of the unseen and can assist them in difficulties.

Since the objective of Surah Taubah is to announce the command of Jihaad, the Surah contains extensive details pertaining to the laws of Jihaad.

A SUMMARY OF THE SURAH

Surah Taubah may also be divided into two parts. The first part commences at the beginning of the Surah and ends with the words, "Their evil actions have been beautified for them (so that they think that they are doing good). Allah does not guide people who do not have Imaan (as long as they have no desire for Imaan)." [verse 37]

The second part begins with verse 38, where Allaah says, "O you who have Imaan! Why is it that when you are told, "Go forth in Allaah's path," you drop heavily to the ground (seeming reluctant to participate)? Do you prefer the life of this world to the (great rewards in store in the) Aakhirah (for those who fight in Jihaad)? The pleasure of this worldly life is but little (insignificant) compared to the (comfort and pleasures of the) Aakhirah." This part terminates with the words "...so that they may warn their people (who had been engaged in Jihaad) when they return to them so that they may beware (of sin)?" [verse 122]

The various aspects of the Surah are then repeated from verse 123 until the end of the Surah. The first part of the Surah makes mention of:

- The exemption from any obligation towards all those Mushrikeen who fail to uphold their treaties.
- The declaration of Jihaad against all Mushrikeen.
- Replies to four doubts raised concerning fighting the Mushrikeen. These are mentioned because they present an obstacle to Jihaad.
- The reasons for fighting the Mushrikeen.

The second part of the Surah reproaches the Munaafiqeen and encourages the Mu'mineen to fight in Jihaad. Together with encouragement to fight the Mushrikeen, the second part also commands the Mu'mineen not to pray for those people who have died as Kuffaar, even though they may be relatives. This is contained in verse 113, where Allaah says, "It is not (permissible) for the Nabi ", nor (is it permissible for) the Mu'mineen to (ever) seek forgiveness for the Mushrikeen, even if they be their relatives, after it has become clear to them (when these Mushrikeen died without Imaan) that they (the Mushrikeen) are to be residents of the Blaze (Jahannam)."

This part of the Surah speaks extensively of the Tabook expedition. Concerning this battle, the Surah mentions three groups of the Sahabah and four groups of Munaafiquen. The three groups of Sahabah are:

- 1. Those Muhaajireen and Ansaar who participated in the expedition to Tabook.
- 2. The five sincere Sahabah who failed to participate in Jihaad. They tied themselves to pillars and sincerely repented. Allaah accepted their repentance and forgave them.
- 3. The three sincere Sahabah who, on account of complacency, failed to join the Tabook expedition. They did not make any excuses, but admitted the truth to Rasulullaah . As a lesson, they were boycotted for fifty days, after which they were pardoned.

The Surah classifies the Munaafiqeen into the following four categories:

- Those Munaafiqeen who did not participate in the Jihaad expeditions. They would present various types of false excuses to Rasulullaah.
- Those Munaafiqeen who did not participated in Jihaad and also plotted against the Muslims. They built the "Masjid of harm" with the sole intention of harming Islaam and the Muslims. They are referred to in verses 107 to 110.
- Those Munaafiqeen who participated in Jihaad only to cause harm and discord between the Muslims. They are mentioned in verses 65 and 66.
- Those Munaafiqeen who plotted to assassinate Rasulullaah after his return from Tabook.
 Allaah warned Rasulullaah about their devious scheme by divine revelation.

ڟڒڠٵڛؖڔڹڝٚؠٷ؆ٷؿؿڰػؿٛۏٵڋڰڝؙؽٷڰٳ ڛؙڡٵڸؾۛۏؠؠڔؘڡ۪ڵٷؖۿٷؠ؞ۿڛٷۺٷٵؽؠڛۺؠڔٷٵ

ڹڔؖٳۼڎۧؿؖڹڶڷؾۅۘۅڛٛۅٛڸؠٙٳڶؽۘٳڷڒڹڹۜٵۿۮؿؖ۠؞ٛڡؚؚۨڹٲڵڞ<u>ۺٙڔڮؠ</u>ڹؘڽٞ

1. (The declaration is hereby made that) Allaah and His Rasool all obligations towards those Mushrikeen with whom you (Musltms) have made a treaty (without specifying a term). (The same applied to those Mushrikeen who had not made any peace treaty at all with the Muslims before the Conquest of Makkah.)

2. (As for these two groups of Mushrikeen, Allaah commanded) So travel in the land for four months (after which you have only two alternatives: accept Islaam or leave Makkah) and know that you can never escape from Allaah (wherever you may go), and that Allaah shall certainly disgrace the Kaafiroon (in the Aakhiraat).

3. The proclamation from Allaah and His Rasool on the day of the greater Hajj (the five days of Hajj) is that verily Allaah and His Rasool have absolved (freed) themselves of all obligations towards the Mushrikeen (therefore, all previous treaties were cancelled). If you repent (from kufr and accept Islaam), it will be best for you. (However,) If you turn away (from Islaam) then know that you definitely cannot escape (the punishment of) Allaah. And give the Kuffaar the good news of a painful punishment (in both worlds).

4. (The above applied to all the Mushrikeen tribes) Except those Mushrikeen with whom you have a treaty (up to a specified term), who have not let you down in the least (have not broken any conditions of the treaty), nor have they assisted any others (your enemies) against you. So fulfil their treaty with them for their stipulated term (the term specified in the treaty). Verily Allaah loves those who adopt Taqwa (who fulfil their pledges).

ڣَٳڬٳٳڶ۫ڛۘڵڿؘٲڵۯؾؘؖۿۯڵڴۯ۠ۯؙڣؘٳڨؖؿڴۅٳڵڡؗۺ۫ڔڮڽڹؘػؿؿٛۅؘڿۮؾ۠ۜٛڡٛۏۿڋۅؘڿۮۏۿڋۅٳڂڞۯۏۿۄۛۅٵڨؖۼۮٷڵۿۿ ػؙڷۜٙڞڕڝڋ۪ۧٷٳڹ۫ؾٵؠٷٳۅٳؘقامٛۅٳٳڵڝۧڵۏةۅٵؾٷٳٳڵڗٛڮۏۊؘڣؘڂڴ۠ۊؙڶڛؠؚؽۿڞ۠ٳڹٵڗڷٷۼڡٛٛۅٝۯۧڗۜڿؽڴ۞ 5. (Referring to those Mushrikeen who had broken the treaty they made with the Muslims, Allach says) When the Sacred Months (of shelter and protection) have passed, then fight the Mushrikeen wherever you may find them. Seize them, besiege them (surround their strongholds until they surrender) and lay in ambush (wait) for them at every opportunity (and place possible). (However,) If they repent (from kufr by accepting Islaam), establish salaah, and pay Zakaah, then leave their path free (do not harm them). Surely Allaah is Most Forgiving, Most Merciful (towards those who repent).

6. (After the period of grace given to the Mushrikeen,) If any of the Mushrikeen seek protection from you (pleads to be left in safety to decide whether he wants to accept Islaam), then grant him protection until he hears the word (speech) of Allaah (the Qur'aan and proofs of Towheed), then deliver him to his place of safety (to make up his mind and continue living because there is no compulsion in Deen). This is because they are a people who do not understand (Islaam and therefore need explanations).

7. How can there be (there cannot be) a treaty with Allaah and His Rasool for the Mushrikeen (who have rejected Allaah and Rasulullaah in), except for those with whom you have entered into a treaty near the Masjidul Haraam (the Quraysh, with whom the Treaty of Hudaybiyyah was signed before the Conquest of Makkah)? So as long as they remain true to you, remain true to them. Verily Allaah loves those who adopt Taqwa. (The Muslims abided by the conditions of the treaty, while the Mushrikeen did not.)

8. How can there be a treaty (between the Muslims and the Mushrikeen) when they (the Mushrikeen) are such that they do not have regard for (they do not respect) any (family) relations (they have) with you when they overpower you, nor do they show regard for any treaty? They please you with their mouths (by speaking sweetly), while their hearts refuse (to honour any treaty). (The fact is that) Most of them are sinners (and will not abide by any treaty).

9. They have purchased a small (worldly) gain in exchange for Allaah's Aayaat, so (by doing this) they forbid (others) from His path (Islaam). Evil indeed are the actions they do (especially the action of not fulfilling their pact).

لَايرَقْبُونَ فِي مُوْمِنِ إِلَّا قَلَادِمَّةً وَأُولِلِكَ هُمُ الْمُعْتَدُونَ ٠

10. They do not honour any (family) relations, nor any pact with the Mu'mineen. These are the ones who transgress (social etiquette).

11. So if they repent (from kufr by accepting Islaam), establish salaah and pay Zakaah (follow the Shari'ah), they are your brothers in Deen. We explain the Aayaat for people who possess knowledge.

12. If they break their promises after entering into a treaty and condemn your Deen, then fight the leaders of kufr. Indeed they are such that they have no (regard for the) promises (they make) so that (because of this disregard for promises) they (would not) refrain (from betraying others).

13. Will you not fight a nation (the Mushrikeen of Makkah) that breaks its promises (oaths and treaties), resolves to drive out the Rasool (from his hometown of Makkah) and started (the fight) against you the first time around (by attacking your allies, thereby breaking the Treaty of Hudaybiyyah). Do you fear them? Allaah is more worthy of being feared, (and You must rather fear Him) if you are Mu'mineen. (True Mu'mineen know that no one can harm them without Allaah's must.)

14. Fight them! Allaah will punish them at your hands (when they are killed), will humiliate them (when they are imprisoned and defeated), will assist you against them (make you dominnt), will heal the (pain and sorrow in the) hearts of the Mu'mineen (who suffered at the hands of the Kuffaar)...

15. ...and remove the fury of their hearts (which was built when the Kuffaar broke the treaty). Allaah

accepts the repentance (from kufr) of whoever He wills (thereby allowing the Kuffaar to become Muslims). Allaah is All Knowing (He knows the deeds and ideas of all), the Wise (His decisions are based on wisdom and knowledge).

16. Do you (Muslims) think that you will be left to be (will not be tested), whereas Allaah has not yet (made) known those of you who exert themselves (sincerely, for the upliftment of the Deen) and who do not take as friends anyone besides Allaah, His Rasool and the Mu'mineen? (It is on the occasion of Jihaad that Muslims are put to the test to distinguish the sincere ones from the rest.) Allaah is Informed of what you do (and will reward or punish you accordingly).

17. It is not (appropriate) for the Mushrikeen that they attend (or care for) Allaah's Masaajid when they testify to the kufr within themselves. They are the ones whose actions are wasted (because they will not be rewarded in the Aakhirah) and they shall live forever in the Fire (of Jahannam).

18. Only those should attend (and care for) Allaah's places of worship who believe in Allaah and the Last Day, who establish salaah, who pay Zakaah and who fear Allaah only (who are clean from all impurities). It is they who are expected to be rightly guided.

19. Do you consider the giving of water to the pilgrims and attending (and caring for) the Masjidul Haraam to be equal to the person who believes in Allaah and the Last Day and who exerts himself in Allaah's path? They can never be equal according to Allaah (because the one who has Imaan and who exerts himself for Allaah's pleasure is definitely superior)! Allaah does not guide the oppressive ones (who oppress themselves by refusing to listen to the truth).

ٱلَّذِيْنَ امَنُـوْاوَهَاجَرُوْاوَجَاهَدُوْافِيْ سَبِيْلِ اللهِ بِٱمْوَالِهِمْ وَٱنْفُسِهِمْ ٱعْظَمُ دَرَجَةٌ عِنْدَاللهُ ا

وَأُولَلِكَ هُمُ الْفَآيِدُونَ ٠

20. Those who have Imaan, who make Hijrah (for Ailaah's pleasure) and exert themselves in Allaah's path (to uplift the Deen) with their wealth and their lives are superior in rank according to Allaah. These are the successful ones (for they have reached their goal).

21. Their Rabb gives them the good news of His mercy, pleasure and such Jannaat where they shall have everlasting bounties (permanent comforts).

22. They will live there forever (because Jannah is everlasting). Undoubtedly with Allaah is a great (best) reward.

23. O you who have Imaan! Do not take your fathers and your brothers as (close) friends if they prefer kufr to Imaan. Whoever of you will be friend them, then these are the oppressors (because they will be harming themselves and their Deen and will be reluctant to strive in Jihaad).

24. Say, "If your fathers, your sons, your brothers, your spouses, your families, your wealth that you have earned, your businesses in which you fear a loss, and your home that you love so dearly are more beloved to you than Allaah, His Rasool and exerting yourselves (striving) in His path; then wait for Allaah's order (punishment) to come. Allaah does not guide the sinful ones." (If these things prevent you from obeying Allaah and Rasulullaah and from exerting yourselves for Deen when it is obligatory, then Allaah's punishment is imminent.)

25. Without doubt Allaah has assisted you on numerous occasions, as well as on the day of Hunayn when your superior numbers impressed you, but these were of no avail to you (because the enemy took you completely by surprise). The earth became narrow for you despite its vastness (you could find any place to hide) and you turned away in flight (leaving Rasululiaah).

ثُمَّرَانُزَلَ اللهُ سَكِيْنَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِيْنَ وَانْزَلَ جُنُوْدًا الْمُرَّرَوْهَا وَعَذَّبَ الَّذِيْنَ صَائِزُلَ جُنُوْدًا الْمُرْتَرَوْهَا وَعَذَّبَ الَّذِيْنَ صَائِدَ اللهِ عَنْ اللهُ عَنْ اللهُ عَلَى مَعْمَلُ اللهُ عَنْ اللهُ عَنْ اللهُ عَنْ اللهُ عَنْ اللهُ عَنْ اللهُ عَنْ اللهُ اللهُ عَنْ اللهُ عَنْ اللهُ عَلَيْ عَلَيْ عَلَيْ عَنْ اللهُ عَلَمُ عَلَى اللهُ عَنْ اللهُ عَلَيْ عَلَا اللهُ عَنْ اللهُ عَنْ اللهُ عَنْ اللهُ عَنْ اللهُ عَنْ اللهُ عَلَيْ عَلَا اللهُ عَا عَلَا عَا عَلَا عَاللَّهُ عَلَا عَلَا عَلَا عَلَا عَلَا عَلَا عَلَا عَلَا عَلَا عَا عَلَا عَا عَلَا عَا عَلَا عَا عَلَا عَا عَلَا عَا عَلَا عَا عَلَا عَلْعَا عَلَا عَا عَلَا عَل

26. Allaah then caused His tranquillity (special peace) to descend on His Rasool and on the Mu'mineen (and they all reorganised themselves around Rasulullaah and defeated the enemy). (In addition to this,) Allaah (also) sent an army (of angels) that you could not see and punished those who did not have Imaan (when they were killed and taken prisoner). Such is the punishment of the Kaafiroon (rejecters).

27. Thereafter Allaah accepted the repentance of those (Kuffaar) whom He willed (when they became Muslims). Allaah is Most Forgiving, Most Merciful (towards those who accept Islaam).

28. O you who have Imaan! Verily the Mushrikeen are (spiritually) impure (because they practise Shirk) and should not approach the Masjidul Haraam (should not enter the Haram) after this year (9 A.H.). If you fear poverty (because they will not be there to trade with you), then soon Allaah shall make you wealthy by His grace if He wills (the Muslims soon became independent of the Kuffaar and prospered greatly). Surely Allaah is All Knowing (He knows the dangers you face by having the Kuffaar in your midst), The Wise (this command of Allaah as well as all His other commands are full of wisdom).

29. Fight those from the ones who have been given the Book (the Jews and Christians) who do not believe in Allaah and the Last Day, who do not accept as unlawful those things that Allaah and His Rasool have declared unlawful (such as liquor, pork, interest, etc), and who do not accept the true Deen (of Islaam). Fight them until they pay the Jizya (protection and shelter tax) with their own hands in humiliation (bowing under Muslim rule).

وَقَالَتِ الْيَهُودُعُنَيْرُ إِبْنُ اللهِ وَقَالَتِ التَّطرَى الْمَسِيْحُ ابْنُ اللهِ ذٰلِكَ قَوْلُهُمْ رِبا فَوَاهِمِمْ وَقَالَتِ النَّطرَى الْمَسِيْحُ ابْنُ اللهِ ذٰلِكَ قَوْلُهُمْ رِبا فَوَاهِمِمْ فَكُونَ ﴿ يُضَاهِمُ وَاللّٰهُ ۚ إِنَّ يُؤُفَكُونَ ﴿ يُضَاهِمُ وَاللّٰهُ ۗ إِنَّ يُؤُفَكُونَ ﴿ يُضَاهِمُ وَاللّٰهُ ۗ إِنَّ يُؤُفِكُونَ ﴿ وَمَا لَكُونُ اللّٰهِ اللّٰهُ اللّٰهُ اللّٰهِ اللّٰهِ اللّٰهِ اللّٰهِ اللّٰهِ اللّٰهِ اللّٰهِ اللّٰهُ اللّٰهِ اللّٰهِ اللّٰهِ اللّٰهِ اللّٰهِ اللّٰهِ اللّٰهِ اللّٰهِ اللّٰهِ اللّٰهُ اللّٰهِ اللّٰهُ اللّٰهُ اللّٰهُ اللّٰهُ اللّٰهُ اللّٰهُ اللّٰهُ اللّٰهِ اللّٰهِ اللّٰهِ اللّٰهُ اللّٰهُ اللّٰهُ اللّٰهُ اللّٰهُ اللّٰهِ اللّٰهِ اللّٰهِ اللّٰهِ اللّٰهِ اللّٰهِ اللّٰهُ اللّٰهُ اللّٰهِ اللّٰهُ اللّٰهُ اللّٰهِ اللّٰهُ اللّٰهِ اللّٰهُ اللّٰهُ اللّٰهُ اللّٰهُ اللّٰهُ اللّٰهُ اللّٰهُ اللّٰهِ اللّٰهِ اللّٰهُ اللّٰهُ اللّٰهِ اللّٰهُ اللّٰهِ اللّٰهُ اللّٰهِ اللّٰهِ اللّٰهِ الللّٰهِ اللّٰهِ الللّٰهِ الللّٰهِ الللّٰهِ اللّٰهِ اللّٰهِ اللّٰهِ اللّٰهِ اللّٰهُ اللّٰهُ اللّٰهِ الللّٰهِ اللّٰهِ اللّٰهِ الللّٰهِ الللّٰهِ الللّٰهِ الللّٰهِ اللّٰهُ الللّٰهِ الللّٰهِ اللّٰهِ الللّٰهِ الللّٰهِ الللّٰهِ الللّٰهِ اللّٰهِل

30. The Jews say, "Uzair is the son of Allaah!" and the Christians say, "Maseeh (Isa is the son of Allaah!" These are mere words from their mouths (that have no substantiation). They (blindly) imitate the statements of those who committed kufr before them, May Allaah destroy them! Where are they wandering astray?

31. They take their rabbis and their monks as gods besides Allaah (by accepting what they declare as Halaal or Haraam), and Maseeh the son of Maryam as well. However, they were commanded (in the Torah and the Injeel) to worship only the One Ilaah (Allaah). There is no Ilaah besides Him. He is Pure from all that they ascribe as partners to Him.

32. They try to blow out the light of Allaah (Islaam) with their mouths (with their efforts and statements), but Allaah refuses (to tolerate anything) except that His light be completed (be exposed to all and remain in existence) even though the Kaafiroon detest it.

33. It is He (Allaah) Who sent His Rasool with guidance (Quraan and Sunnat) and the true religion (of Islaam) so that He may make it overcome all other religions even though the Mushrikeen detest it.

يَّا يُّهَا الَّذِيْنَ امَنُوَّا إِنَّ كَشِيْرًا مِّنَ الْأَحْبَارِ وَالرُّهُبَانِ لَيَا كُلُوْنَ اَمُوَالَ التَّاسِ بِالْبَاطِلِ
وَيَصُدُّوْنَ عَنْ سَبِيلِ اللَّهِ وَالَّذِيْنَ يَكْنِزُوْنَ الذَّهَبَ وَالْفِضَّةَ وَلَا يُنْفِقُوْنَهَا فِي سَبِيلِ اللَّهِ

وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَالَّذِيْنَ يَكُنِزُوْنَ الذَّهَبَ وَالْفِضَّةَ وَلَا يُنْفِقُونَهَا فِي سَبِيلِ اللَّهِ

فَبَشِّرْهُمُ رِبِعَذَاكِ اللَّهِ اللَّهِ

34. O you who have Imaan! Verily many of the priests and monks (whom the Ahlul Kitaab regard as their divinely appointed religious leaders) falsely (unlawfully) devour (consume) the wealth of people and forbid (others) from the path of Allaah (Islaam). Verily those who hoard (amass)

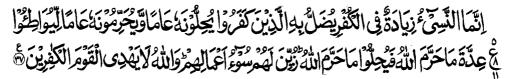
gold and silver and do not spend it in the way of (for the pleasure of) Allaah, then give them the good news of a painful punishment (for hankering after worldly desires).

بَّوْمَرِيُحْمَٰىعَلَيْهَا فِي نَارِجَهَنَّمَ فَتُكُولى بِهَاجِهَاهُهُمْ وَجُنُونِهُمْ وَظُهُورُهُمْ طَذَامَا كَنَزْتُمُ لِإِنْفُسِكُمْ فَذُوقُوْامَا كَنْتُمُ تِكَذِرُونَ هِ

35. (This punishment shall be meted to them on) **The day when it** (their gold and silver) **will be heated in the fire of Jahannam and their foreheads, their sides and their backs will be branded** (burnt) **with it** (because they turned their backs and they sides when you were asked to spend your wealth for Allaah's pleasure). (It will then be told to them) **"This is what you used to hoard for yourselves, so taste** (the punishment for) **what you hoarded."**

إِنَّ عِدَّةَ الشَّهُوْرِعِنُدَ اللهِ اتَّنَا عَشَرَشَهُ لَ اللهِ يَكِينُ اللهِ يَوْمَرِ خَلَقَ السَّمُوتِ وَالْكَرْضَ مِنْهَا آرْبَعَةٌ حُرُمَّ ذَلِكَ الدِّيْنُ الْقَيِّمُ فَالاَ تَظْلِمُ مُوَا فِيهِنَ انْفُسَكُمْ وَقَالِتُلُوا الْمُشْرِكِيْنَ كَافَةً كَمَا يُقَاتِلُونَكُمُ كَافَةً وَاعْلَمُوا اللهَ مَعَ الْمُتَّقِيْنَ ﴿ الْمُشْرِكِيْنَ كَافَةً كَمَا يُقَاتِلُونَكُمُ كَافَةً وَاعْلَمُوا اللهَ مَعَ الْمُتَّقِيْنَ ﴿

36. Indeed the number of months (in a year) according to Allaah is twelve months (as specified) in the Book of Allaah (the Lowhul Mahfoodh), (on) the day He created the heavens and the earth. Of these, four are sacred (Dhul Qa'dah, Dhul Hijjah, Muharram and Rajab are sacred because no fighting should take place during these months). This is the straight Deen, so do not oppress (wrong) yourselves in these months (by committing sins). Fight all the Mushrikeen (in every country) just as they fight all of you (wherever you may be), and know that indeed Allaah is with those who possess Tagwa (and will assist them against their enemies).



37. (During the Period of Ignorance, when the Mushrikeen were engaged in a battle and when any of the Sacred Months approached, they used to say falsely that the coming month will be one of the non-Sacred Months so that they could continue fighting. In this manner, the calendar was distorted. Referring to this practice of theirs, Allaah says,) Postponing (the Sacred Months) is only an increase in kufr by which the Kuffaar go (further) astray. During some years they (the Kuffaar) declare these months to be lawful (non-sacred) while during other years they declare them to be sacred so as to complete the count of the months that Allaah had made sacred (so that there remains four Scared Months in every year). (By doing this,) They make lawful what Allaah had forbidden (fighting during the sacred Months). Their evil actions have been beautified for them (so that they think that they are doing good). Allaah does not guide people who do not have Imaan (as long as they have no desire for Imaan).

يَآيُّهُا الَّذِيْنَ امَنُوْلَ مَا لَكُمْ إِذَاقِيْلَ لَكُمْ انْفِرُوا فِي سَبِيْلِ اللهِ اثَّاقَلْتُمْ إِلْى الْأَرْضِ ٱلْضِينُتُمْ بِالْحَيُوةِ

الذُّنْيَامِنَ الْإِخْرَةُ فَامْتَاعُ الْحَلِوةِ الدُّنْيَا فِي الْإِخْرَةِ الْأَقْلِيلُ®

38. (When Rasulullaah called the Muslims to prepare for the Battle of Tabook, some of them were reluctant to respond because the heat was intense during that time of the year and the journey ahead was very long. Referring to this, Allaah says,) O you who have Imaan! Why is it that when you are told, "Go forth in Allaah's path," you drop heavily to the ground (seeming reluctant to participate)? Do you prefer the life of this world to the (great rewards in store in the) Aakhirah (for those who fight in Jihaad)? The pleasure of this worldly life is but little (insignificant) compared to the (comfort and pleasures of the) Aakhirah.

ٳٙڵڒؾڹٝڣۯۅؖٳؽۼڎؚڹۘڴڡٝ؏ۮٙٳٵٳڶؽۣڡٵ؋ٚۊٙؽۺؾڹۮ۪ڶ؋ۧۅٛڡٵۼؽڒڴڡٛۅڵٳؾۻ۠ڗ۠ۉؗۺؽٵٷٳ۩ڮٵڮڴڷ ۺؙؙۼۊؘۮؠؙڒٛڰ

39. If you do not go forth, Allaah shall punish you severely and replace you with another nation (who will readily fight in Allaah's path). (By refusing to fight in Allaah's path) You will not be able to harm Allaah in the least (because you will be depriving only yourselves of reward). Allaah has power over all things (and does not need anyone's help).

إِلْاَتَنْصُرُوهُ فَقَدْنَصَوهُ اللهُ إِذْ أَخْرَجَهُ الَّذِيْنَ كَفَرُواْ ثَانِى الثَّنَيْنِ إِذْ هُمَا فِي الْعَارِ إِذْ يَقُولُ لِصَاحِبِهِ لِالْتَصْرُوهُ فَقَدْنَ اللهُ مَعَنَا فَانْزَلَ اللهُ سَكِيْنَتَ عُكَيْهِ وَ اليَّدُهُ بِجُنُودٍ لِمُرَّرُوهُا وَجَعَلَ كِلِمَةَ الَّذِيْنَ كَفَرُوا لَا تَعْذَرُنُ إِنَّ اللهُ مَعَنَا فَانْزَلَ اللهُ سَكِيْنَتَ عُكَيْهُ وَ اللهُ عَزِيْزُ حَكِيْتُ مُنْ اللهُ فَالْحُومُ اللهُ عَلَيْهُ وَاللهُ عَزِيْزُ حَكِيْتُ مُنْ اللهُ فَاللهُ وَكِلْمَةُ اللهِ هِي الْعُلْيَا وَاللهُ عَزِيْزُ حَكِيْتُ مُنْ اللهُ اللهُ عَلَيْهُ وَلَا للهُ عَزِيْزُ حَكِيْتُ مُنْ اللهُ اللّهُ الللللللّهُ اللّهُ اللللللّهُ اللّهُ اللّهُ الللللللللّ

40. If you do not assist him (Rasulullaah), then indeed Allaah had assisted him when the Kuffaar drove him out (of Makkah). He was the second of the two (the other being his bosom friend Abu Bakr (Indian)) when they were (hiding from the Kuffaar) in the cave (outside Makkah) and he (Rasulullaah) told his companion (Abu Bakr (Indian)) (when the Kuffaar were on the verge of capturing them) "Do not grieve (do not fear for my safety). Verily Allaah is with us (and He will protect us from the Kuffaar)." So Allaah caused His tranquillity (serenity, mercy and peace) to descend on him, assisted him (on various occasions) with an army (of angels and other creation) that you had not seen. And (Allaah) placed the word of the Kuffaar (the call to Shirk) at the very bottom while the word of Allaah (the Kalimah) is right at the top. Allaah is Mighty, The Wise. (Therefore, if any person refuses to assist Rasulullaah assist them as He did before.)

ٳڹ۫ڣؚۯۅۛٳڿڣؘٵڣٞٵۊؿؚۛۊؘٵڷٳۊۘۧۘڿڸۿؚۮؙڡٛٳؠؚٲڡؙۅٙٳڵڬڡ۠ۯۅٙٲڹڣٛڛؚػۿڔڣٛڛٙؠؽڸ۩ڷؾؗڋۮ۬ڸػٛڡۨڒڂؽڒؖڷڬڡؙٛڔٳڹػؙؽ۫ؾؙۿ تع*ۘ۫*ڶڞؙۏڹٙ۩

41. Proceed (in the path of Allaah) **when light or heavy** (happily or reluctantly, rich or poor, in good conditions and adverse conditions), **and exert yourselves** (make jihaad for the welfare of the Deen) **with your**

wealth and lives in Allaah's way (for Allaah's pleasure). This is best for you (in both worlds) if you but knew.

42. Had the gains been near at hand (easy to get) and (had) the journey (been) an easy one, they (the Munaafiquen) would have definitely followed you (in battle, O Muhammad (in Madinah and did not join the expedition). They will soon swear by Allaah (when you return to Madinah), "If we were able to, we would have left with you." They destroy themselves (by swearing false oaths). Allaah knows that they really are liars (and will therefore punish them).

43. Allaah has forgiven you (O Rasulullaah for excusing some permanently from marching into battle). Why did you excuse them before the true ones (those with genuine excuses) became clear before you and (until) you became aware of the liars (those who made up excuses)?

44. Those who believe in Allaah and the Last Day will not request you to excuse them from striving with their wealth and lives in Allaah's path (because they sincerely want to strive and weep in sorrow when they do not have the means for Jihaad). Allaah is well aware of those who possess Taqwa (and will reward them accordingly).

45. Only those who do not believe in Allaah and the Last Day will request you to excuse them (from Jihaad). Their hearts have doubts (about Islaam), so they will remain tossing about in their (many) doubts (making every effort to avoid Jihaad).

وَلَوْ آمَادُواالُخُـرُفَجَ لَاَعَدُّوا لَهُ عُدَّةً وَلَكِنْ كَرِهَ اللهُ انْئِعَاتَهُـمُ فَثَبَّطَهُمْ وَقِيْلَ اقْعُدُوا صَعَ الْقُعِدِيْنَ ® 46. If they intended to proceed with you, they would have surely made some preparations, but Allaah disliked that they proceed (should join you) so He held them back (causing them to make excuses) and (when they asked to be excused) they were told, "Stay with those (women, children and invalids) who remain behind!"

47. (Allaah had destined that these people should not join the Muslim army because) Had they proceeded with you, they would have added nothing but conflict (to the Muslim ranks) and would have hurried to and fro among you, seeking to cause trouble (by carrying tales and spreading false information). (However, you should still be careful because) Among you are those who spy for them. Allaah is well aware of the oppressors (those who try to cause trouble among people).

48. Indeed they (the Munaafiquen) sought to cause trouble (for you, O Rasulullaah) from before (when you arrived in Madinah) and used to overturn (upset and distort) matters for you until the truth arrived (Allaah's assistance at Badr) and Allaah's order (Islaam) appeared (to predominate) to their disappointment.

49. Among them (the Munaafiquen) is he who says, "Excuse me (from fighting) and do not expose me to temptation (because Judda bin Qais will be unable to control himself when he sees their women)." Behold! In temptation did he (already) fall (by being reluctant to fight)! Verily Jahannam shall surround the Kaafiroon (and they will be unable to escape).

50. If any good comes your way, it displeases them. However, when any calamity (difficulty) befalls you (in the path of Allaah), they say, "We had already taken control of our affairs (taken precautions by remaining behind) before (this calamity. We have therefore saved ourselves from it)." They then turn away, happy (with themselves and with the suffering of the Muslims).

51. Tell them, "Only that which Allaah had destined (written) for us will affect us (will happen to us). He is our Protecting Friend and the Mu'mineen should trust only in Him (in all circumstances)."

52. Tell (them), "Are you waiting for only one of two good (outcomes) to come our way (we may either be martyred or victorious in battle, both of which are good for us)? (On the other hand) We are waiting for Allaah to afflict you with a punishment (that comes directly) from Himself (such as an earthquake) or at our hands (when Allaah allows us to kill you in battle). So wait (for either form of punishment)! Indeed we are waiting (for the result) with you.

53. Say (to the Munaafiqeen), "Spend happily (willingly) or reluctantly (for good causes). It will never be accepted from you (because you do not have Imaan). Indeed you have been disobedient people."

54. The only thing that prevents their spending (acts of charity) from being accepted is that they disbelieve in Allaah and His Rasool , that they perform their salaah lazily and spend only reluctantly in charity (regarding the charity to be a tax, which is a sign of kufr).

55. So (O Muhammad (Allaah intends to punish them with these (punish them by means of their wealth and children) in this worldly life and (Allaah intends) that their souls depart (from this world) while they are Kaafiroon. (Wealth and children therefore become a major cause of difficulty, anxiety and cause of destruction for people when Allaah uses them as a form of punishment.)

56. They (the Munaafiquen) swear by Allaah that they are definitely from among you (that they are also Muslims like you). They are not (at all) with you, but they are people in fear (too

cowardly to express their kufr; they take false oaths out of fear that they may suffer the same fate as the Mushrikeen who suffered at the hands of the Muslims).

57. (In fact, they are so terrified that) **If they find any place of safety, a cave or any place to enter** (to hide themselves), **they would hurry to it in great haste.** (However, since they cannot hide themselves anywhere, they continue pretending to be Muslims.)

58. Among them (Munaafiquen) are (also) those who mock you concerning (the distribution of) charity. If they are given (a share) from it, they are pleased and if they are not given, they become annoyed.

59. If only they were pleased with what Allaah and His Rasool grave them (from the spoils of war and other revenue) and said, "Allaah is enough for us. Soon Allaah shall grant us from His grace and His Rasool will (grant us) as well (from other sources). We are certainly optimistic (hopeful) about Allaah." (Muslims want to receive Allaah's nearness and pleasure)

60. Alms (zakaah) are only for the poor (who have nothing or very little), the destitute (people whose total wealth is less than the value of Nisaab), the orphans, those appointed to collect them (zakaah), those whose hearts have to be reconciled (a group that existed only during the time of Rasulullaah below), for (the freedom of) slaves, for those (genuinely) in debt (who are not merely stalling payment), for (those striving in) the path of Allaah (and have no means) and for the traveller (who has no means). This is ordered (as obligatory) by Allaah. Allaah is All Knowing, The Wise (Allaah knows best who should receive zakaah and it is therefore not permissible for man to decide that any other group of persons besides the above groups should receive zakaah).

61. Among them (the Munaafiqeen) **there are those who hurt the Rasool** (with the things they say and when they are cautioned against doing so, they reply by) **saying, "He is but all ears** (he hears and

accepts everything we say and will therefore not be hurt by our statements)!" Tell them, "He is all ears of good for you (he knows that you are lying but tells you nothing so that you are not embarrassed)." He believes in Allaah, believes in the Mu'mineen (when they tell him something) and is a mercy to those of you who have Imaan. There is a painful punishment for those who harass the Rasool (the Munafigeen should leave others and please Allaah and His Rasul ...).

62. (O Mu'mineen) They (the Munaafiqeen) swear (false oaths) by Allaah for you to please you. (However, they fail to realise that) Allaah and His Rasool are more worthy of pleasing if they (really) are Mu'mineen.

63. Do they not know that whoever opposes Allaah and His Rasool shall have the fire of Jahannam (as his punishment), where he shall live forever? (Jahannam is eternal) That is the extreme disgrace.

64. The hypocrites fear that a Surah (of the Qur'aan) will be revealed against them, informing them (and all the Muslims) of what (hypocrisy and malice) is in their hearts. Tell them, "Mock (as you please)!" Surely Allaah will expose (reveal) that which you fear most (thereby causing you to be humiliated).

65. If you have to ask them (the Munaafigeen about the reason for their mockery) they will (brush it off and falsely) say, "We were only talking and joking (to pass time without intending any harm)." Say, "Were you mocking Allaah, His Aayaat and His Rasool "?" (Regardless of what excuse they give, their action cannot be condoned and constitutes the gravest of sins.)

66. "Do not make excuses. You have surely committed kufr (by mocking Allaah, Rasulullaah or Allaah's Aayaat) after (your claim to) having Imaan. If We forgive a party of you (because of their sincere repentance), We shall certainly punish another party because they had been culprits (wrongdoers, sinners)."

الْمُنْفِقُونَ وَالْمُنْفِقْتُ بَعُضُهُمُ مِّنْ بَعْضٍ يَامُرُونَ بِالْمُنْكَرِ وَيَنْهَوْنَ عَنِ الْمَعُرُوفِ وَيَقْبِضُونَ اَيْدِيَهُمُ لِسُوا اللّهَ فَنَسِيَهُمْ النَّالُمُنْفِقِيْنَ هُمُ الْفَسِقُونَ ﴿

67. The hypocrite men and women are from each another (they are all alike in disbelieve and misdeeds). They command (others to do) evil, prevent good and withhold (hold back) their hands (from spending in charity). They forget Allaah, and He does not bother with them (He does not bother to shower His special mercy on them). Indeed the hypocrites are the sinners (guilty of the worst crime of kufr).

68. Allaah promises the fire of Jahannam for the hypocrite men, the hypocrite women and the Kuffaar. They shall live there forever. It is sufficient (as punishment) for them, Allaah has cursed them and they shall suffer an everlasting punishment.

ػٵڷۧۮؚؠؙڹؘڡؚڹٛڡۜٞڹؙڸؚڴؽػٵٮؗٛٷٙٲۺؘڐۧڡؚٮٛ۬ػؙؗؗؗؗؗؗؗؗڡ۠ۊؖۊٞڐٵٞڴؿۯؘٲڡٝۊٵڵٲۊۜٲۉڵٲٵ۠ڟۺؾؙڡؾۘۼؙۅٳڿؘڵڒڣڡؚڡٞ ڣٵۺؾؘڡ۫ؾۼۛؗؗؗؿٞؠۼؘڵڒۊؚػؙۿڒػڡؘٵۺؾؙڡؾؘۼٵڷۜۮؚؠ۫ڹؘڡؚڹٛۊٞڹڸڴڡٝڔۼؘڵڒڣڡؚۻۘٷڿٛۻؾؙؗۿػٵڷۮؠ۫ڿٵۻٛۅ۠ٲ ۠ۉڵڸٟڮؘڿؠؚڟؾٛٲۼٛٵڵۿۿڔڣٵۮ۠ڹ۫ؽٵۅٲڵٳڂڒۊ۫ٷٲۉڵڸٟڮۿۿڔڵڬڛۯؙۏڹۤ۞

69. (O Munaafiqeen, you are) Just like those before you. They were more powerful than you and possessed more wealth and children than you. They enjoyed their share (of this world) and you enjoyed your share just as those before you enjoyed theirs. (In addition to this) You indulged (in evil and mocking Allaah's Deen) just as those who indulged. It was they whose actions were destroyed in this world and in the Aakhirah (because they will not have any rewards in the Aakhirah for any of their good acts). It is they who are the losers. (Therefore, O Munaafiqeen, your lot will be the same.)

اَلَمْ يَا تِهِمْ نَبَا الَّذِيْنَ مِنْ قَبْلِهِمْ قَوْمِ نُوجَ قَعَادٍ قَ ثَمُودَهُ وَقَوْمِ إِبْلِهِيْمَ وَاصَّعٰبِ مَدْيَنَ وَالْمُؤْتَفِكَةِ التَّهُمُ وَالْمُؤْتَفِكَةِ التَّهُمُ وَالْمُؤْنَ عَلَيْكُ كَانُوا اللَّهُ لِيَظْلِمَهُمْ وَالْإِنْ كَانُوا انْفُسَهُمْ يَظْلِمُونَ ﴿

70. Did the news of those before them not reach them, (the news of) the nation of Nooh the No

﴿ وَالْمُؤْمِنُونَ وَالْمُؤْمِنِكَ بَعْضُهُمْ اَوْلِيَا ﴿ بَعْضِ كَامُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكِرِ

وَيُقِيْمُونَ الصَّلْوَةَ وَيُؤْتُونَ الزَّكُوةَ وَيُطِيعُونَ اللهَ وَرَسُولُهُ الْوَلَإِكَ سَيَرُحَمُّهُمُ اللهُ ا إِنَّ اللهَ عَنِيْزُكِكِيمُ

71. The Mu'mineen men and the Mu'mineen women are supporters (helpers, protectors) of each other. They command (others and each other to do) good, prevent evil, establish salaah, pay zakaah and obey Allaah and His Rasool . These are the ones on whom Allaah shall soon shower mercy. Verily Allaah is Mighty, The Wise.

72. Allaah promises the Mu'mineen men and the Mu'mineen women Jannaat beneath which rivers flow, where they shall live forever. And (in addition to this, Allaah also promises them) magnificent mansions in eternal Jannaat. The pleasure (good) of Allaah is greatest (greater than any other bounty)! This is the ultimate success.

73. O Nabi (**! Strive (and fight as circumstances allow) against the Kuffaar and the hypocrites and be stern with them (for their reformation). Their abode is Jahannam. What an evil place to return to (in the Aakhirah)!

يَحُلِفُوْنَ بِاللّهِ مَا قَالُوْاً وَلَقَدْقَالُوْا كَلِمَةَ الكُفُرُ وَكَفَرُوْا بَعْدَ اِسُلَامِهِمْ وَهَمُّوُا بِمَالَمُ بَيَالُوْا وَمَا نَقَمُواْ اللّهُ مَا اللّهُ عَلَى اللّهُ اللّهُ وَرَسُولُهُ مِنْ فَضَلِمْ فَإِنْ يَتُوبُوْا يَكُ خَيُرًا لُهُمْ وَإِنْ يَتَتَولُواْ فَكَ يَتُوبُواْ يَكُ خَيرًا لُهُمْ وَإِنْ يَتَتَولُواْ وَعَمَا لَهُمْ فِي الْأَرْضِ مِنْ قَلِيٍّ قَلَانَصِيْرٍ * فَعَالَمُ مُواللّهُ مُواللّهُ مُواللّهُ عَذَا بُاللّهُ مَاللّهُمْ إِلَيْمَا لَهُمْ فَاللّهُمْ فِي الْأَرْضِ مِنْ قَلِيٍّ قَلَانَصِيْرٍ *

وَمِنْهُمُوَّنَّ عَاهَدَاللَّهَ لَيِنُ الْمَنَامِنَ فَضَلِهِ لَنَصَّدَّ قَنَّ وَلَنَكُوْنَنَّ مِنَ الطّلِحِينَ ا

75. Among them (like Thaleba bin Hatib Ansari) are those who make the pledge with Allaah saying, "If He grants us (wealth) from His bounty, we will definitely give charity and we will certainly be of the pious ones."

76. However, when Allaah grants them (wealth) from His bounty, they are miserly and turn away in disregard (failing to keep their promise).

77. So Allaah made the hypocrisy in their hearts their fate (entrenched it in their heart) until the Day when they will meet Him because they had broken the pledge they made with Him and because they used to lie.

78. Do they (the Munaafiqeen) not know that Allaah knows the secrets of their hearts and their secret meetings and that verily Allaah is the Knower of the unseen (and will punish them for their wrongs.?)

79. Allaah shall mock (punish the mockery of) those (Munaafiqeen) who mock the Mu'mineen because of their charity when they spend of their own will and (who mock) those who find only their efforts (to spend, referring to those who offer their labour in the path of Allaah). For them will be a painful punishment.

80. (O Muhammad Seek forgiveness for them (the Munaafigeen) or do not seek forgiveness for them. (It makes no difference whether you seek forgiveness for them or not because) Even if you seek forgiveness for them seventy times, Allaah will never forgive them. That is because they disbelieved in Allaah and His Rasool . Allaah does not guide the disobedient ones (because they have no desire to be guided).

وَقَالُوَّالِالْتَنْفِرُوْافِي لُحَرِّقُلْ نَارِجُهَنَّمَ اشَدُّحَرًّا لَوْ كَانُوْا يَفْقَهُوْنَ @

81. Those who remained behind (did not join) the Rasool of Allaah (who stayed behind in Madinah when Rasulullaah marched with the Muslim army to Tabook) are pleased with their sitting behind him. They detest striving in Allaah's path with their wealth and their lives, saying (to others and to each other), "Do not proceed in the heat!" Tell them, "The fire of Jahannam is much more intense in heat (69 times more intense than the fire of this world)." If only they understood. (If they understood that the heat of Jahannam is unbearable and everlasting, they would not fear the temporary heat of this world which is bearable.)

فَلْيَضْحَكُوْا قِلْيُلِا وَلْيَبُكُوا كَثِيرًا جَزَاءً بِمَاكَانُوا يَكْسِبُونَ ١٠

82. Let them laugh for awhile (in this world) and (then) cry more (in the Aakhirah) in compensation (as punishment) for the (evil) deeds that they carry out.

83. If Allaah returns you (O Muhammad from Tabook and) to a group of them (the Munaafiquen who did not march with you) and they seek permission to proceed (with you in Jihaad on another occasion), then tell them, "You shall never proceed with me ever, nor will you ever fight an enemy with me! You were pleased to remain behind the first time, so now you remain with those (women, children and invalids) who remain behind!"

84. (When Rasulullaah was about to perform the funeral prayer of the leader of the Munaafiqeen, Allaah addressed him saying,) Do not ever perform (the funeral) salaah for any of them who die and do not stand over their graves (to bury them or to visit their graves). Undoubtedly they disbelieved in Allaah and His Rasool and died as disobedient people (as Kuffaar).

85. Their wealth and their children should not impress you. Allaah intends to punish them with these (punish them by means of their own wealth and children) in this worldly life and (Allaah intends) that their souls depart (from this world) while they are Kaafiroon. (Wealth and children therefore become a major cause of difficulty for people when Allaah uses them as a form of punishment.)

ۄٙٳۮؘٙٲٲٮ۫۫ڔ۬ڵٙؾۛڛؙۅؘۯۊٵٞڹٵڝٮؙٛۅؖٳؠڵڷۅۅؘڿٳۿۮۅ۠ٳڝؘۼۘۯڛؙۅٝڸ؋ٳۺؾٲۮؘؽڬٲۅڵٛۅٳڵڟۅٝڸۣڡؚڹۿؗؗٛؗؗؗ؋ۊؘۘڡٵڷۊٳۮؘۯڹٵڰؙٞػؙ ۺۧۼٲڵڨ۬ڿؽڹ۞ 86. Whenever a Surah is revealed saying, "Believe in Allaah and strive with His Rasool ", the wealthy ones from them (the Munagigeen) seek exemption from you (from fighting) saying, "Leave (Allow) us to be with those who remain behind."

87. They are pleased to be with those (women, children and invalids) who remain in their homes. Their hearts have been sealed (because of hypocrisy, avoiding Jihaad and disobeying Rasulullaah), so they cannot understand.

88. However, the Rasool see and those who have Imaan strive with their wealth and their lives (to protect the Deen for Allaah's pleasure). For these people shall be all goodness (in both worlds) and they will be the successful ones (reaching the goal).

89. Allaah has prepared for them such Jannaat beneath which rivers flow, where they shall live forever, This is the ultimate success.

90. For those villagers who make excuses came (to Rasulullaah) to seek exemption (permission to be excused from fighting in Jihaad.) And those who lied to Allaah and His Rasool (lied about their Imaan) remain behind (without joining the Muslim army), a painful punishment shall soon afflict those of them who do not have Imaan.

91. There shall be no sin (for not fighting in Jihaad) on the weak (elderly), the ill (such as the blind and paralysed) and those who do not find the means to spend, if they wish Allaah and His Rasool well (if they are sincere and true in their loyalty to Allaah and to Rasulullaah). There is no blame on those who do good (such as these people because their situations are beyond their control). Allaah is Most Forgiving, Most Merciful.

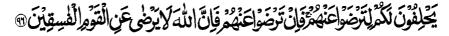
ٷڵٵڬٙڶڷڋڹڹٳۮٵڡٵۧٲؾؘۉڮٳؾڂڡؚڵۿؗؗؗؗؗؗٛؗؗؗڡٞڵٵٙڵٳٙڿۮؗڡۧٳڵڝ۫ڷػۿ۫ڮٙڵؽؙٷۜٷڷۊٳٵؖڲؽؙۿؙؗۿڗٙڣؽڞ ڝڹٳڵڒؖۼڂٷٳڡٵؽؿڣۊؙڹؖ

92. And neither (will there be any sin) on those who, when they come to you (Rasulullaah (2006)) to provide transport for them (to proceed in Jihaad), you tell them, "I do not have any transport for you." They then turn away with their eyes flowing with tears, despondent that they could not find anything to spend (in Allaah's path).

93. Blame is only on those who seek exemption (from Jihaad) when they are wealthy. They are pleased to be with those who remain behind. Allaah has placed a seal on their hearts, so they have no knowledge (of what is good for them and what is not).

94. They (the Munaafiquen) will make excuses to you (O Rasulullaah) when you return to them (in Madinah after returning from Tabook). Tell them, "Do not make excuses; we shall never believe you. Allaah has already informed us about your condition (that you are hypocrites). Soon Allaah and His Rasool will see your actions. Then (in the Aakhirah) you will be returned to the Knower of the unseen and the seen (that is Allaah), and He will inform you of the things that you did (and will punish you for the wrong you did for He knows the hidden intentions of every person)."

95. When you (O Rasulullaah (***) return to them (the Munaafigeen) shortly (in Madinah) they will swear before you by Allaah (that they had valid reasons for not accompanying you), so that you may leave them alone (and do not admonish them). Pay no attention to them! They (their beliefs and actions) are impure! Their abode shall be Jahannam as a punishment for what (evil deeds) they earned.



96. They swear (oaths) before you (O Rasulullaah) so that you may be pleased with them. (However,) Even if you are pleased with them, Allaah is certainly not pleased with the disobedient ones (Muslims should therefore not maintain close ties with such people).

97. The villagers (because of their hardened nature and being far from gatherings where knowledge is imparted) are extremely staunch in (committed to) kufr and hypocrisy and are more likely to be ignorant of the limits (of the Shari'ah) that Allaah has revealed to His Rasool . Allaah is All Knowing, The Wise.

98. Among the villagers (the desert Arabs) are those who consider what they spend (charity and contributions to Jihaad) as a tax (a toll, a burden) and they await the ill-fortunes of fate to befall you (Muslims). May ill fortune befall them! Allaah is All Hearing, All Knowing (He knows who deserves ill-fortune and when it will befall them).

99. Among the villagers there are also those who believe in Allaah and the Last Day. They consider what they spend as a means of gaining nearness to Allaah and (a means being included in) the prayers (du'aa) of the Rasool . Behold! It (their spending for the pleasure of Allaah) will be a means of gaining nearness (and du'aa) for them. Allaah will soon enter them in His mercy. Undoubtedly Allaah is Most Forgiving, Most Merciful.

100. Allaah is pleased with the first to lead the way from the Muhaajireen, the Ansaar, and those who followed them with sincerity and they are pleased with Him. He has prepared for them such Jannaat beneath which rivers flow, in which they shall live forever. This is the ultimate success. (This verse clearly illustrates the great status of the Sahabah and it will therefore be wrong to revite them.)

وَّا هُ وَمِمَّنُ حَوْلِكُمْرِمِّنَ الْكَوْرَابِمُنْفِقُونَ وَمِنْ الْفَلِ الْمَدِيْنَةِ هَمَرُدُوا عَلَى النِفَاقُ لا تَعْلَمُهُمُّ تُحْنُ وَمِنْ الْمَدِيْنَةِ هَمَرُدُوا عَلَى النِفَاقُ لا تَعْلَمُهُمُّ تُحْنُ الْمَدِيْنَةِ مَا لَيْ عَلَيْمِ الْ لَعَنَابِ عَظِيْمٍ اللَّهُ اللَّهُ مَا يَعْلَمُهُمُّ اللَّهُ مَا يَعْلَمُهُمُّ اللَّهُ مَا يَعْلَمُهُمُّ اللَّهُ مَا اللَّهُ عَلَيْمِ اللَّهُ اللَّهُ مَا يَعْلَمُهُمُ اللَّهُ عَلَيْهِ مِنْ اللَّهُ مَا يَعْلَمُهُمُّ اللَّهُ مَا اللَّهُ عَلَيْمِ اللَّهُ عَلَيْهِ مِنْ اللَّهُ مَا اللَّهُ اللَّهُ عَلَيْمِ اللَّهُ مَا يَعْلَمُ اللَّهُ مَا يَعْلَمُ اللَّهُ اللَّهُ اللَّهُ عَلَيْهُ عَلَيْهُ مَا اللَّهُ اللَّهُ عَلَيْمِ اللَّهُ اللَّهُ اللَّهُ اللَّهُ عَلَيْمُ اللَّهُ عَلَيْهُ اللَّهُ اللَّهُ اللَّهُ عَلَيْهُ اللَّهُ اللَّهُ اللَّهُ عَلَيْهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ عَلَيْهُ اللَّهُ اللَّهُ اللَّهُ عَلَيْهُ اللَّهُ اللَّهُ عَلَيْهُ اللَّهُ اللَّهُ عَلَيْهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ عَلَيْهُ اللَّهُ اللَّهُ اللَّهُ عَلَيْمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ عَلَيْفُولُ اللَّهُ اللَّ

101. Among the villagers around you (around Madinah) are hypocrites and from the people of Madinah (there are hypocrites) as well. They persist in hypocrisy (and do not want to refrain from it). You (O Rasulullaah (because only Allaah knows everything). We shall soon punish them twice (in this world and in the grave), after which they will be returned to a monstrous punishment (in Jahannam).

102. There are others who admit their sins (acknowledge that they were wrong in not accompanying Rasulullaah to Tabook). They have mixed their actions, some being good (the previous expeditions that they joined), while others are evil (the expedition that they missed without valid reasons). Allaah will soon accept their repentance (and forgive them). Allaah is certainly Most Forgiving, Most Merciful.

103. (O Rasulullaah (2016)) Take charity from their wealth by which you may purify and cleanse them, and pray for them. Indeed your prayer for them is a source of comfort (and peace) for (all of) them (because they know that your du'aa is accepted). Allaah is All Hearing, All Knowing (accepts with mercy and compassion)?

104. Do they not know that surely Allaah accepts (sincere) repentance from His bondsmen, accepts charity (given for His pleasure) and that indeed He is Most Pardoning, the Most Merciful (accepts with Mercy and Compassion).

105. Say, "Keep acting (pretending as you please)." Allaah, His Rasool and the Mu'mineen will soon see your (evil) actions (when these are exposed). You will shortly be returned to the Knower of the unseen and the seen (returned to Allaah in the Aakhirah) when He will inform you of what you used to do (and punish you for your sins).

وَاخْرُونَ مُرْجُونَ لِامْرِاللَّهِ إِمَّا يُعَدِّبُهُمْ وَإِمَّا يَتُوبُ عَلَيْهِمْ وَاللَّهُ عَلِيمُ حَكِيمُ

106. There are some (sincere Sahabah who did not join Rasulullaah to Tabook despite their ability to do so) whose matter (whose forgiveness) has been postponed for (the arrival of) the order of Allaah. He will either punish them or accept their repentance. Allaah is All Knowing, The Wise. (This verse refers to three sincere Sahabah who did not present false excuses to Rasulullaah to justify their failure to join him to Tabook. They truly regretted this and sought Allaah's forgiveness. Their forgiveness was announced only fifty days later, during which period the other Muslims were commanded not to associate with them.)

وَالَّذِيْنَ اتَّخَذُوْامَسْجِدًا ضِرَارًا وَّحُفْرًا وَّتَفْرِئِقًا اَبَيْنَ الْمُؤْمِنِيْنَ وَالْصَادُ الِّمَنْ حَارَبَ اللَّهُ وَسُوْلَهُ مِنْ قَبْلٌ وَلَيْحُلِفُنَّ إِنْ الْرُدْنَا الْكُسْلَى وَاللَّهُ يَشْفَدُ الْمُصْمِّرِ لَكَذِبُوْنَ ﴿

107. (Under orders from a Christian called Abu Aamir who previously lived in Madinah, a group of Munaafiqeen erected a building in Quba to gather other Munaafiqeen and weapons so that they could assist a Roman army planning to attack Madinah. They called the building a Masjid so that suspicion would not be raised, claiming that the existing Masjid in Quba was too far for many old and sickly people and not large enough for the community of Quba. Referring to this plan of theirs, Allaah revealed the following verses.) (Among the Munaafiqeen are) Those who built a Masjid to harm (Islaam and the Muslims), for (the promotion of) kufr, to create disunity between the Mu'mineen, and to prepare for him (Abu Aamir) who fought against Allaah and His Rasool before (in the battles that the Mushrikeen fought against the Muslims). (When asked about the reason for erecting the building) They will most certainly swear (with vigour), "We only intended good." Allaah testifies (is a Witness) that they are definitely liars. (Rasulullaah the instructed some Sahabah to demolish this "Masjid", which they did.)

لاَتَقُمْ فِيهِ اَبِدًا الْمَسْجِدُ السِّسَ عَلَى التَّقُولِي مِنْ اَوَّلِ يَوْمِ اَحَقُّ اَنْ تَقُوْمَ فِيْهُ فِي يُوجِالَّ يُجِبُّونَ اَنْ لَاتَقُمْ فِي الْمُطَّلِقِينَ اللهُ عَلَيْ الْمُطَّلِقِينَ اللهُ عَلَيْ الْمُطَّلِقِينَ اللهُ عَلَيْ الْمُطَّلِقِينَ اللهُ عَلَيْ الْمُطَلِقِينَ اللهُ عَلَيْ الْمُطَلِقِينَ اللهُ عَلَيْ عَلَيْ اللّهُ عَلَيْ عَلْمُ عَلَيْ اللّهُ عَلَيْ عَلّمُ اللّهُ عَلَيْ عَلْمُ اللّهُ عَلَيْ اللّهُ عَلَيْ اللّهُ عَلَيْ اللّهُ عَلَيْ عَلَيْ اللّهُ عَلْمُ اللّهُ عَلَيْ عَلَيْ عَلَيْ عَلَيْ اللّهُ عَلَيْ عَلْكُمْ اللّهُ عَلَيْ عَلْمُ عَلَيْ عَلَيْ اللّهُ عَلَيْ عَلَيْ عَلَيْ اللّهُ عَلَيْ عَلَيْ عَلَيْ عَلَيْ عَلَيْ عَلَيْ عَلَيْ عَلَيْ عَلَيْ عَلْمُ عَلَيْ عَلَيْ عَلَيْ عَلَيْ عَلَيْ عَلَيْ عَلَيْ عَلْمُ عَلَيْ عَلَيْ عَلَيْ عِلْمُ عَلَيْكُولُ عَلَيْ عَلَيْ عَلَيْ عَلَيْ عَلَيْ عَلَيْ عَلَيْ عَلَيْ عَلْمُ عَلَيْ عَلَيْ عَلْمُ عَلَيْ عَلَيْ عَلَيْ عَلَيْ عَلَيْ عَلَيْ عَلْمُ عَلَيْكُمْ عَلَيْكُمُ عَلَيْكُولِ عَلَيْ عَلَيْكُولُ عَلَيْكُولُ عَلَيْ عَلَيْ عَلَيْكُولُ عَلَيْ عَلَيْ عَلَيْكُولُ عَلَيْ عَلَيْكُولُ عَلَيْكُولُ عَلَيْكُولُ عَلَيْكُولُ عَلَيْكُمُ عَلَيْكُولُ عَلَيْكُولُ عَلَيْكُولُ عَلَيْكُولُ عَلَيْكُولُ عَلْمُ عَلَيْكُولُ عَلَيْكُولُولُ عَلَيْكُولُ عَلَيْكُول

108. (These Munaafiqeen asked Rasulullaah to perform one salaah in their "Masjid" so that others may follow. However, before Rasulullaah could do so, Allaah commanded him with the following words,) Never ever stand in it (in this "Masjid")! Surely the Masjid that was established on Taqwa from the first day (referring to the Masjid that Rasulullaah built in Quba) is worthier for you to stand in. In it (in the Masjid founded on Taqwa) are men who love to be extremely pure. Allaah loves those who are exceptionally pure (those who love both external and internal purity).

109. Is he who (firmly) established his foundation on Taqwa from Allaah and His pleasure better or (is) he (better) who established his foundation on a collapsing edge (of a precipice), so he tumbles with it into the Fire of Jahannam? Allaah does not guide oppressive (wrong-doing and unjust) people.

وَ الْإِزَالُ بُنْيَانُهُمُ الَّذِي بَنَوُا رِبْيَةً فِي قُلْوْبِهِمُ الْآانُ تَقَطَّعَ قُلْوُبُهُمْ وَاللّهُ عَلِيمُ حَكِيمٌ شَ

110. The foundation (the building) that they established will always be a source of doubt (regret and hypocrisy) in their hearts (as long as they live because they achieved nothing from it besides humiliation). However, (it is best for them) if their hearts are split into pieces (if they die, because death will end the humiliation of this world). Allaah is All Knowing, The Wise (He knows how hypocrisy can be rooted out).

إِنَّا اللهَ اشْتَرَى مِنَ الْمُؤْمِنِيْنَ انْفُسَهُمُ وَامُوالَهُمْ بِأَنَّ لَهُمُ الْكِنَّةُ لَيْقَاتِلُوْنَ فِي سَبِيلِ اللهِ فَيَقْتُلُوْنَ وَيُقَتَلُوْنَ وَمُنَ الْمُؤْمِنِينَ انْفُسِهُمُ وَالْمُؤْلِيةِ وَالْإِنْجِيلِ وَالْقُرْانِ وَمَنْ اَوْفَى بِحَمْدِهِ فَيَقْتُلُوْنَ وَيُعْتَلُونَ وَمُنَ اللهِ فَاسْتَبْشِرُ وَابِبَيْعِكُمُ الَّذِي بَايَعْتُمْ بِهِ وَذَٰلِكَ هُوَ الْفُوزُلُ عَظِيمُ اللهِ فَاسْتَبْشِرُ وَابِبَيْعِكُمُ الَّذِي بَايَعْتُمْ بِهِ وَذَٰلِكَ هُوَ الْفُوزُلُ الْعَظِيمُ اللهِ

111. Indeed Allaah has purchased from the Mu'mineen their lives and wealth so that they may have Jannah (in exchange). They fight in Allaah's path (in Jihaad for Allaah's pleasure), killing (their enemies) and being killed. This (promise of Jannah for those who sacrifice their lives and wealth for Allaah's Deen) is Allaah's promise that is binding in the Torah, the Injeel and the Qur'aan. Who (none) fulfils their promise better than Allaah? So rejoice with your bargain that you have made (because Allaah shall grant you much more in exchange for very little). This (submitting to Allaah) is the supreme success.

التَّالِبُوْنَ الْعَيدُوْنَ الْحَمِدُوْنَ السَّلَإِحُوْنَ الرَّكِعُوْنَ السَّجِدُوْنَ الْاَمِرُوْنَ بِالْمَعُرُوفِ وَالنَّاهُوْنَ التَّالِمُونَ السَّجِدُونَ الْعُودُونَ السَّجِدُونَ الْعُودُونَ السَّجِدُونَ الْعُومُونِيْنَ ﴿

112. (The true Mu'mineen are) Those who repent, those who worship (Allaah only), those who praise (Allaah), those who fast (and abstain from worldly indulgences), those who bow (in Ruku), those who prostrate (in Sajdah), those who command (others to do) good, those who forbid (others from) evil (firstly by setting a good example) and those who maintain (do not overstep) the limits set by Allaah. Convey the good news (of an everlasting Jannah) to the Mu'mineen (who have given their lives and their wealth to Allaah).

مَاكَانَ لِلنَّبِيِّ وَالَّذِيْنَ امَنُوَّا اَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِيْنَ وَلَوْكَانُوَّا اُولِى قُرْلى مِنْ بَعْدِ مَاكَانَ لِلنَّبِيِّ وَالَّذِيْنِ الْمُعْرَانَةُمُ الْمُعْرُ الْمُعْرُاطِّ الْجَحِيْمِ ﴿

113. It is not (permissible) for the Nabi (Fig., nor (is it permissible for) the Mu'mineen to (ever) seek forgiveness for the Mushrikeen, even if they be their relatives, after it has become (extremely) clear to them (when these Mushrikeen died without Imaan) that they (the Mushrikeen) are to be residents of the Blaze (Jahannam).

وَمَاكَانَ اسْتِغْفَارُابُرْهِيْمَ لِأَبِيْهِ الْآعَنُ مَّوْعِدَةٍ قَعَدَهَآ اِيَّاهُ ۚ فَلَمَّا تَبَيَّنَ لَكَ آنَّهُ عَدُوَّ لِللهِ تَكَبَّرُ مِنْهُ ۚ إِنَّ اِبْرِهِيْمَ لَا وَّاهُ حَلِيْمُ ۚ هِ

114. Ibraheem (Ibraheem (Ibraheem)) had made to him (when he said to his father that he would seek forgiveness for him, hoping that this would encourage his father to accept Imaan). (However,) When it became (very) clear to him (Ibraheem) that his father was Allaah's (open) enemy (when his father died without Imaan), he absolved himself (completely) from him (freed hinself from his obligation to seek forgiveness for his father). Indeed Ibraheem

115. Allaah will (definitely) not cause people to stray (from the straight path of Islaam) after He has guided them (to it) until He explains to them the things that they should abstain from (completely. However, when they do not abstain from these things, they stray from Islaam). Allaah has knowledge of all things.

116. To Allaah belongs the kingdoms of the heavens and the earth (and He therefore has the right to do as He pleases). He gives life (as well as guidance) and causes death. You have no Protecting Friend, nor any ally besides Allaah (so turn to Him only).

117. Allaah has certainly turned in mercy towards the Nabi and towards the Muhaajireen and the Ansaar who followed him in the hour of difficulty (to Tabook) after the hearts of some of them were almost shaken (causing them to hesitate). Without doubt, He is Most Compassionate and Most Merciful towards them (by blessing them with steadfastness and devotion).

118. And Allaah (has also turned in mercy towards) the three (Sahaaba , namely Murara bin Rabee and Hilaal bin Umayyah whose matter (forgiveness for not marching to Tabook) was postponed (for fifty days) until the earth narrowed for them despite its vastness (and they could find no place to hide themselves), their own souls narrowed for them (they

became frustrated with themselves) and they were convinced that there was no safety from Allaah except (in turning) towards Him. Then Allaah turned towards them (in mercy) so that they (could) turn to Him (in repentance). Indeed Allaah is Most Pardoning, Most Merciful (to those with Imaan and who repent sincerely).

119. O you who have Imaan! Fear (the punishment of) Allaah (by doing good and abstaining from sin) and stay (associate) with the truthful.

مَاكَانَ لِاَهُلِ الْمَدِيْنَةِ وَمَنْ حَولَهُمْ مِّنَ الْأَعْرَابِ اَنْ يَّتَحَلَّفُوْا عَنْ مَّسُولِ اللهِ وَلا يَرْغَبُوْا فِي اللهِ وَلا يَرْغَبُوْا فِي اللهِ وَلا يَرْغَبُوْا فِي اللهِ وَلا يَرْغَبُوْا فِي اللهِ وَلا يَطُونُ مَوْطِعًا يَّغِيْظُ الكُفَّارُ وَلا يَنَا لُوْنَ مِنْ عَدُوِّ نَيْكُل اللَّاكُمُ يَتِ اللهُ مَل عَالَى اللهِ وَلا يَظُونُ مَوْطِعًا يَّغِيْظُ الكُفَّارُ وَلا يَنَا لُوْنَ مِنْ عَدُوِّ نَيْكُل اللَّاكُمُ يَتِ اللهُ مَا اللهُ لا يُضِيغُ أَجْوَالُمُ حُسِنِيْنَ اللهُ اللهُ لا يُضِيغُ أَجْوالُمُ حُسِنِيْنَ اللهُ اللهُ اللهُ لا يُضِيغُ أَجْوَالُمُ حُسِنِيْنَ اللهُ اللهُ اللهُ لا يُضِغِعُ أَجْوَالُمُ حُسِنِيْنَ اللهُ اللّهُ اللهُ اللهُ اللهُ اللّهُ اللهُ اللهُ اللّهُ اللهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ

120. It is not (appropriate) for the people of Madinah and those villagers (the desert Arabs) around them to remain behind (when) the Rasool of Allaah (proceeds in Jihaad) or to prefer their lives over his. This (act of remaining behind when Rasulullaah proceeds in Jihaad) is (not appropriate) because (the reward of) a good deed will be recorded for them (in their favour) for every bit of thirst, tiredness and hunger that afflicts them in the path of Allaah; as well as (the reward of a good deed will be recorded in their favour) for every step that they take by which the Kuffaar are angered and (the reward of a good deed will be recorded in their favour for) anything that they take from the Kuffaar (in battle). Certainly, Allaah does not put the reward of the righteous ones to waste.

121. Every small and large amount they spend in Allaah's way (for Allaah's pleasure while in Jihaad) and every valley that they cross (while marching in Jihaad) will be recorded for them so that Allaah rewards them (with benefits that are) better than that (action) which they do.

122. It is not (correct) for the Mu'mineen to proceed (in Jihaad) all together (simultaneously when it is not Fardh for all to participate). Why does a small group from every large party not proceed

to attain a deep understanding of Deen (which is Fardh Kifaayah) so that they may warn their people (who had been engaged in Jihaad) when they return to them so that they may beware (of sin)?

123. O you who have Imaan! Fight those Kuffaar who are near you (those living nearest to you and then those nearest to them and so forth) and let them feel your sternness. Know that indeed Allaah is with those who have Taqwa (Allaah will grant you dominance over the Kuffaar in proportion to your Taqwa).

124. When a Surah is revealed, some of them (the Munaafiqeen) say (mockingly), "Which of you does this (Surah) increase in Imaan?" As for those who have Imaan, it increases them in Imaan and they are pleased about it.

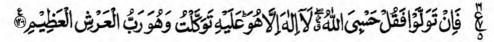
125. As for those in whose hearts there is a disease (hypocrisy), it adds impurity upon their impurity (because they now reject another portion of the Qur'aan) and they (eventually) die as Kaafiroon.

126. Do they not see that they are afflicted with a calamity (such as starvation, famine or diseases) once or twice every year (because of their evil ways), but they neither repent (and stop their evil ways), nor do they take heed (learn from their difficulty)?

127. Whenever a Surah is revealed, they (the Munaafiquen) look at each other (asking by signs) "Can anyone see you?" Then (noticing that no one can see them leaving the gathering of Rasulullaah (See)) they turn away (and leave the Masjid). Allaah has turned their hearts away because they are people who have no understanding (because of ignorance and foolishness).

رء وفر رحيم

128. Undoubtedly a Rasool from yourselves has come to you (someone whose lineage, morals, manners and integrity you know well). The difficulties that afflict you are very distressing to him. He is anxious for (good to come to) you and extremely forgiving and merciful (gentle and kind) towards the Mu'mineen.



129. If they turn away, then say, "Allaah is sufficient for me (even if the whole world turns against me). There is none worthy of worship but Him. On Him only do I rely and He is the Rabb of the glorious Throne." (I therefore do not fear you if you turn against me. However, you have to worry about your own condition if you refuse to accept Imaan.)

Surah 10 Surah Yunus

YUNUS REMOVE

THE LINK BETWEEN SURAH YUNUS AND SURAH TAUBAH

Like all the previous Surahs, Surah Yunus and Surah Taubah are also linked in the following two ways.

By Name: Verse 5 of Surah Taubah mentions, "If they repent (from kufr by accepting Islaam), establish salaah, and pay Zakaah, then leave their path free (do not harm them)." Verse 98 of Surah Yunus says, "There has been no nation who accepted Imaan (just before Allaah's punishment struck them), then their Imaan profited them (because they were saved from Allaah's punishment), except the nation of Yunus When they accepted Imaan, We turned away from them a punishment of disgrace in this worldly life and We granted them enjoyment for a while (for as long as they lived afterwards)."

By Content: This link may be discussed in the following two ways:

A. The Qur'aan refutes Shirk by emphasising two facts viz. (1) There is no Helper, nor Controller besides Allaah and (2) No intercessor can overpower Allaah's decree. While the previous Surahs proved the first fact using extensive proofs and details, *Surah Yunus* proves the second. The Surah impresses upon man that none can veto Allaah's decree, nor convince Him of anything.

B. Surah Bagara makes special mention of the following themes:

Towheed, Risaalah,

Jihaad. Spending in Allaah's way.

Matters pertaining to administration and reformation.

Surah Aal Imraan tackles a part of Towheed (refutation of Shirk in beliefs) and also discusses Risaalah, Jihaad and spending in charity.

Surah Nisaa provides the details about administration and reformation, including laws pertaining to the general public, as well as legislation to be implemented by Muslim leaders.

Surah Maa'idah and Surah Anfaal clarify the two facets of Towheed viz. the refutation of Shirk in beliefs and Shirk in actions. While Surah Maa'idah concentrates on explaining the falsehood of Shirk, Surah Anfaal places greater emphasis on logical proofs.

Surah A'raaf then continues to ponder various proofs to refute the two types of Shirk, using the detailed stories of several Ambiyaa.

Surah Anfaal and Surah Tauba discuss Jihaad in great detail. All these Surahs, discuss the

themes introduced in Surah Baqara. The only exception is the second facet of Towheed, viz. the fact that no intercessor can overpower Allaah's decree. Surah Yunus establishes this fact and presents numerous logical proofs that Allaah is the King of kings and The Supreme Controller and Master of all affairs.

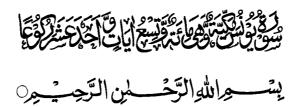
The Surah proves that no exalted angel, no apostle and no saint can alter Allaah's decisions. This theme is discussed throughout this Surah and continues until Surah Kahaf.

A SUMMARY OF SURAH YUNUS

The central theme of this *Surah* (viz. the fact that no intercessor can overpower Allaah's decree) is stated in the following three verses of the *Surah*:

- It is stated briefly in verse 3, where Allaah says, "There shall be intercessors only after His permission." No being, irrespective of his/her rank can intercede without Allaah's permission.
- 2. It is stated in passing in verse 18, which reads, "...they say, These are our intercessors with Allaah."
- 3. It is discussed in some detail in verses 104 to 107, where Allaah commands Rasulullaah saying, "Say, 'O people! If you are in doubt about my Deen, then (I would like to make it clear that) I do not worship what (idols and gods) you worship besides Allaah'... (until the words) ...and He is the Most Forgiving, the Most Merciful."

This *Surah* contains eleven proofs to substantiate that there can be no intercessors besides Allah in between, the gist of certain proofs are also mentioned in three places, amidst a host of reproaches, warnings, glad tidings and objections. The central theme of this *Surah* is the fact that no intercessor can overpower *Allaah*'s decree.



In the name of Allaah, the Most Compassionate, the Most Merciful.



1. Alif Laam Raa (Only Allaah knows the meaning of these letters). These are the verses of the wise Book (the Qur'aan, which is filled with wisdom).



2. Are people surprised that We sent revelation to a man (Rasuhllaah We) from among them (commanding him) that, "Warn people (about the evil consequences of kufr) and give good news to the Mu'mineen that there shall surely be a great position for them near their Rabb (in Jannah)"? The Kaafiroon (unable to offer a reasonable explanation) say, "Indeed this (Rasulullaah We) is obviously a magician."

3. Undoubtedly your Rabb is Allaah Who created the heavens and the earth in six days (each day being equal to 6000 years) and then turned His attention to the Throne. He plans every matter. There shall be intercessors only after His permission (none will be able to intercede on the Day of Qiyaamah without Allaah's permission). That Allaah is your Rabb, so worship (Only) Him. Do you not take heed (will you not listen to sound advice)?

4. To Him shall all of you return (after death). Allaah's promise is true. Without doubt, He has created creation (everything), then He will repeat it (create them again after their deaths) to

reward with justice those who have *Imaan* and who carry out good deeds. As for those who commit *kufr*, they shall have (in Jahannam) a drink of boiling water and a painful punishment because they committed *kufr*.

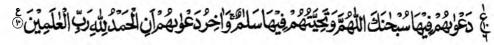
5. Allaah is the One Who created the sun as a (bright) light, the moon as a (gentle) glow and has appointed stages (phases of waxing and waning) for it (the moon) so that you may know the count of the years (by the passing of months) and calculation (of time). Allaah has created these only for the truth (for a purpose and not for nothing). He explains the Aayaat for people of knowledge (people who ponder about these Aayaat and learn lessons from them).

6. Indeed in the changing of the night and the day and in whatever Allaah has created in the heavens and the earth are Aayaat (signs of Allaah's greatness and Oneness) for people who have Taqwa.

7. Indeed those who do not wish to meet Us, who are pleased and contented with the life of the world (because they do not believe in the Aakhirah and have no concern for the Aakhirah) and who are indifferent towards Our Aayaat...

8. ...these are the ones whose abode (final resting place) shall be the Fire (of Jahannam) because of what they earn (because of their incorrect beliefs and their sins).

9. Surely those who have *Imaan* and do good deeds, their *Rabb* shall guide them because of their *Imaan*. They shall have rivers flowing beneath them in the *Jannaat* of bliss.



10. (The beginning of) Their prayer there (in Jannah) shall be, "O Allaah! You are Pure!" (They will be glorifying Allaah all the time and there will be no need to ask Allaah for anything because they will have everything they desire without having to ask), their greeting will be Salaam (Allaah will greet them with the words of Salaam, as will the angels and other Mu'mineen) and the end of their prayer shall be, "All praise belongs to Allaah, the Rabb of the universe." (These words will flow from the bottom of their hearts because of their sincere gratitude to Allaah.)

11. If Allaah rushes (sends quickly) evil to people as they want good to rush (come quickly) their way, their term (of punishment) would have expired for them (they would have been destroyed long ago by Allaah's punishment because of their sins). We shall leave those who do not wish to meet Us to wander blindly (confused) in their disobedience (unable to see the truth).

12. When any hardship afflicts man (a Kaafir), he prays to Us (to remove the hardship, whether he is) lying down, sitting or standing. (However,) When We remove the hardship from him, he continues (committing kufr) as if he had never prayed to Us for the (removal of the) hardship that afflicted him. In this manner (just as it appeals to the Kaafir to pray to Allaah only during times of hardship, similarly) the (evil) actions of those who overstep the limits (set by Allaah) are made appealing to them (causing them to fall deeper into sin).

13. Without doubt, We destroyed many generations before you when they oppressed (committed Shirk). Their Rusul came to them with clear signs (to prove their Prophethood), but they were (still) not prepared to accept Imaan. Thus do We punish the criminal ones (the Kuffaar in one way or the other).

14. Thereafter (after these people were destroyed) We made you successors on earth after them to see how you behave (to see whether you would learn from their wrongs or would you too do what they did).

وَإِذَا تُتُلَى عَلَيْهِمْ إِيَاتُنَا بَيِّنَتٍ قَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا اثْتِ بِقُرْانِ غَيْرِ هَذَا أَوْ بَدِّ لَهُ قُلْ

مَايَكُوْنُ لِنَ اَنُ اُبَدِّلَهُ مِنْ تِلْقَاقِى نَفْسِئَ إِنْ اَتَّبِحُ الْأَمَا يُوْخَى إِلَى ۚ اِنَّ الْنَ عَذَابَ يَوْمِ عَظِيْمِ ﴿

15. When Our verses (of the Qur'aan) are recited to them, those who do not wish to meet Us say, "Bring us another Qur'aan besides this one or alter it (so that our idols are not condemned in it)." Tell them, "It is not (permissible) for me to alter it of my own accord. I follow only what has been revealed to me (from Allaah). If I disobey my Rabb (by aftering the Qur'aan) I fear (that I shall have to suffer) the punishment of a momentous day (the Day of Qiyaamah)."

16. Say (to the Kuffaar, O Rasulullaah (Ithe Qur'aan) to you, nor would He have informed you about it (However, that fact that I have brought the Qur'aan to you proves that Allaah wants me to convey it to you). I have already lived a great portion of my life among you (during which time I have not been able to tell you anything similar to the Qur'aan. It is therefore clear that the Qur'aan is not my speech, but the revealed word of Allaah). Do you not understand?"

17. Who can be more unjust than he who invents lies against Allaah (by claiming that Allaah has partners) or rejects His Aayaat (despite their clarity)? The fact is that the sinful ones (the Mushrikeen) will never be successful.

18. They worship besides Allaah what (gods) does not harm them (if they do not worship them) nor benefits them (if they worship them), and they say, "These are our intercessors with Allaah." Say, "Are you informing Allaah of what He does not know in the heavens and in the earth (that He has partners about whom He has no knowledge)? He is Pure and High above what (partners) they ascribe to him."

ۅؘۘڡٵڬٵڹؘٳٮڹٵڛؙٳڒؖٳٞٲ۫ۺۜڐؙۊٙٳڿۮةۘٞڣٳڂۘؾڶؘڡٛ۠ۅ۠ٷٚڷٷڵٷڵؽڶڞڐ۠ۺۘؠٙڡۜٙؿۛڡؚڽ۫ڗۜؾؚڮٛڵڟۛۻۣؠؽؽۿؗؗ؞ٝڣؽؗڡٵ ڣؽ۠؋ؽڂٚؾڶٟڡؙؙۅ۫ڹ۞

19. Mankind was but a single nation (the people were Muslims during the time of Aadam and after the flood during the time of Nooh (the people were Muslims during the time of Nooh (the people were Muslims during the time of Nooh (the people were Muslims during the time of Aadam (the people were Muslims during the time of Aadam (the people were Muslims during the time of Aadam (the people were Muslims during the time of Aadam (the people were Muslims during the time of Aadam (the people were Muslims during the time of Aadam (the people were Muslims during the time of Aadam (the people were Muslims during the time of Aadam (the people were Muslims during the time of Aadam (the people were Muslims during the time of Aadam (the people were Muslims during the time of Aadam (the people were Muslims during the time of Aadam (the people were Muslims during the time of Aadam (the people were Muslims during the time of Nooh (the people were Muslims during the time

and Shirk). If it were not for a decision that issued forth from your Rabb (that they are to be punished at a later time or only in the Aakhirah), the matter would have been decided between them concerning that about which they differed. (If the time for their punishment had not been already set for a future date, the Kuffaar would have already learnt that they are wrong when Allaah's punishment destroys them and leaves the Mu'mineen unharmed.)

20. They (the Mushrikeen of Makkah) say, "Why is an Aayah (a miracle that we wish to specify) not revealed to him (Rasulullach from his Rabb?" Tell them, "The knowledge of the unseen is only with Allaah (only Allaah knows whether He will fulfil your request for a miracle or not). So wait! Indeed I am waiting with you (because the day of the final fate is not in this world)."

ۅٙڶۮٙۘٳٛۮؘؿۛڹٳڵؾۜٵ؈ؘڗؿػڐؙڝۨڹۼۮۻڗۜٳۼڝۜؿڠڡٝڔٳۮٳڵۿۄ۫ڝٞڴٷڣٞٳڽٳؿڹٵ۠ڡ۠ڸٳڵؿٵڛۘٚ؏ؙڡۘڴڔؖٳ۠ٳڽۜۧڕڛۘڶڹٵڲؙۺ۠ۏٛڹ ۘڡٵؾؽڴٷ؈

21. When We let people taste (Our) mercy after a difficulty (seven years of famine) has afflicted them, they suddenly have a plan (a plot) against Our Aayaat (they reject Our Aayaat and mock them). Say, "Allaah is swifter in planning (in taking you to task for what you do). Indeed Our messenger angels record whatever you plan (nothing goes unnoticed)."

22. It is He Who allows you to travel (peacefully) on land and sea, until the time comes when you are in a ship and it sails with them (the people on board, propelled) by a pleasant wind. They are happy in it until a strong wind (suddenly) strikes them and the waves come to them from every side. They think that they are surrounded (will be drowned) and they pray to Allaah with sincere faith in Him. (They say in their prayer,) "(O Allaah!) If You rescue us from this, we will certainly be from among the grateful ones (the Mu'mineen)."

23. (However,) When He rescues them (and allows them to reach the shore safely), they suddenly

(without stopping to think) start causing corruption (engaging in sin) on earth (once again) without just cause. O people! Your corruption (Shirk, sin and oppression) is to your own detriment (because you will suffer the consequences in this world and especially in the Aakhirah). You enjoy the pleasures of this world (for a short while), then (when you die) you shall return to Us and We will inform you of what you used to do (and punish you for your sins).

24. The example of the worldly life is like the water that We send from the sky, with which mingles (nourishes) the plants of the earth that man and animals eat. (This process continues) Until the earth reflects her splendour (flourishes with vegetation), becomes beautified, and her inhabitants think that they are her masters (can harvest the crops whenever they please). Then Our command (Our punishment in the form of a disaster) comes to her (strikes the crops) by night or by day, turning her (the crop) into a pile of reaped harvest (useless to man), as if it had not even existed before. Thus do We explain the Aayaat for those who ponder (reject).

25. (By inviting people to Islaam) **Allaah calls** (them) **towards the Home of Peace** (Jannah, a place free from sorrow, calamities, losses or troubles). **He guides whom He wills to the straight path** (of Islaam).

26. For those who do righteous deeds shall be The Best (part of Jannah) and more (seeing Allaah Himself). Neither darkness (gloom and worry) nor any disgrace will cross their faces (in the Aakhirah). These are the inhabitants of *Jannah*, where they will live forever (Jannah is eternal).

27. As for those who earn evil acts, the punishment for evil will be the like of it (their punishment will not be any more) and their faces will be covered in disgrace. There shall be no protector for them from (the punishment of) Allaah. (Their faces will be so gloomy that) It will be as if their faces are covered by a part of an extremely dark night. These are the inhabitants of the Fire, in which they shall live forever (Jahannum is eternal).

وَيَوْمَنَحْشُرُهُمْ جَمِيْعًاثُمُّرَنُقُولُ لِلَّذِيْنَ اَشْرَكُوْ امْكَانَكُمُ اَنْتُمْ وَشُرَكَا وَكُمْ أَ فَزَيَلُنَا بَيْنَهُمْ وَقَالَ شَرَكَا وَكُمْ فَزَيَلُنَا بَيْنَهُمْ وَقَالَ شَرَكَا وَهُمْ مَّاكُنْتُمْ إِيّانَا تَعْبُدُونَ ﴿

28. (Do not forget) The day when We will gather them all together and We shall then tell those who committed Shirk, "You and your partners (your gods) remain where you are (so that you may account for your behaviour in the world)!" We will then separate them and their partners (their gods) will say, "You never did worship us (because the object of worship is to please the one being worshipped and instead of pleasing us, you have caused more problems for us here in the Aakhirah)!"

29. (Given the power of speech, their gods will say further,) "Allaah suffices as Witness between us and you. The fact of the matter is that we were unaware of your worship." (By worshipping us, you were pleasing only the Shayaateen and doing us no good at all.)

30. At that instance (time) every soul will (carefully) analyse what it had done before (in this world). They (all of creation) will be returned to Allaah their True Master and whatever (partners to Allaah) they invented will be lost to them (unable to assist them at all).

31. Say (to the Mushrikeen), "Who provides for you (rain) from the sky and (produce from) the earth? Or (ask them) who is in control (owner) of the ears and eyes? Or who extracts the living from the dead and the dead from the living? And who plans all matters?" They will shortly reply, "Allaah!" Tell them, "Do you then not fear (that He will take you to task for committing Shirk despite your knowledge of His power)?"

32. That Allaah is your True *Rabb!* After (besides) the truth (Islaam) there is only deviation (being led astray and no third option). So to where are you wandering off? (You are either following the truth or wandering blindly astray.)



33. Thus the decree of your Rabb is justified (truthful) against the disobedient ones (the Kuffaar) that they will definitely not have Imaan. (Allaah assures Rasulullaah that he should not blame himself if the Kuffaar do not accept his message because Allaah had already known from the beginning of time that these people will not have Imaan.)

34. Say, "Are there any of your partners who can create (something) from nothing (without any raw materials) and then create it again (a second time after it has been destroyed)?" Say, "Allaah creates from nothing and then creates (a second time). So to where are you wandering astray?" (How can you worship gods whose powers cannot compare with Allaah's powers?)

35. Say (to the Mushrikeen), "Are any of your partners (gods) capable of guiding towards the truth?" Say, "Allaah guides to the truth! So is He (Allaah) Who guides to the truth more worthy of following or he (your gods) who cannot find guidance unless he is shown the way? So what is the matter with you? How do you judge?" (How can you worship something that does not deserve to be worshipped?)

36. Most of them (Mushrikeen) follow only assumptions (assuming that what their forefathers worshipped was true). Indeed (mere) assumption is of no significance against the truth. Without doubt Allaah has perfect knowledge of what you do.

37. This Qur'aan is not such that it could be produced without Allaah (none besides Allaah could have produced it). However, it confirms those (divine scriptures) that came before it and it is a detailed explanation of that which has been decreed (it explains the necessary injunctions of the Shari'ah). There is no doubt in it, (and it proceeds) from the Rabb of the universe.

38. Do they (the Mushrikeen) say that he (Rasulullaah (Ra

truthful in your claim that Muhammad was the author of the Qur'aan. If your claim is correct, you will easily be able to compose something equal if not superior because Muhammad was not an educated person while you are well-versed in and eloquent speakers of Arabic).

بَلَكَذَّبُواْلِمَالَمُرُجِمُيطُوْالِعِلْمِهِ وَلَمَّا يَأْتِهِمْ تَأْوِلْيُكُ كَذَٰلِكَكَذَّبَ الَّذِيْنَ مِنْ قَبْلِهِمْ فَانْظُرُكَيْفَكَانَ عَاقِبَةُ الظّٰلِمِيْنَ ۞

39. However, they deny that (Qur'aan), the knowledge of which they could not encompass (they have not even given proper thought to what the Qur'aan tells them) and the outcome of which has not yet come to them (they have not yet witnessed the outcome of the warnings that the Qur'aan sounds because if they have to witness the punishment that the Qur'aan warns them about, they will certainly believe it). In this manner (just as these people reject without proper studying and research, so too) did those before them reject (their Ambiyaa). So (wait and) see what will be the plight of the oppressors (those who reject the Ambiyaa and the divine scriptures).

40. Among them (the people of Makkah) is he who believes in it (the Qur'aan) and he who does not believe in it (and will never believe). Your Rabb is best aware of those who spread corruption (who spread evil and commit Shirk and He will deal with them accordingly at the proper time).

41. If they reject you (O Rasulullaah), then say (to them), "My actions are mine (and I will account for them if I convey a wrong message) and your actions are yours (only you will have to account for them for I have conveyed the message of truth). You are absolved from what I do and I am absolved from what you do (I will not have to answer for what you do)."

42. Among them (the people of Makkah) are those who listen intently to you (O Rasulullaah when you recite the Qur'aan). Can you make the deaf (those who do not want to listen with the intention of accepting) hear when they cannot even understand?

43. Among them is he who looks at you. Can you show the way to the blind (those who do not want to see the truth) when they cannot see? (You cannot influence those who have damaged their faculties of understanding by kufr and constant sin.)



44. Undoubtedly Allaah does not oppress people in the least, but people oppress their own selves (by destroying their ability to accept the truth and thereby earning Allaah's punishment).

45. (On) **The Day** (of Qiyaamah) **when We will gather them** (all the people), **it will seem** (to them) **as if they had stayed** (in this world or in the grave for) **only a moment of a day** (because the Day of Qiyaamah will be so long and so difficult, people will forget the time they spent in the world and in the grave). (When people will be raised on the Day of Qiyaamah,) **They will recognise each other** (but will be unable to help each other at all). **Truly those people are at a loss who reject meeting with Allaah** (on the Day of Qiyaamah) **and they will not be rightly guided.**

46. If We were to show you (O Rasulullaah () a part of what (punishment) We have promised them (if We punish them during your lifetime), or (if) We were to claim your soul (before punishing them or without punishing them), then (in every event) their return shall be to Us. Then (in all circumstances) Allaah is Witness over what they do. (Therefore, whether wrongdoers are punished or not in this world, they will have to return to Allaah on the Day of Qiyaamah. He will then take them to task for their wrongdoing because no act of theirs escapes His attention.)

47. For every nation there was a Rasool (who brought the message of Towheed to them). So when their Rasool came to them (and they rejected his message), their matter was decided with justice (they were punished because of their own wrongdoing after sufficient warnings had been given to them) and they were not oppressed (there was always a good reason for their punishment).

48. They (the Kuffaar) say (to Rasulullaah Will), "When will this promise (punishment) materialise (come) if you are truthful?"

49. Say (to them, O Rasulullaah), "I do not possess the power to harm or to benefit myself, except what Allaah wills (benefit or harm can come to me only if Allaah wills Since I am unable to benefit or harm myself without Allaah's command, how can I possibly harm others without His command? Punishment will come your way only when Allaah wills). There is an appointed term for every nation (after which

Allaah's punishment will strike them). When their term arrives they cannot postpone (delay) it for even a little while, nor can they bring it forward."

50. Say, "Tell me. If His punishment comes to you at night or during the day, then what was it that the sinful ones wanted to hurry?" (What was the need to keep asking for punishment when it was meant to come? Instead of asking for it, the Kuffaar ought to seek Allaah's protection from it.)

51. Will it be that you believe in it (in the punishment or in Allaah only) when it occurs (when the punishment arrives)? (If people accept Imaan only when Allaah's punishment arrives, their Imaan will not be accepted and it will be said to them, "(Do you accept Imaan only) Now, when (before this) you wanted to hurry it (you kept asking when the punishment would come to frustrate the Nability)?"

52. Then (when the dead are raised on the Day of Qiyaamah) it will be told to those who oppress (to those who died as Kuffaar), "Taste the everlasting punishment (which you previously rejected)! You will be punished only for what (evil) you used to earn."

53. They (the Kuffaar) ask you (O Rasulullaah [35]), "Is it (resurrection and punishment) really the truth?" Tell them, "Yes! (I swear) By my Rabb! It is the truth! And you will not be able to escape (it when it occurs)."



54. If every oppressive soul (Kaafir) possessed whatever (wealth) is in the earth, it would offer it in ransom (to save itself from Allaah's punishment in the Aakhirah). They (the Kuffaar leaders who misled their followers) will hide their remorse (regret from their followers) when they see the punishment (so that their followers do not mock them). (On the Day of Qiyaamah) Judgement will be passed between them (all of creation) with justice and they will not be oppressed.

55. Behold! To Allaah belongs whatever is in the heavens and the earth (He therefore has the power to do as He pleases). Behold! Indeed the promise of Allaah (that He will resurrect people) is

true, but most of them do not know (understand).

56. He gives life and death and to Him shall you return (on the Day of Qiyaamah).

57. O people! Indeed Advice (the Qur'aan) has come to you from your Rabb, a Cure for what (evil qualities, doubt and wrong beliefs) is in the breasts (hearts), (it is also a means of) Guidance and Mercy to the Mu'mineen (for human perfection).

58. Say, "About the grace of Allaah (Islaam) and His mercy (the Qur'aan), about this you should rejoice (these things are worth rejoicing about with gratitude)! It is better than what (wealth and property) they (the Kuffaar) accumulate."

59. Say, "Tell me about the sustenance (food) that Allaah has provided for you, some of which you make Haraam (of your own accord), and others Halaal." Say, "Has Allaah permitted you (to make these things Halaal or Haraam) or are you inventing lies about Allaah (by falsely claiming that Allaah had commanded you to regard these things as Halaal or Haraam)?"

60. What do those who invent lies about Allaah (the Mushrikeen who say that Allaah has partners) think about the Day of Qiyaamah (Do they think that it will not come or that they will not be questioned then)? Undoubtedly Allaah is Most Gracious to people (because He gives them time to repent and does not punish them immediately) but most of them are ungrateful (they do not appreciate this period of grace and fail to repent).

61. We are Witnesses to whatever condition you (O Rasulullaah (1996)) are in, to whatever

portion of the Qur'aan you are reciting and to every action that you (O people) may be doing even while you are engaged in it. Not an atom's weight in the earth and in the sky escapes the knowledge of your Rabb. And there is nothing smaller or larger than this that is not (recorded) in the clear Book (the Lowhul Mahfoodh).

62. Behold! Verily for the friends of Allaah there shall be no fear (about the future), nor shall they grieve (about their past or be sad when leaving this world).

63. (The friends of Allaah are) **Those who have Imaan and who adopt Taqwa** (they do what Allaah commands and refrain from what He prohibits).

64. For them shall be good news (tidings) in the life of this world (the good news at the time of death that they will be taken to Jannah) and in the Aakhirah (when they will enter Jannah). There is nothing that can change the words (decrees and promises) of Allaah. This (success of Allaah's friends) is the greatest success.

65. (O Rasulullaah (I) Let not their speech (the insults and mockery of the Kuffaar) grieve you. (Their words cannot dishonour you because) All honour belongs to Allaah (and Allaah will grant you great honour). He is All Hearing, All Knowing (He knows what they tell you and will punish them for it).

66. Behold! Verily only to Allaah belongs whatever is in the heavens and whatever is in the earth (whether seen or unseen). Who do those people follow who call upon (who worship) partners (gods) besides Allaah? They follow only assumptions and they lie (they assume that their gods will intercede for them on the Day of Qiyaamah and lie to others about this).

67. Allaah is He Who made the night so that you may rest (get peace in it) and the day as a

means of seeing (so that man may conduct his daily affairs). Indeed in this (in the creation of the night and day) are Aayaat (signs displaying Allaah's great power) for those who listen (with the intention of accepting the truth).

68. They (the Kuffaar) say, "Allaah has taken a son." He is Pure! He is Independent (not in need of a son or anyone else to assist Him). To Him belongs whatever is in the heavens and whatever is in the earth (so why should he require children). You have no proof for this (the claim that Allaah has a son). Do you say about Allaah what you do not know (something about which you have no proof)?

69. Say, "Surely those who invent lies about Allaah will not succeed."

70. (OKuffaar! You can enjoy only a brief period of) Enjoyment in this world. Thereafter your return will be to Us (after your death) and then We will let you taste a dreadful punishment because you used to commit kufr.

71. (O Rasulullaah) Recite to them the incident of Nooh (Tell them of the time) When he said to his people, "O my people! If my stay (among you) and my reminders of Allaah's Aayaat are difficult upon you (unpleasant to you and you wish to get rid of me), then only in Allaah do I trust. So you and your partners (may all join forces and) decide your affair (decide what you want to do about me). Then do not let your affair (your decision) be a secret, pass your sentence on me (do to me what you have decided) and do not grant me any respite (any relief because I am not at all afraid of you)."

72. "If you turn away (refuse to accept my message), then (remember that) I have never asked any reward from you (so you cannot claim that you have rejected my message because you were unable to give me what I had asked for). My reward shall be from Allaah and I have been commanded to be from those who submit (only to Him)."

فَكَذَّبُوهُ فَنَجَيْنَهُ وَمَنْ مَّعَهُ فِي الْفُلُكِ وَجَعَلَنْهُمْ خَلَلِفَ وَأَغْرَقْنَا الَّذِيْنَ كَذَّبُوْ الِايْتِنَا فَانْظُرُكَيْفَ كَانَ عَاقِبَةُ الْمُنْذَرِيْنَ ﴿

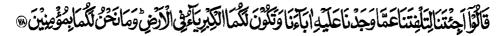
73. They (the people of Nooh with rejected him, so We rescued him and those (Mu'mineen) with him in the ark (when the flood came) and made them successors (they succeeded the others as owners of their property). And We drowned those who rejected Our Aayaat. So see what was the plight of those who were warned (about the consequences of kufr but still did not accept Imaan)!

74. We sent after him (Nooh (Nooh (In the Rusul)) many Rusul to their nations. They (the Rusul) came to them (to their nations) with (many) clear signs (miracles to prove that they really were prophets), but the people were unlikely to believe what they had already rejected earlier (before the Prophets came to them). In this manner (as We had sealed the hearts of these people, so too) do We seal the hearts of those who transgress (those who overstep the limits that Allaah has set). (Because of their kufr and constant sin, the hearts of such people become hard and fail to respond to the truth.)

75. Then We sent after them (after these Rusul) Moosa and Haaroon with with clear signs (miracles to prove that they were Allaah's Prophets) to Fir'oun and his ministers (chiefs). However, they were arrogant (refusing to accept the truth) and were a nation of sinners (who oppressed others).

76. When the truth came to them from Us (when they saw the miracles of Moosa fining hand), they said, "This is obviously magic!"

77. Moosa said, "Do you say with regard to the truth when it comes to you, 'Is this magic?' (Do you not realise that when) Magicians (try to do something extraordinary to prove that they are Prophets, they) are never successful (in their attempt. I am therefore certainly a true Prophet of Allaah because I have successfully shown you miracles to prove that I am Allaah's Prophet)."



78. They (Fir'oun and his ministers) said, "Have you come to us to turn us away from that (religion) which we found our forefathers following so that the two of you (Moosa and

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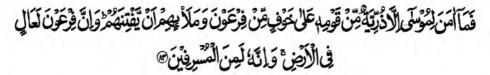
Haaroon) may attain importance (leadership and fame) on earth? We shall never believe you two (and what you say)."

79. (To challenge Moosa (From every part of Egypt) to me."

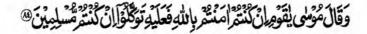
80. Then, when the magicians came (to challenge Moosa and asked him whether he would like to begin the contest), Moosa told them, "Throw that (sticks and ropes) which you throw (to commence your magic)."

81. When they threw (their sticks and ropes which seemed to turn into snakes) Moosa told them, "What you have displayed is magic (and not what I had shown to Fir'oun). Allaah shall soon eliminate it (destroy its effect). Surely Allaah does not allow the actions of mischiefmakers to materialise (to have significant results)."

82. Allaah establishes (confirms) the truth with His words (His decrees and promises) even though the wrong-doers (the Kuffcar) detest it.



83. Only a few people from his nation believed in Moosa (high, fearing that Fir'oun and his ministers would put them to trial (would torture them to make them forsake the religion of Moosa (high-handed) in the land (of Egypt), and he was certainly one of the transgressors (high handed by claiming that he was Allach).



84. (Encouraging his people to be strong against Fir'oun's tyranny,) Moosa six said, "O my people! If you believe in Allaah, then rely on Him only (for He will assist you against your enemies), if you are (really people who are) subservient (to Him)."

فَقَالُوْا عَلَى اللهِ تَوَكَّلْنَا ۚ رَبَّنَا لَا تَجْعَلْنَا فِتُنَةً لِّلْقَوْمِ الظَّلِمِينَ ١

85. They said, "We rely on Allaah only. O our Rabb! Do not make us a test for the oppressive ones (let them not overpower us and therefore think that they are on the right path while we are not).

86. "And (O our Rabb) rescue us with Your mercy from the (tyranny and slavery of) those who do not have Imaan."

87. We sent revelation (orders) to Moosa and his brother (Haaroon saying to them), "Establish homes for your people in Egypt (make separate colonies, so when calamities fall, you will not be affected at once), make your homes places of worship, establish salaah (despite Fir'oun preventing you from salaah) and give good news (glad tidings) to the Mu'mineen (that We shall soon assist them against their enemies and will enter them into Jannah in the Aakhirah)."

88. Moosa said, "O our Rabb! Indeed you have granted splendour (luxuries, riches) and wealth to Fir'oun and his ministers in this worldly life. O our Rabb! This (wealth they use) to lead (others) astray from Your path (from Towheed). O our Rabb! Destroy their wealth (so that they cannot use it for evil purposes) and harden their hearts so that they do not have Imaan until they witness a painful punishment (a time when having Imaan will be futile since it will there be too late)." (Haaroon salso joined Moosa salso joined Moosa saying "Aameen".)

قَالَ قَدْ الْجِيْبَتُ تَعْقَلُما فَاسْتَقِيْمَا وَلاتَتَّبِعَلِّي سَبِيْلَ الَّذِيْنَ لايَعْلَمُونَ ﴿

89. He (Allaah) said, "The prayer that the two of you have made has been accepted. So remain upright (steadfast on your call) and never follow the path of those without knowledge." (Do not follow those who fail to understand that We have sound reasons for not punishing people immediately.)

ڡؘۘڿٲۏڒ۫ؽٵڽڹؽٙٳڛؗٞۯٙٳؽڵٲڵؠڂۘۯڣؘٲؿ۫ۼۿؗؠٝڣۯٷۏؙٷڿٛٷۮ؋ڹۼ۫ؽٵۊۜۼۮۛٵڴڞؖؽٳۮؘٲٲۮڒڰۿٲڵۼڒڣ۠ڬٵڵٲڡؘٮ۫ۘ ٲٮۜٛٛٷڵٳڵڮٳڵڰٳڵؖٳٵڴڒؿٙٵڡؘٮؘؿ؋ؠڹٷۧٳڛ۫ڗٳ۫؞ؽڶٷٲڹٵڝؘٵڵڡۺڸڡۣؽڹۘ۞ 90. (After escaping from Egypt) We made the Bani Israa'eel cross the sea (Red Sea) while Fir'oun and his army (doggedly) chased them out of defiance and tyranny. (They continued to give chase and even entered the pathways Allaah created for the Bani Israa'eel in the sea) Until (the time came when the pathways in the sea closed and) Fir'oun began to drown (when), he said, "I believe that there is no Ilaah but Him in Whom the Bani Israa'eel believe, and I am from those who surrender."

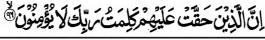
91. (It was then said to him) "(Do you believe only) Now, when (all the while) you were disobedient before (this incident that is claiming your life) and were among those who caused corruption (by misleading and oppressing others)?"

92. (He was further told) "Today We shall preserve (save) you with your body to be an Aayah (a sign and a lesson) for those after you (people who choose your course). (Unfortunately,) There are certainly (still) many people who are negligent of Our Aayaat (and fail to learn lessons from them)."

93. Indeed We settled the Bani Israa'eel in a pleasant (desirable) abode (place) and provided them with pure things (to eat). They did not differ (concerning the principles and injunctions of their religion) until knowledge (of the various injunctions) came to them. Surely your Rabb shall decide between them on the Day of Judgement about that which they differed (division will always remain).

94. If you are in (any) doubt about what We have revealed (about the truth of the incidents mentioned in the Qur'aan), then ask those who were reciting the Book (the Torah) before you (they will confirm that these incidents are true because they had been told the same). Undoubtedly the truth has come to you from your Rabb, so never be of the doubtful ones.

95. And never be of those who deny Allaah's Aayaat, for then you will be of the (ultimate) losers (who will lose the rewards of both worlds).



96. Without doubt those against whom the word of your Rabb (decision of kufr) has passed will not accept Imaan...

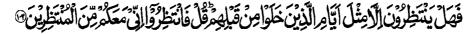
97. ...even though every Aayah comes to them, until they see the agonising (painful) punishment (However, then it will be too late).

98. There has been no nation who accepted Imaan (just before Allaah's punishment struck them), where their Imaan profited them (because they were saved from Allaah's punishment), except the nation of Yunus . When they accepted Imaan, We turned away from them a punishment of disgrace in this worldly life and We granted them enjoyment for a while (for as long as they lived afterwards).

99. (O Muhammad) If your Rabb willed, all those on earth would surely have Imaan (However, He knows best why He does not allow everyone to have Imaan). Will you force people (to accept Imaan, stopping at nothing) until they become Mu'mineen? (Your call is only to preach and not to force people. Therefore, do not grieve when they reject Imaan because it is no fault of yours.)

100. No soul can have Imaan without Allaah's order (will and grace). Allaah has set impurity (kufr and the resultant punishment) upon those who do not (want to) understand (Allaah's Aayaat).

101. Say, "Look at (carefully observe) whatever is in the heavens and the earth (look at all the signs of Allaah's greatness and try to recognise Him). (However,) Aayaat (signs) and warnings are of no use to those people who do not have Imaan (those whom Allaah knows will die as Kuffaar).



102. Are they (the Kuffaar) waiting only for the times (the punishment) that came to those (Kuffaar) before them (before accepting Imaan)? Say, "You wait (for such a time when it will be too late to accept Imaan). I shall be of those who wait with you (for the final decision between truth and falsehood)."

1000

ثُمُّنُجِّى سُلْنَا وَالَّذِينَ امَنْوَ الدَّلِكَ حَقًّا عَلَيْنَا انْتُجِ الْمُؤْمِنِينَ ﴿

103. Then (when Our punishment arrives,) We rescue Our Rusul and the Mu'mineen likewise (also). It is Our bounden duty (guarantee) to rescue the Mu'mineen (from punishment when they conform to the Shari'ah).

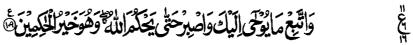
104. Say, "O people! If you are in doubt about my Deen, then (I would like to make it clear that) I do not worship what (idols and gods) you worship besides Allaah. However, I worship that Allaah Who shall take your lives. I have been commanded to be (to remain) one of the Mu'mineen...

105. ...and (I have been commanded with the words) 'Focus your attention towards the Deen in such a way that you turn away from all other religions (and their practices), never be among the Mushrikeen...

106. ...and, besides Allaah, do not call on (do not worship) any being who cannot benefit nor harm you (do not worship or pray to them because they cannot harm or benefit you). If you do so, then you will surely be of the oppressors (wrong-doers)."

107. If Allaah afflicts you with (any) harm, none can remove it besides Him. (On the other hand,) If He intends (any) good for you, then none can prevent His grace (none can stop the good from reaching you). He bestows His grace on those of His bondsmen (servants) whom He pleases and He is the Most Forgiving, the Most Merciful (in both worlds).

108. Say (O Muhammad (), "O people! Certainly the truth has come to you from your Rabb. So whoever will be guided shall receive guidance only for himself (for his own benefit). (However,) Whoever will go astray shall go astray only to his own detriment (because he will have to suffer the consequences of his incorrect choice). I am not a guardian over you (I am not answerable for what you do)."



109. (O Rasulullaah () Follow what has been revealed to you and exercise sabr (do not melt in sorrow) until Allaah passes decision (until Allaah manifests His decision either to guide the Kuffaar to Islaam or to punish them). He is the Best of the deciders (therefore, His decision will always be the best).

Surah 11 Surah Hood

HOOD STATE

THE LINK BETWEEN SURAH HOOD AND SURAH YUNUS

<u>By Name:</u> "When you explain the message of *Towheed* as it was proven in *Surah Yunus*, you will become a target of abuse, just as Hood who was abused when he preached the same message."

Bu Content: This link may be understood by the following three explanations.

- 1. Allaah says at the end of Surah Yunus, "Follow what has been revealed to you..."

 Surah Hood begins by explaining exactly what has to be followed i.e. the "Book, the verses of which have been consolidated (excellently structured, comprehensive and eloquent) and then explained (to make its meaning clear to man. It comes) from The Wise. The Informed."
- While Surah Yunus establishes that no intercessor can overcome Allaah's decision, Surah Hood goes on to explain that only Allaah should be summoned when in any need or difficultly.
- 3. Just as Surah Yunus mentioned logical proofs for Towheed, so too does Surah Hood mentions proofs that are quoted from authentic sources. Therefore, once this Surah has proven Towheed by logic and quotations, it may be said that the concept has been thoroughly established. It is only obstinacy that now prevents the Mushrikeen from accepting it.

A SUMMARY OF THE SURAH

The opening verses of the Surah (until verse 24) contain the following four important messages:

- 1. Summon Allaah only.
- 2. Only Allaah has knowledge of the unseen.
- 3. There must be no negligence in propagating the revelation.
- 4. Although the manifesto is clear, the rejecters will not accept it because of their obstinacy.

Interspersed among these four pertinent messages. The beginning of the *Surah* contains in addition numerous warnings, objections and also glad tidings

Thereafter, Allaah mentions seven narratives that confirm Allaah's first three messages, followed by a verse, which confirms the fourth message.

In the first narrative, Nooh declared the first message by telling his people, "I am one

who clearly warns you that you should worship only Allaah." [verses 25, 26]

In the second incident, Hood & also confirmed the first message, when he told his nation, "O my people! Worship (Only) Allaah. There is no Ilaah but Him." The same message was given by Saalih *** to his people in the third incident.

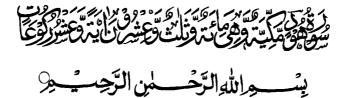
The fourth incident refers to Ibraheem who confirms the second message by making it clear that no person (not even the angels or the Ambiyaa) have knowledge of the unseen. Neither did Ibraheem know the angels who invited him, nor did the angels know that he left to prepare a meal for them. Ibraheem works wife, Sara also had no knowledge of the fact that she was preparing meals for angels who do not eat.

The fifth story about Loot also proves that the Ambiyaa do not have knowledge of the unseen because Loot did not recognise who the angels were, thus causing grief to himself. Allaah says about this in verse 77, "When Our messenger angels came to Loot did, he became distressed because of their presence and his heart tightened. He said, This is a day of misfortune."

The sixth incident referring to Shu'ayb also emphasizes the first message of calling Allaah only as is seen in his statement to his people, when he said, "O my people! Worship (Only) Allaah. There is no Ilaah for you besides Him." [verse 84]

The seventh and final narrative concerns Moosa Moosa The incident reinforces the third message because it depicts how Moosa endured various trials and difficulties while propagating his message and never wavered from his responsibility.

Confirming the fourth message, Allaah declares, "So do not be in doubt about what (idols and false gods) these people worship (worshipping their gods will certainly earn them Allaah's punishment). They merely worship as their forefathers worshipped before." [verse 109]



In the name of Allaah, the Most Compassionate, the Most Merciful.

1. Alif Laam Raa (Only Allaah knows the correct meaning of these letters). This is a Book, the verses of which have been consolidated (are excellently structured and are comprehensive and eloquent) and then explained (to make its meaning clear to man. It comes) from The Wise, The Informed (The One who is All-Aware).

ٵڒؖٮۼؖڹۮۏۧٳٳڒٳ۩ؖڐٳڹؖؽ۬ڰڴؙڝڹؖؽۏؽڔ۫ڗۅۜۧڹۺؚؽڰٚ

2. (The message that this Qur'aan bears is that you should) Worship only Allaah. Indeed I (Rasulullaah am one who warns you (about Allaah's punishment if you commit kufr and sin) and (I am) a carrier (bearer) of good news (that you will have Jannah for Imaan and good deeds).

ٷؖٳڹؚٳؗۺؾ۫ۼڣٛڔ۠ۏٳڒؾۘٞڋڡٞڗ۠ڎؠٞٷٙٳڶؽؽ؞ۣؽڡٙؾۼۘڴۄ۫ڟٙؾٵڠڶڝؘڹٵٳڶؽٳڿڸ۪ڞ۠ۺڰۛٷؽٷؾؚػؙڷۮؚؽۿۻٙڸٟڡؘۻ۬ڶڎؙ ۅٙٳڹ۫ڗۅٛۼڟڮؿڮڛ

3. (The message of the Qur'aan is also that you should) Seek forgiveness from your Rabb and then turn to Him (obey all His commands). He will then grant you enjoyment (a comfortable life and sufficient sustenance) until an appointed hour (when you will die) and (Allaah will also) grant His grace (favours and rewards) to every graceful person (who favours and assists others). If you turn away (from Islaam), then I truly fear the punishment of a serious day for you (which is certain, definite).

ٳڶٙٵۺؗڡؘۯڿؙؚڰڴؙۅؘۿۅؘػڵڴڷۣۺؽٙٷڎڔؽڰ

4. To Allaah shall you be returned (after death). **He has power over all things** (and has the ability to take you to task for all the wrong you do).

ٱڰٙٳڵۿؖؗؗؗؗؗؗٛٛٞۄ۫ۑٙؿ۫ڹؗۏؙڹؘڝؙۮؙۏۯۿؙڵؽۺؾؘڂٛڡؙٛۅٝٳڡڹڎٞٲڒڿؽڹۘؽۺۜۼۺؙۏڹؿٳڹۿؙ۠ۯؽۼڷػؙۯڡٵؽڛڗ۠ۏڹۅٙڡٵؽڠڵؚڹ۠ۏٞڹۧٳڐػۼڸؽڴ

5. Behold! Verily they (some people) turn their chests so that they may hide from Him.

Behold! (Even) When they wear their clothes (thinking that they are hiding themselves from Allaah), He knows what they hide as well as what they disclose. Undoubtedly, He has knowledge of the secrets of their (inner) hearts (their thoughts and intentions).

نَّخِوَمَا مِنْ دَاتِبَةٍ فِي الْأَرْضِ إِلَّا عَلَى اللهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا الْحُلُّ فِي كَالِهُ وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا الْحُلُّ فِي اللهِ مِنْ اللهِ مُبِينِ ﴿ كَالْحِيدُ مُبِينَ ﴿ كَالْجُهُولِينَ ﴿ كَالْحُلُولُ فِي اللَّهُ مِنْ اللَّهُ فِي اللَّهُ مِنْ اللَّهُ مُنْ اللَّهُ مِنْ اللَّهُ مُنْ اللَّهُ مُنْ اللَّهُ مِنْ اللَّهُ مُنْ اللَّهُ مُنْ اللَّهُ مُنْ اللَّهُ مُنْ اللَّهُ مُنْ اللَّهُ مُنْ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مُنْ اللَّهُ مُنْ اللَّهُ مُنْ اللَّهُ مُنْ اللَّهُ فِي اللَّهُ مِنْ اللَّهُ مُنْ اللَّهُ مُنْ اللَّهُ مُنْ اللَّهُ فِي اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مُنْ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مُنْ اللَّهُ مُنْ اللَّهُ مِنْ اللَّهُ مُنْ اللَّهُ مُنْ اللَّهُ مِنْ مُنْ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ اللَّالِمُ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ اللّ

6. The responsibility of sustaining every creature on earth rests with Allaah. He knows the place where they will stay (for a longer period in Jannah or Jahannam) and the place where they will be kept in trust (for a shorter period in the world/the grave). Everything is (recorded) in the Clear Book (the "Lowhul Mahfoodh").

7. It is He (Allaah) Who created the heavens and the earth in six days when His throne was upon water, to test which of you carries out better actions (Allaah created these things so that by seeing them, man can recognise Allaah's power and oneness and by using them, man can be thankful to Him. While many passed the test by recognising Him and thanking Him, others did not). Surely if you say, "Indeed you will be resurrected (brought back to life) after death," those who commit kufr will definitely reply, "This (Qur'aan which speaks about resurrection) is obviously magic (because it is most convincing)."

8. Indeed, if We have to postpone the punishment from them for a little while, they will certainly say (mockingly), "What holds it back?" Behold! The day when it will afflict them, it will not be turned away from them and (the punishment for) their mockery will surround them (destroy them from all sides).

وَلَبِنَ اَذَقْنَا الْإِنْسَانَ مِنَّا رَحْمَةٌ ثُمَّ نَرْعُنْهَامِنْهُ ۚ إِنَّهُ لَيُتُوسُ كَفُورٌ ۞

9. Undoubtedly, if We allow man to taste of Our mercy (a favour such as wealth or good health) and then snatch it away from him, he will certainly be despondent (disappointed) and ungrateful (failing to realise that it was Allaah Who granted him the favour in the first place).

10. (On the contrary) If We allow him to taste any bounty after hardship had afflicted him, he will certainly say, "All difficulties have left me!" (Instead of being grateful to Allaah and fulfilling Allaah's commands,) He then becomes boastful and arrogant (thinking that the bounty was earned through his own resourcefulness and effort).

11. (This is the behaviour of all) Except those who exercise sabr (patience) and who do good acts. For them shall be forgiveness and an immense reward (because they are always grateful to Allaah and are patient).

فَلَعَلَّكَ تَالِكَ بَعْضَ مَا يُوْلَى اللَّكَ وَضَابِقُ بِهٖ صَدُرُكَ اَنْ يَقُوْلُوْالُوْلَا اُنْزِلَ عَلَيْهِ كَنْزَاوَ جَاءَ مَعَهُ مَلَكُ إِنَّمَا اَنْتَ نَذِيْرُ وَاللَّهُ عَلَى كُلِّ شَى وَ وَكِيْلُ شَ

12. (O Rasulullaah (It should not be) that you ignore (preaching) some of the commands that have been revealed to you (fearing that the Mushrikeen will mock them), nor (should it be) that your heart grieves because they (the Mushrikeen) say, "Why is a treasure not sent down to him or why does an angel not accompany him (to prove that he is a Nabi)?" You are but one who warns (people about the consequences of kufr and sin. It is not your duty to force people to accept Imaan. You should therefore not grieve when they refuse to accept). Allaah has control over all things (Allaah decides whether people should have Imaan or not).

اَمْ يَهُولُوْنَ افْتَرْبِهُ قُلْ فَانُوْابِعَشْرِسُورِ قِبْثِلِهِ مُفْتَرَيْتٍ قَادُعُوامِن اسْتَطَعْتُمُونَ دُونِ اللهِ إِنْ كُنْتُمُ طِدِقِيْنَ ﴿

13. Or do they (the Kuffaar) say, "He (Rasulullaah) has fabricated (forged) it (the Qur'aan)." Say, "Produce (bring forth) ten 'fabricated' (in your words) Surahs like any in it (in the Qur'aan) and, besides Allaah, call whoever you can (to assist you) if you are truthful (in your claim)." (If the Qur'aan had been "fabricated" as the Kuffaar claim, then let alone one Surah, they should certainly be able to produce ten Surahs similar to those of the Qur'aan because there had been many Arabic speakers who were masters of the language.)

14. If they do not respond to you (if they are unable to produce anything similar to the Surahs of the Qur'aan), then be assured (know) that this (Qur'aan) has been revealed by Allaah's knowledge (and power without any contribution by anyone else), and that there is no Ilaah but Allaah (because no other being can assist you to produce anything to match the Qur'aan). So will you not surrender (obey this proof and accept Islaam since the truth of the Qur'aan and the Prophethood of Rasulullaah have been proven to you)?

15. Whoever desires the life of this world and its splendour (luxurious without a concern for the Aakhirah which they do not believe in), We shall grant them the full rewards for their (good) deeds in this very world and they will not be wronged (they will not be given less than they deserve).

16. They are the ones who shall have only (nothing but) the Fire for themselves in the Aakhirah. Whatever (good actions) they did in the world will be lost to them (in the Aakhirah) and all their (good) deeds will be in vain (because they will see no rewards for these in the Aakhirah where they will require them most. This is because they craved only for worldly possessions).

17. Can (the one who is like this, be equal to) the one who is (steadfast) on the clear proof (the Qur'aan) from his Rabb, which is followed (the truth of which is confirmed) by a witness from Him (Jibra'eel who brought the Qur'aan from Allaah, as well as the fact that no human can produce anything like it) and (the truth of which was confirmed) before it by the Book of Moosa (the Torah), which was a guide (which led people) and was a mercy to people (The Torah mentioned the coming of Rasulullaah and the Qur'aan). These people (who are steadfast on the teachings of the Qur'aan truly) believe in it. Whoever rejects it from the groups (of Kuffaar), then the Fire (of Jahannam) is his promised abode. So do not be in doubt about it. It is indeed the truth from your Rabb, but most people do not know (believe).

18. Who can be more unjust than he who invents lies against Allaah (by saying that Allaah has children and partners)? These people will be presented before their Rabb, and the witnesses (the recording angels, their limbs and the earth) will say, "These are the ones who attributed lies to their Rabb." Behold! The curse of Allaah is on the liars (the Mushrikeen who are unjust).

19. (The liars are) Those who prevented (others) from Allaah's path (Islaam), sought (ways to make it seem as if there is) crookedness in it (in Islaam), and who rejected (denied the existence of) the Aakhirah.

﴿ اللَّهِ اللَّهِ اللَّهِ اللَّهِ الْمَاكِنُونَ فِي الْأَرْضِ وَمَا كَانَ لَهُمْ قِنْ دُونِ اللَّهِ مِنْ اَوْلِيَاء مُطْعَفُ لَهُمُ اللَّهُ مُ قِنَا دُونِ اللَّهِ مِنْ اَوْلِيَاء مُنْ مُطَعَفُ لَهُمُ اللَّهُ مَا كَانُوْ اللَّهُ مِنْ اللَّهُ مَا كَانُوا اللَّهُ مَا كُونُ اللَّهُ مَا كَانُوْ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مُنْ اللَّهُ مِنْ اللَّهُ مُنْ أَوْلِينُوا مُنْ اللَّهُ مُنْ اللَّهُ مُنْ اللَّهُ مُنْ اللَّهُ اللَّهُ مُنْ اللّمُنْ اللَّهُ مُنْ اللّلَهُ مُنْ اللَّهُ مُن اللَّهُ مُنْ اللَّهُ اللَّهُ مُنْ ال

20. Such people are not likely to escape (Allaah's punishment) on earth, and besides Allaah they shall not have any helpers (to save them from Allaah's punishment). Their punishment will be doubled (because in addition to their own rejection, they also convinced others to reject). They have neither the ability to hear (the truth), nor can they see (the truth because they do not want to hear or see it).

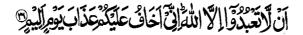
21. These are the ones who have (utterly) ruined (lost) themselves (by adopting the path to Jahannam) and whatever (gods) they fabricated (made themselves) will be lost to them (will be unable to assist them in the Aakhirah).

22. Without doubt, they will be the worst losers in the Aakhirah!

23. Surely those who have Imaan, who do righteous acts and who humble themselves before their Rabb (fulfil all His commands and worship Him only), these are the residents of Jannah, where they shall live forever.

24. The example of the two groups (those who have Imaan and those who do not believe) is like that of the (person who is) blind and deaf and he (compared to the person) who can see and hear. Can the two be equal? (Seeing the stark difference between the Mu'min and Kaafir) Will you (still) not take heed (will you not ponder and accept Islaam)?

25. Indeed We sent Nooh (as a Rasool) to his nation. (He told them) "Undoubtedly I am one who clearly warns you..." (openly)



26. "...that you should worship only Allaah (and not your idols, otherwise) I truly fear for you the punishment of a painful day."

27. The disbelieving leaders (chiefs) of his nation said, We consider you to be a mere human like ourselves and we see that only those people follow you who are of low class and who are simple minded. We see no superiority in you over us (we therefore see no reason why we should follow you). In fact, we deem (think) you to be (all) liars (and will therefore not follow you)." (Like many nations, the people of Nooh failed to realise that a Nabi has to be a human being. Angels are unable to be effective as Ambiyaa because they do not have the same needs as humans have and can therefore not identify with humans. Nevertheless, even if Allaah did send angels as Ambiyaa to humans, stubborn people would have rejected them on the grounds that they are not human.)

28. Nooh ** replied, "O my people! Tell me. If I am on (If I have) a (very clear) proof from my Rabb (a miracle which proves that I am Allaah's Nabi) and He has granted me a mercy (prophethood) from Himself that is unclear to you (because you are adamant that a Nabi has to be an angel), can we force it onto you when you disapprove of it?" (The duty of a Nabi is only to convey the message to people and not to force them. People are required to accept his message willingly.)

وَلِقَوْمِ لاَ اَسْتُلَكُمْ عَلَيْهِ مَا لاَ إِنْ اَجْرِى الْاَعَلَى اللهِ وَمَا اَنَابِطَارِدِ الَّذِيْنَ امَنُواْ الْهُمْ مُّلْقُوْ ارَبِّهِمْ وَللَابِّيَ اللهِ عَلَيْ اللهِ عَلَيْكُ اللهِ عَلَيْ اللّهُ اللّهُ عَلَيْهُ عَلَيْ اللّهُ اللّهُ اللّهُ عَلَيْ اللّهِ عَلَيْ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ عَلَيْ اللّهُ اللّهُ عَلَيْ اللّهُ الل

29. "O my people! I do not ask you for any wealth. My reward is with my Rabb, and I cannot discard (drive away) those who have Imaan (Nooh said this when the people expressed that they would follow him only if he disassociated himself from his followers who were poor). Surely, they (the poor Mu'mineen) will meet their Rabb (after death when they will be able to complain to Allaah about those who discarded them). However, I deem (see) you to be foolish (ignorant) people (people who make foolish statements, who speak without proof)."



30. "O my people! Who will assist me (in any way) against (the punishment of) Allaah if I (totally) discard them (the poor Mu'mineen)? Will you not take heed (ponder over the situation)?"

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31. "I do not say to you that I possess the treasures of Allaah (I can neither produce miracles nor punishment as and when I please), nor do I have knowledge of the unseen (which no Nabi has), nor do I say that I am an angel (as you claim I should be) and I cannot say concerning those whom you look down upon that Allaah will never grant them good. Allaah knows best what is in their hearts (Allaah will elevate their status in the Aakhirah because of their Imaan). In that case (if I say these things), I will certainly be of the (worst) wrongdoers."

32. They (the people) said, "O Nooh! You have disputed with us and disputed to a great extent (after 950 years of preaching). So bring forth what (punishment) you promise us if you are of the truthful ones."

33. He said, "Only Allaah will bring it (the punishment) if He wills, and (when it comes) you will be unable to escape."

34. "My advice to you shall not benefit you if I intend to guide you while Allaah intends to send you astray (allows you to stray). He is your Rabb (who controls your affairs) and to Him shall you be returned (for reckoning after death)." (The Kuffaar of Makkah also made similar objections and therefore received the same replies.)

35. Or (besides these objections,) do they (the Kuffaar of Makkah) say that he (Rasulullaah (25)) fabricated (forged) it (the Qur'aan)? Say (to them O Rasulullaah (25)), "If I had fabricated it (the stories in the Quraan), then the crime is mine and (you are absolved from it just as) I am absolved of the crime that you carry out (your crime of rejecting Allaah's word and saying that it is mine)."

36. It was revealed to Nooh Miss, "None of your people shall ever have Imaan (in

future) but those who already have Imaan, so do not be grieved by what (Shirk) they do."

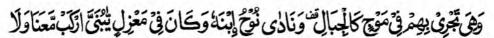
37. "Build an ark before Us (under our guidance and protection) and by Our revelation (commands) and do not address Me regarding the oppressors (do not intercede on behalf of any of the Mushrikeen). They shall certainly be drowned (in the flood that is to come)."

38. (Complying with Allaah's command,) He (Nooh Will) continued to build the ark. Whenever the leaders of his people passed by him, they mocked him (among other insults, they told him that he was foolish to build an ark when there was no water about). He (Nooh Will) said, "If you mock us, then we shall also (have an opportunity to) mock you just as you do to us.

39. "Soon (when Allaah's punishment comes) you shall come to know who will be afflicted by a humiliating (degrading) punishment (in this world) and to whom shall an eternal punishment come (in the Aakhirah)."

40. (Events continued in this manner) Until (the time when) Our command came (for the punishment to commence) and water began to gush from the (fountain from the) earth (as a sign to Nooh that the flood was imminent). We said (to Nooh "Load (embark) on the ark a pair (male and female) from every (species) and your family; except those against whom the decision (to be punished) has been passed (his wife and one of his sons); and (also load on the ark) whoever has Imaan (all the Mu'mineen)." With him, there were only a few (people) who had Imaan. (Various reports cite different numbers, ranging from six to eighty-two.)

41. He (Nooh Miss) said, "Embark on it! With the name of Allaah shall it travel and anchor. Surely my Rabb is the Most Forgiving, the Most Merciful."



تَكُنُّ مِن الكَفِرِينَ @

42. And it (the ark) travelled (without danger and fear) with them amid waves that were like mountains (in size). Nooh called unto his (Kaafir) son who was detached (stood apart from them outside the ark) saying, "O my son! Board with us and do not be of the Kaafiroon!"

قَالَ سَاوِقَ اللَّ جَبِلِ يَعْصِمُنِي مِنَ الْمَاءِ قَالَ لَاعَاصِمَ الْيَوْمَ مِنَ آمْرِ اللَّهِ الْآمَنُ رَحِمُ وَحَالَ بَيْنَهُمَا الْمَوْقِينَ اللَّهُ وَقِينَ الْمُعْرَقِيْنَ اللَّهِ اللَّهِ الْمُعْرِقِيْنَ اللَّهُ اللَّهِ اللَّهُ اللَّهِ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهِ اللَّهُ مِنْ اللَّهُ اللَّهُ اللَّهُ الْمُعْلَقِيْنَ اللَّهُ اللَّهِ اللَّهُ اللّ

43. He replied, "I shall shortly take refuge (shelter) on a mountain that will rescue (save) me from the water." Nooh said, "Today none can rescue (another) from the command (punishment) of Allaah except him on whom Allaah has (special) mercy." Then a wave separated (forever) the two (Nooh said and his son) and he (the son) became of those who were drowned.

44. (After all the Kuffaar were drowned) The order was issued (from Allaah), "O Earth! Swallow your water and O sky! Stop (raining)!" The water subsided, the decision (to destroy the people of Nooh (was over and the ark settled on Mount Judi. It was announced, "May the (tremendously) oppressive nation be distanced (far removed from Allaah's mercy)."

وَنَاذَى نُوْحٌ مَّ بَّهُ فَقَالَ رَبِّ إِنَّ ابْنِي مِنَ اهْلِي وَإِنَّ وَعْدَكَ الْحَقُّ وَإِنْتَ آخَكُمُ الْحَكِمِينَ @

45. Nooh called to his Rabb saying (asking about what he knows), "O my Rabb! Surely my son (who was drowned) is from my family and indeed Your promise (to rescue my family from the flood) is true. (Why was he then not blessed with Imaan and not saved from the flood?) (However,) You are the Best of Judges (there must therefore be good reason why You allowed him to drown)."

46. Allaah said, "O Nooh! Indeed he was not from your family (he was not destined to be a Mu'min like the others and therefore could not be saved). His actions were certainly incorrect (he committed kufr and rejected Imaan), so do not ask Me about that which you have no knowledge (do not ask me to save him when you have no knowledge about his inner condition). I advise you not to be of the ignorant (those who make requests about another which they do not have knowledge)."



47. (Realising that he was wrong to ask about his son) Nooh said, "O my Rabb! I seek Your protection from asking You about things about which I have no knowledge. If You do not forgive me and have mercy on me, I will be of the losers."

48. It was commanded, "O Nooh! Disembark (from the ark) with peace from Us and blessings upon you and upon those parties with you (they and their progeny will benefit who accept Imaan). And there shall be many parties (of Kuffaar) to whom We will grant enjoyment (in this world) and then subject them to a torturous (painful) punishment (in the Aakhirah)."

49. This story (of Nooh (Nooh) is from the accounts (knowledge) of the unseen that We inspire you with (O Rasulullaah (Nooh) Nou and your people were unlikely to have knowledge about this before (the coming of the Qur'aan). So be steadfast (continue preaching Islaam and patiently bear the harassment and tortures of the Kuffaar just as Nooh (Nooh) Indeed the final outcome will be in favour of those who have Taqwa.

50. To the (nation of) Aad We sent their brother Hood (as a Nabi). He said, "O my people! Worship (Only) Allaah. There is no Ilaah besides Him. You people are only lying (when you attribute partners to Allaah)."

51. "O my people! I do not ask you for any reward for (preaching) this (message of Towheed to you). My reward is the responsibility of that Being Who created me. Do you not understand (that there must be truth in my message if I am exerting myself so greatly without any ulterior motives)?"

52. "O my people! Seek forgiveness from your Rabb, then turn to Him (fulfil His commands). He will then send abundant rains to you and add strength to your strength. And do not turn (constantly) away as wrongdoers (as Mushrikeen)."

قَالُوْ الْهُوُّدُ مَاجِئُتَنَا بِبَيِّنَةٍ وَّمَانَحْنُ بِتْرِئَى الْهَتِنَاعَنْ قَوْلِكَ وَمَانَحُنُ لَكَ بِمُؤْمِنِيْنَ ﴿

53. They replied, "O Hood! You have not brought forth a proof (a miracle to prove that you are a Nabi). We will not leave our gods merely on your word (without proof), nor shall we believe in you (without proof)."

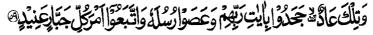
54. "All we have to say is that one of our gods has afflicted (smitten) you with evil (made you insane)." He said, "I call Allaah to Witness and you (also) to witness that I am absolved (free) of (I do not worship) the partners that you have...

55. ...apart from Allaah. So all of you may plot against me and do not grant me any respite."

56. "Undoubtedly I rely only (solely and totally) on Allaah, Who is my Rabb and your Rabb. He has (full) control of the forelocks of every creature (complete control of them. You can therefore do me no harm without His permission). Indeed, my Rabb is on the straight path (the path of truth and justice so walk on it and you will meet Allaah)."

57. "So if you turn away, then (know that) I have certainly conveyed to you that (message of Towheed) with which I have been sent to you. My Rabb (does not need you to worship Him because He) can substitute you with another nation (who will be obedient to Him) and (by not worshipping Him) you will not be able to harm Him in the least. Without doubt, my Rabb is Aware of all things."

58. When Our order (punishment) came, We saved (completely) Hood And those with him by Our mercy. We (safely) rescued him from a severe punishment (a severe windstorm that lasted for 7 nights and 8 days).



59. This was the Aad! They rejected the Aayaat (signs) of their Rabb, disobeyed His Rusul (disobeying one Rasool is equal to disobeying all the Rusul because they all conveyed the message of Towheed), and (instead of following the Rusul, they) followed the instruction of every obstinate tyrant.

60. Curse (being far from Allaah's mercy) was made to follow them in this world and in the Aakhirah as well. Behold! The Aad disbelieved in their Rabb. Behold! May the Aad, the people of Hood be distanced (from Allaah's mercy)!

61. To the (nation of) Thamud We sent their brother Saalih (as a Nabi). He said, "O my people! Worship (Only) Allaah. There is no Ilaah for you besides Him. He created you from the earth and settled you on it. So seek forgiveness from Him, then turn to Him. Undoubtedly, my Rabb is Near, Responsive (sympathetic)."

62. They said, "O Saalih! Certainly we entertained high hopes in you before (before you started preaching Towheed to us, we thought that you would be one of our leaders or a saint because of your wisdom and intellect). Do you forbid us from worshipping what our forefathers worshipped? Surely we are in such doubt about what you call us towards that it has cast us into uncertainty."

63. He said, "O my people! Tell me. If I am upon a clear proof from my Rabb (which proves that I am a Nabi) and He has granted me a mercy (Prophethood) from Himself, who will assist me against (the punishment of) Allaah if I disobey Him (by doing what pleases you and not conveying the message of Towheed that He has commanded me to convey)? (By discouraging me from doing what I have been commanded to do and asking me to follow you) You only increase me in loss (increase my misfortune because this will attract Allaah's punishment)."

64. "O my people! This (camel which emerged from the mountain) is Allaah's camel (which He has sent) as an Aayah (miracle) for you (to prove to you that I am Allaah's Nabi). So leave it to graze in Allaah's land and do not touch it with evil intent, for then a near (swift) punishment shall afflict you."

65. However, they killed it (hamstrung, the pregnant she camel), to which he (Saalih (

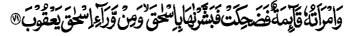
66. When Our order (punishment) came, We saved Saalih and those who had Imaan with him by Our mercy and (We also saved them) from the humiliation of that day (being the victim of Allaah's punishment is humiliating). Indeed your Rabb is Powerful, the Mighty.

67. A (terrible) scream (from the sky) seized (killed) the oppressors and they were left lying face down in their homes...

68. ...as if they had never existed there. Behold! The Thamud disbelieved in (denied) their Rabb. Behold! May the Thamud be distanced (from Allaah's mercy).

69. Indeed Our messenger angels came to Ibraheem with with good news (that he will father a son and have grandsons afterwards) and greeted him with (the words of) Salaam. He said, "Salaam (Peace be on you too)," and did not hesitate to bring a roasted calf (to entertain them). (However, they did not partake of the meal because angels do not eat.)

70. When he noticed that their hands were not reaching towards it (to eat), he grew fearful of them (thinking that they had come to harm him). They said, "Do not fear. We (are angels who) have been sent to (destroy) the nation of Loot ***."



71. His wife (Sarah), standing by, laughed (with happiness) as We conveyed to her the good news (that she would be giving birth to a son by the name) of Is'haaq (mot Ismaee (not Ismaee (that she will have a grandson by the name of) Ya'qoob (that after Is'haaq (mot Ismaee)), and (that she will have a grandson by the name of)

72. She said (in astonishment), "Oh dear! Shall I bear a child when I am an old woman (of over 80 years) and my husband here is an old man (of over 100 years)? This is indeed a strange event!"

73. They (the angels) said, "Are you surprised (wondering) at the command (and power) of Allaah (Who can do anything)? May Allaah's mercy and blessings be on you, O members of the household (of Ibraheem (Ibraheem (Ibraheem)). Verily He is Worthy of all praise, The Exalted."

74. When the fear left Ibraheem And the good news reached him, he pleaded with Us regarding the nation of Loot (he debated that the angels should not destroy a city when there are Mu'mineen in it).

75. Surely Ibraheem was forbearing (tolerant), compassionate and repentant (to Allaah).

76. (However, when the debate grew too long, the angels said) "O Ibraheem trefrain (turned away) from it (stop debating). Without doubt the command of your Rabb has come (and it shall take place). There shall surely come to them a punishment that cannot be turned away." (Of course, the Mu'mineen and Loot will be saved.)

77. When Our messenger angels came to Loot with, he became distressed because of their presence and his heart tightened (because the angels appeared as handsome young men, Loot feared that his people would want to commit sodomy with them). He said, "This is a day of misfortune."



فَاتَّقُوااللهُ وَلَا يُخْرُونِ فِي ضَيْفِيْ اليَّسَ مِنْكُرُوكِلَّ رَشِيدُ ®

78. (As he feared,) His people came running to him (to see his guests). (This was nothing new because) Before this they had always engaged in evil deeds (sodomy and other evil acts). He (Loot said, "O my people! These daughters of mine (the women of our tribes) are purer for you (to marry and satisfy yourselves with), so fear Allah and do not disgrace (degrade) me in front of my guests. Is there not a (single) righteous man among you (who can convince the others)?"

79. They replied, "You know very well that we have no interest in your daughters (the women). You are also well aware of our intentions (desires)."

80. He said, "If only I had some might (strength) against you or (if only) I could seek protection from a strong pillar (a powerful tribe)."

81. The angels said, "O Loot! We are the messengers of your Rabb. They will never be able to reach (harm) you. So leave (the cities) with your family during a portion of the night, and none should turn to look back; excepting your wife, (do not take her with you because) she will be afflicted with the same punishment that shall afflict them (she had informed the people about the coming of their guests). The morning has been fixed for the punishment. Is the morning not soon enough?"

82. When Our order (punishment) came, We made the upper portion of the land the lower portion (the cities were lifted and then thrown upside down) and We rained down on the land continuously falling stones of pottery clay ...

83....that were marked by your Rabb (every stone bore the name of the person it was meant to strike). **These** (destroyed cities) **are not far from the oppressors** (from the Mushrikeen of Makkah, who passed by them when they travelled to Shaam).

وَلِلْ مَدْيَنَ اَخَاهُمْشُعَيْباً قَالَ لِقَوْمِ اعْبُدُوا اللهَ مَالَكُمْ مِّنْ اللهِ غَيْرُهُ ۗ وَلَا تَنْقُصُوا الْمِكْيَالَ

وَالْمِيْزَانَ إِنَّ أَلِكُمْ يِغَيْرِ وَ إِنَّ أَخَافٌ عَلَيْكُمْ عَذَابَ يَوْمِر مُّحِيْطٍ ١٠

84. To (the people living in the town of) Madyan We sent their brother Shu'ayb (as a Nabi). He said, "O my people! Worship (Only) Allaah. There is no Ilaah for you besides Him. Do not reduce (articles) in weight and measure (do not underweigh and undermeasure when trading). Indeed I see you in fortunate (prosperous) circumstances but (if you continue doing wrong) I fear for you the punishment of a day that will surround all (when everyone will be destroyed)."

85. "O my people! Weigh and measure in full with justice, do not decrease for people their things (do not give them less than they pay for) and do not spread corruption on earth (by committing kufr, Shirk and oppressing people)."

86. "That which Allaah leaves with you (after you have given others what is due to them) is better for you (than the excess that you wrongfully take from them) if you are Mu'mineen. (I can only advise you for) I am not a warder (guard) over you (and cannot force you to listen)."

87. They said, "O Shu'ayb! Does your salaah (prayers) instruct you (to tell us) that we leave what our forefathers worshipped or (does it instruct you to tell us that we should leave) doing as we please with our wealth? Surely you are (more) tolerant and sensible (than this)."

88. Shu'ayb said, "O my people! Tell me. If I am on a clear proof from my Rabb (which proves that I am His Nabi) and He provides a bountiful provision for me, (then how can I stop preaching Towheed to you?). I do not wish to oppose you in a manner that I do the same things that I forbid you from doing (I shall therefore never instruct you to do anything that I am not willing to do myself. So accept what I tell you without fear). I only wish (for your) reformation as far as I am able (to make it possible). My ability is only from Allaah. Only on Him do I rely and only to Him do I turn."

ۅؘڶؿۊؙۄؚڒڵؽڿڔؘؚڡۜؾ۠ڴؙۄ۫ۺۣقاقؚؽٙٲڹٞؿ۠ڝؚؽڹڴؗۄ۫ۺؚٞڶؙڡۘٵڶڝؘۜٲۻٙڷٷۧۄۛۯٮؙٛۏڿٲۅٛۛٷۛۄۘۿۅٛۮٟٲۅٛڨۜۅٛڡۘۻڶڿؖۅؘڡٵۊۜۅۛڞ ڷۅٛڟؚۣۺؚؽڴ؞ٛڽؚؠؘۼؽۮٟۿ

89. "O my people! Let not your opposition for me (refusal to accept guidance) cause the same punishment to afflict you as afflicted the nation of Nooh or the nation of Hood or the nation of Saalih And the nation of Loot were not far off from you (in memory and location)."

90. "Seek forgiveness from your Rabb then turn to Him. Indeed my Rabb is Most Merciful, Most Loving (to His repentance servant)."

91. (Having no argument against him,) They (scornfully) said, "O Shu'ayb! We do not understand much of what you say, and we consider you to be a weakling among us. If it were not for your tribe (who are there to protect you), we would have certainly stoned you. You are not deserving of (any) honour (respect) in our opinion."

92. He (Shu'ayb (Shu'ayb (Shu'ayb)) said, "O my people! Is my tribe more deserving of honour to you than Allaah Whom you have cast behind your backs (you have regard for me only because of the tribe I belong to rather than because of the fact that I am Allaah's Nabi)? Verily my Rabb surrounds all that you do (He knows all that you do and will take you to task for it for you can never escape His grasp)."

93. "O my people! Carry out your actions as you are (presently doing). I too am carrying out my actions. Soon you shall come to know to whom (you or me) such a punishment come that will disgrace him, and (soon you shall come to know) who is a liar. Keep waiting (to see which of us is right). Indeed I am waiting with you (for the divine decision)."

ۅؘۘڶۺؖٵڿٵٚءٛٲڡٞۯؙؽٵڹڿؖؽؙڹٵۺ۠ۼؽؠٵۊۜٵڷۮؚڹؽٵڡٮؙٛۏۣٳڡۘۼ؋ؠڔۜڿۛڡۘۊ۪ڡۭۨؾٞٵۅؘٳڂۮؘؾؚٵڷۧۮؚؠؙڹؘڟؘڡؗۄٳڵڞؖؽ۬ػؖ ڣؘڵڞۘڹػٛۅٳڿڡڔڂؿڝؽڹ 94. When Our command (punishment) came, We rescued (saved) Shu'ayb & and those who had Imaan with him by Our mercy. A scream seized (killed) the oppressors and they lay face down in their homes...

95. ...as if they never existed (lived) there. Behold! May (the people of) Madyan be distanced (from Allaah's mercy) just as the Thamud were distanced (cursed).

96. Verily We sent Moosa with Our Aayaat (miracles) and a clear proof...

97....to Fir'oun and his ministers. However, (instead of following Moosa they followed the orders of Fir'oun, and the orders of Fir'oun were improper (which led them to their destruction in both worlds).

98. He (Firoun) will lead his people on the Day of Qiyaamah and (since they will follow him as they did in this world, he will) enter them into the Fire (of Jahannam, just as they followed him into the cold water that drowned them). It is an evil place indeed where they shall be entered.

99. Curse (being far from Allaah's mercy) has been made to follow them (Fir'oun and others like him) in this world and in the Aakhirah as well. It will be an evil prize (punishment) that they will receive.

100. This (incident of Moosa and Fir'oun) is from the narratives of the cities that We relate to you (O Muhammad). Some of them are still standing, while others have been harvested (have been destroyed).

101. We did not oppress (wrong) them (the destroyed people) but they oppressed themselves (by inviting Allaah's punishment when they committed Shirk). Their gods which they called upon (worshipped) besides Allaah were of no benefit to them at all when the command (punishment) of your Rabb came. (On the contrary,) They (their false gods) only increased them in destruction (because they were punished according to the extent to which they worshipped these gods).

102. Such is the grasp (punishment) of your Rabb when He seized a town that is oppressive (that commits Shirk). Indeed His grasp (punishment) is painful and severe.

103. Surely in them (in the narratives mentioned) are signs (lessons) for him who fears the punishment of the Aakhirah. That (Day of Qiyaamah) shall be a day when people will be gathered (on the Plain of Reckoning to account for their actions) and that will be the day when all will be present (no one will be able to absent himself).

104. We shall postpone it (Qiyaamah) only for a specified time (so that it occurs only when Allaah has destined it to be).

105. When that day (of Qiyaamah) will dawn, a soul will speak only with Allaah's permission. Some of them (creation) will be unfortunate, while others will be fortunate.

106. As for those who will be unfortunate, they will certainly be in the Fire, where they will scream and shout (with sounds resembling the braving of a donkey).

107. They will live there forever as long as the skies and the earth exist (until eternity), except as your Rabb wills (if Allaah wills that the period be shortened, He may shorten it for whom He wills. However, Allaah will not allowt a Kaafir to emerge from Jahannam because eternal punishment has been promised for him). Undoubtedly your Rabb can perfectly accomplish whatever He wills.

عَطَاءً غَيْرَ جَدُوْدِ ١

108. As for those who will be fortunate, they will certainly be in Jannah, where they will live forever, as long as the skies and the earth exist, except as your Rabb wills (if Allaah wills that the period be shortened, He may shorten it for whom He wills. However, Allaah will not will that a Mu'min should emerge from Jannah because eternal happiness has been promised for him). This prize (reward) will never end.

109. So do not be in doubt about what (idols and false gods) these people worship (worshipping their gods will certainly earn them Allach's punishment). They merely worship as their forefathers worshipped before (and will therefore suffer the same fate as their forefathers). Verily We shall grant them their full share (of punishment) without deduction (reprieve or pardon).

110. Indeed We had granted Moosa the Book (Torah), after which differences arose about it (causing people to reject it). If it were not for a word (decision) that proceeded (clime) from your Rabb (that they will be punished in the Aakhirah), the decision (that they should be punished in this world) would have been passed between them. They are in such (so many) doubt about it that they have been cast into uncertainty (and cannot determine fact from fallacy or the truth from falsehood).

111. Without doubt your Rabb will certainly grant the full recompense (rewards or punishment) for the actions of every person there may be. Indeed He is Informed of whatever they do.

112. So remain steadfast (determined and constant) as you have been commanded and (the same applies to) those who repent with you (the Mu'mineen should also remain steadfast), and do not transgress the limits. Surely He sees what you do.

113. And do not incline towards (do not associate with and do not imitate) those who do wrong (the

Kuffaar), for then the Fire (of Jahannam) shall reach you and you will not have any helpers (to save you) against (the punishment of) Allaah and you will not be assisted (by anyone).

114. Establish salaah at the two ends of the day (with Fajr salaah and Zuhr salaah at the one end and Asr salaah and Maghrib salaah at the other) and during portions of the night (the Isha salaah). Verily good deeds (such as the five Fardh salaah) wipe out evil acts. This is advice to those who will take heed (remember).

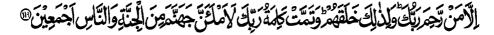
115. Exercise sabr (patience) for undoubtedly Allaah does not put to waste (reduce) the reward of those who do good.

116. Besides a few of them whom We had rescued (saved from punishment), why were there no more men of understanding from the nations of the past who would prevent (others from) corruption (kufr and Shirk) in the land? (However, instead of preventing others from kufr) The oppressors followed (indulged in) the luxuries they enjoyed and (just as the masses who) were criminals (they also did what the others did). (Had people prevented others from kufr, they would have all been saved from Allaah's punishment which comes when good souls are outnumbered).

وَمَا كَانَ رَبُّكِ لِيُفْلِكَ الْقُرَى يُظْلِمِ وَّاهُلُهَامُصْلِحُونَ ١٠

117. It is not (the nature) of your Rabb to destroy cities unjustly when their inhabitants engaged in reformation (Allaah does not destroy people when they are Mu'mineen, actively reforming themselves and others and making an effort to spread their Deen).

118. If your Rabb had willed, He would have made all people a single nation (all practising the correct Deen. However, He did not intend this for reasons best known to Him). (Therefore,) They will always be disputing...

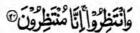


119. ...except those on whom your Rabb has mercy (such people will conscientiously follow the

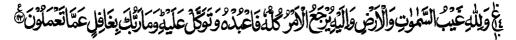
teachings of the Ambiyaa without question). (Do not grieve about this because) Allaah had created them for this. (They are meant to dispute in this world because) The decree of your Rabb shall certainly be fulfilled: (the decree being) "I will definitely fill Jahannam with multitudes of man and Jinn." (Therefore, there will always be people who deserve to enter Jahannam.)

120. (O Rasulullaah (consoled) we (consoled) narrate to you (informed you about) all the narratives of the Rusul so that your heart may be strengthened (consoled) by them (so that you may take courage from them). In these (narratives) the truth (the true state of affairs) has come to you, as well as advice and a reminder for the Mu'mineen.

121. Tell those who do not have Imaan, "Continue performing acts as you are (doing). We are also performing (our deeds)."



122. "Wait (for your punishment)! We are also waiting (to see your fate)."



123. To Allaah belongs the unseen things of the heavens and the earth and to Him Alone will all matters return (in the Aakhirah when He will take people to task for what they did). So worship (Only) Him and rely on Him only. (And do not forget that) Your Rabb is not unaware of what you do.

Surah 12 Surah Yusuf

YUSUF 经的证据

THE LINK BETWEEN SURAH YUSUF AND SURAH HOOD

<u>Bu Name</u>: "The message of Towheed established in *Surah Hood* (that only Allaah should be worshipped) is so important that Yusuf with never forgot it even while in jail. When the two prisoners asked him for the interpretation of their dreams, he first impressed upon their minds that they should worship only Allaah because they have no proof to worship another.

Surah Hood establishes as its second message that only Allaah is the Knower of the unseen and that He is the Supreme Master and Controller of the universe. Surah Yusuf now provides a detailed incident that proves this point.

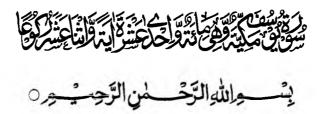
The primary theme of Surah Hood was to establish the first message (that only Allaah should be worshipped) and the second message is really a proof for this. Since every assertion is accorded credibility on the strength of its proof, this proof is extensively explained in Surah Yusuf. When it is conclusively established that only Allaah has knowledge of the unseen and that only He is the Master and Controller of everything, it follows that only He should be worshipped.

Surah Hood established that no pious person has knowledge of the unseen, nor could he have control over affairs. Surah Yusuf cites the episode of Ya'qoob Who was a Prophet; his father was a Prophet, his grandfather was a Prophet and his son was also a Prophet. Despite being so fortunate, he still had no knowledge of the unseen, nor did he have any control over matters. Neither did he know what had become of his son, nor could he change the course of events that so grieved him.

GIST OF THE SURAH

Surah Yusuf makes the following four declarations.

- Only Allaah has knowledge of the unseen and He has not conferred this privilege on any other.
- 2. Only Allaah is the Supreme Master and Controller of everything and He has not granted others the capability to do anything more than what He permits.
- 3. Rasulullaah is Allaah's true messenger on whom revelation descends.
- 4. Difficulties will also afflict Rasulullaah , just as they afflicted the Ambiyaa before him, but these will soon give way to success and victory.



In the name of Allaah, the Most Compassionate, the Most Merciful.

1. Alif Laam Raa (Only Allaah knows the correct meaning of these letters). These are the verses of the clear Book (the Qur'aan).

2. Undoubtedly We have revealed it (the Qur'aan) as an Arabic (clear) Qur'aan so that you (O people of Makkah to whom the Qur'aan was first recited) may understand.

3. We narrate to you a most beautiful story in this Qur'aan that We reveal to you. Before this you were of the unwary (those who did not know about this story).

ٳۮ۫ۊؘٵڵؿۅؖڛڡؙٛٳڒؠڹؚؽۅؘؽؘٲؠؾٳڹٞ۫ۯٲؽؿٵػۮۼۺؘڒػۏٞڴڹٵۊۜٳڶۺٛٚؠۛڛۘۏٳڶڨٙؗڡۜڔڒٲؽؿۿ۠ڡڕڮڛڿؚۮؚؠٙڹٛ

4. When (as a child) Yusuf said to his father (Ya'qoob (Ya'qoob), "O my (beloved) father! Indeed I have seen (in a dream) eleven stars, the sun and the moon all bowing before me." (The stars symbolised his eleven brothers, the sun his father and the moon his mother. This meant that a time would come when Yusuf (Wasuf would be exalted to a high position and all his family members would have to respect him.)

قَالَ الْبُنَى لا تَقْصُصُ رُءُ يا الْحَالَى إِنْحَ تِكَ فَيكِيْدُوا الْكَ كَيْدُ الْإِنَّ الشَّيْطُنَ الْإِنْسَانِ عَدُوَّ مُّبِينٌ فَ

5. His father said, "O my (beloved) son! Do not relate this dream to your brothers, otherwise they will plot against you. Undoubtedly Shaytaan is an open enemy to man (do not tell them because Shaytaan may make them jealous of you when they learn the interpretation of your dream and he may tempt them to harm you)."

ٷۘڬۮ۬ڸڬؽۼؖؾؠؚؽڬۯؠؖڮٷۑؾڸؚٞڡڬڡؚڽٛؾٲۅۣؠ۫ڸؚٵڷڒۘۘۘۼٳۮؚؠؿؚٷؠؾؚؗۿۨڿڡؾۘۼؙۼڷؽڮۅؘۼڮٙٳڸؠۼڠؖۅٛڹػڡۘٲ ؙ ٵڎڡۼۼؾؠؽڬۯؠؖڮٷؿڸٚڡٷڰٷڽٷٷ۫ڽٷٵڕٳڋۄۣؽۄۅؙڵۼٷٳڽ۫ڗڮۼۼڸؽڴٷ

6. "In this manner (as He has shown you this wonderful dream) has your Rabb chosen you, taught you the interpretation of dreams and (gracefully) completed His bounty on you (by making you a Nabi) and on the family of Ya'qoob (gracefully), just as He had completed it upon your two forefathers Ibraheem (as He had completed it upon your two forefathers Ibraheem (as He had completed it upon your two forefathers Ibraheem (as He had completed His bounty on you (by making the had completed His bounty on you (by making you a Nabi) and on the family of Ya'qoob (gracefully). The His had completed His bounty on you (by making you a Nabi) and on the family of Ya'qoob (gracefully). Indeed your Rabb is All Knowing (about the talents and capacities of all), The Wise."

7. In the story of Yusuf Assart (lessons) for those who have questions (those who desire to learn).

8. (We now draw your attention to the time) When the (step-) brothers (of Yusuf said (to each other), "Verily Yusuf and his (real) brother (Bin Yaameen) are more beloved to our father than us, even though we are a large (strong) group. Indeed our father is certainly mistaken (because we are more useful to him)."

9. (Continuing their discussion, someone said) "Kill Yusuf or throw (abandon) him in some (distant) land, after which the attention of your father will be reserved for you only. Thereafter you can be righteous people (you can repent for our action and make amends)."

10. One of them (the eldest Juda) said, "Do not kill Yusuf. If you really intend doing something (you should rather) throw him in a dark well so that some travellers may (find him there and) take him away." (Accepting his idea, they devised a plan to get Yusuf & way from his father.)

قَالُوْايَابَانَا مَالَكَ لَاتَأْمَنَا عَلَى يُوسُفَ وَاتَّالَهُ لَنْصِحُوْنَ ®

11. (Knowing that their father did not trust them alone with Yusuf, "They said, "O our Father! What is the matter with you that you do not trust us (at all) with Yusuf whereas we are his well-wishers?"

أَسِيلُهُ مَعَنَاغَدُ الرَّبَعُ وَيَلْعَبُ وَإِنَّا لَهُ لَا فِطْوَلَ الْ

12. "Send him (out) with us tomorrow so that he may eat and play with us. (Do not worry because) We shall take good care of him."

13. He (Ya'qoob said, "Indeed it grieves me that he should go with you (because I cannot bear to be separated from him). (In addition to this,) I fear that you would neglect him (leave him by himself) and then a wolf would eat him up."

14. They replied, "If a wolf should eat him up while we are a strong group (there to protect him), then surely we would be losers (it is not possible for a wolf to eat him while we are all there with him)."
(Unable to refuse, Ya'qoob permitted them to take Yusuf along with them.)

15. When they took him (Yusuf Wasuf) and together resolved (agreed) to throw him into a dark well, We sent revelation to him (as he sat on a rock in the well) that you (he) will certainly remind them of this matter (sometime in the future) when they will not realise (who you are).

16. (Leaving Yusuf in the well) They (the brothers) came weeping (pretending to weep) to their father that night.

17. They said, "O our father! We went racing and left Yusuf (alone) with our goods, when a wolf ate him up. (Sensing that Ya'qoob did not believe them, they added,) But you will not believe us even though we are truthful."

18. (In an effort to substantiate their story, they dipped the shirt of Yusuf in the blood of a sheep they had slaughtered. Referring to this, Allaah says,) They came with false blood on his shirt. (Noticing that the bloodstained shirt was not torn, Ya'qoob realised that the brothers were lying. Therefore,) He said, "But your

souls have made up this matter (tale) for you. However, I shall exercise patience without any complaint, and I shall seek Allaah's assistance against what you have devised."

وَجَاءَتَ سَيَاكُ فَارْسَكُوْ اوَارِدَهُمْ فَادْلَى دَلُوهُ قَالَ يَبْشُرِي هَذَاغُلُمُ وَاسَرُّوهُ بِضَاعَةً وَاللهُ عَمَانُ اللهُ عَلَيْ فَاللهُ عَلَيْهُ وَاللهُ عَلَيْهُ عَلَيْهُ وَاللهُ عَلَيْهُ عَلَيْهُ وَاللهُ عَلَيْهُ وَاللهُ عَلَيْهُ وَاللّهُ عَلَيْهُ وَاللهُ عَلَيْهُ وَاللّهُ عَلَيْهُ وَاللّهُ عَلَيْهُ وَاللهُ عَلَيْهُ وَاللّهُ عَلَيْهُ وَاللّهُ عَلَيْهُ وَاللّهُ عَلَيْهُ وَاللّهُ عَلَّا لَهُ عَلَّا عَلَيْهُ عَلَيْهُ وَاللّهُ عَلَّا وَاللّهُ عَلَيْهُ وَاللّهُ عَاللّهُ عَلَيْهُ وَاللّهُ عَلَيْهُ وَاللّهُ عَلَيْكُوا عَلَيْكُوا عَلَيْكُوا عَلَيْكُو

19. (Soon after 3 days) Some travellers arrived (near the well) and they sent their person who fetches water (to the well). He lowered his bucket (into the well) and (seeing Yusuf hanging onto the bucket, he) exclaimed, "What luck! There is a boy here!" They hid him (among their goods so that no one would lay claim to him) as trading stock (intending to sell him as a slave), and Allaah had perfect knowledge of what they did. (When the brothers discovered that the travellers had removed Yusuf from the well, they told the travellers that he was their escaped slave and that they were willing to sell him.)

20. They (the brothers) **sold him** (to the travellers) **for the meagre price of a few** (18) **Dirhams and they showed no interest in him** (saying that they no longer needed him). (The travellers proceeded to Egypt, where they sold Yusuf to one of the king's ministers.)

21. The person (minister) from Egypt who bought Yusuf told his wife (Zulaykha or Ra'eel), "Take proper care of him. Perchance he may be of use to us or we may take (adopt) him as a son." In this manner (as We had rescued him from death and from the well) We settled Yusuf in that land (in a city) so that We may teach him the interpretation of dreams. Allaah is Predominant over (is the guardian of) His affairs, but most people do not know (the secrets of Divine planning).

وَلَمَّا اللَّغَ اشْدَّةَ التَّيْنَادُ عَلَمًا وَعِلْمًا وَكَذْ إِلَى نَجْزِى الْمُحْسِنِيْنَ ®

22. When he came of age, We granted him wisdom (a keen sense of judgement) and knowledge. Thus do We reward those who do good.

وَرَاوَدَتُهُ الْآِيُ هُوَفِي بَيْتِهَا عَنْ نَفْسِهِ وَغَلَقَتِ الْأَبُوابَ وَقَالَتُ هَيْتَ لَكَ قَالَ مَعَاذَ اللهِ إِنَّهُ مَ إِنَّ وَرَاوَدَتُهُ النَّلِمُونَ ﴿ لَكُ مَا ذَاللهِ إِنَّهُ مَا إِنَّهُ لَا يُفْلِحُ الظَّلِمُونَ ﴾ لَحْسَنَ مَثْوَايِ إِنَّهُ لَا يُفْلِحُ الظَّلِمُونَ ﴿

23. (Taken aback by his stunning beauty) The woman in whose house he was (Zulaykha) attempted to seduce him (to lure him) against his will. She locked the doors (of the room) and said, "Come to me." He said, "I seek refuge with Allaah! Indeed my caretaker (your husband or Allaah) has treated me honourably (how can I ever betray him by doing what you ask of me). Oppressors (adulterers) will definitely not succeed."

24. She was determined to achieve her objectives from him, and he also would have intended the same had he not seen the proof of his Rabb (had he not been a Nabi). In this manner (Our fate had decreed the matter) so that We averted evil and immorality from him. Indeed he was from Our sincere bondsmen (the Ambiyaa).

25. They both raced for the door (as he attempted to escape) and (in trying to catch him, she grabbed his shirt from the back. Then (as they both arrived at the door) they encountered her master (her husband) at the door. (To shift the blame to Yusuf She said, "The only penalty for him who intended evil with your wife (who tried to seduce your wife) is that he be imprisoned, or some other torturous (painful) punishment."

26. (Defending himself,) Yusuf **said, "It was she who tried to seduce me against my will." A witness from her family (an infant or a wise man present there at the time miraculously spoke) testified by saying, "If his shirt is torn from the front, then she is truthful and he is from the liars.

27. However, if his shirt is torn from the back, then she is lying and he is from the truthful."

28. When he (the husband) saw that his (Yusuf Miss) shirt was torn from the back, he (realised that his wife was guilty and) said, "This is definitely from the trickery of you (women). Your trickery is indeed very dangerous."

ع يُوسُفُ آعُرِضَ عَنْ هٰذَا "وَاسْتَغْفِرِي إِذَنْبِكِ إِنَّكِ كُنْتِ مِنَ الْخَطِيِينَ الْخَطِينَ اللَّهِ عَلَيْهِ عَلَيْهِ اللَّهِ عَلَيْهِ اللَّهِ عَلَيْهِ اللَّهِ عَلَيْهِ عَلَيْهِ اللَّهِ عَلَيْهِ عَلَيْهِ اللَّهِ عَلَيْهِ عِلْمِ عَلَيْهِ عَلَيْ عَلَيْهِ عَلِي عَلَيْهِ عَلَّهِ

29. "O Yusuf! Overlook this (do not mention it to anyone). (O woman!) Seek forgiveness for your sin. You were truly of the sinners."

وَقَالَ نِسْوَةً فِي الْمَدِيْنَةِ امْرَاتُ الْعَزِيْزِتُرَاوِدُ فَلْهَاعَنْ تَفْسِةٌ قَدْشَغَفَهَا حُبَّالًا قَالَنَهُ الْمَالِ اللهُ اللّهُ اللهُ ا

30. (However, the news of this event did somehow get out and) Some women of the town said, "The minister's wife attempts to seduce her slave against his will. Love has certainly overwhelmed her. In our opinion, she is certainly in manifest error (for falling in love with a slave)."

فَلَمَّاسَمِعَتُ بِمَكْرِهِنَّ الْسَلَتَ اللَّهِنَّ وَأَعْتَدَتْ لَهُنَّ مُثَّكًا وَالْتَثُكُّ وَلِحِدَةٍ مِّنْهُنَّ سِكِيْنًا وَقَالَتِ اخْنُجُ عَلَيْهِنَّ فَلَمَّا اللَّهِ الْمُلَكَّ كَرِيْمُنَّ وَقُلْنَ حَاشَ بِلْهِ مَالْهَذَا بَشَرًا إِنْ هٰذَا الْآمَلَكَ كَرِيْمُنَّ وَقُلْنَ حَاشَ بِلْهِ مَالْهَذَا بَشَرًا إِنْ هٰذَا الْآمَلَكَ كَرِيْمُ

31. When she heard of their plot (their backbiting), she (decided to convince them that her attraction for Yusuf was not unfounded, so she) sent for them and prepared a meeting place for them, setting cushions there. She gave each of them a knife and (as they were busy cutting their fruit, Zulaykha) then told Yusuf, "Come out before them!" When they saw him, they were taken aback (by his beauty) and (being astonished at seeing his extreme handsomeness, they) cut their hands (repeatedly) and exclaimed, "Allaah is Pure! This cannot be a human (because no human can possibly be so handsome)! He must surely be a noble angel!"

قَالَتَفَذَلِكُنَّ الَّذِي لُمُتُنَّنِّي فِيهِ وَلَقَدُرُاوَدْتُهُ عَنْ نَفْسِهِ فَاسْتَعْصَمُّ وَلَبِنَ لَمُرَيَفَعَلُ مَا اَمُّوَ لَيُسْجَنَّنَ وَلَيَكُوْنَا مِّنَ الصِّغِرِيْنَ ۞

32. She (Zulaykha) said, "This is what you were criticising me for. Indeed I attempted to seduce him against his will, but he escaped. If he does not do as I command him, he shall certainly be imprisoned and he will definitely become of those (who are) humiliated."

قَالَ رَبِّ السِّجْنُ اَحَبُّ إِلَىَّ مِمَّايِدُ عُوْنَئِی اِلْيَةْ وَالْاتَصْرِفْ عَنِّی كَيْدَهُنَّ اَصْبُ اليَهِنَّ وَٱكُنْ مِّنَ لَلْهِلِيْنَ ۞

33. Yusuf prayed, "O my Rabb! The prison is dearer to me than that (adultery) towards which these women call me. If You do not turn their plot away from me, I (fear that as a human being, I) may incline towards them and become of the ignorant (by doing what they want)."

فَاسْتَجَابَ لَهُ رَبُّهُ فَصَرَفَ عَنْهُ كَيْدُهُنَّ إِنَّهُ هُوَالسَّمِيعُ الْعَلِيمِ

34. So his Rabb accepted his prayer (to preserve his chastity) and turned their plot (guile) away from him. Undoubtedly, He is the All Hearing, All Knowing.

35. Then, after reviewing the evidence (proving Yusuf's innocence), it occurred to them (the ministers) that they should imprison him for a while (to silence the rumours that had been spreading).

وَدَخَلَ مَعَهُ السِّجْنَ فَتَايِٰ قِالَ لَمَكُهُمَّ الِثَّ اَلْفِي الْمِيْ الْمُعْدِلِ الْفَرُ الْفِي الْمَنْ الْمُحْدِنِينَ الْمُحْدِنِينَ قَالَ الْمُخْدِنِينَ قَالُكُ الطَّيْرُونَةُ لَيْ تَنَائِولِلْهُ إِنَّا نَارِيكَ مِنَ الْمُحْدِنِينَ ق

36. Two youths entered the prison with him. (One was the king's baker and the other served drinks to the king. They were both imprisoned because one of them attempted to poison the king and blamed the other. Realising that Yusuf was a noble man who understood the interpretation of dreams) One of them (the one who served drinks) said, "Indeed I see myself (in a dream) squeezing wine." The other (the baker) said, "I see myself carrying bread on my head, from which birds are eating." (They requested) "Inform us of the interpretation. We truly deem (see) you to be of the righteous."

37. (Seizing the opportunity to teach them about Towheed,) Yusuf replied, "I shall inform you of the interpretation before the food provided for you arrives. This is from the knowledge that my Rabb has taught me. I have discarded the religion of those people who do not believe in Allaah and who reject the Aakhirah."

38. "I have adopted the religion of my forefathers (who are) Ibraheem (who are) Ibraheem Allaah. It is not (correct) for us to ascribe any partners to Allaah. This (understanding of Towheed) is from the favours upon us and upon all people, but most people are ungrateful (and refuse to accept it)."

39. "O my two prison companions! Are numerous gods better or Allaah, Who is The One and The Almighty?"

40. "Besides Him, you worship only names that you and your forefathers have named without any revealed authority from Allaah. Decisions rest only with Allaah (This is the rule). He has commanded that only He be worshipped. This is the right Deen, but most people (the Kuffaar) do not know it."

41. "O my two prison companions! As for one of you, he will serve wine to his master (as he had been doing because he is innocent of the alleged crime). As for the other (the baker), he will be crucified and birds will eat from his head (after his death). The decision has been passed regarding the matter you have inquired from me."

42. He (Yusuf would be freed, "Mention me to your master (tell the king about me being imprisoned for something l did not do)." However, Shaytaan caused him to forget mentioning him (Yusuf would be freed, and he (Yusuf would be read) remained in prison for a few more years.

43. (One day) The king said (to his ministers), "I see (in a dream) seven fat cows being eaten by seven thin cows and seven green ears of corn and others that are dry. O my ministers! Furnish (give me) an interpretation for my dream if you are indeed able to interpret dreams."

44. (Unable to understand the meaning of the dream) They replied, "These are only confused dreams (nightmares). We have no knowledge concerning the interpretation of confused dreams."

وَقَالَ الَّذِي نَجَامِنُهُمَا وَادَّكُرِيجُدَامَّةٍ أَنَا انْيَتَّكُمْ بِتَأْوِيلِهِ فَأَرْسِلُوْنِ @

45. The released of the two convicts (the person who served drinks to the king), recalling (Yusuf after a considerable period, said, "I shall inform you of the interpretation, so send me (to the prison to fetch Yusuf (Wasuf)."

46. (Arriving at the prison, the person said) "O Yusuf! O most truthful! Inform us about seven fat cows being eaten by seven thin cows and seven green ears of corn and others that are dry, so that I may return to the people and they can be enlightened (about the meaning of this dream)."

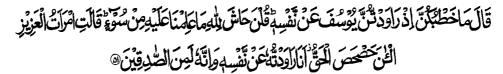
47. He (Yusuf Wash) replied, "You will farm for seven consecutive years (symbolised by the seven fat cows and the seven green ears of corn). Leave whatever crops you harvest in their ears, except what you require for eating (use only what is necessary and store the rest)."

48. "Thereafter seven difficult years (of drought) will follow (symbolised by the seven thin cows and the seven dry ears of com) that you will consume (which the people shall eat) all you would have stored for them (for the years of drought) except (besides) the little that you leave (the left-overs)."

49. "Thereafter a year will follow in which abundant rains will fall for the people and they will distil (squeeze) juices (because there will be so much produce)."

50. (When the king was informed about the interpretation, he was extremely pleased and) The king said, "Bring him to me." When the messenger came to Yusuf , he told him, "Return to your master and ask him what is the condition of the women who cut (repeatly) their

hands. Indeed my Rabb is well aware of their plot." (Yusuf wanted the king to clear his name with the public before coming out of prison.)



51. The king (called for the women and) asked, "What is your tale (version) when you attempted to seduce Yusuf against his will?" They replied, "Allaah is Pure! We do not know of any evil in him (he is innocent)." The wife of the minister (Zulaykha) said, "The truth is now out. I attempted to seduce him against his will and he is of the truthful (he did not try to seduce me)."

52. (When Yusuf was informed about the admission, he said) "This (declaration of my innocence) was (done) so that he (the minister) may know that I did not betray him in his absence (by trying to seduce his wife), and (so that he and all the people may know that) without doubt, Allaah does not promote the plot of betrayers." (Truth prevails eventually.)

53. (Although innocent, Yusuf said out of humility,) "I do not absolve myself (of all fault). Surely the soul insistently commands (a person to do) evil, except (the souls of those people) on whom Allaah showers mercy (people such as the Ambiyaa). Undoubtedly my Rabb is Most Forgiving, Most Merciful."

54. The king said, "Bring him (Yusuf (Yusuf



55. (The king then asked Yusuf about the preparations he needed to make for the years of drought. Yusuf advised him that the people should consume only what was necessary in the first seven years. He told the king that the rest of the crops should be preserved in their ears so that they are not eaten by vermin and would will be good enough to eat during the seven years of drought. He also told the king that the drought will affect the neighbouring districts as well and that Egypt should assist those who came for provisions. He added that those coming for provisions could be asked to pay a nominal amount so that it could bolster the state treasury, while also assisting the other people. The question then arose about who would administer the financial affairs of the state during this period. It was then that) He (Yusuf said, "Appoint me (as the minister) over the treasures (finances and resources) of the land. Indeed I am protective (trustworthy) and knowledgeable (I have the necessary skills for the post)."

وَكَذَٰ إِلَّكَ مَكُنَّا لِيُوسُفَ فِي الْاَضِ يَتَبَوَّ أُمِنْهَا حَيْثُ يَشَاء فُوسِيَّ بَرَحْمَتِنَا مَنْ نَّشَاءُ وَلَا نُضِيَّعُ اَجْرَ الْمُحْسِنِيْنَ ®

56. In this manner (as We had rescued him from the prison), We granted authority (power) to Yusuf in the land. He could live wherever he willed (instead of being confined to a prison cell). We shower Our mercy upon whoever We wish, and We do not put to waste (spoil) the reward of those who do good (one who does good will certainly receive his/her rewards in full).

57. Undoubtedly, the reward of the Aakhirah is best for those who have Imaan and who adopt Taqwa (life of virtue and goodness).

58. (Eventually, when the drought began taking its toll, people from the outlying areas began to come to Egypt in search of food. Among those who came from Can'aan were the brothers of Yusuf Yusuf Yusuf shorthers came (to Egypt) and entered into his presence (to buy food). He recognised them, but they did not recognise him. (Pretending not to recognise them, Yusuf saked them about themselves and they told him that their father did not allow one of their brothers to accompany them because the father feared that he would also lose him just as he had lost his other son previously.)

وَلَمَّا اجَهَّزَهُمْ رِعِهَا زِهِمْ قَالَ اثْتُوْنَ بِلَجْ لَكُمْرِمِّنَ أَبِيكُمْ الْا تَرَوْنَ أَنِّ أُوْفِي الْكَيْلُ وَ أَنَاكُمُ رُلِيْنَ ®

59. (Yusuf really wanted to meet his brother Bin Yaameen, so) When he prepared their provisions (after entertaining them and giving them what they needed) he said, "Bring your brother (Bin Yaameen) to me from your father (when you return for more provisions so that I may be sure that the extra load of provisions that you are taking is really meant for him). Do you not see that I grant measure in full and that I am the best of hosts?"

60. "(However,) **If you do not bring him to me** (it would mean that you are lying and taking an extra load for nothing. Therefore,) **you will** (then) **have no measure** (of provisions) **from me** (for him), **nor shall you draw close** (to me to receive anything)."

قَالُوْ اسْنُرَاوِدُعَنْهُ أَبَاهُ وَإِنَّا لَفْعِلُونَ اللَّهِ

61. They said, "We shall try to persuade his father (to part) from him. (We are not merely making vain claims,) We will really do so."

ۅؘقَالَ لِفِتْلِنِهِ اجْعَلُوْالِضَاعَتَهُمْ فِي رِحَالِهِمْ لِعَلَّهُمْ يَعْرِفُونَهَا إِذَا انْقَلَبُو ٓ الْآهُولِمِلَعَلَّهُمُ يَرْجِعُونَ^٣

62. (To ensure that they would not fail to return a second time because of lack of money) He (Yusuf Asia) said to his attendants, "Place their funds (with which they had paid for the food) back into their carriages (bags) so that they recognise it when they return to their families and so that they may come back (happily)."

فَلَمَّارَجُعُوَّا إِلَى آبِيهِمْ قَالُوْلِيَابَانَامُنِعَ مِنَّا الْكَيْلُ فَأَرْسِلْ مَعَنَا آنَكَانَا نَكْتَلُ وَإِنَّا لَهُ لَحُفِظُوْنَ الْ

63. When they (the brothers) returned to their father they said, "O our father! A measure (of food) shall be denied to us (if we do not present Bin Yaameen to the minister), so send our brother with us so that we may bring (extra) grains. (Knowing that their father would not trust them with him, they added) We shall certainly guard him well."

64. He (Ya'qoob said, "Should I trust you with him as I trusted you with his brother (Yusuf) before (so that you can do the same to him as you did to Yusuf)? (However, if you have to take him along to secure our food, then I am convinced that) Allaah (and not you brothers) is the best Protector and He is the Most Merciful of those who show mercy."

وَلَمَّافَتَحُوا مَتَاعَهُمْ وَجَدُوابِضَاعَتَهُمْ رُدَّتُ اللَّهِمُ قَالُوا يَا بَانَامَا نَبْغِيُ هٰذِهِ بِضَاعَتُنَارُدَّ تُ الَيْنَا وُنَمِيْرُاهُلَنَا وَنَحَفظ اَخَانَا وَنَوْدُوادُ كَيْلَ بَعِيْرِ ذٰلِكَ كَيْلٌ يَّسِيرُ الْ

65. When they opened their provisions and found their funds returned to them, they said, "O our father! What more can we want? Here are our funds returned to us (we can now easily afford to return for more food). We shall bring (food) for our family, protect our brother and have an extra camel load (which the minister would not give us without seeing Bin Yaameen for himself). This measure (of grains that we have at present) is inadequate (and we will have to return for more)."

66. He (Ya'qoob (Ya'qoob) said, "I shall never send him with you until you give me a solemn oath from Allaah that you will definitely return him to me unless you are surrounded (unless circumstances are beyond your control and you have to resist external factors strongly but place your trust in Allaah)." When they gave him the oath he said, "Allaah is Watchful over what we say (so do not break your oaths)."

وَقَالَ لِيَنِيَّ لَا تَكْخُلُوا مِنْ بَابٍ وَّاحِدٍ وَّادْخُلُوا مِنْ اَبْوَابٍ مُّتَفَرِّقَةٍ وْمَا أَغْنِي عَنْكُمْ مِّنَ اللهِ

مِنْ شَيْءِ إِنِ الْحُكْمُ الْآلِللَّهِ عَلَيْهِ تَوكَلْتُ وَعَلَيْهِ فَلْيَتَوكِّلِ الْمُتَويِّكُونَ ١٠

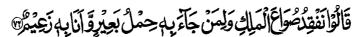
67. (Sending Bin Yaameen with them,) He (Ya'qoob said, "O my sons! Do not enter (the city, all of you together) through one gate, but enter from different gates (so that no harm comes to all of you at once, so that you are not afflicted with the evil-eye when people's attention is drawn to you and so that no suspicions are raised about your arrival). (This precaution is merely an effort to avert harm from you, but the fact is that) I cannot be of any benefit to you against (the will of) Allaah (If Allaah wills harm to come your way, the precaution will be of no use to you). Decisions rest with Allaah. Only on Him do I rely, and all those who pin (put) their reliance (trust) should rely only on Him."

68. When they entered as their father had instructed them (through different gates), it (this precaution) could not be of any benefit to them against (the will of) Allaah. However, it (the precaution) was a need in the heart of Ya'qoob (a demand of the love he had for them) that he fulfilled. Indeed he was knowledgeable of that which We taught him (He knew that the means and precautions that man adopts are not responsible for the outcome of events, all matters rest in Allaah's controll, but most people do not know (they regard the means and precautions to be directly responsible for the manner in which events take place).

69. When they entered in the presence of Yusuf (Misself), he made his (real) brother (Bin Yaameen) stay with him saying, "I am indeed your brother (Yusuf), so do not worry about what (their ill-treatment of frowning and taunting) they (our brothers) do (because I shall try to keep you here with me)."

70. (As a plan to keep his brother in Egypt) When he (Yusuf (Yusuf (Bin Yaameen's)) prepared their provisions for them (the brothers), he placed a (golden) drinking cup in his brother's (Bin Yaameen's) carriage (bag). Thereafter (as the brothers started to leave) an announcer (a messenger addressing the caravan of the brothers) announced, "O caravan! Verily you are thieves!"

71. Advancing towards them (towards the messenger/announcer and those with him), they (the brothers) said, "What have you lost (what has been stolen)?"



72. They (the messenger/announcer) replied, "We have lost the drinking cup of the king. There shall be camel's load (of provisions as a reward) for whoever brings it forth (finds it), and I stand guarantee for (the payment of) this (reward)."

73. They (the brothers) said, "By Allaah! You are well aware of the fact that we have not come to cause mischief (trouble) in the land, nor are we thieves."

74. They (the announcer and those with him) **asked** (the brothers), "What will be the penalty for (stealing) it if you are lying (about being innocent and are really guilty of the theft)?"

75. They (the brothers) replied, "(According to the law of our land,) The penalty is that the very person in whose carriage (bag) it is found will be the repayment for it (he will be detained as payment for the stolen article). This is how we punish oppressors (wrong-doers in our land)."

76. He (Yusuf began with their satchels (began searching the bagss of the step-brothers) before (searching) the satchel of his (real) brother and then (finding the cup in Bin Yaameen's satchel) removed the cup from his (real) brother's satchel. Thus did We inspire a plan for Yusuf (to keep his brother in Egypt). He could not have kept back his brother (with him) according to the law of the king (of Egypt because the Egyptian law ruled differently), except if Allaah willed (Nothing can be done unless Allaah wills it. Therefore, Yusuf was able to detain his brother only by Allaah's will). We elevate the ranks (in knowledge) of whoever We will (despite his vast knowledge, Yusuf with this plan). Above every knowledgeable person is one who is more knowledgeable. (No human can claim to be the most knowledgeable. Even the knowledge of the most knowledgeable person is negligible compared to Allaah's knowledge.)

77. (In their anger,) They (the brothers) said, "If he has stolen then surely his brother before him (Yusuf) must have also stolen." Yusuf concealed this (accusation) in his heart and did

not disclose it to them (he did not refute what they said). He said (to himself), "You are worse off (because you stole a son from his father). (Nevertheless) Allaah knows best what you speak (and He will take you to task for it)."

قَالُوْ آيَاتُهُا الْعَزِيْزُ إِنَّ لَهُ أَبًا شَيْخًا كَبِيْرًا فَخُذَ آحَدَنَا مَكَانَهُ ۚ إِنَّا نَرِيكَ مِن الْمُحْسِنِيْنَ ۗ

78. They submitted, "O minister! (Azziz i.e. Yousuf) He (Bin Yaameen) has an extremely old father (who would be devastated at the loss of his son especially after he had already lost another son previously), so take one of us in his place. Verily we deem you to be of the kind ones (who will grant our request)."

79. He (Yusuf said, "May Allaah protect us from (the injustice of) taking anyone (as prisoner) besides the one with whom we found our article. If we do so, then we would certainly be of the oppressors." (unjust ones)

فَلَمَّاالسَّتَ يُتَسُوامِنْهُ حَلَصُوانَجِيًّا قَالَ كَبِيرُهُمُ الْمُرْتَعْلَمُوَّالَّ اَبَاكُمُّ قَدُ اَحَذَعَلَيْكُمُ مُّوْتِقًا مِّنَ اللهِ وَمِنْ قَبْلُ مَا فَرَّطُتُّمْ فِي يُوسُفُ فَلَنْ اَبْنَحَ الْأَمْ ضَحَتَّى يَاٰذَنَ لِنَّ اَنِّ اَفَيَحُكُمُ اللهُ لِيْ وَهُوجَيُرُلُ لَلْكِمِينَ ﴿

80. When they (the brothers) grew despondent of (last hope of convincing) him (Yusuf Mark, to do as they requested), they stood aside to consult (with each other about what to do). The eldest of them said, "Do you not know that your father had taken from you a solemn oath from Allaah, and (don't you remember that) before (this) you had failed in your duty towards Yusuf? Now I shall never leave this land (to return home) until my father permits me or (until) Allaah decides my matter (by either taking my life or returning my two lost brothers). He (Allaah) is the best of deciders (judges)."

ٳۯڿۼۘٷۧٳٳڵٙٳؠؽٙػٛؗٛٛٛٛٛۄؘٛٷٛٷ۠ٳێٙٲڹٲٵۘٵٛٵڹٛڰٵؠؙڬڛۘڗڨۧٷڡٵۺٛڣۮڹٵٙٳڵؖٳؠڡٵۼڸڡ۠ڹٵۅؘڡٵػؙؾۜٵڸڵۼؽۑ ڂڣڟؠڹ۞

81. (The eldest brother said to the others) "Return to your father and say, 'O our father! Indeed your son has stolen. We are testifying only to what we know (to what we have seen i.e. that the cup was found in his satchel), and we have no knowledge of the unseen (we do not know whether it was really he who stole it)."

وَسْئِلِ الْقَرْيَةَ الَّتِي كُنَّا فِيْهَا وَالْعِيْرَالَّتِيَّ أَقْبَلْنَا فِيهَا وَانَّالَطِدِقُونَ ﴿

82. "(To confirm what we are telling you) You may ask the (people of the) town (Egypt) in which we

were and the (people of the) caravan whom we accompanied back. (They will all testify that) We are really truthful."

83. (Because the brothers had a record of lying,) Ya'qoob said, "But your souls have made up this matter (tale) for you. However, I will exercise patience without any complaint (for patience is better). Perchance Allaah will bring them all (Yusuf, Bin Yaameen and the eldest son) to me. Without doubt, He is the All Knowing, The Wise."

84. He turned away from them and said, "O my grief for Yusuf!" His eyes had turned white (blind) with sorrow (because of excessive crying) and he was suppressing it (his sorrow) all the time.

85. His sons said, "By Allaah! You keep mentioning Yusuf until you waste away (become frail) or become totally destroyed."

86. He replied, "I complain of my sorrow and my grief only to Allaah (because you would not understand). (I have hope that they will be returned to me because) I have been granted such knowledge from Allaah that you do not know about." (Here Ya'qoob referred to his deep knowledge of Allaah's mercy, his knowledge of the dream that Yusuf saw as a child and perhaps some inspiration that Allaah had given him.)

87. "O my sons! Go and search for Yusuf and his brother. And do not become despondent of Allaah's mercy (His mercy will ensure that you achieve your objective). Indeed only the nation that commits kufr grows despondent (loses hope) of Allaah's mercy."

88. When they (the brothers) entered in the presence of Yusuf they said, "O minister! (Azziz) Calamity (sever hunger) has befallen us and our family. We have come with a sum (of money) that is (so inferior that it is) worthy of being returned, so grant us the full measure (despite the inferior quality of the payment) and be charitable towards us. Indeed Allaah rewards the charitable ones."

89. (Taking pity on them, Yusuf decided that it was time to reveal his identity to them. Therefore,) **He said,** "Do you know what you did to Yusuf and his brother when you had no knowledge (that you will one day be reminded of what you did)?"

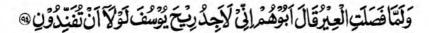
90. (While they did have a sneaking suspicion all along that the minister could be Yusuf because of his looks and noble character, they brushed aside the suspicion, regarding it to be absurd. However, when Yusuf confirmed their suspicion by telling them something that none but they and Yusuf could have known,) They exclaimed, "Are you really Yusuf!" He replied, "I am Yusuf and this (pointing to Bin Yaameen) is my brother. Allaah has indeed favoured us (by reuniting us). The fact is that whoever adopts Taqwa and exercises sabr, then Allaah surely does not put to waste (destroy) the reward of those who do good (Allaah rewards them even in this world)."

قَالُوْاتَاللهِ لَقَدْ اثْرَكَ اللهُ عَلَيْنَا وَإِنْ كُنَّالَخُطِئِينَ ®

91. They said, "By Allaah! Allaah has certainly preferred (selected) you above us (by granting you this high position) and (regretting their past, they added) we were really among the wrong doers (by behaving as we did)."

92. He (Yusuf Allah forgive you. He is the Most Merciful of those who show mercy."

93. He said, "Take this shirt of mine, place it on my father's face and he will regain his sight. And (after doing this) bring your entire family to me."



94. When the caravan (with the brothers) left (Egypt), their father said (to those at home in Can'aan), "Verily, if it were not (for fear) that you would say I am senile, (I would say that) I smell the fragrance of Yusuf."

95. They (those with him) said, "By Allaah! You are in your (same) old misconception (you are imagining)."

96. (However,) When the carrier of good news arrived and placed the shirt on his face, he regained his sight. (To remind them of what he had always been telling them) He said, "Did I not tell you that I have such knowledge from Allaah that you do not know?"

97. They (the brothers) said, "O our father! Seek forgiveness (from Allaah on our behalf) for our sins. Indeed we were wrongdoers."

98. He said, "I shall shortly seek forgiveness for you from my Rabb (during the early hours of the morning when du'aas are accepted). Verily He is Most Forgiving, Most Merciful." (The entire family then left Can'aan and proceeded to Egypt.)

99. When they (arrived in Egypt and) entered the presence of Yusuf, he made his parents stay with him and (welcoming the family to Egypt, Yusuf said, "Enter Egypt (and live here) in safety (without missing Can'aan and without fear of starvation) if Allaah wills."

ۅۘۘۘۯڣػٵڹۅۘؽڍ۪ؗٛۼڶؽٲؙڡؙڒۺۅؘڂڒؖٷٵڬڎڛڿؖڐٵۊٞۊٵڶؽٵڹڝؚڶۮٵؾٲۅؚڹڮ۠ٷڲٳؽ؈ٛ۬ڣۘڹڮ۠ۊۘۮڿۘۘۘۼۘڶۿٵ ڒڽ۪ٞڂڟٞ۠ٷۘۊؙۮٲڂڛؘٙؽٙٳۮٛٲڂٛڔؘٛۼؚؽڝ۬ٵڸڛؖۻۅؘڮٙٲڎؠػ۠ۄ۫ڞۜٵڵڹۮۅڡؚڹۢؠۼۮؚٲڹ۫ ڂۜؽۼٛ ٵۺۜؽڟڹ۫ڹؽ۬ؿٙۅؘؽؽڹٳڂۅؘؿٝٳڹؓڒڣ۪ٛڵڟۣؽ۫۠ڵؚڡٵۺٵٞٵٚٳڹؖٛۮۿۅؘڵۼڸؽؗۿٳڵۼڮؽۿ۞

100. He seated his parents on a (high) throne and they all (his parents and brothers) bowed

down before him (this form of showing respect was allowed in those times but is Haraam in our Sharlah). He said, "O my beloved father! This is the (realisation of the) interpretation of my past dream. Allaah has surely made it come true. He had truly been kind to me when He removed me from the prison and brought you from the countryside (of Carlaan) after Shaytaan had caused trouble between my brothers and me. Verily my Rabb subtly (quietly) plans what He wills. Verily He is All Knowing, The Wise." (The family then lived in Egypt, where Ya'qoob passed away.)

101. (Towards the end of his life, Yusuf prayed,) "O my Rabb! Indeed You have granted me a part of kingship and taught me the interpretation of dreams. O Creator of the heavens and the earth! You are my Protecting Friend in this world and in the Aakhirah. Grant me death in a state of obedience (to Your commands) and include me among Your pious bondsmen (the Ambiyaa in the Aakhirah)."

102. This narrative (of Yusuf () is from the accounts of the unseen with which We inspire you (O Muhammad (). You were not with them (the brothers of Yusuf () when they collectively resolved their affair (to get rid of Yusuf () and when they plotted (about how they would do it). (The fact that Rasulullaah () knew the details of this story without learning about them from anyone proved that he was Allaah's Rasool to whom Allaah sent revelation.)

103. (However, despite the many factors proving that Rasulullaah was Allaah's Rasool) Most people will not accept Imaan even though they eagerly desire it.

104. You (O Rasulullaah (Money) do not ask from them (the people) a reward (money) for it (for the Qur'aan). It (the Qur'aan) is but advice for the universe.

105. There are numerous Aayaat in the heavens and the earth by which they (the Kuffaar) pass, yet they ignore them (despite seeing all Allaah's great and wondrous creation, they do not ponder over them and fail to realise that Allaah created them).



106. Most of them (the Kuffaar) believe in Allaah (admit that He is their Creator) in such a manner that they still ascribe partners to Him (despite believing in Allaah, they still worship idols and other gods, attributing to them the power to share control of the universe with Allaah).

ٳؘڡؘٵڝٛڹٛۊۧٳٲڹ۫ؾٲؿؠۜۿۯۼٳۺؽڎؖڝۜڹ۫ۼۮؘٳٮٳؠڵؿٳۅۛؿٲڹؿۿۄ۠ٳڶۺٙٳۼڎڹۼۛؾڎۘٞۊۜۿؗڡۛۯڵٳۺؿۼۅۏڹۘ_ٛ؈

107. (Despite rejecting Imaan.) Do they (the Kuffaar) feel secure against a calamity (misfortune) from Allaah's punishment befalling them or (do they feel secure) against the Hour (Qiyaamah) coming to them suddenly without them realising it (without them preparing for it)? (Whether Allaah's punishment strikes them in this world or in the Aakhirah, the Kuffaar ought to realise that there is no time for them to continue as they are. They will soon have to mend their ways before it is too late.)

108. Say (to the people, O Rasulullaah ("This is my way; I call towards (the worship and love of) Allaah with insight (with a deep understanding of the reasons and proofs for my beliefs), as well as those who follow me (they also call towards Allaah with insight, wisdom, foresight and conviction). (After understanding these reasons and proofs, I to declare that) Allaah is Pure (free from having equals), and (by declaring this) I am not from the Mushrikeen."

109. All the Ambiyaa that We sent before you (O Rasulullaah) were men (neither angels nor women) from various cities (because the habits of people from cities are more refined than those from rural areas and they have more exposure to people) to whom We had sent revelation. Have they not travelled in the lands and (by seeing the ruins of previous civilisations) seen what was the outcome (the end) of those before them (how they were destroyed because they rejected Imaan)? Indeed the home of the Aakhirah is best for those who adopt Taqwa. Do you not understand (this, and therefore chose the life of the Aakhirah instead)?

حَثَى إِذَا اسْتَيْصَ الرُّسُلُ وَظَنْوَا أَنَّهُمْ قَدْكُذِبُوْ اجَاءُهُمْ نَصْرُنَا افْنُجِّى مَنْ نَشَاءُ وَلا يُرَدُّ بَأْسُنَا عَنْ الْقَسُومِ الْمُجْرِعِيْنَ ®

110. (When they are not punished immediately, the Kuffaar should not think that they have escaped punishment because Allaah allows them periods of grace. The same happened to the Kuffaar of the past. In fact, the punishment was delayed) Until the time came when (even) the Rusul grew despondent (last hope) and thought that they had erred in their understanding (that they had completely miscalculated the time that Allaah's punishment would come to the Kuffaar). Then (at this desperate point) Our assistance came to them (and the Kuffaar were destroyed) and We rescued whom We willed (the Mu'mineen). Our punishment is never turned away from the criminal (sinful) nation.

ڵۊۜۮٙػٵڹٙڣٛڡۜٙڝڡؚڡؚڡؙٵؚۘٛٷٞڷؚڒٛۅڸٳڷڒڶؠٙڮؚٵػٵڹؘڂۮؽؾ۫ٵؿ۠ڣٛڗ۬ؽۅؘڵڮڹ۫ڗؘڝ۫ۮٟؽۊٙۘٵڷۜۮؚؽؠؽڹؽۮؽۑۅ ۅۘڗؘۘڡ۫ڝؽڷػڸۺؿٷۘۿۮۘؽۊۘؽڂڝڎڰ

111. In their narratives (the stories of the Ambiyaa) there is certainly a lesson for people of intelligence (understanding). It (this Qur'aan) is not a fabricated (false) tale, but a confirmation of all the scriptures before it, a detailed explanation of all things (that man needs to know about his religion), a guidance and a mercy for those who have Imaan.

Surah 13 Surah Ra'ad

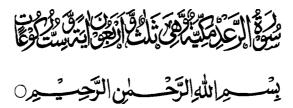
RA'AD

THE LINK BETWEEN SURAH RA'AD AND SURAH YUSUF

By Name: The concept of *Towheed* is so important that Nabi Yusuf where even preached it to his two fellow inmates in prison before interpreting their dreams. At the same time, the angel Ra'd and all the other angels tremble in awe of Allaah and glorify His praises at all times. They always attest to His Purity from partners, thereby adhering to *Towheed* and abstaining from *Shirk*.

A SUMMARY OF THE SURAH

This Surah proves that only Allaah has knowledge of the unseen and that only He can be called upon when in need. It also proves that no other being besides Allaah is all-seeing, all-Knowing and that no other wields supremacy over the creation besides Allaah. The Surah proves these facts using eleven proofs.



In the name of Allaah, the Most Compassionate, the Most Merciful.

1. Alif Laam Meem Raa (Only Allaah knows the correct meaning of these letters). These are the verses of the Book (the Qur'aan). Whatever has been revealed to you (O Muhammad from your Rabb is the truth, but most people do not have Imaan (they do not believe that it is the truth from Allaah).

2. It is Allaah who raised the skies without any pillar that you see (no pillars are visible because there are none), then turned His attention to the Throne and subjugated (controlled) the sun and the moon. Each (the sun and the moon) runs to its appointed term (they follow their courses in space and will do so as long as Allaah wills). He plans affairs and explains the Aayaat in detail so that you may be convinced of meeting your Rabb.

3. It is He Who spread the earth and placed mountains and rivers in it. He creates pairs from every type of fruit (and from everything else) and covers the day with the night. Indeed there are Aayaat (signs) in this for those people who ponder (reflect to understand Tauheed).

4. On the earth there are neighbouring tracts of land (that have opposing characteristics despite being next to each other), orchards of grapes, plantations and date palms, some of which grow in clusters while others do not (they stand alone). All (the grapes, plantations and date palms) are

irrigated by one (the same) water (yet the results are so diverse). (In addition to the various types and appearances of these plants) We accord distinction (excellence) to one over the other in eating (in texture, taste and nutritional value). Verily in this are Aayaat (signs) for those who understand (by which they can recognise Allaah).

5. If you (O Muhammad are astonished (by the manner in which the Kuffaar reject you and what you tell them), then (even more) astonishing is their statement: "When we become sand, will we be created again?" (This statement is astonishing because they fail to understand that if Allaah has created the amazing things mentioned above, it will not be difficult at all for Him to resurrect people on the Day of Qiyaamah.) These are the ones who disbelieve in their Rabb. They are the ones who shall have yokes on their necks (in the Aakhirah) and they shall be the inmates (prisoners) of Jahannam, where they shall live forever.

6. (Referring to the Kuffaar mockingly asking for Allaah's punishment, Allaah says) **They want to hurry evil** (punishment) **before the good, whereas the incidents of punishment** (that came to previous nations) **have passed before them** (and they do realise its devastating effects) (Their demands are therefore absurd). (However,) **Your Rabb is certainly forgiving towards His bondsmen despite their oppression** (and does not punish them immediately). **And** (at the same time) **your Rabb is severe in punishment** (and when His punishment arrives, it cannot be turned away).

7. The Kuffaar say, "Why is some Aayah (a miracle of our choice) not sent to him (Rasulullaah from his Rabb?" You (O Muhammad is) are but a warner (and therefore do not have the ability to perform miracles as and when you please). (Your coming as a Rasool is nothing new because) Every nation has a guide (and it has always been the case that the Ambiyaa displayed the miracles that Allaah chose. These miracles that the people requested effectively proved the hood of the Ambiyaa it is. It was therefore futile to demand specific miracles. This makes it clear that the demands of the Kuffaar were merely made to discredit the Ambiyaa and not because they really wanted to believe in them after seeing the miracles).

الله يَعْلَمُ مَا تَخْمِلُ كُلُّ أُنْثَى وَمَا تَغِيْضُ الْأَرْجَامُ وَمَا تَزْدَادٌ وَكُلُّ شَيْءِعِنْدَهُ بِمِقْدَادٍ

8. Allaah knows what every female bears (He knows the gender, the appearance, the temperament and the future of the unborn child) and (He knows) the shortages and excesses in the womb (He knows whether the mother will carry her child for the full term and what the child lacks or has an excuse in the womb). Everything is perfectly stipulated (proportioned) with Him (nothing can exceed or be less than the period and specifications He sets).

عْلِمُ الْغَنْبِ وَالشَّهَادَةِ الْكَبِيْرُ الْمُتَعَالِ®

9. He is the (Only) Knower of the unseen and the seen. He is the Great, The Lofty (High above all creation. None can therefore be equal to Him).

10. Whoever whispers, speaks loudly, is hidden in the night, or is walking about during the day, they are all alike (to Allaah because He knows their precise words and actions and activities at all times).

11. For everyone there are followers (guardian angels) in front of him and following behind him, protecting him (from harm) by Allaah's order. Undoubtedly Allaah does not change the condition of a nation (the difficulties they face) until they change the condition within themselves (by behaving like proper Mu'mineen. This is the rule). (In a like manner, Allaah will take away His favours from people and place hardships on them only when they start behaving wrongly). When Allaah intends evil (misfortune) to befall a nation, there is none to turn it away it. They (on whom the evil befalls) will have no helper besides Allaah (If the majority are good, the nation as a whole will be good).

ۿؙۅؘٳڷٙڋؚؽؙؠؙڔؽڲؙ۠ۿڒڶؠۘۯڨؘڂۅٛڣٞٲۊۜڟڡۘۼٵۊۜؖؽؠؙۺ۬ڿٞٵڶڛۜٛڿٲڹٳڶؿؚۨڡٞٵڶؖڰ۫

12. He (Allaah) is the One Who shows you the lightning that you fear (when on a journey) and have hopes in (when you need rain), and He creates the heavy clouds. (Just as man hopes for Divine mercy, he should also be cautious about Allaah's wrath.)

13. Ra'd (the angel who gathers the clouds) praises Him together with glorifying Him, and the angels also do so out of their fear for Him. (Referring to the chief of a tribe who mocked Allaah when one of the Sahabah came to him with the message of Islaam, Allaah says) Allaah sends the bolts of lightning to strike whoever He wills while they are disputing about Allaah. Allaah is fiercely Powerful. (The bolt of lightning killed the chief where he stood.)

14. The true call (the Kalimah "Laa Ilaaha Illal Laah") is only for Him. Those to whom they call (pray) besides Him (their idols and other gods) do not respond to their pleas at all; except (that it may be said that their response is) like the person who stretches out his hands towards water so that it may reach his mouth whereas it will never reach. The call (prayers) of the Kaafiroon (to their gods) is wasted (because they see no result).

إِ وَيِلْهُ مِنْ مِنْ فِي السَّمَاوِتِ وَالْرَضِ طَوْعًا وَكُوهًا وَظِلْا مُهُمْ بِالْغُدُو وَالْكَالْ

15. To Allaah do all within the heavens and the earth prostrate willingly or unwillingly (such as the Munaafiqeen), as well as their shadows (that also prostrate to Allaah) in the mornings and evening (shadows are more prominent during these times). (One who recites or hears this verse being recited should perform Sajdah.)

قُلْمَنْ رَّبُ السَّمُوٰتِ وَالْأَرْضِ قُلِ اللَّهُ قُلُ اَفَاتَّخَذْتُمْ مِّنْ دُونِهَ اَوْلِيَاءَ لَا يَمْلِكُوْنَ لِأَنْشِهِمْ نَفْعًا وَلَاضَرَّا قُلُ هَلْ يَسْتَوِى الظَّلُمْتُ وَالنَّوْرُةُ اَمْ جَعَلُوْالِللهِ وَلَاضَرَّا قُلُ هَلْ يَسْتَوِى الظَّلُمْتُ وَالنُّوْرُةُ اَمْ جَعَلُوْالِللهِ فَلَاضَرًا قَلْ اللَّهُ عَلَيْهِمْ قُلِ اللَّهُ خَالِقُ كُلِّ شَيْءً وَهُوَ الْوَاحِدُ الْقَهَارُ ﴿ فَاللّٰهُ عَالِقُهُمُ وَلَا اللّٰهُ عَالِقُهُمُ اللّٰهُ عَالِقُهُمُ اللّٰهُ عَالِقُهُمُ اللّٰهُ عَلَيْ اللّٰهُ عَلَيْهُمْ وَالْمَالِ اللّٰهُ عَلَيْهُمْ وَاللّٰهُ اللّٰهُ عَلَيْهُمْ اللّٰهُ اللّٰهُ عَلَيْهُمْ اللّٰهُ اللّٰهُ عَلَيْهُمْ اللّٰهُ عَلَيْهُمْ اللّٰهُ اللّٰهُ عَلَيْهُمْ اللّٰهُ اللّٰهُ عَلَيْهُمْ اللّٰهُ اللّٰهُ عَلَيْهُمْ اللّٰهُ اللّٰهُ اللّٰهُ اللّٰهُ عَلَيْهُمْ اللّٰهُ اللّٰهُ اللّٰهُ عَلَيْهُمْ اللّٰهُ اللّٰهُ اللّٰهُ عَلَيْهُمْ اللّٰهُ عَلَيْهُمْ اللّٰهُ اللّٰهُ اللّٰهُ اللّٰهُ اللّٰهُ عَلَيْكُمْ اللّٰهُ اللّٰهُ اللّٰهُ اللّٰهُ اللّٰهُ اللّٰهُ عَلَيْكُمْ اللّٰهُ اللّٰهُ اللّٰهُ اللّٰهُ اللّٰهُ اللّٰهُ اللّٰهُ اللّٰهُ اللّٰهُ اللّٰمُ اللّٰهُ عَلَيْكُمْ لَا اللّٰهُ الللّٰهُ الللّٰهُ الللّٰهُ الللّٰهُ الللّٰهُ الللللّٰهُ الللّٰ الللّٰهُ الللّٰهُ اللللللّٰ اللللّٰهُ الللّٰهُ الللللللّٰ الللللّٰ

16. Say, "Who is the Rabb of the heavens and the earth?" Say, "Allaah!" Say, "(After admitting this,) Do you still take helpers (gods) besides Allaah who have no ability to help, nor to harm themselves." Say, "Is he who sees equal to the blind? (The Kaafir and Muslim cannot be the same) Or is a multitude of darkness (kufr) equal to light (Imaan)? Or do they (the Mushrikeen) ascribe such partners to Allaah who create like He creates, thereby causing the creation to be alike to them?" Say, "Allaah is the Creator of everything and He is the One, The Omnipotent." (None can create like Allaah creates. There can therefore be no confusion about who Allaah is because the other gods cannot equal Him at all.)

إَنْ زَلَ مِنَ السَّمَاءِ مَا عَفَسَالَتُ آوَدِيةٌ لِقَدَرِهَا فَاحْتَمَلَ السَّيْلُ زَبَدُ ارَّا بِيَا وَمِمَّا يُوَقِدُونَ فَلَيُهِ فِي النَّالِ البَّهُ الْحَقَّ وَالْبَاطِلُ فَامَّا عَلَيْهِ فِي النَّالِ البَّهُ الْحَقَّ وَالْبَاطِلُ فَامَّا النَّابِ فَي مَلْكُ فَي ذَه بُحُفَاءً وَ المَّا مَا يَنْفَحُ النَّاسَ فَيمُكُثُ فِي الْاَرْضِ كَذَٰ اِكَ يَضُرِبُ اللَّهُ الزَّيْدُ فَي ذَه بُحُفَاءً وَ امَّا مَا يَنْفَحُ النَّاسَ فَيمُكُثُ فِي الْاَرْضِ كَذَٰ اِكَ يَضُرِبُ اللَّهُ الزَّيْدُ فَي ذَه بَحُمُ اللَّهُ الْأَمْنَالُ اللَّهُ الْمَثَالُ اللَّهُ الْمَامِلُ اللَّهُ الْمَامِلُ اللَّهُ الْمَامِلُ اللَّهُ الْمَامِلُ اللَّهُ اللَّهُ اللَّهُ الْمَامِلُ اللَّهُ الْمَامِلُ اللَّهُ الْمَامِلُ اللَّهُ اللَّهُ الْمُؤْمِنُ لَكُولُومِ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمَامُونُ اللَّهُ اللَّهُ اللَّهُ الْمُؤْمِنُ لَكُولُومُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمَامُونُ اللَّهُ الْمَامُونُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُؤْمِنُ اللَّهُ الْمُؤْمِنُ اللَّهُ الْمُؤْمِنُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُؤْمِنُ اللَّهُ الْمُؤْمِنُ اللَّهُ الْمُؤْمُونُ اللَّهُ الْمُنْفُولُ اللَّهُ الْمُؤْمُنُ الْمُؤْمُونُ اللَّهُ الْمُؤْمِنُ اللَّهُ الْمُؤْمُ الْمُومُ الْمُؤْمُ الْ

17. Allaah sends down rain from the sky causing the valleys to flow according to their capacity and (causing) the flowing waters to carry debris (foam and dirt) that floats on its surface. And from that (precious metals) which you cast into fire (for purification) seeking (to make) adornments (jewellery) and other items of worth, comes similar debris (impurities). Thus does Allaah cite examples of the truth (the water and purified metals) and falsehood (the debris). As for the debris (falsehood), it disappears in vain. As for the things that benefit man (the truth, as symbolised by the water and precious metal), they remain on the earth. In this manner Allaah cites examples. (Although falsehood seems to prevail over the truth at times like the debris stays above the water and precious metal, it soon disappears. However, truth lasts forever.)

عَ ﴿ لِلَّذِيْنَ اسْتَجَابُوْ الرِّبِهِ مُلْكُسُنَى وَالَّذِينَ لَمْ يَسْتَجِيْبُواْ لَهُ لَوْاَنَّ لَهُمْمَّا فِي الْرَضَ مَيْعًا وَمِثْلَهُ مَعَهُ لَافْتَكُوْ اللَّهِ اللَّهُ عَلَيْ اللَّهُ وَمَا وَاللَّهُ مَنْ مُكَنَّمُ وَبِلْسَ الْمِهَادُ ۗ الْوَلَيْكَ لَهُمْ سُوَّءُ لِلْسَابِ وَمَا وَاللَّهُ مَكَنَّمُ وَبِلْسَ الْمِهَادُ ۗ

18. The most beautiful place (Jannah) is for those who respond to their Rabb (who fulfil His commands). As for those who do not respond to Him, if they possessed whatever is on earth and as much more in addition, they will certainly (try to) use it to ransom their souls (from the punishment of Jahannam). For them shall be a terrible reckoning (they will have to account for every little thing without anything being forgiven) and their abode shall be Jahannam. What an evil abode indeed.

19. Can the person (a Mu'min) who knows that whatever is revealed to you (O Muhammad from your Rabb is the truth, be like him who is blind (a Kaafir)? Only the people of intelligence (understanding) take heed.

20. (The people of intelligence are) **Those who fulfil the pledge taken with Allaah** (the Pledge of "Aalistu") **and who do not break the pledge.**

21. (They are) Those who join that (family ties) which Allaah has commanded that it be joined, who fear their Rabb and dread a terrible reckoning.

22. (They are) Those who exercise sabr (patience) seeking the pleasure of their Rabb, who establish Salaah, spend secretly and openly from that (wealth) which We have provided and who repel evil with good (they repel the harassment of others with tolerance and repent for their sin with good acts). These are the ones who shall enjoy the favourable outcome of the Aakhirah (Jannah).

23. (This favourable outcome shall be) Eternal Jannaat in which they will enter together with all those of their forefathers, spouses and progeny who are worthy (of entering Jannah

because they have Imaan) (The family of "the people of intelligence" will enter Jannah with them and share the same rank of Jannah even though their actions are not of the same level. This will be done to honour these "people of intelligence"). And (in addition to this, they will also be honoured when) the angels shall come to them from every door (every door of their palaces in Jannah)...

24. (The angels will say) "Salaam (Peace) be on you for the sabr that you exercised (in this world). How blissful is the outcome of the Aakhirah!"

25. (On the other hand,) Those who break Allaah's pledge (the Pledge of Alist) after confirming it, who sever (break) that (family ties) which Allaah commanded to be joined and spread corruption on earth, for them shall be a curse (they will be distanced from Allaah's mercy) and for them shall be a terrible outcome (Jahannam).

26. Allaah increases sustenance for whoever He pleases and reduces (sustenance for whoever He pleases). They (the Kuffaar) rejoice (boast) about (their wealth and positions in) the life of this world whereas the life of this world is a worthless article in comparison with the Aakhirah (therefore, despite their boasting, they have nothing if they do not earn the pleasures of the Aakhirah).

27. The Kuffaar say, "Why is a sign (a miracle of our choice) not sent to him (Rasulullaah (Rasu

28. (The guided ones are) Those who have Imaan and whose hearts are (totally) contented with the Dhikr (remembrance) of Allaah (These people therefore do not demand miracles from Rasulullaah because they are content with their Imaan). Behold! Hearts are contented with the Dhikr of Allaah. (Contentment of the heart is one of the greatest benefits of Dhikr, which removes distress and restlessness from the heart.)

29. Good fortune (being blessed) and a grand abode (Jannah) shall be for those who have Imaan and who do good actions.

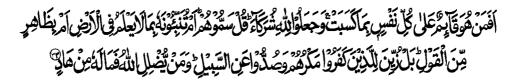
كذلك السَّلْنَكَ فِيُّ المَّةِ قَدْخَلَتْ مِنْ قَلِهَا الْمُمَّلِّتَتْلُولْعَلَيْهِمُ الَّذِيِّ اَوْحَيْنَا اليُكوهُمُ لِكُفُرُونَ بِالرَّحْمِنُ قُلَ هُورَكِيُ الْالْوَالْمُوَّعَلَيْهِ وَلَيْهِمُ الْكِفُوعَالَيْهِ مَتَابٍ®

30. In a like manner (just as We have sent other Ambiyaa to this world) have We sent you (O Muhammad was) among a nation before whom many nations have passed, so that you may recite to them that (Qur'aan) which We have revealed to you, while they do not (they refuse to) believe in Ar Rahmaan ("The Most Merciful"). Say (to them), "He is my Rabb. There is no Ilaah but Him. Only on Him do I rely and to Him do I turn."

31. If the Qur'aan was such that mountains are displaced by it, or the earth is split asunder (totally) by it, or the dead are made to speak (perfectly) by it (then too the Kuffaar will not believe. Regardless of the miracles they see, the Kuffaar will not accept Imaan because they have no desire for Imaan. Their requests for such miracles were only to frustrate Rasulullaah (See Josepha). (So that the Mu'mineen should not lose hope when Allaah does not show the Kuffaar the miracles they request, Allaah says,) Do those who have Imaan not know that if Allaah willed, He would have guided all of mankind (to Islaam)? (However, Allaah did not will this to happen for reasons best known to Him) (Since they will not accept Imaan, one may wonder then why are they not punished. Answering this question, Allaah says,) Because of their evil actions, some calamity will always afflict the Kuffaar (from time to time), or descend close to their homes (to instil fear in their hearts. this process will continue) until Allaah's promise comes (until they are finally punished in the Aakhirah). Undoubtedly Allaah does not break His promise.

ۅؘڶڡؘۜۮؚٳۺؿۿڔ۬ؽٙؠؚؗڛؗڸڝۧڹٛڣۧڔڸڮ؋ؘٲمؙڵؿؿ ڸڷۮؚؿڹۘڰؘڞؗٷٲؿ۠ڗۜٲڂۮؿۿؗؗ۫ۄؙٞڰڲڣٛػٲڹڃڡٙٳؖ

32. (Assuring Rasulullaah that he was not the only Rasool to meet with opposition and mockery, Allaah says,) Numerous Rusul before you were mocked at, but I granted respite to Kuffaar and then (when they failed to mend their ways,) I seized (punished) them. How (severe) was My punishment (when it came after some time)?



33. Can He (Allaah) Who is aware of the actions of every soul (be like him who is not aware)? (Although the Kuffaar have been shown that Only Allaah is worthy of being worshipped) Yet they ascribe

partners to Allaah. Say, "Name them (those whom you regard as Allaah's partners). Are you (do you really believe that these gods are Allaah's partners) informing Allaah of something that He has no knowledge of on earth (Since it is not possible that Allaah does not know about anything on earth, this means that the partners you name do not exist), or (if you really do not believe that they are Allaah's partners, is what you say) merely apparent words (meaning that they do not even exist in your minds)?" However, the plot (evil) of the Kuffaar has been made appealing to them (because of which they continue committing kufr despite what you tell them) and (in addition to rejecting Imaan) they (even) prevent (others) from the path (of Islaam). (After conveying the message to them, you can do nothing further for them because) There is no guide for him whom Allaah has sent astray (allowed to stray because he had handicapped his spiritual senses by incessant sinning and kufr).

34. (Because of their stubbornness,) They shall suffer punishment in this world, and the punishment of the Aakhirah is worse. There shall be no saviour for (to defend) them from (the punishment of) Allaah.

35. The description of the Jannah that is promised for the (very) pious (is that it has) rivers flowing beneath it while its fruits and shade will be permanent. This is the outcome (the position in the Aakhirah) of those who adopt Taqwa, while the outcome of the Kuffaar shall be the Fire.

36. Those whom We have given the Book (the Jews and the Christians) rejoice at what has been revealed to you (O Muhammad and they become Muslims), while there are some from the (enemy) groups (of Kuffaar) who reject a part of it. Say, "I have been commanded to worship only Allaah and not to ascribe partners to Him. To Him do I call (worship) and to Him will I return (after death)."

37. Thus We have revealed it (the Qur'aan) as a special Arabic command (which suits the people and times it was revealed for, just as the previous scriptures suited the people and times they were revealed for). Surely if you follow their wishes (if you follow their religions) after knowledge (of Towheed) has come to you, you shall have no helper nor saviour (defender) against (the punishment of) Allaah.

وَلَقَدُ اَسُلْنَا رُسُلَامِّنَ قَبْلِكَ وَجَعَلْنَا لَهُمْ اَزْوَاجًا وَّذُرِّيَّةً ۚ وَمَا كَانَ لِرَسُولِ اَنْ يَأْتِى بِالَةِ اِلَّا بِإِذْنِ اللَّهْ لِكُلِّ اَجَلِ كِتَابُ®

38. Verily, We have sent many Rusul before you and We granted them wives and progenies (they were not angels but human beings with families). A Rasool is not capable of producing a sign (miracle) without Allaah's order. Every period (of time) had written commands (which suited the people of the time. Therefore, people should not object to the Shari'ah of Rasulullaah merely because it is different from those of the previous Ambiyaa (which suited the provious Ambiyaa (which suited the shari'ah of Rasulullaah).

39. Allaah erases (from a Shari'ah) whatever (laws of a previous Shari'ah) He wills and keeps in place (whatever laws He wills, so that it may apply to them as well). With Him is the Mother (Original) of Books (the Lowhul Mahfoodh, in which nothing is ever changed).

40. If We were to show you (O Rasulullaah) a part of what (punishment) We have promised them (if We punish them during your lifetime), or (if) We were to claim your soul (before punishing them or without punishing them), then (in either event, you should not worry because) propagation (of the Deen) is your responsibility and reckoning is Ours (you should fulfil your duty and We will fulfil Ours).

41. Do they (the Kuffaar, the disbelievers) not see that We have been reducing the land (that they control) from its borders (by handing it over to the Muslims as they conquests continue). Allaah commands (His creation) and there is none to avert (prevent) His command (for this judgement is final). He is swift in reckoning (calling people to account for their actions).

42. Those before them also planned (against the Ambiyaa ;), but to Allaah does all planning belong (His plans will always dominate). He knows what every soul earns (and give them what they deserve), and the Kaafiroon will soon come to know to whom belongs the (favourable) outcome of the Aakhirah. (They will then realise that the Mu'mineen are the successful ones despite everything they did to harm them.)

43. The Kuffaar say (to Rasulullaah ("You are not a Rasool." Say, "Allaah is sufficient as witness between us (He testifies that I am indeed a Rasool), and so are those who possess the knowledge of the Book (therefore what you say is of no consequence)."

Surah 14 Surah Ibraheem

IBRAHEEM 经的规

THE LINK BETWEEN SURAH IBRAHEEM AND THE PREVIOUS SURAHS

The Link By Name It has already been mentioned that Nabi Yusuf even preached Towheed in prison and the angels, including the angel Ra'd constantly hymn Allaah's purity from all partners. Now mention will be made of Allaah's friend, Ibraheem when, who was prepared to sacrifice his family upon Allaah's command. He left them on a waterless, barren desert having complete trust that Allaah has knowledge of everything and that He shall assist them.

He then made a lengthy du'aa to Allaah saying, "O my Rabb! Make this city peaceful and safeguard my children and myself from worshipping idols"... (until the words) ... "All praise be to Allaah, Who has gifted (blessed) me with (my sons) Isma'eel " and Is'haaq " despite (my) old age. Undoubtedly, my Rabb hears all prayers." [verses 35 to 39]

The Link By Content While the previous *Surahs* proved the belief in *Towheed* beyond doubt, *Surah Ra'd* added further proofs so that no doubts remain about the issue. However, many rejecters still remain adamant because of their obstinacy. *Surah Ibraheem* mentions certain incidents of this world and of the *Aakhirah* (pertaining to the consequences and favours related to people's actions) because some people are impressed and convinced by hearing good news, while others are influenced by hearing warnings.

A SUMMARY OF THE SURAH

Allaah introduces the Surah by saying, "This is a Book that We revealed to you (O Muhammad We) to remove people from a multitude of darkness (kufr, Shirk, sin), taking them towards light..." i.e. the light of Imaan and Towheed. This is achieved by elucidating the proofs and arguments presented by the Qur'aan. Thereafter, the Surah presents three logical proofs of Towheed.

The objective of Surah Ibraheem is to guide people to the straight path by means of the narratives of the Ambiyaa and by reminding people of the days when Allaah punished certain disobedient nations. Allaah refers to the central theme of the Surah in the concluding verse when He says, "This (Qur'aan) is a message for people so that they are warned by it and so that they may know (by the proofs and examples it contains) that He (Allaah) is but One Ilaah, and so that the intelligent ones take heed (listen, learn and prepare for Aakhirah)."

In the name of Allaah, the Most Compassionate, the Most Merciful.

1. Alif Laam Raa (Allaah Alone knows the meaning of these letters). This is a Book (Quraan) that We revealed to you (O Muhammad (In to remove people from a multitude of darkness (kufr, Shirk, sin), taking them towards light (Imaan/Islaam), by the command of your Rabb (and leading them) to the path of The Mighty, The One Worthy of praise (the path of Islaam).

2. Allaah is He to Whom belongs all that is within the heavens and the earth. Destruction be to the Kuffaar (which will come to them) by way of a severe punishment.

3. (The Kuffaar are) Those who prefer (solely) the life of this world to the Aakhirah, who (always) forbid (others) from Allaah's path (Islaam) and who seek (ways to make it seem as if there is) crookedness in it. These people are far astray (having no hope of return to the straight path).

4. We sent every Rasool with the language of his nation so that he may clearly explain to them (Towheed and the injunctions of their Deen in a manner that they can understand). Then (even after the Rasool explains to them) Allaah allows whoever He wills to stray (totally) and guides (perfectly) whoever He wills. He is The Mighty, The Wise (He knows why He does this).

5. Indeed we sent Moosa with Our (nine) Aayaat (see verses 107, 108, 130 and 133 of Surah 7. We instructed him saying,), "Remove your people (the Bani Israa'eel) from the multitude of darkness, take them into the light (Imaan) and remind them of the days of Allaah (the favours and punishment that Allaah gave various nations). Verily there are Aayaat in this for every person who exercises extreme sabr and gratitude." (Reminded about Allaah's punishment, the people will fulfil His commands and stay away from what He prohibits. Reminded about His favours, they will express gratitude to Him.)

6. (Remember the time) When (acting on Allaah's command to remind the Bani Israe'eel about Allaah's favours,) Moosa told his people, "Recall Allaah's bounties on you when He rescued you from the people of Fir'oun, who were inflicting a severe punishment on you by slaughtering (most of) your sons and keeping your daughters alive (to serve them). In this was a great trial (test of your Imaan) from your Rabb."

7. (Remember also) When your Rabb announced, "If you show gratitude (for the favours I grant you), then I will definitely grant you (many) more (physical, spiritual and worldly favours), and if you are ungrateful, then (I shall punish you and remember that) indeed My punishment is severe."

8. Moosa state said, "If you people and all the people on the earth are ungrateful (to Allaah), then (this will not harm Allaah in the least because) verily Allaah is Independent (He does not need the gratitude or worship of anyone), Worthy of all praise," (He deserves praise even if a person does not praise Him By expressing gratitude and worshipping Allaah, people do themselves a favour and are not doing Allaah a favour.)

9. Have (reports of) the incidents of those before you not come to you? (Namely,) The incidents (history) of the nation of Nooh (the Aad, the Thamud, and those after them? Only Allaah knows them (only He knows the many nations that came after these people). Their Rusul came to them with clear signs (to prove that they were Rusul), but they placed their hands in their mouths (in an attempt to suppress their unwarranted anger) and said, "Verily we do not believe in what you have been sent with. We are so much in doubt about that

(Allaah) towards which you call us, that it (this doubt) has cast (put) us into uncertainty."

قَالَتُ رُسُهُمُ أَفِي اللهِ شَكُ فَاطِرِ السَّمَوْتِ وَالْأَرْضِ يَدُعُوكُمُ لِيَغْفِرَ لَكُمُّ مِّنَ دُنُوْكِمُ وَكُورُ لِمَا اللهِ مَنْ وَنُوْكُمُ لِيَغْفِرَ لَكُمُّ مِّنَ دُنُونِكُمُ وَالْأَرْضِ يَدُعُوكُمُ لِيَغْفِرَ لَكُمُّ مِنْ يُكُمُ وَالْمُنَا اللهِ مَنْ اللهُ مَنْ اللهُ مَنْ اللهِ مَنْ اللهِ اللهُ مَنْ اللهُ اللهُ مَنْ اللهُ مَنْ اللهُ مَنْ اللهُ مَنْ اللهُ مُنْ اللهُ اللهُ مُنْ اللهُ اللهُ مَنْ اللهُ اللهُ مَنْ اللهُ اللهُ مُنْ اللهُ اللهُ مَنْ اللهُ اللهُ مُنْ اللهُ اللهُ اللهُ اللهُ مُنْ اللهُ ال

10. Their Rusul said, "Are you in (any) doubt about Allaah, Who is the Creator of the heavens and the earth? (How can you doubt His existence when everything around you indicates His presence?) He calls you to (worship Him so that He may) forgive (all) your sins and grant you respite (relief from punishment) until the appointed term (until the time of your death)." They said, "You are but mere humans like ourselves (so why should we follow you?). You intend (always) to prevent us from what our forefathers used to worship. So (if you want us to follow you, you should) produce a clear proof (a miracle of our choice to convince us that you really are messengers of Allaah)!"

11. Their Rusul told them, "We are but humans like yourselves, but (this does not prevent us from being Rusul because) Allaah favours whoever He wills from His bondsmen (and chooses them to be Rusul). (As for your request for a miracle,) We are unable to produce a proof (miracle) for you without Allaah's order. (He will allow us to show miracles if and when He pleases However, if you still choose to oppose us, we do not fear you because) Only on Allaah should the Mu'mineen rely (Allaah will protect us from you)."

12. "Why should we not rely (only) on Allaah when He has guided us to our paths (He has shown us the ways in which we can prosper and benefit. Therefore, we owe everything we have to Him and we will continue to trust in Him)? We shall definitely exercise patience through the difficulties that you cause us. Only in Allaah should those who have trust place (all) their trust."

13. (After years of trying to convince the people,) The Kuffaar (finally) said to their Rusul, "We shall certainly drive you out of our land, unless you return (completely) to our religion (because we are not prepared to follow your religion)." (At that stage) Their Rabb sent revelation to them (to the Rusul, saying), "We shall surely destroy the oppressors (the Kuffaar)..."

ۅؘڵۺ۠ڲؽۜڰٛؗٛؠؙؙٲڵۯۧڞٙڡؚڽٛڹۘڋۿؠٝڐ۬ٳڮٙڸڡؘڹ۫ڂٲڣؘڡؘقامى وَخَافَ وَعِيدِ®

14. "...and We shall definitely make you occupy the land after them. This (promise) is for him who fears standing before Me (on the Day of Qiyaamah) and who fears My warning (of punishment)."

15. (When the Rusul warned the Kuffaar that Allaah's punishment would soon destroy them if they did not accept Imaan,) **They** (the Kuffaar foolishly) **sought** (asked for) **the decision** (punishment) **and** (when the punishment came to them,) **every obstinate tyrant** (Kaafir) **lost** (everything good in both the worlds).

16. Before him (waiting for the Kaafir in the Aakhirah) is Jahannam, where he will be given (oozing) pus to drink.

17. He will drink it (because of his extreme thirst) in sips (not all at once because of its terrible taste and odour) and it will not go down his throat. (The causes of) Death will come to him from all sides, but he will not die (because there is no death in the Aakhirah). (This will not be the end because) Before him (still to come) will be (even more) severe punishment (from head to toe).

18. The example of the (good) actions of those who do not believe in their Rabb is like that of ashes that are blown away by a wind on a stormy day. They have absolutely no control of what (actions) they earn (Just as none can gather together the ashes once they are scattered, so too the Kuffaar will not have any good acts to show on the Day of Qiyaarnah because there will be no rewards for them there. Their rewards will have been already given to them in this world). This is a distant (far) deviation (from the straight path).

19. Do you not see that Allaah has created the heavens and the earth with the truth (wisdom)? If He wills, He could remove you and bring (create) a new creation.



20. This is not at all difficult for Allaah. (Therefore, no nation should think that they are indispensable. Allaah needs no one but everyone needs Allaah.)

21. They (all of creation) will enter the presence of Allaah (on the Day of Qiyaamah). Then the weak (poor and uninfluential) ones will say to the proud ones (the influential ones who misled them in the world), "Indeed we were your followers (who followed you in the disobedience of Allaah), so (because of our loyalty to you) are you able to avert (remove) some of Allaah's punishment from us?" They (the leaders) will reply, " (How can we help you when we cannot help ourselves, However,) If Allaah guides us (to a way out of the punishment), we would guide you (out) as well. It makes no difference (now) whether we vent (express) our anxiety (pain) or we exercise patience (whatever we do will not help us). We have no escape." (Nothing can help us now.)

وَقَالَ الشَّيْطُنُ لَمَّا اَقْضَى الْأَمْرُ إِنَّ الله وَعَكَمُرُوعَدَ الْحَقِّ وَوَعَدُ تُكُمُّ وَاَلْمَا الْفَيْكُمْرُ وَمَا كَانَ لِيَ عَلَيْكُمْرُ مِّنَ اللهِ وَعَلَيْكُمْرُ مِنْ اللهِ وَعَلَيْكُمْرُ فَا الْفَيْكُمْرُ وَمَا كَانَ الْمُصْرِخِكُمْ وَمَا اَنْتُمْ بِمُصْرِخِيُّ اللهُ اللهُ اللهُ الْفَيْكُمْرُ مَا اَنْ الْمُصْرِخِيُّ اللهُ الللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ الله

22. When judgement will take place (and the sinners have entered Jahannam), Shaytaan will say (to those with him in Jahannam), "Allaah had certainly made a true promise to you (that you will be resurrected and called to account for your actions). I also made promises to you (that these things will not happen), but I broke them (I failed you). The only control that I exercised over you was that I invited you (but I did not force you to do wrong), and you responded to me. So do not blame me, but blame yourselves. I cannot be a helper to you (against Allaah's punishment), nor can you be helpers to me. I am absolved of (free of responsibility for) your action of ascribing me as a partner (to Allaah by obeying me instead of Him) from before (in the world). There shall be a torturous (painful) punishment for the oppressors (the Kuffaar)."

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23. Those who have Imaan and do good deeds will be entered into Jannaat beneath which rivers flow. There they shall live forever by the order of their Rabb. Their greeting there shall be 'Salaam'. (They will greet each other with the words of Salaam and the angels and Aliaah will also greet them with these words of peace.)

ٱلمُرْكَفِينَ ضَرَبَ اللهُ مَثَالًا كِلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَقَرْعُهَا فِي السَّمَاءِ اللهِ

24. Do you not see (reflect upon) how Allaah gives the example of the pure word (the Kalimah) as a pure tree (such as the date palm), the roots of which are set firm and the branches of which reach into the sky (it is firm beneath and above the ground).

25. It bears fruit every season by the command of its Rabb. Allaah gives examples for people so that they may reflect (ponder and understand). (Like this tree, the Kalimah is firm in the heart of a Mu'min and the good actions that it produces reach the heavens and earn great rewards and blessings.)

26. And the example of the evil word (the statements of kufr) is like that of a miserable tree (such as wild weeds) that is uprooted from the ground, having no stability. (Like this unstable plant, the beliefs and statements of the Kuffaar are extremely weak even though they appear to be strong. They give no benefit and are soon destroyed.)

27. Allaah keeps those who have Imaan steadfast by a firm word (the Kalimah) in this world and in the Aakhirah (especially in the grave when it allows a person to correctly answer the questions asked there) and He allows the oppressors (the Kuffaar) to stray (they will therefore be unable to reply to the questions in the grave and will suffer punishment in the grave and in Jahannam). Allaah does as He pleases (He has perfect knowledge of everything and none can question what He does).

28. Have you not seen those (Kuffaar and Mushrikeen) who changed the bounty of Allaah into ingratitude (thereby earning Allaah's punishment) and conveyed (led) their nation to the Home of Destruction...

29. ... to Jahannam, where they shall enter. What an evil place to be!

30. They ascribed (many) partners to Allaah to lead (others) astray from His path (from Islaam). Say (to them), "Enjoy (yourselves in this world for a little while)! Your (final) destination shall (definitely) be the Fire!"

قُلْ لِعِبَادِى الَّذِيْنَ امَنُوْ ايْقِيمُوا الصَّلْوَةَ وَيُنْفِقُوْ امِمَّا رَبَرَ قُنْهُمْ سِرَّاقَ عَلانِيَةً مِّنْ قَبْلِ اَنْ يَاتِي يَوْمُ لَا بَيْعُ فِيْهِ وَلاَخِلانَ ﴿

31. Tell My bondsmen who have Imaan that they should establish salaah and spend of what We have provided for them secretly and (but mostly) openly before a day (the Day of Qiyaamah) arrives when there shall be no trade, nor any friendship. (Then it will be too late to do good actions and neither money nor friends will be able to assist one.)

32. Allaah is He Who created the heavens and the earth and sends rain from the sky, thereby extracting fruits as sustenance for you. He placed the ships at your service so that they may travel (and transport you and your goods) over the oceans by His command and He subjugated (controls) the rivers for you (so that you are able to sail on them as well).

33. He (also) placed the sun and the moon at your service, the two being constantly in motion (giving you light to travel by day and by night as well as numerous other benefits). He also placed the day and the night at your service (each one giving you many benefits).

34. And (in addition to all of this) He grants you whatever you ask of Him. If you try (repeatedly) to count Allaah's bounties, you will never be able to do so. Indeed, man is extremely unjust and very ungrateful (because he fails to obey Allaah despite all that Allaah does for him).

35. (Remember the time) When Ibraheem said (when he left his wife Haajira and son Isma'eel in Makkah), "O my Rabb! Make this city peaceful and safeguard my children and myself from worshipping idols." (Allaah accepted his du'aa by declaring Makkah a sacred place where no person should be killed.)

36. "O my Rabb! Indeed these idols have misled many people. So whoever will

follow me (by believing in Towheed), then he is certainly from me (from among the followers of my religion). And whoever will disobey me, then (I pray that you give him the ability to obey me because) surely You are Most Forgiving, Most Merciful."

37. "O our Rabb! I have settled some of my children (Isma'eel) in a valley that cannot be cultivated, close to Your sacred house (the Kabah). O our Rabb! (I have left them here) So that they establish salaah, so cause (them) the hearts of some people to be inclined towards them (so that people may love them and settle with them). And provide for them fruits (referring to all types of provisions) for their sustenance so that they may be grateful." (As a result of this du'aa, despite being a place where crops do not generally grow, Makkah receives food and manufactured articles from all over the world, especially from Taa'tf, a piece of fertile land which Allaah took from Shaam and placed next to Makkah.)

38. "O our Rabb! Indeed You know what we conceal and what we disclose (so forgive us for all the mistakes we make). Nothing in the heavens and the earth is hidden from Allaah."

39. "All praise be to Allaah, Who has gifted (blessed) me with (my sons) Isma'eel with and Is'haaq with despite (my) old age. Undoubtedly, my Rabb hears all prayers."

40. "O my Rabb! Make me one who establishes salaah, and my progeny as well. O my Rabb! Accept my prayer."

41. "O our Rabb! Forgive me, my parents and the Mu'mineen on the day when reckoning shall commence (the Day of Qiyaamah)."

42. Never think that Allaah is unaware of what the oppressors do. (Allaah does not punish

them immediately because) He is only granting them respite until a day (the Day of Qiyaamah) when gazes (of people) will be fixed upwards (because of their intense fright).

43. (On that day) They will be running (towards the Plain of Resurrection) with their heads fixed upwards (in astonishment and fright), their gazes never returning to them. And their hearts will be empty (confused and without feeling because of the intense fear).

44. Warn people of a day when punishment will afflict them, and the oppressors will say, "O our Rabb! Grant us respite (a little relief) for a short while. We shall accept Your call and follow (in every way) the Rusul." (Their plea will be rejected and it will be said to them) "Did you not swear on oath before this (in the world) that you shall never be displaced (from the world)?"

45. (It will be said further) "You lived in the homes of those who oppressed themselves and it was (made very) clear to you how We dealt with them (you saw that they were destroyed, yet you did as they did). And We even cited (gave) examples for you (so that you may mend your ways, but you failed to listen)."

46. They plotted their plots, but their plots rest with Allaah (He knows what they plot and makes their plots fail), even though (their plots seem so powerful that) mountains could be displaced by their plots.

47. Never think that Allaah will break His promise to His Rusul (He promises them His help and His help shall come to them). Indeed Allaah is Mighty, Able to take vengeance (on behalf of whoever He wills from whoever He wills).

48. (Do not forget) The day (of Qiyaamah) when the earth will be changed (completely) into another earth, and the skies (will also be changed. People will then be called to account for their actions as they stand on an earth completely different from the earth we know). They will then present themselves before Allaah, the One, the Most Powerful.

49. On that day you will see the criminals (Kuffaar) shackled (bound) together in chains.

50. Their garments will be of tar (which smells terribly and burns easily) and the Fire will cover their faces.

51. (They will present themselves before Allaah) So that Allaah may repay every soul for what (good or evil) it had earned. Indeed Allaah is swift in reckoning.

52. This (Qur'aan) is a message for people so that they are warned by it and so that they may know (by the proofs and examples it contains) that He (Allaah) is but One Ilaah, and so that the intelligent ones take heed (listen, learn and prepare for the Aakhirah).

Surah 15 Surah Hijr

HIJR

THE LINK BETWEEN SURAH HIJR AND SURAH IBRAHEEM

By Name: The message delivered in *Surah Ibraheem* by means of various proofs and incidents of previous nations must be accepted by the believers. If one does not accept them, one will be punished and will then regret like the people of Hijr who were punished and regretful when they refused to accept the same message.

By Content: Surah Ibraheem warned people about the consequences of rejecting Towheed. Surah Hijr describes what happened to the previous nations when they rejected the message of Towheed that their Ambiyaa brought to them.

A SUMMARY OF THE SURAH

The Surah contains two logical proofs for *Towheed* (one brief and the other detailed). To warn people about the worldly consequences of disobedience, five examples are cited (three concerning previous nations and two concerning the Mushrikeen of Makkah). The Surah also consoles Rasulullaah on five occasions.

The Surah is introduced with the words, "These are the verses of the Book and the clear Qur'aan." This verse encourages people to study the Surah further. Allaah then proceeds to mention the objective of the Surah when He says, "Many a time the Kuffaar will wish that they were Muslims" [verse 2]. Allaah warns people not to behave like the disobedient nations of the past because they will then regret just like the previous nations who regretted their kufr and wished that they were also Muslims.

"There was an appointed term (fixed) for (the destruction of) every town that We destroyed" [verse 4]. Allaah granted temporarily postpone the punishment of all those who rejected Towheed. Eventually, when they exceeded all bounds, the time came for them to be punished. Allaah says, "No nation can hasten their term (bring the date of their destruction forward), nor can they delay it." [verse 5]

Allaah then replies to the objection raised by the Mushrikeen who said that Rasulullaah was insane and who in addition asked for an angel to descend from the heavens to confirm his Prophethood. Allaah says, "We send the angels only with the decision (the command to punish), and then (when they arrive with Allaah's punishment) they (the Kuffaar) will not be granted respite" [verse 8]. Allaah tells people that the angels do not descend upon the request of any person, but they follow Allaah's commands in this regard.

Allaah then says in verse 9, "Without doubt We have revealed the Reminder (the Qur'aan)..." In a like manner, Allaah also revealed the previous scriptures. Allaah wishes to warn people that if they reject the Qur'aan, they will suffer the same fate as the previous nations who rejected their scriptures. With regard to the Qur'aan Allaah says, "...and We shall certainly be its protectors."

Thereafter, Allaah warns those who mock and threaten the Ambiyaa *** beginning with verse 10 where He says, "Undoubtedly we have sent messengers before you to the previous groups."

Further on, Allaah reproaches the Kuffaar when He says, "If We open to them a door of the sky and they (repeatedly) climb it during the (entire) day (in perfect light), they will (reject this miracle and) say, 'Our eyes have merely been mesmerised. Indeed we are a bewitched people'" [verses 14 and 15]. Allaah tells them that they should not ask for angels to descend because their obstinacy is such that they will not believe in something even more extraordinary.

Allaah also speaks about the destruction of three nations:

- 1. The nation of Loot which begins from verse 57 where Allaah says, "Ibraheem said (to the angels), "What business do you have, O messengers?"
- 2. The nation of Shu'ayb beginning with the words, "Without doubt, the people of Aykah were oppressors..." [verse 78] and
- 3. The nation of Saalih (which is recounted from verse 80 where Allaah says, "The people of Hijr rejected the Ambiyaa."



In the name of Allaah, the Most Compassionate, the Most Merciful.

1. Alif Laam Raa (Only Allaah knows the meaning of these letters). These are the verses of the Book and the clear Qur'aan (whose principles are clear, whose lows are explained and whose narrations are truth ful).

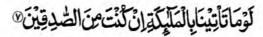
2. Many a time (on the Day of Qiyaamah when they will see the success of the Muslims,) the Kuffaar will wish that they were Muslims.

3. (Since the Kuffaar refuse to listen to the message of Islaam,) Leave them to eat, to enjoy and let their hopes (of long lives and much wealth) make them negligent (of Imaan). Soon they will come to know (the error of their ways).

4. There was an appointed term (fixed) for (the destruction of) every town that We destroyed (from which they have no escape).

5. No nation can hasten their term (bring the date of their destruction forward), **nor can they delay it.**(The time of their period of prosperity and their downfall, like our birth and death, has already been decided)

6. They (the Kuffaar of Makkah) said, "O you upon whom the Qur'aan has been revealed (Muhammad (See))! You are certainly insane!"



7. "Why do you not come with angels (to verify that you are a Rasool) if you are truthful (in your claim that you are a Rasool and that the Qur'aan is from Allach)?"

8. (Allaah warns the Kuffaar not to ask for angels to come to earth because) **We send the angels only with the decision** (the command to punish), **and then** (when they arrive with Allaah's punishment) **they** (the Kuffaar) **will not be granted respite** (for that is the last stage).

9. Without doubt only We have revealed the Reminder (the Qur'aan) and (by various means) We shall certainly be its protectors (ensuring that it remains unchanged throughout time).

10. (Consoling Rasulullaah is not to worry about the mockery of the Kuffaar, Allaah says,) Undoubtedly We have sent Rusul before you to the previous groups (past nations).

 (However, instead of following the Rusul) They (the people) ridiculed (and denied) every one of the Rusul that came to them.

12. In a like manner (as We had caused the mocking of the past nations to enter their hearts, so too) do We make it (the mocking of the Kuffaar of Makkah) enter into the hearts of the sinners (as a result of which, their hearts cannot accept the light of Imaan).

13. (Because of their mockery) They do not believe in it (the Qur'aan) even though the ways (the destination) of the previous people have passed (even though they know that the previous nations were destroyed for rejecting the revelation that their Ambiyaa brought to them).

14. (In fact, the Kuffaar are so stubborn that even) If We open to them a door of the sky and they (repeatedly) climb through it during the (entire) day (in perfect light)...

لَقَالُوَّا إِنَّمَا الْكِرْتَ الْبِصَارْنَا بَلْ نَحْنُ قُومُ مِّسْ حُورُونَ هَ

15. ...they will (reject this miracle and) say, "Our eyes have merely been mesmerised (spellbound). Indeed we are a bewitched (spellbound) people." (This is exactly what they would say about any other miracle that a Nabi shows them. It is for this reason that Allaah did not show the Kuffaar the miracles they had asked of the Ambiyaa (Spellbound).)

وَلَقَدْ جَعَلْنَا فِي السَّمَاءِ بُرُوْجًا وَّزَيَّنَّهَا لِلتَّظِرِيْنَ اللَّهُ

16. Verily We have placed stars in the sky and decorated it for spectators.

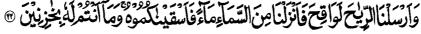
17. And We have safeguarded it (the sky) from every accursed (rejected) Shaytaan (who cannot reach it).

18. (The sky is protected from every Shaytaan) Except the one who steals a hearing (manages to overhear something from the angels). A clear (shining)flame (a star) pursues him (which either kills him or drives him insane). (When the Shayaateen try to listen to the angels discussing future events, the angels throw stars at them. However, some manage to pass on to other Shayaateen what they have heard before the star strikes them. The Shayaateen then pass this information on to human fortune-tellers mixed with hundreds of lies. When people discover that some of the predictions of these fortune-tellers come true, they become devoted to them, forgetting the hundreds of untruths that they had also predicted.)

19. We have spread out the earth, placed mountains on it (to stabilise it) and placed on it (cause to grow) a measured (specified) amount of everything.

20. We have placed the amenities (resources) of life on earth for you (everything that man requires to survive) and We have created those things (plants and creatures) for which you do not provide.

21. We have with Us the treasures of all things (rain, mineral wealth, food, spiritual guidance, etc) and We send them down only in stipulated quantities (as the need arises, according to Allaah's wisdom).



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22. We send the winds that fill the clouds with water, then send water from the sky which We give you to drink. You do not have the ability to store it (man cannot store rain water in as large a quantity as Allaah does when He stores water in lakes, dams, rivers and in underground reservoirs of groundwater where massive quantities of water are stored for people to use whenever they need to).

23. Without doubt, it is We Who give life and (cause) death, and We will be the successors (only Allaah will be Alive after everything is destroyed on the Day of Qiyaamah what the records of man remain with Allaah)

24. Indeed, We know those of you who are first (those who inhabited the earth during the early days, the early Muslims and also those who stand in the front rows during congregational salaah in the Masjid) and those of you who follow after (those who have lived afterwards, the later Muslims and those who occupy the back rows in the Masjid).

25. Certainly your Rabb Alone shall gather (resurrect) all of them (on the Day of Qiyaamah). Verily He is The Wise, The All Knowing.

26. Indeed we created man (Aadam out of, melodious sand extracted from moistened clay. (The various verses of the Qur'aan individually refer to various stages in man's creation. The fact is that water was mixed with soil, turning it into clay. Then this clay was left until it began to decompose and become dark in colour. Thereafter the mould of Aadam was cast with this. When the clay dried and set, it became like potted clay that has a melodious sound when struck.)

27. And the Jinn (the first Jinn) We created before (man) out of Fire (mixed with air) derived from a scorching wind (a smokeless type of fire).

28. (Remember the time) When your Rabb said to the angels (among whom was Iblees), "I am creating a human (Aadam (Aadam out of melodious sand extracted from moistened clay."

29. "So when I have completed (creating) him and blown into him a spirit from Me

(created by Me), then (oh, angels) prostrate before him" (as a symbol your obedience to me).

30. (Consequently,) Every one of the angels prostrated (before Aadam)...

31. ... except Iblees. He refused to be among those who prostrated.

32. Allaah said, "O Iblees! What is the matter with you that you are not among those (angels) who have prostrated?"

33. He replied, "I am not one to prostrate before a human that You created out of melodious sand extracted from moistened clay."

34. Allaah said, "Go from here (Jannah), for you are indeed an outcast."

35. "You shall be accursed until the day of Qiyaamah."

36. He (Iblees) said, "Grant me respite (postpone your punishment) until the day (of Qiyaamah) when they (mankind) will be resurrected."

37. (Accepting his request,) Allaah said, "You are of those granted respite...

38....until an appointed time (when the trumpet will be blown to sound the arrivved of Qiyaamah)."

٩

قَالَ رَبِّ بِمَا اَغُويْتَنِي لَائَن يِّنَ لَهُمْ فِي الْأَرْضِ وَلَاغُويَ نَّهُمُ الْمُحَعِينَ ﴿

39. He (lblees) said, "My Rabb! Because You have sent me astray, I will certainly beautify things (have them with the attribution of evil) for them (mankind) on earth and lead them all astray (using all the devious means at my disposal)."

40. "(I shall mislead all) **Except those bondsmen of Yours who are chosen** (whom You have chosen to save from my guile and treachery)."

41. Allaah said, "This (being chosen because of doing good and refraining from evil) is the (absolute) straight path that leads to Me."

42. (Allaah told Iblees further) "Indeed you will have no power (control) over My (chosen) bondsmen, except (that your control will be limited to) those deviant ones who follow you (because of ignorance and foolishness)."

43. "Verily Jahannam is their promised abode (eventually home)."

44. "It (Jahannam) has seven doors. Each door shall have a stipulated share of them."

45. Those who adopt (proper) Taqwa will definitely be (enjoying themselves) in Jannaat and springs (in the Aakhirah).

46. (Angels will welcome them to Jannah saying,) "Enter it (Jannah) with peace and safety (Here you will have no worries, fears, hardship, injuries or losses)."



47. We shall remove any ill-feelings (hatred and animosity towards other Muslims) that may be in their breasts. As brothers (with love and affection for each other) they (the people of Jannah) will be seated on couches, facing each other (as equals).

48. No difficulty (pain) shall afflict them there (in Jannah), neither will they be removed from there (they will live in Jannah forever).

49. (Allaah announces) **Inform My bondsmen that I am certainly the Most Forgiving, the Most Merciful** (I shall forgive all sins when My bondsman repents sincerely)...

50. ...and (inform them also) **that** (they should not let Shaytaan deceive them into thinking that they can continue sinning and repent later because) **My punishment is definitely a most painful punishment** (and they should never risk suffering My punishment).

ۅؘڬێؚؠؙٙۿ۠مُوعَنْضَيْفِ إِبْرهِيْمَ®

51. And inform them (also) of Ibraheem seems squests (the angels who visited Ibraheem in human form to inform him about the birth of his son Is haaq and to warn him that they were going to destroy the people of Loot seems).

52. When they entered his presence, they greeted with Salaam. (However, when Ibraheem served them some food, they did not eat. Sensing that they had come to punish someone,) He (Ibraheem said, "We are afraid of you."

53. (Reassuring him,) They said, "Do not be afraid. Indeed, we wish to convey to you the good news of (the birth of) a knowledgeable (wise) child (by the name of Is'haaq will be born to your wife)."

54. (Surprised at the news,) He (Ibraheem (Do you give me this good news when old-age has afflicted me (How can I father a child when I am such an old man)? What then is this very good news that you are delivering (please repeat what you said because it seems too astonishing)?"

قَالْوَابَشَّرْنِكَ بِالْحَقِّ فَلَائَكُنْ مِّنَ الْقَيْطِيْنَ®

55. They said, "We convey to you the (very) good news of a reality, so do not become of the despondent ones (Never lose hope in Allaah's power because nothing is impossible for Allaah)."

56. He (Ibraheem said, "(I cannot lose hope because) Only the deviant ones (the Kuffaar) are despondent of Allaah's mercy."

57. Ibraheem said (to the angels), "What business do you have, O messengers (Why have you been sent to earth)?"

58. They said, "We have been sent to (destroy) a sinful nation.

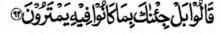
59. (We shall destroy all of them) Except the family of Loot (because they are Mu'mineen). We shall surely rescue all of them (all the members of his family)...

إِلَّا الْمُرَاتِهُ قَدَّرُنَّا لِإِنَّهَا لَمِنَ الْغِيرِينَ ٥٠

ğ 60. ...except his wife (who does not have Imaan). We have decided (Allaah has decreed) that she be **left behind** (to be destroyed along with the sinners)."

61. (After leaving Ibraheem & the angels proceeded to inform Loot & about their duty.) When the messengers came to the family of Loot...

62....he said (to the messenger angels), "Indeed you are unfamiliar people."



63. They said, "No (we are not human beings). In fact we (are angels who) have brought to you something (the punishment) which they (your people) used to doubt (that it would ever come to them)."

وَأَتَيْنَاكَ بِالْحَقِّ وَإِنَّالَطِيقُوْنَ ﴿

64. "(To reassure him, they added,) We have brought the truth to you and we are certainly from the truthful ones (you should therefore do exactly as we say)."

65. "So leave (the town) with your family during a portion (the last part) of the night, follow on their heels (to ensure that all of them are with you) and let none of you turn around (to look at what is to become of the others). Then proceed to where you have been commanded (to go to Shaam)."

66. We informed him of Our decision that the roots of these people shall be severed by the morning (they will all be destroyed without trace by the morning).

67. (As the angels were talking to Loot (they rushed happily to where Loot (they rushed happily to where Loot (they rushed stood with the angels because they intended to commit sodomy with the angels whom they mis-took to be merely handsome men).

68. (Gauging their intention) Loot Assistance said, "These (surely) are my guests, so do not disgrace me (in front of them by making your intentions known to them)...

69. ... Fear (the punishment of) Allaah and do not humiliate me."

قَالُوُّا اَوَلَمْنَنُهُكَعَنِ الْعَلَمِينَ®

70. They (the people) replied, "Have we not forbidden you from (associating with anyone in) the world (had you done what we told you, you would not be faced with this situation of being humiliated)?"



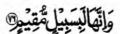
71. He (Loot said, "Here are my daughters (whom you may marry) if you must do something (about satisfying your sexual desires)."

72. By your life! They (the people of Loot were blinded in their intoxication (their intense desires made them oblivious of all good advice). (Nevertheless, they were unable to harm the angels at all.)

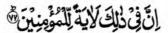
73. So (Allaah's punishment finally came to them when) a scream seized them at sunrise (Jibra'eel gave a piercing scream that caused them to die with fear).

74. (Thereafter,) We turned them upside down (Jibra'eel lifted their towns into the sky and then dropped them upside down) and showered clay pebbles on them (each pebble was marked with the name of the person it was meant to strike).

75. Indeed in this are Aayaat for those who have (correct) foresight (by this they can understand the severe consequences of disobeying the Ambiyaa (correct).

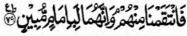


76. These towns are along an accessible thoroughfare (the ruins of these towns fell on the road that the people of Makkah used when travelling to Shaam, making it easy for them to learn a lesson and thus believe in Rasulullah (Lie).



77. There is certainly a sign in this for the Mu'mineen.

78. Without doubt, the people of Aykah (the nation of Shu'ayb (the n



79. So We extracted vengeance from them (by punishing them). Indeed the two of them (the ruins of the cities of the people of Loot and the city of the people of Shu'ayb the people of Shu'ayb are along an accessible (open) thoroughfare (a well travelled road that the people of Makkah used en route to Shaam).

80. The people of Hijr (the Thamud) rejected the Ambiyaa (although Saalih was the only Nabi who came to the Thamud, the verse mentions that they rejected all the Ambiyaa for Since all their messages were the same).

81. Our Aayaat (such as the camel emerging from a mountain) came to them, yet they ignored these (turned there faces away).

82. They used to carve homes out of the mountains with peace (without any difficulty).

83. (However, despite their ingenuity and strength, Allaah's punishment destroyed them when) **A scream seized them during the morning** (this scream of Jibra'eel was so terrifying that it killed them).

84. Whatever they earned was of no benefit to them (because it neither saved them from Allaah's punishment in this world nor will it save them in the Aakhirah).

85. We have created the heavens, the earth and whatever is between them with the truth (with wisdom and for a purpose). Indeed Qiyaamah is approaching (when people will be punished for their wrongs), so pardon (the wrongs they do against you) with a most graceful pardon (without revenge and reproach).

86. Verily your Rabb is the (only) Great Creator, the All Knowing.

2

وَلَقَدُ اللَّيْنَاكَ سَيْعًامِّنَ الْمَثَانِيْ وَالْقُرْانَ الْعَظِيْمَ اللَّهِ الْمُثَانِينَ وَالْقُرْانَ الْعَظِيْمَ

87. Verily We have granted you (O Muhammad seven verses that are often repeated (Surah Faatiha, which people recite very often, especially in salaah), and the Glorious Qur'aan. (These are bounties that are eternal, which are of immense benefit to a person in his world and will earn him/her magnificent rewards in the Aakhirah. The harassment of the Kuffaar should therefore not be a source of grief.)

ؖ؇ؾؙۜٛؗؗؗ۠۠۠ؗػؙڎۜڹؘۜؽؙڬٳڶؗڡؘٲڡۘؾۧؖۼٮؘٵۑؚ؋ٙٵۯ۫ۅؘٲۘؗؗؗٵڝٞڹؙۿؗڡٞ*ۯۅٙڵٲڠ*ۧڒؘڹؘؘؘٛؗؗٛػڶؽڣؚڡٝؗؗؗؗؗۄؘٲڂڣۻۘۻؘڬڮ ڸڵڡٛۏؙۛڡ۪ڹڗؙ۞

88. (Since you have these tremendous bounties, you should) **Never focus your eyes on the enjoyment that We have granted to the various groups of the Kuffaar, do not grieve over them** (over the fact that they do not accept Imaan. If they refuse to accept after you have made an effort to give them the message, do not bother with them), **and** (focussing your attention on those who have accepted, you should) **lower your wings for the Mu'mineen** (be gentle and forgiving towards them when making an effort to make them successful Muslims).

وَقُلُ إِنِّ أَنَا التَّذِيْرُ الْمُبِيْنُ ﴿

89. Say (to the Kuffaar), "Indeed I am but a clear warner (All I can do is warn you about the punishment you will suffer for rejecting Imaan. I have no power to make you accept)."

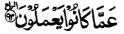
كَمَا اَنْزَلْنَا عَلَى الْمُقْتَسِمِينَ ®

90. (Beware that We do not send Our punishment to you) As We had sent to the dividers...

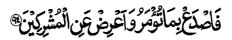
الَّذِيْنَجَعَلُواالْقُرُّانَ عِضِيْنَ®

91....(who are) Those who divided the scriptures (revealed to their Ambiyaa (into various portions (by accepting certain partions and rejecting others in a mocking manner).

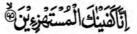
92. By your Rabb! We will definitely question each one of them (on the Day of Qiyaama)



93. ... about what they used to do (in the world).



94. (O Muhammad **SEE**) Clearly announce what (the message) you have been commanded with and ignore the Mushrikeen (do not worry about their disbelievers because it will not be able to stop Islaam).

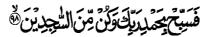


95. We are enough for you against those who ridicule...(mock)

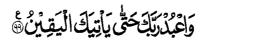


96. ... And those who ascribe another Ilaah to Allaah. Soon they will come to know (the error of their ways when Allaah's punishment strikes them)!

97. We know very well that your bosom (your heart) is tightened (distressed, hurt) by what they say (their taunts and ridicule).



98. So (to combat the effects of this distress and hurt, you should) glorify the praises of your Rabb, be among those who prostrate (those who perform salaah)...



99. ...and worship your Rabb until the certainty (death) comes to you. (When a person dedicates himself to Allaah's worship and is concerned about the Aakhirah, he will not be greatly distressed by the troubles and worries of this world.)

Surah 16 Surah Nahl

THE BEE

THE LINK BETWEEN SURAH NAHL AND SURAH HIJR

By Name: Man should learn from the frightening punishment that afflicted the people of Hijr (Thamud) in this very world on account of their obstinacy and rejection of the truth. If one cannot learn a lesson from this incident, one should then contemplate the condition of the bee.

This little insect sucks nectar from various flowers and fruit and produces honey that is unmatched by any other creature. After gathering the nectar from far distant places, it never loses the way to its comb. Allaah's great power can be seen in this little creature, thereby teaching people the lesson of *Towheed*.

By Content: After Surah Ibraheem explains the proofs and certain incidents about Towheed, Surah Hijr warns that this message must be accepted before one is confronted by punishment and forced to regret. Surah Nahl then tells man that if he still refuses to accept and calls for Allaah's punishment by adamantly committing kufr, he should not be hasty for the punishment will certainly arrive (verse 1).

A SUMMARY OF THE SURAH

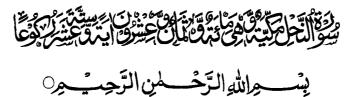
Allaah begins the Surah by sounding a warning to the Kuffaar, by telling them that His punishment shall shortly afflict them. Allaah says, "Allaah's command (Allaah's punishment is so close to the Kuffaar that it may be said that it) has arrived, so do not try to hurry it (by constantly asking when it will come)." Immediately after the revelation of this verse, the Makkans were afflicted with a severe drought. This punishment is referred to in verse 112, where Allaah says, "Allaah gives the example of a town that was peaceful and tranquil..."

The first part of the Surah begins with the verse "Allaah's command has arrived, so do not seek to hasten it." This informs the Kuffaar that the punishment that they sought was now in their midst. The Surah presents more than ten proofs to refute Shirk. Towheed is also mentioned clearly in the following three places of this Surah:

"By His command He (Allaah) sends the angels with revelation to those bondsmen of His whom He desires (to the Ambiyaa , telling them), "Warn (the people) that (they should not worship others because) there is no Ilaah (none who deserves worship) but Myself, so fear Me." [verse 2]

"Your Ilaah is but One Ilaah." [verse 22]

"Allaah says, 'Do not take (worship) two deities. He is but One Ilaah, so fear Me only." [verse 51]



In the name of Allaah, the Most Compassionate, the Most Merciful.

1. Allaah's command (Allaah's punishment is so close to the Kuffaar that it may be said that it) has arrived, so do not try to hurry it (by constantly asking when it will come). He (Allaah) is Pure and Exalted above what (gods) they (the Kuffaar) associate as partners to Him (none can therefore be equal to Him).

2. By His command He (Allaah) sends the angels with revelation to those bondsmen of His whom He desires (to the Ambiyaa Abiya, telling them), "Warn (the people) that (they should not worship others because) there is no Ilaah (none who deserves worship) but Myself, so fear Me."

3. (A logical proof for this belief that only Allah deserves to be worshipped is that) He created the heavens and the earth with truth (with wisdom and for a purpose). He is Exalted above the partners that they (the Kuffaar) associate with Him.

4. He created man from a drop of fluid (and then developed him into an adult) yet (despite knowing this) man is suddenly an open enemy (who contests the fact that Allaah can resurrect him on the Day of Qiyaamah).

5. He (Allaah) also created livestock. In them is warmth for you (when you use their skins for clothing), many other benefits (such as transport and labour) and you even eat (some) of them.

6. In them is beauty (a source of pleasure) for you when you return them (to their enclosures) in

the evenings and when you send them out (to graze) in the morning (the owner of livestock is pleased when he sees his animals proceed to and from the pastures, producing and reproducing profitably).

7. And they carry your burdens (your goods and yourselves) to such destinations that you could not reach (by yourselves) without great difficulty to yourselves. Without doubt your Rabb is the Most Pardoning, Most Merciful (by providing these animals for you).

8. (Allaah has created) Horses, mules and donkeys for riding and adornment. And (in addition to all of this) He creates such things about which you have no knowledge (such as modern means of transport which the people of earlier times did not know).

9. On Allaah (and on no one else) is (the responsibility to lead people to) the straight path (Islaam) while there are those (ways and people) who deviate from it. If He wills He could guide (to Islaam) all of you collectively (However, He does not will this for reasons He knows best).

10. Allaah is the One Who sends rain for you from the sky, which provides (drinking) water and vegetation on which you graze your animals.

11. With it (the rain), Allaah grows for you plantations, olives, dates, grapes and all types of fruit. Undoubtedly there is an Aayah (displaying Allaah's power) in this for those who reflect (who observe and ponder).

12. He placed the night and the day at your service (so that you may use each of them for your benefit), and the sun and the moon as well (each of which benefit mankind to a great extent). The stars are also kept in servitude by His command. Indeed there are Aayaat in this for people of understanding.

وَمَاذَرَا لَكُمْ فِي الْأَرْضِ مُخْتَلِفًا الْوَانَهُ إِنَّ فِي ذَلِكَ لَايَةً لِتَقَوْمٍ يَّذَكُرُونَ ®

13. And (also at your service are) the things that He has created for you on the earth, having various colours (of different varieties and uses). Surely there is an Aayah in this for people who take heed.

14. It is He Who subjugated the ocean (placed it at your service) so that you may eat fresh meat (fish) from it and extract jewels (pearls) that you wear (as jewellery). You see the ships cleaving their way on it (the ocean) so that (by travelling over the sea) you may seek (benefits) from His bounty and so that you may show gratitude to Him (for this great bounty).

15. He cast (placed) mountains on the earth so that it (the earth) does not shake with you and (He placed) rivers and roads (pathways) on earth so that you may find your way (to your destinations).

16. And (Allaah created for man) many landmarks (such as mountains, trees and other clearly distinguishable land features by which man can find his way and recognise his location. Without them, every place will look the same) and (at sea where there are no marks and during the night when they are not visible) they (travellers) are guided by the stars.

17. Is he who cannot create like Him Who can create? (It is obvious that the gods of the Kuffaar who cannot create anything can never be compared to Allaah Who has created everything. After understanding this,) Will you not take (proper)heed (and resolve to worship only Allaah)?

18. If you attempt to count (all) Allaah's bounties, you will never be able to do so (because they are so many). Verily Allaah is the Most Forgiving, the Most Merciful.

19. (No person should think that he can escape answering to Allaah for his actions because) Allaah knows what

you keep (completely) secret and what you make public.

20. Those (gods) that you call upon (worship) besides Allaah cannot create anything (at all), but have been created (by Allaah. It is therefore Allaah Who deserves to be worshipped and not anyone else).

21. They (the idols of the Mushrikeen) are dead without any life. (Even if the Mushrikeen worship living creatures, these gods have been created by Allaah and) They do not even know when they will be raised (they have no knowledge of the unseen and therefore can not be equal to Allaah at all).

22. Your Ilaah is but One Ilaah (none can match His attributes and cannot be equal to Him). (However,) The hearts of those who disbelieve in the Aakhirah are (totally) reluctant (to accept Towheed) and they are (extremely) haughty (too proud to accept that they have to worship Allaah).

23. (Such people will never be able to escape from Allaah because) Without any doubt Allaah knows what they keep (completely) secret and what they make public. Indeed He does not love the proud ones (and will punish them for their pride).

وَإِذَاقِيْلَ لَهُمُرِمَّاذًا أَنْزَلَ رَبُّكُمْ قَالُوَّا لَسَاطِيْرُ الْأَوَّلِينَ ﴿

24. When they (the Mushrikeen) are asked (by people wanting to know about Islaam), "What has your Rabb revealed (to Muhammad "")?" they reply, "Tales of the ancient people." (Although the Mushrikeen of Makkah knew that the Qur'aan must be from Allaah, they made statements like this to discourage others from drawing close to Islaam.)

25. (The result of their behaviour is) That they will carry their entire burdens (of sin) on the Day of Qiyaamah together with some of the burdens (of sin) of those whom they mislead (totally) without knowledge (they will be held responsible for the wrongs that they led others to carry out, just as those people will also be punished for their sins). Evil indeed is the burden that they bear (because it will land them in Jahannam).

قَدْمَكَرَالَّذِيْنَ مِنْ قَبْلِهِمْ فَاكَاللهُ بُنْيَانَهُمُّ مِّنَ الْقَوَاعِدِفَخَرَّعَلَيْهِمُ السَّقْفُ مِنْ فَوْقِهِمْ وَاتْهُمُ الْعَذَابُ مِنْ حَيْثُ لَايَتْعُرُونَ[®]

26. Those (Kuffaar) before them certainly plotted (against the Ambiyaa (Millah), but Allaah demolished their building (the structure of their plots) from the foundation, causing the roof to (completely) cave in on them from above (Allaah made their plots unsuccessful). And (in addition to this,) punishment came to them from a source they did not perceive (it struck them completely unawares).

27. (Furthermore, in the Aakhirah) Then He shall humiliate them on the Day of Qiyaamah and ask, "Where are those partners of Mine (your gods) that you used to argue about (with the Mu'mineen with such force)?" (They will have no answer to give because their gods will be unable to assist them. Seeing this predicament of the Kaafiroon,) Those who are granted knowledge (the Ambiyaa Ambiyaa and Mu'mineen) will say, "Today humiliation and misfortune are certainly the lot of the Kaafiroon!"

28. (These Kaafiroon are) Those whose souls were claimed by the angels while they oppressed themselves (by committing kufr). Then (at the time of death), they proposed a truce (with the angels saying,) "We never committed any evil (kufr and Shirk)!" (The angels of death replied,) "No (you are certainly lying)! Allaah is well aware of what you used to do (He knows the evil you carried out and will punish you for it)."

29. (They will therefore be told on the Day of Qiyaamah,) "Enter the doors of Jahannam to live there forever. Evil indeed is the abode of the proud ones (those who were too proud to accept Imaan)!"

30. (When) **Those who adopt Taqwa** (who abstain from kufr and Shirk) **are asked, "What has your Rabb revealed** (to Muhammad ?" **They reply** (very differently from the Mushrikeen and say), "(Our Rabb has revealed) **Extreme good." There shall be** (all types of) **goodness** (already in this world) **for**

those who did good in this world and the home of the Aakhirah (Jannah) is certainly better (than everything of this world). How grand is the home of those who have Taqwa (Jannah)!

31. They will enter Jannaat of eternity beneath which rivers flow. There they shall have whatever they desire (without even asking for it). In this manner does Allaah reward those who adopt Taqwa.

32. (The people of Taqwa are) **Those whose souls the angels claim while they are pure. They** (the angels will) **say** (to them on the Day of Qiyaamah), "Peace be upon you. Enter Jannah because of the (good) deeds that you performed."

33. Are they (the Kuffaar) waiting for the angels (of death) to come to them or for the order (punishment) of their Rabb to come (to them before they accept Imaan)? Those before them behaved in the same way (they also refused to accept Imaan until it was too late). Allaah did not wrong them (because He had sent the Ambiyaa to convey the message of Imaan to them) but they wronged themselves (by refusing to accept guidance).

34. So they received the punishment of their evil acts and (the evil consequences of) their mockery surrounded them.

35. Those who commit Shirk say, "If Allaah willed, then neither we nor our forefathers would have worshipped anything besides Him, and we would never have forbidden anything (any animal) without Him (without His command. They failed to realise that Allaah does not force people to do anything, but gives them a choice). Those before them behaved in the same manner (They also said the same things and rejected their Rusul). (However, it is not the duty of the Rusul to force people to accept Imaan because) The responsibility of the Rusul is only clear propagation (after which people have the choice to either accept Imaan or not to accept).

وَلَقَدُ بَعَثْنَا فِي كُلِّ الْمَّةِ تَسُولًا أَنِ اعْبُدُوا الله وَاجْتَنِبُوا الطَّلْعُونَ قَمِنْهُمْ مَّنَ هَدَى اللهُ وَمِنْهُمْ مَّنَ وَلَقَدُ بَعَثَنَا فِي كُلِّ الْمَّهُ وَمِنْهُمْ مَّنَ وَالْفَلْدُونِ وَانْظُرُوا كَيْفَكَانَ عَاقِبَةُ الْمُكَذِّبِينَ اللهُ وَمِنْهُمْ مَّنَ

36. Indeed We have sent a Rasool among every nation (who told them) to "Worship Allaah and shun the Shaytaan (idols and false gods)." (From among the people to whom the Rusul came,) There were those of them whom Allaah had guided and those for whom deviation had been decreed (who were destined to die as Kuffaar). So travel in the land and see what was the (disastrous) end of those who (totally) rejected (the Rusul).

37. (O Muhammad () If you desire that they (the Kuffaar) should be guided (to Islaam), then (there is nothing you can do about it if Allaah does not guide them because) Allaah surely does not guide those whom He has sent astray (who have been destined to die as Kuffaar), and they shall have no helpers (to save them from His punishment).

38. They (the Kuffaar) swear their most solemn oaths by Allaah that Allaah will never resurrect the dead. No (Allaah shall certainly resurrect them)! It (resurrection) is indeed a resolute promise that Allaah has made, but most people do not know.

39. (Resurrection shall take place) So that Allaah may make clear to them (to the Kuffaar) the matters in which they differed (with the Mu'mineen) and so that the Kuffaar may come to know that they were liars (in their statements when they rejected the message of the Ambiyaa (in their statements when they rejected the message of the Ambiyaa (in their statements).

40. (Resurrection and all other matters are extremely simple for Us because) When We intend anything, all We have to do is say, "Be!" and it becomes (whatever We had intended it to be).

41. As for those who make Hijrah for (the pleasure of) Allaah after being oppressed, We

shall certainly settle them in a pleasant abode on earth. (Of course,) The reward of the Aakhirah (Jannah) is greater, if only they knew (if people knew the rewards for making Hijrah, none would hesitate to do so).

42. Those (who make Hijrah are the ones) who exercise sabr and who (firmly) rely only on their **Rabb** (to see to their well-being and to the well-being of their families). (When people rely on Allaah, He provides for them from sources they least expect.)

43. Before you (O Muhammad Wes) We sent only men (not angels) as Ambiyaa, sending revelation to them. So (O people of Makkah) ask the people of knowledge (those who understood the Torah and Injeel as they were revealed) if you do not know (that a Nabi sent to mankind has to be a man).

44. (We sent these messengers) With (very) clear evidence (to prove Towheed and their Prophethood) and with (divine) books. We have revealed the Reminder (the Qur'aan) to you (O Muhammad see) so that you may explain (easily and properly) to the people what (injunctions of the Shari'ah) has been revealed to them, and so that they may reflect (think about it carefully).

45. Do those who plot evil schemes (against Islaam and the Muslims) feel (absolutely) assured that Allaah will not plunge them into the earth or afflict them with a punishment from a source they do not perceive?

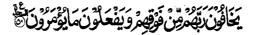
46. Or (do they feel assured) that He will not seize them (while they are engaged) in their (day-to-day) activities, after which they will have no escape?

47. Or (do they feel assured) **that He will not seize them with a gradual depletion** (causing their condition to deteriorate gradually until there is nothing left of them) **? Without doubt your Rabb is Most Pardoning, Most Merciful** (He does not punish people immediately, but allows them time to repent).

48. Do they not see the things that Allaah has created, the shadows of which sway to

the right and the left (as the sun moves across the sky), prostrating (submitting) to Allaah in humility? (Every creature worships Allaah.)

49. To Allah's command, all within the heavens and the earth prostrate (submit), including all creatures and angels, and they are not proud (they do not consider it below their dignity to submit to Allah. In fact, they regard it as an honour).





50. They (the angels) fear the authority of their Rabb and do (precisely) as they are commanded. (One who recites or hears this verse being recited should perform Sajdah.)

51. Allaah says, "Do not take (worship) two deities. He is but One Ilaah, so fear Me only."

52. To Him belongs whatever is in the heavens and the earth and obedience is always for Him (only He should be obeyed at all times). Do you fear any other besides Allaah? (You have no reason to.)

53. Every bounty that you possess is from Allaah. Thereafter, (after realising this) when any difficulty afflicts you, you must appeal only to Him (to assist you. You must do this because you know that no one else will be able to assist you).

54. (However,) When He removes the difficulty from you, suddenly (immediately) a group from you ascribes partners to their Rabb...

55....so as to reject the favours granted to them (Although they prayed to Allaah when in difficulty, as soon as they were saved, they ignored His favour of saving them and continued praying to their other gods, as if they had

assisted them). **Enjoy yourselves. Soon you will come to learn** (the error of your ways when Allaah's punishment strikes).

ۅۘڲۼۘۼڴۏٛڹٳڝٵڒؠۼڷڡ۠ۏڹؘۻؚؽڹٳؠۜ؆ٲۯۊ۬ۿؗؗؗڝٝڗٵڵڷۅڵۺ۠ٵٞڹۜٛػ؆ۘٵڴڹؿؗۯۊڡؘ۫ڗؖۉڹ۞

56. And they (the Mushrikeen) set aside a portion of what (the food) We provide for them to those (gods) who (whose divinity) they do not know. (As mentioned in verse 136 of Surah 6, where Allaah says, "A portion of their crops and animals that Allaah created, they set aside for Allaah saying, "This is for Allaah," according to their estimation, "and this is for our partners.") By Allaah! You (O Mushrikeen) shall certainly be questioned (on the Day of Qiyaamah) about what (lies and practices) you fabricate.

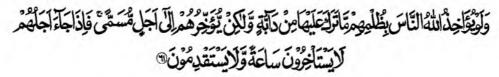
وَيَجْعَلُونَ بِللهِ الْبَنْتِ سُعُنَهُ وَلَهُمْ مَا اَيَثَةً مُونَ اللهِ الْمِنْ مُعُونَ اللهِ الْمُنْ مُعُونَ

57. They (the Mushrikeen like Banu Khuraiza) **ascribe daughters to Allaah** (by saying that the angels are Allaah's daughters). **Allaah is Pure** (from needing family)! **Yet they** (choose to) **have for themselves what they desire** (sons). (Allaah highlights the selfishness of the Mushrikeen who loved to have sons for themselves, yet they ascribe daughters to Allaah.)

58. (Describing the dislike that the Mushrikeen had for daughters during the Period of Ignorance, Allaah says,) When any of them is given the good news of a daughter (being born to him), his face darkens (sorrowfully out of misery) and he suppresses his fury (anger and disappointment).

59. He hides from the people because of the terrible news that he received (he is ashamed to face others because they will ridicule him). (He then asks himself) Must he keep her with disgrace or bury her in the sand? Evil indeed is the decision that they (the Mushrikeen) make (when they decide to attribute daughters to Allaah whereas they themselves have such a great dislike for daughters)!

60. Evil is the condition (the qualities) of those (Mushrikeen) who are not convinced of the Aakhirah (because they dislike daughters, whom the entire society needs), while Allaah's are the most sublime attributes (which none can match) and He is the Mighty, the Wise.



61. If Allaah were to take people to task for their injustice (Shirk, sin), He would not have left a single creature (alive) on earth (because the punishment affecting the people would have also killed everything else), but He grants them (people) respite (time to mend their ways) until an appointed term. (However,) When their term expires, they will not be able to delay it for a moment, nor bring it forward.

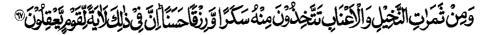
62. They assign to Allaah what they dislike (daughters), while their tongues (foolishly) make the false claims that they shall receive goodness (Jannah in the Aakhirah). Without doubt they shall have the Fire (of Jahannam and not Jannah in the Aakhirah), and they will be the first to be condemned (to Jahannam for their false beliefs).

63. By Allaah! We have definitely sent Ambiyaa to the nations before you (to guide them) but Shaytaan beautified their actions for them (made their evil actions appealing to them so that they reject the message of the Ambiyaa who told them to forsake these actions). So he (Shaytaan) shall take charge of their affairs today (in this world) and they will have a painful punishment (in the Aakhtrah).

64. We have sent the Book (the Qur'aan) to you (O Muhammad (MS)) so that you may explain(clearly and completely) to them (to the people) that about which they differ (the matters of Deen), and (We sent the Qur'aan) as guidance and a mercy for the Mu'mineen.

65. Allaah sends rain from the sky, by which He revives the earth after its death (after it has become dry and empty). There is certainly an Aayah in this (which proves the reality of resurrection) for those who listen (with the intention of accepting).

66. There is certainly a lesson for you in livestock (signs that point towards Allaah's greatness and Towheed). From what is in their bellies between excrement(filth) and blood, We give you pure milk to drink that is easily consumed. (Although the stomach of animals is an impure environment having blood and excreta always present, Allaah has the immense power to create pure and palatable milk there.)



67. From the fruits of the date palm (dates) and vines (grapes), you make (things as diverse as)

intoxicants (like wine) and good (Halaal and wholesome) food (such as vinegar and raisins). Indeed there is an Aayah (message) in this for those who understand (those who understand that Allaah's bounties like grapes should not be used to make Haraam things like wine).

68. Your Rabb inspired the bee (saying), "Build homes (hives) in the mountains, in the trees and in the buildings they (men) erect..."

69. "...Then eat from every type of fruit (and flower) and travel through the pathways of your Rabb (in the air) that have been made easy (for you to travel on. Allaah has created pathways in the air for bees to fly in on so that they can always find their way back to their own hives regardless of how far they travel to gather nectar)." A drink (honey) of varying colours (sometimes dark in colour, sometimes light changing according to season and the age of the bee) emerges from its belly, in which lies a cure for man (from many illnesses). Indeed in this is an Aayah (a sign of Allaah's great power) for those who (sincerely) ponder.

70. Allaah created you and will then claim your souls (when the time for your death arrives). There are those of you who will be returned to a worthless (unproductive) age (of senility) so that he knows nothing after once possessing (a vast amount of) knowledge. Undoubtedly Allaah is All Knowing, All Powerful. (According to the Ahadeeth, those who learn and teach the Ahadeeth as well as those who regularly recite the Qur'aan will, Insha Allaah, not suffer from senility.)

71. Allaah has given some of you preference over others in sustenance (Allaah has given some people more wealth and provisions than others. Therefore, none should feel proud about what he has been given just as none should be jealous of what has been given to others). Now those who have been granted preference (owners of slaves) will not give their provision (possessions) to their slaves so as to make them all equal. (Masters and slaves are not equal in terms of material wealth because the slave and all his possessions actually belong to the master. In a like manner, Allaah's creation cannot be equal to Him because He owns them and whatever they have. It is therefore foolish to attribute partners to Him. Despite understanding this example,) Will they (the Mushrikeen) still refute (deny) Allaah's favour (by worshipping others instead of Him when He has given them all they have)?

وَاللَّهُ جَعَلَ لَكُمْ مِّنْ اَنْفُسِكُمْ اَزُواجًاوَّجَعَلَ لَكُمْ مِّنْ اَزْوَاجِكُمْ بِنِيْنَ وَحَفَدَةً وَّرَزْقَكُمْ مِّنَ الطَّيِّباتِ

ٱڣؘؠؚٳڶؠٵڟؚڸؽۏٝڡؚڹٛۅۢڹؘۅؙؽڹۼڡۘڗ<u>ٳڵڷۄۿؗڡ۫ڔۜڸۧڣۯۏ</u>ٛڹؖ

72. Allaah has made spouses for you from yourselves (from the human race for humans and from the Jinn for the Jinn) and, from these spouses, (Allaah has) created sons and grandsons. And (in addition to these favours) He has provided for you pure foods (of various types and flavours) to eat. Will they (the Kuffaar) believe in falsehood (idols and other gods) and (by doing this) show ingratitude to Allaah's favour? (Although they ought to worship Allaah to thank Him for everything He has given them, they foolishly worship other gods that do not give them anything.)

73. They (the Mushrikeen) worship besides Allaah things that have no control over (cannot provide) any sustenance for them from the skies (they cannot make rain fall), nor from the earth (they cannot make anything grow from the soil) and they (their gods) do not (even) have the ability (to provide anything even though they may try everything in their power).

74. So do not mention comparisons(any equal) of Allaah (by saying that certain idols or others have powers similar to Allaah). Allaah knows and you do not know (therefore accept what Allaah says).

75. Allaah gives the example of (two persons, the one being) a slave in bondage who has no power to do anything (because everything has to be done with the permission of his master). Another (the second person) is one (a free person to) whom Allaah has granted a good provision and he spends from it secretly and openly (as he pleases without needing permission from anyone. The slave symbolises the gods that the Mushrikeen worship, who have no power to do anything without Allaah's will. Allaah's example is like the second person because He is at liberty to do as He pleases). Can the two be equal? (Certainly not.) All praise be to Allaah (because He deserves all types of praise), but most people (the Kuffaar) do not know.

76. And Allaah (also) gives the example of (another) two persons. The one is (deaf and) dumb, cannot do anything (because he can neither understand anything nor be made to understand anything) and is (therefore) a burden to his guardian. Wherever he is sent (to do anything), he does not bring any good (results. In fact, he causes more harm. This is the example of a Kaafir). Can he be equal to the one who (is perfectly able, learned and who) enjoins justice and is on the straight path (on

Islaam)? (The two can never be equal just as the gods of the Kuffaar cannot be equal to Allaah.)

وَيِلْهِ غَيْبُ السَّمُوتِ وَالْاَرْضِ وَمَا آمُرُ السَّاعَةِ الْاِكَلَمْحِ الْبَصَرِ آوَهُواَ قُرَبُ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيْرُ

77. To Allaah belongs the unseen affairs of the heavens and the earth (Only He has knowledge of everything unseen). The affair of Qiyaamah (together with resurrecting all of creation is regarded as an awesome event, yet it is so easy for Allaah that it) is just like the blink of an eye or even quicker (because all Allaah does to bring something into being is to say, "Be!". In fact, Allaah does not even have to say this). (This is nothing strange because) Verily Allaah has power over all things.

78. Allaah removed you from the wombs of your mothers when you knew nothing (as little babies), and (among the many other faculties, He) blessed you with ears, eyes and hearts so that you may be grateful (to Him and fulfil all His commands).

79. Have they not seen the birds subjugated (suspended) in mid-air? Only Allaah suspends them in the air (without Whom, they would fall to the ground like all other creatures). Indeed there are Aayaat in this for the people who have Imaan.

80. And Allaah has granted you an abode (a place to rest and to live) in your homes and made homes (tents) for you from the hides of animals, which you find light (to carry) when you travel and when you pitch camp (on a journey). There are household articles (such as mats, blankets, water bags) and other things of benefit (derived) from their wool, their fur and their hair (which are of use to you) for a period (for as long as you live or as long as they last).

81. (Further enumerating the many favours He has blessed man with, Allaah says,) Of the (many) things that

Allaah has created, He has (also) made those things that provide shade (such as trees, rocks, mountains). He has also made for you places of safety in the mountains (caves, caverns) and made coats for you that protect you from the heat and coats (of armour) that protect you in battle (Allaah made the raw materials necessary for these things and it was He who inspired man to make them). In this manner (as He has blessed you with all these favours) does He complete (perfect) His bounty(kindness) on you (in this world) so that you may submit (to Him and fulfil all His commands).

فَإِنْ تُولُواْ فَإِنَّمَا عَلَيْكَ الْبَلْعُ الْمُبِينُ

82. If they (the Kuffaar) turn away (refuse to accept Imaan), then (O Muhammad do not worry because) your only responsibility is clear propagation (to give them the message clearly after which you cannot force them to accept).

83. They (the Kuffaar) **recognise** (acknowledge) **Allaah's favour** (to them), yet they refute it (by worshipping other gods as if those gods had given them what they have). (This behaviour makes it apparent that) **Most of them are ungrateful** (to Allaah).

84. (Do not forget) The day (of Qiyaamah) when We shall raise a witness (a Nabi) from every nation (who will testify about the behaviour of his nation), then the Kuffaar will not be granted permission (to make excuses for their behaviour), nor will they be allowed to please Allaah (by repenting or doing something good to make amends because it will then be too late. The time for making amends and seeking forgiveness is restricted to this world).

85. When the oppressors (the Kuffaar and sinners) see the punishment (of Jahannam and are made to enter it,) it (the punishment) will not be lightened (in any way) for them, nor will they be granted reprieve (no bail will be accepted nor will any leniency be shown then).

86. When the Mushrikeen will see their partners (the idols and gods they regarded as Allaah's partners), they will exclaim, "O our Rabb! These are our partners that we used to worship instead of You." Then the word will be flung back to them (when these gods will deny that they were worshipped and say): "You are definitely liars!" (Idols will deny being worshipped because being lifeless, they had no idea that they were worshipped. As for living beings who were regarded as gods, they will deny being worshipped because the object of worship is to please the one being worshipped and instead of pleasing the ones being worshipped, the worshippers will have caused more problems for them, especially in the Aakhirah. Therefore, since the object of worship is lost, it is as if no worship took place at all. See also verse 28 of Surah 10 and verse 82 of Surah 19.)

وَالْقَوْ إِلَى اللَّهِ يَوْمَمِ فِي السَّلَمَ وَضَلَّ عَنْهُمْ مَّا كَانُوْ يَفْتُرُوْنَ @

87. They (the Kuffaar) will offer their submission to Allaah on that day (but it will be too late) and whatever (gods and beliefs) they used to fabricate will be lost to them (their gods will be unable to intercede on their behalf as they had anticipated in this world).

88. For those who commit kufr and who prevent (others) from Allaah's path, We shall add punishment to their punishment because of the corruption that they caused (together with suffering for their own wrongdoing, they will also suffer for the wrongdoing of those whom they encouraged to do wrong).

وَيُوْمَ نَبْعَتُ فِي كُلِّ الْمَّةِ شَهِيدًا عَلَيْهِمْ مِّنَ انْفُسِهِمْ وَجِئْنَا بِكَ شَهِيدًا عَلَى هَؤُلَآءً وَنَزَّ لْنَا عَلَيْهُمْ مِّنَ انْفُسِهِمْ وَجِئْنَا بِكَ شَهِيدًا عَلَى هَؤُلَآءً وَنَزَّ لْنَا عَلَيْهُمْ مِنْ الْمُسْلِمِينَ أَنْ فَسِهِمْ وَجِئْنَا بِكَ شَهِيدًا عَلَى هَؤُلَآءً وَنَزَّ لَنَا عَلَيْكُ اللَّهُ عَلَيْكُ الْمُعْلِمِينَ اللَّهُ عَلَيْكُ اللَّهُ عَلَى اللَّهُ عَلَيْكُ اللَّهُ عَلَيْكُ اللَّهُ عَلَيْكُ اللَّهُ عَلَيْكُ اللَّهُ عَلَيْكُ اللَّهُ عَلَى اللَّهُ عَلَيْكُ عَلَيْكُ اللِّهُ عَلَيْكُ اللَّهُ عَلَيْكُ عَلَيْكُ عَلَيْكُ عَلَيْكُ اللَّهُ عَلَيْكُ اللَّهُ عَلَيْكُ اللَّهُ عَلَيْكُ عَلَيْكُ عَلَيْكُ عَلَيْكُ عَلَيْكُ عَلَيْكُ عَلَيْكُ عَلَى الْعُلْلِي عَلَيْكُ عَلَيْكُوالْمُ الْعَلَيْكُولُولُولُولُولُولُولُ عَ

89. (Do not also forget) The day when We shall raise against every nation a witness from their midst (the Ambiyaa of every nation who will testify against the Kuffaar of their nations), and We shall make you (O Muhammad will witness over them (to testify in favour of the Ambiyaa that they did fulfil their responsibilities). We have revealed the Book (the Qur'aan) to you that explains all things to you (including the fact that all the Ambiyaa fulfilled their duties) and which is (a means of) guidance, a mercy and good news (of forgiveness, reward and Jannah) for those who submit (the Muslims).

90. Verily Allaah instructs (people to carry out) justice, lhsaan (to do everything to the best of ones ability and to do everything with the consciousness that Allaah is watching), and giving (charity) to relatives. And Allaah forbids immoral behaviour, evil and oppression. He advises you so that you may take heed (and thereby save ourselves from ruin and Jahannam).

ۗ وَاوْفُوْابِعَهْدِاللّٰهِ إِذَا عَاهَدُتُّمُ وَلَا تَنْقُضُوا الْأَيْمَانَ بَعْدَ تَوْكِيْدِهَا وَقَدْ جَعَلْتُمُ اللهُ عَلَيْكُمْر كَفِيْلًا إِنَّ اللهَ يَعْلَمُ مَا تَفْعَلُوْنَ ®

91. Fulfil Allaah's pledge (the Pledge of Alist and all pledges with people that Allaah requires you to fulfil) once you make the pledge. Do not break your vows (oaths) after solemnising them, (especially) when you have already made Allaah a Witness upon yourselves (by swearing the oaths in His name). Indeed Allaah knows what you do (so you cannot deceive Him).

وَلَا تَكُوْنُوْا كَالَّتِي نَقَضَتْ غَزْلِهَا مِنْ لِعَدِقُوَّةٍ إِنْكَاثًا تُتَّخِذُوْنَ ايْمَانَكُمْ وَخَلَابَيْنَكُمُ إَنْ تَكُوْنَ اُمَّةً عُ

هِيَ ٱرْبِكُمِنْ أُمَّةِ إِنَّمَا يَبْلُوكُمُ الله بِهُ وَلَيْبَيِّنَ لَكُمْ يَوْمَ الْقِيلَمَةِ مَاكُنْتُمْ فِيْهِ تَخْتَلِفُوْنَ®

92. Do not be (foolish) like the woman who shredded her spun yarn to threads after strengthening it (she shredded it after all her effort of spinning it. Just as this verse refers to breaking vows after solemnising them, it also refers to abandoning an act like salaah or Hajj without completing it). (Referring to the practice of certain Arab tribes who used to break the treaties they had made with small tribes so that they could enter into treaties with larger tribes, Allaah says,) You make your vows (treaties solemnised with vows) a means of causing corruption between you because a nation is larger in number than another. The fact of the matter is that Allaah only tests you by it (by these vows to see who will abide by them and who will not). And, on the Day of Judgement, He will certainly make clear to you the matters about which you differed (and then the sinners will be punished for their sins).

93. If Allaah willed, He would have made you a single nation but He sends astray whoever He wills and guides whoever He wills (for reasons that conform with His perfect wisdom and knowledge). (Whereas those gone astray do not always suffer punishment in this world, they should not think that they will escape punishment in the Aakhirah as well because then) You will definitely be questioned about what (ever) you do (and you will be punished for the wrong you did).

94. (Warning Muslims that they should not take oaths with the intention of breaking them because this will cause others to do the same even though they had not intended to do so, Allaah says,) Do not make your oaths a means of causing corruption between you (causing others to break their oaths like you), so as to make a foot slip (make someone do wrong) after it had gained stability (when they had not intended to do so), and so as to make you taste the punishment of preventing (others) from Allaah's path (preventing them from obeying Allaah's commands). Yours shall be an intense punishment (if you do this).

95. Do not purchase a small sum (the pleasures of this world) at the cost of (breaking) Allaah's pledge (the Pledge of Alist and all pledges with all others that Allaah requires you to fulfil). What Allaah has (in Jannah) is better for you if you but knew (this).

96. What (pleasures and wealth) is with you (in this world) shall come to an end and what is with Allaah (the pleasures of the Aakhirah) will last forever. We shall most definitely reward those who are exercise sabr (are steadfast in all conditions) for the good deeds that they do.

مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرِ اَوْ اُنْتَى وَهُوَمُؤُمِنَّ فَلَنْجْيِيَنَّهُ حَلِوةٌ طِيِّبَةً ۚ وَ لَنَجْزِيَنَّهُمُ اَجْرَهُمْ

97. As for that male or female who does good and is a Mu'min, We will certainly grant them a good (peaceful and contented) life (in this world) and most surely reward them (in the Aakhirah as well) for the good that they do.

98. When you recite the Qur'aan, then (first) seek Allaah's protection from the accursed Shaytaan (by reciting "A Oodhu Billaahi Minash Shaytaanir Rajeem" before commencing the recital).

99. Indeed he (Shaytaan) has no control over those who have Imaan and who rely solely on their Rabb (because Allaah protects these people).

100. His control is only over those who befriend him (by doing as he says) and those who are Mushrikeen.

101. When We replace a verse (of the Qur'aan) with another (for good reason), and Allaah knows best what He reveals (any new verse), they (the Kuffaar) say, "You (O Muhammad surely) are but a forger (a liar)!" However, most of them have no knowledge (they do not know that Allaah replaces commands with only what is better for people).

102. Say, "The Ruhul Qudus has revealed it with truth from your Rabb to make the Mu'mineen steadfast (in their Imaan), and as (a means of) guidance and good news for the Muslims."

103. Indeed We know well that they (the Kuffaar) say, "A human (a Christian) teaches him

(Rasulullaah [36])." The language of the person to whom they refer is Ajami (non-Arabic), while this (Qur'aan) is in the clear Arabic language (How is it possible for a person whose language is not Arabic to speak such Arabic that even the most eloquent Arabs are unable to match it?).

104. Verily Allaah will not guide those who do not believe in His Aayaat (because they do not want to be guided). They shall suffer a tormenting (pain ful) punishment..

105. Those who do not believe in Allaah's Aayaat merely invent lies (about the Qur'aan by saying that it is not from Allaah and they lie about Allaah by saying that He has partners). These are the true (in reality) liars (and not those like Rasulullaah whom they label as liars)!

106. Except for the person who is forced (to make statements of kufr for fear of losing his life) but whose heart is (still) content with Imaan, those who disbelieve in Allaah after having Imaan and who open their hearts to kufr (are happy to be Kuffaar, they) will have Allaah's wrath on them and they shall suffer a terrible punishment.

107. This (punishment) is because they prefer the life of this world to the Aakhirah. Allaah certainly does not guide those who commit kufr (who make this world their goal).

108. These are the ones on whose hearts, ears and eyes Allaah has set a seal (which prevents them from understanding, hearing and seeing the truth). These are the negligent ones (who are oblivious of the truth).

109. Without doubt, they will be the losers in the Aakhirah.

110. Your Rabb shall be Most Forgiving and Most Merciful after all towards those who make Hijrah after being tried (after being tortured by the Mushrikeen and forced to make statements of Kufr) and then (still) strive in His way and exercise sabr.

111. (Remember) The day (of Qiyaamah) when every person shall argue for (the benefit of) his soul (without caring for others) and every soul shall be rewarded in full for its actions and they will not be oppressed (no one will be punished for a sin s/he did not commit nor deprived of any reward that s/he deserves).

112. Allaah gives the example of a town that was peaceful and tranquil (the residents experienced no fear and had no reason to be displeased). Their provision came to them in abundance from every avenue (without them having to leave), but (instead of thanking Allaah) they were ungrateful for Allaah's bounty so, because of their actions, Allaah caused them to taste the garments of hunger and fear(for a while).

113. Indeed Rusul came to them from among themselves (from among their own kind), but they rejected them, because of which punishment (fear and starvation) afflicted them while they remained oppressive (without intending to mend their ways).

114. So eat from the pure and lawful things that Allaah has provided for you (and not from Haraam) and be grateful for Allaah's bounty if it is only He Whom you worship.

115. Allah has forbidden for you (to eat) Mayta (an animal which dies a natural death or which is not slaughtered or hunted in accordance with the Shari'ah), blood (that flows from the animal's body), the meat of pigs (and all other parts of its body), and (the meat of) those animals that were sacrificed with (the slaughterer taking) the name of another besides Allah (such as the name of an idol, Jinn, saint, Prophet, etc). As for him who is driven by(dire) necessity (to eat these forbidden foods for fear of losing his life), then (he may eat them provided that he eats) neither rebelliously (not out of disobedience), nor transgressing the limits (without eating more than is necessary to keep him alive). (Allah allows this concession because) Verily Allah is the Most Forgiving, the Most Merciful (and has therefore made the Deen very practical.).

وَلا تَقُولُوْ المَاتَصِفُ ٱلْمِنتَكُمُ الْكَذِبَ هٰذَا حَللٌ وَّهٰذَا حَرَامٌ لِّتَفْتَرُوْ اعْلَى اللهِ

الْكَاذِبَ النَّالَذِيْنَ يَفْتَرُونَ عَلَى اللهِ الْكَذِبَ لَا يُفْلِحُونَ شَ

116. With regard to the false claims your tongues make (about certain foods and animals), do not say (according to your desires), "This is Halaal" and "This is Haraam," so as to invent lies against Allaah (by making it seem as if Allaah has made these things Halaal or Haraam). Indeed those who invent lies against Allaah will never be successful (will never prosper).

مَتَاعٌ قِلْيُلُ وَلَهُمْ عَذَابُ ٱلْيُمُ

117. (They shall have) A paltry asset (a little enjoyment in this world because regardless of how much they have, it is temporary and will be left behind). And (in the Aakhirah) they shall suffer a torturous punishment.

118. We have forbidden for the Jews the things that We have related to you before (in verse 146 of Surah 6). We did not oppress them, but they oppressed themselves (by doing those things that invited Allaah's punishment when they were warned about it).

119. Verily your Rabb is certainly Most Forgiving and Most Merciful towards those who commit evil out of ignorance (ignorant of the true consequences of the sin) and then (sincerely) repent afterwards and make amends (for their wrong).

120. Ibraheem was certainly a great leader, obedient and Haneef (one inclined towards the truth and averse to all false creeds). He was (definitely) not from the Mushrikeen.

121. He was grateful for Allaah's favours. Allaah chose him (to be a Rasool and a special friend) and guided him to the straight path.

122. We granted him good in this world (he is praised and respected by people of all religions) and he shall be from the righteous in the Aakhirah.

تُمَّاوُحَيْنَا إِلَيْكَ إِنِ النَّبِعُ مِلَّةَ إِبْلِهِيْمَ حَنِيْفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ الْمُشْرِكِينَ

123. Then We sent revelation to you (O Muhammad , instructing you to): "Follow the religion of Ibraheem that is Haneef (inclined towards the truth and averse to all false creeds). He (Ibraheem was (definitely) not from the Mushrikeen." (These words are repeated to emphasise the fact that Ibraheem was neither a Jew nor a Christian as the Jews and Christians claimed.)

124. Reverence of the Sabbath (Saturdays) was ordained only for those (Jews) who differed about it (when some of them held the day sacred while others did not). Undoubtedly your Rabb will decide between them on the Day of Qiyaamah concerning the matters about which they differed.

125. Call (the people) to the path of your Rabb (Islaam) with wisdom and beautiful counsel (providing encouragement instead of causing resentment) and debate (with proof) with them (the Kuffaar) in a manner that is best (without driving them further away from Islaam). Indeed your Rabb knows best who strays from His path and He knows best who are the rightly guided ones (You have no such knowledge and are therefore bound to call everyone to Islaam).

126. When you claim retribution (for a wrong done to you), then avenge yourself in proportion to the aggression (wrong) done against you (and not any more). But if you exercise patience (without taking revenge), then this is definitely best for the patient ones (because this will soften the heart of your opponent and attract him towards you).

127. Be patient! Your patience is only from Allaah (only Allaah can give you the ability to exercise patience). Do not grieve over them (the Kuffaar when they refuse to accept Islaam) and do not be saddened by their plotting (against you because Allaah will see to them).

128. Undoubtedly Allaah is with those who adopt Taqwa and with those who adopt the path of (virtue)good (Allaah shall assist them against all their enemies).

Surah 17 Surah Bani Israa'eel

BANIISRAA'EEL

THE LINK BETWEEN SURAH BANI ISRAA'EEL AND SURAH NAHL

By Name: The fact that Allaah is the Controller and Helper can be appreciated from the manner in which the bee (Nahl) makes honey by Allaah's inspiration. Non-acceptance of this will attract the same plight and punishment suffered by the Bani Israa'eel when they were arrogant and caused corruption on earth.

By Content: Surah Nahl mentions how the Mushrikeen requested Allaah's punishment. When the Mushrikeen of Makkah dared Rasulullaah 🕮 to afflict a punishment upon them, Allaah responded by afflicting them with a severe drought. This is mentioned in verse 112, where Allaah says, "Allaah gives the example of a town that was peaceful and tranquil..."

However, this punishment was not intended to annihilate them. Allaah later removed the drought, giving them the opportunity to appreciate His favour on them and to repent. However, instead of deriving a lesson from the punishment, they continued with their arrogant ways and requested a miracle toprove Rasulullaah (###'struth.

With regard to this Allaah says, "The Kuffaar say, "Why is some Aayah (a miracle of our choice) not sent to him (Rasulullaah (##) from his Rabb?"" [Surah Ra'd verse 7]

Surah Bani Israa'eel now discusses one of the greatest miracles viz. the Mi'raaj. The message is clear: Any nation that refuses to believe in a miracle when they ask for one is always destroyed, just as the Thamud were destroyed after refusing to believe in the miraculous camel.

A SUMMARY OF THE SURAH

This Surah discusses the Milraai, which serves as a proof of Towheed. The verses of the Surah explain that miracles are meant to warn people that they will be destroyed if they reject them.

The central theme of the Surah is Towheed, for which the miracle of Miraaj took place, is discussed in detail in the concluding verses of the Surah, where Allaah says, "Say, 'Call Allaah or call Ar Rahmaan. By whichever name (from his 99 names) you call to Him, (it makes no difference because) to Him alone belongs the most beautiful names'." He may be called by any name, as longas none other is summoned.

Allaah then teaches people how to pray to Him. He says, "Do not recite (the Qur'aan) loudly in your salaah (so that you do not disturb others and not to cause the Mushrikeen to mock you), nor softly (so that your followers are able to hear and learn), but seek a path in between these (two extremes)." The reason for calling to Allaah only is then given when Allaah says, "Say, 'All praise is for Allaah, Who has not taken a child (has neither sons nor daughters), has no partner in kingdom and is not so weak that He requires an assistant. Declare His greatness in abundance." Only Allaah can be worshipped and relied on for help because only He has the above attributes.

This Surah contains ten verses pertaining to Towheed and five that concern miracles.

وَ فَيْ الْمِيْرِ الْمُولِيَّةِ وَفِي الْمُنْ الْحَاكِيْرِ وَالْمِيْرِ الْمُنْ لِلْمُنْ الْمُنْ الْمُل

بِسُمِ اللهِ الرَّحْمُ مِن الرَّحِثُ مِن

In the name of Allaah, the Most Compassionate, the Most Merciful.

ۼۣؖٛۺڹڂؽٙٳڷۮۣؽٙٳۺۯؽؠۼڹۮ؋ڵؽڷڒڝؚٞڹٳڷڝۺڿۮٳڶػۯٳڡڔٳڷٵڵڡۺڿۮٳڵڒڞٙٵٳڷڎؚؽڹڒڰؽٵ حَوْلَهُ لِنُرِيهُ مِنْ الْتِنَا أِنَّهُ هُوَالسَّمْعُ الْبَصِيْرُ

1. Pure is that Being Who transported His slave (Rasulullaah (Rasulullaah) by night from Masjidul Haraam (in Makkah) to Masjidul Aqsa (in Jerusalem), the vicinity (vienity) of which We have blessed (the area was the place of worship of all the Ambiyaa, many of whom are buried there; it is revered by Muslims as well as others and the area is well irrigated and fertile), to show him Our Aayaat. Undoubtedly, He is the All Hearing, the All Seeing. (This verse speaks of the miraculous journey of Rasulullaah from the Masjidul Haraam to Masjidul Aqsa, a journey referred to as "Israa". He was taken there on an animal known as Buraaq which was a long white animal that was larger than a donkey but smaller than a mule. It travelled extremely fast because every step of Buraaq reached as far as the eyes can see. At Masjidul Aqsa, Rasulullaah led all the Ambiyaa in salaah. Thereafter, he was raised up to the heavens, a journey known as "Miraaj". He was met by several Ambiyaa in the seven heavens, all of whom welcomed him. He was also shown Jannah and Jahannam and many wonders of Allaah's creation. He spoke to Allaah there and the five Fardh salaah were given to him as a gift to the Ummah. He was then returned to Makkah. All this transpired in less than a single night and Rasulullaah was taken to all these destinations in his physical body and in a conscious state.)

وَاتَيْنَامُوسَى الْكِتْبَ وَجَعَلْنَهُ هُدًى لِّبَنِّي السَّرَاءِيْلَ ٱلْآتَتَخِدُوْامِنُ دُوْنِي وَكِيلًا أَ

2. We granted Moosa the Book (the Torah) and made it a (means of) guidance for the Bani Israa'eel (instructing them) "Do not take another besides Me as a helper."

3. O the progeny of those whom We boarded (on the ark) with Nooh *! He was indeed a grateful slave. (So become like him and thank Allaah for all He has given you.)

4. We announced to the Bani Israa'eel in the Book (Torah), "You will certainly cause (much) corruption on earth twice and you will certainly engage in great tyranny (against other people)." (This verse could refer to several incidents in the history of the Bani Israa'eel, all of which fit the description given here. The same applies to the forthcoming verses. Please refer to the detailed books of Tafseer for the details.)

فَإِذَاجَاءَوَعُدُاوُلِهُمَا بَعَثْنَاعَلَيْكُمْ عِبَادًالْنَا أُولِي بَاسٍ شَدِيْدٍ فَجَاسُوْ اخِلَ الدِّيَارُ وَكَانَ وَعُدًا مَّفَعُوْلُاه

5. "When the promise of the first of the two (periods of corruption) comes, (then as punishment for this) We will send against you such slaves of Ours (your enemies) who will be great warmongers, and they will barge into homes (killing and destroying whatever they can without any concern for you). This is a promise that will be fulfilled."

6. (Allach told them further,) "Thereafter We will restore your authority over them (over your enemies), reinforce you with wealth and children, and greatly multiply your numbers (so that you may have a large and powerful army)."

اِنۡ اَحۡسَنۡتُمۡ اِحۡسَنۡتُمۡ لِاَنۡفُسِكُمۡ ۗ وَإِنۡ اَسَاۡتُمۡ فَلَهَا ۗ فَإِذَا جَاءَوَعُدُالُاخِرَةِلِيَسُوۡغَا وُجُوۡهَكُمُ اِنۡ اَحۡسَنۡتُمۡ لِاَنۡعُرِدُوۡهُ اَلۡاَ اَعۡلَمُ الْحَدُوهُ اَلۡاَلۡمَا مَوۡقُوۡلَ مَرَّةٍ وَلَيۡتَ بِرُوۡامَا عَلَوْا تَتۡبِيرًا ۞

7. "If you do good (obey My commands), you will be doing good for yourselves and if you do evil, it will be to your detriment (because you will suffer the punishment for it). When the second promise (punishment) will come (We will again allow your enemies) to distort your faces (to disgrace you), to enter the Masjid (Masjidul Aqsa) as they entered the first time (without any respect), and to destroy everything they are able to." (The power of the Bani Israeel will be destroyed forever.)

8. (Allach also told them.) "The time is near when your Rabb will have mercy on you (after the second punishment). However, if you repeat (your evil actions) We shall repeat (the way in which you were treated). We have made Jahannam a prison for the Kaafiroon."

9. Surely this Qur'aan leads to a path that is straight (just and upright) and it conveys the good news to the Mu'mineen who do good deeds that they shall have a great reward.

10. ...and (it also tells them) that We have prepared a painful punishment for those who do not believe in the Aakhirah.

وَيَدْعُ الْإِنْسَانُ بِالشَّرِّدُعَاةَ هُ بِالْخَيْرُ وَكَانَ الْإِنْسَانُ عَجُولًا ®

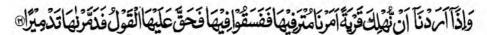
11. (When experiencing hardship,) Man prays for evil (death) just as (fervently as) he prays for good (when he wants something good). Man (in general) was always hasty (he is prone to do things without thinking about the consequences).

12. We have made the night and the day two signs (that demonstrate Our might). We have darkened the sign of the night (allowing you to rest peacefully) and made the sign of the day bright so that you may seek Allaah's bounty (engage in earning your livelihood during the daylight) and (by the passing of days you may) know the count of years and (so that you may know how to make other types of) calculation (such as calculating weeks, months, years and generations and other periods). We have explained everything (to you) in (distinct) detail.

13. We have bound every person's (record of) actions on his neck (wherever a man may be, his every act is recorded). (Eventually, when he dies, this record is closed until finally) On the Day of Qiyaamah We shall take out for him a book (this record containing all his actions he carried out in this world) that he will see opened before him.

14. (It will then be said to him) "Read your book. Today you are enough (quite capable) to take stock of yourself (you can see your actions for yourself and you need no one else to question you)."

15. Whoever is rightly guided is guided for his own benefit (because he will enjoy the fruits of it) and whoever has strayed (from the truth) has gone astray only to his own detriment (to his own loss because he alone will suffer the punishment for his wrongdoing). No soul shall bear the burden of another (each person will suffer punishment for the sins s/he committed and not for the sins that others commit). (However, no person suffers punishment without prior warning because) We shall never punish (anyone) until We send a messenger (who informs him about the consequences of his actions).



16. When We intend to destroy any town, We command (through Our Ambiyaa (those of them who lead a life of luxury (to submit to Allach and to fulfil the injunctions of Deen). (Failing to heed the command,) They then sin in the town (and influence the poorer people to do the same), because of which Our decree (punishment) becomes justified against them and We completely annihilate (destroy) them.

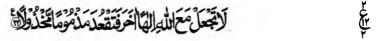
17. How many generations have We destroyed after Nooh ***** Your Rabb suffices as the Knower and Seer of the sins of His slaves. (He knows the wrong they do and exactly why they describe punishment.)

18. Whoever desires the pleasures of this world, We shall speedily grant (him/her) whatever We will (not necessarily what s/he wills) for whoever We will (and not for everyone who wills it) in this very world, and then We will appoint Jahannam for him. He will enter it admonished (condemned) and rejected.

19. (On the other hand,) Whoever desires the Aakhirah and exerts (strives) himself for it as he ought to and is a Mu'min, then such are the people whose deeds will be appreciated (by Allgah and He will reward them abundantly).

20. We grant to all (to both groups), to these (those who desire the Aakhirah) and to those (those who desire the world) from the grace (bounty) of your Rabb (in this world). The grace (bounty) of your Rabb is not restricted (Allaah gives to everyone without His treasures being depleted).

21. See how We have favoured (preferred) some over others (by giving some more and others less). Without doubt the Aakhirah is greater (than this world) in ranks (status) and greater in favours, (It is therefore those with greater status and greater favours in the Aakhirah who will truly be fortunate, not those who have more status and wealth in this world.)



22. Do not take on (believe in) any Ilaah together with Allaah, for then you will be reproached (condemned to Jahannam) and without help (against Allaah's punishment).

ۏۣڡۧۻ۬ێڟۣڬٲڵۧڒؾۼڋۉٞٳٳڵڒۘٳؾۜٲۿۅۑٳڵۊٳڸۮؽڹٳڂڛٵڽٞٵڝۧٲؽؠڵۼؾۜۼڹۮڬٳڵڮڹڔٙٳؘڂۮۿۜٵٙۉڮڵۿٵڣڵڒؿڠڷڵۿٵؙڣۣۊۘڵٳ ؾؿۿۯۿٵۊٷ؆ڮڡٵ

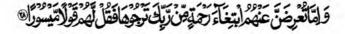
23. Your Rabb has commanded that you worship only Him and that you treat your parents kindly. If any one of the two (of your parents), or both of them reaches old age with you, (especially) then do not even tell them "Oof!" (or anything else that may cause them hurt) and do not rebuke them (even though they may be at fault). (Always) Speak gently to them. (Never raise your voice when speaking to them, speak with respect and never speak to them harshly.)

24. Lower for them the wings of humility (always be humble and soft-hearted towards them) out of compassion (kindness) and say, "O my Rabb! Show mercy to them (my parents) as they had (been merciful towards me when they) raised me when I was young." (Just as parents are merciful towards their children when their children are little and depend on them, the children should also show mercy towards their parents when their parents grow old and depend on them.)

25. Your Rabb knows best what is in your (souls) hearts. (He knows your intentions when you care for you parents). If you are righteous (obedient to Allah and your parents) then surely He is Most Forgiving to those who turn to Him (Allah will forgive those who sincerely repent for their sins).

26. Give the relative his right (maintain good relations with relatives), as well as (give the rights to) the poor and the traveller (assist them in their need). And do not be extravagant (do not be wasteful).

27. Without doubt, the extravagant ones (those who waste) are the brothers of the Shayaateen (because they behave just like the Shayaateen). And Shaytaan (Iblees) was ever ungrateful to his Rabb. (Whereas Allaah gave Iblees the bounty of intelligence, he was ungrateful by using it to disobey Allaah's command. Muslims should avoid behaving in this manner. They should therefore use the bounty of wealth in ways that please Allaah and not against His commands.)



28. Should you have to avoid them (your relatives, the poor or travellers because you have nothing to give them) seek mercy (kindness) from your Rabb that you expect (to receive at some time, so that you will

be able to help them), then speak to them with gentle words (explaining to them kindly why you are unable to assist and that you will try to do so as soon as you can).

29. Do not keep your hand fastened to your neck (do not be stingy with your wealth), nor spread it wide open (do not spend so excessively that you are left in poverty), otherwise you will be reproached and empty handed. (Moderation in spending is therefore essential.)

30. Verily your Rabb increases and decreases the provisions of whoever He wills. Indeed He is Informed and Watching over His slaves (and therefore knows who is most deserving).

31. Do not kill your children out of fear of poverty (by aborting unborn children fearing that you will be unable to support them). We (alone) shall provide for them and for you (you therefore need not fear for their provisions). Killing them is indeed a grave sin.

32. And do not even draw (go)near to fornication (do not include in anything that may lead to it). It is truly an indecent (shameless) act and the worst of ways (because it leads to immorality and illegitimate children in society and also leads to Jahannam).

33. And do not kill a soul that Allaah has forbidden except with a warrant (such as a penalty for a crime). Whoever is killed unjustly, then verily We have granted authority to his heir (to have the murderer executed), so let him not transgress in execution (by executing someone else, executing without sufficient evidence or harming the murderer before his execution). Indeed he (the heir of the murdered person) shall be assisted (by Allaah when he does not transgress).

34. And approach not the wealth of the orphan only in a manner that is best until he comes of age (Never misuse the wealth of orphans in your care while they are underage and unable to use their

money. However, when they come of age and are capable of managing their own finances, their wealth should be given to them). And fulfil the pledge (pledges made with people as well as pledges made with Allaah). Certainly, questioning shall take place (on the Day of Qiyaamah) with regard to pledges (and people will be taken to task for breaking their pledges).

35. Measure in full when you measure (goods for people) and weigh with proper scales (so that others are not cheated). This is best and better in the final outcome (because it leads to mutual trust and rules out disputes).

36. And do not pursue what you have no knowledge about (do not comment on subjects you have no knowledge about or speak about something that has not been verified). Indeed questioning (on the Day of Qiyaamah) shall take place with regard to (what) the ears (heard), (what) the eyes (saw) and (what thoughts and wrong bellefs) the hearts (harboured).

37. And do not walk haughtily (proudly) on earth (strutting with your heads in the air). You can certainly not tear the earth open (with your strutting), nor can you reach the height of the mountains (by lifting your heads in the air. This proud manner of walking is therefore futile because you cannot achieve anything by it).

38. The evil of all of these (acts mentioned above) is detestable (cause displeasure) to your Rabb (so avoid them).

39. These (advice and guidance) are from the matters of wisdom that your Rabb has revealed to you (O Muhammad .). Do not ascribe to Allaah any other Ilaah, for then you will be cast into Jahannam, reproached (condemned) and rejected.

40. (Referring to the belief of the Mushrikeen that the angels are Allaah's daughters, Allaah says,) **Has your Rabb** chosen sons only for you (because you love to have sons) and taken the angels as **His daughters? You are surely making a preposterous statement** (a huge blunder by choosing for Allaah what you dislike for yourselves although you regard Him to be your Rabb).

وَلَقَدُصَّوْنَا فِي هٰذَاالْقُرَانِ لِيَدُّ كُرُّواْ وَمَايَنِدُهُمُ الْاَنْفُورُا®

41. Verily We have explained (matters in many different ways) in the Qur'aan so that they (the Mushrikeen) may take heed (think and become Muslims). However, it (the explanations given in the Qur'aan) only increased their resentment (for the truth because they refuse to shift their positions and do not want to accept the truth).

قُلْ لَوْكَانَ مَعَةَ الهَةُ كُمَا يَقُولُونَ إِذًا الْاِبْتَعُوا اللَّهِ فِي الْعَرْشِ سِبِيلًا

42. Say, "If there were other Aaliha (other deities controlling affairs) with Allaah as they (the Mushrikeen) claim, then they (the other deities) must have surely sought an inroad to attack the Owner of the Arsh (of Allaah)." (If they had found a route to Allaah and to rule with Him, there would certainly be disputes because no two can think alike. Had such disputes arisen, the system of the universe would not have functioned so perfectly as we see it because while one god would want something, another would want something else and two opposing events cannot take place simultaneously. If ever there were to be a fight between the gods, the most powerful would have defeated the others, meaning that He is the One Supreme.)

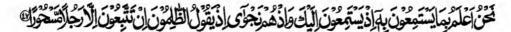
43. Allaah is Pure, Exalted and extremely high above what they say (no god of the Mushrikeen can ever match Allaah in any attribute).

44. The seven heavens and earth together with whatever is within them (all of creation) glorify Him. There is nothing that does not glorify His praises, but you do not understand their glorification (even matter that seems inanimate to us humans glorifies Allaah without us realising it). Undoubtedly He is Most Forbearing, Most Forgiving.

45. When you (O Muhammad (2004)) recite the Qur'aan, We place a veiling barrier between yourself and those who do not believe in the Aakhirah (so that they can cause you no harm).

46. And We place a veil on their hearts lest they should understand it (the Qur'aan), and

a prop in their ears (so that they do not accept the Qur'aan to be from Allaah). (This is because) When you mention only (the attributes of) your Rabb in the Qur'aan (without mentioning any attributes of the gods that the Mushrikeen worship), they turn on their heels in aversion (in resentment).



47. (O Rasululiaah (Me)) We know best what they (the Kuffaar) listen to when they attentively listen to you (only so that they can mock you) and (We know best what they discuss) when they whisper (conspire) in secrecy saying (to those who follow Rasululiaah (Me), "You are merely following a bewitched man (affected by magic)."

49. They (the Kuffaar mockingly) say, "Is it that when we turn into bones and pieces (when our bodies decompose after death), we will be resurrected (raised) as a new creation?"

50. Say (to them), "You may (even) become stones or iron...

ٱۏ۫ڂؙڵڡۘۛٞٵڝؚۜڡۜٵؽڬؙڹۯؙڣٛڞۮؙٶڔڴؚۿٛۏؘڝۜؿڠٞۅؙڵۅٛڹ؆ؽ۫ۼؽۮڹٲڨٞڸٲڎڹؽڣڟڒڴۿۯۊۜڮؘۘڞڗۊۨڣۘؽؽؙڿڞؙۅۛڹٳڵؽڮ ڞؙٷۅڛۿؙۄؘۅؿڠؙۅؙڵۅٛڹػۿٷڲڠؙۅؙڵۅٛڹؘڡؿۿۅ۠ؖڨ۠ڶۼڵؽٲڽ۫ؾڴۏٛڹؘڨٙڔۣؽؠٵۿ

51....or any other creation that seems appealing in your hearts (even if you wish to turn into things that seem lifeless, more lifeless than decomposed bone and flesh, Allaah will still resurrect you after death)." Soon they will say, "Who will resurrect us?" Say, "He Who created you the first time (from nothing can certainly create you again from your decomposed matter)." They will then nod their heads to you saying, "When will it (resurrection) be?" Say, "It will probably occur very shortly (therefore you have very little time to prepare)."

52. The day when He will call you (from your graves when an angel will blow the trumpet), you shall respond by praising Him and (because of your fear and the great length of the Day of Qiyaamah) you will

think that you stayed only for a little while (in the world and in your graves).

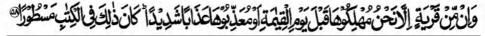
53. Tell My bondsmen (servants) that they should speak what is good (to Muslim and Kaafir alike). Undoubtedly Shaytaan will (make every attempt to) create friction (trouble) between them (especially by what they will say to each other). Indeed Shaytaan is an open enemy to man (and will spare no effort to lead man to Jahannam by causing them to fight each other).

54. Your Rabb knows you best. (Because He knows you best) He may show mercy towards you if He wills (if you deserve His mercy) and if He wills He may punish you (if you deserve punishment). We have not sent you (O Muhammad) as a warder (a guard) over them. (Since even Rasulullaah was no warder to force people to do anything, we common people are certainly no better. We should therefore always speak kindly to others and not be harsh with them even though they do wrong.)

55. Your Rabb knows best who is in the heavens and the earth (and therefore knows best who deserves what). (In accordance with this knowledge,) We have favoured some Ambiyaa above others (knowing who deserves more honour. Consequently, We made Ibraheem Our friend, Muhammad the best and most beloved) and granted Dawood the Eaboor.

56. Say (to the Mushrikeen), "Call on those that you consider (as gods) besides Allaah (when you are in difficulty). (When you do this, you will discover that) They are unable to remove difficulties from you, nor can they shift (it away from you)."

57. Those (gods) that the Mushrikeen call upon (whom they worship, such as Nabi Isa and the angels) also seek a means to approach their Rabb, (uying with each other to see) who of them shall be closest and they (also) aspire for His mercy while fearing His punishment (How can they be worshipped when they themselves worship Allaah?). (Therefore, worship Allaah Only and forsake all gods because) The punishment of your Rabb (for those who commit Shirk) is frightening indeed.



58. We shall destroy every town before the Day of Qiyaamah (thereby punishing the Kuffaar) or (if not, We shall) severely punish it (punish the Kuffaar of these towns in the Aakhirah). This has been recorded in the Book (the "Lowhul Mahfoodh").

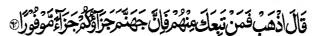
59. The only factor that prevented Us from sending Aayaat (miracles that people requested) was that the former people had rejected them, (We therefore did not allow people to see miracles when We knew that they would reject them because punishment immediately overtakes people who reject miracles that they themselves ask for). We granted the (pregnant) camel (that came out from a rock) to the (nation of) Thamud as an eye-opener (by which they could believe that Saalih was Allaah's Nabi), but they treated it unjustly (they still did not believe him and killed the camel. Thereafter, they were all destroyed). We send Aayaat only as warnings (to convince people to accept Imaan).

60. (O Rasulullaah , remember the time) When We told you that (the knowledge of) your Rabb surrounds people (Allaah knows the past, present and future behaviour of people). We only made the sight (of Jannah, Jahannam and everything else in the heavens) that We showed you (during your journey of Mi'raaj) and the accursed tree (Zaqqoom) mentioned in the Qur'aan (in Surah 37, verses 62-66 and Surah 56, verses 52, 53) as trials for the people (to see which of them will believe you and who will not. There were therefore those who did not believe that Rasululiaah went on Mi'raaj and those who argued that a tree cannot grow in the fire of Jahannam). We (continuously) warn them (against kufr), but it (the warnings) only increases their rebellion (insolence) tremendously (and then they even start mocking).

وَإِذْقُلْنَالِلْمَلَلِكَةِ الْبُحُدُوالِلاَمَ فَسَجَدُوا الْآرَابِلِيْسُ قَالَءَ البَّجُدُلِمَنْ خَلَقْتَ طِينًا ﴿

61. (Remember the time) When We (created Aadam and) told the angels, "Prostrate to Aadam!" they all prostrated except Iblees. He said, "Should I prostrate to one whom You have created from mud (when I have been created from fire, which is superior to mud)?"

62. He (libles) said, "Are You telling me that this is the being whom You have (most)honoured above me (I cannot accept this)? If You grant me (a little)respite (time to live) until the Day of Qiyaamah, I will surely gain control of his (Aadam (Araba s)) progeny (and lead them astray) except for a few individuals (Whom You protect from me)."



63. (Accepting his request for life until Qiyaamah,) He (Allaah) said, "Go (from here)! Whoever of them (mankind) will follow you, then Jahannam will definitely be ample punishment for them."

64. "Fool (misled) as many of them as you can with your voice (with music and everything else that calls them to sin), attack them with your cavalry and infantry (with all your might), be a partner in their wealth (by causing them to include in stealing, interest and other sins of wealth and by causing them to spend for ulterior motives) and (be a partner in their) children (by causing them to have illegitimate children and by using their children to lead them astray) and promise them (long lives and that there will be no resurrection)." The promises that Shaytaan makes are only deceptive (a delusion to mislead you, so do not fall for them).

65. (Allaah told Iblees further) **"Indeed you will have no control over My** (chosen) **bondsmen** (because I shall protect them from your guile)." **Your Rabb suffices as a Protector** (with Allaah as Protector, no one else's needed).

66. Your Rabb is He Who causes (drives) the ships to move with you so that you may seek from His bounty (sustenance). Indeed He is Most Merciful to you (by creating all the means of livelihood for you).

67. When any adversity afflicts you at sea, all those (gods) that you call (to for help) besides Him are lost to you (on this occasion, and then you call to Allaah for help). (However,) When He rescues you (from drowning and brings you safely) to land, you turn away (from worshipping Him and again start worshipping your false gods). Man was ever ungrateful (for Allaah's favours to him).

68. Do you feel secure (fearless) against Him causing you to sink in the end of earth? Or (do you feel secure against Him) unleashing a storm that rains stones on you, after which you shall not find a protector (to save you from it)?

ٱمْرَامِنْتُمْ اَنَ يُعِيْدَكُمْ فِيهُوتَارَةً انْخُرَى فَيُرْسِلَ عَلَيْكُمْ قَاصِفًا مِّنَ الرِّيْحَ فَيُغُرِقَكُمْ بِمَالَفَرْتُمْ تُثُمَّرُ لاتَجدُوالكُمُّ عَلَيْنَابِهِ تَبِيْعًا ﴿

69. Or do you feel secure against Him returning you (to the sea) and then sending a severe windstorm to (against) you (which will sink your vessels)? Then you will be drowned because of your kufr (not because of any injustice from Us) and you will not find any avenger (to pursue) against Us (because there will be no wrong to redress and none has power against Us).

70. It is indeed true that We have granted honour to the children of Aadam (by granting him superior intelligence, an elaquent tangue, a beautiful appearance and much more). (In addition to all the favours We have blessed man with,) We carried him on land (on animals and other means of transport) and sea (on sea-faring vessels), provided him with pure sustenance and granted him great superiority over many of Our creation. (Whereas the best of mankind are better than the best of other creation, there are many who are worse than Allaah's other creation.)

71. (Do not forget) The day when We will call every person by his Imaam (by his Nabi and his record of deeds). As for those who will be given their books (the records of their deeds) in their right hands, they will be the ones who will read their books and will not be oppressed in the least (they will not be deprived of the reward of any good act).

وَمَنْ كَانَ فِي هٰذِهَ آعُمٰى فَهُوفِ الْإِخْرَةِ آعْلَى وَاضَلَّ سِيلًا

72. Whoever is blind (to the way to guidance and salvation) in this world will be blind in the **Aakhirah** (unable to see the way to Jannah) and will be even more astray (in the Aakhirah because unlike the situation in this world where there is a possibility of repenting, there will be no chance for repentance in the Aakhirah).

ۅۜڶڽؙڬٳۮۅؙٳڵؽڣٝؾڹٛۅٛڹڮۼڹٳڷۜڋؽٙٲۅ۫ڂؽٵۧٳڵؽڮڸڡٞڣٛڗؚؠؘۼڵؽڹٵۼؽۏڐۅٳڋٳڷڗؾۧڂۮ۠ۅٝڮڂڸؽڵ<u>ؖ</u>ڰ

73. (Referring to the request of the Mushrikeen that Rasulullaah should remove some poor Sahabah from his company before they could associate with him, Allaah says,) They had almost come close to turning you (O Rasulullaah way from that which We have revealed to you (not to drive the sincere Muslims away from your company) so that you may attribute something different to Us. (Had you done what they requested and driven the poor Muslims away,) They (the Mushrikeen) would (surely) then have taken you as a friend.

ۅؘڶۏؚڵڒٙٲڹ۫ؿۜؿؙڹڮڶ*ڡۜۮۮؚڎؾۧڗڰڹٛ*ٳڵؽڣۣ؞ٝۺٚڲٵۊڵؽڵڒۿٚؖ

74. If We had not kept you firm (by saving you from wrongdoing), you could have (possibly) inclined slightly towards them (because of their persistence and convincing manners).

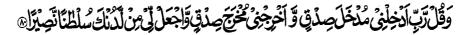
75. In that case (had you acceded to their requests,) We would have let you taste double punishment in this life and after death. Then you would not have found any assistant for you (to help you) against Us.

76. They (the Mushrikeen of Makkah) were close to uprooting (forcefully expelling) you from this land (Makkah) to remove you from it (However, Allaah commanded Rasulullaah to leave by himself.) If this had happened (if they had forcefully driven Rasulullaah away from Makkah), only a few of them would have remained behind you (because Allaah's punishment would have destroyed them).

77. This (practice of destroying those who forcefully expelled their Rusul) was Our practice with Our Rusul that We sent before you. You will not find any change in Our practices (In our ways and methods of working).

78. Establish salaah from the decline of the sun (after midday or after sunset) until the darkness of the night (referring to the Zuhr, Asr, Maghrib and Isha salaahs), as well as the Fajr salaah. Indeed the Fajr salaah is attended (by the angels). (Rasulullaah salaahs), as well as the Fajr salaah. Indeed the Fajr salaah is attended (by the angels). (Rasulullaah salaahs. When the angels of the day and the night alternate each day. They all gather during the time of the Fajr and Asr salaahs. When the angels who were with man during the night ascend to Allaah, He asks them in what condition they had left His slaves. They reply that they left them while they were performing salaah and they found them the day before while performing salaah. (Bukhari)

79. In a portion of the night perform the Tahajjud salaah that is an extra (salaah) for you. Soon your Rabb will accord to you (O Muhammad) the "Maqaam Mahmood" (The Maqaam Mahmood is an exalted position that only Rasulullaah will occupy on the Day of Qiyaamah. This position will be the envy of all creation, It will allow him to intercede on behalf of the entire creation).



80. (When making Hijrah to Madinah, Rasulullaah was commanded to) Say, "O my Rabb! Allow me to enter a pleasant (righteous) place (Madinah), allow me to leave (Makkah) pleasantly and grant me such authority from Yourself that is coupled with (Your) assistance (so that I may be able to overcome all my enemies)."

وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا ﴿

81. Say, "The truth (Imaan, Islaam) has arrived and falsehood (kufr, Shirk) has disappeared. Indeed, falsehood was bound to disappear." (Rasulullaah recited this verse as he broke the idols in the Kabah after conquering Makkah.)

82. We have revealed such a Qur'aan that is a cure (from physical and spiritual diseases) and mercy for the Mu'mineen. (However,) It only increases the loss of the oppressors (the Kuffaar are plunged further into kufr each time they hear the Qur'aan because they reject everything they hear).

وَإِذَا اَنْعُمْنَا عَلَى الْإِنْسَانِ أَعْرَضَ وَنَا بِجَانِيةٌ وَإِذَا مَسَّهُ الشُّرُكَانَ يُؤْسًا@

83. When We grant favours to man (the Kaafir), he turns away (from thanking Us) and, changing direction, he goes far. And when hardship (poverty, illness) afflicts him, he becomes despondent (loses hope because he has no faith in Allaah).

عُ قُلْ كُلُّ يَعْمَلُ عَلَى شَاكِلَتِهْ فَرَاكُمُ أَعْلَمُ مِنْ هُوَ إِمَانُ هُوَ الْمُرْمِنَ هُوَ الْمُرْمِينِ اللهُ

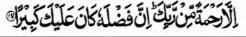
84. Say, "Every person (Muslim and Kaafir) practises in his own way (manner). Your Rabb knows best who is the most rightly guided (and He will reward or punish accordingly)."

وَيَسْتَكُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحَ مِنْ آمْرِي بِي وَمَا أُوتِينُتُمْ مِينَ الْعِلْمِ إِلْا قَلِيلُوه

85. They (the Jews) ask you (O Muhammad) about the soul (What is it?). (Without giving a detailed reply to the question, Allaah commands Rasulullaah (It is from the command of my Rabb (It is from among Allaah's creation)." You have been granted only a little bit of knowledge. (The knowledge of mankind and that of Rasulullaah is extremely little compared to the knowledge of Allaah. Whereas man cannot even understand the reality of the soul that is within him, how can he hope to understand Allaah as He really is?)

وَلَيِنْ شِئْنَالْنَدُهَبَنَّ بِالَّذِينَ آوْحَيْنَا إِلَيْكَ تُمَّرُلِاتَجِدُلَكَ بِمَعَلَيْنَا وَكِيلًا ﴿

86. (Making it clear that everything, even divine revelation is a bounty from Allaah which only He can preserve, Allaah says,) If We wish, We could certainly snatch away whatever We have revealed to you (O Rasulullaah), after which you will not find a helper against Us (to retrieve it)...



87. ...unless (Allaah chooses not to take it away, for this will then be) with the mercy of your Rabb. Indeed His grace (bounties) on you has been tremendous.

88. Say, "If mankind and the Jinn combine to (try to) produce something similar to this Qur'aan, they would not be able to produce anything like it even if they assistant each other."

89. Verily We have fully explained every type of subject matter to mankind in this Qur'aan. However, most people (the Kuffaar) have chosen not to accept (remain ungrateful).

90. They (the Kuffaar) say (to Rasulullaah (***), "We shall never believe in you until you cause a spring (fountain) to gush forth for us from the earth...

91...."Or (until) you have a special orchard of dates and grapes, amid which you cause rivers to flow strongly."

92. ... "Or (until) you drop the sky upon us in fragments (pieces) as you claim (will happen to us if we reject), or (until) you bring (Allaah and the) angels before our very eyes (to prove that you are a true Nabi)."

93...."Or (until) you have a house of gold or you ascend to the sky. And we will never be convinced of your ascension until you send to us a (divine) book that we can read." Say, "My Rabb is Pure! I am but a human (mortal) and a Rasool (How can you expect me to do all of this by myself? Only Allaah can make this happen if He wills)."

94. The only factor that prevented people from accepting Imaan when guidance came to them was that they said, "Has Allaah sent a human as a Rasool?" (All the Ambivaa were humans because they preached to humans.)

95. Say (in reply to them), "If there were angels walking (very) peacefully on earth, We would have sent to them an angel from the skies as a Rasool (However, since there are humans on earth, We have sent a human because he can best relate to them)."

96. Say (O Rasulullach Allaah is enough as Witness between myself and you (it is enough for Him to know that I am true). Verily He is Informed (aware) and Watchful of His slaves."

97. He is rightly guided whom Allaah guides (grants understanding). You shall never find any allies (helpers) besides Allaah for (the guidance of) those whom He sends astray. On the Day of Qiyaamah We shall raise them (those gone astray) on their faces, (and they will be) blind, dumb and deaf. Their abode shall be Jahannam. Each time it (the intensity of the fire) abates (lessens), We will increase its intensity (so that their punishment should not be lessened).

98. This is their punishment because they rejected (denied)Our Aayaat and said (with ridicule), "Will we be resurrected as a new creation when we have become bones and fragments (broken pieces)?"

99. Do they not see that the same Allaah Who created the heavens and the earth is capable of creating the likes of them (who are much smaller than the heavens and earth)? He has appointed for them a term (the time of their deaths and Qiyaamah) about which there is no doubt. The oppressors (Kuffaar) refuse to do anything but commit kufr (thereby continuously showing ingratitude to Allaah).

Ber Kin

﴾ قُلْ لَوْ أَنْتُمْ تَمْلِكُوْنَ حَزَابِنَ رَحْمَةِ رَبِّي إِذًا لَا مُسَكُتُمْ خَشْيَةَ الْإِنْفَاقِ وَكَانَ الْإِنْسَانُ قَتُورًا ﴿

100. Say, "If you people were in control of the treasures of my Rabb's mercy (sustenance and good), you would hold back (from giving anything to anyone) for fear of spending (lest you be left with nothing). (This is because) Man was ever miserly."

101. Indeed We granted Moosa in ine clear Aayaat (to prove to the people that he was Allaah's Rasool. These were his staff, his shining hand, the drought which affected the people of Fir'oun, shortages in their produce, the flood, the locusts, the ticks, the frogs and the blood [see verses 107 to 133 of Surah 7]), so ask the Bani Israa'eel when he came to them and Fir'oun said to him, "O Moosa! I really think that you are bewitched (and therefore have a disturbed mind)."

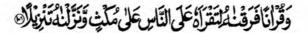
102. He (Moosa Mills) replied, "You know very well that only the Rabb of the heavens and the earth revealed these (Aayaat) as eye-openers (for you and your people to realise that He is Allaah). And, O Fir'oun, I really think that you will be destroyed (if you do not mend your ways)."

103. So he (Fir'oun) intended to annihilate them (Moosa Moosa, Haaroon Moosa and the Bani Israa'eel) from the face of the earth, but We drowned him and all those with him.

104. Thereafter (after Fir'oun and his army were drowned), We said to the Bani Israa'eel, "Live (peacefully) in the land. When the promise of the Aakhirah (Qiyaamah) comes, We shall gather you all together (However, the Mu'mineen will soon be separated from the Kuffaar and each will head for their different destinations)."

ڡؚڸڵؙڝۜٞٙٲڹٛڒؙڶۮؙۅؠؚٳڵڂؚقٞڹؘڒؘڶٷڡٵٙٲۯڛڷڹڮٳڵؖۯڡٛڹۺؚۨڗٳۊۘڹۮؚؽڔڰ

105. (Just as Moosa was given many miracles, Rasulullaah was given the greatest and everlasting miracle, which is the Qur'aan.) We have revealed it (the Qur'aan) with the truth, and with the truth did it come. We have sent you (O Muhammad) only as a carrier (bearer) of good news (of Jannah for the Mu'mineen) and a warner (to the Kuffaar that they will enter Jahannam).



106. We have divided the Qur'aan (into Surahs and verses) so that you (O Muhammad wee) may recite it steadily (at intervals) to the people (so that they may understand and learn it) and We have revealed it gradually (over a period of approximately 22 years, 2 months, 22 days).

107. (However, despite the truth of the Qur'aan and the fact that it has been revealed and structured to facilitate easy understanding, many people still refuse to believe in it. You cannot force them to believe. Therefore,) Say (to them), "Believe it or do not believe (but prepare to face the consequences). Verily, those who were granted knowledge before this (the Jews and Christians before the coming of Rasulullaah believe that the Qur'aan is from and Allaah and they revere it so much that they) fall prostrate on their chins (faces) when it is recited to them...

وَّيَقُوْلُوْنَ سُبِّ لَعِنَ رَبِّنَا إِنْ كَانَ وَعُدُرِيبًا لَمَفُعُوْلاً

108. ...and they say, 'Pure is our Rabb (He never breaks promises)! Without doubt, the promise of our Rabb has surely come to pass (Allaah promised us in our scriptures that He would reveal the Qur'aan to Muhammad and He has done this)."

109. They fall weeping (excessively) on their chins and it (the Qur'aan) increases their humility (their submission to Allaah). (One who recites or hears this verse being recited should perform Sajdah.)

قُلِادْعُوااللهَ اَوِادْعُواالرَّحْمٰنُ الَّيَامَّاتَدْعُوا فَلَهُ الْاَسْمَاءُ الْخُسُّنَّى وَلاَتَجْهَرْبِصَلاتِكَ وَلاَتُحَافِتَ بِهَاوَابَتَغ بَيْنَ ذٰلِكَ سَبِيئًا۞

110. Say, "Call Allaah or call Ar Rahmaan. By whichever name (from his 99 names) you call to Him, (it makes no difference because) to Him belongs the most beautiful names. Do not recite (the Qur'aan) loudly in your salaah (so that you do not disturb others and not to cause the Mushrikeen to mock you), nor softly (so that your followers are able to hear and learn), but seek a path in between these (two extremes)."

111. Say, "All praise is for Allaah, Who has not taken a child (has neither sons nor daughters), has no partner in kingdom and is not so weak that He requires an assistant. Declare His greatness in abundance."

Surah 18 Surah Kahaf

THE CAVE

The Surah is called Surah Kahaf because it contains the detailed incident of the people of the Kahaf (cave).

THE LINK BETWEEN SURAH KAHAF AND THE PRECEDING SURAHS

It has been mentioned in the discussion of *Surah Faatiha* that in terms of subject matter, the entire Qur'aan can be divided into four parts, each one beginning with the words "Al'hamdu Lillaah" ("All praises are for Allaah").

The first part begins with Surah Faatiha (Surah 1) and terminates at the end of Surah Maa'idah (Surah 5). This part primarily discusses the fact that Allaah is the Creator of everything. The second part commences with Surah An'aam (Surah 6) and ends with the conclusion of Surah Bani Israa'eel (Surah 17). The focal issue discussed in this part is that fact that, after creating creation, Allaah nurtures, sustains and tends to the needs of all His creation, gradually perfecting their characteristics and development. None other is capable of this feat.

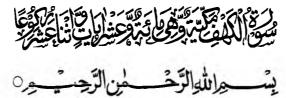
Surah Kahaf begins the third part of the Qur'aan. This part focuses on the authoritative power of Allaah, emphasising that He is the Master and Controller of everything. Everything happens by His decree and He has not vested this power on any other being. Everything proceeds from Him and all will return to Him.

A SUMMARY OF THE SURAH

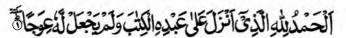
To ascertain whether Rasulullaah was a true Nabi, the Kuffaar posed three questions to him. The three questions were:

- 1. What happened to the youngsters that went missing in times bygone (referring to the people of the cave)? This question is answered from verse 9 to verse 26 of Surah Kahaf.
- 2. Tell us about the person in bygone times who travelled to the east and the west (referring to Dhul Qarnayn)? This question is answered from verse 83 to verse 98 of Surah Kahaf.
- What is the reality of the soul? This question is answered in verse 85 of Surah Bani Israa'eel.

The detailed story of Moosa and Khidr is also mentioned in this *Surah*, highlighting the fact that only Allaah has knowledge of the unseen and that only He is in control of affairs in the universe. The story is mentioned from verse 60 to verse 82 of the *Surah*.



In the name of Allaah, The Most Compassionate, The Most Merciful.



1. All praise belong to Allaah, Who has revealed the Book (the Qur'aan) to His slave (Muhammad (mu)) and has not placed any miss guidance (error, inconsistencies) in it.

2. He has made the Book clear (accurate in every way, does not contain any confusion in words or meaning; is neither excessive nor deficient in any way; it confirms all the previous scriptures; it sees to the welfare of man and guides him towards everything that will correct and improve his existence) so as to warn (the Kuffaar) of a severe punishment and to convey good news to the Mu'mineen who do good works that they shall have an excellent reward (Jannah)...

3. ...in which (Jannah) they will live forever.

قَيْنُذِرَالَّذِينَ قَالُوالتَّخَذَاللَّهُ وَلَدَّاقً

4. And (Allaah has made the Qur'aan upright) **so that it may warn those who say that Allaah has taken a child** (warn them about the disastrous consequences of their beliefs that awaits them in the Aakhirah).

5. Neither they, nor their forefathers (whom they claim to follow in faith) have any knowledge (and therefore say that Allaah has children). Grave is the statement that emerges from their mouths (because it will lead them to Jahannam) They speak only lies. (for they ignore reason and wisdom).

6. It should not be that you (O Muhammad (See)) destroy yourself in grief (sorrow) after them (after their rejection) because they do not believe in this communication (Qur'aan). (It is not in your hands to ensure that they believe.)

إِنَّا جَعَلْنَامَا عَلَى الْأَرْضِ زِيْنَةً لَّهَالِنَبْلُوهُمْ إِنَّهُمْ أَحْسَنُ عَمَلًا

7. Verily We have placed everything on earth as an adornment to test which of them (after seeing all these beautiful things) will carry out the best actions (instead of hankering after the things of the world).

8. (However appealing these things appear, they will all come to an end when) **We shall certainly turn everything on earth into an open plain** (on the Day of Qiyaamah).

9. Do you think that the people of the cave and the Raqeem were wonders from Our Aayaat? (According to some commentators, the word "Raqeem" refers to a stone tablet on which the incident of the people of the cave was inscribed together with their names. According to others, it was the name of their dog, while others say that it was the name of the place where they lived.)

10. (Remember the time) When the youths (fearing that the king would kill them for believing in Allach,) took refuge in the cave saying, "O our Rabb! Bestow on us (special) mercy from Yourself and make (it) easy for us (to find) a suitable solution to our plight."

11. So We cast a veil on their ears for many years in the cave (so that they heard nothing at all while they slept in the cave).

12. Thereafter (after 309 years) We raised them (from their sleep) so that We may know which of the two groups will be able to specify (remember) correctly for how long they had remained (asleep in the cave). (When they awoke, some of them said that they had sleep for a day or a part of a day while others said that Allaah knew best how long they remained asleep. It was the second group that held the correct opinion.)

13. We narrate to you their story in perfect truth. They were a few youths who believed in their Rabb (during a time when others worshipped idols) and We increased them in guidance (strengthened their Imaan and understanding).

زِّرَبَطْنَاعَلَى قُلْوِ مِمْ لِذَقَامُولَ فَقَالُوا رَبُّنَارَبُ السَّمَلِ تِ وَالْأَرْضِ لَنْ نَّدُعُواْمِنْ دُونِهَ الْهَالَّقَدُقُلْنَا إِذَّا شَطَطًا®

14. We strengthened their hearts (their Imaan and resolve) when they stood up (before the kaafir king) and said, "Our Rabb is the Rabb of the heavens and the earth. We will never accept another as Ilaah besides Him, for then we will have definitely uttered sheer transgression (blasphemy and words devoid of reason)."

15. "These are our people who have taken others as Aaliha (objects of worship) besides Him (Allaah). Why do they not present a clear proof for it (to prove that their gods deserve to be worshipped)? Who can be more unjust (sinful) than he who invents a lie against Allaah (by saying that others besides Him deserve to be worshipped)?"

16. (However, when they realised that they had to leave their town to escape persecution, they said to each other,) "When you have separated yourselves (moved away) from them (the people of the town) and what (idols) they worship besides Allaah, then seek refuge in the cave. (Do not worry about what you will live on) May your Rabb shower His mercy upon you and make your objectives easy to reach." (When they reached the cave, Allaah made all of them sleep for 309 years.)

17. (If you had seen their cave) You will see that (the situation of the cave was such that) when the sun rose, it would pass by their cave on the right and, when it would set, it would pass by on the left, while they were in a spacious (inner) portion of the cave. (in this manner, their bodies did not receive direct sunlight which would have disturbed them.) These are from Allaah's Aayaat. The person whom Allaah guides (grants understanding) is rightly guided (because only Allaah can guide a person). As for him whom Allaah (because of His great wisdom) sends astray, you shall not find for him any guiding friend.

وَتَحْسَبُهُمْ الشِّمَا ظُاقَّهُمْ رُفُوكُ وَنُقَلِّبُهُمْ ذَاتَ الْيَمِيْنِ وَذَاتَ الشِّمَا لِيٌّ وَكَلْبُهُمْ مَا سِطَّذِ رَاعَيْهِ

بِالْوَصِيْدِ لِوَاطَّلَعْتَ عَلَيْهِمْ لُولَّيْتَ مِنْهُمْ فِرَارًا وَّلَمُلِئْتَ مِنْهُمْ رُغْبًا ﴿

18. (Had you seen them,) You would have thought that they were awake though they were asleep. (Allaah made them appear as if they were awake. Had they appeared to be asleep, passers-by would have taken advantage of their helpless situation and harm them in some way). And (so that their bodies would not decompose or become stiff,) We used to turn them over on their right and left sides, while their dog stretched out his paws (and lay) at the threshold (at the entrance of the cave to protect them). If you were to observe them closely, you would surely have turned away and fled from them, and you would have been filled with awe (terror because the scene was a frightening to discourage anyone from disturbing them).

ۗ ٶٙڲۮ۬ڒڬڹۼؿؙڹۿ؞ٝڔڸؾۜڛۜٵۼؖڷۅ۠ٲؠؽۜۿڞ۠ٷٲڶۊٞٳڽڷ۠ڝٞڹۿؙؗؗؗۿ۫ڔػ؞ۧڷڽؚؿؙؿؙڞ۠ۊ۠ٵڷۅٝٵڸٙؿٛڹٵڽۅ۫ڡۘٵٲۅ۫ؠۼۻٙۑۅ۫ڝٝ ؖۊٵڷٷٲ؆ٛڹػؙڞ۠ٳۼڵڞؙڔڝٙٵڷؠۣڎ۫ؾؙڞٝۏؘٲؠۼؿٷۧٳػۮػؙ؞ٝؠؚۅڔڡؚٙػ۠ڡ۠ۿۮؚ؋ٳڶٙؽٵڵڡؘۮؚؽٮؘڐؚڡؘڵؽڹ۫ڟ۠ڔٛٳؾ۠ۿٵؖ ؙؙؙؙؙؙؙؙؙؙؙٛٛ۠ٛ۠۠ڞڰٵڡؖٵڡؙڶؽٲؾؚػڞ۫ڔؠڕۮ۫ڡۣڝۨڹۿۅٙڶ<u>ڮؾۜڶڟٙڡ۫ۘۅٙ</u>ڵٳؿؿ۫ۼڔۜڹٛۜؠڴۄٙٳڂۮٵۘ۫۫۫

19. (As they slept soundly) In this manner, We woke them up so that they could question each other. One of them said, "How long have you remained (asleep in the cave)?" They replied, "We remained here for a day or a part of a day. (They said this because they had fallen asleep in the morning and had woken up in the evening 309 years later) Others said, "Your Rabb knows best how long you stayed. Send someone to the town with this silver (coins). Let him then see which food is purest (not dedicated to idols) so that he can bring you some provisions from there. However, he should be subtle (coutious) in his approach and never inform anyone about you (because the people would then learn about our whereabouts and persecute us further.)

إِنَّهُمْ إِنْ يَظْهَرُوْ اعَلَيْكُمْ يُرْجُمُو كُمْ أَوْيُعِيْدُ وْكُمْ فِي مِلْتِهِمْ وَلَنْ تُفْلِحُو الذَّا أَبَدًا®

20. Surely, if they (the people of the town) become aware of your presence, they will certainly stone you or (force you to) return you to their religion (idol-worship), after which you shall never again be successful. (When the person went with the money to the town, the people were astonished to see him dressed in such ancient clothing and to see the ancient coins he carried. By then all the people of the town as well as the king were Mu'mineen and when they learnt the story from the person, they were pleased to know that they were the same people who had disappeared so many centuries ago. The story was a great lesson for these people.)

وَكَذَٰلِكَ اَعُثَرُنَا عَلَيْهِمُ لِيَعْلَمُوَّااَنَّوَعُدَا لِلْهِ حَقَّقَ اَنَّ السَّاعَةُ لِاَنْيَبَ فِيْهَا الْذِيْنَ اَنْكُوْنَ بَيْنَهُمُ اَمْرَهُمْ فَقَالُواا بُنُوْاعَلَيْهِمْ بُنْيَانًا لَمَ بُّهُمْ اَعْلَمْ بِهِمْ قَالَ الَّذِيْنَ عَلَبُوْا عَلَى اَمْرِهِمْ لَنَتَّخِذَنَّ عَلَيْهِمْ فَسَّجِدًا®

21. In this manner (as We had awoken them,) We made them (their story) known (to people) so that the people might know that Allaah's promise (of resurrection) is true and that there is no

doubt about (the coming of) Qiyaamah (because Allaah can raise all of creation in body and soul just as He had raised these men). (Remember the time) When (the people of the cave passed away after a short while and) the people (of the town) disputed about (what to do to remember) them and said, "Build a structure over them (seal the cave to be a grave for them). (In reply to another dispute that arose about the people of the cave, the people said) Their Rabb knows them best (it is therefore futile to argue about them)." (When another dispute arose about what sort of structure to build at the entrance of the cave,) Those who proved dominant in their affairs said, "We shall definitely build a Masjid over them (so that people may always know that the people of the cave worshipped Allaah. In this manner, people will not succumb to worshipping the people of the cave)."

22. Some people said, "They (the men in the cave) were three, their dog being the fourth." Others said, "They were five, their dog being the sixth." They are merely guessing. Others say, "They were seven and their dog was the eighth." Say, "My Rabb knows best what their number was and (besides Allaah) only a few people know them (only a few know precisely how many people they were. Hadhrat Abdullaah bin Abbaas has mentioned that he is of those few who know the correct number. He then said that they were seven and their dog was the eighth). So do not fall into debate regarding them (because it makes no difference to your Imaan), except for superficial discussion (if someone asks about them, merely tell them what the Qur'aan says without involving yourself in deep discussion that may cause disputes to arise). And do not even ask anyone about them (because the lesson drawn from the incident is clear. You need not know more because this will distract you from the lesson and dilute your energies)."

وَلاَ تَقُولَنَّ لِشَايْءِ إِنِّي فَلَعِلُّ ذَٰلِكَ غَدَّا ﴿

23. Never (ever) say about (doing) anything, "I will certainly do so tomorrow"

24. ...unless you add, "Inshaa Allaah" ("By Allaah's will". You should therefore say, "I will do this tomorrow Inshaa Allaah."). Remember your Rabb when you forget (to remember Him. You should therefore add "Inshaa Allaah" as soon as you remember to do so) and (O Muhammad "B) say, "I have the hope that my Rabb will guide me to that (revelation and miracles) which leads (people) closer to it (closer to believing that I am Allaah's Rasool)." (Therefore, Allaah revealed to Rasulullaah "the stories even more astonishing than that of the people of the cave and about people who lived long before them. These stories are such that Rasulullaah would never have known about them without divine revelation, proving that he was Allaah's Rasool. In addition to this, Allaah also made Rasulullaah perform many miracles, the greatest of which is the Qur'aan. These amply prove that he is Allaah's Rasool.)

وَلَبِثُواْ فِي كَهْفِهِمْ تَلْتَ مِائَةٍ سِنِيْنَ وَازْدَادُوالِسُعَانَ

25. They (the people of the cave) remained in their cave for three hundred years and (others)

add another nine (making it a total of 309 years). (Some commentators state that the period they slept was 300 years according to the solar calendar and 309 years according to the lunar calendar, which is shorter.)

26. Say, "(Differing about the period will not benefit us) Allaah knows best how long they stayed (in the cave, so refer the matter to Him). He has knowledge of the unseen things within the heavens and the earth. How well does He see and hear! (There is nothing that He cannot see or hear.) They (those in the heavens and earth) have no helper besides Him, and none can be partner in His command (None shares power with Him)."

27. Recite (to people) what (revelation) has been revealed to you from the Book of your Rabb (the Qur'aan). There is none who can alter His words (Allaah's words in the Qur'aan and His promises) and (if you do try to alter His words,) you will certainly not find another place of refuge (a shelter to save you from His punishment) besides with Him (only He can save you from anything).

28. (O Rasulullaah Restrain (keep) yourself with (in the company of) those who, seeking His pleasure, call to (worship) their Rabb morning and evening (even though they are poor and of low social standing). (Even though the wealthy Kuffaar insist that you drive these Mu'mineen away so that they can draw close to you,) Do not shift your attention from them (the poor Mu'mineen) with the intention of acquiring the adornment of this worldly life (with the intention that if the wealthy Kuffaar accept Islaam, the status and financial strength of Islaam will grow). (Therefore,) Do not obey him (these wealthy Kuffaar) whose heart We have made heedless of Our remembrance, who pursues his (own) passions and whose (every) affair entails transgressing (by not living within the laws of Allaah).

وَقُلِ لَكَقُّ مِنْ رَّيِّكُمُّ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَفَلْيَكُفُرُ الْنَّا اَعْتَدُنَا لِلظَّلِمِ فِي فَارًا ۖ اَحَاطَ بِهِمْ سُرَادِ قُهَا ۚ وَإِنْ يَّنْتَغِيْنُواْ يُغَا تُقُا بِمَا إِكَالْمُهْلِ يَشُوى الْوُجُوْهُ بِبُسُ الشَّرَابُ وَسَاءَتُ مُرْتَفَقًا ۞

29. Speak the truth that comes from your Rabb. Whoever is willing, should accept Imaan (and be successful in both worlds) and whoever is willing should commit kufr (and thus

suffer eternal punishment). We have surely prepared for the oppressors (the Kuffaar) a Fire, the walls of which will surround them (completely, making it impossible to escape). If they plead for help, they will be helped with water that is like the residue (remains) of burnt oil (boiling and black), which will scorch their faces. A terrible drink indeed (which will be of no help at all to them)! It (Jahannam) is the worst of resting places (because it offers no rest at all).

30. As for those who have Imaan and who do good actions, We shall certainly not put to waste the rewards of those whose actions are good (We shall therefore reward them in full for the good they do).

31. For these people (who have Imaan and who do good) shall be eternal Jannaat beneath which rivers flow. There they will be adorned with gold bangles, they will wear green garments (made) of fine silk and raw silk and they will recline on couches. (Jannah is) A fine reward indeed, and the best of resting-places!

32. Relate to them the example of two men (one a Mu'min and the other a Kaafir). We had granted (to) one of them (the Kaafir) two orchards of grapes (two vineyards) surrounded by date palms and (in addition to this, We had also) grown a plantation (of crops) between the two.

33. Both orchards bore fruit and We did not withhold anything from him. We even caused a river to gush forth between the two (so that irrigation was easy for him).

34. He also had (an abundance) of fruit (other types of wealth). While speaking (boasting) to his companion (the Mu'min), he (the Kaafir) said, "I have more wealth than you and my people are dominant (my family and I are more influential in society and have a larger following)."

35. (Accompanied by his Mu'min companion,) He (the Kaafir) entered his orchard as an oppressor (wrong doer) unto himself (by committing kufr, he oppressed himself by inviting Allaah's anger) and said, "I do not suppose (think) that this garden will ever be destroyed." (perish)

36. "And I do not suppose (think) that Qiyaamah will ever arrive. If I should ever be returned to my Rabb (if Qiyaamah ever comes) I shall certainly find a better place of return (if Allaah has given this to me in this world, I can expect only better in the Aakhirah if it ever does come)."

37. As they spoke, his companion (the Mu'min) told him, "Do you disbelieve in Him Who has created you (your father Aadam from sand, then (the rest of mankind) from a drop (of sperm) and then (properly) perfected (your development until He grew) you as a man?"

38. "But (if you refuse to believe, I am content to assert that) He is my Rabb and I shall not ascribe anyone as partner to Him."

39. "When you enter your garden, why do you rather not say, 'Maashaa Allaah La Quwwata illaa billaah' ("Only what Allaah wills shall happen and all might is with Allaah". Allaah gives and takes as and when He pleases. By saying this, you will be acknowledging that all that you have is from Allaah and that you should be praising Him instead of boasting)? If you think that (you are closer to Allaah because of your wealth and that I am not because) I have less wealth and fewer children than you..."

40. "...then (remember that the things of this world are temporary and) the time is close when My Rabb shall grant me better than your orchard (either in this world or in the Aakhirah) and (the possibility is great that my Rabb may) send to your garden a calamity (a thunderbolt and hot wind) from the sky (which will burn everything) turning it into an empty (barren) plain..."

41. "...or (the possibility is just as great that) its water would sink into the depths of the earth (causing everything to dry up by the morning), after which you will be unable to even look for it (you will be unable to get any water to revive your orchards)."

وَالْحِيطُ بِتَمَرِم فَاصِّبَحَ يُقَلِّبُ كُفَّيَٰهِ عَلَى مَا اَنْفَقَ فِيهَا وَهِى خَاوِيَةٌ عَلَى عُرُوْشِهَا وَيَقُوْلُ لِلَيْتَنِي لَمُ الشِّرِكُ إِلَيْ اَحَدًا اللهِ

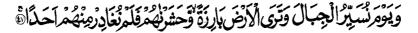
42. So his fruit (all his wealth) was engulfed (destroyed by a disaster) and he began to wring his hands (in sorrow) for what he had invested in it. They (the vineyards) had collapsed on their trellises and he said, "If only I had not ascribed any partner to my Rabb!"

43. He had no troops (no power, family or friends) to assist him against (the punishment of) Allaah, neither could he avenge (save) himself.

44. At times like this (as well as on the Day of Qiyaamah), assistance (power) is only from Allaah, the True (Ilaah). He is the best for reward (for none can reward as He does and His rewards are everlasting) and the best in the end.

45. Relate to them the example of this worldly life which is like the rain that We send from the sky, with which the plants of the earth mingle (causing them to flourish). Thereafter (the time comes when) they (the once flourishing plants dry up or are destroyed in some way, only to) become debris (broken bits and pieces), to be carried (dispersed) by the winds (after which there is no sign that they ever existed). Allaah always has control (power) over everything (He can create and destroy as and when He pleases).

46. Wealth and sons are merely adornments (temporary possessions) of this worldly life (that will not last forever). The lasting good deeds (all good actions that one does in this world, the rewards of which are everlasting) are best in the sight of your Rabb in terms of reward and best in terms of expectations (because the expected rewards in the Aakhirah are guaranteed by Allaah). (The rewards of certain good deeds continue accumulating even after a person dies because people continue to benefit from these deeds e.g. having a well dug to provide, teaching people things of benefit and building homes for the poor.)



47. (Do not forget) The day (of Qiyaamah) when We will cause the mountains to fly (when the earth will quake, after which will be reduced to dust), when you will see the earth as an open plain (with everything on it destroyed) and We shall resurrect them (Mu'mineen and Kuffaar alike), not leaving out any of them (so that everyone will have to present himself/herself in Aliaah's Court).

وَعُرِضُوْاعَلِى رِبِّكَ صَفًّا لَقَدُجِ مُتُمُونَا كَمَا خَلَقُد كُمُ أَوَّلَ مَرَّةٍ كَالْأَنْ عَمْدُمُ الْآن نَجْعَلَ لَكُمْ مِّوْجِلًا

48. They will be presented before your Rabb in rows. (The Kuffaar will then be told.) "We have certainly brought you as We have created you the first time (alone and without anything). However, (although you knew that We had the power to create you initially,) you thought that We would never fix an appointment for you (when you will be resurrected and questioned)."

49 The book (every person's record of actions) shall be placed (given to them) and you will see the sinners (those whose records will be given in their left hands) afraid of what is contained in them (because it will condemn them to Jahannam). They will say, "We are destroyed! What kind of book is that (it is so thorough that) it does not leave anything (any intention or action) small or large unrecorded?" They will find their actions (which they carried out in the world) present (written in their records) and your Rabb shall not oppress anyone (no one will one be punished for a sin one did not commit nor deprived of reward for a good act carried out).

50. (Remember the time) When We told the angels, "Prostrate before Aadam," they all prostrated except for Iblees. He was from the Jinn and disobeyed the command of his Rabb. (O mankind) Do you take him (Iblees) and his progeny (the Shayaateen) as friends besides Me, whereas they are your enemies. Evil indeed is the substitution (exchange) of the oppressors (they are extremely foolish to take their enemies as friends instead of their real Friend).

51. I did not require them (Iblees and the Shayaateen) to be present at the creation of the heavens and the earth (to assist Me), nor (did I require their presence) at their own creation (I created them and everything else without their help. How can they then be regarded as My partners?). I cannot take as assistants those who lead others astray. (Let alone considering even plous people to be Allaah's assistants, it is extremely foolish to think that evil beings like the Shayaateen could ever be Allaah's assistants.)

52. (Remember) The day (of Qiyaamah) when He (Allaah) will say (to the Mushrikeen), "Call those

(gods) whom you regarded to be My partners (to assist you now)." They will then call them, but they (the gods) will not respond to them (because they will be unable to do anything) and We shall place a barrier between them (between the Mushrikeen and their gods. With the barrier in place, they will be even more convinced that they can expect absolutely no assistance from their gods).

53. (On the Day of Qiyaamah when) The sinful ones will see the Fire (of Jahannam in front of them), (and although) they will be certain that they will fall into it, they (despite their desperate efforts) will not find anyone to rescue them from it. (On the Day of Qiyaamah, the Kuffaar and Mushrikeen will have complete conviction of their pending doom and will therefore try every thing to save themselves. However, their efforts will be in vain.)

54. We have undoubtedly explained all types of examples in the Qur'aan for (the benefit of) people (so that they may understand things better). (However, despite the detailed explanation, the Kuffaar refuse to accept because) Man has always been the worst disputant (he quarrels anymore than, others of Allaah's creation).

55. After the arrival of guidance (through the Ambiyaa and divine scriptures) the only thing that prevented people from accepting Imaan and seeking forgiveness from their Rabb (for kufr) was that (they were waiting to see whether) the treatment (punishment) of the previous people comes to them or that (they were waiting to see whether some other type of) punishment appears in front of them. (The Kuffaar foolishly waited to see whether the promise of punishment would arrive before accepting Imaan. They failed to realise that once Allaah's punishment arrived, it will be too late to seek forgiveness.)

56. We sent the Ambiyaa only as carriers (bearers) of good news (to the Mu'mineen) and as warners (to the Kuffaar). The Kuffaar use falsehood (baseless and absurd arguments) to dispute in order to eradicate (remove) the truth and they make a mockery of My Aayaat and the warnings that have been given to them.

57. Who can be more unjust (wrong) than he who has been advised with the Aayaat of his Rabb, but (instead of heeding the advice contained in the Aayaat, he) ignores them and has (even)

forgotten what (sins) he has sent forth (to the Aakhirah)? (Therefore, such people do not bother about the consequences of their sins and do not seek forgiveness.) We have certainly placed a veil on their hearts lest they should understand it (the Qur'aan) and placed a prop in their ears (so that they cannot listen with the intention of accepting). (Therefore,) Even if you call them to guidance they shall (not accept and) never be guided aright (correctly).

58. Your Rabb is the Most Forgiving, Full of mercy (because of which He does not punish them immediately). If He were to take them to task for their (evil) deeds, He would have speedily (immediately) afflicted them with punishment (because they certainly deserved it). However, they have been promised a term (a specific time when they will receive their punishment, which is either in this world or in the Aakhirah) from which they will not find any sanctuary (a safe place where they can be protected from Alloah's punishment).

عُ وَتِلُكَ الْقُرْى اَهُ لَكُنَّا هُ مُلِمَّا ظُلُمُوْ اوَجَعَلْنَا لِمَهْ لِكِهِمُ مَّوْعِدًا هُ

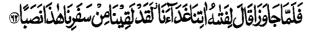
59. These are the towns that We have destroyed when they were unjust (by committing kufr). We had stipulated a term for their destruction (just as We do with all the Kuffaar. Therefore they should therefore not think that they will not be punished just because the punishment has not yet arrived).

(Bukhari narrates that when Moosa once delivered a sermon to the Bani Israa'eel, they were very moved by it. After the sermon, someone asked him whether there was anyone more knowledgeable than Nabi Moosa on earth. He replied that there was none. Since he did not reply, "Allaah knows best," Allaah reproached him and informed him that another servant of Allah's, who is at "the confluence (meeting) of two seas" was more knowledgeable than himself. Moosa was more knowledgeable than himself. He carry a fish with him in a basket. The fish would be given life at the place where he would meet this knowledgeble person. So Moosa was set out with the fish and his servant whose name was Yusha bin Noon was. He instructed Yusha was to inform him when the fish came to life. Yusha was told him that this was a very simple task and well within his ability. The two then left on their journey to find the man whose name was Khidr. The rest of the story is narrated in the forthcoming verses.)

وَلَذُ قَالَ مُولِى لِفَتْهُ لُا ٱبْرَحُ حَتَّى ٱبْلُغَ مَجْمَعَ الْبَحْرَيْنِ أَوْامَضِي حُقَّبًا ®

60. (Remember the time) When Moosa said to the youngster (Yusha bin Noon), "I shall continue to walk until I reach the confluence (meeting) of two seas (the place where two seas meet) or until I pass a long period (in search of Khidr)."

61. So when they reached the confluence of the two (and lay down to rest in the shade of a boulder), they both forgot (to keep watch over) their fish and (coming to life, it escaped from the basket and) it tunnelled its path into the ocean. (Yusha happened to see this but decided to inform Moosa only after he awoke. However, when Moosa woke up, Yusha forgot to tell him about it and they proceeded further.)



62. When they proceeded further, Moosa *** told the youngster (Yusha ***), "Bring our breakfast. Without doubt, this journey has been extremely wearisome for us."

63. He (Yusha Period) replied, "Did I not tell you that when we sought shelter (rested) by the boulder I forgot (to watch) the fish? It was certainly Shaytaan that made me forget to mention it (to you). (The fish came to life and) It made its way into the sea in an extremely marvellous way."

64. Moosa said, "That (coming alive of the fish) was the very thing we were seeking (because it marked the place where we will meet Khidr)!" So they retraced their steps (back to the boulder).

65. Then (when they reached the place) they found a slave of Ours (Khidr) whom We had granted mercy especially from Ourselves (made him a chosen servant of Ours) and to whom We had given Our special knowledge (informed him of certain aspects of the unseen).

66. Moosa said to him (Khidr), "May I follow you on condition (with the understanding) that you teach me some of the special knowledge that has been taught (specially) to vou?"

67. He (Khidr) replied, "You will surely not be able to bear (be patient) with me."

68. "How can you possibly bear with (endure) something, the knowledge of which you have not encompassed (about which you do not have thorough knowledge)?"

69. Moosa *** replied, "Inshaa Allaah ("If Allaah wills"), you shall find me to be patient

and I shall not disobey any command of yours."

70. He (Khidr) said, "If you must follow me, then do not ask me about anything until I make mention of it myself (you must wait for my explanation)."

71. So they proceeded until (when they needed to cross a river) they boarded a boat (belonging to some poor people who offered to transport them free of charge) and (as they disembarked after crossing) he (Khidr) made a hole in it (by removing a few planks). (Surprised at this,) Moosa work exclaimed, "Have you made a hole to drown the people of the boat? You have certainly perpetrated (committed) a grave (wrongful) act."

72. He (Khidr) said, "Did I not say that you will be unable to bear with me?"

73. (Realising that he was not supposed to question Khidr,) Moosa supposed to question Khidr, in the supposed to question

74. So they proceeded (further on foot) until they met a boy whom he (Khidr) killed. (Shocked at the gruesome act,) Moosa burst out, "Have you killed an innocent soul that has not taken another soul (and therefore does not deserve to be killed in retaliation)? You have now surely perpetrated (done) a great wrong."

75. He (Khidr) said, "Did I not tell you that you (surely) will not be able to bear with me?"

76. Moosa said, "If I question you about anything after this, then you need not remain with me. You have received (enough) excuse (reasons) from me (to part from me)."

فَانْطَلَقَا لَّكُتِّى إِذَالْتِيَّاآهُلَ قَرْيَةِ إِلْسَتَطْعَمَا آهُلَهَا فَابَوْ النَّيْضِيقُوْهُمَا فَوَجَدَ افِيْهَا جِدَارًا يُبُرِيْدُ اَنْ يَنْقَطَّ فَاقَامَهُ قَالَ لَوْشِئْتَ لَتَّخَذَتَ عَلَيْهِ آجُرُا ﴿

77. So they proceeded until they came across the people of a town from whom they asked for food (because it was customary for people in those times to host travellers), but the people refused to host them (despite knowing that the two had nothing to eat). They then found a wall in the town that was near the point of (near) collapse and he (Khidr, miraculously) straightened it (single-handedly). Moosa said, "If you wished, (you could have been as insensitive as the people of the town and) you could have taken (adequate) payment for this (instead of doing it as a favour)." (This was now the third and final time that Moosa questioned.)

78. He (Khidr) said, "This is the parting between us (because you agreed that we part if you raised another objection). I shall inform you of the interpretation (reality) of the incidents which you could not bear with patience."

79. "As for the boat (which I damaged), it belonged to a few poor persons who worked by the sea (whose livelihood depended on their boat). I wished to damage (spoil) it (their boat because) there was a king ahead of them who forcefully seized possession of every boat." (However, he would not seize their boat when he noticed that it was damaged. Thereafter, the poor persons could easily repair their boat and use it again instead of losing it altogether.)

وَامَّاالْغُلْمُوكَانَ اَبُوهُ مُؤْمِنَيْنِ فَحَشِيناً آنُ يُرْهِقَهُمَا طُغْيَانًا وَّكُفَّرَّانَّ

80. "As for the boy (whom I killed), both his parents were Mu'mineen and we feared that he would (become a Kaafir when he grew up and) embroil (subdue) them (his parents) in rebellion (disobedience to Allaah's commands) and kufr."

فَارِدُنَا أَنْ يَيْدِلَهُمَا رَبُّهُمَا خَيْرًا مِّنْهُ رَكُوةً وَ أَثْرَبَ رُحُمًا ®

81. "(His parents would not miss him too much because) we intended that (after killing him) their Rabb (would) replace for them (as compensation) children who are better than he (the boy) in purity and affection (children who will be Mu'mineen and who would care for the physical and spiritual well-being of their parents)."

وَامَّا الْجِدَارُفَكَانَ لِخُلْمَيْنِ يَتِيْمَنْنِ فِي الْمَدِينَةِ وَكَانَ تَعْتَهُ كَانُزُّكُومَا وَكَانَ ابْوُهُمَا صَالِحًا ۚ فَأَرَادَ

ڒؾ۠ڮٲڹ۫ؾؙؠڵۼۘٵؘڷۺٛڐۿڡڶۅؘڛۘؾڿڔۣۘۼٳۘڴڹٛۯۿڡٲڐ۫ڕڿڡڐٞڝؚٞڹڗۑڮؖڎٛۅٙڡڶۼڶؿڬۼؽٲڡٝڔؽڐٳڮؾٲۅؽؚڮڡٵڵؿ*ۺؖڂۣڠ* ۼ ۼؖڲؽۅڝۘڹڔٳ

82. "As for the wall (which I straightened), it belonged to two orphaned boys in the town. Beneath it was their treasure (which their father had buried there and built the wall to mark the spot) and their father was a pious person. Your Rabb intended that (when) they come of age and (learn about their treasure, they would be able to find the spot because of the wall and then) excavate their treasure, (Had the wall fallen, they would never have been able to trace the whereabouts of their treasure.) This is the mercy of your Rabb (towards the children of pious Mu'mineen). I did not carry out these actions of my own accord (I was following the instructions of Allaah). This is the interpretation (the unseen background) of the things that you could not bear (to see) with patience."

83. They (the Jews) ask you (O Muhammad bout Dhul Qarnayn ("The one who possesses two horns or two centuries". Dhul Qarnayn was not Alexander The Great. Refer to commentaries of the Qur'aan for details). Tell them, "I shall shortly tell you something about him (when Allaah sends revelation to me)."

84. We certainly granted him authority (kingship) on earth and gave him the means to do all things (that he needed to do).

85. So he set out on a road...

حَتَى إِذَ اللَّغَمَغُوبَ الشَّمْسِ وَجَدَهَا تَغُرُبُ فِي عَيْنِ حَمِنَةٍ وَوَجَدَعِنْدَهَا قَوْمًا مُ قُلْنَا لِذَا الْقَرْنَيْنِ إِذَا الْكَرْنَيْنِ إِذَا الْكَرْنَيْنِ إِذَا الْكَرْنَيْنِ إِنْ اللَّهُ اللَّ

86. ...until he reached the place where the sun sets (in a far westerly direction). He found it (the sun appearing as if it were) setting in a black spring (the ocean, which appeared black because of its vastness), where he found a nation (of Kuffaar living there). We told him (via the Nabi with him), "O Dhul Qarnayn! Either you punish them (fight them for not accepting Imaan when the message had already reached them previously) or you adopt a (very) kind attitude towards them (by inviting them to Imaan a second time before waging Jihaad)."

87. He (Dhul Qarnayn) said, "(I shall adopt a kind attitude towards them. However,) As for him who

oppresses (himself by remaining as a Kaafir), we shall soon (severely) punish him (in some manner) after which he will (after his death) certainly be returned to his Rabb, Who will punish him most severely."

88. "As for him who accepts Imaan and does good actions, he shall have a most beautiful reward (Jannah). And (in addition to this) we will instruct him with lenient (easy) words (kindlty request him to do only that which is easy for him)."



89. He then set out on a road (towards the East)...

90. ...until he reached the place where the sun rose (in a far easterly direction), he found it rising over a nation to whom We had not given any shelter against it. (They lived as animals do - without building homes and probably without clothing as well.) (Although the Qur'aan makes no further mention of his encounter with these people, Dhul Qarnayn also invited them to Towheed as he had done with the people in the west.)

91. This is how it (his extensive travels) was. We surely had knowledge of everything that he possessed (Therefore, whatever We narrate to you is the absolute truth and not mere tales).

92. He then set out on a road...

93. ...until he reached (a place situated) between two (huge) mountains where he found a nation who could barely understand anything (because they were terrified of the Ya'jooj and Ma'jooj).

94. They (the people living there) submitted, "O Dhul Qarnain! The Ya'jooj and Ma'jooj spread corruption (carnage and robbery) on earth (and we desperately need protection against them), so is

it possible that we collect some money for you (to pay you) so that you may erect a barrier between us and them?"

95. He (Dhul Qarnayn) replied, "(You need not pay me because) The authority (wealth and power) that my Rabb has vested in me is better (than anything you wish to pay me), so (all I require from you is that you) assist me with strength (manpower) and I shall erect a fortified wall between you and them."

96. (Commencing with the construction, Dhul Qarnayn instructed the people,) "Bring me some pieces of iron." (The iron was used as bricks, while wood and coal were used as mortar.) When these (the iron pieces) were levelled (stacked high) between the cliffs (and the valley was barricaded), he commanded, "Blow (set the coal and wood alight)!" When it (the mortar) was made into fire (the iron melted and the pieces joined together to form a solid iron wall), (while this was sufficient in itself, Dhul Qarnain fortified it further. Instructing the people,) he said, "Bring me molten copper to pour over it." (When the molten copper was poured over the iron wall, it filled all the gaps and covered the wall, making it smooth without any handholds.)

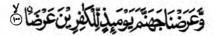
فَمَا السَّطَاعُوا أَنْ يَظْهُرُوهُ وَمَا اسْتَطَاعُوا لَذَنْشُيا الْ

97. (Because of the height, strength and smoothness of the wall) They (the Ya'jooj and Ma'jooj) were not able to climb over it, neither were they able to make a hole in it (at that time).

قَالَ هٰذَا رَحْمَةُ مِّنْ رَبِّيْ فَإِذَا جَاءُوعُدُرَبِيْ جَعَلَهُ ذَكَاءٌ وَكَانَ وَعُدُرَبِيْ حَقًا الله

98. (Acknowledging that all accomplishments are possible only with Allaah's help,) He (Dhul Qarnayn) said, "This (accomplishment) is a mercy (favour) from my Rabb. When the promise of my Rabb will come (when the Ya'jooj and Ma'jooj are destined to break free just before Qiyaamah), He will shatter it (the wall) to pieces. The promise of my Rabb is ever true."

99. On that day (before Qiyaamah) We will leave the criminals (the Ya'jooj and Ma'jooj) to flood (mingle with) each other (because of their large numbers), (and not long afterwards) the trumpet will be blown (to sound the advent of Qiyaamah) and We will gather them all (all of creation for reckoning).



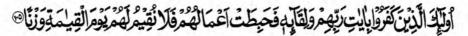
100. On that day (of Qiyaamah) We will present Jahannam before the Kaafiroon.

101. (The Kaafiroon are) Those whose eyes (in the world) were veiled from My remembrance (because of which they never thought of Allaah) and they were unable to hear (the truth and accept).

102. Do the Kaafiroon think that they can exclude Me to take My slaves (such as the angels or Prophets) as assistants (as gods)? Without doubt, We have prepared Jahannam as a reception for the Kaafiroon.

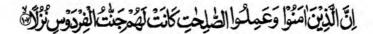
103. Say, "Should we inform you of those who are the worst losers in terms of their actions?"

104. They are those whose efforts (good acts) are destroyed in this worldly life (not accepted by Allaah because they do not have Imaan or because their intentions are incorrect) while they think that they are (definetly) carrying out good acts (and that they will be rewarded).



105. These are the ones who reject the Aayaat of their Rabb and meeting with Him (on the Day of Qiyaamah). So their (good) acts are wasted (completely spoiled) and no weight (value) will be attached to them on the Day of Judgement (because of which they will receive no rewards).

106. This Jahannam will be their punishment because of their kufr and because they ridiculed (marked) My Aayaat and My Rasool.



107. As for those who have Imaan and who do good acts, (definetly) Jannaatul Firdous (the highest levels of Jannah) shall definitely be their reception (where they shall be entertained).

خلدين فيها لايبغون عنهاحولا

108. They will live there (in Jannah) forever and will never want to leave it.

109. Say, "If the ocean was ink for the words (attributes, excellent conditions, powers) of my Rabb (to be written), the ocean (of ink) would be finished (departed) before the words of my Rabb can end (before all can be written), even if We supplement it (the ocean of ink) with a like amount of ink (with another ocean of ink)." (See also verse 27 of Surah 31.)



110. (O Muhammad) Say (to the people,), "I am but a human being (a mortal) like yourselves (neither an angel nor divine being). Revelation comes to me that your Ilaah is but One Ilaah (Allaah, so worship no one else). So whoever expects (hopes) to meet his Rabb (on the Day of Qiyaamah) should perform good actions and not make anyone a partner (shareholder) in the worship of his Rabb," (He should not worship anyone but Allaah and when worshipping Allaah, he should not intend to please anyone but Allaah.)

Surah 19 Surah Maryam

MARYAM 劉斯尚哲

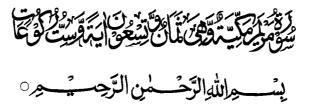
THE LINK BETWEEN SURAH MARYAM AND SURAH KAHAF

Surah Kahaf replies to four doubts of the Mushrikeen and Surah Maryam replies to the rest of doubts. It may be said that Surah Maryam is a conclusion to Surah Kahaf.

A SUMMARY OF THE SURAH

Surah Maryam refutes several incorrect beliefs of the Kuffaar. Among these are the following.

- 1. Some Jews believed that Zakariyya **** had control over the affairs of the universe because he managed to father a son in extreme old age. This belief is refuted in the opening verses of the Surah in which Allaah explains that it was Allaah Who granted Zakariyya **** his son after he made du'aa to Allaah to grant him a son.
- 2. Some Christians believed that Maryam (R.A) was superhuman because she used to receive fruit that was not in season. They also believed the same about Isa because of the miraculous feats that he performed such as raising the dead, curing lepers and blind people and creating living birds from sand. Because of this, some Christians believed that the mother and son possessed supernatural powers and worshipped them. Allaah refutes this in verses 16 to 36 where He makes it clear that Maryam (R.A) was also subservient to Allaah and that Isa openly declared to the people that Allaah is his Rabb and theirs.
- 3. Another incorrect belief that some Jews, Christians and Mushrikeen entertained was that Ibraheem could alleviate their difficulties. Verses 41 to 49 refute this belief by making it clear that Ibraheem disassociated himself from all gods besides Allaah and announced that they were all helpless and should be shunned.
- 4. Allaah also mentions three other Ambiyaa *** whom some people regarded as deities, viz. Moosa ***, Ismaa'eel *** and Idrees **. Allaah declares that all these Ambiyaa *** were sons of their forefathers and because they were all dependent on Allaah, they cannot be worshipped.
- 5. Some people called the angels Allaah's daughters and deputies. This is refuted by the declaration of the angels, where they say, "We descend only by the command of your Rabb. To Him belongs whatever is before us, whatever is behind us and whatever is between the two. Your Rabb never forgets." [verse 64]



In the name of Allaah, the Most Compassionate, the Most Merciful.



1. Kaaf Haa Yaa Ayn Saad (only Allaah knows the meaning of these letters).

2. (This Surah makes) Mention of the mercy of your Rabb towards His slave (the Nabi) Zakariyya.

3. (Mention is made of the time) When he (Zakariyya secretly made du'aa (in a low tone at night) to his Rabb.

4. He said (in his du'aa), "O my Rabb! My bones have weakened (aged) and my hair has turned white because of old age. I have never (before) been unfortunate (unsuccessful) in my du'aa to You (I therefore have great hope that this du'aa will also be accepted)."

5. "I fear for my relatives after me (I fear that they may forsake the Deen after I die). My wife is barren (unable to bear children), so grant me an heir (a son to help me in propagating the Deen)..."

6. "...who can inherit (my knowledge) from me and inherit from the family of Ya'qoob (so that he can guide my people if they stray from their Deen). And, O my Rabb, make him beloved unto You (by making him a person who practises the knowledge of Deen that he possesses)."

ؽٷڽۣٵٳۜڹٞٵنؙۺؚۜۯ<u>ڰؠۼؙڶڡڔڸ</u>۫ڞؙڎؙڲۼؽ۠ڵڡٞۯۼؘۼڷڷڎڡؚڹٛڨڹڷڛٙؽؖٳ۞

7. (In reply to his du'aa, Allaah sent an angel to him who said,) "O Zakariyya, We convey to you the good news of (the birth of) a son called Yahya. We have never named anyone like this before him." (His name and his character were unique.)

8. He (Zakariyya (Lakariyya (Lakariya (Lakariya (Lakariya (Lakariyya (Lakariya (La

9. He (the angel) said, "So it shall be (what Allach wills will come to pass even though it seems astonishing). Your Rabb declares 'It will be easy for Me. Indeed I have created you before whereas you were nothing (in a like manner, I can create anything even though the means are unavailable.)"

10. He (Zakariyya said, "O my Rabb! Appoint a sign for me (by which I may know that my wife has conceived)." He said, "Your sign shall be that you will be unable to speak to people for three nights, even though you will be healthy (your inability to speak will not be because of any disease)."

11. So (the day finally came when) he (Zakariyya (Lakariyya Came to his people from the sanctuary (the place where he engaged in Ibaadah) and (unable to speak to them, he) gestured to them, "Engage in glorifying your Rabb morning and evening (as you normally do. However, additional thanks will now have to be expressed to Allaah because of the successor to be born)."

يليَحْلى خُذِ الكِلْبَ بِقُوَّةً وَالْتَيْنَا الْمُكُمِّمَ صِبِيًّا ﴿ لَيْنَا الْمُكْمُ صَبِيًّا ﴿

12. (Subsequently, Yahya was born. When he came of age, Allach commanded him saying,) O Yahya! Hold fast on to the scripture (diligently practise the injunctions of the Torah)." We granted him (Yahya wisdom (understanding of Deen and deep insight) in childhood...

قَعَانًا قِنْ لَا نَا وَأَرُاوَةً وَكِانَ تَقِيًّا ﴿

13. ...and (We granted him the quality of) compassion (towards others) from Ourselves and purity (because of which he never committed any sins). He was abstinent indeed. (He refrained from all sins)

وَّبَرُّا بِوَالِدَيْهِ وَلَمْرِيكُنْ جَبَّارًاعَصِيًّا ﴿

14. He was kind to his parents and was neither rebellious (not arrogant towards his parents) nor disobedient (towards Allaah).

15. Peace be on him on the day he was born on the day that he passed away and on the day when he will be resurrected. (May he enjoy peace on all these days which is the most traumatic in a persons life.)

16. Mention Maryam (the mother of Isa (Mention the time) When she drew away from her family to go to a place far to the east (to take a bath of purity).

17. She screened (veiled)herself from the people (so that none may see her), when We sent Our angel (Jibra'eel) to her, who assumed the appearance of a perfect man before her.

18. (Startled by his sudden appearance,) She said, "I seek Ar Rahmaan's protection from you, if you fear (If you fear Allaah, you would leave me in peace because He will punish you for harming me)."

19. He (Jibra'eel said, "I am but a messenger of your Rabb (and my task is) to convey to you the good news of a pure son (that is to be born to you)."

20. She responded, "How can I have a son when no man has touched me (I have never been married) and I have never been adulterous (How will I conceive a child when I have never had intimate relations with a man either lawfully or unlawfully)?"

21. He said, "It shall be so (the command of your Rabb will come to pass even though the means are not present). Your Rabb says, 'It (giving her a child without a father) is simple for Me. And (We intend giving

her this child in a miraculous manner) so that We make him (the child) an Aayah for people (by which they can realise Our power) and a mercy from Us (towards those who will follow him as their Nabi). This is a decided (decreed) matter."

فَحَمَلَتُهُ فَانْتَبَذَتْ بِهِ مَكَانًا قَصِيًّا اللهِ

23. The labour pains brought her to the trunk of a date palm (from which she took support). She said, "Oh! If only I had died before this and had been completely forgotten (in that way, I would not have to suffer the difficulty of being here all alone without any provisions and I would not have to worry about the insults of people when they see me with a baby)."

24. (At that moment,) He (Jibra'eel (Jibra'e

25. "(Allaah has also arranged food. All you need to do is to lightly) Shake the trunk of the date palm towards you, causing fresh ripened (nutritious) dates to fall on you."

26. "So eat, drink and cool your eyes (be happy with your child and the thought that he will be one of Allaah's chosen servants). (As far as your concern about what to tell people, Allaah will see to that as well. Therefore,) Should you see any person (who questions you about the child) then say, 'I have vowed to fast for Ar Rahmaan, so I cannot speak to anyone today (because the fasting during their times entailed not speaking as well as not eating)."

27. (Taking courage from the words of Jibra'eel and after regaining her strength with the dates and water, she

decided to return home. Consequently,) She brought the child before her people. They exclaimed, "O Maryam! You have surely perpetrated a grave (sinful) act (offornication)."

28. "O sister of Haaroon! Your father was never an evil (wicked) person, neither was your mother adulterous (unchaste, How then are you such?)."

29. (Adhering to the instructions of Jibra'eel , she did not answer and) She pointed towards the child (indicating to them that they should speak to the child). They said, "How can we speak to one who is still a baby in a cradle?"

30. He (the child who was Isa (Isa) said, "I am a slave of Allaah (contrary to the beliefs of the Christians who claim that he is Allaah or Allaah's son). Allaah gave me a scripture (the Injeel) and made me a Nabi (contrary to the beliefs of the Jews who claim that he was not a Nabi)..."

31. "Allaah has blessed me wherever I may be (so that I may always be of benefit to people) and has commanded me to perform salaah and to pay zakaah (when I return to the world before Qiyaamah) as long as I remain alive."

32. "Allaah has also made me kind to my mother (because I have no father) and has not made me a tyrant (arrogant) and a wretched (unfortunate) person."

33. "Peace be on me on the day I was born, on the day death comes to me (after I return to this world before Qiyaamah), and the day when I shall be resurrected (because these are the most traumatic times in a person's life."

34. This is Isa the son of Maryam. (We have spoken) The truth about which they (the Christians) have doubts (because the Christians claim that Isa was Allaah's son).

مَاكَانَ يِلْهِ اَنْ يَتَخِذَمِنَ وَلَذِ سُبُعَنَهُ إِذَا قَضَى اَمْرًا فِاتَّمَا يَقُولُ لَوْكُنْ فَيكُونْ ﴿

35. It is not (necessary) for Allaah to take a son. He is Pure (He does not need children)! When He decides (to do) anything, all He has to say is "Be!" and it comes into being.

36. (Assert your Imaan in Allaah, as Isa told the people when He said,) "Without doubt Allaah is my Rabb and your Rabb (also), so worship Him. This is the straight path (of Towheed and Islaam)."

37. However (despite this clear statement of Isa (Among the Christians) began disputing (arguing) among themselves (some saying that Isa (Allaah and others saying that he is one of three gods). Woe be to the Kuffaar on the occasion of a momentous (mighty) day (the Day of Qiyaamah when they will be punished for their corrupt beliefs).

38. How well will they hear and see on the day when they will come to Us! (Unlike the condition of the Kuffaar in this world when they fail to see and hear the truth, they will clearly see and hear the truth on the Day of Qiyaamah when it will be too late.) **However, the oppressors** (Kuffaar) **are in open** (obvious) **error today** (while in this world).

39. Warn them of the day of remorse (the Day of Qiyaamah when people will regret the wrong they did in this world), when judgement shall be passed (condemning them to Jahannam). Yet (today) they are negligent and do not want to accept Imaan.

40. Without a shadow of doubt, We will inherit (be the eventual owners of) the earth and whoever is on it (on the Day of Qiyaamah when all creation will be no more) and they (creation) will return only to Us (they will go nowhere else and will have to answer to Us).

ۅٙٳڎؘۯؙۏؚٵڰؚؽۻٳڹڔۿؽڡۊٝٳؾۧۮػٳڹڝڐؚؽڤٵؾؠؾؖٳ؈

41. Mention Ibraheem in the scripture (the Qur'aan). He was undoubtedly a Siddeeq (extremely true in his Imaan), a (truthful) Nabi.

إِذْقَالَ لِإِبْيُهِ يَالَبَ لِمَ تِعْبُدُمَا لَا يَسْمَعُ فَلَا يُصُرُولَا يُعْنِي عَنْكَ شَيْعًا ال

42. (Mention the time) When he told his father (Aczar), "O my father! Why do you worship things (idols) that cannot hear, cannot see and cannot be of any assistance to you?"

43. "O my father! Such knowledge (of Nabuwwah) has come to me that has not come to you, so follow me and I shall show you the straight path (the path of Towheed that leads to eternal salvation)."

44. "O my father! Do not worship (serve) **Shaytaan** (because the object of worship is to please the one being worshipped and worshipping idols pleases only Shaytaan, worshipping idols is equal to worshipping Shaytaan). **Indeed Shaytaan was ever disobedient to Ar Rahmaan** (and therefore deserves no reverence at all)."

45. "O my father! Indeed I fear that (because of your idol-worship) a punishment would afflict you from Ar Rahmaan, after which you would be a friend (companion) of Shaytaan (in Jahannam)."

46. His father retorted, "Do you dislike (renounce and turn away from) my gods, O Ibraheem? If you do not stop (opposing them), I shall stone you. (It is best that you) Leave me forever."

47. (Greeting his father as he left.) Ibraheem said, "Peace be on you. (Because Ibraheem thought that Allaah would still guide his father, he added.) I shall shortly seek forgiveness from my Rabb on your behalf. He has always been compassionate (kind) towards me."

48. "I shall separate myself from you (idol-worshippers) and from that (the idols) which you worship instead of Allaah (I shall physically separate from you just as I am spiritually separated from you). Then (being away from you people and being able to peacefully worship Allaah,) I shall call to (worship) my

Rabb. I am hopeful that I shall not be deprived (of reward and acceptance) in my call (my worship and du'aa) to my Rabb."

49. When he (Ibraheem (withdrew)) departed (withdrew) from them (and proceeded to live in Shaam) and refrained from what they worshipped instead of Allaah, We gifted him with (a son) Is'haaq and (a grandson) Ya'qoob. We made each one of them a Nabi.

50. And We bestowed on (gave to) them a portion of Our mercy (various bounties) and made for them (in their honour) tongues of high truthfulness. (We made it such that future generations will always praise them).

51. Mention Moosa (selected) in the scripture (the Qur'aan). He was surely chosen (selected) and was a Rasool, a Nabi.

52. We called him from the right side of Mount Toor (to formally declare him a Rasool as he returned to Egypt from Madyan) and We brought him close in communion (spoke directly to him).

53. From Our mercy We gifted him with his brother Haaroon as a Nabi.

54. Mention Ismaa'eel in the scripture (the Qur'aan). Verily he was true to his promise and he was a Rasool, a Nabi. (This denotes the superiority of Ismaa'eel over Is'haaq, who was only a Nabi and not a Rasool.)

55. (Besides being steadfast with salaah and Zakaah.) He (also) used to instruct his family to perform

salaah and to pay zakaah and he was beloved to his Rabb.

56. Mention Idrees in the scripture (the Qur'aan). He was certainly a Siddeeq (extremely true in his Imaan), a Nabi.

57. We elevated him to a high rank (of excellent attributes).

58. These (Ambiyaa mentioned above from Zakariyya wutil Idrees (Ambiyaa are the ones whom Allaah has favoured from the progeny of Aadam and from the progeny of those whom We carried with Nooh (on the ark). And (some of them such as Ismaa'eel (Sakariyya were) from the progeny of Ibraheem and (others like Moosa and Isakariyya were from the progeny of) Israa'eel (Ya'qoob and Isakariyya were from the progeny of) Israa'eel (Ya'qoob and Isakariyya were from the progeny of) those whom We guided and selected. When the Aayaat of their Rabb are recited, they fall down weeping in prostration. (It is therefore befitting of anyone who reveres them to behave in the same manner.) (One who recites or hears this verse being recited should perform Sajdah)

59. They (these Ambiyaa (1988)) were followed by such evil successors who destroyed salaah (by either rejecting the command or by neglecting its performance) and pursued their (evil) passions (did as they pleased). Soon they shall meet devastation (in the Aakhirah)...

60. ...except he who repents (from kufr and sin) and who carries out good acts. These people will enter Jannah and will not be oppressed in the least (no one will be purished for a sin one did not commit nor deprived of any reward that one deserves).

61. Theirs shall be eternal Jannaat that Ar Rahmaan has promised His bondsmen in the unseen (which they cannot see). Undoubtedly, His promise shall come to pass (for nothing can prevent it from occurring).

السِّمُعُونَ فِيْهَالَغُوَّا الْأِسَلَمَا وْلَهُمْ رِينْ قُهُمْ فِيْهَا اِكْرَةً وَّعَشِيًّا اللَّهِ

62. There (in Jannah) they will not hear any futile (useless) talk; (they will hear) only (words of) peace (greetings of Salaam and talk that will increase their peace and comfort). They shall have their sustenance (provision) there morning and evening (at all times, as and when they please).

63. This is the Jannah that Our bondsmen with Tagwa shall inherit (shall acquire).

64. (When Rasulullaah requested Jibra'ee to visit him more often, Allaah instructed Jibra'ee to reply by saying,) "We (angels) descend (from the heavens) only by the command of your Rabb (we cannot come and go when we please). To Him belongs (He has control of) whatever is before us (whatever times and places lay ahead of us), whatever is behind us (whatever times and places we have passed by) and whatever is between the two. Your Rabb never forgets (and will send to you all the revelation that you are due to receive)."

65. (Allaah is) The Rabb of the heavens, the earth and whatever is between the two, so worship Him and be steadfast in His worship (service). Do you know of any that (deserve to) share His name? (There is none who has the attributes to be worthy of being called Allaah.)

66. Man (the Kuffaar) says, "Shall I be resurrected alive after I have (completely) died?"

67. Does man not recall (remember) that We created him before when he was nothing? (In a like manner, We shall create him again after he has died.)

68. By your Rabb! We will certainly gather them (mankind) and the Shayaateen (on the Day of Qiyaamah). We shall then present them before Jahannam (hobbling) on their knees.

تُمَّلِّنَة رِعَنَّ مِن كُلِّ شِيْعَةٍ لَيُّهُمْ أَشَدُّ عَلَى الرَّحْمَٰ وَتِيًّا ﴿

69. Then We will definitely separate from every group those who were most rebellious (arrogant) against Ar Rahmaan (so that they can suffer the worst punishment).

70. Then (after separating them,) We will (make others) know best who most deserve to enter (Jahannam).

71. Every one of you shall pass by it (everyone shall pass over Jahannam as they cross the bridge of Siraat that spans Jahannam). This is a decreed command (proclaimed decree) of your Rabb (every person will have to pass over the bridge of Siraat. Those headed for Jannah will pass over it speedily and enter Jannah while the others will fall off and land in Jahannam).

72. Then We shall rescue (save) those with Taqwa and We will leave the oppressors (the Kuffaar and sinners) in it (Jahannam) on their knees.

73. When Our clear Aayaat are recited to them (to the Mu'mineen and the Kuffaar), those who commit kufr ask those who have Imaan, "Which of the two groups (you or us) has a better (social and financial) standing and which has a finer (larger, stronger and better looking) assembly (army, group of supporters)?" (Because the Kuffaar have more wealth, larger numbers and greater influence in society, they assume that they are the beloved of Allaah.)

وَكُمْ الْمُلَكُنَا قَبْلُهُمْ مِّنْ قَرْنٍ هُمْ اَحْسَنُ اثَاثًا وَيَعِيا ﴿

74. (Allaah replies to this assumption by telling them,) How many generations did We destroy before them, who were better off than them in terms of resources and appearance? (Their great wealth and resources meant nothing to Allaah. Neither were they beloved to Allaah, nor were they saved from His punishment.)

قُلْمَنْكَانَ فِي الضَّلْلَةِ فَلْيَمْدُدُلَهُ الْرَّحْنُ مَدُّا أَحَتَّى إِذَا رَاوَ المَايُوْعَدُونَ إِمَّا الْعَذَابَ وَلِمَّا السَّاعَةُ فُلُمَنْكَانَ إِنَّا الْضَاعَةُ فَيُعَلِّمُونَ مَنْ هُوَ فَتُوَمَّكُما نَا قَاضَعَ فُ جُنْدًا ﴿

75. (Allaah gives a second reply to their assumption by instructing Rasulullaah ** to) Say, "Allaah shall grant respite (temporary relief) to those who are astray (He will grant them more bounties of this world) until they (increase in kufr and sin and eventually) witness (receive) what (punishment) has been promised to them, which shall either be punishment (in this world) or (on the Day of) Qiyaamah (which will herald the beginning of their punishment in the Aakhirah). Then they (the Kuffaar) will know who has the worst standing and who has the weakest army."

76. Allaah will increase the guidance (insight) of those who are rightly guided (who understand). The lasting good acts (all good acts in general, but especially those acts benefit and rewards of which continue after the death of the doer, such as digging a well or borehole from which people continue to get water even after the sponsor's death) are best in the sight of your Rabb in terms of reward and best in terms of consequences (because they produce the best results).

77. Have you seen him who rejects Our Aayaat and says, "I shall certainly be granted (abundant) wealth and children (in the Aakhirah just as I have them in this world)."

78. Has he peeked into the unseen or has he made a pact with Ar Rahmaan (because of which he seems so convinced.)?

79. Never! We shall shortly record what he says and continue (constantly) to intensify the punishment for him (in the Aakhirah).

80. (On the Day of Qiyaamah) **We shall inherit** (every thing) **from him** (We shall take back) **all that** (wealth and children which) **he speaks** (boasts) **about and he will come to Us all alone** (without anything in his possession).

81. Leaving Allaah, they (the Mushrikeen) adopt many Aaliha (gods) so that these may be a means of strength for them (they believe that these Aaliha will be able to intercede for them before Allaah).

كَلَّا سُيَلْفُرُونَ بِعِبَادَتِهِمْ وَيَكُونُونَ عَلَيْهِمْ ضِدًّا ﴿

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82. This will never be! (Far from interceding for them,) They (their Aaliha) will soon reject their worship (will claim that the Mushrikeen never worshipped them) and (their Aaliha will) become their adversaries. (Idols will deny being worshipped because being lifeless, they had no idea that they were worshipped. As for living beings who were regarded as gods, they will deny being worshipped because the object of worship is to please the one being worshipped and instead of pleasing the ones being worshipped, the worshippers will have caused more problems for them, especially in the Aakhirah. Therefore, since the object of worship is lost, it is as if no worship took place at all. See also verse 28 of Surah 10 and verse 86 of Surah 16.)

الَمْ تَرَانًا ٱرْسَلْنَا الشَّلِطِينَ عَلَى اللَّفِرِينَ تَوْزُهُمُ الَّالَّهِ

83. Have you not seen that We have set (let loose) the Shayaateen after (upon) the Kaafiroon, who instigate (tempt) them tremendously (to commit sin)?

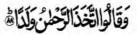
84. So do not be hasty (by asking Allaah to send His punishment) against them (the Kuffaar). We are meticulously keeping records of them (and they will be taken to task for everything they did when the time arrives).

85. (Do not forget) The day (of Qiyaamah) when We shall gather those with Taqwa unto Ar Rahmaan as (invited) guests.

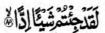
فنالإن

86. And We will drag the criminals (the Kuffaar and sinners) to Jahannam, thirsty.

87. Only those who receive permission (power) from Ar Rahmaan will have the ability to intercede (on behalf of others).



88. They (the Kuffaar) say, "Ar Rahmaan has taken a child."



89. (By saying this,) You have certainly said a grave thing.

تكادالسَّموتُ يَتَفَطَّرْنَ مِنْهُ وَتَنْشَقُّ الْأَرْضُ وَتَجُرًّا لَجِبَالُ هَدًّا ﴿

90. (This statement is so grave that) The heavens may split asunder because of it, the earth may be cleaved open and the mountains may crash to pieces.

91. (All this will happen) Because they ascribed children to Ar Rahmaan.

92. It is not befitting of Ar Rahmaan to take children (because He has no need for children when everything belongs to Him).

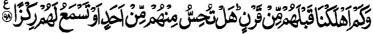
93. (On the Day of Qiyaamah and in this world) **Everything within the heavens and the earth shall come to Ar Rahmaan as slaves** (humbly and in submission).

94. Allaah has counted them all and numbered them all precisely (therefore, none of them can ever hide from Him and absent himself or herself on the Day of Qiyaamah).

95. Each one of them will come to Him all alone on the Day of Qiyaamah (without any wealth to offer as ransom and without any friend, assistant or lawyer to save him from punishment).

96. As for those who have Imaan and do good acts, Ar Rahmaan will soon authorise (give) love for (to) them. (Allaah guides them to perform good deeds and to possess excellent conduct because of which He loves them and the people love them and speak favourably about them.)

97. (O Muhammad) We have made the Qur'aan easy (very light and comfortable) on your tongue so that with it you may convey (the very) good news (of Jannah) to those with Taqwa and warn the quarrelsome people (that they will be punished if they do not stop arguing about the fundamental aspects of Islaam).



98. How many were the generations that We destroyed before them (who also refused to give up their quarrels)! Do you see any of them or do you hear any whisper (feeble sounds) from them? (They were destroyed so effectively that there remains no trace of them.)

Surah 20 Surah TaaHaa

TAAHAA

THE LINK BETWEEN SURAH TAAHAA AND SURAH MARYAM

By Name: The narration about Maryam (R.A) proves that she was not a deity. Surah TaaHaa emphasises this point when Allaah tells Moosa Week, "Verily I am Allaah. There is no Ilaah but Me, so worship Me and establish salaah for My remembrance." [verse 14]

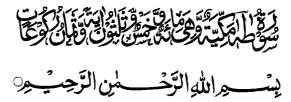
By Content: Surah Kahaf and Surah Maryam refute various incorrect beliefs of the Mushrikeen about Towheed. Surah TaaHaa stresses that this message should now be propagated openly and earnestly and the resultant difficulties must be borne with courage just as Moosa endured many hardships and tribulations when he preached Towheed to Fir'oun.

A SUMMARY OF THE SURAH

Surah TaaHaa contains two central themes, viz. (1) Towheed, (2) encouragement for Muslims to brave the difficulties that will come their way when they preach Towheed.

Within the theme of *Towheed*, the *Surah* emphasises the fact that only Allaah has knowledge of the unseen and that only He can be relied on for assistance. Among the many verses that assert this belief is verse 98, which states, "Your Ilaah is only Allaah, besides Whom there is no other Ilaah. His knowledge encompasses everything."

To kindle the spirit of courage and sacrifice in people so that they may bravely bear the difficulties that befall those who propagate *Towheed*, the story of Moosa is mentioned in great detail. The story emphasises the resolve and zeal with which a person should propagate Towheed. Among the many verses providing such encouragement is verse 130, which states, "So patiently endure what they (the Kuffaar) say and glorify the praises of your Rabb before the rising of the sun and before it sets."



In the name of Allaah, the Most Compassionate, the Most Merciful.

1. Taa Haa (only Allaah knows the best correct meaning of these letters).

2. We have not revealed the Qur'aan to you to cause you difficulty (you should therefore not make its teachings difficult for yourself).

3. However, it (the Qur'aan) is advice for him who fears (the punishment of Allaah).

4. (The Qur'aan is) A revelation from Him Who created the earth and the lofty skies.

5. Ar Rahmaan is firmly in control of the Throne. (None has any share in His kingdom.)

6. To Him belongs whatever is in the heavens, whatever is on the earth, whatever is between the two, and whatever is beneath the clay.

7. Even if you speak loudly, (it makes no difference to Him because) He knows what is whispered and all that is even more hidden (such as the unspoken thoughts and desires of the heart).

اللهُ لا المُ الاهو له الرسماء الحسنى «

8. Allaah is such that there is no llaah but He. His (For Him alone) are the most beautiful names.

9. Has not the story of Moosa *** reached you?

10. (Remember the time in his life) When (as he proceeded from Madyan to Egypt and was lost,) he saw (what appeared to be) a fire and said to his wife, "Wait (here)! I perceive a fire. Perchance (perhaps) I may (be able to) bring you a brand (of fire) from there (to give us some light and heat), or I may find some guide at the fire."

11. When he came to (near) the (light that appeared to be a) fire, it was announced, "O Moosa!"

12. "I am indeed your Rabb, so remove your shoes for you are on the holy plain of Tuwa."

13. "I have chosen you (to be a Rasool), so listen attentively to what is being revealed."

14. "Verily I am Allaah. There is no Ilaah but Me, so worship Me and establish salaah for My remembrance."

15. "Qiyaamah is undoubtedly coming. I shall conceal (the time when) it (will come. Qiyaamah will have to come) so that every soul can be granted retribution (rewarded or punished) for its efforts."

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16. "The person who does not believe in it and who follows his carnal passions should never prevent (stop) you from it (from believing in Qiyaamah and from performing salaah), causing you to be destroyed (for being a Kaafir and a sinner)."

17. "What is that in your right hand, O Moosa?" (This made him fully aware of it.)

18. He (Moosa Misse) replied, "It is my staff. I (occasionally) lean on it, I (sometimes) use it to beat down leaves for my goats (to graze on) and (besides this) I have many other uses for it."

19. Allaah said, "Throw it down, O Moosa."

20. So he threw it down, and suddenly it was a slithering (living, moving) snake.

21. Allaah said, "Grab hold of it and do not be afraid. We shall soon return it to its former (original) state." (When Moosa grabbed hold of the snake, it became a staff once again.)

22. (Addressing Moosa ** further, Allaah said,) "Thrust your (right) hand into your side (beneath your left armpit), it shall emerge shining (bright) without any defects (without any disease) as a second Aayah (a second miracle which you may show to people to prove that you are My Rasool)."

لِنُرِيكِ مِنَ الْتِنَا الكَّبُرِي ﴿

23. "(We have demonstrated these miracles to you) So that We may show you some of Our magnificent (great) Aayaat (so that you can be convinced of My power and preach it to others)."

إِذْهَبُ إِلَى فِرْعَوْنَ إِنَّهُ طَعَى اللَّهُ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّه

نځې

24. "Go to Fir'oun (and preach Towheed to him and his people). He is indeed rebellious."

25. (Realising that the task was a great one.) Moosa size said, "O my Rabb! Expand (broaden) my chest (to be able to bear Your message and to have the courage to propagate it)..."



26. "...make my task (of propagation) easy..."

وَلَمُلُلُ عُقْدَةً مِّنْ لِسَالِي اللهُ

27. "...and untie the knot (unclear speech that may come) on my tongue (during the heat of the moment)..."

28. "...so that they (the people I speak to) may understand my speech."

29. "Appoint for me an assistant (helper) from my family..."

30. "...(namely) my brother Haaroon."

31. "Strengthen me with him (by my side)..."

32. "...and make him a partner to my task (of propagation)..."

كَيْ نُسِيِّحِكَ كِثْيُرالْ

33. "...so that we may (together) glorify You abundantly..."

ٷۜؽؘڎ۬ڴڒ<u>ؙ</u>ٛڂڲؿ۬ؽڗڰ

34. "...and remember You in abundance (because it is easier to achieve something when the responsibility is shared)."

إِنَّكَ كُنْتَ بِنَا بَصِيرًا

35. "Undoubtedly You are Ever Watchful over us (over our external and internal conditions)."

36. Allaah said, "You have been granted your request O Moosa (We shall make your task easy and appoint Haaroon Will as a Nabi to assist you)."

37. "(We will favour you today just as) We had already showered (many) favours upon you on another occasion..."

38. "...when (you were born and) We inspired your mother with that with which she was inspired."

39. "(Our inspiration to her was) That (We said), 'Place him (the infant Moosa) in a box (basket) and then cast the box into the river (Nile, because Fir'oun's soldiers were ordered to kill all little boys born to the Bani Israa'eel). The river will wash him on to the bank when My (open) enemy and his (Mossa's) enemy (Fir'oun) will take possession of him.' (Addressing Moosa further, Allaah said,) I had cast on (enveloped) you (with) love from Me (enveloped you with love so that Fir'oun and whoever else saw you began loving you) so that you may grow up under My supervision (care and protection)." (Fir'oun's wife the queen then persuaded him to allow her to keep the child as her own son. See verse 6-12 of Surah 28.)

إِذْ تَمْشِي أَخْتُكَ فَتَقُولُ هَلْ أَدْ لِكُمْ عَلْ مَنْ يَكُفْلُهُ فَرَجَعْنَكَ إِلَى لِقِكَ كَنَ تَقَرَّعَيْنُهَا وَلا تَعْزَنَ فُوقَتَلْتَ

نَفْسًا فَنَجَّيْنَكُ مِنَ الْغَمِّوفَقَتْنَكَ فَتُونَاهُ فَلَيْثَتَ سِنِيْنَ فِي آهْلِ مَدْيَنَ فَتُكُونَا فَ فَكُونًا فَ فَلَيْثُتَ سِنِيْنَ فِي آهْلِ مَدْيَنَ فَتُكُونًا عَلَى قَدَرِيْكُولِي

40. (This was during the time) "When your sister arrived walking (at the palace of Fir'oun) and (after seeing that the little baby Moosa "Fefused to drink milk from any nursing mother, she pretended to be a bystander and) she said, 'Should I not show you someone who can (definitely) care for him?' (Desperate to find someone, Fir'oun's wife allowed Moosa sister to indicate Moosa mother. The child naturally took to the mother to the relief of the queen.) So (in this manner) We returned you to your mother so that her eyes may be cooled (so that she may be pleased) and she may not grieve (over her separation from her son). Then (when you grew up) you (mistakenly) killed a person (see verses 15-21 of Surah 28) and We saved you from grief (by giving you safety in Madyan) and tried you with many trials (from which I had provided relief). You stayed several (ten) years with the people of Madyan (among whom you married) and then, O Moosa, you have arrived (here) on an appointed time (at the age when I wish to formally proclaim your Risaalah)."

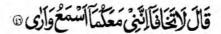
41. "I have (specially) chosen you for Myself (to be My Rasool)."

42. "You and your brother should go (to Fir'oun and his people) with My Aayaat (miracles) and should not be lax (forgetful) in My remembrance."

43. "Proceed, the two of you, to Fir'oun. Indeed he is rebellious."

44. "Speak to him in gentle (kind) words, perchance he may take heed or fear (Me)."

45. They said, "O our Rabb! We truly fear that he would be defiant or rebel against us."



46. Allaah said, "Have no fear, for verily I am with you, hearing and seeing (I am with you to protect you wherever you are)."

فَأْتِيلُهُ فَقُوْلِ إِنَّارَسُوْلِ رَبِّكِ فَأَرْسِلْ مَعَنَا بَنِي إِسْرَاءِ يُلِ فَوَلا تُعَذِّبُهُمْ قَدْجِمُناكَ بِا يَةٍ مِّنْ رَّتِيكُ فَأْتِيلُهُ فَوَلا تُعَذِّبُهُمْ قَدْجِمُناكَ بِا يَةٍ مِّنْ رَّتِيكُ فَأَيْدُ فَي اللَّهُ عَلَى مَنِ النَّبَعَ الْهُدَاي ﴿

47. "Go to him and say, 'We are indeed two Rasools of our Rabb, so send the Bani Israa'eel with us (to Shaam) and do not torture them. We have come to you with a sure Aayah (miracle) from your Rabb (which proves that we are Ambiyaa). May peace be on those who follow the guidance (who accept totally the message we have brought)."

إِنَّاقَدُ أُوْجِي إِلَيْنَا أَنَّ الْعَدَابَ عَلَى مَنْ كُذَّبَ وَتُولِي هِ

48. "It has been revealed to us that punishment shall (definitely) be for those who (constantly) falsify and turn away (from our message)."

قَالَفَمَنْ رَبُّكُمُ المُوسِلَى ﴿

49. (As commanded, Moosa and Haaroon took the message to Fir'oun. However, he rejected their message.) **Fir'oun said, "Then who is the Rabb of you two, O Moosa?"**

50. He (Moosa (Moosa (Moosa)) replied, "Our Rabb is He Who granted each thing its (appropriate) form and then guided it (showed it what it ought to be doing and how to live)."

51. Fir'oun said, "Then what about the previous generations (who rejected the message of their Ambiyaa "We's, Were they also punished as you say)?"

52. Moosa Asia, "The knowledge of them is with my Rabb in the Book (the Lowhul Mahfoodh). My Rabb does not err, nor does He forget." (He knows whether a nation deserves punishment in this world before their punishment in the Aakhirah. While many nations were punished in this world, the punishment for others has been postponed for the Aakhirah.)

53. "(My Rabb is) He Who made the earth a bedding (a place of comfort) for you, made roads

for you (through mountain ranges and other terrain) and sent water from the sky." Then We extracted (brought forth) by this (rain) various kinds of plants for you.

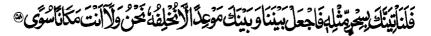


54. Eat and graze your animals (on that which We have provided). There are certainly Aayaat (denoting Allaah's might and power) in this for the intelligent (those who can think clearly).

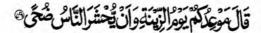
55. We have created you (your father Aadam (when you it (the earth), shall return you to it (when you are buried), and will extract (restore) you from it a second time (when you will all come out from your graves on the Day of Qiyaamah).

56. Verily We showed Fir'oun all Our Aayaat, yet he (repeatedly) rejected and refused (to accept our guidance).

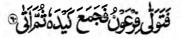
57. (Referring to the miracles that Moosa showed him,) He (Fir'oun) said, "Have you come to us to remove us from our land with your magic (sorcery), O Moosa?"



58. (Intending to host a contest between Moosa will and all the accomplished magicians of Egypt, Fir'oun said to Moosa will, "So (in reply to your feats) we will certainly present the same kind of magic before you, so arrange an appointment between us that neither us nor you will violate. Fix an open plain for this (contest so that people may witness it)."



59. Moosa said, "Your appointment (for the contest) shall be on the day of adornment (a day of festivity to celebrate Firoun's birth day), and the people should be gathered at midmorning (to be spectators)."



60. Then Fir'oun went back (to consult with his ministers), **mustered his resources** (had all the magicians summoned) **and returned** (to face Moosa on the appointed day after extensive preparation, some say after a year of preparation).

قَالَ لَهُمُرُّمُوْ لِي وَثِلَكُمُ لَا تَفْتَرُوْ اِعَلَى اللهِ كَذِبًا فَيُسْجِتَكُمْ بِعِذَابٍ وَقَدْ خَابَ مَنِ افْتَرَى ®

61. Moosa told them (the magicians), "Woe be to you! Do not invent lies against Allaah (by claiming that others are His partners), for then He will destroy you with a (severe) punishment. Whoever has invented lies (committed Shirk) has certainly (definitely) lost (in both worlds and will never achieve the good)."

62. (Hearing this warning from Moosa (the magicians) contested (quarrelled on) the issue between themselves and then secretly convened (to decide what to do next).

63. (Finally coming to a decision,) They said, "These (Moosa Minimum and Haaroon Minimum) are but two magicians who want to remove you from your land with their magic and destroy your excellent ways."

64. "So assemble your plans and present yourselves in rows. The one who is victorious (today is truly successful)."

65. They said, "O Moosa! Either you throw (your staff), or should we be the first to throw (our ropes and staffs)."

66. He (Moosa (Moosa (Moosa)) replied, "You rather throw (first)." Then (when they threw) their ropes and their staffs (they) suddenly seemed to appear like slithering (living) snakes to him (Moosa (Moosa)) on account of their magic. (The magicians merely made everyone think that there were snakes whereas these were only illusions.)

67. So Moosa seemsed a bit of fear in his heart (fearing that the people may become confused and think that the magicians are also capable of performing miracles like himself).

68. We said, "Do not fear! You shall definitely remain high (be victorious over them)."

وَٱلْقِمَافِي بَمِينِكَ تَلْقَفُمَاصَنَعُوا إِنَّمَاصَنَعُوا كَيْدُ الْحِرِّوَالِا يُفْلِحُ السَّحِرُحَيْثُ الْق

69. "Throw down what is in your right hand and it will devour (swallow) what they have faked. They have merely faked the plot of a magician, and a magician will never succeed (prosper against the truth) wherever he goes." (As instructed, Moosa threw down his staff which ate up all the snakes of the magicians.)

70. So (seeing that the snake of Moosa was not a fake like theirs,) the magicians were (astounded and realising that he must surely be Allaah's Rasool, they were) cast into prostration (forced to prostrate) saying, "We believe in the Rabb of Haaroon and Moosa."

71. Fir'oun said, "Do you believe in Moosa before I have permitted you (to do so)? He (Moosa (Moosa)) must surely be your superior (your chief) who has taught you magic. I shall certainly cut off your hands and your legs on opposite sides and will surely crucify you (mercilesiy) on the trunks of date palms. Then you will learn which of us (myself or the Rabb of Moosa) is more severe in punishment and whose punishment is more lingering (losting)."

72. They (the magicians) replied, "We shall never prefer you to the clear signs that have come to us and to the One Who has created us. So do as you decide. You can make a decision only in this worldly life (you can end our lives only in this world and have no control over our lives in the Aakhirah, when Allaah will grant us Jannah)."

73. "We have verily believed in our Rabb so that He may forgive us for our sins and for the magic that you have forced (compelled) us to practise. Allaah is Best and Eternal."

74. Indeed whoever comes to his Rabb as a criminal (Kaafir or sinner), then he shall have Jahannam where he shall neither live (a life of comfort) nor die (because there is no death in the Aakhirah).

وَمَنْ يَأْتِهِ مُؤْمِنًا قَدْعَمِلَ الصَّلِحَتِ فَأُولَ**لِكَ لَهُمُ الدَّرَجَ الْعُلَى** ﴿

75. As for him who comes to his Rabb as a Mu'min, having performed good acts (for Allaah's pleasure), then these people will have the lofty ranks (high places in Jannah).

76. (Their reward will be) The eternal Jannaat beneath which rivers flow. There they shall live forever. This is the reward for those who are pure (who purify their inner selves from all types of evil).

77. We certainly sent revelation to Moosa (saying), "Leave (Egypt) with My bondsmen (the Bani Israa'ee!) during the night, then (when they reach the sea, strike your staff on the sea to) make for them a dry road in the sea. Neither should you fear anyone pursuing you, nor should you have any other fear." (Consequently, when Moosa struck the sea with his staff and Allach opened twelve roads within the sea for them to cross, Fir'oun decided to give chase.)

78. So Fir'oun followed them with his army (into the sea) and there (gigantic walls of water) of the sea covered them (drowning them all).

79. Fir'oun misled (deceived) his nation and did not guide them.

80. O Bani Israa'eel! We have certainly rescued (saved) you from your enemy, made an appointment (promise) with you (with your Nabi for your benefit) at the right side of Mount Toor (where We gave Moosa the Torah) and sent for you Manna and Salwa (when you were wandering lost in the Valley of Teeh).

81. (O Bani Israa'eel!) Eat from the pure things that We have provided for you and do not transgress (exceed) the limits (by disobeying the commands of the One Who gave you all these favours), for then My anger (punishment) shall descend on you. The one upon whom My anger descends has certainly fallen (from My esteem and into the fire of Jahannam).

82. I am certainly the Most Forgiving towards the one who repents (from kufr and sin), accepts Imaan, does good acts (deeds) and is thereafter rightly guided (remains steadfast on Imaan and continues to carry out good actions until death).

83. (In his eagerness to receive the Torah from Allaah at Mount Toor, Moosa hurried ahead of some people who were supposed to accompany him there, causing them to remain behind with the rest of the people who eventually were involved in worshipping the calf. It was with reference to this that Allaah asked him,) "What has made you hasten ahead of your people, O Moosa?"

84. He replied, "They are on my track (following behind me). I have hastened to You, O my Rabb, so that You may be pleased (with my promptness and eagerness)."

85. He (Allaah) said, "Indeed, We have tested (tempted) your people after you (had left) and Saamiri has led them astray (by making the golden calf and encouraging them to worship it)."

86. So (upon hearing this news,) Moosa returned to his people in anger and remorse. He said, "O my people! Has your Rabb not made you a fair promise (that He will send you a Book containing the injunctions of your Deen)? Has too much time elapsed for you (causing you to think that you will never receive the Book and that you may as well worship something else) or did you wish that the anger of your Rabb should descend on you, because of which you broke the promise (you) made with me (the promise not to do anything against the Shari'ah while I am away and to obey Haaroon ?"



87. They (the Bani Israa'eel) said, "We have not broken the promise (we) made with you of

our own accord, but we were laden with the burdens of a nation (we were carrying jewellery belonging to the people of Fir'oun, which they lent to us) and we cast it off (threw it to smelt in a fire). In this way (with all the gold jewellery smelted,) Saamiri cast (the mould of the calf and then threw the sand from footprints of Jibra'eel shorse into it, causing the calf to make sounds)."

فَأَخْتَ لَهُمْ عِجْلًا جَمَدًا لَهُ خُوَارُفَقًا لُؤَا هٰذَا الْفُكُمُ وَاللَّهُ وَسَى اللَّهُ مُوسَى فَنسِي

88. So he (Saamiri) made for them a calf that was a body which made the sounds of a cow. They (those who worshipped the calf) said (to the others), "This is your Rabb and the Rabb of Moosa, but he (Moosa has forgotten (that his Rabb is here and has gone to the mountain to look for it)."

89. Could they (those who worshipped the calf) not see that it (the calf) could not reply to them nor did it possess the ability to benefit or harm them? (How could it therefore be their god?)

90. Haaroon definitely told them before (the arrival of Moosa (Moosa (Moosa)), "O my people! You are merely being tested (tempted) with this (golden caif). Without doubt, your Rabb is Ar Rahmaan (and not this caif), so follow me and obey my command (me)."

91. (Obstinate as they were,) They replied, "We shall certainly remain devoted to it until Moosa returns to us (to advise us further)."

92. Moosa sing said, "O Haaroon! When you saw them going astray, what prevented you..."

93. "...from following me (to the mountain, thereby disassociating from them so that they could realise that you truly detested their actions)? Did you disobey my instruction?" (referring to the instruction mentioned in verse 142 of Surah 7, which reads: "...do not follow the path of those who cause corruption)".

قَالَ يَابْنَوُّمَّ لَا تَلْخُذْ بِلِحُيَّتِي وَلَابِرَأْسِي إِنِّ خَضِيْتُ اَنْ تَقُوْلَ فَرَقْتَ بَيْنَ بَنِي اِسُرَاءِ يَلَ وَلَمْ تَرْقُبُ قَوْلِي ﴿ قَوْلَ ﴿ فَالْمَا لَهُ مَا يَابُنُوُمُ لَا تَلْخُذْ بِلِحُيَتِي وَلَابِرَأْسِي إِلَّيْ خَضِيْتُ اَنْ تَقُوْلُ ﴿

94. Haaroon said, "O son of my mother! Do not grab my beard or (seize) my head. (I did not disassociate from them because) I feared that you would say, 'You divided the Bani Israa'eel and did not wait for my word (my instructions)."

95. He (Moosa Misse) said, "What have you to say, O Saamiri?" (what is the reality?)

96. He (Saamiri) replied, "I saw what they did not see (Jibra'eel (Jibra'eel

قَالَ فَاذَهَبَ فَإِنَّ لَكَ فِي الْخَيْوِةِ أَنْ تَقُولَ لَامِسَاسٌ وَإِنَّ لَكَ مَوْعِدًا لَّنَ تُخْلَفَكُ وَانْظُرُ إِلَى اللهِ كَالَّذِي فَالَّذَهُ اللَّهِ فَالَّذِي اللهِ اللَّهِ فَالَّذِي اللهِ اللهُ الل

97. He (Moosa (Moosa) said, "Go (away from here)! Your punishment in this world shall be that you wander around saying, 'Do not touch!' (Allaah made it such that whenever someone touched Saamiri, or he touched anyone, both persons would be immediately affected by severe fever. Therefore, people stayed far from him and he vehemently avoided them.) You certainly have an appointment (with death) that you cannot miss. Look at your Ilaah (the calf) to which you remained so devoted. We will surely burn it and then (widely) scatter it (its remains) well in the ocean (until no trace of it is left)."

98. Your Ilaah is only Allaah, besides Whom there is no other Ilaah. His knowledge encompasses everything.

99. Thus (as We have narrated to you the story of Moosa (Moosa downward) do We narrate to you some of the incidents (events) that have passed. We have certainly given you advice (the Qur'aan) from Ourselves.

100. Whoever turns away from it (the Qur'aan by refusing to believe that it is from Allaah) will surely carry a burden (of sin) on the Day of Qiyaamah (which will lead him to Jahannam).

خُلِدِيْنَ فِيُوْوَسَاءَلَهُمْ يَوْمَ الْقِيمَةِ مِمُلَافً

101. They will remain (in Jahannam) in this condition (burdened with sin) forever. It shall be a terrible burden indeed for them on the Day of Qiyaamah (because it will lead them to Jahannam).

102. (The Day of Qiyaamah is) **The day when the trumpet will be blown and the criminals** (the Kuffaar and sinners) **shall be gathered with** (frightened and pain-wracked) **blue eyes.**

103. (Because of the length of the Day of Qiyaamah,) They will whisper to each other saying, "You have stayed (in the world and the grave) only for ten days."

104. We know best what they will speak (because We have knowledge of the future), when the most sensible one of them will say, "You had stayed (in the world and the grave) only for a single day."

105. They ask you (O Rasulullaah (What will happen to the mountains on the Day of Qiyaamah?). Say, "My Rabb shall completely remove them (shatter them to dust)..."

106. "...leaving the earth as a barren (completely level) plain..."

107. "...on which you will neither see any depressions nor any protrusions (with nothing sunken below or standing above the ground)."

108. On that day (of Qiyaamah) they (the people after rising from their graves) will follow the caller (towards the Plain of Resurrection) without any deviation (without moving to the right or left). Voices will

be lowered before Ar Rahmaan (in humility) and (it will be so quiet that) you will hear only the sound of footsteps (as people proceed towards the Plain of Resurrection).

109. On that day intercession will benefit only those whom Ar Rahmaan permits and those with whose speech He is well pleased. (Only those whom Allaah allows to intercede will be able to do so and they will be allowed to intercede only for those on whose behalf Allaah allows them to intercede.)

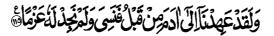
110. He knows what is before them (their future) and what is behind them (their past), while they are unable to encompass (comprehend) His knowledge (they will never be able to know all that Allaah knows).

111. All faces will bow (in submission and humility) before The Living, The Eternal (the Controller). The one who carried oppression (who practised Shirk) will certainly be at a loss.

112. (On the other hand,) Whoever carried out good acts as a Mu'min will not have to fear any oppression (he will not be punished for sins he did not commit), nor (will he have to fear) any shortage (loss in his rewards).

113. Thus have We revealed it (the Qur'aan) as an Arabic Qur'aan and explained various warnings in it so that they fear (Allaah's punishment) or so that it creates some type of understanding (reflection) within them (causing them to accept Imaan).

114. Exalted is Allaah, the True King. (O Rasulullaah) Do not be hasty with the Qur'aan (do not try to repeat the verses of the Qur'aan) before its revelation is completed to you (watt for Jibra'eel) to rectte the complete verses to you before attempting to repeat them). And (praying to Allaah to allow you to remember all of it,) say "O my Rabb! Increase my knowledge."



115. We Certainly commanded Aadam (not to eat from a particular tree) before, but he forgot and We did not find him to be determined (to remember what We had told him).

116. (Do not forget the time) When We told the angels, "Prostrate before Aadam," so they all prostrated, except Iblees. He refused (to prostrate).

117. So We said, "O Aadam! Indeed he (Iblees) is an (open) enemy to you and your wife, so he should never remove the two of you from Jannah (by causing you to err), causing you to be unfortunate (by being deprived of the bounties that are here)."

118. "Without doubt you shall never be hungry nor naked here (in Jannah)."

119. "You will never be thirsty here, nor will you be exposed to sunlight." (Food, drink, dress, shelter are essential requirements for man.)

120. However, (to persuade Aadam to eat from the tree,) Shaytaan whispered to him saying, "O Aadam! Should I not show you the tree of eternity and a kingdom in which there is no (decay)weakness?" (He also swore that he is their well-wisher. Not knowing deceit, they believed him and ate from the tree.)

121. So they both (Aadam Aadam and Hawwa) ate from there and (all their clothing disappeared, because of which) their private parts became exposed to each other. They then started covering themselves with the leaves of Jannah. Aadam (mistakenly) broke the command of his Rabb and deviated (from the way shown to him).

122. Thereafter his Rabb chose him (drew him close with special favour), accepted his repentance and made him steadfast on guidance (of goodness of a high level).

قَالَ أَمْ طِامِنْهَا جَمِيْعًا بَعْضُكُمُ لِعُضِ عَكُو قَالَا يَيَكُمُ مِّنِي هُدًى فَمَنِ اثْبَعَ هُدَاىَ فَلا يَضِلُّ وَلاَيَتْنَفَى ﴿

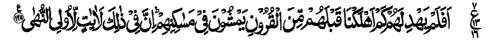
123. Allaah said, "The two of you (Aadam and Hawwa) should go down from here (Jannah) and you (your progeny) will be enemies (of varying degrees) to each other. When there come to you (O mankind) guidance from Me (the Qur'aan and Rasulullaah), then whoever will follow My guidance shall never go astray (in the world), nor shall he be unfortunate (in the Aakhirah)."

124. (On the other hand) Whoever turns away from My advice (the Qur'aan and Dhikr) shall surely have a narrowed (difficult) life (in this world), and We shall raise him blind on the Day of Qiyaamah (after which his sight will be restored to see Jahannam).

125. He will say, "O my Rabb! Why have you raised me blind when I was indeed one who could see?"

126. He (Allaah) will say, "This (is how it shall be for you). Our Aayaat came to you, but you forgot them. In the same way (as you had forgotten) you will be forgotten today (and your request will not be heeded to)."

127. Thus do We punish those who transgress (cross) the limits and do not believe in the Aayaat (signs) of their Rabb. The punishment of the Aakhirah is undoubtedly more severe and more lasting (than the punishment of this world which comes to an end with death and of initial blindness).



128. Were they (the Kuffaar) not guided by the fact that We destroyed many nations before them, in whose localities (in the ruins of whose cities) they now walk (can they not see that they may be destroyed for committing kufr just as those people were destroyed)? There are definitely Aayaat (denoting Allaah's might) in this for the intelligent ones.



129. If it were not for a decree (binding decision) that had already proceeded from your Rabb (that these people will be punished in the Aakhirah), and (if it were nor for) an appointed term (Qiyaamah), punishment would have certainly come (to them already).

130. So (O Rasulullaah (Die patiently endure what they (the Kuffaar) say and glorify the praises of your Rabb before the rising of the sun (by performing the Fair salaah) and before it sets(by performing the Asr salaah). And glorify Him during the hours of the night (by performing the Maghrib salaah and Isha salaah) and at the ends of the day (by performing the Zuhr salaah, which occurs at the end of the first part of the day and at the beginning of the second part of the day) so that you become well pleased (with Allaah's rewards in both worlds).

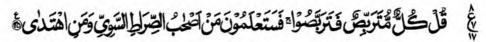
131. Never strain your eyes towards (do not long for) the splendour (glitter) of the worldly life that We have granted groups of them (the Kuffaar) to enjoy as a test for them (to see which of them will use these bounties for Allaah's obedience and which of them will use it to anger Allaah). The provision of your Rabb (in the Aakhirah) is best and more lasting (than anything of this world).

132. Instruct (encourage) your family to perform salaah and (you) yourself (must) remain steadfast on it. We do not ask provision (sustenance) from you, but We provide for you (your duty is to perform your salaah and not to forsake it in search of sustenance because We shall provide it for you). The best (most excellent) result (reward in the Aakhirah) is for (adopting) Taqwa.

133. They (the Kuffaar) say, "Why does he (Rasulullaah (Rasulullaah) not bring us an Aayah (a miracle that we wish to see) from his Rabb (to prove that he is Allaah's Rasool)?" Has the proof (of what is) contained in the previous scriptures not reached them? (Has Rasulullaah) and the Qur'aan not come to them, as was mentioned in the divine scriptures of the past Ambiyaa (Rasulullaah) is really Allaah's Rasool, the Kuffaar still asked for other miracles because they did not want to believe him.)

134. If We had to destroy them with a punishment before (the coming of Rasulullaah (2004)),

they would have said (on the Day of Qiyaamah), "O our Rabb! Why did You not send a Rasool to us so that we could have followed Your Aayaat before being disgraced and humiliated (by being made to enter Jahannam)?" (Therefore, Allaah had always sent Ambiyaa and others to warn people of the consequences of rejecting Imaan.)



135. Say, "Everyone (all of us) is waiting, so you also wait (to see whether it is you or we who will attain salvation). Soon (when Allaah's punishment or Qiyaamah arrives) you shall come to learn who are the people of the straight path and who are rightly guided ones (who attain Allaah's pleasure)."

Surah 21 Surah Ambiyaa

THE AMBIYAA

THE LINK BETWEEN SURAH AMBIYAA AND SURAH TAAHAA

Surah TaaHaa mentions how Allaah emphasised to Moosa that only Allaah should be regarded as the true deity and Helper. Allaah told him, "Verily I am Allaah. There is no Ilaah but Me, so worship Me and establish salaah for My remembrance" [verse 14]. Now Surah Ambiyaa emphasises that fact that it was not only Moosa which who received this revelation, but all the other Ambiyaa well. Allaah says in verse 25 of Surah Ambiyaa, "We sent revelation to every Rasool before you (O Muhammad kelling them) that, Without doubt there is no Ilaah but Me, so worship Me only."

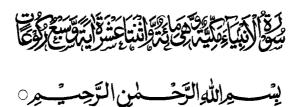
A SUMMARY OF THE SURAH

The central message of Surah Ambiyaa is that Allaah is the Only One Who has knowledge of all things in the heavens and the earth. Therefore, only He should be worshipped and regarded as one's Helper to be summoned when in need. This is mentioned in verse 4 where Allaah says, "He (Rasulullaah said (to the Mushrikeen), "My Rabb knows the speech in the heavens and the earth, and He is All Hearing, All Knowing." To prove this point, the Surah contains more than a dozen proofs.

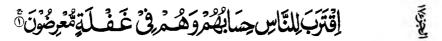
In rejecting the preaching of Rasulullaah (###), the Mushrikeen claimed that a messenger of Allaah needs to be an angel and not a human. Allaah replies to this in the following verses:

- 1. "Before you (O Rasulullaah (III)) We have sent (as Ambiyaa) only men (not angels) to whom We have sent revelation, so ask those who have knowledge (of the previous scriptures) if you do not possess any knowledge (of the subject)." [verse 7]
- 2. "We have not made them (the Ambiyaa) mere bodies who do not eat food and they did not live forever. (Like all human beings, the Ambiyaa also needed to eat and drink and they also had to die) [verse 8]

The many stories of the Ambiyaa mentioned in this Surah also make it clear that it is only Allaah Who can assist a person in need and that even the illustrious Ambiyaa had to call to Him for assistance.



In the name of Allaah, the Most Compassionate, the Most Merciful.



1. Peoples' reckoning (the Day of Qiyaamah) has drawn near, yet (failing to take heed) they are turning away (from Imaan) in negligence.

2. They listen in jest (playfully) to any new advice that comes to them from their Rabb (they mockingly pretend to be listening intently)...

3....while their hearts are heedless (they have no intention of heeding the advice). The oppressors (the Kuffaar) secretly convene saying, "He (Rasulullaah is but a (an ordinary) human like yourselves. (He is not a Prophet but a man who has learnt magic. Therefore, the effect that the Qur'aan has on people is not because it is from Allaah but because of the magic that he practises) Will you come to (listen to) magic while you see it (with your own eyes? Will you believe in it knowing that it is magic)?"

4. He (Rasulullaah (Rasulullaah) said (to the Mushrikeen), "My Rabb knows the speech in the heavens and the earth, and He is All Hearing, All Knowing". (He therefore knows what you discuss in secret and will punish you for it.)

5. However, (failing to take heed,) they (even) say, "These (verses of the Qur'aan) are (the result of) confused (absurd) dreams. No, (it is worse than this) he (Rasulullaah) has forged it (and attributed it to Allaah)! No, (in fact we must conclude that) he is a poet (whose words have appeal but lack truth)! (If he wishes to prove to us that he is a Rasool,) He should bring us an Aayah (a miracle) like the ones sent with the (Ambiyaa of the) previous people."

مَالْمَنْتَ قَبْلَهُمْقِنْ قَرْيَةٍ الْمُلَكُنُهُا أَفَهُمْ يُؤُونُونَ ۞

6. None of the towns that We destroyed before them had Imaan (despite seeing the miracle). Will these people now have Imaan (when they see the same miracles)? (Just as previous nations were destroyed when they refused to believe in the miracles they requested, all Mushrikeen also stand to suffer the same fate).

7. Before you (O Rasulullaah (2014)) We have sent (as Ambiyaa (2014)) only men (not angels) to whom We have sent revelation, so ask those who have knowledge (of the previous scriptures) if you do not possess any knowledge (of the subject).

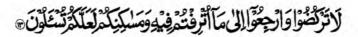
8. We have not made them (the Ambiyaa Ambiyaa also needed to eat and drink and they did not live forever. (Like all human beings, the Ambiyaa also needed to eat and drink and they also had to die)

9. Then We made true the promise to them (that they will be rescued from the Kuffaar and saved from the punishment that will destroy the Kuffaar), **rescued them** (those whom We desired) **and destroyed those who transgressed the limits** (the Kuffaar).

10. We have certainly revealed to you people a Book (the Qur'aan) which contains advice (reminders) for you. Will you still not understand?

11. How many were the oppressive towns (towns of sinful people) that We annihilated (because of their kufr and sin) and We then created another nation after them. (Therefore, no nation should think that they are indispensable because We can destroy them in the same manner and create others to replace them.)

12. When they (the people of previous nations) sensed Our punishment (calamity coming to them), they suddenly began to flee (headlong) from the town (in an effort to escape the punishment).



13. (The angels bringing the punishment then told them,) "Do not flee, but return to the things that gave you pleasure (the luxuries that kept you from accepting Imaan) and to your homes. Perhaps you may be asked (by later generations about what happened to you. Of course, you and whatever you treasured will not be there to answer their questions)."

قَالُوْ إِلِوَ يُلِنَّا إِنَّاكُنَّا ظِلِمِينَ ﴿

14. (When the punishment came to them,) **They said, "Woe be to us! We were oppressors** (sinners) **indeed** (we oppressed ourselves by inviting this punishment)!"

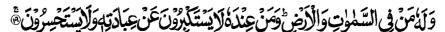
15. This (remorseful cry) remained their call until We (destroyed them and) made them like reaped corn (scattered bodies littering the area), totally extinguished (like a doused fire without the pride they once possessed).

16. We have not created the heavens and the earth for idle amusement (without a purpose). (Every creation of Allaah has a purpose, one of these purposes being that each creation is an example of Allaah's might and great power.)

17. If We intended to create a toy (something merely to pass Our time), We would have done so from Our side (We would have created something simple instead of the magnificent heavens and earth) if We were to really do so (it would have been unnecessary to create anything so elaborate. It therefore follows that the heavens and earth are not mere toys and that there are great lessons to be learnt from them).

بَلْنَقْذِفُ بِالْحَقِّ عَلَىٰ لَبَاطِلِ فَيَدْمَعُهُ فَإِذَاهُوَزَاهِقٌ وَلَكُمُ الْوَيْلُ مِمَّاتَصِفُونَ®

18. (By pondering about the marvellous creation of Allaah, people are able to realise the truth of Towheed, which leads them to accept Imaan. By doing this, they are able to stay away from all types of falsehood. Referring to this, Allaah says,)
Rather (than creating the whole of creation in vain, it is by means of the creation that) We hurl the truth (Towheed and Imaan) at falsehood (Shirk and kufr), shattering its head, after which it (falsehood) suddenly disappears (from a person's life because as a Mu'min, he shuns falsehood). May you (Mushrikeen) be destroyed because of what you concoct (by saying that Allaah has partners).



19. To Him (Aliaah) belongs whoever is in the heavens and (on) the earth. Those (the angels) who are with Him are not ashamed (idle) to worship Him, nor do they tire (of worshipping Him).

ؽؙٮۜؾ۪ڂٛۏڹٳڷؽٙڶۅٙٳڵؾٛۿٵڔؘڒؽڣ۫ڗؙڗؙۏڹۘ

20. They glorify Him night and day without being lax (without growing weary).

21. Or have they (the Mushrikeen) chosen (to worship) Aaliha from the earth who can resurrect (who can give life to the dead)? (It is obvious that their gods cannot do this. They are therefore not fit to be worshipped.)

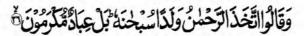
22. If there were other Aaliha but Allaah in the heavens and the earth, the (system of the) two would be in chaos (because no two or more persons can think in the same way. Had there been many gods, each would have different opinions about running the system of the universe. It would therefore be impossible to see the system of the universe functioning as perfectly and flawlessly as it does. The finely tuned manner in which everything occurs makes it apparent that there is only One Allaah in control of everything). Allaah, the Rabb of the Arsh, is Pure from (not in need of) what (gods) they ascribe (as His equals).

23. He (Allaah) will not be questioned about what He does (because He is above all and everything He does is perfect, most appropriate and above questioning), but they (the people) will be questioned (about the actions they carry out in this world).

اَمِراتَّخَذُوْامِنَ دُوْنِهَ الْهَةَ ْقُلْ هَاتُوْابُرُهَانَكُمْ هَٰذَا ذِكُرُّمَنَ مِّعِى وَذِكْرُمَنَ قَبَلِيَ ﴿ الْمَاتُوابُرُهَانَكُمْ الْحَقَّ فَهُمْ اللَّهِ مِنْ الْحَقَّ فَهُمْ اللَّهِ مِنْ الْحَقَّ فَهُمْ اللَّهُ مِنْ الْحَقَّ فَهُمْ اللَّهِ مِنْ الْحَقَّ فَهُمْ اللَّهُ مِنْ الْحَقَّ فَهُمْ اللَّهُ مِنْ الْحَقَّ فَهُمْ اللَّهُ مِنْ الْحَقَّ الْمَعْرَبُ وَاللَّهُ مِنْ الْحَقَّ اللَّهُ مِنْ الْحَقَّ الْمُونَ ﴿ اللَّهُ مَنْ اللَّهُ مَنْ الْحَقَّ فَهُمْ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ اللَّهُ مَنْ اللَّهُ مُنْ اللَّهُ مُنْ اللَّهُ مَنْ اللَّهُ مَنْ اللَّهُ مَنْ اللَّهُ مُنْ اللَّهُ مَنْ اللَّهُ مَنْ اللَّهُ مُنْ اللَّهُ مَنْ اللَّهُ مُنْ اللَّهُ مِنْ اللَّهُ مُنْ اللَّهُ مُنْ اللَّهُ مِنْ اللَّهُ مُنْ اللَّهُ مُنْ اللَّهُ مُنْ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مُنْ اللَّهُ مُنْ اللَّهُ مُنْ اللَّهُ مُنْ اللَّهُ مُنْ اللَّهُ مُنْ اللَّالِمُ اللَّهُ مُنْ أَنْهُمُ اللَّهُ مُنْ اللَّهُ مُنْ اللَّهُ مُنْ اللَّهُ مُنْ اللَّهُ مُنْ أَمْ مُنْ الْمُقَلِّقُ مُنْ اللَّهُ مُنْ اللّهُ مُنْ اللَّهُ مُنْ اللَّهُ مُنْ اللَّهُ مُنْ اللَّهُ مُنْ اللّهُ مُنْ اللَّهُ مُنْ اللَّهُ مُنْ اللَّهُ مُنْ اللَّهُ مُنْ اللّهُ مُنْ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مُنْ اللّهُ مِنْ اللَّهُ مُنْ اللَّهُ مُنْ اللَّهُ مِنْ اللَّهُ مُنْ اللّهُ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ اللّهُ مُنْ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مُنْ اللّهُ مُنْ اللَّهُ مُنْ اللَّهُ مُنْ اللَّهُ مُنْ اللَّهُ مُنْ اللّهُ مُنْ اللَّهُ مُنْ مُنْ اللَّهُ مُنْ اللَّهُ مُنْ اللَّهُ مُنْ مُنْ اللَّهُ مُنْ اللَّهُ مُنْ اللَّهُ مُنْ اللَّهُ مُنْ اللّ

24. Or have they (the Mushrikeen) chosen other Aaliha (to worship) besides Him? Say, "Produce your evidence (to prove that these gods deserve to be worshipped)!" This (Qur'aan) is a reminder to those with me (reminding them that none but Allaah deserves to be worshipped), and a reminder to those before me (reminding them that the same reminder was given to them in the previous scriptures). But most of them do not know the truth (of Towheed), because of which they turn away (from it)."

25. We sent revelation to every Rasool before you (O Muhammad , telling them) that, "Without doubt there is no Ilaah but Me, so worship Me only."



26. They (the Mushrikeen) say, "Ar Rahmaan has taken children (for Himself)." He is Pure (from needing children)! They (the angels whom they say are Allaah's children) are but honourable slaves (of Allaah and one's children can obviously not be one's slaves).

27. They (the angels) do not speak before Him and duly carry out His orders (in complete submission).

28. He knows what is before them and what is behind them (He knows everything they do) and only the one with whom He is pleased will be able to intercede (on behalf of anyone on the Day of Qiyaamah). (In fact) They tremble with fear for Him.

29. Whoever of them has to say, "I am an Ilaah besides Him (so worship me)," then We shall punish him in Jahannam. Thus do We punish the wrongdoers (sinful ones).

30. Do the Kuffaar not see that the skies and the earth were once closed (no rain fell from the sky and no plants grew on earth), then (when man was placed on earth) We opened them (so that man could survive)? And We created every living thing from water. Will they still not accept Imaan?

31. We have placed mountains (counterweights) on the earth so that it does not shake with them (people), and We have made wide roads on earth so that they be guided (in their travels from place to place).

32. And We have made the sky a protected roof (which Allaah safeguards to protect man from deadly rays and meteors), yet they (the Kuffaar) turn away from Our Aayaat (refusing to accept them).

33. It is Allaah Who created the night, the day, the sun and the moon, each swimming in its own orbit (never straying from its orbit and never crossing the orbit of the other).

34. (O Muhammad WE) We have not prescribed eternal life for any human before you (regardless of whether the others were Ambiyaa or not. You will therefore pass away like all others). If you pass away (as the Kuffaar wish), will they (the Kuffaar) live forever? (They will have to die as well. They therefore have nothing to be happy about when you pass away because whereas you will enjoy happiness in the next life, they will suffer only misery.)

35. Every soul shall taste death. (However, before your death,) We test you well (thoroughly) with good and bad conditions (to see whether you continue obeying Allaah in all conditions) and you will return to Us (after death when We shall evaluate how you performed in your tests).

36. When the Kuffaar see you (O Rasulullaah (See)), they merely wish to ridicule you. (They say,) "Is this the person who makes mention of who criticises your gods?" (Far from believing in Allaah), They totally reject the mention of Ar Rahmaan.

37. Man has been created from haste (with a hasty nature, because of which he is always in a hurry to do things and expect to see quick results). I shall shortly show you My Aayaat (the punishment I have promised you for committing kufr), so do not hurry Me (have patience).

38. They (the Kuffaar) say, "When will the promise (of punishment) come to pass if you (O Rasulullaah (in your claim that we will be punished for committing kufr)?"

39. If only the Kuffaar knew the time (in the Aakhirah) when (while suffering in Jahannam), they will neither be able to ward off the Fire from their faces, nor from their backs (because fire will surround them). They will also not be helped (there). (If they had knowledge of this, they would not behave as they do.)

بَلْ تَاتِيْهِمْ بَغْتَةً فَتَبْهَتُهُمْ فَلايَسْتَطِيعُونَ رَدَّهَا وَلاهُمْ يُنْظُرُونَ ﴿

40. However, it (punishment) will come to them suddenly, totally dumbfounding them. Then they will neither be able to repel it, nor will they be granted any respite (time to repent).

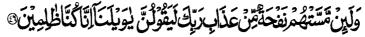
41. (O Rasulullaah (Indoubtedly, the Rusul before you were also ridiculed (mocked), but those who ridiculed (jeered) them were engulfed by (the consequences of) their own ridicule (they were destroyed by Allaah's punishment). (The same will be the plight of those who ridicule you).

42. Say (to the Kuffaar), "Who can protect you from (the punishment of) Ar Rahmaan each day and night?" However, (despite knowing that none can protect them from Allaah's punishment) they turn away from the Reminder of their Rabb (the Qur'aan).

43. Or do they have Aaliha that will protect (defend) them from Us? They (their Aaliha are so helpless that they) cannot even help themselves, nor will anyone align with them (to offer protection) against Us.

44. Nonetheless, We granted prosperity (enjoyment) to them (the Kuffaar) and their forefathers (without punishing them) until a long period passed by them (in which they revelled in their prosperity and failed to accept Imaan). Do they not see that We gradually diminish the lands (in their control) from its ends (by giving more and more land to the Muslims through successive victories)? Will they (the Kuffaar ever) be victorious? (No, because the Muslims will have ultimate victory.)

45. Say, "I warn you only with revelation (from Allach and not with my own words). (However, although the warnings are from Allach) **The deaf** (those who do not want to accept what they hear) **cannot hear the call when they are warned.**"



46. Undoubtedly if (only) a puff (a slight amount) of your Rabb's punishment has to afflict them, they will (be so distraught that they will) certainly say, "May destruction overtake us! We were oppressors (sinners) indeed!"

47. On the Day of Qiyaamah, We will erect the scales of justice (to weigh the good and bad actions of people) and no soul will be oppressed (wronged) in the least. Even if a deed (good or bad) is equal to the weight of a mustard seed, We shall bring it (to be weighed on the scales). We suffice as Reckoners (and need no one else for the task).

48. Without doubt, We had granted Moosa with and Haaroon with the Decider (between right and wrong, namely the Torah, which was also), a (guiding) light, and a reminder (advice) to those with Taqwa.

49. Those (with Taqwa are they) who fear their Rabb without seeing Him, and are fearful of Qiyaamah (concerned about their condition then).

50. This (Qur'aan) is a blessed advice that We have revealed. Will you then reject it (despite all its great attributes)?

51. Before this (period of Moosa William), We had granted Ibraheem his correct course (keen understanding and guidance) and We were always aware of him (We knew that he was worthy of being Our Rasool).

52. (Worthy of mention is the time) When he told his father and his people, "What are these statues (idols) that you are devoted to?"

53. They replied, "We (worship them because we) found our forefathers worshipping (serving) them."

قَالَ لَقَدْ كُنْتُمْ أَنْتُمْ وَابَاؤُكُمْ فِي ضَلِي مُبِينٍ ®

54. He (Ibraheem (Ibraheem said, "Verily you people and your forefathers are certainly in manifest error (clearly misguided)."

55. They said, "Do you bring us the truth or are you from the jesters (are you serious about what you are saying or are you merely amusing us)?"

56. He said, "Rather (than worshipping these idols, you should understand that) your Rabb is the Rabb of the heavens and the earth, Who has created (originated) you. (It is He Whom you should worship.) I am of those who bear (confirms) witness to this."

57. "By Allaah! I shall certainly devise a scheme against your idols (to destroy them) after you have turned your backs (and have left the town)."

58. So (when the people one day left town to celebrate a festival,) he (used an axe to break all the idols and) reduced them to fragments (pieces), but for the largest of them (which he left intact with the axe hung around its neck) so that they may turn towards him. (Seeing it intact with the axe, they may think that it could be responsible for the damage. However, they would then immediately dispel this thought because they knew that the idols could do nothing. In this manner, Ibraheem wished to bring to their attention that they are wrong to worship such useless things.)

59. (After returning to the town and seeing their idols destroyed,) They (the people) exclaimed, "Who has done this to our gods? He is certainly from the wrong-doers!"

60. They (some of them) said, "We have heard a youth speak of (about) them (saying that he intends to devise a scheme against them). He is called Ibraheem."

قَالُوْلَفَاتُوْا بِهِ عَلَى اَعْيُنِ النَّاسِ لَعَلَّهُمْ يَشَّهَدُوْنَ®

61. They said, "Bring him before the people so that (if he admits to the act,) they may be witnesses (to his admission)."

62. They asked, "Is it you who did this to our gods, O Ibraheem?"

63. He replied, "But (it seems as if) this large one has done it. Ask them (who it was) if they (idols) have the ability to talk."

64. They all searched (ponder in) their souls (when they realised their foolishness in worshipping idols who cannot even talk) and said (to themselves), "You are oppressors (unjust) indeed."

65. They then lowered (bent) their heads (in shame) saying, "You know very well that these (idols) cannot speak."

66. He said, "Do you then (still) worship besides Allaah such things that can neither profit you nor harm you?"

67. "Shame (disgrace and humiliation be) on you and those that you worship besides Allaah! Do you not understand (the error of your ways)?"

68. (Embarrassed and not knowing what to do,) **They said** (to save face), "**Burn him and** (thereby) **assist** (avenge) **your gods if you will do so** (if you want to do something)." (So they made a large fire which was so hot that none could approach it. They were then forced to catapult Ibraheem which into it.)

قُلْنَالِنَارُكُونِ بَرْدًا وَسَلْمًا عَلَى إِبْرُهِ يُمِونَ

69. (However, when Ibraheem street the fire) **We said, "O fire! Be cool and peaceful for Ibraheem."** (As a result of this command, not even a hair of Ibraheem was burnt and he lived peacefully in the fire for some time.)

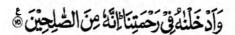
70. While they (the Kuffaar) intended to plot (evil) against (to harm) Ibraheem (while them the worst losers (because he remained unharmed, while they did not achieve their objective and will suffer the consequences in the Aakhirah).

71. We rescued him (Ibraheem (Ibraheem) and (his nephew) Loot (and took them) to a land that We had blessed for all (externally and internally) in the universe (the land of Shaam).

72. We gifted (rewarded) Ibraheem with (a son) Is'haaq with and a grandson, Ya'qoob with. We made all of them righteous (having excellent character and piety.)

73. We made them guides (Ambiyaa (Ambiyaa (People)) by Our orders, and We commanded them to perform good deeds, to establish salaah, and to pay zakaah. They were all Our (devoted) worshipers.

74. We granted Loot wisdom (insight) and knowledge (comprehension), and We rescued (delivered) him from a town (Sodom) that (the people of which) used to perpetrate (engage in) despicable (impure) acts (such as homosexuality). They were certainly evil and sinful (disobedient) people.





75. And We admitted him (Loot (Loot (Into Our mercy (by saving him from those people). He was indeed from among the righteous (fortunate).

76. And (remember) Nooh from before (Ibraheem which) when he called (to Allaah to destroy his people) and We responded to him (accepted his du'aa by sending the flood to them). So We rescued him and his family from tremendous distress (from the flood).

77. And We granted him salvation from a nation who rejected Our Aayaat. They were indeed an evil nation, so We drowned all of them.

78. (Remember) Dawood And Sulaymaan When they arbitrated about a crop that was trampled by the goats of some people. We were Witnesses to their decision. (A farmer brought a person to the court of Dawood And Called the person's goats had escaped from their enclosure at night and ravaged his [the farmer's] crops. Dawood And Truled that all the goats should be given to the farmer as compensation. When the two left Dawood And Called the most sulaymaan And Called them, "If I had passed judgement, it would have been beneficial to both parties." He then went to his father and repeated the same statement. Dawood And Called them what he had in mind. Sulaymaan And Said that the goats should be put in the custody of the farmer so that he may use the milk and wool. In the meantime, the other person should be given the farm and work the land until the crops grow to the condition that they were when the goats destroyed them. Thereafter, the goats were to be returned to the original owner. Dawood Was pleased with this decision and called the two back, instructing them accordingly.)

فَفَهَّمْنُهَا سُلَيْمُنَ وَكُلُّلَا تَيْنَا حُلُمًا وَعِلْمًا وَ سَخَوْنَا مَعَ دَاؤُدَ الْجِبَالَ يُسَبِّحُن وَالطَّيْرُ وَالطَّيْرُ

79. We explained the decision (as mentioned above) to Sulaymaan and granted wisdom (keen sense of judgement) and knowledge (understanding) to both of them. We placed the mountains and birds at Dawood **** service and they all engaged in Allaah's glorification (with him). We are the ones Who can do (Who can make such things possible).

80. We taught Dawood the skill of making armour (with links to allow easy movement, unlike the armour of bygone times which consisted of uncomfortable solid steel plates which restricted movement), so that it protects you in your wars. Will you be grateful (show some gratitude)?



81. And We placed the swift wind at the service of Sulaymaan Will. By his command, it carried him (within a short span of time) to the land that We had blessed (Shaam, normally a months journey away). We have knowledge of all things (We always knew that these tremendous bounties would not cause pride to creep into his heart).

82. There were some Shayaateen (Jinn) who used to dive for him (to retrieve pearls) and do other work for him (such as constructing large buildings and making large pots). It was We Who kept them under control.

83. And (remember) when Ayyoob prayed to his Rabb (when he lost his wealth and children and was afflicted with a disease) saying, "Difficulty has certainly afflicted me and You are the Most Merciful of those who show mercy (so remove my difficulty by Your mercy)."

84. So We answered his prayer and removed the difficulty that beset him. We then gave him (back) his family (and his wealth) and much more in addition as a special mercy from Us and as a remembrance for the worshippers (so that by his story people can always remember that patience brings immense rewards).

86. We admitted them all into Our mercy. They were indeed from the righteous (pious and good).

87. And (do not forget) the person of the fish (Yunus (Winus when he left (the town) in anger (without requesting permission from Us) and thought that We would not straiten (correct) things for him. (However, when a large fish swallowed him), He prayed in the darkness (of its belly) saying,

"There is no Ilaah but You (O Allaah). You are Pure. I have certainly been from among the wrongdoers (so please forgive me and remove me from this fish)."

88. So We responded to his du'aa (heard his cry) and rescued him from distress (suffocation, by causing the fish to spit him out). Thus (as We rescued him) do We rescue the Mu'mineen (from difficulties).

89. And (remember) when Zakariyya prayed (to Allaah saying,), "O my Rabb! Do not leave me childless when You are the Best (and only One) of (those who provide) Successors (progeny)."

90. So We responded to his du'aa, gifted him with (a son) Yahya which and cured his wife (allowed her to bear children in her old age). Verily, they (the Ambiyaa mentioned above) would (used to) hasten to perform good deeds and prayed to Us in anticipation (in hope of Our mercy) and in fear (of Our punishment). They were humble before Us.

91. And (remember) the woman (Maryam who guarded her chastity. We blew Our spirit (a spirit that We created) within her (allowing her to conceive Isa who and made her and her son an Aayah for the universe (to prove to people that We can indeed create in ways that are not the usual).

92. This (system of beliefs that all the above Ambiyaa adopted) is indeed your religion, which is the one and only way and I am your Rabb, so worship (serve and obey) Me.

93. (However, instead of subscribing to these beliefs founded on Towheed) **They** (the people) **caused** (numerous) **divisions in their affairs** (in the matters of their Deen, causing them to be divided into many denominations). **Each of them shall return to Us** (on the Day of Qiyaamah when We shall judge between them).

94. Whoever does a good act as a Mu'min, his effort will not be unappreciated in the

least (he will be rewarded for every good act regardless of how insignificant it may seem). We are indeed the scribes of it (We meticulously record their every action).

95. It is an established fact that the town which We have destroyed shall never return (to this world)...

96. ...until the time arrives (just before the Day of Qiyaamah) when Ya'jooj and Ma'jooj will be released (from behind the wall that Dhul Qarnayn built) and they will scurry down every hill.

97. The true promise (Qiyaamah) will be near and the eyes of the Kuffaar will be fixed above (out of fear and worry). They will say, "May we be destroyed! We were negligent of this (day). Nay! We were (not merely negligent but we were) indeed oppressors (sinners)!"

98. You (Mushrikeen) and whatever (idols) you worshipped besides Allaah will be the fuel of Jahannam which you shall surely enter.

99. If these (idols) really were Aaliha, they would not have entered it (Jahannam). (However, because they were never worthy of being worshipped, they will enter Jahannam and) They will all remain there forever.

100. They (the idols and idol-worshippers) will scream and shout in Jahannam and will be unable to hear (anything because of their intense suffering).

101. Indeed those for whom We have ordained the best (Jannah), these (righteous people) shall be kept far from Jahannam.

الكَيْمُعُونَ حَسِيْسَهَا وَهُمْ فِي مَا اشْتَهَتْ أَنْفُسُهُمْ لَحَلِدُونَ اللهُ وَنَ اللهُ وَنَ اللهُ وَنَ

102. They will not even hear its whisper. They will live forever in (Jannah where they will have) whatever they desire.

103. The greatest fright (Qiyaamah) shall not distress (worry) them and angels will meet (receive) them (as they emerge from their graves, saying), "This is your day that you had been promised."

104. (Do not forget the Day of Qiyaamah, which is) The day when We will fold the skies like the folds of written scrolls. As We originated the first creation, We shall repeat it (making all appear as they had appeared when they were first created). This is a binding (definite) promise upon Us. We are undoubtedly the Ones Who can do (Who have the power to fulfil this promise).

105. Without doubt, We have already written in the Zaboor after the reminder (the Torah) that My pious bondsmen shall inherit the land (of Jannah).

106. There is certainly sufficient material in this (Qur'aan) for the worshipping people (to take them to Jannah).

107. We have sent you (O Muhammad (see)) as a mercy to the universe (to show mercy towards mankind, Jinn and creation at large by quiding them to the path of salvation).

108. Say, "It has been revealed to me that your Ilaah is but One Ilaah. So will you submit (be obedient) to this?"

109. If they turn away, then say, "I have informed you in a clearly distinct manner

(thereby completing my responsibility to you). I have no idea whether what (punishment) you have been promised is nearby or still far off (only Allaah knows when it will take place and whether it will be in this world or in the Aakhirah)."

110. Without doubt, Allaah knows what is spoken loudly (publicly) and He knows what you keep secret (and can therefore hold you accountable for everything you say and do).

111. I have no idea whether it (the delay in punishment) is a test for you (to see whether you repent) or an enjoyment until a stipulated time (during which time you will increase in sin and stand to deserve even greater punishment).





112. (When his people refused to accept this despite his greatest efforts), He (the Rasooi of Allaah) said, "O my Rabb! Judge (between my people and myself) in truth (by granting me victory over them to show them that I am on the truth)! (Then addressing his people, he said,) Our Rabb is the Most Merciful, and the One from Whom assistance is sought against what you people fabricate (He will assist us Muslims against our enemies)."

Surah 22 Surah Hajj

THE LINK BETWEEN SURAH HAJJ AND SURAH AMBIYAA

Surah Ambiyaa mentioned that all the Ambiyaa white brought the message that only Allaah must be regarded as the One Who can alleviate difficulties and Who can assist one in all matters. Therefore, He alone must be worshipped and summoned during adversities. Surah Ambiyaa also included narratives about various Ambiyaa white, emphasising that they called only to Allaah in all adversities.

Surah Hajj conveys the message that just as Allaah reserves the right to be called upon during times of adversity, He reserve the right to all sacrifices, offerings and oaths. These must be made only in His name. Just as one will be guilty of *Shirk* if one calls to any other during times of adversity, one would also be guilty of the same if one presents offerings and sacrifices to anyone besides Allaah.

A SUMMARY OF THE SURAH

Surah Hajj may be divided into the following two parts:

The first part commences from the beginning of the *Surah* and terminates with the words "... **We shall let him taste a painful punishment**" [verse 25]. This part is primarily concerned with refuting the beliefs of those who are convinced that others besides Allaah have the ability to do things by hidden means without Allaah's help. Two detailed logical proofs are presented to substantiate *Towheed* and thereby refute *Shirk*. These proofs are found in verses 5 and 18. in addition to proving *Towheed*, verse 5 proves the advent of *Qiyaamah* as well.

The second part begins with the verse "When We showed Ibraheem the location of the house..." [verse 26]. This part refutes the actions of the Mushrikeen under the following four headings:

- Observe what Allaah has forbidden.
 Abolish whatever others have forbidden.
- Fulfil the vows and offerings made in Allaah's name.
 Do not make vows and offerings to others

Thereafter, Allaah proceeds to permit Jihaad against the Mushrikeen and also promises victory for the Muslims in the verse "Permission (the command to fight back) has been granted to those (Muslims) who are under attack (from their enemies) because they have been oppressed (wronged). Without doubt, Allaah is Most Capable of rendering assistance to them." [verse 39]

Allaah mentions several arguments to refute the beliefs and actions of the Mushrikeen, one of the most convincing being verse 73 in which Allaah states, "O people! An example (indicating the helplessness of all false gods) has been given, so listen attentively to it. Indeed those (gods) that you worship besides Allaah can never create even (something as little and insignificant as) a fly (which Allaah has created in great abundance) even though all of them join forces in this effort. (In fact,) If a (weak and insignificant) fly has to steal anything from them (from these false gods), they (are so helpless that they) cannot (even) retrieve it. The seeker (the Mushrikeen) and the sought (their gods) are both weak (feeble and helpless)."

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In the name of Allaah, the Most Compassionate, the Most Merciful.

1. O people! Fear (the punishment of) your Rabb (by obeying His commands). The earthquake of (the Day of) Qiyaamah is a tremendous (mighty) thing indeed.

2. When you will witness the day (of Qiyaamah), (you will see that people will be so terrifiedd and worried that) every nursing mother will forget her suckling infant and every pregnant woman will abort (her unborn child). You will also see people in a drunken stupor although they will not be drunk, but (they will be in this condition because they will realise that) Allaah's punishment is severe (Worried that they will have to face His punishment, people will be oblivious of everything else).

3. There are those people who, without (relevant) knowledge, dispute with you about (the Being, the Attributes or actions of) Allaah and they follow (the dictates of) every rebellious (proud) Shaytaan.

4. The decision has been passed against him (Shaytaan) that he will mislead whoever befriends him (whoever does as he wants), and he will lead him to the punishment of the Blaze (Jahannam).

يَاتَهُاالنَّاسُ إِنْ كُنْتُمْ فِي رَبْ مِنْ الْبَعْفِ فَإِنَّا خَلَقْنَكُمْ مِنْ ثُمُّا فِي ثُمَّمِنْ ثُطُفَةٍ ثُمَّ مِنْ عَلَقَةٍ لَكُمْ وَنُوتُرُ فَالْأَرْحَامِ مَا نَشَاءُ إِلَى اَجَلِ ثُمَّ مِنْ مُّخَلِّقَةٍ وَغَيْرِمُ خَلَقَةٍ لِنُبَيِّنَ لَكُمْ وَنُوتُر فِي الْأَرْحَامِ مَا نَشَاءُ إِلَى اَجَلِ ثُمَّ مَنْ مُخَلِّقَةٍ وَغَيْرِمُ خَلَقَةٍ لِنُبَيِّنَ لَكُمْ وَفِئْكُمْ مِّنْ يُتَوقِى وَمِنَكُمْ مَّنَ يُرَولُ إِلَى اَذَهُ لِ اللهِ اللهُ اللّهُ اللهُ اللّهُ اللهُ اللهُ اللهُ اللهُ اللهُ الل

الْعُمُرِ لِكَيْكَلَايَعْلَمَ مِنْ بَعْدِعِلْمِ شَيْئًا وَتَرَى الْأَمْضَ هَامِدَةً فَإِذَا آنْزَلْنَا عَلَيْهَا الْمَاءُ اهْ تَزَّتْ وَرَيَتْ وَانْبَتَتْ مِنْ كُلِّ زَفِجٍ بَهِيْجٍ ۞

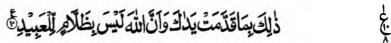
5. O people! If you are in doubt about (the possibility of) resurrection, then (remember) We have certainly created you (your father Aadam (he possibility of) from sand, then (the rest of mankind) from a drop of semen, then (the development of the foetus progresses) from a clot of blood, then (the develops further) from a lump of flesh, which is shaped (perfectly) or unshaped (deformed or miscarried); (you were created in these stages) so that We may show you (Our great power). And, according to Our will, We keep you in (your mothers') wombs until an appointed time (when you are due to be born, which is usually nine months). Thereafter, We remove you (from your mothers' wombs) as children, after which you come of age. There are those of you whose souls We claim (at an early age), while others reach the age of infirmity (senility) so that they know nothing after once possessing (much) knowledge. And (another sign to prove the possibility of resurrection is that) you will see the earth barren (without vegetation and foliage, seemingly dead), then we send rains to it, causing it to stir, flourish and grow every kind of beautiful species (of plant life).

6. This (creation of man and reviving of dead earth) all happens because Allaah is True (without Whom none of this can take place), because He (Alone) gives life to the dead, and because only He has power over all things...

7. ...and (this all occurs because) Qiyaamah is about to happen without any doubt and because Allaah will surely raise those who are (lying) in their graves.

8. Among the people is he who disputes about (the Being, the Attributes and actions of) Allaah without any knowledge (reason), without any guidance, and without any illuminating book (divine scripture).

9. He turns (away from the truth) and walks away to mislead (others) from Allaah's path. He shall suffer disgrace in this world and we shall make him taste the punishment of the Blaze (Jahannam) on the Day of Qiyaamah.



10. This (punishment) is because of what (sins) your hands have sent forth (to be punished in the Aakhirah) and (not an act of oppression from Allaah because) Allaah is certainly not oppressive towards His (many) bondsmen (Allaah punishes people only for the wrong they do and no more).

11. Among man is one who worships Allaah like a person on edge (unsure and unstable, capable of being diverted from Allaah's worship by the smallest doubt). If any good comes to him, he is content with it. However, if any trial overtakes him, his face turns (direction and he reverts to kufr). (By doing this), He is at a loss in this world and in the Aakhirah (because he will suffer in both worlds). This is the manifest loss.

12. He worships besides Allaah that (gods) which can neither harm nor benefit him. This is far deviation (because his idol worship will lead him further and further away from salvation).

13. He prays to that (false gods) the harms of which are nearer at hand than the benefits. (His gods are) A terrible (evil) ally and a terrible (sinful) companion indeed (because they lead him to Jahannam).

14. Allaah will certainly admit those who have Imaan and who perform good actions into Jannaat beneath which rivers flow. Verily Allaah does as He pleases (when He intends good for a person, none can prevent the good from reaching the person).

15. He who thinks that Allaah will never (ever) assist his Rasool in this world and in the Aakhirah, should extend a rope to the skies and then (try to) cut (the process of revelation) to see whether his scheme will remove the cause of his anger (whether this will put a stop to the progress of Deen).

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16. In this way (as We have revealed other Aayaat) We reveal Our clear Aayaat. Allaah will definitely guide whom He wills.

17. Those who have Imaan (Muslims), the Jews, the Saabi'een, the Christians, the fire worshippers and Mushrikeen, Allaah shall certainly decide between them on the Day of Qiyaamah. Verily Allaah is Witness to all things (and is therefore in the best position to pass judgement).

18. Do you not see that all within the heavens and the earth prostate (submit and physically bow down) to Allaah, including the sun, the moon, the stars, the mountains, the trees, the beasts and many people (however, man does not perceive the manner in which these creation bow down to Allaah). And there are many who justly deserve punishment (because they refuse to submit to Allaah). (When Allaah decides to humiliate a person because of his/her disobedience, no one can help the person because) There is none to honour (adequately) the person whom Allaah humiliates. Indeed, Allaah does as He pleases (and none can challenge His decision). (One who recites or hears this verse being recited should perform Sajdah)

19. These (the Mulmineen and the Kuffaar) are two opponents who debate (argue) about their Rabb. As for those who commit kufr, (many) garments of fire shall be cut out (in pieces) for them and boiling water will be poured over their heads.

20. It (the boiling water) will melt whatever is in their bellies (as they drink it), as well as their skins (when poured over them).



21. There will (also) be iron hammers (rods in Jahannam) for them (to beat them).

22. Whenever they attempt to escape from the punishment out of grief, they will be returned (to Jahannam) and told, "Taste the punishment of burning."

23. Allaah will surely admit those who have Imaan and who do good acts into Jannaat beneath which rivers flow. There they will be adorned with bangles of gold and pearls (which will look beautiful on males and females alike). Their clothes in Jannah shall be (made) of silk.

24. They have been guided to the best of speech (the Kalimah) and guided to the path of Him, Who is most deserving of praise (guided to Islaam).

25. Indeed those who commit kufr, who (by any means) forbid (others) from Allaah's path (Islaam) and from the Masjidul Haraam which We have appointed (as a place of worship) for the people, residents and visitors being equal therein, (for these people as well as for) whoever intends to unjustly perpetrate an act of irreligiousness there (in the Masjidul Haraam), We shall let him taste a painful punishment.

26. (That time is worth remembering) When We showed Ibraheem the location of the House (the Kabah) saying, "Do not ascribe any as partner to Myself and cleanse My House (from physical dirt and spiritual dirt such as idols) for those who make Tawaaf, those who stand (in salaah), those who bow (in Ruku i.e. the ummat of Muhammad and those who prostrate.

27. And announce the Hajj among the people; (in response to your announcement) they will come to you (walking) on foot and on every lean camel (in every condition), travelling from every distant road...

28. ...to witness the things of benefit to them (which include material benefits such as benefiting from trade and the meat of sacrificed animals, as well as spiritual benefits such as spiritual enlightenment and rewards in the Aakhirah) and, during the stipulated days (of Hajj), to take Allaah's name on every animal that Allaah has provided for them (before they slaughter it). So eat from it (from the sacrificed animal) and feed it to the afflicted poor (those who are truly in need).

29. Then they should remove their untidiness (unwanted hair and long nails), fulfil (any of) their oaths (that they may have taken) and perform Tawaaf around the Freed House (the Kabah, which has been freed from tyrants).

30. So it is. Whoever respects the things that Allaah has made sacred, then this (respect) will be best for him with his Rabb (because Allaah will reward him for this). Live stock have been permitted for you (to consume), with the exception of those (animals) that have been recited to you (in other verses of the Qur'aan, making it clear that they are Haraam). So abstain (totally) from the impurity of idols and abstain from false talk...

31. ...in a state that you are all Haneef (inclined only towards Allach and turning away from all other gods), not ascribing any partners to Him. The example of the one who ascribes partners to Allach (the Mushrik) is like one who has fallen from the sky, to have his remains snatched up by birds or blown off to a distant place by the wind. (Just like the person falling from the sky cannot help being either ravaged by birds of prey or being carried away by a strong wind, the Mushrik will also be unable to avoid his imminent destruction if he does not become a Mu'min).

32. So it is. Whoever honours (sincerely) the landmarks (distinctive signs) of (the Deen of) Allaah

(which are unique to Islaam), then this (respect) is because of the Taqwa of hearts (respect for these landmarks denotes Taqwa in a person's heart).

33. There are things of benefit for you in it (in the live stock that you intend to sacrifice during the days of Hajj) until a stipulated period (until the time when you declare them to be sacrificial animals. When you make this declaration and proceed with them for Hajj, you will have to stop milking them, riding them or deriving any other benefit from them). Then (once you declare that they are to be sacrificed during Hajj) their destination is the Freed (ancient) House (the Kabah).

وَلِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا لِّيَذَكُرُوا اسْمَ اللهِ عَلَى مَا رَزَقَهُمْ مِّنَ بَهِيْمَةِ الْأَفَامُ وَالْهَكُمُ الْأَوَّالِهِ عَلَى مَا رَزَقَهُمْ مِّنَ بَهِيْمَةِ الْأَفَامُ وَالْهَكُمُ اللَّهُ وَالْمُخْبِتِيْنَ ﴿

34. We have ordained rites (of sacrifice) for every nation (of Mu'mineen before you) so that they may take Allaah's name on the animals that Allaah has provided for them. Your llaah is but One Ilaah, so submit (be obedient) to Him and convey good news (of Jannah) to the humble ones.

35. (The humble ones are) Those who, when Allaah is mentioned, their hearts tremble, those who patiently endure (whatever) the adversities that afflict them, who establish salaah and who spend (in charity) from what We have provided for them.

36. And We have made the large (sacrificial) animals (camels and cows) from the landmarks (distinctive signs) of (the Deen of) Allaah, in which lies good for you. So take Allaah's name on them (when you intend slaughtering them) as they stand in rows (ready to be slaughtered). Then eat from them when they fall on their sides (after being slaughtered) and feed (their meat to) the perseverant (those although poor yet content with what they are given and do not beg) and (feed also) the beggar. We have placed them (the animals) at your service in this manner so that you could be grateful (for this favour).

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37. (When sacrificing these animals, remember that) Their flesh and blood will never reach Allaah, but it is your Taqwa (your intention for sacrificing) that will reach Him. Allaah has placed them (these animals) at your (total) service in this way so that you proclaim His greatness (abundantly) for the guidance that He has granted you. And convey (the very) good news (of Jannah) to those who do good.

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38. Verily Allaah defends those who have Imaan (from the evil of the Kuffaar). Allaah surely does not like every treacherous ingrate (the traitor who is ungrateful).

39. Permission (the command to fight back) has been granted to those (Muslims) who are under attack (from their enemies) because they have been oppressed (wronged). Without doubt, Allaah is Most Capable of rendering assistance to them.

الَّذِيْنَ ٱخْرِجُوْامِنْ دِيَارِهُمْ بِغَيْرِحَقِّ الْآاَنُ يَقُوْلُوْا رَبُّنَا اللَّهُ وَلُوْلَادَفْحُ اللَّهِ النَّاسَ بَعْضَهُمْ بِبَعْضِ اللَّذِيْنَ ٱخْرِجُوْامِنْ دِيَارِهُمْ بِغَيْرِحَقِّ الْآاَنُ يَقُولُوا رَبُّنَا اللَّهُ وَلَوْاللَّهُ وَلَا اللَّهُ وَاللَّهُ اللَّهُ مَنْ يَنْصُرُوْ إِنَّ اللَّهَ لَهُ مِّتَ صَوَامِعُ وَبِيعٌ وَصَلَوْتُ وَمَنْ يَنْصُرُوْ إِنَّ اللَّهُ لَكُونُ عَزِيْزُ ﴿ وَهِمَا اللّهُ مَا لَلْهُ مِنْ اللّهُ مَا لَكُونُ عَزِيْزُ ﴿ وَهِمَا اللّهُ مَا لَكُونُ عَزِيْزُ ﴿ وَهُمَا لَاللّٰهُ مِنْ اللّهُ مَا لَكُونُ عَزِيْزُ ﴾ لَكُونُ عَزِيْزُ ﴿ وَلَا لَهُ اللّهُ مَا لَكُونُ اللّهُ مَا لَكُونُ مَا لَا لَهُ مِنْ اللّهُ مَا لَا لَهُ مِنْ اللّهُ مِنْ اللّهُ مَنْ اللّهُ مَا لَكُونُ اللّهُ مَا لَا لَهُ مُنْ اللّهُ مَنْ اللّهُ مَنْ اللّهُ مَا لَكُونُ اللّهُ مُنْ اللّهُ مَا لَا لَهُ مِنْ اللّهُ مِنْ اللّهُ مَا لَا لَهُ مُنْ اللّهُ مَا لَا لَهُ مِنْ اللّهُ مَا لَا لَهُ مُنْ اللّهُ مُنْ اللّهُ مَا لَا لَهُ مُنْ اللّهُ مَا لَا لَهُ مُنْ اللّهُ مَا لَا لَهُ مُنْ اللّهُ مُنْ اللّهُ مِنْ اللّهُ مِنْ اللّهُ مِنْ اللّهُ مَا لَوْلُولُونُ اللّهُ مَا لَا لَهُ مُنْ الللّهُ مَا اللّهُ مَا لَمُ مُنْ اللّهُ مِنْ اللّهُ مُنْ اللّهُ مِنْ اللّهُ مِنْ اللّهُ مِنْ اللّهُ مِنْ اللّهُ اللّهُ مُنْ اللّهُ مُنْ اللّهُ مِنْ اللّهُ مُنْ اللّهُ مِنْ اللّهُ اللّهُ مُنْ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ مِنْ اللّهُ مِنْ اللّهُ مُنْ اللّهُ مُنْ اللّهُ اللّ

40. (The oppressed ones who have been under attack are) Those who were driven from their homes only because they proclaimed, "Allaah is our Rabb!" If it were not for the fact that Allaah opposes some people with others, monasteries, churches and synagogues would be destroyed, as well as Masaajid in which Allaah's name is taken in abundance (However, because Allaah makes the good people repel attacks from the evil ones, these places of worship remain safe). Allaah will certainly assist those who assist Him (those who assist His Deen). Verily Allaah is Omnipotent, Mighty.

41. These (the people whom We have allowed to fight back) are people who, if We grant them

authority (kingdom) on earth, (instead of oppressing others and indulging in their whims), they establish salaah, pay zakaah, enjoin good and forbid evil. The result of all deeds rest with Allaah (He will evaluate them and reward or punish according to their merit).

42. If they (the Mushrikeen) reject you (O Rasulullaah), then the nation of Nooh (the nation of Hood (the nation of Saalih (the nation of Saalih (their Ambiyaa) before them...

وَقُومُ إِبْلِهِيمُ وَقُومُ لُوطٍ ﴿

43. ...as well as the nation of Ibraheem ** and the nation of Loot ***...

44. ...and the people of Madyan (also rejected the message of Shu'ayb (Moosa was also rejected. (However), We granted respite to the Kuffaar, after which we seized (punished) them. How (severe) was My punishment?

45. Many were the towns that We destroyed when they were oppressive (when they committed kufr and sin). They now lie collapsed on their roofs (after a quake, it is the roof of a building that usually caves in first, followed by the rest of the building). Many were the (now) disused wells and the (now ruined) fortresses that were once well built. (All these things were once in use and the pride of the nations that owned them. However, Allach's punishment utterly destroyed them along with their Kuffaar owners).

ٱفَكَمْرِسِيْرُوافِي الْأَرْضِ فَتَكُونَ لَهُمْ قُلُوبٌ يَعْقِلُوْنَ بِهَا اَوْاذَانَ يَسَمَعُونَ بِهَا فَالْهَا لَا تَعْمَى الْأَبْصَالُ وَلَكُمْ بِيَا الْمُكُوبِ الْمَارُ وَلِكُنْ تَعْمَى الْقَلُوبُ الْآيِي فِي الصَّدُورِ ﴿

46. Have they (the Kuffaar) not travelled in the land so that (by seeing the ruins of once powerful civilisations), they develop hearts (that are able) to understand (that their plight will be the same as the destroyed nations if they do not accept Imaan) and ears (that are able to) to hear (the truth with the intention of accepting it)? It is really not eyes that become blind (that are affected by blindness that destroys one's life in both worlds), but it is the hearts that lie in their bosoms which become blind (to the truth, causing people to be destroyed in this world as well as in the next).

47. They want to hurry you with (demand from you) the punishment (by continually asking you when

it will arrive) whereas Allaah will never break (postpone) His promise (He will send His punishment exactly at the time when He has promised it). Verily a single day with your Rabb (in the Aakhirah) is like a thousand years according to your count (in this world).

ع وكَايِّنْ مِّنْ قَرْيَةٍ آمَلَيْتُ لَهَا وَهِي ظَالِمَةٌ ثُمَّا خَذْتُهَا وَإِلَّا لَمُصِيْرُهُ

48. Many were the towns to which I had granted respite although they were oppressive (despite their oppression and kufr, I did not punish them immediately but allowed them time to mend their ways). Thereafter, (when they failed to change their ways) I seized (punished) them. To Me shall be the return (they will return to Me on the Day of Qiyaamah when they will have to account for whatever they did in this world).

قُلْ يَاتِّهُاالنَّاسُ إِنَّمَا أَنَا لَكُمْ نَذِيْرُهُمِ بِنَّ ﴿

49. (O Rasulullach (Say, "O people! I am but one who clearly warns you (that you will suffer punishment for not accepting Imaan. However, I cannot force you to accept)."

50. As for those who have Imaan and do righteous acts, they shall have forgiveness and a bounteous (honourable) provision.

51. (On the contrary), Those who exert themselves in (an attempt to subdue or change) Our Aayaat shall be the dwellers of the Inferno (Jahannam).

52. It occurred to every Rasool and Nabi whom we sent before you (Rasulullaah that whenever he recited (the divine scripture), Shaytaan cast doubts (and objections) in (the hearts of listeners about) his recitation. (The Shayaateen and their allies from the human race will never accept Islaam, nor do they wish others to do so. They therefore continue to sow the seeds of doubt in the hearts of others). However, Allaah eradicates (blots out) the doubts that Shaytaan casts (mixes into peoples' hearts) and then consolidates (confirms) His verses (by making people understand them clearly). Allaah is All Knowing, The Wise.

53. (These doubts that are cast into peoples' hearts have different effects on different people. Allaah says that Shaytaan casts these doubts) So that Allaah makes the doubts cast by Shaytaan a test (to see whether they accept or reject) for those in whose hearts is a disease (of hypocrisy or doubtfulness) and for those whose hearts are hard (the Kuffaar). Indeed, the oppressors (those who succumb to these doubts) are in a far removed disagreement (they will argue at all costs. In this regard, Allaah says in verse 121 of Surah 6, "The Shayaateen will surely whisper evil (doubts) into the hearts of their friends (sinners who are astray so) that they dispute with you".)

54. And (these doubts are also cast) so that those granted knowledge (understanding of the Qur'aan and Deen) should know (be convinced) that it (the revelation that the Nabi recites) is the truth from your Rabb and they believe in it, causing their hearts to bow (to become soft and submit to Allaah). Allaah shall definitely guide those who have Imaan to follow the straight path (of Islaam).

55. The Kuffaar will constantly be in doubt about it (the revelation sent to Rasulullaah) until Qiyaamah comes to them suddenly or the punishment (calamity) of such a day comes to them in which there is no good. (It is only when it is too late to accept Imaan that the Kuffaar will realise the error of their ways).

56. All kingdom will belong to Allaah on that day (of Qiyaamah because all kings and owners will be dead). He will judge between them (between the Mu'mineen and the Kuffaar). Those who have Imaan and who perform righteous acts will be in Jannaat of bounty (enjoying the bliss of Jannat).

57. (On the other hand) Those who commit kufr and who reject Our Aayaat shall have a humiliating punishment.

58. We shall certainly provide a most splendid provision to those who make Hijrah in Allaah's path (for Allaah's pleasure) and who are then martyred or die (naturally). Without doubt only Allaah is the Best of providers.

لَيْدُ خِلَنَّهُ مُرِّمُ دُخَلًا يَرْضَوْنَه وإنَّ اللهَ لَعَلِيْ مُحَلِّيمُ

59. He will definitely admit them into a place (Jannah) with which they will be satisfied. Verily Allaah is All Knowing, Forbearing.

60. So it is (You have heard this, so do practise it). Allaah will surely help the one who is oppressed after he retaliates in proportion to the harm done to him (Allaah will not help him if his retaliation exceeds the harm done to him). Verily Allaah is Most Pardoning, Most Forgiving.

61. This (help from Allaah) is (not hard to believe) because Allaah (is so powerful that He) certainly enters the night into the day and enters the day into the night (He is therefore Most Capable of helping whoever He chooses). And (this help will surely come because) Allaah is surely All Hearing, All Seeing (and knows precisely who to help and for what reasons).

62. This (help) is (not hard to believe) because only Allaah is True (the True Ilaah) and all that they (the Kuffaar) worship besides Him are false (Allaah will therefore certainly help those who recognise His Divinity). And (this help will surely come because) Allaah is certainly The Highest, The Greatest (He can do as He pleases).

63. Do you not see that (it is) Allaah (and not the gods of the Kuffaar Who) sends the rains from the skies, causing the earth to flourish with (much) greenery? Verily Allaah is Compassionate (Merciful since He provides for you), Informed (knows well when you are ungrateful to Him by worshipping those who cannot provide for you).

64. To Him belongs whatever is in the heavens and in the earth. Allaah (and none else) is undoubtedly Independent (all need Him while He needs none), Worthy of praise (because all good comes from Him).

ٱڵڡٝڗۜڗٳؘڹۧٵٮڷڎڛڿۧۯڶػڡٛؗۄۜٙڶڣٳڵڒۻۣۘۏڶڡؙٛڵؙڮۼؖڔؽؚڣؚڶڹڂڔؠٳٙڡؗڔ؋ٞۊؽڝ۠ڮٵۺڝٙٲٵۛٮٛٛڡٞڠۘ عَلَى الْارْضِ إِلَّابِإِذْنِهُ إِنَّ الله بِالنَّاسِ لَرَّوْفَ تَحِيْدَ

65. Do you not see that Allaah has placed (subjected) everything on earth at your (man's) service, including the ships that navigate the oceans by His command? (In this manner, He allows you to benefit from all these things). And He restrains the sky from crashing onto the earth without His command. Without doubt, Allaah is Most Forgiving and Most Merciful towards mankind (He protects them and ensures their survival on earth even though most of them reject Him).

66. It is He Who gives you life, then gives you death, after which He will grant you life again (on the Day of Qiyaamah). Man (the Kuffaar) is surely an awful ingrate (ungrateful person) (He refuses to obey and worship Allaah even though Allaah has blessed him with all the bounties mentioned above and more).

67. We have ordained (decreed) rites (ways and laws of sacrifice) for every nation (of Mu'mineen), according to which they worship (serve Allaah). So (O Rasulullaah (1886)) they should never argue with you in these matters (because these matters have been decided by Allaah). Call unto Allaah (worship Him), for you are certainly upon the guidance of the straight path (Islaam).

68. If they argue with you (and refuse to submit), then say, "Allaah knows best what you do (and He will grant you the appropriate rewards or punishment)."

69. "Allaah will decide (judge) between you on the Day of Qiyaamah concerning the matters about which you dispute."

70. Do you not know that Allaah knows whatever is in the heavens and the earth? This is all in the Book (the "Lowhui Mahfoodh"). (Keeping informed of) This (knowledge) is certainly easy for Allaah.

وَيَعْبُدُونَ مِنْ دُونِ اللهِ مَا لَمْرِينَزِلَ بِهِ سُلطنًا وَمَالَيْسَ لَهُمْرِ بِهِ عِلْمُ وَمَالِلظّا لِينَ مِنْ نُصِيْرِهِ

71. Besides Allaah, they (the Mushrikeen) worship things regarding which Allaah has not revealed any warrant (authorisation), and about which they (the Mushrikeen) have no knowledge (they have no proof for regarding these gods as their deities). The (unjust) oppressors (Mushrikeen) will have no helper (to save them from Allaah's punishment).

ۗ ڡؘٳۮؘٳؿؙؿڵؽڮؽڣۣۿٳڸؿؙؽڔڽڹۣڹؾ۪ػۼڔۣڡٛڣٞٷڿؙۅٳڷۮؚؠ۫ؽؙػڣۯۅٳٲڵڡٛؽ۫ػڒؖڲٵۮۅٛڹٙؽڛؙڟۅۘڹؠٳڷۮؚؠؙڹٙ ڽؾ۫ڵۅٝڹؘۼۘێۿؚؚۿٳڶۑؾؚڹٵٚڡٞ۠ڶٳؘڣٲڹؠؚۜڰڵؗۿڔۺؚڗۭڝؚۧڽ۠ۮ۬ڸػۿٝڒٲڵڹؖٵۯٷۘۼۮۿٳٳٮڷؗ؋ٳڷۮؚؠ۫ڹؘۘٛٛڝۘڣۯۅؖٳ ؋ۣؠؙؙؙؙؙۺٲڵڡڝؠٛٛ۞

72. When Our clear Aayaat are recited to them, you will detect (recognise) displeasure (denial) on the faces of the Kuffaar. They (dislike to hear it so much that they) could almost attack those reciting Our Aayaat to them. Say, "Should I inform you of something (which you would regard to be) worse than this? The Fire (of Jahannam)! Allaah has promised it for those (like you) who commit kufr. It is a terrible abode indeed." (Their dislike for the Qur'aan will lead them to something they would dislike much more. Whereas they can try to stop the person reciting the Qur'aan to them, they will not be able to stop the punishment of Jahannam).

ۗ يَٱنَّهُا التَّاسُ ضُرِبَ مَثَلُ فَاسْتَمِعُوَالَهُ ۚ إِنَّ الَّذِيْنَ تَدُعُونَ مِنْ دُوْنِ اللهِ لَنَ يَخُلُقُو الْدُبَابًا وَلَواجْتَمَعُوالَهُ وَإِنْ يَسَلَبْهُمُ الدُّبَابُ شَيْئًا لَا يَسْتَنْقِدُوهُ مِنْهُ صَعْفَ الطَّالِبُ وَالْمَطْلُونِ ۗ ﴿

73. O people! An example (indicating the helplessness of all false gods) has been given, so listen attentively to it. Indeed those (gods) that you worship besides Allaah can never create even (something as little and insignificant as) a fly (which Allaah has created in great abundance) even though all of them (the false gods) join forces in this effort. (In fact), If a (weak and insignificant) fly has to steal anything from them (from these gods), they (are so helpless that they) cannot (even) retrieve it. The seeker (the Mushrikeen) and the sought (their gods) are both weak (feeble and helpless).

مَا قَدَرُوااللَّهَ حَقَّ قَدْرِمْ إنَّ اللهَ لَقُويٌّ عَزِيْنُ ﴿

74. They (the misguided people) have not honoured (realised the greatness and dignity of) Allaah as He deserves to be honoured (as they ought to recognise His greatness. It is because of this failure that they do not worship and obey Him as they should). Allaah is surely The Powerful (strong), the Mighty.

ٳٙؿؿػڝڟڣؽڝؘٵڶڡۘڵڶٟڲۊۯڛؙڰڒۊۧڡؚڹٳڶؾٵڛٳڹٵۺڰڛڡؽڠٛڹڝؽڰۿ

75. Allaah selects Rusul (messengers) from the angels (who carry His messages to the

Ambiyaa and from mankind. Verily Allaah is All Hearing, All Seeing (He therefore knows best who deserves the honour of being a Rasool).

76. He knows what is before them (their future) and what is behind them (their past. Therefore, He is Capable of selecting those people as Rasul whose past and future acts will not pollute the noble mantle of Prophethood). All matters return to Allaah (He has the final say in all matters because everything happens only as and when He pleases).

77. O you who have Imaan, bow, prostrate, worship your Rabb and carry out (all other) good deeds so that you may be successful (reap good in both worlds).

78. Strive for (the Deen of) Allaah as you ought to strive for Him (as is required of you, with total devotion, perfection and without any ulterior motives). He has chosen you (to be Muslims in the Ummah of the best Nabi (a) and has not placed any hardship (difficulty) upon you in Deen. Follow the religion of your father Ibraheem (It was He (Allaah) who named you Muslims from before (in the previous scriptures) and in this Qur'aan, so that (on the Day of Qiyaamah) the Rasool (a) may be a witness over you (attesting to your truthfulness when you declare that the Ambiyaa passed on Allaah's complete message to their communities), and so that you may be witnesses against mankind (against the Kuffaar of the previous communities who will claim that their Ambiyaa (did not pass Allaah's message on to them). So (to live up to this high status you should) establish salaah, pay zakaah and hold fast to Allaah (rely only on Him and ask only Him for assistance). He is your Protecting Friend. (He is) The Best Protecting Friend and Helper. (With Allaah as your Protecting Friend and Helper, you need no one else.)

Surah 23 Surah Mu'minoon

THE MU'MINOON

THE LINK BETWEEN SURAH MUMINOON AND SURAH HAJJ

By Name: Surah Hajj contains the verse addressed to Ibraheem saying, "And announce the Hajj among the people, (and in response to your announcement) they will come to you (walking) on foot and on every lean camel (in every condition), travelling from every distant road..." [verse 27]. Surah Mu'minoon proceeds to describe the qualities of those Mu'minoon who will arrive for the Hajj.

By Content: 1. Surah Hajj warned about the Day of Qiyaamah when it opens with the verse "O people! Fear (the punishment of) your Rabb. The earthquake of (the Day of) Qiyaamah is a tremendous thing indeed." Surah Mu'minoon now describes the people who will be saved on that fateful day as those (1) who perform salaah, (2) who do not perpetrate Shirk, and (3) who do not oppress. These attributes are described from verses 1 to 9.

2. Surah Hajj forbids making offerings to others besides Allaah. Surah Mu'minoon proceeds to tell people that instead of totally abstaining from such acts, they have disobediently done worse by introducing more wrong customs and practices. Referring to this, Allaah says in verse 63, "And they have other (evil) acts that they carry out besides this."

A SUMMARY OF THE SURAH

This Surah may be divided into two parts. The first part commences at the beginning and ends with verse 77, where Allaah says, "Until the time comes when We shall open unto them a door of severe punishment and they will be left totally bewildered." The beginning of the first part (verses 1-8) mentions three factors that ensure to salvation in the Aakhirah. The first is to perform Salaah, to fear Allaah and to humble oneself in Salaah. The second factor is to abstain from Shirk in one's beliefs and deeds. The third factor is to abstain from all forms of injustice. This is discussed from verse 5 to verse 8. Thereafter Allaah mentions three logical proofs to substantiate Towheed. These are:

- 1. "We have certainly created man (Aadam (Aadam (Aadam (Inc.))) from a product of clay... (until the words) ... So Blessed be Allaah, the Best of all creators." [verses 12 to 14]
- 2. "We have certainly created seven paths (heavens) above you... (until the words) ... and gravy for those who wish to eat." [verses 17 to 20]
- "There is certainly a lesson for you in the animals live stock. We give you a drink (milk) from their bellies, there are many benefits for you in them (such as using them for transport, for carrying goods, for ploughing fields, etc), and you even eat of them. You

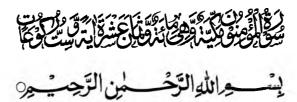
are even carried on them (when you are on land) and on ships (when you are at sea)." [verses 21 and 22]

To further emphasise *Towheed*, this part of the *Surah* also mentions the incidents of several *Ambiyaa* ********.

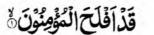
The second part of the *Surah* states four logical proofs to substantiate *Towheed* and to refute *Shirk*. Other verses contain admonitions, warnings and glad tidings. Among these verses, Allaah mentions the method of propagation when He says, "**Resist evil with that which is best**" [verse 96] i.e. speak to the *Kuffaar* clearly and with a soft tone.

The concluding verses of the Surah summerize the gist of the Surah, when Allaah says, "Exalted be Allaah, the Sovereign, the Truth. There is no Ilaah but Him. He is the Rabb of the Glorious Throne" [verse 116]. Therefore none but Allaah must be regarded as a deity, neither should offerings be made to any other.

لجزء



In the name of Allaah, the Most Compassionate, the Most Merciful.



1. The Mu'mineen have truly succeeded.



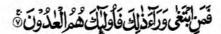
2. (The Mu'mineen gre) Those who are humble (sincere, tranquil) in their salaah...

3. ...who turn away from futility (talk and acts that have no benefit) ...

4. ...who fulfil the act of paying zakaah (punctually and happily to purify the heart, body and wealth)...

5. ...and who safeguard their private organs (from adultery, fornication and other illicit sexual acts)...

6. ...except when it comes to their spouses and the slave women whom they own. They will surely not be blamed about (cohabiting with) them.

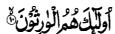


7. Whoever seeks more than this (by fulfilling their sexual desires in a manner that the Shari'ah forbids), then such persons are transgressors (sinners) indeed.

وَالَّذِيْنَ هُمْ لِاللَّهِ مِنْ وَعَهْدِهِمُ رَعُوْنَ ﴿

8. (The Mu'mineen are also) **Those who give due regard to** (fulfil) **trusts and their pledges** (taking every precaution to fulfil the pledges and promises they make to Allaah and to people)...

9. ...and are particular about their salaah (ensuring that their salaah is performed on time and with all the necessary requisites and etiquette).



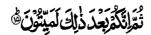
10. These are the heirs...

11....who shall inherit Firdous (the highest level of Jannah) where they shall live forever.

12. We have certainly created man (Aadam Ama) from a product of (specially selected) clay.

13. Thereafter (when mankind arrived on earth, the system of reproduction started and the development of a child began when) We placed him in a safe lodging (the womb) as a drop of fluid (sperm)...

14. Thereafter, We made the drop of fluid into a clot of blood, then the clot of blood into a lump of flesh, then the lump of flesh into bones, after which We dressed the bones in flesh. Thereafter (when We instilled the soul into the foetus) We made him into another type of creation (which is living and vibrant). So Blessed is Allaah, the Best of all creators (no other being can make samething from nathing or give life to anything they make).



15. Thereafter (after coming into the world and spending your lives in this world) you will all definitely die (and be buried).

ثُمَّرِ إِلَّكُمْ يَوْمُ الْقِيلَمَةِ ثُنْعَتُّوْنَ ®

16. Thereafter (after spending time in the grave) you will surely be resurrected on the Day of Qiyaamah.

17. We have certainly created seven paths (heavens, zones, orbits) above you and we are never unaware of the creation (We know the condition of everything We created and provide for and protect everything).

18. (According to Our wisdom,) We send stipulated quantities of water from the skies, embedding it into the earth (irrigating the roots of plants and storing underground water), and We are also capable of withdrawing it (whenever We wish, after which no other being can retrieve tt).

19. With it (the rainwater) We create for you orchards of date palms and grapes (and many other types of vegetation). In them (the orchards of date palms and grapes) is an abundance of fruit for you, from which you eat (together with eating from it, you also feed your families and animals, and you can also gain from selling the fruit).

20. (We have also created) **A certain tree** (the olive tree) **that grows from Mount Sinai, bearing oil** (for burning in lamps and for medicinal uses) **and** (it is also used for cooking, producing an excellent) **gravy for those who wish to eat** (it).

21. There is certainly a lesson for you in the animals (live stock). We give you a drink (milk) from their bellies, there are many benefits for you in them (such as using them for transport, for carrying goods, for ploughing fields, etc.), and you even eat of them.



22. You are even carried on them (when you are on land) and on ships (when you are at sea).

23. We sent Nooh *** to his nation and he told them, "O my people! Worship only Allaah. There is no Ilaah for you besides Him. Do you not fear (His punishment for not taking heed)?"

24. The Kuffaar leaders (who love fame) from his nation said (to the others), "He (Nooh is only a human like yourselves who intends to gain superiority over you (when you follow him). If Allaah desired (to send a Nabi), he would have rather sent angels (instead of a human). We have never heard of such a thing (happening) among our forefathers."

25. "He is but a man afflicted by insanity (madness). So bear with him a while longer (until he dies, when we will be rid of him)."

26. (After preaching to his people for 950 years without a favourable response from them) Nooh was said, "O my Rabb! Assist me (against them by destroying them), for they have rejected me."

27. So We sent revelation to him saying, "Construct an ark under Our supervision and revelation. When Our command (punishment) comes and water gushes forth from the earth (as a sign of the punishment coming), then enter into the ark a pair of every species (of creation) and your family (all those who have Imaan), except those against whom the decree (of punishment) has been passed (condemning them to the punishment). And do not speak to me about those who oppress (do not ask me to save those who commit kufr). They will certainly be drowned."

فَإِذَ السَّتُوسَيَّ اَنْتَ وَمَنْ مَعَكَ عَلَى الْفَالِكِ فَقُلِ الْحَمَدُ يِلْهِ الَّذِي نَظِّمَا مِنَ الْقَوْمِ الظِّلِمِينَ®

28. "When you and those with you have boarded the ark, then say (as an expression of gratitude), 'All praise be to Allaah, Who has rescued us from the oppressive (sinful) nation."

29. "And say, 'O my Rabb! Settle me in a blessed place. You are surely the Best of hosts." (Bless us at all times with Your mercy.)

30. There are undoubtedly Aayaat (signs) in this (incident), and We certainly put people to the test (to separate the good from the evil).

31. Then (after the people of Nooh) **We created another nation after them** (the nation of the Aad/the Tharnud).

32. We sent a Rasool (Hood Miss./Saalih Miss.) among them (who told them), "Worship only Allaah. There is no Ilaah for you besides Him. Do you not fear (His punishment if you do not accept Imaan)?"

33. The Kuffaar leaders from his nation, who denied the meeting of the Aakhirah and to whom We had granted affluence (comfort) in the worldly life, said, "He (the Rasool) is merely a human like yourselves who eats what you eat and drinks what you drink (there is nothing special about him that makes him worthy of being followed)."

34. "Surely, if you follow a human (mortal) like yourselves, you will certainly be at a loss (ruined)."

ٳۜڽۼۣۮؙڴۿؙٳڰڴؽٳۮٙٳۺؖ۫ؗؗٛٛٛٛٛٛۄٙڲ۠ڹٛؾۼ۠ڗؙڔٳٵۊٙ؏ڟٳڡٵٲڰڴؿ۠ڠؙڂۯڿ۠ۏڹ^ۿ

35. "Does he promise you that you will be resurrected (raised) after you have died and become dust and bones?"

36. "Far-fetched! Far-fetched (How can this be!) is that which you are promised! (How can this ever be?)"

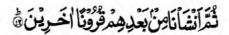
37. "This is but our worldly existence. We die and live, and will never be raised up again (after death)."

38. "He is only a man who invents lies against Allaah (by saying that Allaah sends revelation to him), and we shall never believe him."

39. (After tireless attempts to convince them,) **He** (the Rasool finally) **said, "O my Rabb! Assist me** (against them by destroying them), **for they have rejected me."**

40. Allaah said, "Shortly these people will regret (their behaviour when My punishment afflicts them)."

41. So, according to the true promise, a dreadful scream (of Jibra'eel (Sinful) seized them and We reduced them to nothing. May the oppressive (sinful) nation be far removed (from Allaah's mercy)!



42. We then created numerous (other) nations after them (such as the people of Madyan, the people of Loot Look, etc).

43. No nation can outstrip their term (they cannot survive beyond the time when they are destined to perish), **nor can they delay it** (to give them more time).

44. Thereafter We sent Our Rusul in succession. Whenever a Rasool came to his nation (preaching Towheed and Risaalah), they rejected him. So We brought one nation after the other (that was destroyed) and made them mere fables (only to be spoken about). May the nations without Imaan be distanced (from Allaah's mercy)!

45. (After many Ambiyaa ******) We then sent Moosa ******* and his brother Haaroon ******* with Our Aayaat and a manifest proof (to prove that they were indeed Allaah's messengers).

46. (We sent them to) **Fir'oun and his** (arrogant) **ministers, but they** (rejected their message because they) **were proud and tyrannical** (oppressive) **people.**

47. They said, "Should we believe in two humans like ourselves whereas their people (the Bani Israa'eel) are our slaves (servants)?"

48. So they rejected the two of them and (by so doing) became of the destroyed ones.

49. We had certainly granted Moosa the Book (the Torah) so that they (the Bani Israa'eei) may be guided (to salvation).

ع وَجَعَلْنَا ابْنَمَرْيَمُ وَامَّةً الْوَيْنَهُمَ اللَّهُ وَيْنَهُمَا اللَّهُ وَاحِدَنِهُ

50. And We made the son of Maryam (Isa (Isa (Isa)) and his mother (Maryam) an Aayah (to demonstrate Our power and to prove that We can do things without means) and settled them on such a hill that was habitable and had water (either Damascus, Baytul Magdas or Ramala).

يَايُّهَا الرُّسُلُ كُلُوْامِنَ الطِّيِّبِ وَاعْمَلُوْاصَ الِكَّا إِنَّ بِمَاتَعْمَلُوْنَ عَلِيمٌ الْ

51. (Allaah addressed the Ambiyaa saying,) "O you Rusul! Eat from the pure (good) things and (in gratitude to Me for My provision) do good acts (that please Me). Verily I am Aware of what you do (and will reward you for every good act)." (Although addressed directly to the Ambiyaa this command applies to the followers of the Ambiyaa as well.)

وَانَّ هٰذِهَ المَّعُكُمُ المَّةُ وَالحِدَةُ وَانَارِثُكُمْ فَاتَّقُونِ®

52. "Without doubt, this way of yours (the lives you lead in obedience to Me) is the one (and only) way (to salvation) and I am your Rabb, so fear Me (only)." (Do not fear others who wish to deviate you from this way of life.)

53. However, (instead of following the single clear way of their Ambiyaa (the followers of the Ambiyaa split their affairs between themselves into segments (divided into parties and factions), each party being content (rejoicing) with what (bit of concocted beliefs and customs) they had. (In this manner, they refused to unite and split into many religious denominations, each one thinking that they are on the right path.)

54. So (do not be distressed about their condition, but) leave them in their ignorance (senselessness) for a while (because they will realise the error of their ways when they leave this world).

55. (When they see their prosperity in this world,) **Do they** (the Kuffgar) **think that by Us granting them** an increase in wealth and sons...

56. ... We wish to hasten in granting them good? No (it is rather worse for them)! They fail to

perceive (that an increase in material possessions does not mean that We are pleased with them. We are merely granting them time to involve themselves in more sin so that they become deserving of more punishment).

57. Verily those who are fearful of their Rabb... (believe in Tagdeer)

58. ...those who believe in the Aayaat of their Rabb...

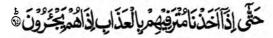
59....those who do not ascribe partners to their Rabb (are steadfast in Towheed)...

60. ...those who spend of what (resources, abilities and talents) they have been granted (by Allaah) and whose hearts tremble (with fear) because they have to return to their Rabb (when it will be known whether their deeds are accepted or not)...

61....these people hasten to perform good acts and are the foremost in it (in the race to do good).

62. (Doing good deeds is not difficult for people because) **Allaah does not place on a soul a responsibility** (duty) **except what is within its capability. We have by Us a Book** (record of deeds) **that speaks the truth, and they will not be oppressed** (they will be punished only for the sins they committed and will not be deprived of the reward for any good deeds!).

63. However (on the contrary), their hearts (the hearts of the Kuffaar) are in ignorance about this (religion). And they have other (evil) acts that they carry out besides this (besides their ignorance and doubts). (They therefore have a great deal to answer for.)



64. (These people will remain engrossed in their kufr and Shirk) **Until the time comes when We will seize the affluent ones among them with punishment, they will suddenly plead** (for forgiveness).

65. (Allaah will then instruct the angels to tell them) **"Do not plead today! You will receive no help** (or release) **from Us."**

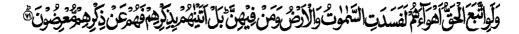
66. "My Aayaat used to be recited to you, but (refusing to accept) you turned on your heels...

67...in arrogance, mocking it (the Qur'aan) **and dissociating yourselves** (not wanting to have anything to do with it)."

68. Have they not pondered over this speech (the Qur'aan because of which they do not want to accept it), or is it that (they refuse to accept it because they say that) such a thing has come to them that never came to their forefathers?

69. Or have (they refused to accept because) they (have) not recognised their Rasool, causing them to reject him?

70. Or do they (refuse to accept because they) say that he (Rasulullaah (Rasulullaa



71. If the truth (the true Deen) had to conform with (be made suitable for) their whims (wishes), (it would make Allaah so angry that) the heavens, earth and all within the two would be corrupted

(destroyed by His punishment). However, We have brought their advice (the Qur'aan) to them but they ignore the advice given to them.

72. Or is it that (they refuse to accept because) you (O Rasulullaah) ask repayment from them (and they find it difficult to pay you)? (This reason if assumed to be true is foolish because) The payment of your Rabb is best and He is the Best of Providers (why then would anyone prefer their own payment to that of Allaah's?).

73. Verily, you (O Rasulullaah (call them to the straight path.

74. (However,) Those who do not believe in the Aakhirah are certainly deviated (misled) from the straight path (because they do not seek salvation in the Aakhirah).

75. (Let alone rejecting the Aayaat of Allaah, these people are so lost that they even fail to mend their ways when adversities strike. Furthermore,) If We have mercy on them and remove their adversities (difficulties), (instead of being grateful to Allaah and believing in Him,) they will blindly plunge back into their rebellion (kufr).

76. We have surely afflicted them with punishment, but they do not submit to their Rabb, nor have they humbled themselves. (There does not seem to be nothing that will bring them to the straight path.)

77. (They will therefore not accept Imaan) Until the time comes when (either in this world or in the Aakhirah) We shall open for them a door of severe punishment and they will be left totally bewildered (and without hope, but it will then be too late to repent).

78. Allaah is the One Who created your ears, eyes and hearts. Seldom is it that you show gratitude (for these and millions of other favours that He has given you).

وَهُوَالَّذِي ذَرَاكُمْ فِي الْأَرْضِ وَالَّيْهِ تُحْشَرُونَ ا

79. It is He Who has (created and) dispersed (spread) you on earth (each one having his own area to live), and to Him shall you be resurrected (on the Day of Qiyaamah when He will question you about how you used the favours He gave you).

80. It is He Who gives life and death and it is only because of Him that the night and day alternate. Do you not understand (that Allaah possesses all these powers and is most certainly capable of bringing man back to life)?

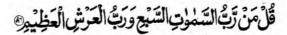
81. However, (instead of realising that it is so easy for Allach to bring the dead back to life) **they** (the Kuffaar) **say** what their predecessors (of old) **said**.

82. They say, "Will we be raised after we have died and become dust and bones?"

83. "Our forefathers and ourselves were certainly promised the same from before. It (resurrection) is but a fable (myth) of the old men (and cannot be true)."

84. Say, "To whom belongs the earth and whoever is on it, if you know (who is the Creator of all of this)?"

85. They (the Mushrikeen) will soon reply, It all belongs to Allaah (He is the Creator)!" Say, "Will you then not take heed (can you then not understand that since Allaah has the power to create all of this, He most certainly has the power to create them a second time)?"



86. Say, "Who is the Rabb of the seven heavens and the tremendous Throne (Rabb of the entire universe)?"

87. (Acknowledging this as well,) They will shortly reply, "It all belongs to Allaah." Say, "Will you then not (definitely) abstain (from worshipping others)?"

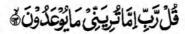
88. Say, "In whose grasp is the control of all things? Who is it that can offer protection (from every harm), while none can provide protection against Him (against His punishment), if you only know?"

89. Shortly (immediately without having to think much) they will say, "It all belongs to Allaah (Only He has these powers)." Say, "How then have you been bewitched?" (Despite realising all of this, the only reason for your Shirk must be that you have been afflicted by magic.)

90. We have sent the truth (of Towheed) to them (via the Ambiyaa and the divine scriptures), but they are certainly liars (for denying that they were told these things).

91. Allaah has not taken any son, nor are there any Aaliha (gods of worship) with Him. If there were (others sharing power with Him), then every llaah would have separated his creation (so that only he should have control over them) and some would overpower the others (in the fight for supremacy. This would have resulted in the system of the universe being reduced to chaos. However, since the universe is functioning smoothly, it follows that such a scenario did not occur). Allaah is Pure of the partners that they ascribe to Him (Only He is in control and is therefore the only One worthy of worship).

92. Allaah is the Knower of the unseen and the seen, so He is Exalted above the partners that they ascribe (because all of these "partners" have no such knowledge whatsoever).



93. Say, "O my Rabb! If you happen to show me what (punishment) they (the Kuffaar) have been promised..."

94. "...then, O my Rabb, do not include me among the oppressive folk (the Kuffaar. Do not make me suffer the same punishment)."

95. We are certainly capable of showing you what (punishment) We have promised them (they can well suffer punishment during your lifetime).

96. (However, until punishment comes, you should) **Resist** (their) **evil** (and oppression) **with that which is best** (by forgiving them and being good to them). **We know best what they ascribe** (what they say and do and We shall therefore punish them appropriately).

97. And say, "O my Rabb! I seek Your protection (shelter) from the evil whispering of the Shavaateen..."

98. "...and, O my Rabb, I seek protection from You that (pleasure) they approach me (always try to tempt me with evil)."

99. (The Kuffaar continue practising kufr and behaving stubbornly) Until the time arrives when death comes to any one of them, then (when he sees the punishment in store for him) he says, "O my Rabb! Allow me to return (to the world)..."

100. "...so that I may perform good deeds in that (worldly life) which I have left behind."

Never (they will never do as they say)! It (their promise to lead better lives) is merely a statement that they speak (an empty). (They will be unable to return to the world because) Behind them is "Barzakh" (a

barrier preventing their return, which will remain in place) until the day that they are resurrected (until the Day of Qiyaamah).

101. When the trumpet is blown (to signal the beginning of Qiyaamah), neither shall there be any family ties between them (each person will disassociate from his/her relatives fearing that their relatives may ask them for rewards, which they so desperately need for themselves), nor will they ask about (the welfare of) each other (because each person will worry only about himself).

102. Whoever's scales are weighty (with good deeds on the Day of Qiyaamah) shall surely be successful (because they will enter Jannah).

103. (On the other hand) Whoever's scales are light (lacking in good deeds and heavy with sins), these are the ones who have put themselves (their souls) at a loss and shall remain forever in Jahannam.

104. The Fire (of Jahannam) will scorch their faces and they shall be disfigured there. (A terrible sight!)

105. (Allaah will then instruct the angels to say to them,) "Were My Aayaat (advice and guidance) not recited to you, but (instead of accepting them) you used to reject them?"

106. (In an attempt to save themselves,) They will cry, "O our Rabb! (We admit that we were at fault because) Our wretchedness (misfortune) overpowered us and we were a deviated nation."

107. "O our Rabb! Remove us from here (and return us to the world)! If we ever repeat ourselves (by doing what we did previously in the world), then we must surely be oppressors (sinful deserving of this punishment)."

قَالَ اخْسَئُوافِيْهَا وَلَا ثُكَلِّمُونِ@

108. Allaah will say, "Remain disgraced (cursed) in it (in Jahannam) and do not speak to Me (about being delivered from it)!"

109. "(Do you not remember that) There was a party of My bondsmen (the Mu'mineen) who used to say, 'O our Rabb! We have Imaan, so forgive us and have mercy on us. Indeed You are the Best of those who show mercy."

110. "But (instead of following their example) you ridiculed (laughted at) them until they (your preoccupation with mocking them) made you forget to remember (worship) Me. And (acting even more hurtfully towards them) you used to (even) laugh (mock) at them."

111. "(However, they had patiently borne your taunts and) I have rewarded them today for their patience; (as a result) they are certainly successful (and will therefore enter Jannah where they will live forever)."

112. He (Allaah) will ask (the people), "How long did you stay on earth by the count of (in terms of the number of) years?"

113. They will say, "(Years are far too long to use as a measure. More appropriately, we will say that) We stayed only a day or a part of a day, but (to be certain) ask those who count (the angels who were recording our lives)."

114. He (Allaah) will say, "(Although not a day or a part of a day, the fact is certain that) You stayed only for a little while. If only you had known (this while living in the world, then you would not have wasted your precious time)."

115. "(While living in the world,) Did you think that We had created you in vain (without a specific

purpose) and that you would not return to Us (to answer for what you did in the world)?"

116. Exalted is Allaah, the Sovereign, the Truth (the True Ilaah). There is no Ilaah but He. He is the Rabb of the Glorious Throne.

117. He who calls on (worships) another Ilaah with Allaah has no proof for it (nothing can justify such a practice). His reckoning is with Allaah (Allaah will judge his behaviour). The fact of the matter is that (after Allaah's judgement) the Kaafiroon will not succeed (they will suffer eternally in Jahannam).

118. Say, "O my Rabb! Forgive (our sins) and show mercy (towards us). Undoubtedly, You are the Best of those who show mercy."

Surah 24 Surah Noor

CELESTIAL LIGHT

THE LINK BETWEEN SURAH NOOR AND SURAH MUMINOON

By Name: The opening verse of Surah Mu'minoon stated, "The Mu'mineen have truly succeeded..." Verse 35 of Surah Noor says, "Allaah is the Light (the illuminator) of the heavens and the earth." It is the light of Towheed that illuminates the heavens and the earth and the Mu'minoon attain success by means of this light of Towheed.

<u>Bv Content:</u> Surah Mu'minoon proved by means of logical proofs that none but Allaah can be called upon for assistance, nor can offerings be made to others. The gist of this is summarised in verses 116 and 117, where Allaah says, "Exalted is Allaah, the Sovereign, The King, the Truth (the True Ilaah). There is no Ilaah but He. He is the Rabb of the Glorious Throne. He who calls on (worships) another Ilaah with Allaah has no proof for it (nothing can justify such a practice). His reckoning is with Allaah (Allaah will judge his behaviour). The fact of the matter is that (after Allaah's judgement) the Kaafiroon will not succeed (they will suffer eternally in Jahannam)."

Surah Noor relates how the Mushrikeen and the Munaafiqeen tried to smear Rasulullaah 's 's name so that people would lose confidence in him and forsake their belief in *Towheed. Surah Noor* exonerates Aa'isha (R.A) from the slander that was levelled against her, because of which the honour of Rasulullaah was also preserved and people remained steadfast in their belief in *Towheed*.

A SUMMARY OF THE SURAH

Surah Noor can be divided into two parts. The first part commences at the beginning of the Surah and terminates with verse 57, where Allaah says, "...What an evil return it will be!" This part deals with the following aspects:

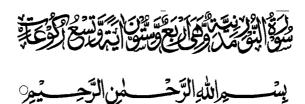
- * An introduction.
- * Encouragement towards the Qur'aan.
- * Four injunctions pertaining to social reform.
- * A warning to the slanderers.
- * Six additional laws regarding social reform.
- * The enmity of the *Munaafiquen* towards *Towheed*, which started the evil propogating campaign.
- * Four logical proofs of Towheed.

The second part begins with the words, "O you who have Imaan, your slaves and your children who have not yet come of age must seek permission (to enter your room) on three occasions..." [verse 58]. It concludes at the end of the Surah. The following aspects are discussed in this part:

- * Three injunctions pertaining to social reform.
- * A comparison between the deeds of the sincere Mu'mineen and those of the Munaafigeen.
- * Towheed.

The three injunctions pertain to social reform are:

- 1. The advice is given that slaves and understanding children should not be permitted to enter one's room without permission during three times when people are usually not fully dressed. This injunction is contained in verse 58, where Allaah says, "O you who have Imaan, your slaves and your children who have not yet come of age must seek permission (to enter your room) on three occasions..."
- 2. The advice is given to older women to exercise caution when reducing the *Hijaab* even though they are permitted not to wear excess clothing as *Hijaab*. This is mentioned in verse 60, where Allaah says,
- "There is no sin on those women who are sitting (at home because of old age) and have lost all hope of marriage if they remove their (excess) clothing on condition that they do not expose their charms..."
- 3.Permission is given to eat from the homes of certain people when necessary. This is mentioned in verse 61, which begins with the words, "There is no harm for the blind, the paralysed..."



In the name of Allaah, the Most Compassionate, the Most Merciful.

1. This is a Surah that We have revealed, that We have ordained (made the laws contained in them obligatory), and in which We have revealed clear Aayaat so that you may (seriously) take heed.

ٱلتَّانِيَةُ وَالتَّالِنُ فَاجْلِدُواكُلَّ وَاحِدِ قِنْهُمَامِائَةَ جَلْدَةٍ ۖ وَلَا تَاخُذُكُمْ بِهِمَارَافَةُ فِي دِيْنِ اللهِ اِن كُنْشُرِ تُوْمِنُونَ بِاللهِ وَالْيَوْمِ الْاِخِرْ وَلْيَشْهَدُ عَذَا بَهُمَا طَآبِفَةٌ مِّنَ الْمُؤْمِنِيْنَ ۞

2. The (unmarried) female and male who commit fornication should both be given a hundred lashes (when the act of fornication is conclusively proven in a court of Shari'ah). Do not let pity for them take hold of you with regard to Allaah's Deen (do not let pity encourage you to waive aside or to lessen the penalty), if you (truly) believe in Allaah and the Last Day. A group of the Mu'mineen should witness their punishment (so that it may deter them from fornication).

الزَّانِ لَا يَنْكِحُ الْأَزَانِيَةُ اَوْمُشْرِكَةً قَالزَّانِيَةُ لَا يَنْكِحُهَا الْأَزَانِ اَوْمُشُرِكُ وَحُرِّمَ ذَاكِكَكَى الْمُؤْمِنِيْنَ ۞

3. (Because adultery and fornication are acts that taint one's character, people committing such vile acts attract others with the same shameless character. As a result,) An adulterer marries only an adulteress or an idolatress (a Mushrik woman) and it is only an adulterer or an idolater (Mushrik) who marries an adulteress. This (adultery and marriage to Mushrikeen) is forbidden for the Mu'mineen.

ۅۘٙٵڷۜۮؚؠ۬ڹؘؠؘۯڡۢۅ۫ڹٵڵڝؙ۪ڂڝٙٮؗؗۻؿ۠ڴڔؘڷۄ۫ڸٳٞؿۼڣۺؙۿۮٙٳۛۼۛڡٚٲڋڸۮۏۿؙؗؗؗؗؗؗۄۛۺؙڶؽڹؖڹۘڿڶۮةٞۘۊٞڵٳؾڞؖۘڹؙۏٝٳڰڡؙ ۺؘۿٳۮٵ۫ٷڷڮڮڰۿڝڟؿٵۘڋڰٵٷٲۅڵڵ۪ڰۿؙۄ۠ٳڶڡٝڛڠؙۏڹٛ

4. As for those who slander chaste women (accuse them of fornication or adultery) without presenting four (reliable) witnesses (who had personally witnessed the act), you should punish them (the accusers) eighty lashes and never accept their testimony (in a court hearing) ever again. These people are sinners (disobedient)...

ٳڷڒٳڷۜڋڹڹۜٵؠٛۅ۠ٳڡڹٛٳۼڋۮڶڮۅٙڵڝٷڝڴٷٳڣٞٳڹۜٳؠڷڮڠڡٛۅڔڗڿؽؖۄ

5. ...except for those who repent thereafter and make amends (purify the wrong they did). (Allaah will forgive such people because) Allaah is Most Forgiving, Most Merciful.

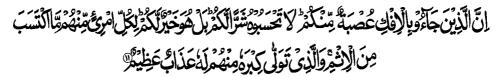
6. Those who slander their wives (accuse their wives of adultery) and have only themselves as witnesses (to the act of adultery and not the required four witnesses), then such a person should bear testimony four times by Allaah that he is indeed from the truthful. (He should say four times, "I swear by Allaah that I am truthful in accusing her of adultery!")

7. On the fifth occasion, he should invoke Allaah's curse on himself if he is from the liars (He should then say once, "May Allaah's curse befall me if I am lying about her committing adultery". By doing this, he will be exempted from the penalty for slander.)

8. Punishment (for committing adultery, which is stoning to death) will be averted from the wife if she bears testimony four times by Allaah that he (her husband) is from the liars. (She should say four times, "I swear by Allaah that he is lying about my committing adultery!")

9. On the fifth occasion, she will invoke Allaah's wrath on her if he (her husband) is from the truthful, (She should say once, "May Allaah's wrath be on me if he is truthful about my committing adultery.")

10. (Man would experience great difficulty) If it were not for Allaah's grace (favour) on you and His mercy (because of which His laws cater for your needs), and for the fact that Allaah is verily the Most Clement (Most Merciful), the Wise (because of which His laws are most easy to abide by.)



11. (Referring to accusation of adultery that some Munaafiquen directed at Aa'isha the wife of Rasulullaah Aliaah says,) It was indeed a (hypocritical) group from you that brought (started) the slander (the accusation against Aa'isha (hypocritical)). Do not regard it (the accusation) as a misfortune, for it was good for you (although the slander caused grief to the Muslims and particularly to Aa'isha (who was good for them because they earned tremendous rewards by exercising patience and having a lesson taught to the entire Ummah). Every one of them (those who actively accused her) will have his share of (punishment for) the sin (of slander) which he earned. (However,) A terrible punishment shall be for the one who took the greatest part in it (who was the leader of the Munaafiqeen, a person by the name of Abdullaah bin Ubay bin Salool).

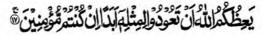
12. (Instead of listening to the accusation and thereby giving courage to the slanderers) Why did the Mu'mineen men and women not think favourably of themselves (of those who were accused) when they heard about it, and say (about the accusation), "This is clear defamation!"?

13. Why have they (the accusers) not presented four witnesses (to testify that they had witnessed the act of adultery)? Since they have not presented four witnesses, then these people are surely liars in Allaah's sight (because they had not proven anything according to the Shari'ah).

14. If it were not for Allaah's grace upon you (Muslims by granting you the ability to repent), and for His mercy in this world and in the Aakhirah, a dreadful punishment (disaster) would have afflicted you because of what (slander) you involved yourselves in...

15. ...When you gossiped about the matter with your tongues and said such things with your mouths that you had no knowledge of. You thought that the matter was trivial, whereas it was grave (a grave sin) in Allaah's sight. (Although slandering any person is a major sin, the sin is especially worse when the accused is a chaste wife of Rasulullaah (26).)

16. When you (Muslims) heard about it, why did you not say, "It is not appropriate for us to discuss this (because we have no idea about whether it is true or not). Allaah is Pure! (In fact,) This is an atrocious smear (which cannot be true because the characters of the people involved have always been pure!!"



17. Allaah advises you against repeating the same (behaviour) ever again if you really are Mu'mineen (have Imaan).

18. And Allaah clearly explains the Aayaat for you (so that you receive thorough guidance in all matters). Allaah is All Knowing, The Wise (and knows what you do not know).

19. There shall be an excruciating (intensely painful) punishment in this world and in the Aakhirah for those who love immorality (and who love the news of immoral behaviour) to spread among the Mu'mineen. Allaah knows (the gravity of every sin) and you do not know (you should therefore abstain from everything that Allaah forbids without question).

20. (You Muslims would have certainly suffered punishment) If it were not for Allaah's grace (favour) on you (by inspiring you to seek forgiveness) and His mercy (by forgiving you), and for the fact that Allaah is verily the Most Pardoning, the Most Merciful.

21. O you who have Imaan, do not follow the footsteps of Shaytaan (do not do the evil that he tempts to you to do). Whoever follows the footsteps of Shaytaan, then (such a person should remember that) verily he (Shaytaan) commands (people to engage in) immoral (indecent) behaviour and evil. If it were not for Allaah's grace on you and His mercy (by protecting you from evil and glving you the ability to do good), none of you would ever be pure (from stn). However, Allaah purifies whoever He wills (from sin and evil. No person can achieve purity by himself/herself). Allaah is All Hearing (hears every person's repentance), All Knowing (knows the condition of every heart).

22. (After Allaah declared the innocence of Aa'isha , her father Abu Bakr and others swore never to financially assist those Muslims who were involved in promoting the slander. Referring to this, Allaah says,) The high ranking and wealthy ones among you (ike Abu Bakr swift) should not take an oath not

to spend on their relatives, the poor and on those who migrate in Allaah's path. (Instead of bearing a grudge against these people,) They should (rather) forgive and pardon. Do you not like Allaah to forgive you? (Just as you would like Allaah to forgive you for your shortcomings, you should also forgive the shortcomings of others. Be like) Allaah (Who) is Most Forgiving, Most Merciful.

23. Those who slander (accuse of adultery) unwary (unsuspecting) chaste Mu'mineen women are certainly cursed (far removed from Allaah's mercy) in this world and in the Aakhirah. They shall suffer a terrible punishment...

24. ...on the day (of Qiyaamah) when their tongues, hands and legs will testify against them for what they did (making every evil act of theirs apparent to all).

25. On that day (of Qiyaamah) Allaah will give them the full payment (punishment) due to them, and they will know that Allaah is verily the Truth (the True and Absolute judge) and the One who discloses (the truth of) matters.

26. (Allach concludes the discussion of the slander by stating a general principle. He says.) **Impure** (evil and unchaste) women are for impure men and impure men are for impure women. (Similarly,) **Pure** (good and chaste) women are for pure men and pure men are for pure women. (It is therefore impossible for Aa'isha to have committed adultery because she was the wife of the purest and most chaste human. She was therefore a chaste woman.) **These people** (accused of adultery) are innocent of what the slanderers say. For them (those accused) is forgiveness (pardon) and a bounteous reward.

27. O you who have Imaan, do not enter any home besides your own until you have acquired permission (to enter from those inside) and (until you have) greeted the inhabitants (therefore, first greet with Salaam at the door and then ask permission to enter). This is best for you to keep in mind (whenever you visit people).

ۏؚٞڬٛ؋ۧۼؚؖۘۮٷڣۣۿٙٳؘۮڒٵڣؘڵڗؽۯڂٛڵۅٞۿٳڂڠ۠ۑؙٷۧۮؘڽؘڰؠٝ۠ٷٳڽ۫ڨۣڶڰ۠ڎٳۯڿ۪ۼۘۅٛٳڣٳۏٚۿۅؘٲۯؘڸڰؙڎؚ۠ۅٛٳڶڷ۠؋ؠؚڡٙٳ ؾۼۛڡڶۅ۠ڹٛٷڝٛ

28. If you do not find anyone there (if no one permits you to enter), then do not enter until you are permitted to enter (rather leave the place and return at another time). (However,) If you are told to return (not to enter), then return (from where you came and do not force your way in or remain standing there). This is purer for you (because you will not be disturbing others). Allash is Aware of what you do (and will take you to task if you disturb people).

29. There is no harm (sin) if (without permission) you enter uninhabited houses that contain benefit for you (public places or other places that you are allowed to use). Allaah knows what you make public(reveal) and what you keep secret (conceal. you should therefore watch closely what you do because nothing is hidden from Him.)

30. Tell the Mu'mineen men that they should lower their gazes (properly and not look at non-Mahram women) and guard their chastity (not look at or do anything that may lead to adultery or fornication or homosexuality). This is purer for them (ensures their purity and the purity of society at large). Allaah is Informed of what they do (He knows the inclinations of the heart and the secretive glances that men cast).

ۅۘۊ۠ڷٳۨڷڡ۠ۏؙؖڡؚٮٺؾؚؠۼٙڞٛڞؘ؈۬ٲۺٵڔۿؚڹۜٷۼڡٛڟؘڹ؋ٛٷٙڿۿڹٛۜۅڷٳؽ۠ڔؽڹڔڹؿۜۺؙڹٞٳڵؽٵڟۿۄڹۿٵڡڶؽڝ۫ڔڹڹۼٟ؞ؗۅڽ ٵڮڿؽۏؠڡؚڹٷڵٳؽۑ۫ڔؽڹڔ۫ؽؙؾڰڹٞٳڷٳڸؠۼۅٙڸڝؚڐٲۉٵؠٙٳڣۣڐؖٲۉڷؠٵۼٷڶؿڣؾۜٲۉٲڹڹٳۧڝۣڐٵۉٲڹڹٳۧڝۣٵٞٵؠڹٵٙؠٷڶؿڝڹ ٲۉڶڞٳڣڣڹٞٲۅؠڿؽٙٳڂۅٳڹڝؚڹٞٲۉڽڹؽٙٵڞڽۻۧٵڞڣؾڹٵۏۺٵؠۣۻۜٵۏؙڡٵڝڶػٮڟؽڡٵۿؙڹٵۅٛٳڟۺۼؽڹۼؽڶڡٛڵۅڶڸٳٚڔڹڎؚ ڡؚڹٵڷڔۜڿٳڶٳؘۅٳڵڟڣٚڶٳڵڋڹؽڶۮؠؽڟۿڒۅؙٵٵؽٷڗۺٵؾ۠ؿٵڵۺٚٵڎٷڵٳؽۻ۫ڕ۫ڹ۫ڽؚٲۮڲڸڡؚڗؖڸؽۼڶڡؘۘڡٵؽڂ۫ڣؽڹڡڹؘ

31. And tell the Mu'mineen women that they should lower their gazes (not look at non-Mahram men with lust) and preserve their chastity (not look at or do anything that may lead to adultery or fornication or lesbianism). They (women) must not expose (anything that reveals) their beauty (whether it is parts of the body, jewellery or clothing), except what becomes apparent of it (the outer garment, which obviously cannot be concealed when a woman leaves her home). And they should wear their scarves over their bosoms (to cover their heads as well as their breasts, unlike the scarves worn during the Period of Ignorance, which covered only the top of the head). They may expose their beauty (the face, head, arms and feet) to only their husbands, their fathers, their fathers-in-law, their sons, the sons of

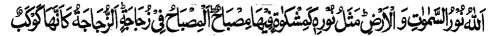
their husbands, their brothers, the sons of their brothers, the sons of their sisters, their women (other Muslim women), their (female) slaves, those male servants who have no passions (those men who are not mentally alert and who have no interest in women. Women have nothing to fear from them and are not attracted to them), or children who are not aware of women's private parts (those immature boys who are unaware of the anatomy and distinct features of women). They (women) should also not strike their feet on the ground to reveal the beauties (jewellery) that they conceal (they should therefore walk in a manner that does not cause their jewellery to jingle and attract attention). Collectively repent to Allaah, O you Mu'mineen, so that you may succeed (prosper in both worlds).

32. Get the unmarried ones among you married as well as those slave men and slave women who are righteous (and capable of fulfilling the rights of marriage). If they are poor (before marriage) then Allaah will (if He wills) make each of them independent (free from needing financial assistance from others) by His grace (after marriage). Allaah is of ample means, All Knowing.

ٷٙؽۺؗؾؘۼڣڣؚۘٳٲڐؽڹڹٙڷٳ۬ڿٟۮۏؘڹڲٵۘؗڲٵػؿ۠ێۼڹؽۜۿؗڡٛٳڶڷۿڝٛ۬ڣؘڟؠ؋ۅٙٳڷڋؠ۫ڹؘؽۺۼٛۏڹ۩ڰۺڔ؆ٵڡڷػؖ ٲؿڡٲڰڬؙۄؙڡٚٵؿڹ۠ٷڞؙؠٳڹ۫ۼڶڡؿۯڣۿۣڡ۫ڂؘؽڒٲٷٚٳؿؙڡٛڡٝڔڝٞ؆ٵڸٳڶڵۅٲڷۮؚؽٙٳڷؽڴۄؙۅڵٲڰٛڋۿۏۘٳڣؾڶؾػۿػڸٲڸ۪ۼٵٙۦ ٳڹٲۯۮڹۜڰٙڝٞ۠ٵ۠ڷۣۺۼٛٷۘٷڞؘڵۼؽۊٳڵڎؙؽٳٝٷؘڹؖڰٛؽڕۿۿڹۧڣٳڹۧٳۺٚڡؽڹؙڹۼڋٳڬۯٳۿۣڡؚڹٞۼٙۿۏٛڒۧڗؖڿؽؖؖؖؖڰ

33. Those who are unable (who have no means) to marry (despite their desire and efforts) should preserve their chastity until Allaah grants them both independence through His grace (and then they are able to marry). You should enter into the contract of Kitaabah (a contract between slave and master by which the slave has to gradually pay the master a certain sum of money to secure his freedom) with those slaves of yours who desire to enter into it if you know of any good in them (if you feel that they are capable of earning). Give them from Allaah's wealth, which He has given to you (by either reducing the amount of Kitaabah or writing it off). And (as some Munaafiqeen were doing) do not force your slave women into prostitution when they wish to remain chaste, merely to seek the commodities (wealth) of this world. Whoever forces them (to be prostitutes), then, after his duress (the Munafiqeen's compulsion), Allaah is certainly Most Forgiving, Most Merciful (and will forgive the slave women who had no option but will severely punish such a tyrannical master).

34. We have surely revealed clear Aayaat to you, some narratives (incidents) of those who passed before you, and advice for those who have Taqwa.



ۮڗۣػ۠ؿ۠ۉۊؘۮڝڹٛۺؘڿڔؘۊۭۺ۠ڶڔػڐۊٟۯڹؿؙۅٛڹؾڐٟڒۺۯۊؾۊ۪ۊٙڵٳۼۯڽؾڐٟٚؾػٵۮڹٙؠؿۛۿٵؽۻٚٷۘۅؘڵۅٙڵڡٝڔؾٙۺڛۿ ڹٵٷ۠ٷٛڔٛۼڶؽۏٛڔٝؽۿٙڋؽٲڎؽٵۺؙ۠ڡؙڵٷٛڔۣڡ۪ڡؘڹ۫ؾؿٵٷۛۅؘؽۻ۫ڔۘۻٳۺ۠ٵڒؽؿٵڵڸڵؾٵڛٝۏڶۺ۠ۮؠڴؚڷۺؽٷۼڶؽڴؚ

35. Allaah is the Light (the illuminator) of the heavens and the earth. The example of (the brightness and clarity of) His Light is like that of a niche in which there is a lamp. The lamp is within a glass, and the glass (because of its clarity) appears to be a shining star. The lamp is lit with (oil from) the blessed tree of the olive, which is neither easterly nor westerly (the sunlight falling on the tree is neither obscured when the sun rises in the east nor when it sets in the west. The tree therefore receives sunlight throughout the day, making the oil pure and easily combustible). (As a result) The oil is close to burning even though a fire does not touch it. Light upon light (the light of the lamp is bright because of the pure alive oil and is further brightened by the clear glass and because it is confined to the small area of the niche). Allaah guides to His light (Imaan) whoever He desires, and Allaah quotes examples for people (to guide them). Allaah has knowledge of all things.

36. In houses (Masaajid) which Allaah has commanded that they be exalted (honoured and respected) and that His name be taken in them, they (men whom Allaah guided) glorify Him morning and evening. (Showing respect to Masaajid even includes aspects such as entering them in a state of purity, avoiding worldly discussions in them and not entering them with an unpleasant odour. Taking Allaah's name and glorifying Him in the Masaajid includes performing salaah, engaging in Dhikr, reciting the Qur'aan and teaching Deen to people.)

رِجَالٌ لَّا تَلْهِيْهِمْ رِبَحَادَةً وَّلَا بَيْعٌ عَنْ ذِكْرِاللهِ وَإِقَامِ الصَّلْوَةِ وَ إِيْتَاءَ الزَّكُوةٌ يَخَافُونَ يَوْمَا تَتَقَلَّبُ فِيْهِ الْقَالُوبُ وَالْإَصَالُ أَنَّ

37. (These rightly guided men are) Men whom neither their trade nor commerce distracts from the Dhikr of Allaah, the establishment of Salaah and the paying of zakaah (they carry out all these obligations despite the commitments they have towards their businesses and occupations). (They have this pious attitude because) They fear a day (when they will pass away and the Day of Qiyaamah) when (because of fear and worries) their hearts and eyes will be overturned.

38. (Allaah grants them the ability to do all of this) **So that Allaah may reward them with the best of rewards for their** (good) **actions and grant them an increase from His bounty** (grace and increase in favours). **Allaah sustains** (provides for) **whoever He wills without count** (most generously, and will grant them whatever they wish in Jannah).

39. The deeds of the Kuffaar are (worthless because they have no Imaan) like a mirage on a barren plain that a thirsty person thinks to be water until, when he approaches it (to have a drink of water), he finds nothing. (Similarly, when a Kaafir arrives in the Aakhirah expecting to be rewarded for the good he did in this world, he will find no rewards for him. On the contrary, when he arrives on the Day of Qiyaamah,) He finds only Allaah's decision (punishment) there, after which Allaah grants him his full due (the punishment for his kufr and sins). Allaah is Swift in reckoning.

40. Or (another striking example is that of the condition of a Kaafir which is) like a multitude of darkness beneath a deep ocean (which itself is dark because of the depth). (To add to the darkness,) There covers him a wave, above which is another wave, above which there is a cloud (which prevents even the vaguest forms of outside light from reaching him). Darkness upon darkness. (The darkness is so intense that) He is unable to see his own hand when he extends it before himself (Similarly, the Kaafir is engulfed by the darkness of kufr, Shirk, sins, opposition to Islaam and many other evils. So deep in darkness is he that no light of guidance can reach him). There can be no light for the one for whom Allaah has not ordained any light (such people are destined to leave this world as Kuffaar).

41. Do you not see that everyone in the heavens and the earth glorifies Allaah, including the birds with their wings spread out? Each one knows its salaah (mode of worship) and method of glorification. And Allaah has knowledge of what you do.

42. To Allaah belongs the kingdom of the heavens and the earth, and to Him shall be the return (of all creation, when they will have to account for their actions).

43. Do you not see that Allaah wafts (gently drives) the clouds (towards the place where He intends the rain to fall), then condenses (gathers) them (causes the water vapour to form into water droplets) and stacks them in layers, after which (when Allaah decides) you will see rain falling from between them? Then, from the mountainous clouds in the sky, Allaah showers down (abundantly) some ice (hail/snow), by which He strikes whoever (and whatever) He wills (thereby causing harm to whoever He wills) and averts from whoever (or whatever) He wills. The flash of His lightning (is so bright that it) can almost snatch away eyesight (however, Allaah protects the peoples' eyesight).

يُقَلِّبُ اللهُ الَّيْلُ وَالنَّهَارُ إِنَّ فِي ذَلِكَ لَعِبْرَةً لِرُولِي الْآصَالِ السَّمَالِ الْمُصَالِ

44. Allaah (also) changes the night and the day (a feat that no other can achieve). There is undoubtedly an Aayah in this (to prove Allaah's power) for those with foresight.

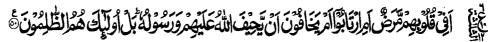
45. Allaah created every creature (terrestrial and marine) from water. Of these, there are some who crawl on their bellies (such as snakes, snails, worms, etc). There are those that walk on two legs (such as human beings) and those that walk on four (such as cattle, cats, etc). Allaah creates what He wills (and experiences no difficulty at all in doing this). Allaah certainly has power over all things.

46. We have certainly revealed clearly explicit Aayaat. (Using such Aayaat and other means,) Allaah guides whoever He wills to the straight path (Islaam).

47. They (the Munaafiqeen) say, "We believe in Allaah and the Rasool and we obey." Thereafter (when the time comes to prove their Imaan) a group from them turns away (failing to fulfil the demands of true Imaan). These people are not Mu'mineen (but Munaafiqeen).

48. When they are called to Allaah and His Rasool so that he may decide (their disputes) between them, a party from them (the Munaafiqeen) suddenly turn away (refusing to accept the judgement).

49. If any of their rights are owing to them (if they stand to gain anything from his judgement), they would come to him willingly (eager to get what they want. However, when they fear that judgement may be passed against them, they are reluctant to refer the matter to Rasulullaah (**).



50. Is there a disease (kufr) in their hearts (that prevents them from accepting the judgement of Rasulullaah , are they doubtful (about the Nabuwwah of Rasulullaah), or do they fear that Allaah and His Rasool will oppress them? Never (it is impossible for Allaah and Rasulullaah to oppress anyone)! (The real reason for their rejection is that) They are indeed the oppressors (wrongdoers).

51. (On the contrary,) When the Mu'mineen are called to appear before Allaah and His Rasool see so that he may pass judgement between them, all they say is, "We hear and we obey" (they are pleased to accept Rasulullaah sees judgement). These are the successful (prosperous) ones.

52. The successful ones (who reach their goal) are those who obey Allaah and His Rasool will, who fear Allaah and do not disobey Him.

53. They (the Munaafiqeen) swear solemn oaths in Allaah's name, saying that (they are so obedient to Allaah and Rasulullaah that) if you command them (to leave their homes), they will certainly leave their homes. Tell them, "Do not swear (false oaths). Obedience can be recognised (by a person's speech and acts and does not need oaths to reveal it). Allaah is surely Informed of what you do (and knows exactly what your intentions are)."

54. Say, "Obey Allaah and obey the Rasool ""." If they turn away, then the Rasool is responsible only for what he has been entrusted with (passing on the message) and you people are responsible for what you have been entrusted with (for accepting the message). If you obey, you will be rightly guided. (This is the rule.) The Rasool is responsible only for clear propagation.

ۅۘٙۘۼۮٳٮڵ۠ڎٳڵۮڹڹؘٵؗڡٛٮؙٛۅ۠ٳڡؚٛڹػٛٛۄؙۅۘٛۼؠڷۅٳڶڞڸڂؾؚڵؽۺۘۼۘڶڣڹۜۿؙؗؗٛؗؗٛٛؗؗؗؗۿٵڵۯۻػٵۺۼڶڣٵڵۧۮؚؽڹٙڡؚڹۛڡۛٙڵۿؚڡۭؖ۠ ۅؘڵؿػؚڐۜڹۜٛڵۿۮۮۣؽڹۿؗؗؗۿٳڷۮۣؽٳڗڟؽڵۿؙۄٞۅؘڵؽڋؚڵڣۜۿۄۨڡؚۨڹٛؠۼۮڿۏڣۿؚڡۘۯڡؙٵٝؿۼؠ۠ۮؙۏۛٮ۬ؿ۬ڵۘۯؿؿ۫ڕڴۏٛڹ؈ٛۺؽؖٵ۠ ۅؘڡٙڹٛڴۏۘڒڮڰۿۄؙڶڵۮۣؿڰۿۯڵڎؚؽڰۏۘڒۼۮڋٳڰؘڣٵ۠ۅڵٳٟڰۿؙۿٳڵڣڛڨؙۅ۫ڹۛ 55. Allaah has promised those of you who have Imaan and who do good actions that He will definitely make them successors (of the rulers) on earth just as He had made those before them successors. And He will certainly grant (great) strength to the Deen that He has chosen for them and will certainly replace their fear with peace (on condition that) they worship Me and do not ascribe any as partner to Me. Those who are ungrateful after this are sinful indeed.

56. Establish salaah, pay zakaah and obey the Rasool (in all matters) so that mercy may be shown to you.

57. Never think that the Kuffaar can escape (Allaah's punishment) on earth. (In the Aakhirah) Their abode is Jahannam. What an evil return it will be! (for sure)!

58. O you who have Imaan, your slaves and your children who have not yet come of age must seek permission (to enter your room) on three occasions; (these occasions are) before the Fajr salaah; when you remove your (extra) clothes (to sleep) in the afternoons; and after the Isha salaah (when you retire to bed for the night). These are three times of seclusion (privacy) for you. After (besides) these (times), there is no sin on yourselves or on them (for not asking permission because) They often come and go from your presence, one from the other (because people need to meet their slaves and children so often it would be impractical for them to ask permission all the time). In this manner does Allaah explain the Aayaat to you. Allaah is All Knowing, The Wise.

59. When your children come of age (when they reach puberty and even just before this), they should seek permission (at all times to enter your room) just as those before them (others who had come of age) seek permission. In this manner Allaah explains His Aayaat (verses) to you. Allaah is All Knowing, The Wise.

ۅؘٳڶڨٙۅؘٳۘ؏ۮڝؘٳڵۺؚٚٵٙٵؚڷ۠ؾؽٙڒؠٙڔٛڿؙۏڹؽػٳڴٵڣؘڵؽڛؘۘػڶؽۻۛۜٛڿٵٛڂ۠ٲڹ۠ؾۧۻۼڹڗؽؚٳؠۿڽۜٛۼ۫ؠۘڔ ؗؗؗؗؗؗڡػؠڗۣڂ۪ؾ۪۪ؠؚڔ۬ۯڹؽؘڐٟٷٲڽؙؾٙۺۼڣڣ۫ڹؘڂؽڒؙؙڴۿڹۧٷٳڶڷۿڛٮڡؽۼ۠ۘٛ۠۠ٛ۠۠۠ػڸؽڴ۞

60. There is no sin on those women who are sitting (at home because of old age) and have lost all hope of marriage if they remove their (excess) clothing on condition that they do not expose their charms (thereby attracting men). (However,) It is best if they abstain from this (and continue to cover themselves as young women do). Allaah is All Hearing, All Knowing (He knows your intentions and your actions).

لَيْسَ عَلَى الْرَهُمٰى حَنَّ وَلَاعَلَى الْمُعْنَ حَنَّ وَلاعَلَى الْمَرِيْضِ حَنَّ وَلاَعَلَى انْفُسِكُمْ اَنْ الْمُرْيِضِ حَنَّ وَلاَعَلَى الْمَرْيْضِ حَنَّ وَلاَعَلَى الْمُوْتِ الْمُلْوَا مِنْ الْبُوْتِ الْحَوْا بَكُوْ اَوْ بُيُوْتِ الْمَلْوَ الْمُلْوَقِ الْمُلْوَا وَلَا يُوْتِ الْمُولِيِّ الْمُلْوَقِ الْمُلْوَ الْمُلْوَقِ الْمُولِيِّ الْمُلْوَقِ الْمُلْوَقِ الْمُولِيِّ الْمُلْوِقِ مَلْمُ الْمُلْوِقِ اللّهِ مُلْوَقِ اللّهِ مُلْوَقِ اللّهِ مُلْوَلًا اللّهِ اللّهُ الللّهُ اللّهُ الللّهُ الللللّهُ اللّهُ الللّهُ اللّهُ

61. There is no harm for the blind, the paralysed, the ill or for yourselves if (without formal permission) you eat from your own homes or from the homes of your fathers, your mothers, your brothers, your sisters, your paternal uncles, your paternal aunts, your maternal uncles, your maternal aunts, the homes for which you possess the keys and the homes of your friends (you may eat freely from these homes when you know that the owners will not take objection). There is no harm if you eat collectively or individually. When you enter any homes, then greet yourselves (those Muslims in the house) with a prayer (with Salaam, which is a prayer) that has been ordained by Allaah and which is blessed and pure. Thus does Allaah explain the Aayaat (verses) to you so that you understand.

ؚڒؿؘؘؘۜۘۘۘؗؗؗ؞ٵڵڡ۠ۊؙڡؚڹؙۅ۫ڹٲڷؚۮؚؽڹؖٳڡٮؙٛڣۅٙۅۘڗٷڸ؋ۅٙٳۮٙٵػٳٮٷ۠ٳڡۘۼڬٵٚؽٙڵٲڡ۫ڕڿٵڞۣڴؽڔؽٚۿڹۘٷٳڂؾٝؾۺؾٲڎؚڹٛٷٛ ٳڽۜٵڷۜۮؚؽڹؘؽٮؾٲۮؚڹ۠ٷٛڶػٲۅڷٳٟػٵڷۮؚؿڹؽؿؙٷۧڡؚڹ۠ۅٛڹؠٳڶڷڮۅٙۯڛۘۅڸ؋ٛڣٳۮٵۘٳ۫ڛؾٲۮڹ۫ۅٝػٙڵؚڹۼۻۺؘٲؽۿؚڡۛڔ ڣٲۮؘڹ۫ڷؚٚڡؽ۫ۺؿٙٵۮۣڹٷٛڗػؚۺؿؙؾڡؚڹؙۿؙڡ۫ۅؘٳڛؾؘۼٝڣۯؘڸۿٵڒڷڴٳ۫ڹۜٵؿٵڷڰۼٛٷٛڒۧؾۧڿؽٶٛ

62. The Mu'mineen are those who believe in Allaah and His Rasool and, when they are with him in a collective (combined community) effort, they do not depart until they have sought leave from him. (O Rasulullaah Well) Verily those who seek leave from you

(before leaving) are the ones who believe in Allaah and His Rasool . So when they seek leave from you to tend to some affair of theirs, then permit those of them whom you please and seek Allaah's forgiveness for them. Verily Allaah is Most Forgiving, Most Merciful.

63. Do not make the calling of the Rasool among yourselves like your calling to each other (when Rasulullaah acalls any of you, you are obliged to respond and do not have the choice of ignoring the call as you have when anyone else calls). Allaah certainly knows those of you (those Munaafiqeen) who stealthily (secretly) slip away (from the gatherings of Rasulullaah without leave). Those who oppose the Rasool's commands (which come from Allaah) should be aware that some calamity or a grievous punishment will afflict them.

64. Verily to Allaah belongs whatever is in the heavens and the earth. Allaah certainly knows your condition. On the day (of Qiyaamah) when they shall return to Him, He will inform them of what they did. Allaah has knowledge of all things, (None can hide anything from Allaah and every person will have to account for all the evil s/he did in this world.)

Surah 25 Surah Furqaan

THE DECIDER

THE LINK BETWEEN SURAH FURQAAN AND SURAH NOOR

By Name: Allaah declares in Surah Noor, "Allaah is the Light of the heavens and the earth." The light of Towheed illuminates the universe and keeps it in existence. Allaah begins Surah Furqaan by saying, "Blessed indeed is the Being Who revealed the Decider (Furqaan) to His bondsman (Rasulullaah B) so that he may be a warner to the universe." Allaah revealed the Furqaan (the Qur'aan, which is the Criterion to differentiate between right and wrong) so that this light of Towheed may be explained. It may also be said that this light of Towheed will itself distinguish right from wrong.

By Content: From Surah Kahaf the message was made clear that Allaah is the Creator, Controller and Master of the universe. He requires no deputy, neither has He vested any of this power in any of his creation. Therefore, only He is the Supreme Deity and Helper. Only He should be called upon in all adversities and offerings can be made only to Him.

Surah Furquan and Surah Saba now discuss the result of the above i.e. since Allaah is the source and fountainhead of all blessings, prayer for favour and protection should be sought only from Him.

A SUMMARY OF THE SURAH

The main assertion of this Surah is that Allaah is the source of all blessings in this world and in the Aakhirah. This assertion is stated in the following three verses of the Surah.

- 1."Blessed indeed is the Being Who revealed the Decider to His bondsman (Rasulullaah 學等)..." [verse 1]
- 2."Blessed is that Being Who, if He willed, would have granted you better bounties than this (than what they ask), by way of gardens beneath which rivers flow and He would have made palaces for you..." [verse 10]. Both the above verses, prove that only Allaah confers blessings in this world.
- **3.** "Blessed is the Being Who created gigantic stars in the sky..." [verse 61]. This verse proves that Allaah is the only source of blessings in the Aakhirah as well.

Thereafter, the Surah provides twenty proofs for this assertion. Several of these proofs are included in the incidents mentioned about certain Ambiyaa . Together with these arguments, replies are given to several objections that the Kuffaar raised.

Just as Allaah is the Only One Who confers blessings to people in this world, it will be only He Who can do the same in the Aakhirah. Allaah thereafter describes those people who will receive from Him the blessings of the Aakhirah. They are referred to as "Ar Rahmaan's bondsmen". Allaah describes eight attributes of these pious bondsmen from the words "Ar Rahmaan's bondsmen are those who walk on earth in humility... (until the words) ...and make us leaders of the pious" [verses 63 to 74].

This Surah aspects are discussed in the Surah, the following:

- * The primary assertion of the Surah is that Allaah is the only source of blessings. is repeated thrice, as mentioned above.
- * Twenty arguments are mentioned to prove this assertion.
- * Replies are given to seven objections usually raised about the assertion.
- * Reproaches and warnings are sounded.
- * Consolation is offered to Rasulullaah
- * A detailed description of Allaah's pious bondsmen is given.

رَوْ الْفُرُقُ الْمُرْتَبِيَّةُ وَكُنْ مُ الْمُحْتَّ الْمُحْتَ الْمُحْتَّ الْمُحْتَ الْمُحْتَّ الْمُحْتَلِقِي اللّهُ اللّهُ الْمُحْتَّ الْمُحْتَلِقِي الْمُحْتَلِقِي اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللّهُ الللّهُ اللّ

In the name of Allaah, the Most Compassionate, the Most Merciful.

1. Blessed indeed is the Being Who revealed the Decider (the Qur'aan, which differentiates between right and wrong, Halaal and Haraam, etc) to His bondsman (Rasulullaah so that he may be a warner to the universe.

2. (Blessed indeed is) The One to Whom belongs the kingdom of the heavens and the earth, Who has not taken any son (as the Christians say), has no partner in the kingdom (as the Mushrikeen say), has created everything, and then meticulously perfected them (He ordained everything in its exact manner).

3. Besides Him, they (the Kuffaar) adopt Aaliha who cannot create anything, but have themselves been created. They have no power to effect any harm nor any benefit to themselves, and do not have any power over life, death or resurrection. (When they are so helpless, how can they be worshipped?)

4. The Kuffaar say, "This (Qur'aan) is merely a lie that he (Rasulullaah) has forged and which other people (learned Jewish and Christian scholars) have assisted him (to compose)." They have indeed presented a grave injustice and lie. (see Surah 16, verse 103 where Allaah makes it clear that it is impossible for a non-Arab to produce a book that even the most eloquent Arabs could not produce.)

وَقَالْقَا اسَاطِيْوالْ وَلِيْنَ الْتَتَبَهَا فَهِي تُمْلِي عَلَيْهِ بُكُرُةً وَاصِيلًا ﴿

5. They (the Kuffaar) say (about the Qur'aan), "Fables of the old men that he (Rasulullaah ") has had written (by others) and which are recited (dictated) to him morning and evening." (These were the two appointed times of prayers at first.)

6. Say, "The One Who knows the secrets of the heavens and the earth has revealed it (for someone without this knowledge can never produce such a materpiece). Certainly, He has always been the Most Forgiving, the Most Merciful (and will therefore not punish them immediately for their insolence but gives them time to repent)."

7. And (in addition to this) they (also) say, "What is the matter with this Rasool that he eats food and walks in the marketplaces (like any ordinary human)? Why is an angel not sent with him to be a warner alongside him?"

8. "...Or why is a treasure not given to him or why does he not have an orchard from which he may eat?" (Allaah did not allow Rasulullaah to demonstrate to the people these miracles because they would have rejected them and thereby attracted Allaah's immediate punishment.) (Not satisfied with saying only this,) The oppressors (Kuffaar) say (to the Muslims to prevent them from following Rasulullaah "You are merely following a bewitched man!"

9. (O Rasulullaah (See) Look how they coin examples (fabricated lies about) of you (when they are unable to present any credible argument)! So (by doing this) they wander (further) astray and will not find any road (to guidance).

10. Blessed is that Being Who, if He willed, would have granted you better bounties than this (than what they ask), by way of gardens beneath which rivers flow and He would have made palaces for you. (However, Allaah had not done this because it was unnecessary and would have been harmful for them.)

بَلْ كَذَّبُوا بِالسَّاعَةِ "وَاعْتَذْنَا لِمَنْ كَذَّبَ بِالسَّاعَةِ سَعِيْرُالْ

11. Nevertheless, (their main reason for rejecting the message of Rasulullaah is that) they reject

Qiyaamah and We have prepared the Blaze (Jahannam) for those who reject Qiyaamah.

12. When it (Jahannam) will see them from a distance (on the Day of Qiyaamah), (it will be so intense that) they will hear the roar of its fury and its crackling (flames).

13. When they are flung into a narrow place (in Jahannam) with their hands and feet in shackles, they will cry out for destruction (they will plead for death to come to them).

14. (However, they will be told.) **"Do not cry for only one destruction** (death) **today, but cry for many a destruction** (regardless of how much you wish for it, death will never come to you and you will suffer here forever)."

15. Say, "Is this (Jahannam) better, or the Jannah of eternity that those with Taqwa have been promised. It shall be a reward and an abode (home of pleasure) for them."

16. There they shall have whatever they desire and they will live there forever (eternally). This is a promise that your Rabb has undertaken to fulfil (by this grace only) and for which He should be asked. (man should constantly pray to Allaah to enter him into Jannah.)

17. (Do not forget) The day (of Qiyaamah) when they (the Mushrikeen), together with those whom they worship besides Allaah, will be gathered together and Allaah will ask (their gods), "Did you lead these bondsmen of Mine astray, or did they themselves (on their own) deviate (far) from the (straight) path?"

18. They (the gods) will say, "You are Pure (from having any partners)! It was not befitting for us to take (as gods) any friends besides You, but what happened was that You granted enjoyment (wealth, comfort and luxuries) to their fathers until they (became so engrossed in these things that they) forgot to remember (You) and were a destroyed nation (that fell headlong into kufr)."

19. (It will then be said to the Mushrikeen) "They (your gods) have denied what you said (that you worshipped them for their pleasure). You will (now) neither be able to turn the punishment away nor receive any assistance (from anyone to rescue you from the punishment). We shall inflict a grievous punishment on those of you who are oppressive (sinful)."

20. All the Ambiyaa that We sent before you (O Muhammad) used to eat food and walk in the marketplaces (because they too were humans, which is perfectly in order). (Therefore, do not worry about the persistent taunts of the Kuffaar because) We have made some of you as trials (tests) for others (to see whether you will exercise patience). Will you then exercise patience (to pass this test)? Your Rabb is Ever Watchful (so beware of what you do and know that He will reward every good deed that you do).

21. Those who do not aspire (hope) to meet Us say, "Why are angels not sent to us (as Ambiyaa) or why do we not see our Rabb (before believing in Rasulullaah ""?" They are certainly proud of themselves (and therefore refuse to believe) and are extremely rebellious (because of which they make such absurd demands).

22. There shall be no good news (of Jannah) for the criminals (Kuffaar) on that day (of Qiyaamah) when they see the angels (of punishment), and they will shout, "Stay far away!" (This was exactly what they used to tell the Ambiyaa in the world. However, on the Day of Qiyaamah, they will say these words to protect themselves from punishment.)

23. We will then turn (Our attention) to their (good) deeds and reduce them to scattered

dust (render them worthless because they were carried out without Imaan).

24. (On the other hand,) The people of Jannah will be in the best of abodes and the best of resting places (everlasting bliss).

25. (Do not forget) The day (of Qiyaamah) when the sky will be split and from the clouds the angels will descend in large numbers (onto the Plain of Resurrection).

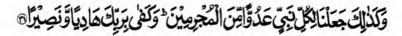
26. True sovereignty on that day will be exclusive (only) for Ar Rahmaan (because no one else will even be able to claim ownership over anything). The day will be very difficult for the Kaafiroon (because they will be condemned to eternal punishment).

27. (Remember that this is) The day when the oppressor (the Mushrik Uqba bin Abi Mu'eet, who forsook Islaam to please his friend Ubay bin Khalaf) will bite his hands (his fingers out of regret) saying, "If only I had chosen the path (to guidance and salvation) with the Rasool [""]"."

28. "...Woe to me! If only I had never taken such a person (Ubay bin Khalaf) as a friend (for I would have then remained a Muslim and would not be condemned to Jahannam today)."

29. "...He (Ubay bin Khalaf) has certainly deviated me from the reminder (the Qur'aan) after it had come to me." Shaytaan always deserts (betrays and fails to help) man (when man is in need after following Shaytaan's deceptions).

30. (On the Day of Qiyaamah) The Rasool will say (attesting to the kufr of his people), "O my Rabb! My people have ignored this Qur'aan (regarded it to be obsolete)."



31. In this manner (just as Rasulullaah Me had opposition) We have appointed from the criminals (the Kuffaar) an enemy for every Nabi. (However, the Ambiyaa had no cause to fear their enemies because) Your Rabb suffices as a Guide and a Helper (He will make you reach the desired destination).

32. Those who commit kufr say, "Why is the entire Qur'aan not revealed to him (Rasulullaah all at once (like how the Torah was revealed)?" We have revealed it in this manner (part by part over a period of approximately 23 years) so that your heart (O Rasulullaah all may be strengthened by it (when it provides you with encouragement each time you require it), and We have revealed (recited) it gradually (slowly so that it is easier to understand and easier to memorise).

33. (O Rasulullaah (We)) Whenever they (the Kuffaar) present a (ridiculous) example to you (to falsify and find fault with your message), We reveal the precise reply to you with explicit clarity (so that you may counter their words with something better).

34. Those who shall be resurrected (and then dragged to Jahannam) on their faces will certainly be in the worst of predicaments (difficulties) and most deviated from the path (of salvation).

35. Verily We gave the Book (Torah) to Moosa Amade his brother Haaroon a minister (assistant) to him.

36. We then said, "The two of you should go (and preach Towheed) to the nation that rejects Our Aayaat (Fir'oun's nation)." (When the two brothers preached Towheed to Fir'oun and his people, they rejected the message.) Thereafter We completely annihilated (destroyed) the nation (of Fir'oun when We drowned them in the Red Sea).

37. And We drowned the people of Nooh when they rejected the Rusul (by rejecting the message of Nooh when they actually rejected all the Rusul because each one carried the same message),

making them a lesson to people. (In addition to this punishment in the world,) We have prepared (in the Aakhirah) an excruciating (and extremely painful) punishment for the oppressors (the Kuffaar).

وَّعَادًا وَّتُمُوْدًا وَأَصْعَبَ الرَّسِّ وَقُرُونًا لَكِنْ ذَٰ إِلَى كَتَٰثِيرًا ®

38. (Just as the destruction of this nation is a lesson, do not forget that) We also annihilated the Aad, the Thamud, the people of the well (a community of Kuffaar that was swallowed by the earth as they sat beside a well) and numerous nations between them.

وَكُلُّاضَرَبْنَا لَهُ الْوَمْثَالُ وَكُلُّا تَتَبِرْنَاكُتْبِيرُاهُ

39. We had cited (many) examples to each of them (to explain Towheed to them) and (when they refused to accept Imaan, We) destroyed each one of them.

40. These people (the Mushrikeen of Makkah) have certainly (en route to Shaam) passed the town (Sodom) that was showered by a devastating rain (a shower of stones). Have they not seen it (because their behaviour indicates that they have not)? No (it is not that they have not seen it), (they have definitely seen the ruins of this place) but (they refuse to take a lesson because) they are not expecting any resurrection. (Because they do not believe in resurrection, they do not fear the punishment of the Aakhirah and therefore fail to learn a lesson from the destruction of previous nations.)

وَإِذَا رَاوَكِ إِنْ يَتَحِدُ وَنَكَ إِلَّا هُزُوا أَهُذَا الَّذِي بَعَثَ اللَّهُ رَسُولًا اللَّهِ رَسُولًا

41. When they (the Kuffaar) see you (O Rasulullaah (25)) they seek only to mock you (by saying), "Has Allaah sent him as a Rasool (Could Allaah not find someone else with more wealth and higher social standing)?"

42. (They also say) "He (Rasulullaah) would have led us away from our gods if we had not (been steadfast and) persevered with them." Shortly, when they see the punishment (in the Aakhirah), they will come to know who has strayed most from the path. (They will then realise that it was they rather than Rasulullaah and the Mu'mineen who had strayed from the path of salvation.)

ٱوَيْتَ مَنِ اتَّخَذَ اللَّهُ هُولِهُ أَفَأَنْتَ تَكُونُ عَلَيْهِ وَكِيْلُا

43. Have you seen the one who has taken his whims (wish, fancies, desires) as an Ilaah (one who does whatever his desires dictate)? Will you be a guardian over him (constantly checking his actions.)? (You have no control over his beliefs and actions and should therefore not be grieved when he refuses to accept Imaan. His fault is not your responsibility at all.)

غُ اَمْرَ تَحْسَبُ أَنَّ ٱكْثَرَهُمْ لَيْمَعُونَ أَوْنَعُقِلُونَ إِنْ هُمْ إِلَّا كَالْاَنْعَ الْمِبَلْ هُمْ أَضَلَّ سَيِيلًا

44. Or do you think that most of them hear (with the intention of accepting) or understand (everything they are told)? (This is not the case because) **They are merely like animals, but even more astray.** (Whereas animals still realise that they should avoid things that cause them harm, the Kuffaar plunge further into kufr and sin that will cause them the worst harm in both worlds.)

45. Do you not see how your Rabb spreads (prolongs) the shadow (causes it to extend as the afternoon progresses). If He willed, He could have made it stationary. (It is therefore only because of Allaah's will that shadows move.) (However,) We then appoint the sun as a guide to it (the shadow). (Although the shadow falls and moves solely because of Allaah's power, Allaah has made the sun and the movement of the earth signs for man to understand the falling of the shadow. It is not the sun nor the earth's movement that are responsible for the shadow falling, but they are merely instruments. Man should therefore not think that things happen because of the visible means that he sees. Everything happens by Allaah's will.)

تُمَّقِّضُنْهُ إلَيْنَاقَبْضًا لِيَّيْرًا ﴿

46. Then We gradually withdraw it (the shadow) towards Ourselves (causing it to shorten as the morning passes).

47. Allaah is the One Who has made the night as a garment (which covers the earth and conceals things as clothes do), has made sleep a form of rest and has made the day a time (for people and other creatures) to spread out (on earth in search of their provisions because it is a time when they can see clearly and do much more).

48. He is the One Who sends the winds as a carrier of good news ahead of His mercy (the winds precede the rain that is due to arrive). And He sends from the skies water that purifies.

49. (Allaah sends the rain) **So that We revive the dead** (arid) **land with it** (causing vegetation to flourish there) **and so that We give drinking water to Our creation**, (who comprise of, among other things)

animals and many people.

50. We have certainly distributed (divided) it (water) between them (creation) so that they (people) take heed (thank Allaah for this great bounty), but most people only wish to be ungrateful.

51. If We willed, We would have sent a (separate) warner to every village. (However, We sent many Ambiyaa as warners to several towns.)

52. So do not follow the (whims of the) Kaafiroon and staunchly oppose them (with a mighty force) with it (the Qur'aan). (Use the teachings of the Qur'aan to oppose the false beliefs and actions of the Kuffaar.)

53. It is He (Allaah) Who has merged two seas (two masses of water), the one (rivers and lakes) being sweet and quenching, while the other (the ocean) is salty and bitter. He has created between them a barrier that acts as an impregnable (forbidden) veil (which prevents the two types of water from mixing even though they run into each other).

54. It is He Who has created man from water (a drop of semen) and (to extend and enrich man's social life, Allaah) has appointed for him relatives by blood and relatives by marriage. Your Rabb is Ever Powerful (over all things).

55. (However, despite all these favours that Allaah has given man,) Besides Allaah they (the Mushrikeen) worship things that do not benefit them, nor harm them (in any way). The Kaafir was ever opposed to (against) his Rabb (by following the dictates of Shaytaan his enemy rather than the commands of Allaah, Who gave him everything he has).

56. We have sent you (O Rasulullaah) only as a carrier of good news (to the Mu'mineen) and a warner (to the Kuffaar).

قُلْمَالْتَاكُكُمْ عَلَيْهِ مِنْ اَجْرِ اللَّامَنْ شَاءَانَ يَتَّخِذَ اللَّ رَبِّهِ سَبِيلًا

57. Say (to the Kuffaar, O Rasulullaah ("I do not ask you for any payment (for the message I am conveying to you) apart from being the person who wishes to tread a path towards his Rabb (having such faithful followers is all I ask for, not any other payment)."

58. Rely only on The Living (Allaah) Who cannot die and glorify His praises. Allaah suffices as the Knower of His bondsmen's sins (even if there was nothing else to witness man's sins, Allaah's knowledge is sufficient to prove him guilty).

59. It was He Who created the heavens, the earth and whatever is between them in six days, and then turned (His attention) to the Throne. He is the Most Merciful, so enquire about Him from one who is knowledgeable. (Find out about Allaah from those who have recognised Him so that you may also recognise Him.)

60. When they (the Kuffaar) are told, "Prostrate to Ar Rahmaan," they (insolently) say (pretending not to understand), "What is Ar Rahmaan? Should we prostrate to whatever you command us?" Their hatred then only increases. (One who recites or hears this verse being recited should perform Sajdah.)

61. Blessed is the Being Who created gigantic stars in the sky and (among the more prominent sources of light that He created in the sky, He has) placed the sun and the luminous moon in it.

62. It is He Who has appointed the night and the day in succession for the one who intends to take heed (reflect) or who intends to be grateful. (It is such people who appreciate these favours of Allaah and use them in obedience to Him.)

63. Ar Rahmaan's bondsmen are those who walk on earth in humility (without pride) and, when the ignorant talk to them, they (excuse themselves) saying, "Salaam" (Leave us in peace).

(By doing this, they avoid useless talk and senseless arguments.)

64. (They are) **Those who spend the night in prostrating and standing before their Rabb** (performing salaah while others are asleep).

65. (They are) Those who say, "O our Rabb! Turn the punishment of Jahannam away from us. Verily its punishment is devastating indeed!"

66. "It (Jahannam) is surely an evil residence and abode."

67. (They are) Those who, when they spend, are neither extravagant (do not squander) nor miserly, but are rather stationed (found) in moderation between the two (extremes. They neither spend too much nor too little).

68. (They are) Those who do not call to (do not worship) another Ilaah with Allaah, who only kill a soul forbidden by Allaah with a warrant (when required to execute a person whom a court of Shari'ah sentences to death), and (they are those) who do not fornicate (they neither engage in fornication nor adultery). Whoever commits these (sins of Shirk, murder, fornication or adultery) shall meet with a grave punishment.

69. (In fact,) Punishment will be multiplied for him on the Day of Qiyaamah and he shall remain disgraced in it (the punishment) forever.



70. (This punishment is for all such people) Except for those who (sincerely) repent, accept Imaan

and perform good actions. For such people Allaah will convert their sins into good deeds. Allaah is Ever Most Forgiving, Most Merciful (for He is All Powerful).

71. Whoever repents and performs good actions has certainly turned to Allaah in earnestness (and will be greatly rewarded).

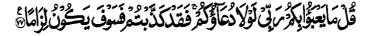
72. And (Ar Rahmaan's bondsmen are) those who do not engage in acts of deceit (do not take false oaths and give false evidence) and, when they pass by frivolous (useless) acts, they pass by gracefully (without participating and without unnecessarily arguing with the participants).

73. (They are) Those who, when they are reminded by the Aayaat (messages) of their Rabb, do not fall down (become) deaf and blind (Rather, they heed the advice given and see the truth).

74. (They are) Those who say, "O our Rabb! Grant us the coolness (comfort) of our eyes (grant us pleasure and satisfaction) from our spouses and children (so that they never become a source of regret or distress for us in either world when they follow Islaam properly), and make us Imaams (guides) of the pious (make our progeny pious and make us pious enough to guide pious people)."

75. These people, because of their steadfastness (in Imaan and Islaam), shall be rewarded with balconies (in Jannah) where they will be met (by the angels) with greetings (of welcome) and Salaam (which will increase their honour and reverence).

76. They will live there (in Jannah) forever. It is surely a beautiful residence and abode.





77. Say, "My Rabb would not concern Himself with you if it had not been for your du'aa (prayer to Him). You have surely rejected (Imaan) and it (your punishment) will soon become necessary (inevitable and unavoidable)."

Surah 26 Surah Shu'araa

THE POETS

THE LINK BETWEEN SURAH SHU'ARAA AND SURAH FURQAAN

By Name: Allaah says in Surah Furqaan, "Blessed indeed is the Being Who revealed the Decider (Furqaan) to His bondsman (Rasulullaah (##)) so that he may be a warner to the universe."

Allaah mentions in *Surah Shu'araa*, "Only deviant people follow the poets (the **Shu'araa**)." Since Allaah has revealed the Qur'aan to prove that He is the only source of all blessings, The Quraan cannot be the work of any poet because the Mushrikeen poets are all deviated people.

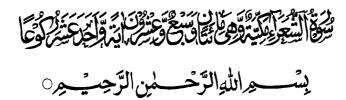
By Content: Surah Furqaan proves that only Allaah is the fountainhead of all blessings. The Surah proves this using thirteen detailed logical proofs, and seven brief proofs from the incidents of Ambiyaa 经转误. Now Surah Shu'araa proves the assertion using detailed accounts of the Ambiyaa 经转误.

A SUMMARY OF THE SURAH

This Surah deals with the following aspects.

- * An introduction with some encouragement in verse 2: "These are the Aayaat of the Clear Book."
- * Consolation to Rasulullaah (WE) in verse 3: "(O Rasulullaah (WE)) It seems like you will destroy yourself (with grief) because they (the Kuffaar) are not becoming Mu'mineen."
- * Rebuking the rejecters and warning them about the grievous consequences they are bound to face in this world: "Whenever any new advice from Ar Rahmaan comes to them, they turn away from it (refusing to accept, so do not grieve over them). (Besides turning away from Allaah's guidance and advice), they have certainly rejected (the truth), so shortly the news of what they used to mock will come to them" [verses 5 and 6].
- * One logical proof in verse 7: "Have they not seen the earth and how We cause every perfect species to grow there?"
- * Seven detailed proofs from the incidents of the Ambiyaa , which are contained in the following verses:

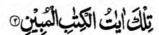
- 1. "When your Rabb called Moosa "" [verse 10]
- 2. "Recite to them the incident of Ibraheem ..." [verse 69]
- 3. "The people of Nooh rejected those sent (as Ambiyaa)..." [verse 105]
- 4. "The (nation of) Aad rejected those sent (as Ambiyaa)..." [verse 123]
- 5. "The (nation of) Thamud rejected those sent (as Ambiyaa)..." [verse 141]
- 6. "The nation of Loot ** rejected those sent (as Ambiyaa)..." [verse 160]
- 7. "The people of the forest (Madyan) rejected those sent (as Ambiyaa)..." [verse 176]
- * Replies to two objections raised by the Mushrikeen.
- * Another two arguments to prove the truth of the Qur'aan and all its assertions. The first is contained in verse 196 argument is where Allaah states, "Indeed, it (the Qur'aan) was certainly (mentioned) in the scriptures (such as the torah and Injeel) of the earlier nations (they therefore knew about its revelation to Rasulullaah & a long time ago). And the second in verse 197 is it not sufficient proof for them (the Kuffaar) that the scholars of the Bani Israa'eel know about it?"



In the name of Allaah, The Most Compassionate, the Most Merciful.



1. Taa Seen Meem. (Only Allach knows the correct meaning of these letters.)



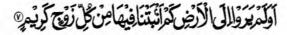
2. These are the Aayaat (verses) of the Clear Book (the Qur'aan).

3. (O Rasulullaah (with grief) It seems like you will destroy yourself (with grief) because they (the Kuffaar) are not becoming Mu'mineen.

4. If We willed, We could have revealed a (great) Aayah (miracle) to them from the sky, causing their necks to bow before it in humility. (As a result they would be forced to accept Imaan. However, Allach does not do this because forcing people into submission would defeat the object of testing them to reward or punish them according to their merit.)

5. Whenever any new advice from Ar Rahmaan comes to them, they turn away from it (refusing to accept, so do not grieve over them).

6. (Besides turning away from Allaah's guidance and advice). **They have certainly rejected** (the truth), **so shortly the news of what they used to mock will come to them.** (They will soon learn about the punishment that will afflict them because they mocked the advice that Allaah sent to them.)



7. Have they not seen the earth and how We cause every impeccable species (distinctly different types of vegetation) to grow there?

8. There is certainly a great Aayah in this (which proves that Allaah is One and that He has tremendous powers). However, (despite seeing all of this) most of them do not have Imaan.

9. Verily your Rabb is Mighty, the Most Merciful.

10. (Remember the time) When your Rabb called Moosa (telling him), "Go to the oppressive (sinful) nation..."

11. "...the nation of Fir'oun (and preach the message of Towheed to them). Do they not fear (Allaah's punishment)?"

12. Moosa said, "O my Rabb! I fear that they will reject me (they will not believe that I am a Nabi)."

13. "And (I fear that out of anxiety) my chest would tighten and that my tongue will not be able to move (I will not be articulate). So send for Haaroon (to assist me in my task)."

14. "They (the people of Fir'oun) also have a charge (of murder) against me (see Surah 28, verses 14-20) and I fear that they will kill me (in retaliation)."

15. Allaah said, "Never (they will never be able to kill you)! The two of you (Moosa and

Haaroon should proceed (to preach to Fir'oun and his people) with Our Aayaat (the miracles We have granted you). We are definitely listening to you two (and will be there to assist you)."

16. "Go to Fir'oun and tell him, 'We are two messengers of the Rabb of the universe..."

أَنْ أَرْسِلْ مَعَنَا بَيْ إِسْرَاءِيْنَ

17. '...(bearing the message) that you (must release the Bani Israa'eel from captivity and) send the Bani Israa'eel with us (to Shaam)!"

18. (When they delivered this message to Fir'oun), Fir'oun said (to Moosa (Miss)), "Did we not raise you among us as a newborn child? And did you not live with us for many years of your life (How can you then act ungratefully by telling me what to do)?"

19. "(In addition to this) You committed the deed (murder) that you did and you were ungrateful (You benefited from my wealth and killed one of my men, and yet you want me to follow you)."

قَالَ فَعَلْهُمَّا إِذَّا قَالَنَامِنَ الضَّالِيِّنَ فَ

20. Moosa said, "I did it (unintentionally killed the man) at a time when I was from the mistaken ones (I killed him by mistake)."

21. "I then fled from you people when I feared (that) you (would not understand my case and kill me in retaliation). My Rabb then granted me wisdom and included me among those sent (to people as Ambiyaa)."

وَيِلْكَ نِعْمَةُ تَمُنُّهَا عَكَى أَنْ عَبَدْتَ بَنِي إِسْرَاءِيْلَ ﴿

22. "The favour you remind me of (that you raised me as a child) is because you (wish to overshadow the fact that you) enslaved the Bani Israa'eel. (However, the wrongs you do cannot be justified by the good you did)."

قَالَ فِرْعُونُ وَمَارَبُ الْعَلَمِينَ الْعَالَمِينَ الْعَالَمِينَ الْعَالَمِينَ

23. Fir'oun said, "What is the Rabb of the universe (Whose messenger do you claim to be)?"

24. He (Moosa Miss) said, "(He is) The Rabb of the heavens, the earth and whatever is between the two; if you will be convinced (if you wish to be convinced, understanding this is sufficient for you)."

25. He (Fir'oun) said (cynically) to those around him, "Do you hear (what he says)?"

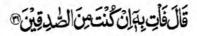
26. He (Moosa Asia) said, "He (Allaah) is your Rabb and the Rabb of your forefathers."

27. (Unable to find a reply) He (Fir'oun) said (to the people around him), "Indeed your Rasool who has been sent to you is certainly insane."

28. He (Moosa Moosa He is the Rabb of the East, the West and whatever is between the two; if you are able to understand (if you can understand this, you will be able to accept Imagn)."

29. (Addressing Moosa Moosa He (Fir'oun) said, "If you take another as an Ilaah besides myself, I shall definitely include you among the prisoners (of my dungeons where you will suffer terribly)!"

30. He (Mocsa (Will you do this) Even if I bring (show) you something explicit (which proves that I am Allaah's messenger)?"



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31. He (Fir'oun) said, "Bring (show) it if you are truthful (in your claim that you are Allaah's messenger)."

32. So he (Moosa Missis) threw down his staff and it suddenly became a manifest serpent.

33. And he withdrew his hand (after placing it beneath his armpit), which instantly turned white (bright and shining) for all to see.

34. He (Fir'oun) said to the ministers around him, "This is certainly a knowledgeable (skilful) magician."

35. "He intends (wants) to expel you from your land with his magic. What do you advise (How should we deal with him)?"

36. They (the ministers) replied, "Grant him and his brother respite (time to prepare) while you dispatch recruiters to the (various) towns (of Egypt)..."

37. "...who will bring every learned (skilful) magician to you (so that they may challenge Moosa to a contest of magic)."

38. So the magicians were (summoned for the contest and) gathered for an appointment on the specified day (which was a day of festivity for the people).

39. (To gather spectators) **The people were asked, "Will you all gather** (at a particular place on the particular day)..."

لَعَلَّنَا نَتَّبِعُ السَّحَرَةَ إِنَّ كَاثُوْاهُمُ الْغَلِيثِينَ @

40. "...so that we may follow (witness) the (ways of the) magicians if they are victorious (over Moosa Barre)."

41. When the magicians arrived (for the contest), they asked Fir'oun, "Shall we receive any prize (privileges) if we are victorious?"

42. He (Fir'oun) said, "Certainly! Then you shall be from those who are close to me (in my court)."

43. Moosa said (to the magicians), "Throw what you wish to throw."

44. So they threw their ropes and staffs saying, "By Fir'oun's honour! We shall certainly be the victors (because our ropes and staffs appear to be slithering snakes to the people)!"

45. Then Moosa threw his staff, which (turned into a real snake and) instantly swallowed what (snakes) they conjured (the optical illusions made the people think that the snakes were real).

46. (Realising that the feat of Moosa was not mere magic, but something possible only with Allaah's help), **The magicians were cast down in prostration** (they were forced to prostrate before Allaah to show that they now believed in Allaah).

47. They submitted, "We believe in the Rabb of the universe..."

رَبِّ مُولِى وَهُرُونَ @

48. "...in the Rabb of Moosa AMA and Haaroon AMA."."

قَالَامَنْتُمْلِكَ قَبْلَ اَنْ الْكُمْ إِنَّهُ لَكِيْ يُرُكُمُ الَّذِي عَلَّمَكُمُ السِّحْزَّ فَلَسَوْفَ تَعْلَمُونَ ۚ فَلَ قَطِّعَنَ اَيْدِيكُمْ وَارْجُلَكُمْ مِّنْ خِلافٍ وَلَاُوصِلِّبَتُكُمْ اَمْعَ فِي الْأَوْمِ لِلَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى

49. He (Fir'oun) said, "Have you believed him (Moosa Moosa (personally) permit you (to believe)? He (Moosa Moosa (how I deal with people who refuse to worship me)! I will cut off your hands and feet from opposite sides and crucify (in many ways) all of you!"

50. They (the magicians) said, "It matters not (what you do to us because we will still not reconsider our decision). (If you kill us) We shall surely return to our Rabb (Who will reward us for our Imaan)."

51. "(All) We desire (is) that our Rabb forgive our sins (Shirk and black magic) because we have been the first Mu'mineen (to follow Moosa Moosa Moosa)."

52. (Finally, after Moosa had preached to the people for many years) We sent revelation to Moosa saying, "Lead My bondsmen (the Bani Israa'eel) away (from Egypt) by night. (However, be careful because) You will certainly be followed (closely by Fir'oun and his army)."

53. (Consequently, when) **Fir'oun** (learnt that the Bani Israa'eel had left, he) **sent recruiters to the towns** (to gather an army).

54. (Encouraging people to join the army, the recruiters announced), "**They** (the Bani Israa'eel) **are but a small group...**"

وَإِنَّهُمْ لِنَالَغَا إِظُونَ ﴿

55. "...who have certainly angered us (by opposing our authority)..."

56. "...when we are an alert (well-equipped) force (who are more than a match for them)."

57. So (ultimately) We removed them (the people of Fir'oun) from (their) gardens and springs...

58. ...and from (their) treasures and splendid setting (fine houses).

59. This is how it was. And (just as We had the power to remove them), We made the Bani Israa'eel successors to them (they lived on after the death of Fir'oun and his army).

60. So at sunrise, they (Fir'oun's army) pursued them (the Bani Israa'eel).

61. When the two parties (the Bani Israa'eel and Fir'oun's army) set eyes on each other, Moosa people said, "We will surely be caught (because they are behind us and the sea is in front of us)."

62. "Never!" replied Moosa, "My Rabb is with me and He will certainly guide me (to safety)."

63. So We sent revelation to Moosa telling him, "Strike the sea with your staff." (When

he struck the sea) It then split open (creating twelve paths for them to cross to the other side), each portion (each wall of water between the paths) being like a huge mountain.

وَآزَلَفْنَاتَمَ الْاَخْرِيْنَ[®]

64. On that occasion (as the sea split) We drew the others (Fir'oun's army) closer (to the sea, making them enter after the Bani Israa'eel).

65. So We rescued Moosa and all those who were with him (allowing them to cross safely to the other side).

66. Then We drowned the others (Fir'oun's army when the paths in the sea closed up before they could reach the shore).

67. There is certainly a great Aayah in this (incident for people of all times, which teaches people that failure to accept Imaan leads to destruction). However, (despite all of this) most of them do not have Imaan,

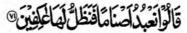
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68. Verily your Rabb is Mighty (Able to destroy any opposition), the Most Merciful (ready to forgive anyone who repents sincerely).

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69. Recite to them the incident (news) of Ibraheem

70. (Tell them about the time) When he said to his people and to his father, "What do you worship?"



71. They replied, "We worship idols and we are devoted to them."

قَالَ هَلْ لَيْمَعُونَكُمْ إِذْ تَدْعُونَ اللَّهِ

72. He asked, "Do they hear you when you call to them?"

73. "Or can they benefit or harm you?" (How can you worship such helpless things?)

74. They replied, "But (we are doing this only because) we found our forefathers doing the same."

75. He said, "Do you (not) see what you worship..."

76. "...you and your forefathers (Have you not considered your position carefully)?"

77. "They (your idols) are all my enemies (whose worship causes harm instead of good), except the Rabb of the universe (Allaah, Whose worship brings only good and no harm)."

78. "...(I therefore worship Only He) Who has created me and Who guides me (to the prosperity of both worlds)..."

79. "... Who feeds me and gives me drink..." (all is in His possession)

80. "...and Who cures me when I am ill (He is all Powerful)."

وَالَّذِي يُمِينُتُنِي ثُمَّ يُحَيِّينِ ﴿

81. "...(He) Who will grant me death and then give me life again (on the Day of Qiyaamah)."

82. "...(He) Who I hope will forgive my shortcomings on the Day of Qiyaamah."

83. "O my Rabb! Grant me wisdom and join me with the righteous (enter me in their ranks)."

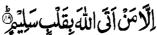
84. "Maintain a favourable word for me among those who are to come (let all the people who are to come after me speak only good of me)."

85. "And make me from the inheritors of the bounteous Jannah (inheritance of Adam (Adam (A

86. "Forgive my father, for he is among those who have gone astray." (Ibraheem made this du'aa with the hope that Allaah will guide his father to accept Imaan. Once a person has died as a Kaafir, it is not permissible to make du'aa asking forgiveness for him/her.)

87. "Do not disgrace me on the Day (of Qiyaamah) when people will be resurrected" (raised up)...

88. "...the day when neither wealth nor sons will be of any benefit (will be unable to save anyone from punishment)..."



89. "...except (that these will be a source of benefit) for him who comes to Allaah with a sound

(pure, sincere) **heart** (a heart free of Shirk)." (The wealth and children of such a person can benefit him because he would have used these in Allaah's obedience, thereby earning reward for this in the Aakhirah).

90. (On the Day of Qiyaamah) Jannah will be brought close to the pious (for them to enjoy its sight)...

91. ... while Jahannam will be revealed to the deviant ones (to add to their misery).

92. They (the Mushrikeen) will be told, "Where are those (gods) whom you worshipped..."

93. "...besides Allaah (in the world)? Can they assist you or protect you (in any way)?"

94. They (the idols) will all be thrown headlong into it (Jahannam), together with those gone astray (the Mushrikeen)...

95. ...and the entire army of Iblees (who misled them).

96. While quarrelling there (in Jahannam), they (the Mushrikeen) will say (to their idols)...

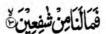
97. ... "By Allaah! We were certainly in manifest (obvious) error..."



98. "...when we considered you to be equal to the Rabb of the universe (and worshipped you)."



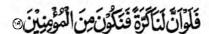
99. "Only the criminals (the Shayacteen and our Mushrik forefathers) led us astray."



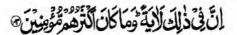
100. "Now there is no intercessor for us..."



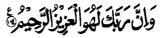
101. "...and no bosom (close) friend either (to save us from punishment)."



102. "If only we were given the chance to return (to the world). Then we would be among the Mu'mineen."



103. There is certainly a great Aayah (lesson) in this. However, (despite all of this) most of them do not have Imaan.

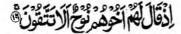


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104. Verily your Rabb is Mighty, the Most Merciful.



105. The people of Nooh rejected those sent to them (Although the people during his time rejected his message, they are said to have rejected all the Ambiyaa because all the Ambiyaa carried the same message).



106. (Remember the time) When their brother Nooh said to them, "Do you not fear (even a little of Allaah's punishment for committing Shirk)?"

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107. "I am certainly a trustworthy (reliable) Rasool to you."

108. "So fear Allaah and obey me."

109. "I do not ask you for any payment for this (for preaching Towheed to you). My payment (reward) is the responsibility of (with) Allaah, the Rabb of the universe."



110. "So fear Allaah and obey me (accept this sincere call)."

111. They replied, "Should we believe in you when (only) the lowest of people follow you blindly without question?" (How can we follow you when those who are poor and who do menial jobs follow you? How can we mix with them? Are they perhaps not after wealth and status?)

112. He (Nooh said, "Why should I be concerned about their deeds (their occupation?" What difference does their occupations make to their Imaan")

113. "(If they are insincere, I cannot verify this because) Their reckoning is the duty (concern) of my Rabb. (I cannot turn them away as long as they profess Imaan.) If only you would perceive (understand this, you would not look down on them)!"



114. "I shall never drive away the Mu'mineen (just so that you may sit with me)."

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115. "I am merely a clear warner (warning you of a grave punishment if you continue to make absurd demands and refuse to accept Imaan)."

116. They said, "O Nooh! If you do not desist (from preaching to us), you will certainly be of those who are stoned (to death)."

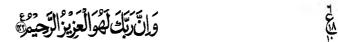
117. (Finally, after preaching to them for 950 years) He (Nooh (Nooh said, "O my Rabb! My people have rejected me (and called me a liar)."

118. "So decide between me and them (by punishing them), and rescue me and those Mu'mineen who are with me."

119. So We rescued him (from the flood) and those with him in a laden ark (which contained all the Mu'mineen as well as a pair of every living species).

120. Thereafter (after rescuing them) We drowned the rest (all the Kuffaar).

121. There is certainly a great Aayah (lesson) in this. However, most of them do not have Imaan.



122. Verily your Rabb is Mighty, the Most Merciful.

كَذَّبَتْ عَلاَّ الْمُرْسَلِينَ ﴿

123. The (nation of) And rejected those sent (as Ambiyaa 🕬 🕒).

إِذْ قَالَ لَهُمُ إِخُوْهُمُ هُوْدًا لَا تَتَّقُونَ اللَّهُمُ إِلَّا تَتَّقُونَ اللَّهُمُ الْحُوْدُةُ الْا تَتَّقُونَ اللَّهُ

124. (Remember the time) When their brother Hood state said to them, "Do you not fear (a little of Allaah's punishment for committing Shirk)?"

125. "I am certainly a trustworthy (reliable) Rasool to you."

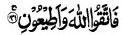
126. "So fear Allaah and obey me."

127. "I do not ask you for any payment for this (for preaching Towheed to you). My payment (reward) is the responsibility of (with) Allaah, the Rabb of the universe."

128. "Do you build a monument (with your building skills) on every elevated (high) place for sport (without necessity, merely for idle amusement)?"

129. "And do you construct large palaces so that, perchance, you may live forever (thinking that you will never have to leave them and that death cannot reach you in them)?"

130. "And, when you seize control (gain victory over other nations), do you seize like tyrants (oppressing them and showing no mercy to them)?"



131. So fear (the punishment of) Allaah (for oppressing the poor and weak) and obey me.

132. "Fear the Being Who (is much more Powerful than you and Who) has strengthened (tremendously) you with the things that you know (with the knowledge you have and everything that you possess)..."

133. "... Who has strengthened you (well) with animals, sons (to reinforce your army)..."

134. "...orchards and springs (all of which contribute to your prosperity and dominance)."

135. "Undoubtedly (if you do not accept Imaan) I fear for you the punishment (disaster) of a great (terrible) day."

136. They replied, "It is immaterial to us whether you advise us or whether you are not from the advisors (regardless of what you do, we will not accept your advice)."

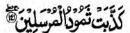
137. "This (warning of punishment) is merely the behaviour of the old men (to threaten and to scare us)."

138. "(The fact is that) We shall never be punished (in any way. Your warnings are therefore in vain)."

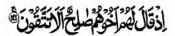
139. They rejected him so We destroyed them (with a harsh wind). There is certainly a great Aayah (lesson) in this. However, most of them do not have Imaan.



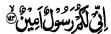
140. Verily your Rabb is Mighty (Powerful enough to destroy whoever He wills), **the Most Merciful** (Most Forgiving to pardon whoever repents sincerely).



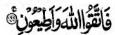
141. The (nation of) Thamud rejected those sent (as Ambiyaa (1884)).



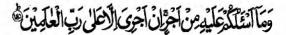
142. (Remember the time) When their brother Saalih & said to them, "Do you not fear (even a little of Allaah's punishment for committing Shirk)?"



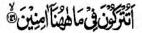
143. "I am certainly a trustworthy (reliable) Rasool to you."



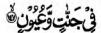
144. "So fear Allaah and obey me."



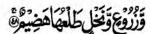
145. "I do not ask you for any payment for this (for preaching Towheed to you). My payment (reward) is the responsibility of (with) Allaah, the Rabb of the universe."



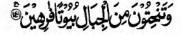
146. "Will you (Do you think that you will) be left in peace with what is here (in this world without having to leave it all behind after death and without having to answer for everything you say and do]?"



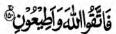
147. "(Do you think that you will be left in peace) In (your) orchards, springs..."



148. "...plantations and date palms with heavily laden stalks (your date palms that bear dates in abundance)?"



149. "And (in addition to thinking that you will remain in the world forever) you boastfully carve homes from the mountains (thinking that they will save you from death)."

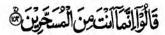


150. "So fear Allaah and obey me."

151. "Do not obey the command (order) of the transgressors (sinners)..."



152. "...who cause corruption on earth (commit Shirk, sin and oppression) and who do not make amends (for the wrong that they do)."

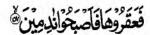


153. They (the Thamud mockingly) said, "You are merely one of the (utterly) bewitched ones."

154. "You are merely a human like us (why should we then obey you). So produce an Aayah (miracle) for us (to prove that you really are a Rasool) if you are from the truthful (if you are true in your claim to Prophethood)."

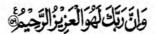
155. (When the Thamud then requested Saalih to extract a pregnant camel from a mountain, he made du'aa to Allaah, Who granted the request. When the camel emerged from the mountain), He (Saalih said (to the people), "This is the camel (that you asked for). (Because of its great size), It will have a day (exclusively for her) to drink (from the watering place) and your animals will have an appointed day exclusively for them to drink."

156. "Do not touch it (the camel in any way) with evil intentions (do not harm it), for then a punishment (disaster) of a dreadful day will afflict you."



157. However, they (sent one of their ruffians, who) killed (hamstrung) the camel, but then (they all) grew to regret it (when Allaah's punishment came).

158. The punishment then seized them (three days later). There is certainly a great Aayah (lesson) in this. However, most of them do not have Imaan.



م عراق

159. Verily your Rabb is Mighty (Powerful enough to destroy whoever He wills), **the Most Merciful** (Most Forgiving to pardon whoever repents sincerely).

160. The nation of Loot Author rejected those sent (as Ambiyaa Author).

161. (Remember the time) When their brother Loot said to them, "Do you not fear (Allaah's punishment for committing Shirk)?"

162. "I am certainly a trustworthy (reliable) messenger to you."

163. "So fear Allaah and obey me."

164. "I do not ask you for any payment for this (for preaching Towheed to you). My payment (reward) is the responsibility of (with) Allaah, the Rabb of the universe."

165. "From the (entire) **universe** (from all the people) **do you go to men** (to satisfy your sexual desires) ..."



166. "...leaving aside your wives whom your Rabb has created for you (to cohabit with)? You are certainly a transgressing nation (who have transgressed the limits of morality and of pure human nature to do such a vile act)."

167. They replied, "O Loot! If you do not desist (stop preaching to us), you will surely be from those who are banished (driven out of our town)."

168. He (Loot (Loot said, "(There is no way in which I shall ever desist from trying to stop you people because) I am certainly among those who detest your action."

رَبَّ نَجِّنِي وَاهْلِ مِتَايَعُملُونَ اللهُ مَا يَعُملُونَ اللهُ

169. (However, when the people refused to listen to him despite his tireless efforts to change them, he finally made du'aa to Allaah saying), "O my Rabb! Save me and my family from what (evils) these people do (and from the punishment that is due to them because of their evil ways)."

170. So (when Our punishment came to his community,) We saved him (completely) and all the members of his family...

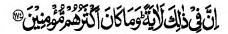


171. ...except an old lady (his wife), who was among those who were left behind (to die in the punishment because she was a Kaafir as well).

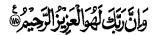


172. Then (after saving Loot with and the other Mu'mineen) We destroyed the others (the Kuffaar).

173. We sent a torrential shower (of stones) upon them. Evil indeed was the rain on those who were forewarned. (Although they had been warned about Allaah's punishment, they refused to mend their ways and were finally destroyed.)

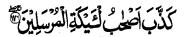


174. There is certainly a great Aayah in this. However, most of them do not have Imaan (even after hearing these true events).



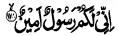
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175. Verily your Rabb is Mighty (Powerful enough to destroy whoever He wills), **the Most Merciful** (Most Forgiving to pardon whoever repents sincerely).

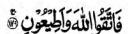


176. The people of the forest (Madyan) rejected those sent (as Ambiyaa Ambiyaa

177. (Remember the time) When their brother Shu'ayb said to them, "Do you not fear (Allaah's punishment for committing Shirk)?"



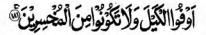
178. "I am certainly a trustworthy messenger to you."



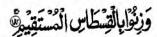
179. "So fear Allaah and obey me."



180. "I do not ask you for any payment for this (for preaching Towheed to you). My payment (reward) is the responsibility of (with) Allaah, the Rabb of the universe."



181. "Measure (the commodities you sell) in full and do not be of those who reduce (the amount of the goods being sold while accepting full payment for it)."



182. "And weigh (what you sell by weight) **with a just balance** (without cheating your customers in any way)."

ۅؘڵڒؿڹڿڛؗۅٳٳڵؾۜٳڛٳۺ۫ٵۼۿؗؗؗۄۅؘڵڒؾۼؿٝٳڣٳڷڒۻٛڡؙڣڛڍؠڹ۞

183. "Do not reduce people's goods (by giving them less than what they were paid for) and do not spread corruption on earth (by robbing people and devouring their rights)."

184. "Fear the Being Who created you and all the previous creations."

185. They said, "You must surely be one of the (heavily) bewitched ones."

186. "You are merely a human like ourselves (you are no better than us, so why should we obey you?). In fact, we consider you (certainly) to be (less than a human like us because you are) from the liars."

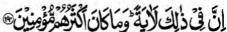
187. "So cause a piece of the sky to fall on us (as punishment) if you are from the truthful ones (if you are really a Rasool and if your warnings of punishment are true and not mere idle threats)."

قَالَ رَبِّ أَعُلَمْهِمَاتَعُمَلُونَ ﴿

188. He (Shu'ayb said, "My Rabb knows best what you do (He knows everything you do and therefore knows what punishment you deserve and exactly when the punishment should arrive.)

فَكَذَّبُوهُ فَأَخَذَهُمْ عَذَابُ يَوْمِ الظُّلَّةِ إِنَّهُ كَانَ عَذَابَ يَوْمِ عَظِيْمٍ @

189. So they (utterly) rejected him and the punishment of the day of the canopy seized them. It was certainly a punishment of a dreadful day. (When Allaah made the weather extremely hot, all the people left their homes and sought shelter beneath the trees. Allaah then sent a dense cloud towards them, which they mistook as a "canopy" to escape from the heat. When they gathered beneath the cloud, a descending fire scorched them all.)



190. There is certainly a great Aayah (lesson) in this. However, most of them do not have Imaan (even after listening to these truthful events).

وَالَّارَبِّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿

والمان المان

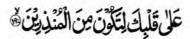
191. Verily your Rabb is Mighty (Powerful enough to destroy whoever He wills), **the Most Merciful** (Most Forgiving to pardon whoever repents sincerely).



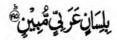
192. Without doubt, this (Qur'aan) is a revelation from the Rabb of the universe.



193. The trustworthy angel (Jibra'eel (Jibra'ee) (Jibra'eel (Jibra



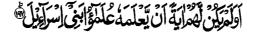
194. ...(conveying it) on your heart (O Rasulullaah (See)) so that you become of those (Ambiyaa (Ambiyaa)) who warn (people about the grave consequences of rejecting Imaan)...



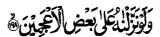
195. ...(it is a revelation) in the clear (elegant and easily understood eloquent) Arabic language.



196. Indeed, it (the Qur'aan) was certainly (mentioned) in the scriptures (such as the Torah and Injeel) of the earlier nations (they therefore knew about its revelation to Rasulullaah a long time ago).



197. Is it not sufficient proof for them (the Kuffaar) that the scholars of the Bani Israa'eel know about it? (The fact that the scholars of the Bani Israa'eel knew about the coming of the Qur'aan and of Rasulullaah before Rasulullaah was born is ample proof that this was mentioned in their scriptures. Many of their learned scholars who accepted Islaam attested to this, as did many of them who did not accept Islaam).



198. If We were to reveal it (the Qur'aan) to any non-Arab (non-Arabic speaking person)...

فَقَرَانَ عَلِيهِمْ مِنَاكَانُوْابِم مُؤْمِنِينَ اللهِ

199....who was to recite it to them (the Arabs), they would have still not believed in it. (The miracle of the Qur'aan would have seemed more profound if a non-Arab had brought it to the Mushrikeen of Makkah because then there would have been no way in which they could have said that he had written it by himself. However, the Mushrikeen of Makkah were so stubborn that even then they would have rejected the Qur'aan).

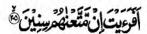
200. In this manner (just as kufr was set deep in the hearts of the Mushrikeen of Makkah) We have inscribed (thrust) it (kufr) in the hearts of the sinners.

201. (It is for this reason that) They shall never believe it (the Qur'aan) until they witness a painful (terrible) punishment.

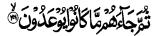
202. It (the punishment) will come to them unexpectedly (suddenly), when they do not perceive it (without giving them a chance to accept Imaan).

203. They will then say (when it is already too late), "Can we be granted (some) respite (to change our ways and accept Imaan)?" (This will be impossible.)

204. Do they seek to hasten Our punishment (by constantly asking when it will arrive)?



205. Tell me. If We were to allow them (some) enjoyment (in this world) for a few years...



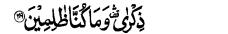
206. ...after which that (punishment) should come to them which they were promised...

مَا أَغْنَى عَنْهُمْ مَّا كَانُوالِيمَتَّعُونَ ١٠٠٠

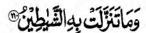
207....of what use will the (little) **enjoyment be to them?** (The enjoyment will be useless to them. If anything, it may only warrant greater punishment for them if they had misused extra time granted for them).



208. We have destroyed towns only after they had (received) warners...

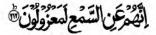


209....to remind (them about the terrible consequences of rejecting Imaan). (Therefore), **We were never oppressors** (because We never punished anyone without first warning him about the consequences of his behaviour).

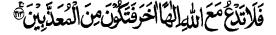


210. The Shayaateen have not brought it (the Qur'aan) down.

211. It (bringing down the Qur'aan) **is not suited to them** (because while the Qur'aan provides guidance, the Shayaateen can provide only misguidance), **nor have they the capability** (to overhear any part of the Qur'aan in the heavens before it was transmitted to Rasulullaah because Allaah had sealed off the corridors to the heavens for them and whoever tried to overhear something was destroyed by a flaming star).



212. They (the Shayaateen) have definitely been forbidden from listening (to the revelation of the Qur'aan in the heavens).

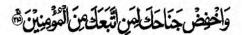


213. Do not call to another Ilaah besides Allaah, for then you will be of the punished ones.



214. (O Rasulullaah First) Warn your closest relatives (about the punishment that is due to those who

reject Imaan). (When this verse was revealed, Rasulullaah 🕮 gathered his entire tribe together and warned them about the punishment for rejecting Imaan).

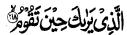


215. And be humble (kind and forgiving) to those Mu'mineen who follow you.

216. If they (the Kuffaar) disobey you, then say, "Verily I am innocent of that (kufr and Shirk) which you do."



217. Rely (only) on the Mighty, the Most Merciful...



218. ... Who sees you when you rise (to perform salaah)...

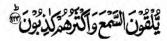
219. ...and sees your movements with those who prostrate (those who perform salaah).

220. Without doubt, He is the All Hearing, the All Knowing (and will reward you for all the good you do).

221. Should I inform you about the one on whom the Shayaateen descend (whom they mislead)?



222. They descend (constantly) upon every lying sinner.



223. They cast (convey to fortune-tellers) what they hear (from the discussions of the angels about future events) and most of them are liars (together with something they overhear from the angels, they tell the fortune-tellers hundreds of lies).

224. Only deviant people follow the poets (by repeating those poems of theirs that contain rambling speech and useless talk).

225. Do you not see that they (the poets) wander lost (are distracted) in every valley (have no direction and tend to sway to the extremes)?

226. And (do you not see) that they say things which they never do?

227. (Such is the condition of all poets) **Except those who have Imaan, who do good acts, who remember Allaah abundantly and who avenge themselves after being oppressed** (by counteracting the satirical poetry that the Kuffaar direct at Islaam with true poetry of their own). (Although they refuse to believe in the Aakhirah), **Shortly** (after death) **the oppressors** (wrongdoers) **will come to know to which place they will return** (Jahannam).

Surah 27 Surah Naml

THE ANTS

THE LINK BETWEEN SURAH NAML AND THE SURAHS FURQAAN AND SHU'ARA THAT PRECEDE

By Name: Surah Furquan stated that the Qur'aan is the Decider which differentiates between right and wrong, thereby separating Shirk from Towheed. Thereafter, Surah Shu'araa stated that this Decider is not poetry, but a revealed scripture from Allaah. Now Surah Naml (in verse 18) presents the story of an ant (Naml), who announced to the other ants, "O ants! Enter your dwellings so that Sulaymaan and his army do not trample upon you without realising (because he and his army of pious men do not possess knowledge of the unseen)."

This proves that even an ant understood *Towheed* and could differentiate between Allaah and His creation because it knew that even people as pious as Sulaymaan what and his army do not share in Allaah's attribute of being the Knower of the unseen.

By Content: Presenting arguments of various types, *Surah Furquan* and *Surah Shu'araa* prove that Allaah is the only One from whom blessings and all good proceed. *Surah Naml* now presents two reasons why Allaah is the Only One Who can do this. The reasons are that only He has knowledge of the unseen, and that only He is the Controller of the universe. None shares in these two qualities. Therefore, *only* Allaah is man's only True Benefactor. It is therefore obvious that prayers should be made only to Him.

A SUMMARY OF THE SURAH

Allaah introduces the Surah with encouragement towards the Qur'aan itself when He says, "These are the Aayaat of the Qur'aan and of the clear Book. (It is) A (means of) guidance and a carrier of good news for the Mu'mineen (informing them about the blessings and rewards they will receive)." Then, describing the recipients of the good news, Allaah says that they are "...those who establish salaah, pay zakaah and are convinced about the Aakhirah."

A warning follows this verse, beginning with the words "As for those who do not believe in the Aakhirah... And ending with the words ...they will be the worst losers in the Aakhirah." [verses 4 and 5]

Together with arousing keener interest in the Qur'aan, Allaah also consoles Rasulullaah see by saying in verse 6, "Undoubtedly, you are given the Qur'aan from the Wise, the All Knowing."

"(Remember the time) When Moosa said to his family (his wife, after they lost their way en route to Egypt), "I notice a fire. I shall shortly bring you some news (directions from the people at the fire)... until the words ... So see what was the outcome of those who caused corruption" [verses 7 to 14]. This is the first narration which proves that Only Allaah is the Knower of the unseen.

The second narration begins with the words, "Indeed We granted knowledge to Dawood and Sulaymaan with ... ending with the words ... I submit with Sulaymaan to Allaah, the Rabb of the universe" [verses 15 to 44]. This incident also proves that Only Allaah has knowledge of the unseen.

This narration tells us that Sulaymaan could never have possessed knowledge of the unseen because he had no knowledge about the whereabouts of Hudhud, neither did he know about the people of Saba and their Queen.

"We had certainly sent to the (nation of) Thamud their brother Saalih (as a Nabi to tell them) Worship Allaah" ... (until the words) ... "(As always,) We rescued (from the punishment) those who had Imaan and who adopted Taqwa" [verses 45 to 53]. This third narration proves the other reason for Allaah being the Only True Benefactor of man. The fact that the Mu'mineen from Saalih (Saalih Saalih Saali

"And (We also sent) Loot (as a Nabi to his nation)... until the words ... Evil indeed was the shower of those who were (not taken by surprise, but were) warned (about the pending punishment)" [verses 54 to 58]. This narration also proves the second reason because it depicts how Allaah destroyed the Kuffaar, while preserving the lives of the Mu'mineen.

The Surah deals with the following aspects:

- * The Surah begins with an introduction and encouragement.
- * Rasulullaah : is consoled thrice in the Surah, once at the beginning and twice towards the end.
- * Four narratiions concerning the Ambiyaa * are related.
- * Five proofs for the second reason are mentioned, each ending with the words, "Is there another Ilaah with Allaah?"



In the name of Allaah, the Most Compassionate, the Most Merciful.

1. Taa Seen. (Only Allaah knows the correct meaning of these letters.) These are the Aayaat of the Qur'aan and of the clear Book.

2. (It is) A (means of) guidance and a carrier of good news for the Mu'mineen (informing them about the blessings and rewards they will receive)...

3. ...(the Mu'mineen are) those who establish salaah (perform it regularly with all its etiquette), pay zakaah (regularly and happily) and are convinced (have full faith) about the (coming of the) Aakhirah.

4. As for those who do not believe in the Aakhirah, We have beautified their (evil) acts for them, so they wander blindly (committing more evil without realising that they are accountable and will soon be taken to task for the evil they do).

5. For such people there shall be a terrible punishment and they will be the worst losers in the Aakhirah.



6. Undoubtedly, you are given the Qur'aan from the Wise, the All Knowing (Who knows exactly what man requires and Who will therefore provide him with exactly what he needs in the Qur'aan).

إِذْقَالَ مُوسى لِأَهْلِهَ إِنْ انْسَتُ نَارًا سَالِتِكُمْ وَنِهَا إِخَهِ أَوْاتِيَكُمْ بِشِهَابٍ قَبِسِ لَعَكُمُ تَصْطَلُونَ ®

7. (Remember the time) When Moosa state said to his family (his wife, after they lost their way en route to Egypt), "I notice a fire. I shall shortly bring you some news (directions from the people at the fire) or a burning stake so that you may warm yourselves."

8. When he reached the fire (which was not really a fire, but a bright radiance covering a tree), it called, "Blessed be (may Allaah bless) the one in the fire (Moosa Moosa and those in the vicinity of the fire (the angels). Allaah, the Rabb of the universe is Pure (from having any partners)."

9. "O Moosa! Verily I am Allaah, (speaking to you) the Mighty, the Wise."

10. "Throw down your staff." When (he threw it down, it turned into a snake and when) Moosa was the staff moving rapidly like a snake, he (was naturally afraid and to save himself, he) stepped back on his heels without looking back. (Allaah then said to him) "O Moosa! Do not fear. Indeed, the Ambiyaa have no fear in My presence..."

11. "...except the one who had done wrong (made a mistake), but then (because he fears that I may take him to task for it, he) changed the wrong with good (by repenting). Verily I am the Most Forgiving, the Most Merciful (and will forgive him, thereby dispelling his fear of being punished)." (Allaah then instructed Moosa with to grab hold of the snake, after which Allaah transformed it back into a staff.)

12. (Demonstrating another miracle to Moosa Allach commanded him further saying,) "Put your hand into your collar, it will emerge shining white (bright) without any ailment (the light will not be because of any disease). These two are among the nine Aayaat (miracles - refer to Surah 7, verses 107, 108, 130 and 133) with which you will go to (preach Towheed to) Fir'oun and his people (to prove to them that you are My Rasool). They are certainly a disobedient nation (and in need of guidance)."

فَلَمَّا جَآءَتُهُمُ إِلَيْنَا مُبْصِرَةً قَالُوا لِلذَاسِحُرُمِّينَ ﴿

13. When Our Aayaat (miracles) came to them as eye-openers, they (Fir'oun and his people refused to believe them because of their arrogance and they) said, "This is obvious magic!"



14. They unjustly and arrogantly rejected them (the miracles) whereas their souls were convinced about them (they knew deep down in their hearts that these miracles were definitely from Allaah, but their arrogance did not allow them to admit it). So see what was the outcome of those who caused corruption (Fir'oun and his entire army were all destroyed when they drowned in the sea).

15. Indeed We granted knowledge (about how to give passing sound judgement) to Dawood and (his son) Sulaymaan . They both said, "All praise is due to Allaah Who has favoured us more than many of His bondsmen who have Imaan (by granting us Prophethood, wisdom and kingdom)."

16. Sulaymaan *** succeeded Dawood **** (as Nabi and king of the Bani Israa'eel) and he (once) said (to them), "O people! We (my father and I) have been taught the speech of the birds and have been granted everything (that is granted to the Ambiyaa **** and to kings). This is certainly a manifest bounty (excellent blessing)."

17. (One day) Sulaymaan ** s army of Jinn, men and birds were gathered for him (at his command to march) and they were (so many in number that they had to be) restrained (so that order may be maintained among their ranks).

حَتَّى إِذَا اَتَوَاعَلَى وَادِ النَّمْلِ ۗ قَالَتْ نَمْلَةً يَآلَيُّهُا النَّمْلُ ادْخُلُواْ مَالِكِنَّكُمُّ لِا يَخْطِمَنَكُمُ سُلَيْمُنَ وَجُنُوْدُهُۥ وَهُمُلِايَشَعُوْنَ

18. (They marched) Until, when they reached a valley of ants, an ant announced, "O ants! Enter your dwellings so that Sulaymaan and his army (of men and Jinn) do not trample upon (crush) you without realising (that they are trampling on you because you are almost invisible to them and they do not have knowledge of the unseen)."

فَتَبَسَّمَ ضَاحِكَامِّنَ قَوْلِهَا وَقَالَ رَبِّ اَوْزِعِنَ اَنْ اَشْكُر نِعْمَتَكَ الَّيِّ اَنْعَمْتَ عَلَي وَعَلَ وَالِدَيِّ وَاَنْ اَعْمَلُ صَالِعًا تَرْضُهُ وَادْخِلْنِي بِرَحْمَتِكَ فِي عِبَادِكَ الطّلِحِيْنَ ®

19. (Amused at the intelligence of the ant.) He (Sulayman began to smile and then laughed at her (the ant's) speech saying, "O my Rabb! Allow me to express gratitude for Your bounty (for enabling me to understand the language of the ants), which You have granted me and my parents, and (allow me) to perform good actions that You are pleased with. And, out of Your Mercy, include me among Your righteous bondsmen."

20. When he (Sulaymaan inspected (took count of) the birds (of his army and could not find a bird called Hudhud) he said, "Why do I not see Hudhud (the hoopoe bird)? Is he among the absentees?"

21. (When Sulaymaan discovered that Hudhud was absent without leave, he said,) "I shall surely punish him severely or slaughter him unless he comes to me with a proper explanation."

22. It was only a short while thereafter when Hudhud (arrived and, presenting his reason for being away, he) said, "I have (some special) knowledge of something about which you have no knowledge. I have just returned from Saba (Sheba, a place in Yemen) with confirmed (accurate) news."

23. "I have discovered that a woman (a queen by the name of Bilgis) rules over them (the people of Saba) who has been given everything (that other rulers have eg wealth, weapons, beauty etc). (In addition to this,) She also has a magnificent (beautifully decorated) throne."

24. "I found her and her people prostrating to (worshipping) the sun instead of Allaah. Shaytaan has (tremendously) beautified their actions (shirk and sin) for them and (thereby has deceptively) prevented them from the right path (from worshipping Allaah), because of which they are not rightly guided (and are steeped in shirk so wage Jihaad against them)."

<(خن-د

ٱلْايَسْجُدُوالِيلهِ الَّذِي يُغِرِجُ الْخَبِّ فِي السَّملوتِ وَالْأَرْضِ وَيَعْلَمُوا أَخْفُونَ وَمَا تُعْلِنُونَ®

25. "They do not prostrate before Allaah, Who (alone) can expose the hidden things in the heavens and the earth, and who knows what you hide and what you disclose (and Who is therefore most worthy of being Worshipped)."

26. "Allaah is the One besides Whom there is no other Ilaah. He is the Rabb of the glorious throne (which is far superior to any throne of this world)." (One who recites or hears this verse being recited must perform Sajdah.)

27. He (Sulaymaan significant) said (to Hudhud), "We shall soon see whether you have spoken the truth or whether you are from the liars." (Even the bird was given a fair trial.)

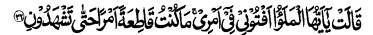
28. "Take this letter of mine and throw (deliver) it to them. Then turn (far) away from them (out of sight but within earshot) and see what reply they give."

29. (When Hudhud dropped the letter into the queen's lap, she opened it, read its contents and) She (Bilqis) said, "O ministers! An honourable letter has been thrown (given) to me."

30. "It is from Sulaymaan (perhaps she knew of Sulaymaan (perhaps she knew of Sulaymaan) and it says, 'Bismillaahir Rahmaanir Raheem ("I begin with the name of Allaah, the Most Compassionate, the Most Merciful.")."



31. "(It says further,) 'Do not be arrogant against me (by refusing to come) and come to me in submission (obedience)." (Sulaymaan summoned them so that he could convey to them the message of Towheed.)



32. She said, "O ministers! Advise me in my matter, for I shall never decide any matter until you are present with me (until I have your support)."

33. They replied, "We are people of great (tremendous) might and fierce (vicious) fighters (and are therefore prepared to fight Sulaymaan), but (ultimately) the decision rests with you. Therefore you decide what commands you wish to issue. (We will support you in any decision you make)."

34. She said, "Verily when kings enter any town (as victors), they ruin it and humiliate (abuse) its noble people. This is what they (Sulaymaan and his army) will do (should we fail to defeat them)."

35. "(Let us therefore take no drastic action until we ascertain their strength and know whether Sulaymaan Nabi or just another king. To discover all of this,) I shall send a gift (wealth, women, goods) to them and then see with what (news) the messengers (taking the gift) return." (If Sulaymaan refuses to accept the gift, he must certainly be a Nabi, otherwise not.)

36. When the (queen's) messenger came to Sulaymaan (with the gifts), he (Sulaymaan said, "Do you wish to assist (bribe) me with wealth? (I have no need for your wealth because) What (wealth) my Rabb has given me is better than what He has given you. It is you people who are pleased about your gift (because you have love for the treasures of this world, while Ido not. Ido not want your wealth, but desire that you become Mu'mineen)."

37. (Addressing the queen's messengers, Sulaymaan Sissid,) "Return to them (with the gift). (Tell them that if they refuse to submit,) We shall certainly march against them with an army (so powerful) that they will have no defence against it. We shall then certainly (have no option but to) expel them from there (from Saba) in shame, while they are humbled (defeated)." (When the message reached the queen and her people, they decided to comply with Sulaymaan's instruction and they left for his kingdom.)

قَالَ يَأَيُّفَا الْمَلَوُّ اليَّكُمُّ رِأَتِنْ فِي بِعَرْشِهَا قَبْلَ اَنْ يَأْتُوْنَ مُسْلِمِ يَنَ®

38. (Meanwhile) He (Sulaymaan said, "O courtiers (in obedience)! Which of you can bring her throne to me before they come to us in submission (in obedience)?"

قَالَ عِفْرِيتٌ مِّنَ الْجِنَّ انَا الْتِيكَ بِهِ قَبْلَ أَنْ تَقُوْمُ مِنْ مَقَامِكَ وَالِّي عَلَيْهِ لَقَوِي أَمِينَ ا

39. A giant of the Jinn said, "I shall bring it to you before you stand up from your place (when this gathering is over). Indeed I am strong (capable) and trustworthy (reliable and honest) for such a task (I shall not betray your trust)."

قَالَ الَّذِي عِنْدَهُ عِلْمُ مِّنَ الْكِتْبِ أَنَا الْبَيْكَ بِهِ قَبْلَ أَنْ يَّرْتَدَّ الْيَكَ طُرْفُكُ فَلَمَّا رَّاهُ مُسْتَقِمًّا وَاللَّهُ عَنْ اللَّهُ عَلَيْهُ اللَّهُ عَلَيْهُ وَمَنْ شَكْرَ فَالنَّمَ اللَّهُ عُلْكُمُ لِنَفْسِهُ عِنْ مَا لَكُنْ عَلَيْهُ عَنْ اللَّهُ عَلَيْهُ وَمَنْ شَكْرَ فَالنَّمَ اللَّهُ عُلْكُمُ لِنَفْسِهُ وَمَنْ كَفَرَ فَالنَّا رَبِّي عَنِي كُرِيْمُ وَمَنْ شَكْرَ فَالنَّا مُلْكُمُ لِنَفْسِهُ وَمَنْ كَفَرَ فَالنَّ رَبِّي عَنِي كُرِيْمُ وَاللَّهُ مَا اللَّهُ عَلَيْهُ عَنْ اللَّهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللللَّةُ اللَّه

40. (However,) Someone (whose identity cannot be proven beyond doubt) who possessed knowledge of the Book (the Zaboor) said, "(Before you stand up from your place is a long time because) I shall bring it to you before you can even blink your eye." (True to his word, the throne was present before the batting of an eye and) When he (Sulaymaan with) saw it placed firmly in his presence, he said, "This is from the grace (favours) of my Rabb to test whether I will be grateful or ungrateful. Whoever is grateful shows gratitude only for his own good (because he will receive the benefit of showing gratitude). (On the other hand), Whoever is ungrateful, then indeed my Rabb is Independent (not in need of his gratitude), Bountiful (and can easily bestow the same favours on others)."

قَالَ نَكُووْ إِلَهَا عَرْشَهَا نَنْظُرْ التَّهْتَدِئَ آمْرَتُكُونُ مِنَ الَّذِيْنَ لَا بَهْتُدُونَ @

41. He (Sulayman said, "Disguise (properly) her throne for her so that we may see whether she is rightly guided (whether she is intelligent enough to recognise her throne) or from among those who are not guided aright." (In this manner, it may be ascertained whether she will be able to understand the message of Towheed or not.)

42. When she arrived, she was asked, "Is your throne something like this?" She replied, "It seems like this is the very one. We were informed from before (we arrived that you are Allach's Rasool) and (we have therefore already) submitted."

وَصَدَّهَامَا كَانَتْ تَعْبُدُمِنْ دُونِ اللَّهِ إِنَّهَا كَانَتُ مِنْ قَوْمِ كُفِرِيْنَ ®

43. (The above proved that she was an intelligent woman, but) **What she worshipped instead of Allaah** (her involvement in worshipping the sun) **had prevented her** (from worshipping Allaah). **She** (had grown accustomed to worshipping the sun because she) **was from a nation of Kaafiroon** (and had not received the message of Towheed earlier).

قِيْلَلْهَالْدُخُلِى الصَّنَّحَ ثَفَلَمَّا رَاتُهُ حَسِبَتُهُ لُجَّةً قَكَشَفَتْ عَنْ سَاقَيْهَا ۚ قَالَ إِنَّهُ صَٰحُ مُّمَرَّدُمِّنَ ﴿ عَالِيْرُو اللَّهُ اللَّهُ رَبِّ إِنِّ ظَلَمْتُ نَفْسِى ۖ وَاسْلَمْتُ مَعَ سُلَيْمَانَ لِلْهِ رَبِّ الْعَلَمِينَ ۚ

44. (To prove to her that man cannot depend only on his intelligence and senses and needs divine guidance,) She was told, (by someone) "Enter the palace." When she saw it (the glass palace built over water), she thought it was a pool of deep water and exposed her calf (as she lifted her dress to wade through the water). He (Sulaymaan said (to her), "(This is not a pool of water but) It is a palace that is constructed (meticulously) from (layers of clear) glass (built over water, which is so clear that the glass is almost invisible and only the water can be seen)." (Realising that she needed guidance from Allaah) She said, "O my Rabb! I have surely oppressed my soul (by worshipping the sun which, according to my intelligence and senses, seemed to be the greatest power). (However,) I (now) submit with Sulaymaan to Allaah, the Rabb of the universe (because I realise that my intelligence and my senses alone cannot tell me everything and they often deceive me)."

45. We had certainly sent to the (nation of) Thamud their brother Saalih (as a Nabi to tell them) "Worship Allaah." However, they suddenly became two rival groups (when one group accepted his message while another group opposed him).

46. He said, "O my people! Why do you seek to hasten evil before good (by asking for Allaah's punishment instead of asking for safety)? Why do you not seek forgiveness from Allaah (from shirk) so that mercy may be shown to you (and you may be saved from punishment)?"

47. They said, "We predict only evil (like famine and hardship) to come (to us) from you and from those with you." He said, "Your predictions of evil (hardships) is with Allaah. (Only He can bring you the evil you expect from us.) You are but a nation that is being tested (to see whether you will do good by accepting Imaan or whether you will remain on kufr and suffer the consequences)."

48. There were nine persons in the town (as in Makkah much later) who spread (much) corruption (trouble, evil) in the land and never made amends (for their wrongs).

قَالُوْاتَقَاسَمُوْابِاللّٰهِلَنُنَيِّتَنَّهُ وَاهْلَهُ ثُمَّ لِنَقُولَنَّ لِوَلِيِّهِ مَاشَهِدُنَامَهْلِكَ اهْلِهِ وَإِنَّالَصْدِقُونَ®

49. They said (to each other), "You should all swear an oath by Allaah that we will all secretly kill him (Saalih (the Mu'mineen) at night, after which we shall tell his successors (his tribe), 'We were not present at the place where his family was killed (and therefore know nothing about the murders), and we are certainly truthful."

50. They plotted a scheme (to murder Saalih without the Mu'mineen) while We planned a scheme (to destroy the Kuffaar and save the Mu'mineen) without their knowledge. (When mischief reaches such limits, destruction of the mischief makers soon follows.)

51. So see what was the outcome (end) of their plot. (Far from achieving their objective,) We annihilated (surely destroyed) them and their entire nation.

52. These are their homes (between Makkah and Shaam at Samood) that lie in ruins because of their oppression (denial). There is definitely an Aayah in this for people with knowledge (who care to reflect on it).

53. (As always,) We rescued (from the punishment) those who had Imaan and who adopted Taqwa.

54. And (We also sent) **Loot** (as a Nabi to his nation). (Remember the time) **When he told them, "Do you behave immorally** (indecently) **while you have sight** (while actually looking on at your despicable homosexual activities)?"

55. "Do you really (rush to) satisfy your passions (lust) with men instead of women? (This is too contemptible to even imagine!) You are but a nation that behaves ignorantly."

56. (Knowing that they were guilty of a dreadful crime against morality and human nature,) The only reply that his people could give was, "Expel the family of Loot from your town. They are people who merely wish (pretend) to be extremely clean (morally upright)."

فَأَنْجَيْنَكُوَاهُ لَكَ إِلَّالْمُرَاتَكُ فَدَّرْنِهَامِنَ الْعَبِيِيْنَ®

57. So (when they refused to accept his message inspire of respected warnings, We punished them and) We rescued him (Loot محمد) and his family (who were Mu'mineen) except his wife. We had destined that she should be armong those left behind (to die of the punishment because she was one of the Kuffaar).

58. We rained a shower (of stones) on them. Evil indeed was the shower of those who were (not taken by surprise, but were) warned (about the pending punishment).

قُلِ الْحَمْدُ بِلَّهِ وَسَلَمْ عَلَى عِبَادِهِ الَّذِينَ اصْطَفَىٰ إِلَالُهُ خَيْرًا مَا ايُشْرِكُونَ فَ

59. Say, "All praise be to Allaah (for destroying those who are a scourge to mankind) and peace be on those bondsmen of His whom He has chosen (the Ambiyaa Ambiyaa (gods)). Is Allaah better or those (gods) whom they (the Mushrikeen) ascribe as partners to Him?"

نَيْ اَمَّنَ خَلَقَ السَّمُوتِ وَالْأَرْضَ وَاَنْزَلَ لَكُمُّ مِّنَ السَّمَاءِ مَاءً فَانْبَتْنَا بِهِ حَدَايِقَ ذَاتَ بَهُجَةً فَيُ السَّمُ اللَّهُ مَا عَالَ اللَّهُ اللَّهُ اللَّهُ مَا عَلَيْهُ اللَّهُ مَا عَالِمُ اللَّهُ اللَّهُ مَا عُلِيْكُ هُمُ قَوْمُ لَيْدِ لُوْنَ ﴿ مَا كَانَ لَكُمُ اللَّهُ مَا عُلِيْكُ اللَّهُ مَا عُلِيْكُ اللَّهُ مَا عُلِيْكُ اللَّهُ مَا عُلِيْكُ اللَّهُ مَا عَلَيْكُ اللَّهُ مَا عَلَيْكُ اللَّهُ مَا عَلَيْكُ اللَّهُ مَا عَلَيْكُ اللَّهُ مَا عَلَيْكُمُ مُنْ عَلَيْكُ اللَّهُ مَا عَلَيْكُ اللَّهُ مَا عَلَيْكُ اللَّهُ مَا عَلَيْكُ اللَّهُ مَا عَلَيْكُ مُنْكُونَ الْعَلَيْكُ مُنْكُونَ اللَّهُ مَا عَلَيْكُ مُنْكُونَ عَلَيْكُ مُنْكُونَ اللَّهُ مَا عَلَيْكُ مُنْكُونَ اللَّهُ مَا عَلَيْكُ اللَّهُ مَا عَلَيْكُ مُنْكُونَ اللَّهُ مُنْكُونُ اللَّهُ مَا عَلَيْكُمُ مُنْكُونُ اللَّهُ مُنْكُونُ اللَّهُ مُنْكُونُ اللَّهُ مُنْكُونُ اللَّهُ مُنْكُونُ مُنْكُونُ اللَّهُ مَا عَلَيْكُمُ مُنْكُونُ اللَّهُ مَا عَلَيْكُمُ مُنْكُونُ اللَّهُ مُنْكُونُ اللَّهُ مُنْكُونُ اللَّهُ مَنْ عَلَيْ اللَّهُ اللَّهُ مُنْكُونُ اللَّهُ مُنْ مُنْكُونُ اللَّهُ مُنْ اللَّهُ مُنْكُونُ اللَّهُ مُنْ اللَّهُ مُنْ اللَّهُ مُنْكُونُ اللَّهُ مُنْ اللَّهُ مُنْكُونُ اللَّهُ مُنْكُونُ اللَّهُ اللَّهُ مُنْ الْمُنْ الْمُنْ اللَّهُ مُنْ اللْمُنْ اللَّهُ مُنْ اللْمُنْ اللَّهُ مُنْ اللَّهُ مُنْ اللَّهُ مُنْ اللَّهُ مُنْ اللْمُنْ اللَّهُ مُنْ اللِمُنْ اللَّهُ مُنْ اللِمُنْ اللْمُنْ اللْمُنْ اللْمُنْ اللْمُنْ الللِمُ اللللْمُ اللَّهُ مُنْ اللِمُنْ اللْ

60. Or (is) the Being (Allaah) Who has created the heavens and the earth and has sent rain for you from the sky (not better than the gods of Mushrikeen)? With it (the rain) We grow gardens (orchards and plantations) of splendid (flourishing) beauty. It is not possible for you (mankind) to grow its trees (all man can do is plant a seed. He then has no control over the rest of the process). Is there another Ilaah with Allaah? No, (no one else can be worthy of worship but He because no one can accomplish these feats. However,) they (the Mushrikeen) are but a people who (refuse to accept Towheed and therefore continue to) make (others) equals (to Allaah).

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61. Or (is) He Who made the earth stable (solid so that it does not shake or tilt), Who created rivers in its midst, Who placed mountains on it, and Who has placed a barrier between the two seas (is He not better than the gods of Mushrikeen)? Is there (Can there be) another llaah with Allaah? No (there can never be another being with superior powers who deserves to be worshipped), but most of them (the Mushrikeen) are ignorant (people who do not want to understand Towheed).

ٳ؆ۧڹؙؿ۠ڿؚؽڹٲڵڡٛڞؘڟڗٙٳۮؘٳۮٵۉۘٷڲڵۺڡٛٛٳڵۺ۠ۏٙٶۘڮۼۘػڷڴڡٝڂٛڵڡؙۜٲٵڵڒۻۣ۫ٵڵڵڰڞۼٳٮڷۅؗٷڶؚؽڵڒڝۧٳ ؾۘۮڴڒۏڽؘ۞ **62.** Or (is) He Who responds to the distressed (helpless) person when he calls Him (for help), Who averts evil (from people) and Who has made you (His) deputies (to enforce His commands) on earth (not better than the gods of Mushrikeen)? Is there another Ilaah (who deserves to be worshipped) with Allaah? (However, despite the advice that comes to you Mushrikeen,) Little do you take heed (pay attention to).

63. Or (is) the Being Who guides you (to your destinations) in the darkness of the land and sea (by creating landmarks, the heavenly bodies and teaching you the skill of navigation. Is He not better than the gods of the Mushrikeen) ? And (is He) Who sends the winds as a carrier of good news (foretelling approaching rains) before His mercy (rain. Is He not better than the gods of the Mushrikeen) ? Is there another llaah with Allaah? Allaah is Exalted high above what (gods) they ascribe (as His partners). (Therefore there cannot be anyone who deserves to be worshipped with Allaah.)

64. Or (is) He Who originated the (which of) creation, Who will recreate it (on the Day of Qiyaamah when people are resurrected from their graves), and Who sustains you from the sky (by sending rains) and the earth (by causing all types of food to grow and other forms of life to live off it. Is He not better than the gods of the Mushrikeen)? Is there another Ilaah with Allaah? (There cannot be! However, if the Mushrikeen still maintain that their gods can do what Allaah does, then) Say (to them), "Furnish (bring) your proof (argument) if you are truthful (in your claim)."

65. (In addition to the powers of Allaah mentioned above) **Say** (to the Mushrikeen), "**None in the heavens and the earth has knowledge of the unseen but Allaah.** (Let alone the other matters of the unseen) **They** (the Kuffaar) **do not even know when they will be resurrected.**" (This is something that none but Allaah knows.)

66. In fact, (their knowledge is so limited that) they have no knowledge of the Aakhirah. No! (Making matters even worse is the fact that) They are in doubt about it (about the coming of Qiyaamah and the Aakhirah. Therefore, they are hesitant to believe even if they are told about it). No! (Making matters still worse is the fact that) They are blind to it (and even lengthy explanations fail to convince them).

وَقَالَ الَّذِيْنَ كَفَرُوا عَلِذَا كُنَّا تُرِيَّاوًّا إِبَّا أَيْنَا لَيِنَّا لَمُخْرَجُونَ ﴿

67. (Ridiculing resurrection,) The Kuffaar (rejecters) say, "When our forefathers and we have turned into dust and bones (after death), will we be resurrected (from our graves)?"

68. "Our forefathers and we have been promised this (that we will be resurrected) from before (long before you). (However, until now we have not seen anyone rise from his grave. This can therefore not be true. We therefore conclude that) **These are merely tales** (myths) **of the old** (ancients) **men** (that lack truth)."

69. Say (to these rejecters), "Travel in the lands and see what was the plight of the sinners (see how those like you who rejected Imaan were destroyed by Allaah's punishment)."

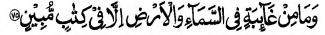
70. (O Rasulullaah [18]) **Do not grieve about them** (about the Kuffaar rejecting Imaan because it is no fault of yours) **and do not be distressed** (sorrowful) **about what they plot** (against you because We shall certainly assist you).

71. They (the Kuffaar) say, "When will this promise (of punishment) materialise (happen) if you are truthful (about it coming to us because of our kuft)?"

72. Say (to these Kuffaar), "Perhaps a part of that (punishment) that you seek to hurry is close behind you (and may strike at any moment)."

73. Without doubt your Rabb is Most Bountiful towards people (by not punishing them immediately but gives them time to repent), but most of them are ungrateful (and ask for the punishment instead of mending their ways).

74. Indeed your Rabb knows what their hearts conceal (hide) and what they make public (state openly and He will therefore punish them when He deems that the moment is right).



75. Every hidden thing in the heavens and the earth is recorded in the clear book (the "Lowhul Mahfoodh"). (Among the facts recorded is the time when the Kuffaar will be punished. Their punishment will neither come sooner nor later than this fixed time.)

76. Verily this Qur'aan relates to the Bani Israa'eel most of the matters about which they differ (disagree and quarrel about).

77. Indeed it (the Quraan) is a (source of) guidance and mercy for the Mu'mineen (being the last Divine message to mankind).

78. Without doubt Allaah will decide between them (the factions of the Bant Israa'eel as well as between the Mu'mineen and the Kuffaar) by His judgement (through his justice and authority). He is the Mighty (none can escape His court), All Knowing (none can hide any evidence from Him).

79. So rely on Allaah (for He will protect you from your enemies). Undoubtedly you (O Rasulullaah are upon the manifest truth (the true Deen of Islaam and can therefore expect Allaah's assistance against your enemies).

80. Verily, you cannot make the dead (the Kuffaar) hear (the truth because they refuse to accept), neither can you make the deaf hear the call when they turn away in aversion (just as it is impossible to make a deaf person understand something when he refuses to even look at you, you will be unable to convince those Kuffaar who are not destined to become Muslims).

81. (Similarly,) You cannot guide the blind from their deviation (when they stray). You can guide only those who believe in Our Aayaat and who are Muslims (people who have submitted themselves to Allaah).

82. When the promise (Qiyaamah) will be fulfilled to them (mankind), We shall bring for them a creature from the earth, which will speak to them (on Allaah's behalf saying) "People (especially the Kuffaar) are not convinced about Our Aayaat." (However, they will now be convinced when they see for themselves, but it will there be too late. One of the last signs before Qiyaamah will be the appearance of the "creature of the earth" who will emerge from the earth from mount Saffa after which it will make its appearance in the Masjidul Haraam. The creature will cause the faces of the Mu'mineen to shine brightly and the Mu'mineen will be clearly distinguished from the Kuffaar. Details of the creature can be found in the detailed books of Ahadeeth.)

83. (Do not forget) The day when, from every nation, We will resurrect (form) an army from (among the leaders of) those who deny Our Aayaat, who will then be restrained (kept in check so that they can all be led to answer before Allaah).

84. (This will continue) Until the time will come when they will all arrive (before Allaah) and He (Allaah) will ask, "Did you reject My Aayaat without possessing complete knowledge (understanding) of them (without bothering to learn about them) or what were the other actions that you carried out (because of which you will have to suffer punishment today)?"

85. The promise (of their punishment) will be fulfilled because of their oppression (kufr, sin and mischief) and they will be unable to speak (because the evidence against them will be totally convincing).

86. Do they not see that We have made the night so that they may rest (and have peace) in it and the day (so that they are able) to see? There are certainly Aayaat (showing Allaah's great power) in this for those who have Imaan.

87. (Do not forget) The day (of Qiyaamah) when the trumpet will be blown and all within the heavens and the earth will be terrified, but those whom Allaah wills (those whom Allaah wishes to save will have no fear). (When people rise from the graves), They will all come to Allaah in humility.

88. (On the Day of Qiyaamah,) You will look at the mountains, thinking (expecting) them to be solid (firmly anchored in the ground) but they will be passing by like clouds (floating about in the air and eventually reduced to dust). (This is all) The doing of Allaah Who perfects everything (just as Allaah grants strength to weak things, so too can He weaken strong things like the mountains). Indeed He is Informed (fully aware) of what you do (and will take you to task for the wrong you do).

89. Whoever brings (presents) a good deed (on the Day of Qiyaamah) shall receive something better (as reward) and they (those who do good) will be safe (secure) from the terror of that day (because they will not have to fear of being hurled into Jahannam).

90. (On the other hand) **Whoever brings** (presents) **a sin** (on the Day of Qiyaamah) **will fall** (headlong) **on their faces in the Fire** (of Jahannam). (They will then be told), "**You are recompensed** (punished) **only for what** (kufr and sin) **you had carried out** (in the world. You therefore deserve what you are receiving and are not being oppressed in the least)."

91. (O Rasulullaah , tell the people,) "I have been commanded to worship only the Rabb of this city (Makkah), Who has made it sacred (revered) and to Whom everything belongs (thereby granting Him the authority to do as He pleases). And I have been commanded to be from among the Muslims (to live among them.)"

92. "And (I have been commanded) to recite the Qur'aan (unto mankind)." Whoever is rightly guided, is guided for his own benefit (because a person's obedience to Allaah does not benefit Allaah, but benefits the person). As for those who go astray, say (to them), "I am only from those who warn (I have fulfilled my duty to convey the message of Islaam to you and I cannot force you to accept Imaan, I have completed my duty)."

93. Say, "All praise is for Allaah. He will soon show you His Aayaat (the signs of Qiyaamah), which you will recognise (thereby knowing that Qiyaamah is near). Your Rabb is not unaware of what you do (and will take you to task for the evil that you do)."

Surah 28 Surah Qasas

THE STORIES

THE LINK BETWEEN SURAH QASAS AND THE PRECEDING SURAHS

By Name: The Surahs before Surah Qasas prove Towheed and the fact that Allaah is the Only One Who is the source of all blessings. It is even stated that a creature as little as an ant realised that only Allaah has knowledge of the unseen. In propagating this message, one is likely to encounter numerous hardships, but these should be borne with fortitude. A perfect example of this is in the various narratives (Qasas) of Moosa Allae's life, who endured a tremendous amount of difficulties, but he eventually overcame them all.

By Content: Using many arguments, *Surahs Furquan*, *Shu'araa* and *Naml* prove that all blessings and fortune proceed only from Allaah. They also prove that Only Allaah is worthy of worship, the Controller of all matters, and the Only One to be called upon in need.

The Mushrikeen greatly harassed Rasulullaah ** when he preached these messages to them. Surah Qasas recounts the story of Moosa **, who endured many hardships when preaching the same message. The incident is meant to encourage Rasulullaah ** in his duty. Allaah assures him that he is Allaah's true messenger and that he will be victorious in the end.

Moosa was also put through many trials but when he persevered, he and his followers emerged as victors while their enemies were destroyed.

A SUMMARY OF THE SURAH

Surah Qasas is introduced with encouragement towards the Qur'aan when Allaah says, "These are the Aayaat of the Clear Book" [verse 2]. A crux of the entire narrative is mentioned from the words "With the truth, We recite to you something from the story of Moosa and Fir'oun... (until the words) ... what they most feared from these weakened people" [verses 3 to 6]. The detailed story then follows from verse 7, and only terminates at the end of verse 42.

These verses discuss the life of Moosa before he announced his Prophethood, as well as his life afterwards. It provides details about how he preached to the people and how they rejected his message. However, after much perseverance he and his followers were finally rescued, while Fir'oun and his people were drowned.

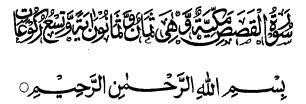
Thereafter, the Surah presents replies to certain objections of the Kuffaar. Their objections are as follows:

* "When the truth (Muhammad ()) came to them (the Mushrikeen of Makkah) from Us, they said, "Why is he not given something like that which was given to

Moosa" [verse 48]. Allaah replies to their objection by saying, "Did people not reject what was previously given to Moosa?" Therefore, they will reject whatever has been given to Rasulullaah ** as well, even if their request was granted. They merely make these requests out of obstinacy and without sincerely.

* Allaah then quotes another objection raised by the Mushrikeen of Makkah when He says, "If we follow the guidance (Islaam) with you, (the other Arab tribes will attack us and) we will be removed from our land" [verse 57]. They claimed that the other Mushrikeen would overpower them if they were to accept Islaam. Allaah replies by saying, "Have We not granted them a safe Haram (where no one dares attack them), to which the fruit (product) of everything is attracted as a provision from Us (because of which they will not face starvation even though others may refuse to deal with them)?" Everyone maintained the sanctity of the Haram and showed utmost respect to it. Therefore if the people of Makkah were to accept Islaam, they would certainly still remain safe as they were before.

These objections are followed by five logical proofs that substantiate Moosa ***** message of Towheed. The various proofs mentioned in this Surah prove that Only Allaah is the Controller of the universe, the Knower of the unseen and that blessings and good fortune only proceed from Him. Therefore, only He must be worshipped and called upon when in need.



In the name of Allaah, the Most Compassionate, the Most Merciful.

السمرة

1. Taa Seen Meem (Only Allaah knows the correct meaning of these letters).

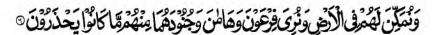
2. These are the Aayaat of the Clear (explicit) Book (the Qur'aan).

3. With the truth, We recite to you something from the story of Moosa AMA and Fir'oun (specifically) for (the benefit of) those people who have Imaan (because those without Imaan will not accept the message).

إِنَّ فِرْعَوْنَ عَلَافِي الْأَرْضِ وَجَعَلَ الْمُلْهَا شِيَعًا يَّشَتَضُعِفُ طَآنِفَةً مِّنْهُمْ يُذَبِّحُ اَبْنَآءَهُمُ وَيَسْتَحْمَ نِسَآءَهُمُّ إِلَّهُ كَانَ مِنَ الْمُفْسِدِيْنَ ®

4. Verily Fir'oun glorified himself on earth and divided the people (of Egypt) into groups (to serve him). He weakened (suppressed) a party of them (the Bani Israa'eel), slaughtered their sons (so that none of them may rise against him as he had dreamt), while keeping their daughters alive (to serve him). He was certainly from the transgressors.

5. We intended to favour those who were weakened (suppressed viz. the Bani Israa'eel) in the land (of Egypt) by making them leaders (rather than the subjects they used to be), making them successors (who survived after the destruction of Fir'oun's people),



6. ...(We intended to favour the Bani Israa'eel) by granting them authority in the land and showing Fir'oun, Haamaan (Fir'oun's chief minister) and their armies (followers) what they most feared from these weakened people (that the Bani Israa'eel will be the cause of their downfall).

ڡؘۘۘۅؘٛػؽڹؘٵڵڶؖٳ۠ۄؚۜۜؗؗٛؗؗڡؙۏؖڛٙػٲڹٲۯۻۼؽڋۧڣؘٳۮؘٳڿڡ۫ؾػڵؽۏڣؘٲڵڣؾ۫ڍڣۣٵڵؽڝؚۜ*ۜۅؖڵٳؿۜڂۯٙڣ*ٝٳ؆ٞٵڒؖڐٛۏۘۿ ٳڵؽڮۅؘڂۼڵۏۿڝڶڵۺ

7. (After Moosa was born and his mother feared that Fir'oun's men would kill him,) We inspired Moosa mother (instructing her), "(Continue to) Nurse him. (However,) When you fear for his life, then place him in (a basket, which should be put into) the river (Nile) and neither fear (for his safety because We shall protect him) nor grieve (over your separation from him because it will not be for a long while). We shall certainly return him to you (to suckle) and have made him from among the Ambiyaa." (After placing the baby Moosa in the Nile, the basket floated past the palace of Fir'oun, whose wife had it removed from the water. She then decided to adopt the child as her own, as mentioned in the coming verses.)

فَالْتَقَطَةَ الْ فِرْعَوْنَ لِيَكُوْنَ لَهُمْ عَدُوًّا وَحَزَنًا ﴿ إِنَّ فِرْعَوْنَ وَهَامْنَ وَجُنُودَهُمَا كَانُوا خَطِيْنَ ®

8. So the people of Fir'oun picked him (Moosa (Moosa)) up (little realising that in their view he (When he grew up). Indeed Fir'oun, Haamaan and their armies were sinners.

9. (When she saw the baby Moosa in the basket,) Fir'oun's wife said (to Fir'oun), "(This child will be) A (great) coolness (delight) for my eyes and yours. Do not kill him. Perchance he may benefit us or we may adopt him as a son." (Consequently, Fir'oun acceded to her request. However), They had no knowledge (of the consequences of their act).

10. (Meanwhile,) The heart of Moosa with smother was (very) restless (for she was worried about her baby). She would have almost revealed (disclosed) his condition (by telling people her story) if We had not strengthened her heart to be from those with conviction (when she was convinced that Allaah would protect her child, she allowed him to be separated from her and to be taken into Fir'oun's home).

11. She (the mother) said to his (Moosa Sisser, "Follow him (downstream)." So she (the

sister) **spied on** (looked after) **him from afar without their knowledge** (she saw what happened without Fir'oun's people seeing her).

وَحَرَّمْنَاعَلَيْهِ الْمُرَاضِعَ مِنْ قَبْلُ فَقَالَتْ هَلَ اَدُلْكُمْ عَلَى اَهْلِ بَيْتٍ يَكْفُلُونَهُ لَكُمْ وَهُمْ لَهُ لَصِحُونَ®

12. Before (returning Moosa to his mother to suckle him,), We forbade all wet nurses to him (because of which the baby Moosa frequency refused to suckle from any wet nurse when Fir'oun's wife tried to get him to suckle) and (finally) she (Moosa's sister) told them, "Should I show you a family who will foster him on your behalf, and who will take good care of him?" (When Moosa for mother took him, the child readily took to her and suckled from her. Fir'oun's wife then hired her to suckle the child.)

عُإِنَ فَرَدَدُنُهُ إِلَى أُمِّهِ كَى تَقَرَّعَيْنُهَا وَلاتَحْزَنَ وَلِتَعْلَمَ أَنَّ وَعُدَاللَّهِ حَقٌّ وَللِنَّ أَكْثَرُهُمْ لاَيَعْلَمُونَ ﴿

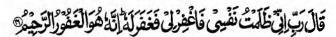
13. So (in this manner,) We returned him to his mother so that her eyes may be cooled (so that she may be happy), so that she may not grieve (over their separation) and so that she may know that Allaah's promise is true. However, most of them (people) are not convinced (that Allaah's promises are always true, and therefore they do not have Imaan).

وَلَمَّا بَلَغُ اَشُكَّهُ وَاسْتَوَى اتَيْنَهُ كُلِمًا وَعِلْمًا وَكِذَ إِلَى بَجْرِي الْمُحْسِنِينَ ®

14. When Moosa reached his full strength and was fully grown (had reached the age of physical and mental maturity), We granted him wisdom and knowledge (understanding). Thus do We reward those who do good (the virtuous).

وَدَخَلَ الْمَدِيْنَةَ عَلَى حِيْنِ عَفْلَةٍ مِّنَ اَهْلِهَا فَوَجَدَفِهُا رَجُلَيْنِ يَقْتَتِلِنَ هَٰذَامِنَ شِيْعَتِهِ وَهٰذَامِنَ عَدُوّمٌ فَوَكَنَ مُوسَى فَقَطَى عَلَيْهِ قَالَ هٰذَامِنَ عَدُوّمٌ فَوَكَنَ مُوسَى فَقَطَى عَلَيْهِ قَالَ هٰذَامِنَ عَدُوّمٌ فَوَكَنَ مُوسَى فَقَطَى عَلَيْهِ قَالَ هٰذَامِنَ عَدُوّمٌ فَاللّهَ عَلَيْهُ إِلَّا عَدُامِنَ عَدُوّمٌ فَكُرَةُ مُوسَى فَقَطَى عَلَيْهِ قَالَ هٰذَامِنَ عَدُوّمٌ فَاللّهَ عَلَيْ إِلَّا عَدُومٌ فَكُومٌ فَكُونَ مُوسَى فَقَطَى عَلَيْهِ قَالَ هٰذَامِنَ عَدُومٌ فَاللّهُ عَلَيْ إِلَّهُ عَدُومٌ فَكُونَ مُوسَى فَقَطَى عَلَيْهِ قَالَ هٰذَامِنَ مَنْ مَنْ مَنْ مَنْ مُؤْمِنَ مُوسَاكِمٌ مِنْ عَلَيْ اللّهُ عَلَيْ فَاللّهُ عَلَيْهُ وَاللّهُ عَلَيْهُ وَاللّهُ مَا يَعْمُ اللّهُ عَلَيْهُ إِلّهُ عَلَيْهُ إِلَيْهُ عَلَيْهُ إِلّهُ عَلَيْهُ وَاللّهُ عَلَيْهُ وَاللّهُ عَلَيْهُ وَاللّهُ عَلَيْهُ وَاللّهُ عَلَيْهُ وَاللّهُ عَلَيْهُ اللّهُ عَلَيْهُ وَاللّهُ عَلَيْهُ وَاللّهُ عَلَيْهُ وَاللّهُ عَلَيْهُ اللّهُ عَلَيْهُ وَاللّهُ عَلَيْهُ وَاللّهُ عَلَيْهُ اللّهُ عَلَى اللّهُ عَلَيْهُ وَاللّهُ عَلَيْهُ وَاللّهُ عَلَيْكُونُ اللّهُ عَلَيْهُ اللّهُ عَلَيْهُ اللّهُ عَلَيْهُ مَا عَلَيْهُ وَلَوْلًا عَلَيْكُونُ اللّهُ عَلَى اللّهُ اللّهُ عَلَيْهُ وَاللّهُ مُعَلِيْكُمُ عَلَيْهُ وَاللّهُ اللّهُ عَلَيْهُ وَاللّهُ عَلَيْكُونُ اللّهُ عَلَى اللّهُ عَلَيْكُونُ اللّهُ عَلْمُ عَلَيْكُونُ اللّهُ عَلَيْكُونُ اللّهُ عَلَا اللّهُ عَلَيْكُونُ اللّهُ عَلَيْكُونُ اللّهُ عَلَيْكُونُ اللّهُ عَلَيْكُونُ المُولِي اللّهُ عَلَيْكُونُ أَلَاللّهُ عَلَيْكُونُ اللّهُ عَلَيْكُونَ اللّهُ عَلَا اللّهُ عَلَيْكُونُ أَلّهُ عَلَيْكُونُ أَلْمُ اللّهُ عَلَيْكُونُ أَلْمُ عَلَيْكُونُ أَلْمُ الللّهُ عَلَا الللّهُ عَلَيْكُونُ أَلِي الللللّهُ عَلَيْكُونُ اللّهُ عَلَيْكُونُ أَلّهُ

15. He (once) entered the town at a time when its people were oblivious (while they were resting during the afternoon) and found two men fighting. The one was from his people (the Bani Israa'ee!) and the other was from the enemy (a Copt). The one from his own people shouted to Moosa to help him against the other from their enemy. (While separating the two) Moosa punched him (used his fist to push the Copt) and (because of his tremendous strength, Moosa concluded his affair (killed the Copt although he did not intend to do so). (Regretting the act,) He said, "This (killing) is from the works of Shaytaan (something Shaytaan loves). Indeed he (Shaytaan) is an enemy (to man) and one who openly misleads."



16. Moosa said, "O my Rabb! I have oppressed (wronged) myself, so forgive me (for my mistake)." So Allaah forgave him. Without doubt, He is the Most Forgiving, the Most Merciful. (The Ambiyaa considered even their mistakes to be equal to sins.)

قَالَ رَبِيمَا الْعُمْتَ عَلَى فَلَنْ الْوُنَ ظِهِيرًا لِلْمُحْرِمِينَ ®

17. He said, "O my Rabb! On account of the favours (forgiveness, knowledge and wisdom) you have given me, I shall never be among those who are accomplices (supporters of) to criminals (in future)."

18. The morning found him (Moosa Mills) in the city, fearful and apprehensive (worried that he may be punished for the death of the Copt), when suddenly the same person (from the Bani Israa'ee!) who cried for help the previous day began calling for his help (as he fought another Copt). (Because it appeared to Moosa that the person was one who was always getting involved in fights,) Moosa told him (the Israelite), "You are obviously a misleading (mischievous) person." (However, Moosa the realised that it was the Copt who was at fault)

فَلَمَّا اَنَ اَرَادَ اَنْ يَبْطِشَ بِالَّذِي هُوَعَدُوُّلَهُمَا قَالَ يِلْمُوْسَى اَتُرِيدُ اَنْ تَقْتُلَنِي كَمَا قَتَلْتَ نَفْسًا إِبِالْاَمْسِ إِنْ يُرِيدُ إِلَّا اَنْ تَكُوْنَ جَبَارًا فِي الْاَضِ وَمَا تُرِيدُ اَنْ تَكُوْنَ مِنَ الْمُصْلِحِيْنَ ﴿

19. (Therefore, Moosa Mo

وَجَاءَ رَجُلٌ مِّنَ اَقْصَاالُمَدِيْنَةِ يَسْعَىٰ قَالَ لِمُوْسَى إِنَّ الْمَلَا يَأْتَمِرُوْنَ بِكَ لِيَقْتُلُوْكَ فَاخْرُجَ إِنِّى لَكَمِنَ النَّصِحِيْنَ ®

20. (Fortunately,) A man came running from the furthest (remote) end of the town saying, "O Moosa! Verily the ministers are discussing the need to execute you (and will not hear your side that the killing was a mistake). So leave (the city for your own safety). I am certainly a good counsellor to you (I am your well-wisher so take my advice and leave immediately)."



21. So Moosa left the town in fear and apprehension. He said, "O my Rabb! Save me from the oppressive (unjust) nation."

22. When Moosa turned to the direction of (the town of) Madyan, he said, "I have hope that my Rabb will guide me to the straight path (the path of safety)."

23. When he reached the water of Madyan (the place where people watered their animals), he found a group of people watering (their flocks). He also noticed two women (two sisters) keeping their distance (from the crowd). He asked, "What is the matter with you two (why are you two not watering with the others)?" They replied, "(Because of modesty) We cannot water (our flock) until the shepherds return (home after watering their animals). (We are the only ones in our family who can do this task because) Our father is an extremely old man."

24. So Moosa www watered (their flock) on their behalf and then turned to some shade saying, "O my Rabb! Indeed I am needy of whatever good (food and shelter) you bestow on me."

25. (As he rested there) One of the two ladies came to him walking bashfully (modestly). She said, "My father is calling you (home) to reward you for watering (our flock) for us. When Moosa came to the father and related the stories (of his arrival in Madyan) to him, he (the father) said, "Do not fear. (Here in Madyan) You are safe from the oppressive (unjust) nation (you are safe from Fir'oun because he has no authority here)."

26. One of the ladies (sisters) said, "O father! Employ him (to work for you). Indeed the best person you can employ is one who is (physically) strong (so that he can ably carry out his duties) and trustworthy (who will not misuse your property)." (Two important qualities for leadership)



وَمَا أُرِيْدُانَ الثُّقَّ عَلَيْكُ سَجِّدُنِي النَّهَاءَ اللَّهُ مِنَ الصَّلِحِينَ ٣

27. (Impressed by the integrity of Moosa He (the father) said, "I wish to marry you to one these daughters of mine on condition that you work for me for eight years. If you complete ten years (of service), it will be your choice. (However,) I do not wish to impose upon you (you may therefore choose between eight and ten years). If Allaah wills, you will find me to be among the righteous (who will treat you honourably and keep my word)."

28. He (Moosa (Moosa) said, "The matter is (settled) between the two of us. There should be no force on me with regard to whichever of the two terms (eight or ten years) I complete (the choice shall remain mine). Allaah is a Witness over whatever we say."

29. When he (Moosa completed the term and left (Madyan) with his wife (en route to Egypt), he perceived (observed what appeared to be) a fire. He told his wife, "Wait (here), for I see a fire. Perhaps I may bring you some news (directions to Egypt) from (the people) there (at the fire), or a brand from the fire so that you may warm yourself."

30. When he reached the fire, a call came (a voice raised) from a tree on the right side of the plain, in the blessed (the hollow of a tree) piece of ground saying, "O Moosa! Indeed I am Allaah, the Rabb of the universe."

31. "Throw down your staff." When (Moosa threw it down,) he saw it writhing (quivering) like a (thin) snake, (because of which) he turned on his heels (retreated) without looking back (so that the snake should not attack him). (Allaah said to him) "O Moosa! Come forward and do not fear. You are certainly among the safe ones." (Allaah then instructed him to grab hold of the snake. When he did this, it turned back into a staff.)

ٲۺڵڬؠؘۮۘ*ۮ*ڣٛڿؽؠؚڮؾؘڂٛڿۧؠؘڝ۫ٵٛڝٛۼ۫ڽڔڛؙٛٷٷؖڶۻ۫ۘؗؗڝؙٝٳڶؽڮڿڹڶڂڮ؈ٛڶڷڰؚۿڔڣٙۮڹڮ

بُرْهَالْنِ مِنْ رَبِّكِ إلى فِرْعَوْنَ وَمَلَابِهِ إِنَّهُمْ كَانُوْا قَوْمًا فَسِقِينَ ®

32. (Allaah further told him,) "Thrust (put) your hand in your collar and it will emerge (come out) shining white without any disease. And, if you fear (that your hand will remain like this), attach your hand to your side (and it will return to normal). These are two proofs (miracles to prove to people that you are a Nabi) from your Rabb to Fir'oun and his ministers. Verily they were always a sinful (disobedient) nation (so preach Towheed to them)."

قَالَ رَبِّ إِنِّ قَتَلْتُ مِنْهُمْ نَفْسًا فَلَخَافُ أَنَ يَقْتُلُوْنِ ۗ

33. He (Moosa (Moosa said, "O my Rabb! I had (mistakenly) killed one of them and I fear that (if I approach them) they will kill me (in retaliation)."

34. "My brother Haaroon is more eloquent in speech than me, so send him as an aide to me to corroborate (support) me for I fear that they will reject me (call me a liar)."

35. Allaah said, "We shall shortly strengthen your arm with your brother and grant the two of you such power because of which they will never reach you (never be able to harm you). The two of you and those who follow you will be victorious with Our Aayaat."

36. When Moosa came to them with Our clear Aayaat (miracles), they (Fir'oun and his ministers) said, "This (the miracles) is (merely) magic (and not real miracles) that have been falsely attributed (to Allaah). We have not heard of such a thing (happening) among our predecessors." (Fathers)

37. Moosa significantly said, "My Rabb knows best who brings guidance (the correct Deen) from Him and who will meet a favourable end in the Aakhirah. Verily, the oppressors (Kuffaar) will never succeed." (It will therefore be seen whether it is you or I who shall be successful.)

وَقَالَ فِرْعَوْنُ يَا يُهَا الْمَلَا مَاعَلِمْتُ لَكُمْ مِّنْ اللهِ غَيْرِيْ ۚ فَا وَقِدْ لِي لِهَا مَنُ عَلَى الطِّيْنِ فَا الْمُعَالِّى اللهِ عَلَى اللهِ عَنْ الْحَالِي اللهِ مُوسَى وَالْتُهُ وَالْتُهُ مِنَ الْحَادِبِيْنَ ﴿ فَاجْعَلْ لِي صَرْحًا لَعَلِمُ اللَّهِ اللَّهِ اللَّهِ مُوسَى وَالْمُ وَالْتُهُ مِنَ الْحَادِبِيْنَ ﴿

38. (Fearing that Moosa may convince his people,) Fir'oun said, "O ministers! Besides myself, I know of no other Ilaah for your people. O Haamaan! Kindle for me a fire on sand (bake bricks for me), then construct a (high) tower for me so that I may get a peek (peep) at Moosa's Rabb (to see whether he exists or not). I strongly feel that he (Moosa like) is from the liars (he is lying about being a Nabi of his Rabb)."

39. Fir'oun and his armies were unjustly haughty on earth and thought that they will never return to Us (and will therefore not have to answer for their tyranny).

40. So We (ultimately) seized Fir'oun and his armies, and cast them into the sea (drowned them all). See what was the plight of the oppressors (and take heed from their unfortunate experience).

41. We made them leaders (on earth) who (did no good, but) called (others) towards the Fire (of Jahannam by promoting Shirk). They will not be assisted (against Allaah's punishment) in the Aakhirah.

42. We set a curse after them (deprived them of Our mercy) in this world and on the Day of Qiyaamah they shall be among the despised ones.

43. Verily, after We had destroyed the former generations (of Kuffaar such as the Aad, Thamud and others), We granted Moosa the Book (the Torah) as an eye-opener (insight) for people and as a (means of) guidance and mercy so that they may take heed (learn).

44. You (O Rasulullach were never by the western side (of the valley) when We gave (decreed) Moosa the the command (to preach to Fir'oun), nor were you among the witnesses to this (However, you know about the incident as if you were there only because Allaah had informed you about it). (This proves that Rasulullaah was indeed Allaah's Rasool because he never had the opportunity or capability to study such things nor has he the knowledge of the unseen.)

ۅٙڸڮؾٵۜٲڹٝۺؘٲڹٵڨٞۯۏڹٵڣؾؘۘڟٳۅڸؘۼۘڲڣۣؗؗؠؙڵۼؗڞۯۘٛۊۣڡٵڬڹٝؾؿؘٳۅۑٵڣۜٙٲۿؚٙڸڡٙۮؠٙڹۜؾؘؾڵۅٝٳۼۘڲڣۣڡٝٳڸؾؚڹٵ^ؠۅٙڸڮؾٵڴؾٵ ڞؙڛۣڶؽؘڹٛ

45. Nevertheless, We created (raised) many generations (after Moosa Gray), but their ages dragged on for very long (causing them to become negligent and forget their responsibilities to Allaah). You (O Rasulullaah Gray) were not even a resident from the people of Madyan reciting Our Aayaat to them (you are therefore unable to possess such detailed knowledge of what happened there without receiving the information from Allaah). It is only We Who (select and) send Ambiyaa (to their nations. We have therefore selected you, O Rasulullaah Gray and there is none who can object to or reverse Our decision).

وَمَاكُنْتَ بِجَانِبِ الطُّوْرِاذُ نَادَيْنَا وَلِكِنَ تَحْمَةُ مِّنُ تَبِكَ لِثُنْدِرَقَوْمًا مَّا اَتَهُمُ مِّنْ نَّذِيْرٍ مِِّنْ وَمَاكُنْتَ بِجَانِبِ الطُّوْرِاذُ نَادَيْنَا وَلِكِنَ تَحْمَةُ مِّنَ تَلِكَ لِثُنْدِرَقَوْمًا مَّا اَتَهُمُ مِيتَدَ كُرُوْنَ ﴿

46. You were not beside Mount Toor when We called (spoke to Moosa (spoke), but you (have knowledge of this incident because you) have been blessed with a mercy (Prophethood) from your Rabb so that you may warn a nation (the people of Makkah) to whom (among whom) a warner (a Nabi) has not come before, so that they may take heed.

وَلَوْلَا أَنْ تُصِيْبَهُمْ مُّصِيْبَةً بِمَاقَدَّمَتُ اَيْدِيْهِمْ فَيَقُوْلُوْارَتَّبَا لَوْلَا اَسْلْتَ اِلَيْنَارَسُولُا فَنَتَّبِعَ اللهِ اللهُ اللهِ اللهُ اللهُ اللهِ اللهُ اللهِ اللهِ اللهِ اللهُ اللهِ اللهُ اللهِ اللهُ اللهِ اللهُ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِي

47. (We would not have sent Ambiyaa (punishment) If it were not for the fact that a calamity (punishment) would afflict them (people) on account of what (evil actions) their hands send ahead (to the Aakhirah), causing them to say, "O our Rabb! Why did You not send a Rasool to us so that we could follow (believe in and obey) Your Aayaat and become of the Mu'mineen?"

48. When the truth (Muhammad (Mach) came to them (the Mushrikeen of Makkah) from Us, they said, "Why is he not given something like that which was given to Moosa (such as the staff that became a snake, the shining hand or the entire scripture at once)?" (If it is these things that make people accept Imaan, then) Did people not reject (disbelieve) what was previously given to Moosa (They said (about Moosa and Haaroon (Two magicians assisting each other,"

and they said, "We do not accept any of them." (Therefore, it is very likely that the Mushrikeen of Makkah will also reject these miracles like the people of Fir'oun did.)

49. Say (to the Mushrikeen), "(If you reject the Qur'aan and the Torah revealed to Moosa American, then) Produce (bring forth) a book from Allaah better in guidance than the two of them, which I shall follow if you are truthful (in your claim that your book is better)."

50. If they do not respond (answer) to you (by bringing such a book to you), then you should know that they are following only their whims (they have no cause to reject except because they follow their passions). Who can be more unjust (misguided) than the one who follows his whims without any guidance from Allaah? Verily Allaah does not guide an oppressive (unjust) nation (those who do things merely because it appeals to their fancy will not be rightly guided because they refuse to accept any advice).

51. We sent this word (the Qur'aan) repeatedly to them (the Mushrikeen) so that they may take heed (However, they still fail to accept).

52. Those (Jews and Christians) to whom We have given the Book (the Torah and Injeel) from before (the coming of the Qur'aan) believe in it (they believe in the Qur'aan because they had been informed about Rasulullaah arriving with it).

53. When it (the Qur'aan) is recited to them (the Jews and Christians who accepted Islaam), they say, "We believe in it. It is definitely the truth from our Rabb. Indeed, we were subservient (to Allaah's commands) from before (the arrival of this Qur'aan)."

54. These people will be granted (receive) double reward on account of their Sabr (because they believed in their Nabi before Rasulullaah came to them and then believed in him as well). They resist evil with good and spend (in charity) from what We have given (provided) them.

وَإِذَا سَمِعُوااللَّغُوآ عُرَضُواعَنَّهُ وَقَالُوا لَنَاآعُمالُنَا وَلَكُمْ إَعْمَالكُمْ سُلِمُ عَلَيْكُمْ لاَنْبَعِي الْجِهِلِينَ ﴿

55. When they hear futile (vain) talk (such as verbal abuse from the Kuffaar), they turn away from it (ignore it) saying, "Our actions are ours (and none of your concern because we will answer for them) and your actions are yours (and none of our concern because you will have to answer for them). We greet you with Salaam (we take leave from you). We do not seek (do not wish to converse and be with) the ignorant (such as yourselves who can only criticise others rather than attempt to see things their way or at least respect their opinions)."

إِنَّكَ لَاتَهُدِي مَنْ لَحْبَبْتَ وَلِكِنَّ اللهَ يَهُدِي مَنْ يَشَاءُ وَهُوَ اَعْلَمُ بِالْمُهْتَدِيْنَ ﴿

56. (Referring to Rasulullaah 's' 's remorse when he was unable to get his uncle Abu Taalib to accept Islaam before he died, Allaah says,) Verily you (O Rasulullaah 's') cannot guide those whom you love (to Islaam), but Allaah guides whoever He wills. He is best aware of those who are (deserving to be) rightly guided (and who deserve to be guided to Imaan).

ۅؘۘۊٙٵڵۊۣۘٙٳڹٛٮؙٚٛٛٛٛٚؾٛۑڿٳڵۿڒؽۘڡؘۘۼڬڹٛؾۘڂڟڡ۫ڝ۫ٲڒۻۣڹٵٵٛۅڵڡ۫ؽ۠ڴڹٞؽؙڵۿ۠ؗؗؗۿڔۘػڕڡۘٵٳڡؚڹٵؿ۠ڿڹٙؽٳڷؽۅؚؿٚڡۜڒؖؿ ػڸٞۺؘٷڗڹ۫ٷٵڛٛڴڴڴٷڒڽؙڰٵڞؚڶڴۮڽۜٵۅٙڮڹٞٵڴڹۘڒۿؙڡ۫ڒڵڽۼڵڡؗۅٛڹٛ®

57. They (the Mushrikeen of Makkah) say (to Rasulullaah), "If we follow the guidance (Islaam) with you, (the other Arab tribes will attack us and) we will be removed from our land." Have We not given them a safe Haram (where no one dares attack them), to which the fruit (product) of everything is brought as a provision from Us (because of which they will not face starvation even though others may refuse to deal with them)? However, most of them have no knowledge. (Even before the coming of Rasulullaah), Allaah had made the Haram of Makkah a sacred place and all the Arabs regarded it as a place where no blood could be spilt. For this reason, while people were killed around Makkah, the people of Makkah always remained safe. The excuse they mentioned above for not accepting Islaam was therefore invalled because they would have enjoyed the same safety even after accepting Islaam.)

وَكُمْ الْهَلَكُنَامِنَ قَرْيَةٍ بَطِرَتُ مَعِيْشَتَهَا فَتِلْكَ مَسْكِنْهُمْ لِمَرْسُكَنَ مِّنَ بَعْدِهِمْ الْاقِلِيلُا وَكُنَّا اَخْنُ الْوَرِثَانَ ﴿ الْوَرِثَانَ ﴿ الْوَرِثَانَ ﴿ الْوَرِثَانَ ﴿ الْوَرِثَانَ ﴿ الْوَرِثَانَ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهُ اللللَّا اللَّهُ اللَّالَّا اللَّهُ اللَّا اللَّا اللَّالِي الللَّا اللَّا اللَّهُ اللَّا اللَّا اللَّا اللَّهُ اللّ

58. Many were the towns that We have destroyed (because of their kufr), who boasted about their affluence (their wealth which was of no help to them against Allaah's punishment). There lie (the ruins of) their homes, which were occupied only a short while after them (for a few days or hours by passing travellers). We have always been the successors (of all nations because We remain after them).

وَمَاكَانَ رَبُّكَ مُهْلِكَ الْقُرٰى حَثَى يَبْعَثَ فِي َلِيَّهَارَسُوُلِائِتَنَّا ُوَاعَلَيْهِمْ الِيَنَا وَمَا لَنَّنَامُهُ لِكِي الْقَلَى الْعَلَىٰ الْعَلَى الْعَلَى الْعَلَىٰ الْعَلَى الْعَلَىٰ الْعَلَىٰ الْعَلَىٰ الْعَلَىٰ الْعَلَىٰ الْعَلَىٰ الْعَلَىٰ الْعَلَىٰ الْعَلَىٰ اللّهُ الْعَلَىٰ اللّهُ الْعَلَىٰ اللّهُ الْعَلَىٰ اللّهُ اللّهِ عَلَىٰ اللّهُ الْعَلَى اللّهُ الْعَلَىٰ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ الل

59. Your Rabb would never destroy towns until He sends a Rasool to their capital (main city) who recites His Aayaat to them (thereby giving them a chance to accept Imaan). We would never destroy towns unless their inhabitants were oppressive (sinners by rejecting their Rasool and committing kufr).

60. Whatever you have been granted (in this world) are the assets and adornments of this worldly life (which you will have with you only for a short while). (However,) That (the rewards for your good deeds) which is with Allaah is better and everlasting. Do you not understand (that it is foolish to cling on to something temporary at the expense of losing something everlasting)?

61. Can the person (the Mu'min) who receives the promise (of Jannah which) We made to him (for accepting Imaan and for doing good deeds), be like the one (the Kaafir) to whom We have granted the pleasures (benefit) of this worldly life, after which he will be from those to be presented (as a morsel to Jahannam) on the Day of Qiyaamah? (Therefore, a Mu'min is always better than a Kaafir.)

62. (Do not forget) **The day** (of Qiyaamah) **when Allaah shall call them** (the Mushrikeen) **saying,** "**Where are those partners that you ascribed to Me** (where are the Shayaateen and your leaders whom you listened to instead of Me, as if they were My partners? Are they here to assist you)?"

قَالَ الَّذِيْنَ حَقَّ عَلَيْهِمُ الْقَوْلُ رَبَّبَا هَوُلاَ الَّذِيْنَ اَغُونِيَا أَغُونِيْكُمُ كَمَا غُونَيَا "تَبَرَّأُ نَا إِلَيْكَ مَا كَا ثُوَا اِيَّا نَا يَعْلَمُ مُلَا الْمُؤْلِيَّ الْمُؤْلِيَّةِ اللَّهِ الْمُؤْلِيَّةِ اللَّهُ الْمُؤْلِيِّةُ اللَّهُ اللَّهُ الْمُؤْلِيَّةُ الْمُؤْلِيَّةُ اللَّهُ الْمُؤْلِيَّةُ الْمُؤْلِيَّةُ الْمُؤْلِيَّةُ اللَّهُ اللَّهُ اللَّهُ الْمُؤْلِيِّةُ الْمُؤْلِيَةُ اللَّهُ اللَّهُ الْمُؤْلِيِّةُ اللَّهُ الْمُؤْلِيِّةُ الْمُؤْلِيِّةُ اللَّهُ الْمُؤْلِيِّةُ الْمُؤْلِيِّةُ اللَّهُ الْمُؤْلِيِّةُ الْمُؤْلِيِّةُ اللَّهُ اللَّهُ الْمُؤْلِيِّةُ اللَّهُ اللَّهُ اللَّهُ الْمُؤْلِيِّةُ اللَّهُ اللَّالِمُ اللَّهُ اللْمُؤْلِلْمُ اللَّهُ اللْمُؤْلِلْمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللِلْمُ اللَّهُ اللَّهُ اللْمُلْعُلِلْمُ اللْمُؤَلِّ اللْمُلْعُلِيلُولُولُولُولُولُولُولُول

63. Those against whom the decision (of punishment) shall be passed (the Shayaateen and Kuffaar leaders), will say (admit), "O our Rabb! These are the ones whom we had misled (seduced). We misled (seduced) them (without force) just as we were misled (without force). We make it clear before You that we are absolved (free) of them (they obeyed us out of their own free will). They never (really) worshipped (followed) us (but it was their own desires that they followed)."

وَقِيْلَ ادْعُوا شُرِكَاءَكُمْ فَدَعُوهُمْ فَكُمْ يَسْتَجِيْبُوالَهُمْ وَرَاوُا الْعَذَابَ لَوَانَهُمْ كَانُوا يَفْتَدُونَ®

64. It will be said, "Call your partners (those whom you worshipped instead of Allaah)." They (the Mushrikeen) will then call for them (for their gods to assist them), but they will not respond to them. They will (then) see the punishment (before their very eyes without anyone to assist them). If only they were rightly guided (then they would not have to face the terrible punishment).

وَيَوْمَرِينَادِيْهِمْ فَيَقُولُ مَاذَا أَجَبْتُمُ الْمُرْسَلِيْنَ

65. (Keep in mind) The day (of Qiyaamah) when Allaah will call them (the Kuffaar) saying, "How did you respond to the Ambiyaa (Did you obey them or not)?"

66. All information (excuses to save themselves) will be lost to them on that day (they will be completely dumbfounded) and they will not (even) be able to ask each other (for an appropriate reply).

67. As for those who repent (from kufr), have Imaan and do righteous deeds, it is expected that they will be from the successful ones (on the Day of Qiyaamah).

68. Your Rabb creates whatever He wills and selects (chooses whoever He wills to be a Nabi and whatever injunctions He deems appropriate for a nation). They (people) have no choice (in the matter and therefore have no right to object). Allaah is Pure and Exalted above all (gods) they ascribe as (His) partner.

69. Your Rabb knows what (beliefs and intentions) their hearts conceal (hide) and what (actions) they make public (reveal) (Therefore, nothing can be hidden from Him).

70. He is Allaah, besides Whom there is no llaah. All praise belongs to Him in the first (this world) and in the next (the Aakhirah). All command (control over everything) is His, and to Him shall you all be returned (for questioning after death).

71. Say, "Tell me. If Allaah makes the night perpetual (unending) for you until the Day of Qiyaamah, which Ilaah besides Him can bring light to you? Can you not hear (listen to this with the intention of understanding and accepting)?"

قُلْ اَرَءَيْتُمُ اِنْ جَعَلَ اللهُ عَلَيْكُمُ النَّهَ اَرْسَرُمَدًا اللهَ يَوْمِ الْقِيمَةِ مَنَ اللهُ غَيْرُ اللهِ يَا تِيَّكُمْ بِلَيْلِ تَنَكُنُونَ فِيْ إِلَا يُوْمِ الْقِيمَةِ مَنْ اللهُ عَيْرُ اللهِ يَا تِيَكُمْ بِلَيْلِ تَنَكُنُونَ فِيْ إِلَا يُوْمِ الْقِيمَةِ مَنْ اللهُ عَيْرُ اللهِ عَلَى اللهُ عَلَى اللهِ عَل

72. Say, "Tell me. If Allaah makes the day perpetual (unending) for you until the Day of Qiyaamah, which Ilaah besides Him can bring night to you, in which you may find peace? (rest) Can you not see (understand that you are wrong to worship other gods when Allaah is the Most Powerful)?"

73. Out of His mercy, He has created the day and the night for you so that you may find peace (rest) in them, seek from His bounty (earn your living), and express your gratitude to Him (forthese and other favours).

74. (Remember) The day when Allaah will call them (the Mushrikeen) saying, "Where are the partners that you ascribed to Me?"

75. We will extract (draw out) a witness from every nation (who will be their Nabi) and (when he testifies to their kufr, We will) say (to them), "Produce (bring) your proof (to prove that your gods are more worthy of worship than Allaah)." They will then come to know that the right (of being worshipped) belongs only to Allaah and whatever they ascribed to Allaah will be lost to them (unable to assist them in the least).

76. Indeed Qaaroon was from Moosa *** s people (the Bani Israc'eel), but he rebelled (outrageously) against them (oppressed them and behaved arrogantly towards them). We granted him treasures, the keys of which were too heavy (even) for a mighty troop of men. (Remember the time) When his people (the Mu'mineen from the Bani Israc'eel) told him, "Do not be boastful (proud), for verily Allaah does not like the boastful ones." (proud ones)

وَابْتَغِ فِيْمَا اللهَ اللهُ الدَّارَ الْإِخْرَةَ وَلَاتَنْسَ نَصِيْبَكَ مِنَ الدُّنْيَا وَأَحْسِنْ كَمَا آحْسَنَ اللهُ وَالْبَعْفِيدِيْنَ وَالْمُنْسِدِيْنَ وَالْمُنْسِدِيْنَ وَالْمُنْسِدِيْنَ وَالْمُنْسِدِيْنَ وَالْمُنْسِدِيْنَ وَالْمُنْسِدِيْنَ وَالْمُنْسِدِيْنَ وَالْمُنْسِدِيْنَ

77. "Seek (to earn) the Home of the Aakhirah using the means (wealth and status) that Allaah has granted you (by using these means to please Allaah) and do not forget (to take) your portion of this world (as rewards to the Aakhirah by spending for Allaah's pleasure). Be good (towards others) just as Allaah has been good to you (by granting you so much wealth). And do not seek (to create) corruption (evil) on earth, for Allaah does not like those who create corruption." (evil)

قَالَ إِنَّمَا أَوْتِيْتُهُ عَلَى عِلْمِونِدِئُ أُولَمْ بَعِلَمُ إَنَّ اللهُ قَدْ اَهْ اَفْ اَفْرَاقُ نِ مَنْ هُوَ اَشَا لُمُ مِنْهُ وَالْكَافُرُ مِنْهُ وَالْكُمْ مِنْ الْقُرُونِ مَنْ هُولَا لَيْنَا لَكُونَ اللهُ عَلَى الْمُخْرِمُونَ ﴿ فُولَا مُنْ اللّهُ مُعَالِمُ اللَّهُ مُعَالَمُ مُعَالِمُ اللَّهُ مُعَالِمُ اللَّهُ مُعَالِمُ اللَّهُ مُعَالَى اللَّهُ مُعَالِمُ اللَّهُ مُعَالِمُ اللَّهُ مُعَالِمُ اللَّهُ عَلَى اللَّهُ مُعَالِمُ اللَّهُ مُعَالِمُ اللَّهُ اللَّهُ مُعْلَى اللَّهُ اللَّهُ اللَّهُ مُعَالِمُ اللَّهُ اللّلِهُ اللَّهُ اللَّ

78. (Refusing to acknowledge that his wealth was from Allaah,) He replied, "I have been granted all of this (wealth) because of the knowledge I possess (because I am skilled in making money)." Did he not know that Allaah had already destroyed many generations before him who were (physically and financially) more powerful (stronger) than him (much) and larger in number (he should therefore realise that Allaah has complete control over everything and that everything comes from Him)? The criminals (sinners) will not be questioned about their sins (on the Day of Qiyaamah, rather they will only need to admit their sins because Allaah has complete knowledge of what they do).

فَخَجَ عَلَى قَوْمِهِ فِى زِنْيَتِهُ قَالَ الَّذِينَ يُرِيدُونَ الْحَوْقَ الدُّنْيَا يلَيْتَ لَنَا مِثْلَ مَا أُوْنَ قَارُوُنُ إِنَّهُ لَذُوْحَظِّعَظِيْرِ

79. So he (Qaaroon) emerged among his people in pomp and splendour (making a show of his wealth). Those who desired the world gaped, "If only we also possessed what Qaaroon has! Undoubtedly, he is extremely fortunate." (a man of mighty fortune)

80. Those who were granted knowledge (the understanding of Deen) said, "Woe to you! Allaah's rewards are better for the one who has Imaan and who does good deeds. (However,) Only those who exercise Sabr shall receive (will endure) this."

81. So We plunged (sank) Qaaroon and his home within the ground (the ground swallowed him up together with all his possessions). (When Allaah's punishment arrived,) There were no troops to assist him against (the punishment of) Allaah, nor could he assist himself (despite what he possessed).

وَاصْبَحَ الَّذِيْنَ تَمَنَّوْامَكَانَهُ بِالْاَمْسِ يَقُوْلُوْنَ وَيَكَانَّ اللهَ يَبْسُطُ الرِّنْ قَلِمَنْ يَّشَا أَمْنِ عَبَادِهٖ وَيَقْدِرُّ لَوْلاَ اَنْ مَّنَّ اللهُ عَلَيْنَا لَحَسَفَ بِنَا ۖ وَيُكَانَّهُ لَا يُفْلِحُ الْكَفِرُوْنَ ۚ 82. The next morning those who yearned to be like him the previous day said, "O dear! Indeed Allaah increases (extends) sustenance for those bondsmen He wills and decreases (for whoever He wills. We should therefore be content with what Allaah has given us). (We were wrong to think that Allaah had not favoured us by giving us what Qaaroon had because) If it were not for Allaah's favour (mercy) on us, we would also have been plunged (sunk into the earth like him). Alas! The Kaafiroon will certainly not succeed (despite their vast fortunes)."

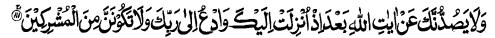
تِلْكَ الدَّارُ الْاِحْرَةُ نَجْعَلُهَ الِلَّذِيْنَ لَا يُرِيْدُوْنَ عُلُوًّا فِي الْأَرْضِ وَلَافَسَادًا وَالْعَاقِبَةُ لِلْمُتَّقِيْنَ®

83. This (Jannah) is the (last) Home of the Aakhirah, which We shall assign (give) to those who do not desire pomp (glory) on earth nor corruption. The (best) outcome (ultimate) shall be for those with Taqwa. (Allaah fearing ones)

84. Whoever brings a good deed (to the Aakhirah) will receive (a reward) better than that (His reward will be multiplied at least ten times). (On the other hand), Whoever brings a sin, the sinners (evil doers) will be punished only for what they did (their punishment will not be more than they deserve).

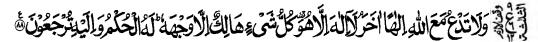
85. (When Rasulullaah www was forced to leave Makkah, Allaah consoled him by saying,) Verily, the One Who has made (practising and propagating) the Qur'aan obligatory on you shall return you to your place of return (to Makkah and ultimately to Jannah). Say (to the Mushrikeen who accuse you of misleading people), "My Rabb knows best who brings guidance (understanding of the way) and who is in manifest error."

86. (O Rasulullaah Before being commanded to preach to people as a Nabi) You never expected that the Book (the Qur'aan) would be given to you, but it is only by the mercy of your Rabb (that He has chosen you to be His Rasool and revealed the Qur'aan to you). So (because you have been granted this noble status, you should) never be an accomplice to the Kaafiroon (by doing as they say because this does not befit your high standing).



87. They (the Kuffaar) should never prevent (bar) you from (practising and preaching) Allaah's

Aayaat after they have been revealed to you. (Despite their hostilities, you should) Keep calling towards your Rabb and never be from the Mushrikeen.



88. Do not call to (do not worship) another Ilaah with Allaah. There is no Ilaah but Him. Everything shall perish but His Countenance. All decisions (commands) rest with Him and to Him shall you all be returned (after death).

Surah 29 Surah Ankaboot

THE SPIDER

THE LINK BETWEEN SURAH ANKABOOT AND SURAH QASAS

By Name: It has been established from the *Qasas* (stories) of Moosa that he endured great difficulties in propagating the belief that prayers should be directed only to Allaah because he is the Only Helper and source of blessings.

Surah Ankaboot explains that the belief in others being able to assist and that they are sources of good is as weak and fragile as the web of a spider (Ankaboot). Just as the spider's web cannot provide safety from heat, cold and the other elements, calling to anyone besides Allaah in times of adversity is equally futile.

By Content: Surah Furqaan proves that Allaah is the Only source of blessings. To substantiate this belief, Surah Furqaan and Surah Shu'araa cite numerous proofs. Surah Naml also cites reasons for Allaah being man's only true Benefactor. Thereafter, Surah Qasas tells about the hardships that Moosa endured in propagating the same beliefs, thereby encouraging Rasulullaah also to prepare for hardhips. Now Surah Ankaboot encourages people to accept these beliefs and prepares them for the same endurance.

A SUMMARY OF THE SURAH

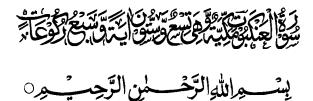
Surah Ankaboot includes the central message of the Qur'aan (Towheed) together with two specific messages. The two specific messages are:

- 1. Hardships and difficulties will afflict the Mu'mineen.
- 2. Those who reject Towheed will not be able to escape Allaah's punishment.

The first message of the Surah is expressed in the narrations about Nooh (verses 14, 15), Ibraheem (verses 16-27) and Loot (verses 28-35). All these narrations demonstrate the fortitude exercised by these Ambiyaa (when they suffered tremendous pain and hardship as they propagated the message of Towheed. Allaah prepares the Mu'mineen for the same by relating these narrations.

The second message of the Surah is expressed in the incidents of the people of Madyan (verse 36, 37), the Aad (verse 38), the Thamud (verse 38) and those who opposed Moosa viz. Fir'oun, Haamaan and Qaaroon (verses 39). The punishment that each of these nations received is mentioned in verse 40.

The general message of *Towheed*, which is central to the Qur'aan, is mentioned midway in the *Surah*. It is followed by four logical proofs, the most outstanding of which is contained in the verse that bears the title of the *Surah*. Allaah says in the verse, "The example of those who adopt defenders (gods) besides Allaah is like the example of a spider who spun a web. Without doubt, the weakest of homes is the home (web) of the spider, if only they would understand." (Just as the spider thinks that his web is the strongest home in the world, the Mushrikeen think that their gods are the most powerful. However, just as the spider's web can offer the spider no protection from even a gust of wind, the gods of the Mushrikeen can also not give them any protection.) [verse 41].



In the name of Allaah, the Most Compassionate, the Most Merciful.



1. Alif Laam Meem. (Only Allaah knows the correct meaning of these letters.)

2. Do people (the Mu'mineen) think that they will be left to say, "We have Imaan!" without being tested? (In fact, the stronger the Imaan, the harder the test.)

3. We certainly tested those (Mu'mineen) before them, and (by putting people through tests) Allaah will definitely (make people) know those who are true (in their Imaan) and He will definitely (make people) know who the liars are (whose Imaan in not sincere).

4. Do those who do evil (who commit kufr and Shirk) think that they can escape Us (escape Our punishment)? Evil (wrong) indeed is the decision (judgement) they take (because none can ever escape Our punishment).

5. Whoever yearns to meet Allaah (should know that) the term of Allaah (the time stipulated by Allaah when He will meet people) will certainly arrive. And He is the All Hearing, the All Knowing.

6. Whoever strives (fights the Kuffaar or his own passions) **strives only for himself** (for his own benefit because he will attain the benefits and rewards). **Allaah is Independent of the entire universe** (and is not dependent on their worship or obedience). (He created us to confer blessing on us).

وَالَّذِيْنَ امَنُوْاوَعِلُوا الصَّلِعِي لَنَكَلِقِرَنَّ عَهُمُ سِيِّا تِهِمْ وَلَنَجْزِيَنَّهُمْ اَحْسَنَ الَّذِي كَانُوْ ايعْمَلُوْنَ®

7. Those who have Imaan and do good deeds, We shall definitely cancel (forgive) their sins from them and reward them (with blessings that are) better than what (actions) they did (because the rewards of the Aakhirah are everlasting).

8. We (emphatically) commanded (directed) man to treat his parents kindly. (However), If they (your parents) force you to ascribe partners to Me about which you have no knowledge (about whom you have no proof that they deserve to be worshipped), then do not obey them (your parents). Your return (after death) shall be to Me, when I shall inform you of what you used to do. (Therefore, when anyone wants you to do something that displeases Me, do not obey them because you will ultimately have to answer to Me.)

وَالَّذِينَ امَنُوْا وَعَمِلُوا الصَّلِحْتِ لَنُدُخِلَنَّهُمْ فِي الصَّلِحِينَ ۗ

9. We shall definitely include (admit) those who have Imaan and who do good deeds among the righteous (among the Ambiyaa and other pious people with whom they will be raised on the Day of Qiyaamah).

10. Among people are those (Munaafiqeen) who say, "We believe in Allaah!" Then, when they suffer any adversity (difficulty) for (the cause of) Allaah, they (are unable to bear it and) treat the difficulty (which) people give like (as if it is as severe as) Allaah's punishment. If help (victory) comes (to you Muslims) from your Rabb, they (the Munaafiqeen) will certainly say, "We were always with you (and therefore also deserve a share of the booty)." Does Allaah not know best what is in the hearts of all in the universe? (Allaah knows well what is in the hearts of the Munaafiqeen and will punish them for their hypocrisy.)

وَلَيَعُلَمَنَّ اللَّهُ الَّذِينَ امَنُوْا وَلَيَعُلَمَنَّ الْمُنْفِقِينَ ١

11. (By putting people through tests), Allaah will certainly (make people) know who are those with (true) Imaan and will definitely (make people) know who are the hypocrites (deceivers).



ڝؚۜ*ڹۺؽ*ٵؚٝٳڹٞۿؙٛۄ۫ۯڰڶۮؚڹٷڹؖ

12. The Kuffaar say to the Mu'mineen, "Follow our way and we will bear the burden of your sins (we are prepared to suffer the punishment for your sins without you suffering any punishment)." They (the Kuffaar) will not carry any part of their sins (the sins of the Mu'mineen because each person will suffer the punishment of his/her own sins). They are certainly liars (and will never keep their word even if it were possible to bear the burden of other people's sins).

ع وَلَيَحْمِلْنَ آثْقَالَهُمْ وَاتْقَالُامَّعَ أَثْقَالِهِمْ وَلَيْسَعُلْنَ يَوْمَ الْقِيلَمَةِ عَمَّا كَانُوا يَفْتَرُونَ ﴿

13. (What will happen is that) They will certainly carry their own burdens (of sin) in addition to those of others (whom they caused to sin, without the actual sinners being absolved of punishment). And on the Day of Qiyamaah they will definitely be questioned about what they fabricated (about the partners they attributed to Allaah).

14. Without doubt, we sent Nooh (as a Rasool) to his nation, where he remained (preaching Towheed to them) for a thousand years less fifty years (950 years). Then (when they refused to accept his message and continued to harass him, he prayed to Allaah to destroy them. Consequently) a storm (flood) struck them (and they were all drowned) while they were oppressive (to themselves by refusing to accept Imaan).

15. We rescued (saved) Nooh and the people (with him) on the ark, making it (the incident) a lesson (sign) for the (people of the) universe (to remind them about the consequences of rejecting the Ambiyaa).

16. (And We also sent) Ibraheem (as a Nabi to his community), (so remember the time) when he said to his people, "Worship Allaah and fear (disobeying) him. This is best for you if only you knew (if you have under standing)."

17. "Instead of Allaah, you merely worship idols and fabricate lies (about Allaah by saying

that your idols are His partners). Those (idols) that you worship instead of Allaah do not have control of your sustenance, so seek your sustenance from Allaah, worship Him and show gratitude (thanks) to Him. To Him shall you be returned."

18. "If you deny (me and my message), then (this is nothing new because) many nations have denied before you. (However, the choice is yours because) The duty of the Rasool is merely clear propagation (he cannot force you to accept)."

19. Do they (the Kuffaar) not see how Allaah originates creation (creates them the first time) and then repeats (the feat of creating them after their deaths)? This is certainly (very) easy for Allaah (so how can anyone deny that they will be resurrected?).

20. Say, "Travel in the lands and see how He (Allaah) creates (nations) the first time and then (after their deaths) produces (raises up) another creation (raises other nations to replace them). Indeed Allaah has power over all things (and nothing is difficult for Him)."

21. Allaah punishes whoever He wills and has mercy on whoever He wills. To Him shall you be returned (after death).

22. You can never escape (Allaah's punishment) on earth, nor in the sky. Besides Allaah You have no Protecting Friend nor any Helper (who can save you from punishment).

23. Those who reject (deny)Allaah's Aayaat (lessons) and meeting with Him will lose hope in My mercy (on the Day of Qiyaamah when they will see the punishment for themselves) and they shall have a torturous (grievous) punishment.

24. (When Ibraheem convincingly proved to his people that their idols were helpless, as mentioned in verses 58-67 of Surah 21), The only reply (answer) that his people could give was to say, "Kill him or burn him!" Then Allaah saved him from the fire (by commanding the fire to be cool and peaceful for him). Undoubtedly, there are certainly (clear) signs in this for people who have Imaan.

ۅؘۘۊؘٵڶٳؽۜٙٵٳؾۧۜڂؘۮؙؾؙؠٝڝؚٚٞڹۘۮؙۅ۫ڽؚٳؠڵؠۅٲۅؙؾؘٵؽؙڵڝٛؖۅۜڐۜۊؘۜڔؽڹؚۓٛؠؗڣڶػڸۅۊؚٳڵڐ۠ڹ۫ۑٵٝؿ۠ڟۜۑٙۅٛڡڵڷڡۣڸؗڡؖ ۑۘۓڡٛ۫ۯڹۼؙڞؙػۯۑؠۼۻۣۊۜۑڵۘٸڽؙڹڿڞؙػؙۯڹۼڞٵٷۜڡؘڶۏٮػ۠ڟٳڶؾؖٵۯۅؘڡٵڶػڞؚ۠ڞؚڹ۫ڞ۠

25. He (Ibraheem said, "You have merely taken to worship idols because of your mutual love in this worldly life (because of your love for certain good people, initially you made idols in their forms as a form of respect, but thereafter Shaytaan fooled you into worshipping them). (However, despite this love) Soon, on the Day of Qiyaamah, you will oppose (deny) each other and curse each other (worshippers will curse their idols and vice versa). Your abode shall be the Fire and you will have no helpers." (As Allaah saved Ibraheem from the fire, so will He save you from the eternal fire so believe in Him.)

26. (From among Ibraheem *** s people, his nephew) Loot *** believed him. (After trying in vain to convince his people after many years,) Ibraheem *** (eventually) said, "I shall migrate to (a place called Shaam where) my Rabb (has commanded me to go, to Shaam). He is certainly the Mighty, the Wise (and knows what is best for me)."

27. We gifted (blessed) him (lbrahim) with (a son) Is'haaq *** and (a grandson) Ya'qoob ****, kept Prophethood and scriptures in his progeny (by making his descendants Ambiyaa *****) and granted him his reward in this world. (In addition to this, he will also be rewarded tremendously in the Aakhirah because) He shall certainly be among the righteous ones in the Aakhirah.

28. (And we also sent) Loot (as a Nabi, Remember the time) when he said to his people, "Indeed you people engage in an obscene act (homosexuality), which none in the universe has indulged in before you."

إِنَّكُمْ لَتَأْتُوْنَ الرِّجَالَ وَتَقَطَّعُوْنَ السَّبِيْلِ هُوَتَأَتُّوْنَ فِى نَادِيَكُمُ الْمُنْكُرُّ فَمَا كَانَ جَوَابَ قَوْمِهَ إِنَّكُمْ لَتَأْتُونَ السِّينِي اللهِ إِنْ كُنْتَ مِنَ الطَّدِقِيْنَ ﴿ اللَّهِ اللَّهِ إِنْ كُنْتَ مِنَ الطَّدِقِيْنَ ﴿ اللَّهِ اللَّهِ إِنْ كُنْتَ مِنَ الطَّدِقِيْنَ ﴿ اللَّهِ اللَّهِ اللَّهِ إِنْ كُنْتَ مِنَ الطَّدِقِيْنَ ﴿ اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ اللللَّهُ اللَّهُ الللَّهُ الللَّهُ اللَّاللَّهُ الللَّهُ اللَّهُ الللَّهُ اللَّهُ الللَّهُ اللَّهُ اللَّلَّ الللَّالِمُ اللللَّالِمُ الللللَّالَةُ اللَّهُ الللَّهُ اللّل

29. "Do you approach men (for sexual pleasure instead of women), waylay the highways (to rob travellers) and (without shame, you even) perpetrate evil in your gatherings (in public)?" (Admitting that they were guilty of these evils), The only reply (answer) that his people could give was to say, "Bring Allaah's punishment to us if you are from among the truthful (if your threat of punishment is true)."

30. He (Loot (Lo

ۅؘڵؠۜۧٵؘۘۜۘۘۘٵؘڎؙؖڽؙڛؙٛڵڹٵۜٳڹڔؗۿؚؠ۫ڝٙڔؚٳڶؠۺؙۯێؙڡؘۜٲڷۅٞٳڹۜٵۺۿڸڝؙٛۅٞٙٳٲۿڸۿڶؚۉٳڷؘڨٙڕێڐؚٵۣڹۧۘٲۿڶۿٳػاٮٚۅ۠ٳ ڟڸؚڝڹڹ۞ؖ

31. When Our messenger angels came to Ibraheem with the good news (that he was to father a son by the name of Is'haaq with, they (also) said, "We are to destroy the inhabitants of this town (of Loot with). Its inhabitants are certainly oppressors (terrible sinners)."

32. He (Ibraheem said, "(How can you destroy these people when) Loot is among them." They (the angels) replied, "We know better (well) who is present in the town. We shall definitely rescue (save) him and his family (from the punishment), except his wife. She will be among those left behind (to suffer the punishment because she is one of the kuffaar)."

وَلَمَّا آنَجَاءَتُ رُسُلُنَا لُوَطَاسِي عَبِهِمْ وَضَاقَ بِهِمْ ذَرْعًا قَقَا لُوَا لَاتَحَفُ وَلَا تَحْزَنُ إِنَّامُنَجُوْكَ وَ آهْلَكَ إِلَّاامْرَاتَكَ كَانَتُ مِنَ الْغَيْرِيَّنَ ﴿

33. When Our messenger angels came to Loot (to inform him about what was to take place), he was grieved (troubled) by their presence and his heart was distressed (troubled because he feared that his people would attempt to sodomise them). They (the angels) said, "Do not fear, nor grieve (because we are angels and the people cannot harm us in the least). (We shall shortly destroy your people but) We will

surely rescue (save) you and your family, except your wife. She will be of those left behind (to suffer the punishment)."

34. "We will send down on the people of this town a punishment from the sky (a shower of stones) on account of their disobedience."

35. Indeed We left behind in them (in those towns) an Aayah (a sign) which is clear to those who have understanding (making it clear to them that this is the plight of those who fail to believe in their Ambiyaa (This was seen by the Makkans who went to Shaam.)

36. To (the people of) Madyan (We sent) their brother Shu'ayb (as a Nabi to them). He said, "O my people! Worship Allaah, hope for (expect) the Last Day and do not spread corruption on earth (by promoting dishonesty, gambling, interest and robbery)."

37. They rejected him (called him a liar), so an earthquake seized them and (afterwards) they lay kneeling (prostrate) down in their homes (dead).

38. And (We also destroyed) the Aad and the Thamud, whose condition (destruction) is apparent (has became clear) to you by (the ruins that are left of) their dwellings. Shaytaan (secretly) beautified their (evil) actions for them and prevented them from the straight path even though they were people of deep insight. (However, his trickery fooled even them.)

39. And (We also destroyed) Qaaroon, Fir'oun and Haamaan. Without doubt, Moosa came to them with clear signs (miracles and proofs of Towheed), but they were arrogant (proud)

on earth (and refused to accept what he told them). (However, despite all their resources and wealth), They could still not escape (Our punishment).

40. We seized (punished) each of them on account of his sin. Against one of them (the Aad) We sent a violent wind (pebble storm to destroy them). One of them (the Thamud) was seized (destroyed) by a shout (loud screech). One of them (Qaaroon) was swallowed by the ground and we drowned another (Fir'oun and his army). Allah was never One to oppress them (by punishing them without first sending guidance to them), but they used to oppress (wrong) themselves (by refusing to accept the guidance that came to them).

41. The example of those who adopt (take) defenders (gods) besides Allaah is like the example of a spider who spins a web. Without doubt, the weakest of homes is the home (web) of the spider, if only they would understand. (Just as the spider thinks that its web is the strongest home in the world, the Mushrikeen think that their gods are the most powerful. However, just as the spider's web can offer the spider no protection from even a gust of wind, the gods of the Mushrikeen also cannot give them any protection.)

42. Verily Allaah has knowledge of whatever they call to (worship) besides Him. He is the Mighty, the Wise.

43. These are the examples that We coin (set) for people (to make them understand the truth). (However not, every person will not take heed because) Only those with knowledge (those who think deeply) will understand them (and learn the lesson being taught).

44. Allaah has created the heavens and the earth in truth (in perfect proportions and with perfect functions). There is certainly an Aayah (a clear sign reflecting Allaah's great power) in them for the Mu'mineen.

﴾ ﴿ النَّكُ مَا الْوَحَى الْيَكُ مِنَ الْكِتْبُ وَاقْمِ الصَّافِقَ اِنَّ الصَّافَةَ تَنْهَى عَنِ الْفَحْشَاءَ وَالْمُنَكِّرُ وَالْإِنْكُ اللَّهُ اللَّهُ اللَّهُ أَكُرُ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ ﴿

45. Recite the Book (the Qur'aan) which has been revealed to you and establish salaah. Verily salaah (performed with all its conditions and etiquette) prevents (the person performing the salaah from) immoral (indecent) behaviour and evil. Without doubt, the Dhikr of Allaah is greatest (greater than other forms of worship that are devoid of Allaah's remembrance). Allaah knows (the details of) what you do (and will reward you for every action carried out sincerely).

ۅٙؖ؆ۼٛۜٵڔڵۊٙٳؘۿڶٳڰؿڣؚٳڷڒؠٳڷؾۧۿؚؠؘٲڂۛڛڽٛؖٳڷڒٳڷڒڹڹؘڟؘػڡ۠ٳڡڹ۫ۿؗؗڡٝۅؘڨٛٷ۠ٷٞڷؙٚٵٛٙٲڡؗڹۜڸٳڷۮؚؽۧٵٛڹٝڔڶٙٳڷؽٵۅٲڹ۫ڔڶ ٳڷؽڎٞۄؘٳڶۿڬٲۅٳۿڴٷڮڂڰٷػڽٵ

46. Debate with the People of the Book only with in that (manner) which is best (which proves your standpoint without offending them); except those of them who are unjust (those who are obstinate, for it is best to leave them alone). And say (to them), "We believe in what was revealed to us (through Rasulullaah (m)) and what was revealed to you (through your Ambiyaa (the essence of what was revealed to all the Ambiyaa is that) Our Ilaah and your Ilaah is One and (therefore) we surrender (Only) to Him (to His commands)."

ٷٙڮۮ۬ٳڮٲٮ۫ٚڒؘڵڹؘٳڵؽڬٳڵڲٮ۬ؖٞٵٚڷۮؚؠ۫ڹٵؾؽڹۿؗۿٳڵڲڹۘۘڮؽؙٶؙڡڹؙۏۘڹؠ؋ٛۅؘڡؚڹ۫ۿٷٝڵٳٙڡٛڹؖۑ۠ٷٝڡؚڽۢؠ؋۠ۅٙڡٵ ؾۼۘٙۘڂۮڽٳڶؾؾؘٙٳڷۧڒ۩ٚڬڣۯۏڽٛ

47. In a like manner (as We have revealed the Torah to Moosa and the Injeel to Isa which), We have revealed the Book (the Qur'aan) to you (O Muhammad whi). So those to whom We have given the Book (the Ahlul Kitaab) believe in it (in the Qur'aan because they are acquainted with divine scriptures), and there are some of these people (the people of Makkah) who also believe in it. It is only the (die-hard disobedient) Kaafiroon who reject Our Aayaat (because of their stubbornness).

وَمَاكُنْتَ تَتْلُوْامِنَ قَبْلِهِ مِنْ كِتِي وَلاَ تَخْطُه بِيمِيْنِكَ إِذَا الْأَرْتَابَ الْمُبطِلُونَ ®

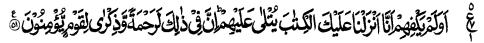
48. Before this (Qur'aan), you (O Muhammad) were unable to recite any book, neither could you write with your right hand (because you had not learnt to read or write from any person). Otherwise (had you been a person proficient in reading and writing), the people of falsehood (the Kuffaar) would be cast into doubt (they would think that you yourself had written the Qur'aan).



49. But this Qur'aan is (in itself a compilation of) clear Aayaat (that prove that they are from Allaah) in

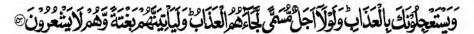
the hearts of those given knowledge (those who commit the Qur'aan to memory and who understand it). It is only the oppressors (those who oppress themselves by refusing to accept the truth) who reject Our Aayaat.

50. They (the Kuffaar) say, "Why does an Aayah (a miracles of our choice) not come to him (Muhammad) from his Rabb?" Say, "Aayaat (miracles) are all in Allaah's control (He will decide whether or not to allow me to demonstrate such miracles). I am but one who clearly warns (people about the consequences of rejecting Imaan and it is not my duty to force them to believe)."

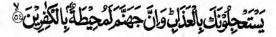


51. Is it (the miracle) not sufficient for them (the Kuffaar) that we have revealed a Book (the Qur'aan) to you, which is recited to them? (In addition to the Qur'aan being a timeless miracle on its own which proves the Prophethood of Rasulullaah ,) There is certainly mercy and a reminder in it for those who have Imaan.

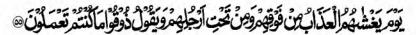
52. Say, "Allaah suffices as a Witness between myself and yourselves. (He is enough as Witness to my Prophethood even if you Kuffaar refuse to believe me.) (Allaah's testimony is beyond doubt because) He knows what is in the heavens and the earth. Those who believe in falsehood and disbelieve in Allaah are (in reality) the true losers (who will suffer losses in both worlds)."



53. (O Rasulullaah Will By the Kuffaar constantly asking when punishment will overtake them, it seems as if) They seek to rush you with (demand their own) punishment. If it were not for a prescribed term (after which punishment will come to them), the punishment would have certainly come to them (already because they deserve it). It (the punishment) will definitely come to them suddenly when they do not perceive it (taking them totally by surprise).



54. They (the Kaafiroon) seek to rush you with the punishment (demand it from you by repeatedly asking you when it will come) whereas (their punishment will certainly come to them in the Aakhirah when) Jahannam will certainly surround the Kaafiroon.



55. (This will take place) On the day (of Qiyaamah) when the punishment will envelope them from above and from beneath their feet (and they will be unable to escape). It will then be said to them, "Taste (the punishment for) what you used to do (in the world)."

56. O My bondsmen (servants) who have Imaan! Indeed My earth is vast (and you do not have to remain in a place where you are prohibited from worshipping Me), so (if you are in such a place, make Hijrah to a place where you can) worship Me only.

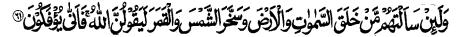
57. (Do not forget that life is short because) **Every soul shall taste death, after which you will all be returned to Us.** (Then it will be too late to say that you were unable to worship Me where you lived. Therefore, make Hijrah from evil to good before you leave this world.)



58. As for those who have Imaan and who perform good deeds, We will certainly settle them in balconies of Jannah, beneath which rivers flow. There they shall live forever. What a grand (excellent) reward for those who act (do good deads) ...

59. ...those who exercise Sabr and who trust only in their Rabb.

60. How many are the animals that do not carry their own provision (as man does)? (Despite this), Allaah (still) sustains them and you (people) as well. (You should therefore have no fear of sustenance when you make Hijrah, leaving your possessions behind.) He is the All Hearing (hears all your du'aas), the All Knowing (knows your needs and will fulfil them).



61. If you ask them (the Mushrikeen) who created the heavens and the earth and who made the sun and the moon subservient (submitting to His command and at the service of mankind), they will definitely reply, "Allaah!" So (despite possessing this knowledge) to where are they wandering astray (by continuously practising Shirk)?

ٲێڷؙۮۘؽڹڛؙڟٳڵڗۯؘۊؘڸڡؘڹٛؾؿؘٵۼٛڡؚڹ؏ۼٳۮ؋ۅؘۘڽڠٙۮؚۯڶٙٛٛٙڎٵڹۜٲڵڷٙۮڹؚڴؚڸۜۺٙؽۼۘۼڶؽڰ

62. Allaah increases (enlarges) sustenance for whoever He wills of His bondsmen (servants) and reduces (it for whoever he wills). Verily Allaah has knowledge of all things. (He knows exactly why some deserve more and others less.)

63. If you ask them (the Mushrikeen) who sends rain from the sky, thereby reviving the earth (by producing vegetation) after its death (after it had been unable to bear anything), they will certainly reply, "Allaah!" Say, "All praise belongs to Allaah" (because it is He Who enables others to do something praiseworthy). However, most of them have no understanding (they fail to realise the contradiction in their beliefs).

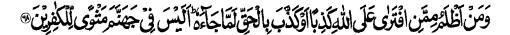
64. The life of this world is (but a) mere futility and play (temporary and without true benefit). Without doubt, the life of the Aakhirah is true (real) life (an existence of true happiness). If only they knew (If people understood this, they would not give preference to this world over the Aakhirah).

65. When they (the Mushrikeen) board a ship (which is struck by bad weather and then threatens to sink), they pray to Allaah (to save them) with sincere belief in (only) Him (knowing that only He can save them). But when He (completely) rescues them (and safely delivers them) to land, they again begin to ascribe partners to Him...

66. ...(this they do) **to show ingratitude for what** (favours) **We gave them and** (they do it so that they may continue) **to enjoy** (their lives in this world without having to regulate their lives with Allaah's commands). **Soon** (when punishment afflicts them in this world or in the Aakhirah) **they will come to know** (that their behaviour had been wrong).

67. Do they (the Mushrikeen of Makkah) not see that We have (favoured them because We) made the

Haram a place of safety (a place where the Arabs regarded killing for any reason to be forbidden), while people are being ravaged (attacked all) around them (in this manner, the people of Makkah were always safe from attack)? Do they believe in falsehood (their idols) and (thereby) show ingratitude (disbelief) for Allaah's bounties (to them)? (Instead of worshipping Allaah Who secured this safety for them, they worship their idols instead.)



68. Who can be more unjust than he who invents (forges) lies against Allaah (by ascribing partners to Him) or rejects (completely) the truth when it comes to him? Is there not an abode for the Kaafiroon in Jahannam? (Jahannam shall certainly be their final destination.)



69. We shall definitely show Our avenues (of guidance and Insight leading to Jannah) to those who exert themselves (strive) in Our cause (for Our Deen). Verily Allaah is certainly with those who do good (and will always assist them).

Surah 30 Surah Room

ROME

THE LINK BETWEEN SURAH ROOM AND SURAH ANKABOOT

By Name: The example of the spider in *Surah Ankaboot* illustrates that Only Allaah is man's Helper and True Benefactor. Turning away from *Towheed* and seeking assistance from other gods is as futile as seeking shelter from the elements using the web of a spider (Ankaboot). If the *Mu'mineen* hold fast to the belief in *Towheed*, Allaah will grant them victory over their enemies that will be as resounding and impressive as the victory achieved by ancient Rome (Room) over the Persians.

By Content: A verse of Surah Ankaboot states, "Do people (the Mu'mineen) think that they will be left to say, "We have Imaan!" without being tested?" [verse 2]. Merely declaring one's Imaan is not all that is required from a Mu'min. In addition to this, the Mu'mineen will have to fulfil many more obligations such as waging Jihaad against the Kuffaar, by which they will suffer many trials and tribulations.

A SUMMARY OF THE SURAH

Because the Mu'mineen can overpower the Kuffaar only on account of their belief in Towheed, Allaah says in verse 17, "So glorify Allaah's purity (perform salaah and remember Allaah) as you spend the evenings and the mornings.". Allaah impresses upon man that (morning and evening) he must abstain from Shirk and regard Allaah to be Pure from all partners, and continue to glorify and praise Him. This point is repeated twice in the Surah, in the following two verses:

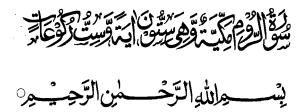
- 1. "So focus your attention only on this Deen as a Hancef (one who turns away from every other religion)..." [verse 30]
- 2. "So focus your attention on the upright Deen (Islaam)..." [verse 43]

It is only when the *Mu'mineen* adhere to pure *Towheed* and live according to the injunctions of Islaam that Allaah will grant them the required assistance against their enemies. The concept of *Towheed* is so clear and substantiated by so many proofs that one must never forsake it. Therefore, one must strictly adhere to the straight *Deen* of Islaam. The *Surah* also discusses three factors which save one from punishment viz. (1) not to commit Shirk, (2) to be kind, (3) not to oppress.

The Surah conveys glad tidings to the Muslims, telling them that they will soon defeat the Mushrikeen just as the Romans will defeat the Persians. Allaah says in verses 4 and 5, "And on that day (when Rome defeats Persia) the Mu'mineen will rejoice about Allaah's assistance (because like the Mu'mineen, the Ahlul Kitaab were also monotheists, whereas the Persians were polytheists)." This victory is only possible with Allaah's assistance. Once He

promises His assistance, it will come to pass because "Allaah never breaks His promise." [verse 6]

Because belief in Towheed is of paramount importance to be able to defeat the Kuffaar, this Surah substantiates belief in Towheed using thirteen logical proofs. Allaah also cites an example to illustrate the difference between the True Deity and false ones. This example is contained in verse 28 where Allaah says, "(For you to understand the foolishness of Shirk,) Allaah gives you an example relating to your own selves (your personal experiences). Are any of those (slaves or servants) whom you own (who serve you) shareholders in that (wealth and authority) which We have given you, making you all (yourselves and them) equal, with you fearing (reproach from) them (when you wish to spend from the wealth) as you fear (reproach from) yourselves (when doing so)? Thus do We explain Aayaat for people of understanding." (Allaah asks the Mushrikeen if they would be pleased with the idea of seeking permission from their slaves to spend their own wealth, as they would have to do if their slaves were to be their partners. When man dislikes having partners, who are human like himself in jointly owning property, how can he expect Allaah to tolerate the behaviour of Mushrikeen, who ascribe such partners to Him, who are incomparably inferior to Him?)



In the name of Allaah, The Most Compassionate, The Most Merciful.



1. Alif Laam Meem. (Only Allaah knows the correct meaning of these letters.)

عُلِبَتِ الرُّوُومُ ﴿

2. (The people of) **Rome** (the people of the Ahlul Kitaah who controlled the Byzantine Empire) **will be defeated** (by the Persians who were Mushrikeen)...

3. ...in the (land that is) nearer (to the Arabs than the) land (of the Persians) and, after their defeat, (the Byzantines (Romans)) will again be victorious...

4. ...within a few (nine) years. All affairs are in Allaah's control from before (their defeat) and afterwards (it was therefore by Allaah's command that Persia won at first and that Rome won thereafter). And on that day (when Rome defeats Persia) the Mu'mineen will rejoice...(be happy)

5...about (with) Allaah's assistance (because like the Mu'mineen, the Ahlul Kitaab were also monotheists, whereas the Persians were polytheists). Allaah assists whoever He wills (and will certainly assist the Muslims against the Mushrikeen), and He is the Mighty (none can defeat Him), the Most Merciful.

وَعْدَاللَّهِ لَا يُخْلِفُ اللَّهُ وَعْدَهُ وَلَكِنَّ أَكْثَرَ النَّاسِ لا يَعْلَمُونَ ®

6. Allaah has made a promise (to assist His Ambiyaa and those with them). Allaah never breaks His promise (which is full of wisdom) but most people (the Kuffaar) have no knowledge (of the truth of Allaah's promises).

يَعْلَمُوْنَ ظَاهِرًامِّنَ الْحَيْوةِ الدُّنْيَا ۗ وَهُمْ عَنِ ٱلْاخِرَةِ هُمْ عَفِلُوْنَ[©]

7. They (the Kuffaar) have (only) superficial (shallow) knowledge of (matters related to) the life of this world whereas they are negligent (do not want to understand the benefits) of (matters related to) the Aakhirah (as a result, they will be unsuccessful in the Aakhirah).

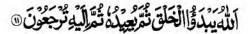
ڵۅؙڬڡ۫ڔؠۜؿڡؙڴۯٷٳڣۧٲڹڡؙڛؚڡ۪ڡٞڗ۠ڡٙٵڂػٙٵڽڵڎؙٵڵؾؖڡڸؾؚٷٲڷۯۻٞۅؘڡٲڹؽ۫ڹۿؗڡٵٙٳڵڒؠٳڵڿٙۜۅٞٳٙڿڸۣڞٛٮۼؙؖۏٳڽٛڲؿ۬ؠڗؙٳ ڡؚۜڹؘٳڵؾٵڝۯڰٷ۞

8. Have they (the Kuffaar) **not pondered** (thought about the many signs of Allaah's power and Oneness) **?** (Have they not realised that) **Allaah has created the heavens and the earth with the truth** (for good reason) **and for an appointed term?** (Have they not reasoned that just as everything else in this world comes to an end, so too will the universe come to an end on the Day of Qiyaamah, when everyone will be required to face Allaah?) (However,) **Many people reject** (do not believe in) **their meeting with their Rabb** (even though their very logic demands that a time must come when wrong-doers have to be taken to task and good-doers have to be rewarded).

9. Have they (the Kuffaar) not travelled in the lands and seen what was the plight (dreadful) of those (who rejected Imaan) before them? Those people were mightier than them (the Kuffaar of today), ploughed the earth and developed it (much) more than they (the Kuffaar) have developed it (yet despite all of this, they were destroyed). Their Rusul came to them (with the message of Towheed, but they rejected the message). It was not Allaah Who wronged them, but they wronged themselves (by become of their inability to accept the truth when they committed kufr and rejected the Ambiyaa , They were therefore responsible for the resultant punishment).

عُ ثُمَّكَانَ عَاقِبَةَ الَّذِينَ اسَاءُ واالشُّوْآي اَنْكَدُبُوابِالْتِاللَّهِ وَكَانُوابِهَا يَسْتَهْزِءُونَ ٥

10. Then (in the end) the outcome (the result) of those who perpetrated evil was evil (punishment) indeed because they rejected Allaah's Aayaat (guidance) and mocked them.



11. Allaah originated creation and will repeat (the act of creation on the Day of Qiyaamah when the dead will be brought back to life), after which you will all be returned to Him (to account for your actions in the world).

وَيَوْمَ تَقُومُ السَّاعَةُ يُبْلِسُ الْمُجُرِمُونَ ﴿

12. The day when Qiyaamah will dawn, the criminals (Kuffaar and sinners) will lose all hope (of escaping punishment because their guilt will be proven beyond doubt).

13. None of their partners (their gods whom they ascribed as partners to Allaah) will be intercessors (able to plead) for them, and (to save themselves) they will (even) reject (the fact that they ever worshipped) their partners (false gods).

14. On the day when Qiyaamah will take place, they (mankind) will be divided (and a person will fall either among the ranks of the Mu'mineen or the Kuffaar).

15. As for those who have Imaan and perform good deeds, they will be rejoicing in a garden (of Jannah).

16. As for those who commit kufr and who reject Our Aayaat and the meeting of the Aakhirah, these people will be exposed to punishment.

17. So glorify Allaah's purity (perform salaah and remember Allaah) as you spend the evenings (during the Maghrib salaah and Isha salaah) and the mornings (during the Fajr salaah).

18. All praise in the heavens and the earth belong to Him, and (in addition to glorifying His purity during the mornings and evenings, you should also) glorify His purity during the latter part of the day (during the Asr salaah) and during the afternoons (during the Zuhr salaah).



19. He (Allaah) brings forth the living from the dead (such as a chicken from an egg or a Mu'min from a

Kaafir), the dead from the living (such as an egg from a hen or a Kaafir from a Mu'min) and revives the earth after its death (by causing vegetation to flourish on ground that was previously barren). In this manner (as Allaah causes the dead earth to be revived) will you be brought back to life (on the Day of Qiyaamah after your death).

20. Among His Aayaat (that demonstrate His power and prove His Oneness) is that He has created you (your father Aadam) from sand, after which (through the process of procreation) you became (millions of) humans spread out (scattered about) on earth.

21. Also among His Aayaat is that He has created spouses for you from yourselves (from your own species) so that you may find solace (peace and rest) with her and He has placed (blessed you with tremendous) love (most clearly seen during youth and adulthood) and (blessed you with a great deal of) mercy (most clearly appretiated during old age) between you. There are certainly Aayaat in this for people who contemplate (people who have insight).

22. Also among His Aayaat is the creation of the heavens and the earth and the variety of your languages and colours (of your skin despite the fact that you all came from Aadam and Hawwa). There are certainly Aayaat in this for those who have knowledge (who think).

23. Also among His Aayaat is your sleep by night and by day (when you are oblivious of everything and wake up refreshed), and your seeking from His bounty (earning your livelihood). There are certainly Aayaat in this for those who listen (with the intention of taking heed).

24. Also among His Aayaat is that He shows you lightning which aroused (both) fear (of being struck) and (much) hope (of rainfall). He sends rain from the sky, thereby reviving the earth after its death. There are certainly Aayaat in this for people who understand (think).

وَمِنْ النِيَّهَ اَنْ تَقُوْمُ السَّمَاءُ وَالْأَرْضُ بِامْرِهُ ثُمَّاذَا دَعَاكُمُ دَعُونًا قُمِّنَ الْأَرْضِ ﴿ إِذَا اَنْتُمْ رَبُّونُ وَهُ

25. Also among His Aayaat is that the sky and the earth stand (suspended where they are) by His command (without any supports). Then (on the Day of Qiyaamah), when He will call for you from the earth (when the trumpet is blown), you will all immediately (at once) emerge (from your graves to account to Allaah for all you did and believed).

فَلَهُ مَنْ فِي السَّمَاوِتِ وَالْأَرْضِ كُلُّ لَيْ قَانِتُوْنَ السَّمَاوِتِ وَالْأَرْضِ كُلُّ لَيْ قَانِتُوْنَ

26. To Him belongs whatever is in the heavens and the earth. Everything is subservient (obedient) to Him.

27. It is He Who originated (commenced the) creation and will repeat (the act of creation), which (judging in terms of human experience) will be easier for Him (because it will be easier to do something the second time). His is the Highest glory in the heavens and the earth (because Only He deserves to be worshipped), and He is the Mighty, the Wise.

28. (For you to understand the foolishness of Shirk,) Allaah gives you an example relating to your own selves (your personal experiences). Are any of those (slaves or servants) whom you own (who serve you) shareholders in that (wealth and authority) which We have given you, making you all (yourselves and them) equal, with you fearing (reproach from) them (when you wish to spend from the wealth) as you fear (reproach from) yourselves (your partners)? Thus do We explain Aayaat for people of understanding. (Allaah asks the Mushrikeen if they would be pleased with the idea of seeking permission from their slaves to spend their own wealth, as they would have to do if their slaves were to be their partners. When man dislikes having partners, who are human like himself in jointly owning property, how can he expect Allaah to tolerate the behaviour of Mushrikeen, who ascribe such partners to Him, who are incomparably inferior to Him?)

بَلِ النَّبَعَ الَّذِيْنَ ظَلَمْوَ الْمُوَاءَهُمْ رِبِغَيْرِعِلْمْ فَمَنْ يَهْدِى مَنْ اَضَلَّ اللهُ وَمَا لَهُمْ وِسْ نَصِرِيْنَ ﴿

29. However, (despite such examples) the (unjust) oppressors (the Mushrikeen) follow their whims (and refuse to accept the truth) without any warrant (reason). Who can guide the one whom Allaah has sent astray? They will have no helpers (against Allaah's punishment).

ڣَاقِمْ وَجْهَكَ لِلدِّيْنِ حَنِيْفًا أَفْطُرَتَ اللهِ الَّتِي فَطَرَالتَّاسَ عَلَيْهَا لَا تَبُدِيْلَ لِخَلْقِ اللهِ ذَلِكَ الدِّيْنُ الْقَيِّمُ وَلَكِنَّ ٱكْثَرَ النَّاسِ لاَيَعْ لَمُوْنَ ۗ 30. So focus your attention only on this Deen as a Haneef (one who turns away from every other religion). (Accept and follow) Allaah's natural model (the built-in inherent capacity every human has to accept Islaam) on which He created mankind. There can be no change to Allaah's creation (none can after this built-in capacity). This is the upright (true) Deen, but most people do not know (and therefore remain Kuffaar because they refuse to utilise this capacity to accept the truth).

31. (Follow Islaam the original religion, by) turning solely to Allaah, fear Him, establish salaah and do not be from the Mushrikeen...

32. ...(do not be) from those who divided their religion and have been split into many factions, each faction (sect) being pleased with what (beliefs and practices) it has (and thereby refusing to accept the truth).

33. When any difficulty (problem) afflicts (any group of) people, they call to their Rabb, turning only to Him (without bothering to pray to their gods). Then, when He allows them the taste of His mercy (by removing the difficulty), suddenly a group of them ascribe partners to their Rabb...

34...(this they do) **to show ingratitude for what** (favours) **We give them.** (Instead of worshipping Allaah out of gratitude to Him, they worship others who have done nothing for them.) **Enjoy yourselves** (in this world by doing as you please) **! Soon you will come to know** (the error of your ways when Allaah's punishment strikes you).

35. Or have (they resorted to Shirk because) We revealed a warrant (a scripture) to them, which speaks about what (gods and idols) they ascribe as partners to Allaah? (This is certainly not the case!)

36. When We allow people to taste Our mercy (by showering Our favours on them), they rejoice (boast) about it. However, when any difficulty (evil) afflicts them because of the sins they

commit, they suddenly lose hope (of ever recovering from the difficulty, thereby indicating that they have no faith and do no rely on Allaah).

37. Do they not see that Allaah increases sustenance for whoever He wills and decreases (for whoever He wills)? There are certainly Aayaat in this for those who have Imaan.

38. So give the relative his right (behave kindly toward him and assist him wherever possible), as well as the poor and the traveller (all of whom should be assisted in every possible manner). This is best for those who seek Allaah's pleasure (because assisting Allaah's creation pleases Allaah greatly). These (people who fulfil the rights of others) are the successful people.

39. Whatever interest (any sum of usury) you pay to increase people's wealth does not increase in Allaah's sight (because interest destroys the blessings of one's wealth even though the wealth seems to be increasing in value). (On the other hand) Whatever you pay as zakaah, seeking Allaah's pleasure, such people (who pay their zakaah) truly multiply (their rewards, even though their wealth seems to be decreasing in value).

40. It is Allaah Who has created you, then sustains you, will then give you death and again give you life (on the Day of Qiyaamah). Are there any of your partners (gods) who can do any of this? Allaah is Pure (unique) and Exalted above the partners they (the Mushrikeen) ascribe to Him (because none can do what He can do).

41. Corruption (trouble, difficulties, calamities) has appeared (spread) on land and at sea because of the (evil) actions of man and so that Allaah may let them taste (the consequences) of some of their (evil) actions, so that they may (again) turn back (and refrain from sin).

قُلْسِيْرُوْا فِي الْأَرْضِ فَانْظُرُوْ الْيُفَكَانَ عَاقِبَةُ الَّذِيْنَ مِنْ قَبْلُ كَانَ أَكْثَرُهُمْ مُّشْرِكِينَ®

42. Say, "Travel in the lands and see what was the plight (terrible) of those (who committed Shirk) before (you. See how Allaah's punishment destroyed them and learn a lesson from this). Most of them (those who were punished in the past) were Mushrikeen."

43. So focus your attention on the upright Deen (Islaam) before a day (the Day of Qiyaamah) comes when there will be no defence against (the punishment of) Allaah. On that day people will be (clearly) separated (into two groups; one destined for Jannah and the other for Jahannam).

44. Whoever commits kufr, his kufr will be to his detriment (because he will suffer eternal punishment for it). (On the other hand,) Whoever (has Imaan and) carries out a good deed, such people will be preparing the ground (of Jannah) for themselves...

45. ...so that Allaah may reward from His grace (His generosity and kindness) those who have Imaan and who do good deeds. Without doubt, Allaah does not like the Kaafiroon.

46. Among His Aayaat is that He sends the winds as carriers of good news (indicating to man that rain is soon to arrive. The wind is sent) to (carry the rain clouds to) let people have a taste His mercy (the rain) and (Allaah sends the winds) to allow ships to sail by His command so that you seek from His bounty (earn your livelihood), and so that you may show gratitude (to Him by worshipping Only Him).

47. (O Rasulullaah (I) We have undoubtedly sent many Rusul before you to their nations, who brought clear signs (miracles) to them (to prove that they were true messengers of Allaah). (However, despite this, the people rejected the message of Towheed that the Ambiyaa (I) brought and harassed the

Mu'mineen. Therefore) We then exacted revenge from those who sinned (by already punishing them in this world) It has always been Our bounden responsibility to (obligatory duty) assist the Mu'mineen (against their enemies).

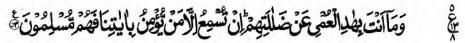
48. It is Allaah Who sends the winds which carry the clouds, spreading them across the sky as He wills (so that the clouds arrive at the place where Allaah intends rain to fail). He then breaks the clouds into fragments (stacks them layer upon layer), after which you see rain falling from its midst. When Allaah sends it (the rain) to those bondsmen whom He wills, they become happy...

49. ...even though, before it was sent to them, they were despondent (they had lost hope of ever receiving rain). (The falling of the rain mentioned in this verse may also refer to men's spiritual revival.)

50. So look at (and appreciate) the evidence (signs) of Allaah's mercy and how He revives the earth after its death. Undoubtedly, (Only) He gives life to the dead and He has power over all things (one should therefore never lose hope in Him).

51. Verily, if we have to send a (destructive) wind and they (the Kuffaar) have to see it (their grown fields) yellow (after being destroyed), they will begin to show ingratitude (for all the bounties that Allaah had given them, not realising that Allaah's favours to them far outweighs the calamity).

52. (However, despite your (the Rasul's) concerted efforts, many of the Kuffaar still refuse to accept the truth because) **You cannot make the** (spiritually) **dead hear** (the truth with the intention of accepting), **nor can you make the deaf hear a call** (especially) **when they turn their backs** (indicating that they have no intention of accepting what you tell them).



53. You cannot guide the (spiritually) blind from their deviation (error). You can make only those people hear who believe in Our Aayaat and are (willing to be) Muslims.

وَ اللهُ الَّذِي خَلَقًا كُمْرِ مِنْ ضُغِفِ ثُمَّجَكَلَ مِنْ بَعْدِ ضُغَفِ قُوَّةً ثُمَّرَجَعَلَ مِنْ بَعْدِ قُوَّةٍ ضَعْفًا وَلَهُ اللهُ الَّذِي خَلَقًا مُرْمَونَ فَعَدِ مُنَا اللهُ ال

54. It is Allaah Who created you in a state of weakness (as a helpless infant), then substituted strength after the weakness (as you grew into an adult) and, after the strength, will again give weakness (as you age) and (eventually) old-age. Allaah creates whatever He wills, and He is the All Knowing, All Powerful.

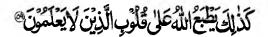
55. The day when Qiyaamah will dawn, the criminals (sinners) will swear an oath saying, "We never stayed (in the world or in the grave for) more than a moment." In this manner (just as they will be deceived in not understanding the duration of their stay) they were always deceived (in this world by their false hopes, by Shaytaan and by other factors which led them to kufr and sin).

وَقَالَ الَّذِيْنَ أُوْتُوا الْعِلْمُ وَالْإِيْمَانَ لَقَدْ لَيَ ثَتُمْ فِي كِتْبِ اللهِ إلى يَوْمِ الْبَعْثِ فَهَذَا يَوْمُ الْبَعْثِ وَقَالَ الَّذِيْنَ أُونُوا الْعِلْمُ وَالْكِيْكُمُ لَكُمُ لَكُمُ وَنَ®

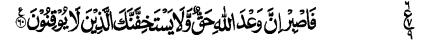
56. (In response to this oath,) Those (people and angels) given knowledge (of Deen) and Imaan will say (to the disbelievers), "By Allaah's Book (decision), you lived (many years of your life in the world) until the Day of Resurrection. This is now that Day of Resurrection (which you denied), but you never understood (that it will certainly dawn on you)."

57. On this day, the excuses of the oppressors (Kuffaar and sinners) will not benefit them, neither will they be given the opportunity (to make amends for their wrongs by repenting or by pleasing Allaah in any other manner because this opportunity is given to men only in this world).

58. We have undoubtedly explained every type of excellent subject for people in this Qur'aan (so that they may understand Towheed). (However, the Kuffaar are so stubborn that even) If you bring to them an Aayah (miracle), the Kuffaar will definitely (reject it and) say, "You are merely people of falsehood."



59. Thus has Allaah set a seal upon the hearts of those who have no knowledge (understanding of Towheed).



60. So exercise patience (despite the aggression and rejection of the Kuffaar). Allaah's promise (to assist you against them) is certainly true and do not let those who do not have conviction (in Allaah's promises) make you impatient (disbelievers).

Surah 31 Surah Luqmaan

LUQMAAN

THE LINK BETWEEN SURAH LUQMAAN AND SURAH ROOM

By Name: Surah Room warns the Romans that the Mushrikeen will defeat them once again if they do not adhere to *Towheed*. Surah Luqmaan says that the belief in *Towheed* with which the Romans were subsequently able to defeat the Persians is so important that Luqmaan gave it precedence above all the advice that he gave to his son.

By Content: Surah Room announces that victory will be attained only when Muslims adhere strictly to Towheed and refrain from all forms of Shirk. Surah Luqmaan serves as a conclusion to the discussion of Towheed and the refutation of Shirk that Surah Room started.

A SUMMARY OF THE SURAH

"These are the verses of the Book which is filled with wisdom...until the words...And He is the Mighty, the Wise" [verses 2 to 9]. These verses serve as an introduction to the Surah and outlines the two categories of people, viz. (1) those who do good, for whom the Qur'aan is a source of guidance and mercy and. (2) those who are evil in nature, who would rather engage in story telling and various trivial pastimes instead of listening to the Qur'aan. They are deprived of the Qur'aan's illumination and, because of their rejection and, their blindness, their deviation is ever on the increase.

After an introduction, the Surah proceeds to mention nine arguments to refute Shirk.

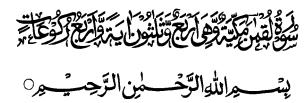
- 1. "Allaah (is so Mighty that He) created the skies without any pillar that you see...until the words...However, the oppressors (the Kuffaar still do not accept Allaah as the Only Ilaah because they) are in distant deviation (too far astray to return to the straight path)." [verses 10 and 11]
- 2. "(The time deserves mention) When Luqmaan advised his son saying, 'O my beloved son! Do not ascribe partners to Allaah. Without doubt, Shirk is the worst injustice (because it equates unworthy beings with Allaah's") [verse 13]. Thereafter, Allaah continues to quote Luqmaan from verse 16 onwards, where he tells his son that Allaah has knowledge and power over all things.
- 3. "(O mankind!) Do you not see that Allaah has placed at your service whatever is in the heavens and whatever is in the earth, and that He has showered His visible and hidden favours on you..." [verse 20]
- 4. "(Despite their rejection, even the Mushrikeen acknowledge that only Allaah is Powerful enough to create the universe. Therefore,) If you ask them who created the heavens and the earth, they will definitely reply, 'Allaah." [verse 25]

- 5. "To Allaah belongs whatever is in the heavens and the earth (and is therefore the Only Being worthy of being worshipped). Undoubtedly Allaah is Independent (while everything else is dependent on Him), Worthy of all praise. [verse 26]
- 6. "If all the trees on earth were (made into) pens and (if) the ocean was supplemented by another seven oceans, (and they were all turned into ink for these pens and all were used to write down) Allaah's words (His attributes, favours, praises, knowledge, etc.) will never be exhausted (even though all the ink and pens will be used up). Verily Allaah is Mighty, the Wise" [verse 27]. Only a Being as Great as this can be worshipped.
- 7. "Do you not see that Allaah enters the night into the day..." [verse 29]. This verse proves that Allaah controls the affairs of the universe and therefore Only He should be regarded as man's deity.
- 8. "Do you not see that the ship travels on the sea (propelled by the wind and without sinking despite its tremendous weight) by Allaah's grace so that He may show you some of His Aayaat (so that you may realise His greatness)?" [verse 31]
- 9. Verse 34 mentions five factors (called the **"keys of the unseen"**), about which Only Allaah has knowledge. These are:
 - * When Qiyaamah will take place;
 - * When rain will fall, and how much will fall;
 - * What lies in the womb i.e. Only He knows the features of the child such as its complexion; character, destiny, etc;
 - * What will happen tomorrow; and
 - * Where every person will die;

Since Allaah is The Only One Who has knowledge of these aspects, Only He should be summoned when in distress because Only He can fulfil one's needs.

The gist of these arguments is mentioned twice; once briefly and once in detail. The first appears in verse 25 where Allaah says, "Say, "All praise belongs to Allaah (because Only He is so Great that even those who refuse to worship Him have to concede his greatness)". However, most of them (the Kuffaar and Mushrikeen) do not know (the consequences of their Shirk and therefore persist in it)."

The more detailed account is contained in verse 30 where Allaah says, "(All of) This (all that has been mentioned above about Allaah's great powers) is because Allaah is the Truth and whatever (gods) you (Kuffaar and Mushrikeen) worship besides Him are false (and have no powers like Him) and Allaah is the Exalted, the Great." Since it has been established that Allaah is the Only True Deity and True Benefactor, it follows that Only He can come to man's assistance. Therefore, He is the Truth and all the other gods are false.



In the name of Allaah, The Most Compassionate, The Most Merciful.



1. Alif Laam Meem. (Only Allaah knows the correct meaning of these letters.)



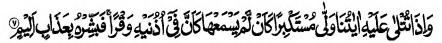
2. These are Aayaat of the Wise Book (the Quragn)...

3. ...(which is) a (source of) guidance and mercy for those who do good...

4. ...those who establish salaah, who pay zakaah and who are convinced about the (coming of the) Aakhirah.

5. These people are upon (appreciate the) guidance from their Rabb and they are the truly successful ones (who will attain eternal salvation in the Aakhirah).

6. There are some people who purchase futile discourse (engage in useless pastimes that distract people from thinking of Allaah) to deviate (others) from Allaah's path (Islaam) without knowledge and they mock it (Islaam, so that every regard for Islaam may disappear from people's hearts). There shall be a humiliating punishment for these people.



7. When Our Aayaat are recited to them, they arrogantly turn away as if they have not heard them, as if there is a prop in their ears. Pass on (convey) to them the good news of an excruclating (painful) punishment (that lies in store for them).

8. For those who have Imaan and who do good deeds, there is the blissful Jannaat (in store for them)...

9. ...where they will live forever. Allaah has made a true promise, and He is the Mighty (none can stop Him from fulfilling His promise), the Wise (He knows the best time and place for everything).

10. Allaah (is so Mighty that He) created the skies without any pillar that you see, has placed mountains on earth (to stabilise it) so that it does not shake with you and has spread every type of animal on earth. We have (also) sent rain from the sky, thereby growing every type of wonderful plant.

11. This is Allaah's creation, so show me what those (gods that you Kuffaar worship) besides Him have created! (Even the Kuffaar will concede that that their gods have created nothing.) However, the oppressors (the Kuffaar still do not accept Allaah as the Only Ilaah because they) are clearly deviated (too far astray to return to the straight path).

12. We certainly granted (great) wisdom to Luqmaan (inspiring him) to express gratitude to Allaah (for the knowledge and wisdom Allaah gave him). Whoever is grateful to Allaah, expresses gratitude for his own benefit (because his gratitude benefits only himself when Allaah rewards him and increases His favours to him). As for him who is ungrateful, Allaah is certainly Independent (not in need of his gratitude), Most Worthy of praise (Allaah deserves praise regardless of whether man praises Him or not).



13. (He used to be reminded about the time...) When Luqmaan advised his son saying, "O my ?

beloved son! Do not ascribe partners to Allaah. Without doubt, Shirk is the worst injustice (because it equates unworthy beings with Allaah)."

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْةِ حَمَلَتْهُ أُمَّهُ وَهُنَا عَلَى وَهُنٍ قَ فِطلَهُ فِي عَامَيْنِ آنِ اشْكُرُ لِي وَلِوَ الدَيْكَ ﴿ وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْكَ الْمَوْيُ

14. We have given man (emphatic) instructions concerning his parents (to treat them kindly and to make every effort to please them). His mother (most deserves his respect and service because she) carried him (in her womb) in (a condition that she suffered) weakness upon weakness and (after his birth she still had to suckle him because) his weaning is in two years. (The emphatic instruction to man concerning his parents was) "Express gratitude to Me (first) and to your parents (next). (Do not neglect this instruction because) Your return will be to Me (in the Aakhirah when you will be taken to task for your disobedience)."

ڡؚٙڶڹۘٵۿۮڬٵٚؽؘڷڽ۫ٛۺ۠ڔۣڮڔؚٛؽٵڶؽڛؘڵػؠ؋ۼڵڟٞۏٚڵٳؿڟؚۼۿۘۘۘؗؗؗڡٵۅؘڝٵڿؚۿڡٵڣۣٵڵڐؙڹ۫ؾٵڡٞۼۯ۠ۏ۠ڡؙؖٲٷٙٲؾؖؠڠ ڛؠؿڶڡٛڹٛٲڹٵۻٳؽۜۧڗ۫ؿڟٳڰۜڞڿۼڴڴۏٚٲؙڬڽؚۜٞڣٛػڴڔؠڡؘٲڴڹ۫ؿ۠ؗٞٞۿڗۼۛڡڴۏٛڽٛ®

15. (While you should always obey your parents, you may not obey them when they command you to do anything that violates the Shari'ah. Therefore,) If they (your parents) force you to ascribe such partners to Me, about which you have no knowledge, then do not obey them but (this is no excuse to ill-treat them or to sever relations with them because you should still) cordially associate with them in this world. Follow the path of him who turns to Me. Thereafter, (after you have lived your life in this world,) your return will be to Me (after death) and I will inform you of what you used to do (when I shall reward the good and punish the evil).

ڸؽۢۼۜٵؚڹۜٞۿۜٙٳڽؙؾؘڮٛڡؚؿٝڨٙٲڵؘۘڂۜۜؾۊ۪ڡؚؖڹؘڂۛڔۮٟڸ۪؋ؘؾڴڹٝڣۣٙڝؘۼۛڗۊٲۅ۫ڣۣٳڵؾۜٞۘؠؗؗۅ۠ؾؚٲۅٝڣۣٲڵۯۧۻؚۣۘؽٲؾؚؚۘؠۿٵ ٳٮڷؙۿؙٳڹۧٵڴڮؿڰ

16. (Luqmaan also advised his son saying,) "O my beloved son! If there has to be an action equivalent to the weight of a mustard seed (hidden) within a rock or (scattered somewhere) in the heavens or (somewhere) in the earth, Allaah would (locate it and) bring it (for reward or punishment in the Aakhirah). Without doubt, Allaah is (the Knower of) the subtle (has knowledge of the most intricate and subtle details), Informed (nothing is hidden from Him)."

ڸؠٛڹؙؾۧٳقؚڡؚٳڶڝۜۧڶۊةۅٲڡٛۯۑٳڵڡۘۼۯۏڣؚۅٲڹ۫ڎؘۼڹٲڛؙڶڲڔۅٙڵڝڔڟڸڡٵڷڝٵڔڮٵؚ۫ڹۜۮ۬ڶؚ*ڮڡڹٛۼۯۄٳٝڵ*ٛڡٛۅٝؖ

17. "O my beloved son! Establish salaah, instruct (others to do) good, forbid (them from) evil and patiently endure whatever (difficulty) afflicts you. Verily, this (ability to bear difficulties with patience) is from among the most resolute of matters (demanding the most courage and determination)."

ۅؘڵٳؿؙڝۜۼؖۯؙۼڐ<u>ۘ</u>ٛۘٛۘۘۘۘۘڐڸڶٮٞۜٳڛۅؘڮٳؾؙٙڡۺۣڣۣٳڷڒۺۣڝؘۯڝؖٳ۠ڹٞٳڵڷڰڵؽڰؚؾۘؖػ۠ڷؖڰؙؾؘٳڸڣؘڂٛۅڕۣۿ

18. "Do not (out of pride) turn your face away from people (refusing to listen to them) and do not walk arrogantly on earth. Verily Allaah detests every arrogant boaster."

19. "Moderate your walk (be calm, composed and modest) and lower your voice (speak gently to people). Indeed, the most hateful sound is the braying of a donkey (which ends in a high pitch that grates one's ears. People should therefore avoid speaking in this manner)."

ٱلتَرْتَرُوْاآنَّ اللَّهَ سَخَّرَكُمْ مَّافِى السَّمَاوِتِ وَمَافِى الْأَرْضِ وَاَسْبَغَ عَلَيْكُمْنِعَمَهُ ظَاهِرَةً وَ بَالِمِنَةُ وَمِنَ النَّاسِ مَنْ يُّجَادِلُ فِي الله بِغَيْرِ عَلْمِوْلَا هُدًى وَلَاكِمْنِي مُّنِيْرٍ ﴿

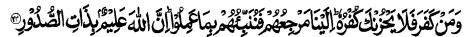
20. (O mankind!) Do you not see that Allaah has placed at your service whatever is in the heavens and whatever is in the earth, and that He has showered His visible and hidden favours on you (favours that are perceived either by one's senses or by one's intellect)? (However, despite knowing all of this,) There are (still) those people who dispute about (the Oneness of) Allaah without (possessing any relevant) knowledge, guidance and without an illuminating Book (without the guidance of a divine scripture. It is because they lack all of these that they dispute about Towheed).

وَإِذَافِيْلَ لَهُمْ الثَّيْعُوامَا الْزُلَ اللَّهُ قَالُوْ اللَّهُ عَلَيْهِ اللَّهِ الْمَاءَنَا الوَّفَكَانَ الشَّيْطُ نَيَدُعُوهُمُ إِلَى عَذَابِ السَّعِيْرِ ﴿ عَذَابِ السَّعِيْرِ ﴿ عَذَابِ السَّعِيْرِ ﴿

21. (These people are so stubborn and set in their wrong ways that) When it is said to them, "Follow what Allaah has revealed (to the Ambiyaa (to the Ambiyaa)," they say, "We will (rather) follow what we found our forefathers doing." Will they (be so foolish to) follow their forefathers even though Shaytaan called their forefathers to the punishment of the Blaze (even though their forefathers committed kufr and Shirk at Shaytaan's bidding)?

ۅۜڡۜڹ۫ؖؿ۠ٮڵؚڋۅۜڿؖڡؘ؋ٳڶؽٳٮڷؗؠۅؘۘڡۿۅۜڡٛڂڛڹٛڣؘقدؚٳڛ۫ٙۼؗڛڮڽٳڵۼۯۅۊؚٲڵۅٛؿٝڠ۬ؿۅٳڶؽٳٮڷؠۼٳڣڹڎؖٲڵۯٚڡٛۅ۠ؖ

22. Whoever surrenders (submits) himself to Allaah (by accepting Islaam) and is sincere, (upon good) has certainly clung on to a strong handhold (which will save him from falling into Jahannam). To Allaah will return the outcome of all affairs (Allaah will ultimately decide whether people should be rewarded or punished for the acts they do).



23. (O Rasulullaah () Let not the kufr of the Kuffaar grieve you (for it is not your fault that they do

not accept Imaan). (You will not be held accountable for what they do because) **Their return** (after death) **is to Us, when We will inform them of what they did** (and punish them accordingly). **Verily Allaah has knowledge about the secrets** (inner depths) **of the hearts** (and none can hide anything from Him on the Day of Qiyaamah).

24. We will allow them (the Kuffaar) to enjoy themselves for a while (in this world), after which We will force (afflict) them into a harsh punishment (in the Aakhirah). (The enjoyment they have in this world therefore should not be envied because their end is one of misery.)

25. (Despite their rejection, even the Mushrikeen acknowledge that only Allaah is Powerful enough to create the universe. Therefore,) If you ask them (the Mushrikeen) who created the heavens and the earth, they will definitely reply, "Allaah." Say, "All praise belongs to Allaah (because Only He is so Great that even those who refuse to worship Him have to concede His Greatness)". However, most of them (the Kuffaar and Mushrikeen) do not know (the consequences of their Shirk and therefore persist in it).

26. To Allaah belongs whatever is in the heavens and the earth (and is therefore the Only Being worthy of being worshipped). Undoubtedly Allaah is Independent (while everything else is dependent on Him), Worthy of all praise.

27. If all the trees on earth were (made into) pens and (if) the ocean (all the oceans on earth) was supplemented (after being used) by another seven oceans, (and they were all turned into ink for these pens and all were used to write down) Allaah's words (His attributes, favours, praises, knowledge, etc.) will never be exhausted (even though all the ink and pens are used up). Verily Allaah is Mighty, the Wise.

28. (O mankind! To Allaah) **Your creation and resurrection is like** (is as simple as creating and resurrecting) **a single soul** (because neither task requires absolutely no effort from Allaah). **Without doubt Allaah is All Hearing, All Seeing** (just as Allaah Sees and Hears everything at the same time, He can resurrect all of creation at the same time).



29. Do you not see that Allaah enters the night into the day, enters the day into the night and has made the sun and the moon (completely) subservient (made them for the benefit of man)? Each one runs (properly) until an appointed term (when it will also come to an end). And (do know that) Allaah is Informed of whatever you do (and will reward or punish you for your actions).

30. (All of) This (all that has been mentioned above about Allaah's great powers) is because Allaah is the Truth and whatever (gods) you (Kuffaar and Mushrikeen) worship besides Him are false (and have no powers like Him) and Allaah is the Exalted, the Great.

31. Do you not see that the ship travels on the sea (propelled by the wind and without sinking despite its tremendous weight) by Allaah's grace so that He may show you some of His Aayaat (so that you may realise His greatness)? In this are definite Aayaat for every extremely patient and grateful person (because such people take the time to reflect and appreciate what they see).

ڡؘٳۮؘٵۼؚؿؽۿؗؗٛؗٛٛٛٛؗؗؗۿٞٷڟڵڟؙڮۮٷ۠ٳ۩ڷ۬ڎؙؙۘۿڂڸڝؽڹؘۘڬڎ۠ٳڵڐؚؽڹٛ؋۫ڣؘػٵڹۻ۠ۿؗؗؗؗؗۿڔؖڣؙڝڹۿۄۨڟۛڠۘؾڝڴ ۅؘۘڝٳؘڿۼۮؠؚٳۑؾڹٵٙٳڷٳػ۠ڴڂڐٙڸٟڲڡؙۏڕ؈

32. When a (storm strikes the Mushrikeen as they travel by sea and a) wave covers them like a canopy (cloud), they pray to Allaah (to rescue them), having sincere belief in Him (knowing that only He can rescue them). (However,) When He rescues them (and safely delivers them) to land, then only a few of them tread the moderate path (and steer away from kufr. However, most of them still adamantly adhere to kufr). It is only every extremely treacherous and grossly ungrateful person who rejects Our Aayaat (because those who appreciate what Allaah does for them will readily accept Allaah's guidance).

33. O people! Fear Allaah and beware of the day (of Qiyaamah) when a father will be of no benefit to his son, nor will a child be of any benefit to his father (because each one will be concerned only about himself). Verily Allaah's promise (of Qiyaamah) is true. So let not the life of this world deceive you (into believing that Qiyaamah will never come), and do not allow the great deceiver (Shaytaan) deceive you about Allaah (by making you think that it is all right to continue sinning because Allaah is Merciful and will always forgive you. Do not also allow him to deceive you into thinking that Allaah is pleased with you because He grants you many favours and you therefore have no reason to change your evil ways).

إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةُ وَيُنِزِّلُ الْغَيْثُ وَيَعْلَمُ مَا فِي الْأَرْحَامِرُ وَ مَا تَذْرِي نَفْسُ مَّا ذَا تَكْسِبُ

عُ عَدَا وَمَا تَذْرِي نَفْسٌ بِأَيِّ آرْضٍ مَّوْثُ إِنَّ اللَّهُ عَلِيمُ عَبْرُقُ اللَّهُ عَلِيمُ عَبْرُ اللّ

34. Verily the knowledge of (when) Qiyaamah (will come) is only with Allaah. He sends the rains and knows (the details of) what is in the wombs (such as the character and future of the child). A soul does not know what it will earn tomorrow and neither does it know in which land it will die. Undoubtedly Allaah is All Knowing (Only He knows all the past, the present and the future), Informed.

Surah 32 Surah Sajdah

THE PROSTRATION

THE LINK BETWEEN SURAH SAJDAH AND THE PRECEDING SURAHS

By Name: Surah Luqmaan mentions the verse in which Luqmaan advised his son saying, "O my beloved son! Do not ascribe partners to Allaah..." In saying this, he impressed upon his son that he should regard only Allaah as the source of all blessings and good. Allaah says in Surah Sajdah, "Only those people (truly) believe in Our Aayaat (believe that Allaah is the Only source of blessings) who, when they are reminded about them, they fall in prostration, glorify the praises of their Rabb and do not behave arrogantly." (Verse 15)

By Content: The Surahs from Surah Furquan to Surah Luqmaan all express the belief that Allaah is the only source of blessings. Therefore, Only He must be called upon to fulfil one's needs.

However, the Mushrikeen continued to maintain that their gods are sources of good as well. In fact, they regard their gods as powerful intercessors whose words carry much weight in Allaah's court. For this reason, *Surah Sajdah* goes a step further than the previous *Surahs* in that it makes it clear that no other being can be a source of blessings, and that none can present any intercession that will overrule a Divine Ordinance. Therefore, just as it is not permissible to call to anyone besides Allaah as a source of blessings, it is also not permissible to regard them to be intercessors whose words can overrule Allaah's decision.

A SUMMARY OF THE SURAH

The central theme of this *Surah* is refuting the belief that any person's intercession can overrule Allaah's decision. The *Surah* cites three arguments to negate this false hope.

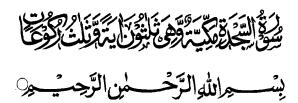
The Surah opens with the statement that the Qur'aan is a "revelation from the Rabb of the universe." Since Allaah has revealed the Qur'aan, it is the absolute truth. Man must therefore accept its message.

The three arguments proving that none can overrule Allaah's decree by their intercession are mentioned in the following verses:

- 1. "It is Allaah Who created the heavens, the earth..." [verse 4]. Allaah makes the fact even clearer when He says (further), "Besides Him, you have no Protecting Friend, nor any intercessor." Since all matters are in Allaah's control, only He can be man's Helper and True Benefactor. None can therefore annul His decree in any way.
- 2. "Undoubtedly, We gave the Book (the Torah) to Moosa Will, so (O

Muhammad never be in doubt about receiving it (the Qur'aan because you have also received it in a like manner). And We made it (the Torah) a (means of) guidance for the Bani Israa'eel (just as the Qur'aan is a means of guidance for all the people of your Ummah)" [verse 23]. Just as Rasulullaah and the Qur'aan guide this Ummah to believe in Towheed and in the fact that no one's intercession can veto Allaah's decree, Moosa and the Torah taught the same to the Bani Israa'eel. In fact, the learned scholars also of the Bani Israa'eel were well aware of this belief and preached it.

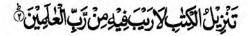
3. "Do they (the Kuffaar) not see that We draw water (rain) to arid (dry and bare) land, using it to extract plants from which your animals and you eat? Do they not see (that just as We revive dead land, We can easily revive dead bodies on the Day of Qiyaamah)?" [verse 27]. Since Allaah is the Only Being capable of resurrecting people on the Day of Qiyaamah and it is Only He Who will take people to task for their actions, it follows that Only His judgement for or against them will stand.



In the name of Allaah, The Most Compassionate, The Most Merciful.



1. Alif Laam Meem. (Only Allach knows the correct meaning of these letters.)



2. There is no doubt in this revealed Book (the Qur'aan, which comes) from the Rabb of the universe.

3. Or (instead of believing in it,) do they (the Kuffaar) say that he (Rasulullaah) has fabricated (forged) it? No (he has certainly not forged it)! (Rather) It (the Qur'aan) is the truth from your Rabb (which He has sent) so that you (O Rasulullaah) may) warn a nation (the Arabs) to whom a warner (a Nabi like yourself) has not come before you, so that they may be rightly guided (onto the right path).

4. It is Allaah Who created the heavens, the earth and whatever is between the two in six days and then turned His attention to the Throne. Besides Him, you have no Protecting Friend, nor any intercessor. (Despite knowing all this,) Will you (still) not take heed (think)?



5. He (Allaah) directs every affair from the heavens to the earth (whatever He has decided shall take place on earth), after which every affair (everything that happens) will ascend to Him (for Him to judge its merit) on a day (of Qiyaamah), the duration of which is a thousand years according to your count (in this world).

<u>ۮ۬ڸڬۼڸؗۿٳڵۼؠٞؠ۪ۘۅؘٳڶڞٞۿٲۮۊ۪ٳڵۼڕ۬ؠۯ۠ٳڷڒۧڿؽۘۿ</u>ۨ

6. It is (Only) He Who has knowledge of the unseen and the seen. He is Mighty (in administration and execution), the Most Merciful.

7. He has created (beautified the creation) of everything and originated the creation of man (Aadam Adam (Araba)) from sand.

8. He then made man's progeny (the generations after Aadam (ABS)) from a product of lowly water (sperm).

9. He then perfected (shaped) him (man's features in the womb), blew His spirit (the soul which He created) in him, and granted you ears, eyes and hearts. Little is the gratitude you show (for all these great favours which none other can give).

10. They (the Kuffaar) say, "When we (die and our bodies decompose and) are lost in the earth (become part of the earth), will we really be created again?" The fact is that they (are not merely questioning to inquire, but they totally) reject the meeting with their Rabb (and will not accept it even if given a convincing answer).

ال ال

11. Say (to them in reply), "(The affair will not be as easy as merely becoming part of the earth.) The angel of death, who is appointed over you, will (mercilessly) claim your souls (when the time for your death arrives and you will suffer terribly), after which you will be returned to your Rabb (to account for your actions and beliefs in this world and then be punished)."

12. If only they could see the scene (in the Aakhirah) when the criminals (the Kuffaar and sinners) will bow their heads before their Rabb (saying) "O our Rabb! We have seen (resurrection and

Qiyaamah which we denied) and we have heard (everything that we refused to believe when Your Ambiyaa mentioned them to us). Return us (to the world) so that we may (accept Imaan and) carry out good deeds. We are now certainly convinced (about everything that the Ambiyaa told us)." (Of course, this plea will be rejected because no one will be sent back to the world after death.)

13. If We willed, We would have gra However, (this was not done because) the would not accept Imaan and end up in Jahannam	e decree		Me that I w	ill s	
(After the plea of the Kuffaar to return to the (the punishment) chose to forget this day) (and not because of any injustice			ted to punishmer (evil)	nt and told) (just as you	
(truly) (out c	of fear and hu	mility)			
(These people are such that) salaah) (in charity)	(bodies	s) (for His punishment)	(they ge (have)	t up for Tahajjud (in His mercy)	
		(in Jannah)			
(because the Mu'min will enjoy eternal pleas	sure in Jannal	(a Kaafir, h while the Kaafir will suffe		ent in Jahannam)	

امَّا الَّذِيْنَ امْنُوْلُوعَمِلُوا الصَّلِحْتِ فَلَهُمْ جَنَّتُ الْمَأُوى نُزُولُ إِمَا كَانُوْلَ يَعْمَلُونَ®

19. As for those who have Imaan and who do good deeds, as hospitality for them, there shall be Jannaat (eternal peace) because of the (good) deeds they carry out.

20. As for those who are sinful, their abode shall be the Fire. Each time they attempt to come out of it, they will be returned to it (by powerful angels) and told, "Taste of the punishment of the Fire which you used to deny (in the world)."

21. We shall definitely let them taste the closer (lesser) punishment (punishment in this world) before the greater punishment (in the Aakhirah) so that they may (realise the error of their ways) return (to the path of Imaan and righteousness).

22. Who is more unjust than he who is reminded of the Aayaat of his Rabb and then turns away from them (without taking heed)? We will certainly take revenge on (punish) the criminals (the Mushrikeen).

23. Undoubtedly, We gave the Book (the Torah) to Moosa (No. 5), so (O Muhammad (No. 5)) never be in doubt about receiving it (the Qur'aan because you have also received it in a like manner). And We made it (the Torah) a (means of) guidance for the Bani Israa'eel (just as the Qur'aan is a means of guidance for all the people of your Ummah).

24. From them (the Bani Israa'eel) We made leaders who guided under Our command when they exercised sabr (patiently endured worldly hardship and oppression) and were convinced about (the truth of) Our Aayaat.

25. Indeed, only your Rabb shall decide between them on the Day of Qiyaamah

concerning the matters about which they differed.

26. Have they (the Kuffaar) not been guided by the fact that We destroyed so many generations before them, in whose settlements (places) they walk (today)? There are certainly many Aayaat (lessons) in this. Do they not listen? (Do they not realise that they will suffer the same fate as these people for rejecting Imaan?)

27. Do they (the Kuffaar) not see that We draw water (rain) to arid (dry and bare) land, using it to extract (bringforth) plants from which your animals and you eat? Do they not see (that just as We revive dead land, We can easily revive dead bodies on the Day of Qiyaamah)?

28. They say, "When will this decision (the punishment to seperate yourselves from us) take place if you are truthful?"

29. Say, "On the day of the decision, the Imaan of the Kuffaar will be of no help to them (because it will be too late), neither will they be granted respite (any further opportunity to lead proper lives as Mu'mineen)."

30. So (since they refuse to be convinced despite your sincerest efforts, you should rather) turn away from them and wait (for Allaah's punishment to overtake them because) they are also waiting (after your delivery of the message).

Surah 33 Surah Ahzaab

THE ARMIES

THE LINK BETWEEN SURAH AHZAAB AND SURAH SAJDAH

By Name: Surah Sajdah states, "Besides Him, you have no Protecting Friend, nor any intercessor" [verse 4]. A person should therefore not worship any other Illaah, nor should s/he believe that the intercession of any being can reverse Allaah's decision. A Muslim should adhere strictly to this belief and propagate it universally, even if all the forces (Ahzaab) and tribes of the world align to prevent him/her.

By Content: Surah Sajdah emphasises the belief that none can overturn Allaah's decision. Therefore, people should not call on another Illaahs thinking that they will be able to intercede on their behalf before Allaah.

Surah Ahzaab proceeds to inform people that they should not compromise their beliefs because the Kuffaar will soon submit to them and offer to enter into peace negotiations. The Muslims should not compromise by accepting the gods of the *Mushrikeen* to be intercessors in Allaah's court. The Muslims should make it clear to the *Kuffaar* that no being can intercede in Allaah's court without His permission.

A SUMMARY OF THE SURAH

The specific intent of this *Surah* is to reject the following three false notions that the Mushrikeen entertained.

- * The fundamental belief that the intercession of their gods can change Allaah's decision on the Day of Judgement.
- * The notion that a person's wife can be regarded as his mother after declining her to be "Zihaar," and that she cannot become his wife even after offering the compensation for "Zihaar."
- * The notion that the wife of one's adopted son is equal to the wife of one's real son. Therefore, they believed that a woman cannot marry her husband's adoptive father after being divorced or widowed. Rasulullaah demonstrated this when he married Zaynab bint Jahash (R.A) who was the divorced wife of his adopted son.

Although rejection of the first belief receives priority, the second two notions are dispelled by way of example. In other words, Allaah impresses upon man that, just as a man's wife cannot be regarded as his mother, his gods cannot overrule Allaah's decree just because they foolishly believe so. Similarly, just as one's adopted son cannot become one's real son because he wants

him to, one's gods also cannot be effective intercessors in Allaah's court merely because s/he desires this.

Surah Ahzaab contains many laws of guidance, some addressed to Rasulullaah , others to the Muslim public and others to the wives of Rasulullaah . The following guidance was given to Rasulullaah .

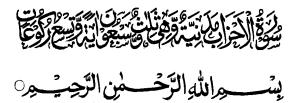
- 1. Allaah issues the first instruction to Rasulullaah , telling him not to compromise the truth. He was to propagate the truth under all circumstances, even if the *Mushrikeen* and *Munaafiqeen* were to oppose him [verse 7].
- 2. Rasulullaah is instructed to tell his wives that he is prepared to separate from them if they desire only the glitter of this world. However, if they desire Allaah, His Rasool in and to eradicate customs of ignorance, they will receive a tremendous reward from Allaah [verse 28].
- 3. Rasulullaah is is commanded to marry his cousin Zaynab bint Jahash (R.A). [verse 37]
- 4. In verse 38, Rasulullaah is is told not to have any doubts in his heart about Allaah's decrees. He is urged to fear Allaah Only and not to fear the reproach of others. Such was the attitude of all the Ambiyaa is.
- 5. Allaah then tells Rasulullaah ""O Nabi ""! We have certainly sent you as a witness, a carrier of good news, a warner and as a caller to Allaah by His command and an illuminating lantern" [verses 45, 46]. It was therefore his duty to dispel ignorant traditions, and to announce that marriage to one's adopted son's wife is permissible.
- 6. In verse 50 Allah initiates the women whom only Rasulullaah alone was permitted to marry.
- 7. Verse 58 commands Rasulullaah to enjoin his wives, daughters, and all the Muslim women to cover themselves completely when leaving their homes. This will preserve their modesty and safeguard them from the slander of mischief-makers.

The following guidance is addressed to the Muslim public.

- 1. The first law issued to the Muslims is contained in verse 6, where Allaah instructs the Muslims to lend their support to Rasulullaah in the face of opposition from the Mushrikeen and Munaafiqeen after he rejected their traditions. They are told that they should even sacrifice their very lives for Rasulullaah is honour and that they should treat his wives as their mothers.
- 2. Allaah then passes the second command to the Muslims in verse 9 where He exhorts the Mu'mineen not to lose courage and to remain with Rasulullaah because Allaah would assist them despite their small numbers, like He assisted the others on numerous other occasions. By way of example, Allaah then cites the incident of the battle of Ahzaab. The details of this battle are mentioned from verse 9 and terminate at the end of verse 27.
- 3. The third law issued to the Muslims is contained in verse 35 where every Muslim man and woman is enjoined to obey Allaah and Rasulullaah ...

- 4. The fourth law directed to the Muslims is mentioned in verse 40, where Allaah tells them that Rasulullaah what had no real sons. There was therefore no harm in him marrying the ex-wife of his adopted son.
- 5. The fifth law to guide the Muslims is expressed from verse 41 where Allaah tells the Mu'mineen that they should remember Allaah in abundance, glorify Him and praise Him excessively, morning and evening.
- The sixth law directed to the Mu'mineen is mentioned in verse 49, where Allaah instructs the Mu'mineen that their wives need not spend the 'Iddah' if her husband divorces her before the marriage is consummated.
- 7. The eighth law for the Mu'mineen is to urge them send salutations and to make supplications for special mercy to be shown to Rasulullaah because of the efforts that he made to eradicate traditions of ignorance despite vehement opposition from the Kuffaar and Munaafiqeen.
- 8. Thereafter, in verse 69 Allaah instructs the Muslims not to have any negative thoughts about Rasulullaah , and not to hurt his feelings by saying anything derogatory.

- 1. In verse 30 Allaah warns the wives of Rasulullaah of double punishment if they were to say anything that may be mirch the honour of Rasulullaah of However, Allaah adds that those wives who stand by Rasulullaah of Ignorance, shall receive double reward.
- 2. In verse 32 Allaah tells the wives of Rasulullaah that they are not like other women, and should therefore not speak like others who said that Rasulullaah does as he pleases. They should be firm and state in no uncertain terms that Rasulullaah acted according to Allah's command when he married the divorced wife of his adopted son. They are also instructed to refrain from customs of ignorance and to obey Rasulullaah because Allaah wishes to cleanse them of all impurities.



In the name of Allaah, the Most Compassionate, the Most Merciful.

1. O Nabi [188]! Fear Allaah (at all times) and do not follow (the instructions of) the Kuffaar and the Munaafiqeen. Undoubtedly Allaah is ever the All Knowing, the Wise.

2. (Instead of following their instructions), Follow what has been revealed to you from your Rabb. Allaah is Ever Informed about what you do (so you should do nothing but what He commands).

3. Rely only on Allaah (for assistance and to fulfil all your needs). Allaah is sufficient as a Helper (besides Him, you need no one else).

4. Allaah has not placed two hearts within any man's chest (contrary to what the Mushrikeen of Makkah thought about a person whom they claimed had two hearts because of his intelligence), nor has He made your wives, with whom you practise "Zihaar," your mothers (an evil practice by which you consider your wives to be your mothers and you deny them their conjugal rights). Allaah has also not made your adopted sons your own sons. This (practice of referring to them as your own sons and giving them your name) is merely a statement from your lips (which does not change the fact that they have different fathers). Allaah speaks the truth and only He guides to the straight path.

5. Call them (your adopted children) by (the names of) their fathers. This is more just in the sight of your Rabb. If you do not know (who) their fathers (are), then they are your brothers in

religion and your friends (and will still not become your real sons). There shall be no blame (sin) on you with regard to the errors you make (such as unintentionally referring to your adopted children as your own), but (you shall be sinful) only for what your hearts purposely intend (such as purposely violating Allaah's command and referring to them as your own children). Allaah is ever the Most Forgiving, the Most Merciful (and forgives acts done in error or in forgetfulness).

النَّبِيُّ اَوْلَى بِالْمُؤْمِنِيْنَ مِنَ اَنْفُسِهِمْ وَازْ وَاجُهَ اَمُّهُ ثُهُمْ وَاوْلُوا الْاَرْحَامِ رَعِثْهُمْ اَوْلَى بِبَغْضٍ فِي كِتْبِ اللهِ مِنَ المُؤْمِنِيْنَ وَالْمُهُجِرِيْنَ الْآلَ اَنْ تَفْعَلُوْ اللَّيْ الْآلَ وَلِيَا بِكُمْرَمَّعُرُوفًا كَانَ ذَٰ لِكَ فِي الكِتْبِ مَسْطُوْرُكَ

6. The Nabi has a greater relationship (of love) with the Mu'mineen than even their own selves, and his wives are their mothers (and therefore none may marry them even after his demise. As one's own mother, they deserve utmost respect from all Muslims). In Allaah's Book (the "Lowhul Mahfoodh"), relatives are closer to each other (and therefore have a greater right of inheriting from each other) than the (other) Mu'mineen (who are not related) and the Muhaajireen, (they will not receive any portion of your estate as inheritance) unless you wish to do a good turn to your (unrelated Mu'mineen or Muhaajireen) friends (in which case you may bequeath a maximum of one third of your estate to them). This (injunction) has been documented in the Book (the "Lowhul Mahfoodh").

7. (Call to mind the time) When We took the pledge from the Ambiyaa (O) Muhammad (III), Nooh (III), Ibraheem (III), Moosa (IIII), Moosa (IIII)

8. ...So that (on the Day of Qiyaamah) He may ask the truthful ones (the Ambiyaa about their truthfulness (whether they fulfilled their pledges. Their confirmation that they did fulfil the pledge will be evidence against the Kuffaar). Allaah has prepared a painful doom (punishment) for the Kaafiroon.

9. O you who have Imaan! Remember Allaah's favour (to you) when (during the Battle of Ahzaab) the (combined Jewish and Mushrikeen) armies approached you (in Madinah), against which

We sent (in your defence) a (fierce) wind (that destroyed their camp) and troops (of angels) that you could not see (but which caused fear in the hearts of the enemy). Allaah is Watchful over what you do.

10. (Do not forget the time) When they (the combined armies of the enemies) approached you from above you and from beneath you (from all directions) and when eyes were bewildered (out of fear), hearts reached the throats (because of worry and fear) and you (the Munaafiqeen) harboured various (sceptical) thoughts about Allaah (thinking that Allaah will not assist the Mumineen).

11. On that occasion, the Mu'mineen were put to the test and violently shaken (so that it was known who the true Mu'mineen were and who were the Munaafiqeen.)

12. When the hypocrites and those with a disease (doubts) in their hearts said, "Allaah and His Rasool have made only deceptive promises (that Islaam is going to spread) to us (they promise victory when all we can see is only imminent defeat)."

13. (Remember the time) When a group of them (Munaafiqeen) said, "O people of Yathrib (Madinah)! You cannot stand (against such a large and powerful enemy), so return (home)." A party of them (Munaafiqeen) sought permission from the Rasool (to leave the battlefield) saying, "Our homes are exposed (at risk and we have to be there to protect them in case the enemy attacks)," whereas they were not left exposed (unprotected). (By making this excuse), They sought only to desert (to flee).

14. If an enemy has to attack them from the flanks (sides of the city) and they (the Munaafiqeen) were asked (by the enemy) to cause trouble (among the Muslims), they would comply with only a moment's hesitance (a deviously normal behaviour of theirs).

15. They (desert the Muslims even though they) had certainly made a pledge with Allaah before

(the battle) that they will never turn their backs. (They fail to realise that) A pledge made with Allaah is answerable. (They will be taken to task for breaking this pledge.)

16. Say, "Taking flight will not help you if you were to flee from death or killing. (By deserting the battlefield) You will then enjoy only a few days of life (because death will certainly come to everyone at some time or another)."

17. Say, "Who can defend you against Allaah if He intends evil or good for you? Besides Allaah, they (the Kuffaar and Munaafiqeen) will not find any protecting friend, nor any helper (to assist them against His punishment)."

18. Allaah has perfect knowledge of those of you (the Munaafiquen) who present obstacles (in the path of those who intend serving the Deen) and those who say to their brothers, "Come (away from the battlefield) to (join) us (who are relaxing at home)." It is seldom that they participate (engage) in battle (because of their cowardice and lack of Imaan).

19. They (the Munaafiquen) are miserly towards you (Mu'mineen and are reluctant to give you financial assistance). When (an occasion of) fear comes (their way), you will see them look at you with (such terror that) their eyes (are) rolling like a person being overtaken by death. (However,) When the fear is over, they insult you with sharp tongues, greedy for wealth (for a share in the spoils of war). These are the ones who have no Imaan, so Allaah destroys their deeds (they will receive no rewards for them in the Aakhirah). This is an extremely simple task for Allaah (because Allaah does not need any person's deeds).

20. They (the Munaafiqeen are so cowardly that even when informed that the Mushrikeen armies had retreated and

returned to Makkah, they) think that the armies have not retreated. If the armies were to arrive (to attack you Muslims), they (the Munaafiquen) hope that (instead of fighting) they were rather in their defeat (for away from the scene of the battle and only to do some) inquiring about your condition (rather than having to actively fight). (In fact) Even if they (the Munaafiquen) were with you (the Mu'mineen in battle), they would fight only a little (without being of any help to you).

21. There is definitely an excellent example in Allaah's Rasool (in the manner in which he stood his ground and faced the enemy with determination) for the one who fears Allaah and the Last Day, and who remembers Allaah abundantly (so follow him in all affairs).

22. (Unlike the Munactiquen who said that Allaah and Rasulullaah had deceived them), When the Mu'mineen saw the armies they said, "This (a most different occasion and Allaah's help that comes with it) is what Allaah and His Rasool have promised us. Allaah and His Rasool have spoken the truth." They then increase in Imaan and submission (to Allaah, instead of faltering).

23. Among the Mu'mineen there are men who are true to the pledge they vow to Allaah (that they will fight in Jihaad until they die). Of them is he who has fulfilled his pledge (and has been martyred), and he who is waiting (to be martyred). They have not changed (their resolve to fight) in the least (unlike the Munaafiqeen).

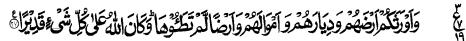
24. (Such situations of trial and hardship take place) So that Allaah may reward the truthful (those who are true in their Imaan) for their truthfulness and punish the hypocrites if He wills or forgive them (when they repent sincerely). Allaah is always Most Forgiving, Most Merciful.

25. (At the end of the battle), Allaah returned the Kuffaar (to Makkah) with their fury (rage) without them achieving (attaining) any good (without them attaining their objective of destroying Islaam and the Muslims). Allaah suffices for the Mu'mineen in battle (causing them to defeat the Kuffaar

despite their lack of physical resources). Allaah is Omnipotent, Mighty (and none can overcome Him).

ۘۅؘٲڹ۫ۯؘڶٲڷۜٙۮؚڹؽؘڟؘۿۯۏۘۿؗؠٝۄؚۨڹٞٲۿٙڸٲڶؚڮؾ۬ڡؚڹؘڝؾڶڝؚؽڡۭؠۧۅؘۊؘۮؘڡٛڣۣٛڠ۠ڵۄۣ۬ۑڡٟڟڵڗ۠ۼۛڹ؋ؚٙڕؽڠٵؾؘڤۛؾۘۘڵۄ۠ڹ ۅؘؾؘٲڛۯۏڹ؋ؘؽۼٵۿ

26. He (Allaah) made those people of the Book (the Jewish Banu Qurayzah tribe) who assisted them (the combined armies) descend from their fortresses (when the Muslims laid siege to them after the battle) and He cast fear into their hearts (causing them to surrender without a fight). (When the fate of the Banu Qurayzah was decided according to the teachings of their scriptures, the Sahabah executed all their ablebodied soldiers and took the rest as prisoners. Referring to this, Allaah says), You execute a party of them and take another party as prisoners.



27. (After the Banu Qurayzah were subdued,) Allaah made you successors to their land, their homes, their wealth and (after a short while, He gave you) a land (Khaybar) where you have not (yet) set foot upon (the Roman and Persian Empires). Allaah has power over all things.

28. (When the wives of Rasulullaah once displeased him by inappropriately requesting an increase in their allowances, he separated from them. Thereafter, Allaah instructed him to make the following proposal to them.) O Nabi : Say to your wives, "If you desire the life of this world and its adornments, then come forward. I shall grant you a generous provision and separate from you (divorce you) in a cordial manner."

29. "However, if you desire Allaah, His Rasool and the home of the Aakhirah, then (you may continue enjoying the status of being his wives and living with the allowance he provides because) Allaah has certainly prepared a grand reward for those of you who do good deeds (Allaah will reward you tremendously for your sacrifice)." (When Rasulullaah made the proposals to his wives, all of them chose to remain with him and did not even consider being divorced from him.)

30. O wives of the Nabi (Just as you are rewarded more than others because of your status), If any of

you carries out an open act of foolishness (causing hurt to Rasulullaah (366), her punishment will be multiplied twice (compared to the punishment of other women committing the same sin). This is simple for Allaah.

31. Whoever of you (wives of Rasulullaah (will) is obedient to Allaah and His Rasool (with and does good deeds, then We will grant her twice the reward (which We give to others for the same deed because of her closeness to Allaah and because she is pleasing Rasulullaah (will, which attracts Allaah's pleasure). And We have prepared for her a bountiful (best) provision (in Jannah).

32. O wives of the Nabi [187] You are not like any other women because you have Taqwa (it is by virtue of Taqwa that people enjoy a higher status than others). (When it is necessary to speak to non-Mahram males, then) Do not speak in lowered tones (with a sweet voice) lest he in whose heart is a disease (lust because of his weak Imaan) should be enticed (moved with desire). And speak in a befitting manner (while your speech should be direct and to-the-point so that no desire is aroused in the person, you should not say things that may be hurtful).

33. Remain in your homes and (when it is absolutely necessary to leave your homes, be properly dressed - as mentioned in verse 59 of this Surah - and) do not make a display of yourselves as was the practice of (women during) the former period of ignorance (during the period before the Nabi came to people, when women walked about without adequately covering their bodies). (While at home, you should value your time and) Establish salaah, pay zakaah and obey Allaah and His Rasool . Allaah only wishes to rid you of (spiritual) filth (such as sin), O members of the household (of Rasulullaah), and to purify you thoroughly (from all evil).

34. And (O wives of Rasulullaah keep in mind (and teach others) the Aayaat (of the Qur'aan) and wisdom (Sunnah) recited (practised) in your homes. Indeed Allaah is Compassionate, Informed.

إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمُتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْقَنِتِينَ وَالْقِناتِ وَالصَّدِقِينَ وَالصَّدِقْتِ

وَالصَّبِرِيْنَ وَالصَّبِرَتِ وَالْحَيْعِيْنَ وَالْحَيْعِيْنَ وَالْمُتَصَدِّقِيْنَ وَالْمُتَصَدِّقِيْنَ وَالْمُتَصَدِّقِيْنَ وَالْمُتَصَدِّقِيْنَ وَالْمُتَصَدِّقِيْنَ وَالْحَيْنَ وَالْحَيْطِيْنَ وَالْحَيْطِيْنَ وَالْحَيْطِيْنَ وَالْحَيْطِيْنَ وَاللَّهُ كَالِيَّ اللَّهُ لَكُمْ مَعْفِرَةً وَالدَّيْحِيْنَ اللَّهُ كَثِيْنَ اللَّهُ لَكُمْ مَعْفِرَةً وَالدَّيْحِيْنَ اللَّهُ كَثِيْنَ اللَّهُ لَكُمْ مَعْفِرَةً وَآجُرًا عَظِيْمًا ﴿

35. For Muslim men and Muslim women, Mu'mineen men and Mu'mineen women, obedient men and obedient women, truthful men and truthful women, men who exercise sabr and women who exercise sabr, humble men and humble women, charitable men and charitable women, fasting men and fasting women, chaste men and chaste women, and men who remember Allaah in abundance and women who remember Allaah, Allaah has prepared forgiveness and an immense reward for (all of) them.

36. It is not (proper) for any Mu'min man or woman to exercise any choice in their affairs (contrary to Allaah's commands) when Allaah and His messenger have (already) decided a matter (and issued clear intructions concerning the particular matter). The one who disobeys Allaah and His Rasool has certainly deviated (erred) in a clear (definite) manner.

ۅؘٳۮ۬ؾڡؖٛۅ۠ڵڸڷڔٚؽٙٲڹۼۘٙڡۧٳٮڷؖۿۼڷؽڡۅٙٲڹۼؖڡٛؾۘۼڷؽ؋ٲڡٝڛڬٛۼڷؽڰۯؘۏۘڿڰۅٙٲؾؚۧۜؿٳڵڷۿۅۘڽٞڂٝڣؽڣٛ؈ؙٛڶڡٚٙڛڬ ڡٵ۩۬ؿڡؙؠ۫ڋؽڽۅڗۼؿٚؽٵڵؾٵٮٛۅؘٳ۩۠ڎٲڂڞ۠ٲڹٛڗڿۺۿٷڶۺٵڨۻؽۯؽڋڡؚؖڹۿٵۅؘڟڒٵڒۊٞڿڹػۿٳڸػٛڒٮڲۅٛڹ ۼڮٙٳڷٮۏؙڡڹؽڹٮؘڂڿٛڣٛٲڎٚۅٙڮٵۮۼؽٳٚڝٛٳۮٲڨڞ۠ٳۏٳڡٛڹۿڹٞۅڟڒ۠ٷػٳڹٲڡ۫ۯٳ۩۠ڽڡؘڡٛ۠ٷڰٛ

37. (Rasulullaah married his adopted son Zaid bin Haaritha to his cousin Zaynab bint Jahash, who accepted the proposal on Rasulullaah is 's recommendation. However, the couple could never adapt to each other and when Zaid wanted to divorce her, Rasulullaah advised him to maintain the marriage. Referring to this, Allaah says,) When you (O Rasulullaah is advised him to maintain the marriage. Referring to this, Allaah says,) When you (O Rasulullaah is said to the one on whom Allaah had bestowed His grace (by guiding him to Islaam), and on whom you had bestowed your grace (by teaching and raising him, referring to Zaid bin Haaritha is, "Keep your wife and fear Allaah." (As you did this), You concealed in your heart (Allaah's command to you to marry Zaynab bint Jahash) what Allaah was (soon) to disclose (after the couple had separated). You feared (what) the people (would say when you married the wife of your adopted son, whom they regarded as a real son), whereas Allaah is more worthy of being feared (His command to marry her is more important than what people say). (Eventually, when the couple could no longer live together, Zaid divorced her) So when Zaid completed his need from her (divorced her), We married her (Zaynab) to you (O Rasululiaah is so that there may not be any restriction on the Mu'mineen with regard to (marrying) the wives of their adopted sons, when they (the adopted sons) have fulfilled their need from them (divorced their wives. By marrying his adopted son's wife, Rasulullaah dispelled all previous notions of people

who believed that adopted sons are like real sons). Allaah's command will always come to pass (and nothing can prevent it).



38. There is no sin on the Nabi www with regard to (doing) what Allaah has ordained (made permissible) for him (such as marrying more than four wives). Such was the practice of Allaah among those (Ambiyaa who passed before (whenever the Ambiyaa were allowed certain privileges for good reason, they would exercise their privilege without fear of reproach). Allaah's command is a decreed affair (and none has the right to object to His commands).

39. (The Ambiyaa were) **Those who propagate Allaah's messages, who fear Him and do not fear anyone but Allaah.** (When fulfilling Allaah's commands, they had no concern for the criticism of people.) **Allaah suffices as One who takes reckoning.** (It is only to Him that people have to answer on the Day of Qiyaamah and not to anyone else.)

40. Muhammad is is not the father of any men among you (especially not the father of Zaid will), but he is Allaah's Rasool and the seal of all Ambiyaa (after whom there shall be no other Nabi). Allaah has knowledge of all things. (Allaah knows best who deserves to be a Nabi is.)

41. O you who have Imaan! Remember Allaah in abundance (at all times)...

42. ...and glorify Him (especially during the) morning and evening.

43. It is He Who showers mercy on you, and so do His Angels (pray for your forgiveness), so that He may remove you from a multitude of darkness (kufr, Shirk, sin and bring you) into light (of Imaan and Islaam). He is always Most Merciful towards the Mu'mineen (in this world).

تِحَيَّتُهُمْ يُوْمَ يَلْقُونَهُ سَلَمُ وَأَقَاعَدٌ لَهُمْ اَجُرًاكَ إِيمًا ١٠

44. (On) The day (of Qiyaamah) when they (the Mu'mineen) will meet Him, their greeting (the

word with which they will greet each other and with which the angels will greet them) will be "Salaam" ("As Salaamu Alaykum"). He has (also) prepared for them a generous reward (far beyond their imagination).

يَاتَّهُا التَّبِيُّ إِثَّا أَرْسَلْنَكَ شَاهِدًا قَوْمُبَثِّرًا قَنَذِيُرُكُ

45. O Nabi (who will bear testimony against the Kuffaar of all nations on the Day of Qiyaamah. refer to verse 143 of Surah 2), a carrier of good news (to the Mu'mineen that they will enjoy Jannah), a warner (to the Kuffaar that they will suffer the punishment of Jahannam if they do not accept Imaan)...

وَّدَاعِيَّا إِلَى اللهِ بِإِذْنِهِ وَسِرَاجًا مُّنِيرًا ﴿

46. ...and as a caller to Allaah by His command and an illuminating lantern (who lit up the world filled with the darkness of kufr and Shirk with the light of Imaan and who also prepared the Sahabah as guiding stars to lead people after him (38).

47. Pass on to the Mu'mineen the good news that they will have a great bounty (Jannah) from their Rabb (for they are the Ummah of Rasululiaah (###)).

48. Do not follow (the ways and instructions of) the Kuffaar and the Munaafiqeen, ignore their harassment and rely only on Allaah (for assistance instead of relying on anyone else). Allaah suffices as a Helper. (with Him as a Helper, you need no one else.)

49. O you who have Imaan! When you marry Mu'min women and then divorce them before touching them (before consummating the marriage), there will be no waiting period (Iddah) incumbent on them for (separating from) you, which you will have to count (to ensure that it is completed). Grant them a provision (a gift, which will be half the dowry if the dowry had already been specified) and part (separate) from them in a most beautiful manner (without causing them any hurt).

يَاتَهُا النَّبِيُ إِنَّا آخَلَنَاكَ أَزُولَجَكَ الْبِيَّ اتَيْتَ أَجُوْرَهُنَّ وَمَامَلَكَتَ يَمِينُكَ مِمَّا أَفَاءَ اللَّهُ عَلَيْك وَبَهٰتِ عَمِّكَ وَبَهٰتِ عَمْتِكَ وَبَهٰتِ خَالِكَ وَبَهٰتِ خُلْتِكَ الْبِيِّ مَاجَرِنَ مَعَكَ وَامْرَاةً مُؤمِنةً

إِنْ قَهَبَتْ نَفْسَهَا لِلنَّبِيِّ إِنْ اَرَادَ النَّبِيُّ اَنْ يَّسُتَثَكِحَهَا ْخَالِصَةً لَّكِمِنْ دُوْنِ الْمُؤْمِنِيْنَ قَدْ عَلِمْنَا مَافَرَضْنَاعَلَيْهِمْ فَيْ اَزُوَاجِهِمْ وَمَا مَلَكَتْ اَيْمَانُهُمْ لِكَيْلَا يَكُوْنَ عَلَيْكَ حَرَجٌ وَكَانَ الله عَفْوْرًا رَّحِيْمًا ۞

50. O Nabi !! Verily We have permitted you (to marry) those wives (of yours) whose downies you have paid and those slave women who are in your possession (whom you received) from the booty that Allaah has granted to you (such as Safiyya bint Huyay and Juwayriyya bint Haarith, both of whom Rasulullaah married after they were brought as captives). And (We have also permitted you to marry) the daughters of your maternal uncles and daughters of your maternal aunts who have made Hijrah (to Madinah) with you (such as Zaynab bint Jahash). And (also permitted for Nabi to marry was) that Mu'min woman who gives herself as a gift (without dowry) to the Nabi the Nabi desires to marry her. These (injunctions mentioned above) are exclusively (only) for you (O Rasulullaah and not for the Mu'mineen (for their injunctions are different). Indeed We are aware of what (injunctions) We have stipulated (especially) for them (the Mu'mineen) with regard to their wives and the slaves they own (but We have granted you concessions) so that there is no difficulty for you (to marry whom Allaah commands you to marry for various reasons). Allaah is Oft Forgiving, Most Merciful. (If Rasulullaah was restricted to the conditions of marriage regulating other Muslims, many of the objectives attained through his many marriages would not have been achieved, thereby depriving the Ummah of great benefits.)

ڗ۠ڿؿؙڡٞڹؙؾؘؿٵۧۼٛڡؚڹۛۿڹؘۜۅؿٷۣؽٙٳڶؽڮڡٙڹ۫ؿڟٵۼ۠ٷڝڹڶؠؾۼؽؾڝۺۜۼڒڵؾۘڣڵڔٛڿؙڬٳػۼڵؽڬڋڶؚڮٲۮڬٛٲڹٛ ؿڡۜڗٞٳۼؽؿڞٚٷڵٳؽۼڗؘڹۧۅٙؽڕؙۻٙؽڹڛٵٙٲؾؽؾۿڹۧڴڷۿڹۧٷڶڷ۬ۮؽۼڷڡؙڔڡٵڣۣٛڨ۠ڶۉٮؼؙؚڡٝؗڕٷػڶڹؘٲڵڷ۠ؗؗڡؙۼڶؚؽڡۘٵ ڿڶؽڡڰ

51. (O Rasulullaah (I) You may suspend (your visits to) those (of your wives) whom you please and you may accommodate those of them whom you please. There will be no sin on you if you (afterwards) seek (to accommodate) those whom (whose turns to be with you) you had already suspended. This (giving all of them equal turns to be with you) is best so that their eyes are cooled (they remain happy), they do not grieve, and so that they are all pleased with what you give them. Allaah knows what is within your hearts (that you instinctively have more love for some of your wives). Allaah is All Knowing, Tolerant (He knows that no man has control over his instinctive feelings.) (Although Rasulullaah (I) had the option exclude to some of his wives from the turns that he had allocated to them, he never exercised this option).

ؚۘڒؿؚڿؚڷ۠ڵؘۘڬۘٳڵێؚۛٮۜٵٷڝؙ۬ڹۘۼۮۅؘڵٳۜٲڹ۫ؾؘڔڐڶؠ؈ؚڹۧڡڹ۫ٲۯؘڡٙٳڿۊۜٙڵۉٲۼۘڹۘڬڞ۠ڹٛۿؙڹۧٳڒۧڡٵڡڶػػ ۣ ؽڡؚؽڹؙڬٷػٲڹ۩۠ؿۼڸڴۺؿٷڴڶؽٳ۩ؖؽۼڶڴڷؚۺؽٷڗۜڣؽؠٵۿ

52. After this (the wives you already have), (other) women are not permitted for you (to marry). It

is also not permissible for you to take another woman in marriage in exchange of any wives, even though her (the other woman's) beauty may appeal to you, unless she be (taken as) your slave (and not as your wife). Allaah is Watchful over everything.

يَايَّهُا الَّذِيْنَ امَنُوْ الاَتَدْخُلُوْ الْبُيُوْتَ النَّبِي الْآانَ يُّؤُذَنَ لَكُمُ إلى طَعَامٍ غَيْرَ لَظِرِيْنَ إِنْ الْهُ وَلِكِنْ إِنَّا اللَّهِ وَالْاَمُسَتَأْنِسِيْنَ لِحَدِيْثِ إِنَّ ذَلِكُمْ كَانَ يُؤْذِى النَّبِيّ إِذَا دُعِيْتُمُ وَالْاللَّهُ لَا يَسْتَحْمُ مِنَ الْحَقِّ وَإِذَا سَالْتُمُوفُنَّ مَتَاعًا فَسْتَلُوهُنَّ مِنَ وَلَا اللَّهِ وَلَا اللَّهُ وَاللَّهُ وَاللْهُ وَاللَّهُ وَالْلَهُ وَاللَّهُ وَالْمُوالِلَّهُ وَاللَّهُ وَاللْمُوالِقُولُولُولُولُولُولُولُولُولُكُولُولُولُولُولُولُولُولُولَ

53. O you who have Imaan! Enter the rooms of the Nabi only when you are permitted to do so (invited) to partake of a meal. Then too, do not wait for it (the meal) to be prepared (by arriving too early or without invitation), but enter when (the meal is done and) you are called (to eat) and disperse (depart) once you have eaten without (remaining behind and) engaging in a (lengthy) conversation. Indeed this (arriving too early and remaining behind afterwards) hurts the Nabi of the is shy for you (out of modesty he does not tell you lest you feel offended). (However), Allaah does not shy away (avoid) from the truth (and makes it clear to all without exception). When you ask them (Rasulullaah of some interpretation) is purer for your hearts and for their hearts (for it safeguards you from evil thoughts and desires). It is not (permissible) for you (Mu'mineen) to hurt the Nabi (in any way), nor to ever marry his wives after him (after he passes away). Verily this (hurting Rasulullaah of your Rabb.

إِنْ تُبْدُوا شَيًّا اوْتَخْفُوهُ فَإِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءِ عَلِيمًا @

54. If you make something (such as an intention to marry of Rasulullaah is swives after him) public or keep it secret, then (remember that) Allaah certainly has knowledge of everything (and will take you to task for it).

55. There is no sin on them (the wives of Nabt and all Muslim women as well) for (speaking socially to and being seen by) their fathers, their sons, their brothers, the sons of their brothers, the sons of their sisters, their fellow women and their slave women. (However), They should fear Allaah (and still cover the necessary parts of their bodies). Indeed Allaah is Witness over everything.



56. Verily Allaah and His angels send salaah on the Nabi (Allaah showers special mercies on him and the angels pray for him). O you (men and women) who have Imaan! Send salaah and Salaam to him (pray to Allaah to shower special mercies and peace on him by reciting the various forms of "Salaah and Salaam" reported in the Ahadeeth).

57. Verily those (the Kuffaar) who hurt Allaah and His Rasool (by ascribing partners to Allaah and rejecting the message and Prophethood of Rasulullaah (h), Allaah curses them in this world and in the Aakhirah, and He has prepared a humiliating (disgrace ful) punishment for them.

58. Those who harm (falsely accuse) the Mu'mineen men and women for no sin on their part (even though they are innocent of the alleged sin) will bear the burden of slander (falsehood) and a manifest sin (for which they will be severely punished).

59. O Nabi [18] Tell your wives, your daughters and the women of the Mu'mineen that (when they have to leave their homes out of necessity) they should draw down their "jalaabeeb" over themselves (they should wear a loose garment that covers the entire body without revealing the shape of the body and which has only a little opening to allow the woman to see). This is best for their recognition (to allow people to distinguish them selves from slaves who are not required to cover themselves in this fashion) so that they are not harmed (not teased or made fun of as was done to slave women in the time of Rasulullaah [18]). Allaah is Oft Forgiving, Most Merciful.

60. If the hypocrites, those with a disease (doubts about Islaam) in their hearts and those who spread rumours in Madinah do not desist (from hurting the Muslims and causing problems among them), We will definitely grant you (O Rasulullaah) authority over them (the authority to expel them from Madinah), after which they will hardly be able to live with you there (in Madinah).

61. They are accursed (cast far from Allaah's mercy). (Therefore), Wherever they go (to seek asylum), they will be seized and massacred (unless they desist from their evil practices).

كَ سُنَّةَ اللهِ فِي الَّذِينَ خَلَوْامِنْ قَبْلُ وَلَنْ يَجِدَلِسَّتَهَ اللهِ قَبْدِيلًا ﴿

62. This was the practice of Allaah with those who passed before (such people were always punished because of their evil ways). You will never find any change in Allaah's practice (decisions).

63. People ask you (O Rasulullaah (when) Qiyaamah (will take place). Say, "The knowledge about it is only with Allaah. You will be surprised to know that perhaps Qiyaamah is close (you should therefore prepare yourselves for it)."

64. Verily Allaah has cursed the Kaafiroon (because of their denial and irrelevant questions) and prepared the Blaze (Jahannam) for them.

65. They will live there forever and will not find any protecting friend, nor any helper (to rescue them from its punishment).

66. (Instead of asking when Qiyaamah will take place, the Kuffaar should bear in mind that it will be) The day when their faces will be overturned in the Fire as they say (in remorse), "O dear! If only we had obeyed Allaah and obeyed the Rasool :"!"

67. They will say, "O our Rabb! We followed our leaders and our elders, but they misled us from the path (of Islaam)."

68. (Regretting their association with their leaders and elders whom they loved in the world, the Kuffaar will begin to hate them saying), **"O our Rabb!** (Because they were astray and misled us as well) **Give them double punishment and curse them ever so greatly."**

يَايُّهَا الَّذِئِنَ امْنُوا لَا تَكُونُوْا كَالَّذِيْنَ اذَوْامُوسَى فَبَرَّاهُ اللَّهُ مِمَّا قَالُوا وْكَانَ عِنْدَاللَّهِ وَجِيهًا ﴿

69. O you who have Imaan! Do not be like those (the Bani Israa'eel) who hurt Moosa (by directing false accusations at him), after which Allaah absolved him of what they said. (Allaah did this because) He (Moosa (Moosa) was extremely honourable in Allaah's sight (Therefore, if you hurt Rasulullaah (Moosa) in any way, Allaah will certainly come to his defence because he is even more honourable than Moosa (Moosa) in Allaah's sight).

ڸٙٳؾ۫ۿٵ**ڷٙۮۣؠ۫ڹ**ٳڡٮٛٛۅٳڷڡٞٛۄٳٳڵڷڡٙۅڡؙٛۅؙڷۏؙٳڡٞۅٛٚڒڛٙۮؚؠ۫ڋٳ۞۫

70. O you who have Imaan! Fear Allaah and speak what is right. (Speak the truth, speak with justice, speak of matters related to Deen and speak everything good, especially the Dhikr of Allaah.)

71. (If you do this,) Allaah will correct (accept) your (good) deeds and forgive your sins. Whoever obeys Allaah has succeeded tremendously.

72. Verily We had offered the trust (the responsibility of fulfilling Allaah's commands) to the heavens, the earth and the mountains, but they refused to bear it and cringed at (the mere thought of bearing) it (because of the grave consequences of neglecting the duty). (When given to man), Man bore it (realising that he was created to be Allaah's representative on earth). (However), He (man in general) is extremely unjust (when it comes to fulfilling this trust) and ignorant (foolish about the consequences of this).

73. (The result of all of this is) That Allaah may punish the Munaafiqeen (hypocritical) men, Munaafiqeen women, Mushrikeen (unbelieving) men and Mushrikeen women (all of whom do not fulfil this trust at all) and forgive the Mu'mineen (believing) men and Mu'mineen women (for their shortcoming when making an effort to fulfil the trust). Allaah if Oft Forgiving, Most Merciful.

Surah 34 Surah Saba

SABA

THE LINK BETWEEN SURAH SABA AND SURAH AHZAAB

By Name: Surah Ahzaab contained the message to remain steadfast upon Towheed even though the Ahzaab (various groups) oppose Towheed. As long as they are steadfast on Deen, the Mu'mineen will always be victorious over the Kuffaar, just as they were victors in the Battle of Ahzaab. Surah Saba presents the message that instead of opposing the Mu'mineen, it would be best for the Kuffaar to accept the belief in Towheed. If they do not, they will suffer the same fate as the people of Saba, who were annihilated for rejecting Towheed.

By Content: Surah Ahzaab mentioned that a man's wife will not be treated as his mother merely because he says so. Similarly, a person's adopted child will not be regarded as his own child, even though he desires that the child be his. In a like manner, no one can overrule Allaah's verdict in the Aakhirah despite peoples' belief.

Surah Saba replies to the doubts that the Kuffaar have about the Ambiyaa *******, the angels and the jinn being able to hold weight in Allaah's court.

A SUMMARY OF THE SURAH

The fourth part of the Qur'aan commences with *Surah Saba*. The central theme of this part is that no one is able to alter Allaah's decree by his own will. Therefore, only Allaah must be called upon whenever one is afflicted with any adversity. Only He must be worshipped and no partner should be ascribed to Him.

There are therefore two central issues discussed in this part, viz. (1) that no one can overrule Allaah's decisions, and (2) that only Allaah is worthy of worship. Surah Saba discusses the first of these two issues while Surah Faatir discusses the fact that Only Allaah must be worshipped. The Surah asks people why do they foolishly worship others and appeal to them as Helpers?

The central theme of *Surah Saba* is denying the belief that others can influence Allaah's decision by their intercession. This is supported by six proofs. Replies to four incorrect beliefs concerning the theme are also given in the *Surah*. The first concerns Dawood ****, the second concerns Sulaymaan ****, the third concerns the Jinn, and the fourth concerns the angels.

Verses 10 and 11 reply to the first incorrect belief concerning Dawood (Post People thought that since the mountains and birds glorified Allaah with Dawood and since iron became as soft as wax in his hands, he must certainly possess the ability to influence Allaah's decision

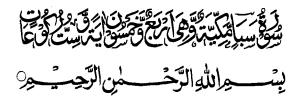
through his intercession. Allaah replies to this incorrect belief by saying that all the capabilities and feats that Dawood possessed were given to him by Allaah. Therefore, he can never overrule Allah's decree in any way.

The same misguided belief was held about Sulaymaan because he possessed overwhelming authority over many of Allaah's creation, including the Jinn. From verse 12, Allaah dispels this false belief by impressing upon man that it was Allaah alone who granted everything to Sulaymaan Although he was certainly a great Prophet and king, yet this was so only by virtue of Allaah's grace. Whatever the Jinn did for him was for the benefit of the public, and only possible by Allaah's command.

The Mushrikeen also believed that the Jinn possessed knowledge of the unseen. Allaah dispels this belief in verse 14, where He describes how Sulaymaan passed away while engaged in worship. However, Allaah caused his body to remain upright in a standing position with his staff, which proped him up. Thinking him to be alive, the Jinn continued to work as he had commanded them to. It was only after some time when termites consumed the staff that his body collapsed to the ground. Then Only did the Jinn realise that he was dead. If they possessed knowledge of the unseen, they would have never toiled for such a long time.

The fourth incorrect belief that the *Mushrikeen* held was that the angels also possessed the ability to influence Allaah's decision by their intercession. Allaah dispels this belief from verse 22 by telling them that it is He who has granted to the angels every ability that they possess. Therefore, they cannot be regarded as beings whose intercession can overrule Allaah's decision. The angels will speak the truth only when they are asked to speak on the Day of Judgement and will say or do nothing to save people who deserve punishment.

Allaah makes the theme clear in verse 23, where He states, "Intercession (on behalf of anyone) cannot profit (another) in His presence, save for the one whom He permits (intercession)."



In the name of Allaah, the Most Compassionate, the Most Merciful.

1. All praise (in all forms and aspects) belongs to Allaah, to Whom belongs whatever is in the heavens and whatever is in the earth. All praise belongs to Him in the Aakhirah as well. He is The Wise, the Informed.

2. He knows what (rain) enters the earth, what (plantation) emerges from it, what (revelation) descends from the sky and what (actions of people) ascends into it. He is the Most Merciful, the Most Forgiving.

3. Those who commit kufr say, "Qiyaamah will never dawn on us." Say, "Why not? (Qiyaamah is inevitable!) (I swear) By my Rabb Who possesses the knowledge of the unseen! It will definitely dawn upon you. (His knowledge is so complete that) Not even (something that equals) the weight of an atom in the heavens and the earth can hide from Him. Even everything smaller (than an atom) and everything larger is (recorded) in the Clear Book (the "Lowhul Mahfoodh")."

4. (Qiyaamah will come) So that Allaah may reward those who have Imaan and who work righteous deeds. Theirs shall be forgiveness and a bountiful sustenance (in Jannah).

5. Those who exert themselves to defeat Our Aayaat (to make them seem false to others), theirs

shall be a punishment of painful proportions.

وَيَرَى الَّذِيْنَ اُوْتُواالْعِلْمَ الَّذِي اُنْزِلَ إِلَيْكُ مِنْ تَتِكَ هُوَالْحَقَّ لُوَيَهْدِ فَ إِلَى صِرَاطِ الْعَزِيْزِ الْحَمِيْدِ[©]

6. Those (Jews and Christians) who have been granted (proper) knowledge (of the previous scriptures) will realise that what has been revealed to you (O Muhammad & !) from your Rabb is the truth and that it guides to the path of the Mighty, Most Praiseworthy. (Because of this realisation, they accept Islaam and also invite others to it.)

7. (However,) The Kuffaar (who do not realise the truth) say (mockingly to others), "Should we lead you to a man (Rasulullaah who says that when you have been completely reduced to fragments (decomposed after your death), you will reappear as a new creation?"

8. "Does he invent lies about Allaah, or is he insane?" Rather, (it is) those who do not believe in the Aakhirah (who invent lies about Allaah and are insane and who) are (soon to suffer) in punishment and (are lost in) a distant deviation (who are so misquided that they cannot realise the truth).

9. Do they not look at the sky and the earth before them and behind them (and ponder that the Allaah Who first created all of it also has the might to to destroy them also)? If We will, We could sink them into the ground or cause a portion of the sky to fall on them. There are certainly Aayaat (demonstrating Allaah's power) in this for every slave who repents.

10. Verily, We granted Dawood *** a great bounty from Us (referring to his Prophethood and the Zaboor). (Addressing the mountains, We said,) "O mountains! Repeat (the Tasbeeh) with Dawood" and the birds (were also given this command). We also made iron soft (like wax) for him (so that he could mould it as he wished without any effort).

11. (Allaah commanded Dawood & Make,) "Make coats of armour (with the iron), perfect the links

(so that they join together and allow the soldiers wearing the amour to move freely) and you all (your family) should do good deeds. I am certainly watching whatever you do (and will reward you for all the good you do)."

12. We placed the wind at the service of Sulaymaan (so that it blew at his command). Its (distance of) travel (when transporting him) in the morning was (equal to the distance covered in) a month's journey and its travel in the evening was (also equal to the distance covered in) a month's journey. (Sulaymaan could therefore travel wherever he wished at tremendous speed.) We also caused a spring of (molten) copper to flow for him (which he could use as he pleased without having to dig it and melt it). There were those of the Jinn who used to work before him by the command of his Rabb. Those of them (the Jinn) who turned away from Our command (refusing to work for Sulaymaan (which would make them taste the (blazing) punishment (made) of fire.

13. As he (Sulaymaan (Sulaymaan) pleased, they (the Jinn) would construct for him huge buildings, sculptures, dishes (basins) the size of dams and large pots which (were so heavy that they) could not be moved from their place. (Allaah addressed the family of Dawood saying,) "O family of Dawood! Express your thanks (to Me for the favours I have given you). (Unfortunately,) Few of My bondsmen are thankful."

14. When We decreed death for him (Hadhrat Sulaymaan as he stood watch over the Jinn constructing something), it was only the termites that made them aware of his death by eating his staff (thereby causing his body to fall without the support of the staff). When he fell, it became evident to the Jinn that if they had knowledge of the unseen (as some misguided people claimed), they (would have known of his death a long time ago and) would not have remained in a humiliating (disgraceful) punishment. (Had they known about Sulaymaan she she death, they would not have punished themselves by continuing the hard work. This incident made it clear to the people that the Jinn do not possess knowledge of the unseen.)

15. There was certainly an Aayah (denoting Allaah's greatness) for the people of Saba (a place in

Yemen) in their (picturesque) settlements, (which consisted of) two (fertile) orchards, lying on the right and the left. (It was said to them) "Eat from the provision of your Rabb and be grateful to Him (for all He has given you). (You ought to be grateful for having) A beautiful land and a Forgiving Rabb."

16. (However, instead of being grateful to Allaah) They turned away (from the advice and committed kufr), so We sent (to their city) the flood (water) of the (ruptured) dam (which destroyed everything in its path) and We replaced their two (flourishing) orchards with two orchards of foul smelling (bitter) fruit, tamarisks and a few sparse lotus trees (these were the only things that grew there after their orchards were destroyed).

17. This was the punishment We gave them for their ingratitude. We punish only the extremely ungrateful ones.

18. Between them and the towns that We blessed (the towns of Shaam to which they travelled for trade), We made several conspicuous (accesible) villages (where they could easily stop to trade and to fulfil their needs) and made their journey in easy stages (so that they could reach a village whenever they needed to eat or rest.) (It was said to them) "Travel peacefully (in security) by them (by these stages) by night and by day (without any fear)."

19. However, (instead of appreciating these favours) they (greedily) said, "O our Rabb! Make our journeys (make the distance) longer (so that we can trod more and get more profits)." (In asking this) They oppressed (wronged) themselves, so We (destroyed them and) made them (non-existent so that all that remained of them were) mere narratives (and stories about them) and shattered them into fragments (without any traces to be found). There are definitely Aayaat in this for every person who is extremely patient and extremely grateful.

20. Iblees (Shaytaan) certainly found his expectation (beliefs) about them to be true, so all

of them followed him (into kufr) besides a group of Mu'mineen.

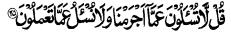
21. He (Shaytaan) cannot wield any power over them (cannot force them to do anything), except that (We have granted him some ability to influence them to do wrong so that) We may know those (differentiate) who have Imaan in the Aakhirah from those who are in doubt about it. Your Rabb is Watchful over everything.

22. Say, "Call those (gods) whom you worship besides Allaah (to assist you in any way in this world or in the Aakhirah). (However, they are unable to assist you in the least because) They have no control over (even) an atom's weight in the heavens or in the earth. (Let alone having complete power over anything,) They do not even share any partnership in the two (in the heavens or in the earth), and none of them are assistants to Allaah (because He needs none to assist Him in anything)."

23. (Some Mushrikeen maintained that their idols would intercede on their behalf before Allaah. Allaah dispels this belief by saying that) Intercession (on behalf of anyone) cannot profit (another) in His presence, except for the one (for) whom He permits (intercession). (However, it is certainly beyond the capability of their idols to ever receive such permission to intercede on the day of Qiyaamah because even the Mushrikeen admit that they are helpless. In fact, receiving any command from Allaah is not an easy affair because even when the mighty angels receive commands from Allaah, they are overcome with fear. They remain in this condition of fear) Until the time comes when the fear leaves their hearts and they say (to each other), "What has your Rabb said?" The reply is, "(He speaks) The truth and He is the Exalted, the Great."

قُلۡمَنۡ يَّرۡثُرُ قُكُمۡ مِّنَ السَّمَٰۅٰتِ وَالْاَرْضِ قُلِ اللهُ ۗ وَاثَّا اَوْایَّاکُمۡ لَعَلیٰ هُدَّی اَوْفِیۡ ضَلِی مُّبِینِ[®]

24. Say (to the Mushrikeen), "Who sustains you from the heavens (by sending rain) and the earth (by growing crops)?" Say (in reply to the question), "Allaah! (Since even the Mushrikeen accept this fact, they should think that it is) Either we (Muslims) or you (Mushrikeen who) are certainly correctly guided or clearly misguided." (It is obvious that the misguided ones are those who do not worship Allaah despite knowing that it is Only He Who sustains them.)



25. Say (to them), "You will not be questioned about the sins we commit and we will not be questioned about what you do."

26. Say, "Our Rabb will gather us (on the Day of Qiyaamah) and then decide between us with the truth (with justice). He is certainly the Best Judge, the All Knowing." (No information is hidden from Him.)

27. Say, "Show me those (gods) whom you ascribe as partners (to Allach). Never (they cannot ever be equal to Allach)! But (far superior to all of your gods) He is Allach, the Mighty, the Wise."

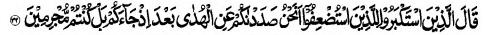
28. We have sent you (O Muhammad (1996)) to the whole of mankind only as a carrier of good news and a warner (and not as one who has to force people to accept Imaan). However, most people (the Kuffaar) do not know (that you are Allaah's true Nabi).

29. They (the Kuffaar) say, "When will this promise (of punishment) be fulfilled, if you are truthful (in your claim to prophethood)?"

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30. Say, "You have an appointment (the promise of punishment) on a day which you will be unable to postpone for a moment nor bring forward."

31. The Kuffaar (adamantiy) say, "We shall neither believe in this Qur'aan nor in those (scriptures revealed) before it." If only you could see the time when the oppressors (these Kuffaar and sinners of shirk) will be standing before their Rabb. Each one will be passing the blame to the other. Those of a lower status (the misguided followers in the world) will say to those of a higher status (their leaders who misguided them), "If it were not for you (influencing us to commit kufr), we would have been Mu'mineen."



32. Those of higher status (the leaders in the world) will reply to those of lower status (the weak ones who followed them in the world) saying, "Did we (forcefully) prevent you from the guidance (Islaam) when it came to you? No (we did not force you to reject Islaam)! You were all criminals (sinners) yourselves (you were yourselves guilty of the kufr and sin and cannot place the blame on us)."

وَقَالَ الَّذِيْنَ اللهُ صَعْفُوا لِلَّذِيْنَ اللهُ عَلَمُ وَابَلَ مَكُوا لَيْلِ وَالنَّهَا رِاذُ تَا مُرُونَنَا اَنَ ثَكَفُرَ بِاللهِ وَنَجَعَلَ لَذَ اللهُ الْخَلْلُ فِي النَّهَا وَالنَّهَا وَالنَّهَا وَالنَّهُ الْمُؤَلِّلُ فِي النَّهَا كَانُوا النَّذَاكَ المَّالِكُ اللهُ الْمُعَلِّقُ الْمُعَالِقُ اللهُ الْمُعَلِّقُ الْمُعَالِقُ الْمُعَالِقُ الْمُعَالِقُوا النَّذَا اللهُ الْمُعَالِقُ الْمُعَالِقُوا اللّهُ الْمُعَلِّمُ اللهُ الْمُعَلِّمُ اللّهُ الْمُعَلِّمُ اللّهُ اللّهُ الْمُعَلِّمُ اللّهُ اللّ اللّهُ اللّه

33. Those of a lower status (weak ones) will say to those of a higher status (the proud leaders), "Day and night did your schemes (deception) prevent us (from Islaam) when you (tirelessly) instructed (deceived) us to disbelieve in Allaah and to ascribe partners to Him." (However,) They (both groups) will suppress (hide) their remorse (for not accepting Imaan) when they see the punishment (knowing that remorse will now be useless to them and fearing that others will taunt them). We will then place yokes on the necks of the Kuffaar (and drag them to Jahannam). They will be punished only for what they did (and not for anything they did not do).

34. Whenever We sent a warner (a Nabi) to a town, the affluent people (because of their wealth, power and fame) said, "We disbelieve in what has been sent with you."

35. They (the affluent) said, "We possess more wealth and more children than you (so how can you expect us to follow you?). We can never (ever) be punished (because Allaah loves us, as seen by the many favours with which He has blessed us)."

36. Say, "Verily my Rabb increases sustenance for whoever He wills (for reasons known best to Him and not because He loves them) and decreases (the sustenance of whoever He wills for good reason and not because He dislikes them). However, most people do not know (this and foolishly think otherwise)."

37. Your wealth and children are not such that they can draw you closer to Us (merely

because you have them in abundance), except for him who has Imaan and does good deeds. (Such a person's wealth and children can certainly take him closer to Allaah because he will use them to please Allaah.) For these people, there shall be a multiplied reward on account of what (good) they do, and they shall rest peacefully on balconies (of lofty chambers in Jannah).

38. (On the other hand,) **Those who exert** (tire) **themselves to defeat Our Aayaat** (to make them seem false to others), **these people will be presented** (seized) **for punishment** (in Jahannam).

39. Say, "Verily my Rabb increases sustenance for whoever of His bondsmen He wills and decreases for him (whom He wills as a test for them). Whatever good (wealth) you spend (in charity for Allach's pleasure), He will replace it (with a reward that is far more valuable). He is the best of providers."

40. (Do not forget) The day when We shall gather them all, and Allaah will say to the angels, "Are these the ones (people) who used to worship you?"

41. They will say, "You (Ailaah) are Pure! You are our Protecting Friend, not them. The fact is that they (never worshipped us but) used to worship the Jinn (the Shayaateen who persuaded them to worship us), most of them believing them (believing the reasons the Shayaateen gave them for worshipping us)."

42. Today (on the Day of Qiyaamah), none shall be able to do good or harm to anyone. We will say to the oppressors (the Kuffaar), "Taste the punishment of the Fire which you used to openly deny."

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وَمَا اتَيْنَهُمْ مِّنْ كُتُبُ يَّهُ رُسُونَهَا وَمَا آرْسَلْنَا الْيُهِمْ قَبْلُكُ مِنْ نَذِيْرٍ أَ

44. (It is strange that the Mushrikeen of Makkah so adamantly refused to believe in Rasulullaah when) We neither gave them any scriptures that they could study (read) nor did we send a warner (Nabi) to them before you. (They therefore did not have anything authentic to hold onto, which they would find hard to forsake in order to accept Islaam.)

45. (However, the rejection of the Mushrikeen of Makkah is nothing new because) Those before them (also) rejected (their Ambiyaa (Line)). (The Mushrikeen of Makkah regarded their wealth and honour as a source of pride to justify their opposition to Rasulullaah (Line), whom they regarded as an ordinary person. Allaah says that) These people (the Mushrikeen of Makkah pride themselves for their wealth when they) cannot even reach a tenth of what We gave them (the nations of the past), yet (despite their meagre resources) they (dare to) reject My Rusul. How (grievous) will be My retribution (My punishment in both worlds for such insolence)!

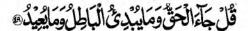
قُلْ إِنَّمَا اَعِظْكُمْ بِوَاحِدَةٍ ۚ اَنْ تَقُوْمُوا لِللهِ مَثْنَى وَقُرَادَى ثُمُّ تَتَفَكَّرُوا مَّا بِصَاحِبِكُمْ مِّنَ حِنَّةٍ إِنْ هُوَ إِلَّا نَذِيْرِ كَكُمْ بَنِي يَدَىٰ عَذَابِ شَدِيْدٍ ۚ

46. Say (to the Mushrikeen of Makkah), "I give you only one (piece of) advice. (The advice is) That for Allaah's sake (pleasure), you stand (either) in pairs or individually and then you think (about the sanity of Rasulullaah whom you allege is insane). (After sober thought, you will admit that) Your companion (Rasulullaah is not insane (because you had known him since his young days and have never known him to say or do anything blameworthy). He is but a warner to you before the arrival of a severe (terrible) punishment (catastrophe)."

47. (O Rasulullaah [35]) Say (to the Kuffaar), "(If you claim that I have asked you for some payment for accepting my message, then listen.) You can keep whatever payment I may have asked of you. My reward is Allaah's responsibility (with Allaah) and He is Witness over all things (my honesty and intentions are known to Him)."

48. Say, "Verily my Rabb hurls the truth (at falsehood, causing it to.) He has perfect

knowledge of the unseen (and knows that the truth will always prevail despite the temporary victories of falsehood)."



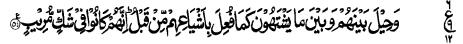
49. Say, "The truth (Imaan and Islaam) has arrived (come) and falsehood (kufr and Shirk) shall neither show its face, nor make a return (to deceive people)."

50. Say (to the Kuffaar), "If I am astray, then I have strayed to my own detriment (without he firing you, so why do you continue harassing me?). However, if I am rightly guided, then it is on account of what (revelation) my Rabb has revealed to me. (Hence it will benefit you tremendously to follow me rather than oppose me.) Verily, He is the All Hearing, Close."

51. If only you could see (the Day of Qiyaarnah) when they (the Kuffaar) will be terrified (when they are punished), (they) will have no escape (from it) and will be seized from nearby (so suddenly that they will be unable to offer any resistance to escape).

52. They will (then) say, "We (now) believe it (in everything the Ambiyaa & told us)." How can they reach it (Imaan) from a distant place (from the Aakhirah) ...

53. ...when they had already disbelieved it before (in the world)? (The opportunity to accept Imaan is restricted to this world. It will not be possible to accept Imaan in the Aakhirah.) They were shooting at the unseen (an invisible target) from a far-off place (from a great distance, meaning that they were merely attempting the impossible when they tried to justify their beliefs).



54. A barrier will fall (be set) between them and the desires they hoped for, just as it occurred to the groups before them. (They will therefore not be given the opportunity to repent and accept Imaan. All the expectations they had about their gods saving them in the Aakhirah will also vanish into thin air.) Indeed, they were ever in a confused doubt (and therefore they did not accept Imaan).

Surah 35 Surah Faatir

THE CREATOR

THE LINK BETWEEN SURAH FAATIR AND SURAH SABA

By Name: Surah Saba refutes the false belief that any person's intercession can change Allaah's decision. It also replies to many incorrect beliefs and narrates the incident of the people of Saba, who were annihilated because of their kufr and ingratitude.

Surah Faatir now proceeds to provide proofs for the above. Allaah states in the very first verse, "All praise be to Allaah, the Creator of the heavens and the earth..." By not accepting this fact, people will be punished like the people of Saba.

By Content: Surah Saba negates the belief that anyone can overrule Allaah's decision. The Surah also dispels certain doubts regarding the Ambiyaa (https://www.the.jinn and the angels, explaining that they can never reverse Allaah's decision by their intercession.

Surah Faatir goes on to explain that since none can overrule Allaah's decree, it follows that He must be the Only Deity. Therefore, only He should be called upon when in need.

A BRIEF SUMMARY OF THE SURAH

This Surah primarily negates Shirk in Tasarruf (division in duties). It emphasises that Only Allaah is the Master and Controller of the universe, and that Only He has knowledge of the unseen. Therefore, Only He must be called upon whenever one is in need.

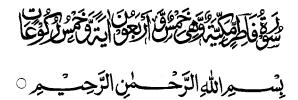
The Surah presents twelve proofs to substantiate the above. Together with these, three verses explicitly state the message of the *Surah*.

- * The first is verse 3 which states, "O people! Call to mind Allaah's favour to you. Is there another creator besides Allaah who sustains you from the sky and the earth?" After establishing that Allaah is the only source of mercy and blessings, one can only conclude that "There is no Ilaah besides Him. So to where are you retrogressing (turning away from Towheed)?"
- * The second is verse 13 which states, "Allaah enters the day into the night and the night into the day and has made the sun and the moon subservient (so that they benefit man). Each one travels to an appointed term (when even they will come to an end)" [verse 13]. In this verse, Allaah explains that He controls the alternating and

length of the day and night. He also controls the solar and lunar systems. Therefore, one is forced to acknowledge, "This (Magnificent Creator and Controller of all these things) is Allaah, your Rabb! To Him belongs all kingdom. (Let alone having even some of the powers of Allaah), Those (gods) whom you (Kuffaar) worship besides Allaah do not have control of even the skin on the date seed (They are unable to even create something that seems as insignificant as this.) If you call them (your gods), they will not even hear your call. Even if (one assumes that) they hear, they will be unable to respond (for they can do nothing to assist you). (In fact) On the Day of Qiyaamah they will reject your Shirk (they will claim that you did not worship them at all). None can inform you (of this and all other matters) like the Informed (Allaah)."

* The third is verse 40 in which Allaah asks the *Mushrikeen* to show what their gods have created, or to prove what partnership they share in the creation of the universe. If they continued to believe that their gods are really deities although they have not created anything, then they are requested to furnish proof to this effect.

The Surah also contains many warnings and reproaches as well as glad tidings as the occasion demands.



In the name of Allaah, the Most Compassionate, the Most Merciful.

ٱلْحَمْدُ بِللهِ فَاطِرِ السَّمْ فَي وَالْكَرْضِ جَاعِلِ الْمَلَلِ لَهُ لِيَّ اَجْخَةٍ مَّثَنَى وَثُلْثَ وَرُبِعُ يَزِيْدُ فِي الْخَلْقِ مَا يَشَاءُ أَنَّ اللهَ عَلَى كُلِّ شَى ءِ قَذِيْرٌ

1. All praise be to Allaah, the Creator of the heavens and the earth, Who made (some of) the angels messengers (carrying His messages to the Ambiyaa), possessing two, three and four wings. Allaah increases His creation as He pleases (making some larger and more powerful than others). Verily Allaah has power over all things (like granting Jibraeel 600 wings).

2. There is none to withhold the mercy Allaah opens to His people (such as rain, sustenance, spiritual upliftment), and there is none to release the mercy that He withholds. He is the Mighty (able to do as He pleases without anyone to challenge Him), the Wise (knows exactly when and on whom to shower His mercy).

3. O people! Remember Allaah's favour to you. Is there another creator besides Allaah who sustains you from the sky and the earth? There is no Ilaah but Him. So to where are you retrogressing (turning away from Towheed)?

4. If they (the Kuffaar) reject you (O Rasulullaah (III), then (this is nothing new because) many Rusul were falsified (denied) before you. All affairs return to Allaah (and the Kuffaar will then have to answerfor their falsehood).



5. O people! Allaah's promise (of resurrection) is (most) certainly true, so never let the

worldly life deceive you (into thinking that you will never be resurrected), nor should the great deceiver (Shaytaan) deceive you about Allaah (by telling you that you may continue sinning because Allaah will forgive you).

6. Indeed Shaytaan is your (obvious) enemy, so treat him as an enemy. He calls to his party (followers) only so that they become inmates (dwellers) of the Blaze (Jahannam).

7. There shall be severe punishment for the Kuffaar (those who follow Shaytaan), and forgiveness and tremendous reward for those who have Imaan and who do good deeds (by ignoring Shaytaan).

8. The person whose evil acts have been beautified for him, causing him to regard them as good (can he be like the one who does good?). Verily Allaah sends astray whoever He wills and guides whoever He wills. So do not let your soul leave (do not grieve) in remorse over them (if they do not accept Imaan). Indeed Allaah has knowledge of what they do (and He will punish them accordingly).

9. Allaah is the One Who sends the winds which carry a cloud. We then waft (lift) it (the cloud) to a dead (arid, barren) land, and with it (the rain) We revive the earth after its death. Thus shall be the resurrection (on the Day of Qiyaamah when dead souls will be revived).

10. Whoever desires honour, (respect) then know that all honour belongs to Allaah (and can be achieved only through obeying Him). The Pure Word (the Kalimah as well as other forms of Dhikr) climbs (goes) up to Him, propelled by good deeds (coupled with good deeds, a Muslim's Dhikr is readily accepted by Allaah). There shall be a severe punishment for those who devise evil schemes (to harm Islaam and the Muslims). The plots of these people will certainly be destroyed (will fail completely).

وَاللَّهُ خَلَقَكُمُوِّنْ ثَرَابٍ ثُمَّونَ نُطْفَةٍ ثُمَّ جَعَلَكُمْ اَزْوَاجًا ۚ وَمَا تَحْمِلُ مِنْ اُنْثَى وَلَا تَضَعُ الَّا يِعِلْمِهُ وَمَا

ؠڲۺۜۯ؈ٛٚڡ۠ۘڡۺۜڔۣۊٙڒٳؽڹٛڡٙڞ؈ڹڴڔٛۄٙٳڷڒڣۣڮۺۣٵۣڹٙۮٳڮۼڶٳۺڮڛؽڗ؈

11. Allaah has created you (your father Aadam from sand, then (the generations after him) from a seed (sperm), and then made you in pairs (male and female). He has knowledge of every female that conceives and delivers. Recorded in the Book (the "Lowhul Mahfoodh") is (each and) every aged person who ages (who reached old age) and (every person) whose age is decreased (who does not reach old age). This (keeping records of everything) is (very) simple for Allaah (do not think that He will find it difficult to record everything you do).

وَمَايَسْتَوِى الْبَحْرِنِ ﴿ هَٰذَاعَذُبُ فُرَاتُ سَآنِعُ شَرَابُهُ وَهَذَامِلُ ﴿ اَجَاجٌ وَمِنَ كُلِ مَاكُمُونَ لَمَا اَطِيًّا وَمَا يَعْ شَرَابُهُ وَهَذَامِلُ ﴿ اَجَاجٌ وَمِنَ كُلِ مَاكُمُونَ لَمُا اَطْرِيًّا وَمَا يَعْ اللَّهُ وَالْمَا لَكُونَ الْمُلُكُ وَيُهِ مَوَاخِرَ لِتَبْسَعُوا مِنْ فَضْلِهُ وَلَعَلَكُمُ وَلَمْكُمُ وَنَ الْمُلْكُ وَلَا مَا اللَّهُ اللَّهُ وَلَا اللَّهُ اللَّهُ اللَّهُ اللَّهُ وَلَا اللَّهُ اللَّهُ وَلَا اللَّهُ اللَّهُ وَلَا اللَّهُ اللَّهُ وَلَا اللَّهُ وَلِي اللَّهُ اللّلَا اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللّلَهُ اللَّهُ ال

12. The two water masses (oceans and rivers/lakes) are not the same. The one (river/lake fresh water) is sweet (drinkable), quenching and easy to drink, while the other (seawater) is salty and bitter. (Nevertheless,) From each of these (masses of water) you eat fresh meat (fish) and you extract jewels (pearls) that you wear. You will see ships cleaving (through the waters because Allaah had made them useful to you) so that you seek from Allaah's bounty (your livelihood) and (so that you) show gratitude (to Him for this bounty).

يُولِجُ الْيُلَ فِى النَّهَارِ وَيُولِجُ النَّهَارَ فِي الْيَلِ وَسَخَّحَ الشَّمْسَ وَالْقَمَرَ عُلُّ تَيْجِرِى اِلْجَمِلُ مُّسَمَّى ذَلِكُمُ اللهُ رَبَّكُمُ اللهُ وَالْكُونَ مِنْ وَالْكُونَ مِنْ وَالْكُونَ مِنْ وَالْمُولِي اللهُ اللهُ وَالْكُونَ مِنْ وَالْمُولِي اللهُ اللهُ وَاللَّهُ مَا يَمْ لِكُونَ مِنْ وَالْمُولِي اللَّهُ اللَّهُ وَاللَّهُ مَا يَمْ لِكُونَ مِنْ وَالْمُولِي اللَّهُ اللَّهُ وَاللَّهُ اللَّهُ اللَّ

13. Allaah enters the day into the night and the night into the day and has made the sun and the moon subservient (so that they benefit man). Each one (the sun and moon) travels to an appointed term (when even they will come to an end). This (Magnificent Creator and Controller of all these things) is Allaah, your Rabb! To Him belongs all kingdom. (Let alone having even some of the powers of Allaah,) Those (gods) whom you (Kuffaar) worship besides Allaah do not have control of even the skin on the date seed. (They are unable to create even something as insignificant as this.)

ٳڹ۫ۘؾؘۮ۬ٷٛۿؖڡٝڒڮۺۜڡۘٷ۠ٳۮٵٙۼػؙڡ۫ٷڶۅٛڛۼٷٙٳڡٳٳۺڿٵڹٷٳڵڴڡٝٷؾۅ۫ڡڒڷؚڨؚڸڡۜۊڲڴڡٛۯۏڹۺؚۯڮػڡ۠ٷڵ ۼؙۣ ؽؙڹؠؖٷڝ۫۫ڵڿؠؽۅٛ

14. If you call them (your gods), they will not even hear your call. Even if (one assumes that) they hear, they will be unable to respond (for they can do nothing to assist you). (In fact) On the Day of Qiyaamah they will reject (disown) your Shirk (they will claim that you did not worship them at all. See verse 28 of Surah 10). None can inform you (of this and all other matters) like the Informed (Allaah).

يَايُّهُا التَّاسُ اَنْتُمُ الْفُقَرَاءُ إِلَى اللَّهِ وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيْكُ®

15. O people! You are all beggars (in need) before Allaah (dependent on Him for everything) and (Only) Allaah is Independent (not in need of anyone or anything), Most Worthy of praise.

16. If He wills, He could remove you (if you fail to accept Imaan) and replace you with a new creation (because He has no need for those who reject Him).

17. This is not at all difficult for Allaah (and it has been done in the past).

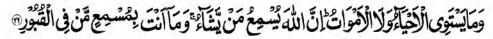
وَلَاتَزِرُوَازِرَةٌ وِزْرَائُخُرِى وَانَ تَكْعُمُنُقَلَةٌ إلى حِمْلِهَا لَا يُحْمَلُ مِنْهُ شَيْءٌ وَلَوْكَانَ ذَا قُرْبِلْ إِنْمَاتُنُ ذِرَ وَازِرَةٌ وَمَنْ مَزَكُى فَانْمَا يَتُوَكَّى إِنْمَاتُنُ فِي اللّهِ اللّهِ الْمَصِيْرُ وَمَنْ مَزَكُى فَانْمَا يَتُوَكَّى اللّهِ الْمَصِيْرُ وَمَنْ مَزَكُى فَانْمَا يَتُوَكَّى اللّهِ الْمَصِيْرُ وَاللّهُ اللّهِ الْمَصِيْرُ وَاللّهُ اللّهِ الْمَصِيْرُ وَاللّهُ اللّهِ الْمَصِيْرُ وَالْمَالِمُ اللّهِ الْمَصِيْرُ وَاللّهُ اللّهِ الْمَصِيْرُ وَاللّهُ اللّهِ الْمُحَلِّي وَاللّهُ اللّهِ اللّهِ الْمُحَلِّي وَاللّهُ اللّهِ الْمُحَلِّي وَاللّهُ اللّهُ ا

18. None shall be burdened with (suffer punishment for) the load (the sins) of another (because each person will be responsible for his/her own actions). If any burdened (sinful) person has to call for his load (of sin) to be carried (by another), none of it will be carried, even though it be his close relative (that he calls to carry for him). You (O Rasulullach can warn only those who fear their Rabb without seeing Him, and who establish salaah (because such people will take heed of the warning). Whoever (spiritually) purifies himself, purifies himself only for his own good (because this spiritual purification will lead him to deeds that will earn him Jannah). To Allaah will be the return (of every soul after death).

19. The blind and the seeing cannot be equal...

20. ...neither can a multiplicity of darkness (shadows) and the light (be equal)...

21....neither (can) **shade and heat** (be the same). (Just as all of the above are opposites, so too are kufr and Imaan, sin and virtue, the Kuffaar and the Mu'mineen.)



٢

22. (In the same manner), The (spiritualty) living (the Mu'mineen) and the (spiritualty) dead (the Kuffaar) cannot be the same. Whoever Allaah wills He makes him hear (the truth), and you (O Rasulullaah (2011)) cannot make those in the graves hear (without Allaah's will).

إِنْ أَنْتَ إِلَّا نَذِيْرُ ﴿

23. You (O Rasulullaah are only a warner (you can only warn them about the consequences of kufr but cannot force them to renounce it).

إِنَّا ٱرْسَلْنَكَ بِالْحَقِّ بَشِيْرًا وَّنَذِيْرًا وَإِنْ مِّنُ أُمَّةٍ إِلَّا خَلَا فِيْهَا نَذِير ٠

24. Verily We have sent you with the truth as a carrier (bearer) of good news (to the Mu'mineen) and (as) a warner (to the Kuffaar). (Your duty is not near to people because) A warner (who cautioned people about the consequences of kufr) passed in (was sent to) every nation.

وَإِنْ يُكَذِّبُوْكَ فَقَدُكَذَّبَ الَّذِيْنَ مِنْ قَبْلِهِمْ حَالَيْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ وَبِالزُّبُرِ وَبِالكِتَبِ الْمُنِيْرِ®

25. If they reject you, then (this is also not unexpected because) those before them also rejected (the Ambiyaa who came to them). (They rejected their Ambiyaa who to them clear signs (miracles), scriptures and an illuminating Book.

26. Thereafter (after they rejected the Ambiyaa Ambiyaa and their message) I seized (punished) those who committed kufr. So (see) how (severe) was My punishment (that none of them were left alive so take heed)

27. Do they (the Kuffaar) not see that (the powers of) Allaah (are so great that He) sends rain from the sky (which is colourless), using it to bring forth many fruits of varying colours (each having unique tastes, textures and characteristics)? From the mountains, (you will find that) there are different ridges, varying from white to red of different shades and some which are extremely black (even though all the mountains are similar in composition).

وَمِنَ النَّاسِ وَالدَّوَآتِ وَالْأَنْعَامِرُمُخْتَلِفُ الْوَانَّةُ كَذَٰ لِكَ ۚ إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَا وُاللَّهَ عَزِيْزُغَفُورُ 28. There is a similar variation of colours among people, creatures and animals. From Allaah's bondsmen (servants) it is only the learned ones (those who recognise Him and the Ulema who possess understanding) who fear Him (because they appreciate His powers and greatness). Verily Allaah is Mighty, Most Forgiving.

29. Indeed, those who recite Allaah's Book (the Qur'aan), who establish salaah and who spend secretly and openly from what We have given them, they can look forward to a trade (a profit) that will never be destroyed (without any fear of loss). (In exchange for their good deeds, they can expect rewards that are everlasting.)

30. (The result of their deeds is) That Allaah will grant them their reward in full and (even) increase (their rewards for) them from His grace. Verily He is Most Forgiving (of their sins), Most Appreciative (even of limited obedience).

31. Those parts of the Book (the Qur'aan) that We have revealed to you (O Muhammad Wes) are the (undeniable) truth, verifying (confirming) the scriptures before it. Without doubt, Allaah is Informed and Ever Watchful over His bondsmen (and will certainly take that person to task who questions any part of the Qur'aan).

32. Thereafter (after revealing the Qur'aan to Rasulullaah (We)), We made those of Our bondsmen whom We chose (the Mu'mineen) inheritors of the Book (the Qur'aan). Of them were those who oppressed (wronged) their (own) souls (by committing sins), while there were those who were moderate (who neither sinned, nor did more than the Faraa'idh and Waajibaat). There were also those who were leaders (advanced) in good deeds by the command of their Rabb (those who refrained from sin and besides the Faraa'idh and Waajibaat, also excelled in performing optional good deeds Nawaafil). This (revelation of the Qur'aan to mankind) is Allaah's extreme grace.

33. In the eternal Jannaat that they (the Mu'mineen) will enter, they will be adorned with bracelets of gold and pearls. Their garments there will be (made) of silk.

وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي اَذْهَبَ عَنَّا الْحَزَنَ إِنَّ مَ بَّنَالُغَفُورُ شُكُورُو ﴿

34. (In Jannah) They will say, "All praise be to Allaah, Who has removed grief (sorrow) from us (by saving us from Jahannam). Undoubtedly our Rabb is Most Forgiving, Appreciative (of Imaan and good deeds, because of which His rewards are so beautiful)."

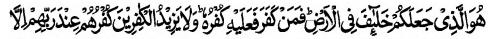
35. (They will add) "He (our Rabb) has settled us in an eternal home by His grace. Here (in Jannah) no difficulty (toil) will ever afflict (torment) us, nor shall any tiredness touch us."

36. (On the contrary), those who commit kufr will have the Fire of Jahannam, where no decree (of death) will be passed against them so that they may die (and thereby be relieved of punishment). (Let alone escaping the punishment), Their punishment will also not be lightened. Thus do We punish every Kaafir (ungrateful one).

37. They (the Kuffaar) will be screaming (crying for help) in Jahannam saying, "O our Rabb! Remove us from here and (send us back to the world where) we will do deeds unlike those (evil deeds) that we used to carry out." (They will be denied this request and it will be said to them), "Did We not grant you sufficient age (time) in which the one who takes heed may take heed? And did a warner not come to you? (You had enough time in the world to do good deeds and the Ambiyaa and others were there to warn you about the consequences of your kufr, yet you failed to take heed.) So taste (the punishment for your wrong-doing)! The oppressors (Kuffaar and sinners) will not have a helper (against Allaah's punishment)."

إِنَّ اللهَ عٰلِمُ غَنْبِ السَّمَوْتِ وَالْآرْضِ إِنَّهُ عَلِيْمُ لِذَاتِ الصُّدُورِ®

38. Verily Allaah has knowledge of the unseen things of the heavens and the earth. He certainly has knowledge of the secrets of the heart (and is therefore in a perfect position to decide whether people need to be rewarded or punished).



مَقْتًا وَلا يَزِيْدُ الكَفِرِيْنَ كُفْرُهُمْ إِلَّاخَسَارًا ۞

39. It is He Who made you successors (of each other) on earth. Whoever commits kufr, then his kufr is to his own detriment (because it will not harm Allaah in any way). The kufr of the Kaafiroon will only increase the wrath of their Rabb for them (causing them to suffer more punishment). The kufr of the Kaafiroon will only increase them in loss.

40. Say, "Tell me about your partners (gods) whom you worship besides Allaah. Show me what they have created of the earth, or (if they have created nothing) do they (at least) share a partnership in the heavens and the earth? (When their gods have nothing to show, how can they ever be worshipped?) Or have (the Mushrikeen resolved to adamantly cling to their beliefs because) We (had) given them a Book from which they have a clear proof (to do as they are doing)? (The reason for their adamant behaviour is that) The oppressors (the Mushrikeen) make only deceptive (false) promises to each other (by promising each other that their gods will intercede for them on the Day of Qiyaamah)."

ٳؾۧ١۩ؖٚؗۮؽؙڡ۫ڛڮٛ١ڵۺۜٙڡؗۏؾؚۅٙٳڵڒڞؘٲڹٛڗؙۅؙڵٲٷڮؠۣڹ۫ۘڹٚٳڵؾؘٵؖٳڹ۫ٲڡؙڛۘػۿڡٵڡؚڹ۫ٲۘڿڋۣڡٞٚڹٛڹۼڋ؋ ٳٮٞٞٷػؙؙٷڲؙٷڰٷڰٷڰٷڰٷڰٷڰٷڰٷڰٷڰڰ

41. Verily Allaah withholds (stabilizes) the heavens and the earth from moving (from shaking and thereby causing difficulty for people). If they were ever to move, there will be none to withhold them after Him (after He allows them to move). Indeed He is Tolerant, Most Forgiving.

ۅٙٲڨ۫ٮۘڡؙٶٙٳؠٳٮڷۅڿۿۮٲؽٮٵڹڡؚڡ۫ڔڵؠؚڹڿٲؖۦۧۿؙڡٝۏؘۮؚؽ۫ڒؙڷڲڷۏؖٮ۠ڹۜٲۿۮؽڡؚڹٝٳڡۮٵڷڒٛڡۘڝؚٝۏؘڶڡۜٵڿٲۿڡ۫ڔ ڹۮؚؽڗڰٵۯٳۮۿۄڵڵ۠ۯؽٷ۠ۯٳ؈ٛٚ

42. They (the Mushrikeen of Makkah) used to take solemn (sincere) oaths by Allaah (when they saw the Jews and Christians disputing) that if a warner (a Nabi) had to come to them, they would (accept his teachings and thereby) become more rightly guided than any (other) nation. However, when the warner (Rasulullaah (came)) came to them, it only increased them in animosity (hatred and instead of being rightly guided, they drove themselves further from it).

اسْتِكْبَارًا فِي الْأَرْضِ وَمَكْرَالسَّيِّيُّ وُلَا يَحِيْقُ الْمَكُوالسَّيِّيُّ اللَّهِ اللَّهِ فَهَلَ يَنْظُرُونَ الْآلِسُنَّتَ اللَّهِ فَهَلَ يَنْظُرُونَ الْآلِسُنَّتِ اللَّهِ تَخُولِيُلاَ وَلَنْ تَجِدَ لِسُنَّتِ اللَّهِ تَخُولِيُلاَ وَلَا اللَّهِ تَعْمُولِيُلاَ وَلَا اللَّهُ وَلَا يَعْمُ اللَّهُ وَلَا يَعْمُ اللَّهُ وَلَا يَعْمُ اللَّهُ وَلَا اللَّهُ اللَّهُ وَلَا اللَّهُ وَاللَّهُ وَلَا يَعْمُ اللَّهُ وَلَا اللَّهُ اللَّهُ وَلَا اللَّهُ اللَّهُ وَلَا اللَّهُ وَلَا اللَّهُ اللَّهُ اللَّهُ اللَّهُ وَلَا اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّ

43. (They behaved like this because) They were proud on earth (too proud to follow another) and (because)

they devised evil schemes (to oppose and harass Rasulullaah (rather than those against whom they devised schemes surround (harm) only those who devise them (rather than those against whom they devised the scheme). They (the Kuffaar) seem only to be awaiting the treatment (punishment) of the previous (Kuffaar) generations (to come to them before they can accept Imaan). (They can be rest assured that when they persist in kufr, they will certainly suffer the plight of the previous Kuffaar nations because) You will never find any change in Allaah's practice (promises, ways), neither will you find any adjustment (change) in Allaah's practice.

44. Have they not travelled in the lands and seen what was the result of those (Kuffaar nations) before them who were (far) more powerful than them? Allah is not such that anything in the heavens and the earth can defeat him (He is Capable of destroying people regardless of their power and might.) He is the All Knowing, Powerful (He cannot be made helpless).

45. If Allaah were to take man to task for everything he does, (the punishment of) Allaah would (have destroyed man and everything around him and) not have left a single creature on the face of the earth. However, Allaah defers (postpones the time when He will punish) them until an appointed term (which may either be in this world, in the Aakhirah or in both). (Nevertheless) When their term (time) arrives, then Allaah is Ever Watchful over His bondsmen (and will ensure that they do not escape).

Surah 36 Surah Yaaseen

YAASEEN

THE LINK BETWEEN SURAH YAASEEN AND THE PRECEDING SURAHS

Surah Saba negates the false belief that any one's intercession can alter Allaah's decision. Thereafter, Surahs Yaaseen, Saaffaat, Saad and Zumar also share this theme, though to a more intense degree. Surah Saba also dispels many doubts held by the Mushrikeen. Surah Yaaseen now emphasises the fact that since the false gods of the Mushrikeen cannot save them from Allaah's punishment, how can they even hope that any intercession can change Allaah's decree?

A BRIEF SUMMARY OF THE SURAH

The first eleven verses serve as introduction to the *Surah*. In these verses, Allaah explains that the Qur'aan verifies the truthfulness of Rasulullaah . However, because Allaah has sealed the hearts of many people who refuse to accept the truth, they cannot accept the fact.

Verse 12 warns people about the Aakhirah, after which verses 13 to 29 narrate the incident of the people of a certain village. They rejected Allaah's apostles and even martyred a person who gave them good advice. Eventually they were destroyed by Allaah's punishment, from which futile the "hoped for intercession" of their gods could not save them.

The primary assertion of the Surah appears in this incident, where the murdered person says, "Why should I take others as Aaliha besides Him? If Ar Rahmaan intends any harm to reach me, their intercession will not help me in the least, nor can they rescue me (from punishment)." (We therefore have no reason for worshipping them.)." [verse 23]

The Surah contains the following five arguments to prove its central theme.

- 1. "Have they not seen how many were the nations that We destroyed before them (all of whom behaved as they do)? (These nations were so thoroughly destroyed that) They will certainly never return to them (in this world). (Finally, on the Day of Qiyaamah) They will all be present before Us collectively (when they will have to answer for their behaviour and suffer an even graver punishment.). [verses 31, 32]. In this verse, Allaah mentions that many disobedient nations before it had been destroyed, whose gods could not assist them at all.
- 2. "Dead (arid, barren) earth is an Aayah for them (which demonstrates how Allaah brings things back life after people have lost hope)... until the words ...other things about which they have no knowledge" [verses 33 to 36]. In these verses Allaah explains that Only He can revive barren land, causing all types of vegetation to flourish on it. It is also only He Who causes springs to gush forth from beneath the earth. The false gods of the Mushrikeen have no share in the creation of these things. Not even the angels, the Jinn or the Ambiyaa can accomplish any of these feats. Therefore, how can any other besides Allaah be regarded as a intercessor or an deity?

- 3. Verses 37 to 40 contain the third logical proof where Allaah says, "The night is (also) an Aayah for them (which demonstrates Allaah's great powers)... until the words ... They all (sun and moon) swim within their orbits." Allaah controls the entire solar system, which has not altered its perfect functioning to this day. If there existed a being whose intercession could effect any change to Allaah's decisions, then this being would have certainly been able to effect some change in Allaah's system.
- 4. Allaah presents the fourth logical proof from verse 41 to verse 44. In this proof, Allaah explains how He allows ships and other marine vessels to travel safely across the oceans. If He wished to sink any ship, no false god would be able to save the ship.
- 5. Allaah presents the fifth logical proof in verse 71 in which He speaks of the animals that He has created for man's various purposes. Some animals man can use to transport himself and his goods; others he slaughters to eat. Only Allaah has created these animals and the false gods of the Mushrikeen had no part in this creation. Therefore, they cannot be regarded as deities nor as effective intercessors.

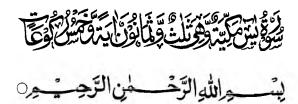
"We did not teach him (Rasulullaah) poetry, nor is it befitting of him (to recite poetry because his duty is much nobler). This is advice and the clear Qur'aan to warn him who is living, and to establish proof against the Kaafiroon (to prove that their behaviour and beliefs are incorrect)" [verses 69, 70]. In these verses Allaah attests the authenticity of Rasulullaah ; declaring that he was not a poet, neither was the Qur'aan a work of poetry, as the Mushrikeen alleged. Allaah says that it is not becoming of a person like Rasulullaah ; to be a mere poet.

Allaah clearly asserts the theme in verses 74 and 75 where He says, "They adopt various Aaliha besides Allaah so that they may be assisted (by these Aaliha). (Little do they realise that) They (these gods) are unable to render any assistance to them, and (instead) they will be a ready army (who will testify) against them."

In verse 77, Allaah highlights the ingratitude of man, who, forgetting that Allaah created him from a drop of semen, chooses to contest the belief in *Towheed*. They also contest Allaah's power by expressing surprise at the fact that Allaah will resurrect man on the Day of *Qiyaamah*. Allaah replies to their objection when He says, "Say, The One Who gave life to it the first time (when He created it) will revive it. He has knowledge of all things... until the words ... When He wills anything, His only command is to say, "Be!" and it comes into being [verses 79 to 82].

Allaah proves the coming of Qiyaamah by explaining that it is indeed simple for the Being Who oringinally created man from nothing, to bring the same original matter back to life. Allaah also mentions one of His smaller feats in creating fire from a green tree. After creating man from nothing and creating enormous phenomena like the heavens and the earth, can He not perform the simple act of resurrecting the dead? In fact, all Allaah needs to do when He intends something to happen, is Say Be!". The thing then immediately comes into being.

Allaah concludes the Surah Yaseen by stating the essence of the theme, when He says, "Pure is that Being in Whose hand lies the reins (control) of everything, and to Whom you will all be returned (after death)."



In the name of Allaah, the Most Compassionate, the Most Merciful.



1. Yaaseen. (Only Allaah knows the correct meaning of these letters.)



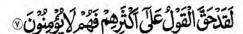
2. By the oath of the wise (powerful) Qur'aan.

3. You (O Muhammad and are verily among the Ambiyaa...

4. ... on the straight path (Islaam).

5. (This Qur'aan is) A revelation of the Mighty, the Most Merciful.

6. (It was revealed) **To warn a nation** (the Arabs) **whose forefathers were not warned** (by a Nabi since the demise of Isa many centuries earlier) **and who were** (therefore) **negligent** (disregarded their duties to Allaah).



7. The decision has (already) been passed against most of them that they will not have Imaan (and are destined to die as Kuffaar).

إِتَّاجَعَلْنَافِيُّ اَعْنَاقِهِمُ اَغْلَلًا فَهِي إِلَى الْأَذْقَانِ فَهُمُرُّمُّقُمُحُونَ</

8. (When they reach the Aakhirah,) We shall place a yoke (collar) around their necks, which reaches to their chins, so that their gazes are fixed upwards (symbolic of their arrogance in this world which prevented them from looking down and seeing the straight path).

9. We have placed a barrier in front of them and a barrier behind them, and We have enveloped them (with the darkness of kufr and sin) so they cannot see (the truth to acquire any spiritual understanding)

10. It is the same to them (makes no difference to them) whether you warn them or you do not warn them. (In any event,) They will never have Imaan (because their pride prevents them from accepting the truth).

11. You can warn only him who follows the advice and fears Ar Rahmaan without seeing Him (because such a person is willing to accept guidance). Give him the good news of forgiveness and a bountiful provision (a reward of honour).

12. Verily only We (can) revive the dead and record what (actions) they send ahead (to be rewarded or punished in the Aakhirah) and the trails (guidance) they leave (for others to follow). We have meticulously recorded everything in the clear Book (the "Lowhul Mahfoodh").

13. Give them the example of the people of the village (probably Antioch) when the messengers (prophets) came to (preach Towheed to) them.

14. When We sent two (Prophets) to them, and the people rejected them, after which We reinforced them with a third (Prophet) and they said (to the people), "We have certainly been sent as messengers to you people."

قَالْوًا مَاآنَتُهُمْ إِلَّا بِشَرِّمِّةُ لُنَا لَوَمَاآنُزَلَ الرَّحْمِنُ مِنْ شَيْءٍ إِنْ أَنْتُمْ إِلَّا تَكْذِبُونَ®

15. The people said, "(How can you be prophets when) You are mere humans like ourselves (a Prophet ought to be an angel). Allaah has not revealed anything (to you), you are only lying (about your duty and message)."

16. They replied, "(Whether you believe us or not,) Our Rabb knows that We have been sent as messengers to you people (and we will therefore continue with our duty)."

17. "Clear propagation is our only responsibility."

18. The people said, "We augur (foresee) evil from you (only evil can be expected from your presence here). If you do not desist (stop preaching), we will surely stone you and a painful punishment from us will definitely afflict you."

19. The messengers said, "Your augury (premonition of evil) is with you (if any evil comes your way, it will be only as a result of you own wrong-doing). (Do you foresee evil only) Because you have been given advice? (This is foolish indeed because good advice should rather prompt you to anticipate goodness. However, you say such things because) You are but a transgressing nation (who do not live within limits)."

20. A man (from the same town) came running from the farthest end (part) of the town saying, "O my people! Follow (obey) the messengers."

21. "Follow those who do not ask for any payment from you, and who are rightly guided (who are not selfishly motivated in any way)."



Treje.

22. "Why should I not worship the One Who has created me, and to Whom you all shall return?" (We have every reason to worship Allaah and would be foolish not to.)

23. "Why should I take others as Aaliha besides Him? If Ar Rahmaan intends any harm to reach me, their intercession will not help me in the least, nor can they rescue me (from punishment)." (We therefore have no reason for worshipping them.)

24. "(Should I worship others besides Allaah,) I would then surely be in clear error."

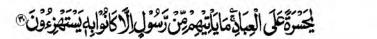
25. "I have certainly believed in your Rabb (Allaah), so listen to me (and obey the Prophets)." (However, instead of listening to him, the people killed him.)

26. It was said (to him after his death), "Enter Jannah." He said, "If only my people had known..."

27. "...the reason why my Rabb had forgiven me and made me from among the honoured ones!" (If they knew this, they would surely have followed my example.)

28. We did not (make the effort to) send any army against his nation (people) after him, nor were We going to.

29. It was only a single scream (an extremely loud blast that was needed to punish them,) after which they were (all destroyed like a light that is) suddenly extinguished (in an instant).



العنام

30. What anguish about My bondsmen! (They are so cruel and foolish that) **They mock every Rasool that comes to them.**

31. Have they not seen how many were the generations that We destroyed before them (all of whom behaved as they do)? (These nations were so thoroughly destroyed that) They will certainly never return to them (in world).

32. (Finally, on the Day of Qiyaamah) **They will all be present before Us collectively** (when they will have to answer for their behaviour and suffer an even graver punishment).

33. Dead (arid, barren) **earth is an Aayah for them** (which demonstrates how Allaah brings things back to life after people have lost hope that the vegetation will be revived). (By merely sending rain to the dead earth) **We revive it and** (even) **bring forth grains from it, which you eat.**

34. (In addition to the grains We cause to grow on earth for man,) We place orchards of date palms and grapes on it (the earth) and cause springs to gush forth...

35. ...so that they may eat from its fruit, even though their hands have not made it. Will they not be grateful (for everything We have given them without any effort on their part)?

36. That Allaah is Pure Who created every pair (male and female of every species of plant) that the earth grows, (as well as pairs) from among themselves (human beings), and (pairs from) other things about which they have no knowledge.

37. The night is (also) an Aayah (sign) for them (which demonstrates Allaah's great powers). We draw the day out of it (at sunset) and they (people) are suddenly left in darkness.

وَالشَّمْسُ يَجْرِي اِمْسَتَقَرِّلَّهَا ذَٰ إِكَ تَقَدِيْرًا لَعَزِيْزِ الْعَلِيْرِ ۗ

38. The sun travels towards its destination (within its orbit without straying from its course). This is the (perfect) arrangement of the Mighty, the All Knowing.

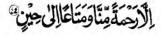
39. We have stipulated (determined) stations (phases) for the (waxing and waning of the) moon, until (after it passes the waning phase at the end of the month) it returns (to a state when it looks) like a branch of an old date palm.

40. It is not possible for the sun to catch (overtake) the moon (so that the sun appears during the night), nor is it possible for the night to precede the day. They all (the sun and moon) swim within their orbits (without entering the orbits of each other).

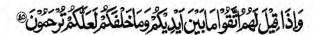
41. An Aayah (sign) for them (demonstrating Our power) is that We had carried their lineage (ancestors) on board the laden ark (as the flood raged during the time of Nooh (sign)).

42. And (In addition to this) We have made (marine) conveyances for them like the ark, which they board (to transport themselves and their goods to distant lands).

43. If We wish, We could drown them (as they travel by sea) and they will have no helper nor shall they be rescued...



44. ...except (We do not do this) because of Our mercy and so that they enjoy themselves (in this world) for a little while (until their death).



45. When they are told, "Fear what is before you (the punishment and many calamities of this world) and what is behind you (the punishment of the Aakhirah that is still to come) so that mercy may be shown to you (but they still refuse to submit)."

46. (However, instead of learning lessons,) They turn away from every Aayah (guidance) of their Rabb that comes to them.

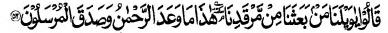
47. When they are told, "Spend (on the poor) from what (wealth) Allaah has provided for you," the Kuffaar (cynically) say to the Mu'mineen, "Should we feed someone whom Allaah will feed (directly without us as a means) if He wills? You are but in manifest deviation." (They foolishly fail to realise that Allaah certainly does not need any person's charity to feed the poor just as He does not need it to feed the rich and the rest of creation. By spending on the poor, people are doing themselves a favour because they will be generously rewarded for their charity.)

48. They say, "When will this promise (of punishment) come to pass, if you (Rasulullaah (Rasul

49. (It seems that) **They await only a single scream** (punishment or Qiyaamah) **to seize them while they are arguing.** (It seems that only after this they will decide to accept Imaan but then it will be too late!)

50. (When the punishment seizes them, they will have no chance to do anything.) **Then they will be unable to make any bequest** (testament) **nor shall they be able to return to their families** (homes).

51. The trumpet will be blown (to signal the arrival of Qiyaamah) and they will scurry (rush) to their Rabb (for reckoning) from their graves.



الكالحة

52. (Overcome with grief and worry,) They will say, "Alas. Who has raised us from our graves? This is what Ar Rahmaan has promised and the messengers spoke the truth!"

53. It (the arrival of Qiyaamah) will be (signalled by) only a single scream, after which they will all instantly appear before Us (to account for their actions in the world).

54. On this day (of Qiyaamah), no soul shall be wronged in the least, and you (O mankind) will be repaid only for what you did (Men will be punished for only the sins that they committed).

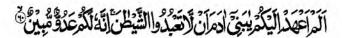
55. (Unlike others who will be miserable on the Day of Qiyaamah) **The people of Jannah will certainly enjoy themselves in what they will be doing on this day** (of Qiyaamah).

56. They, together with their spouses will be resting on couches in the shade (unlike those in Jahannam where the sweltering sun will be just above the sinners heads).

57. There they will have fruits and whatever they request.

58. They will (also) receive a greeting of peace from the Most Merciful Rabb (indicating that He is pleased with them).

59. (The announcement will then be made,) **"Separate yourselves** (from the Mu'mineen) **today, O you criminals** (Kuffaar)!"



60. (Allaah will remind the people saying,) "O children of Aadam! Did I not emphasise to you that you should not worship (follow the dictates of) Shaytaan (who had encouraged you to worship besides Allaah)? He is certainly your open enemy (and will always mislead you)."

61. "And (did I not emphasise to you) that you should worship only Me? This (path of Towheed) is the straight path."

62. "He (Shaytaan) has misled a large group from you. Did you not have the intelligence (wisdom) to understand (that you should not follow him when you had been warned so often)?"

63. (As a result, you shall now be subjected to the punishment of Jahannam.) "This is the Jahannam about which you were (respectably) warned (but which you foolishly denied)."

64. "Enter it (Jahannam) today because you used to commit kufr."

65. On this day We shall seal their mouths. Their hands will speak to Us and their legs will testify to what they earned (the sins they committed). (In this manner, they will be unable to lie.)

66. If We wished, We could have wiped out their eyes. They will then run to (find) the path, but how will they see (without vision)?

67. If We wish, We could transfigure (distort) them (turning them into pigs or monkeys) as they stand and they will be unable to go ahead or backwards (then they will be unable to do anything).

68. He whom We advance in age (make old) We diminish in structure (physical strength). Do they not understand (that the Being Who causes these changes in people can certainly bring the dead back to life)?

69. We did not teach him (Rasulullaah poetry, nor is it befitting of him (to recite poetry because his duty is much nobler). This is (pure) advice and the clear Qur'aan...

70. ...to warn him who is living, and to establish proof against the Kaafiroon (to prove that their behaviour and beliefs are incorrect).

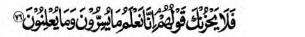
71. Do they not see that, with Our hands, We have created livestock for them and they are its masters (owners).

72. We placed them (these animals) at their (people's) service, (subdued) some of them as their means of transport (to ride), while they eat others.

73. From them (these animals), they derive many uses and (obtain something to) drink. Are they not grateful (for these bounties)?

74. They adopt various Aaliha besides Allaah with the hope that they may be assisted (by these Aaliha).

75. (Little do they realise that) They (these gods) are unable to render any assistance to them, and (instead) they will be a ready army (who will testify) against them.



76. (O Rasulullaah (I) Let not their (the Mushrikeen's) speech (taunts and accusations) grieve you. Indeed We are Aware of what they keep secret (conceal) and what they make public (reveal and We will punish them for it).

77. Has man not seen that We created him from a seed (a lowly sperm), and now (forgetting his humble beginnings,) he is suddenly an open adversary (a deviant enemy contesting Our word)?

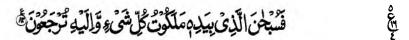
78. (When arguing with Us) He quotes examples for Us (disregarding Our status) and forgets hitnself (forgets that he was once a lowly drop of fluid). He says, "Who will give life to (revive the) bones after they have decomposed (decayed)?"

79. Say, "The One Who gave life to it the first time (when He first created it) will revive it. He has knowledge of all things."

80. (It is) He Who created fire for you from (the wood of) a green tree from which you (are able to) kindle fires (by rubbing the branches together).

81. Does the One Who created the heavens and the earth not have the power to create others like them? Why not? (He can create millions more because) He is the Prolific Creator, the All Knowing.

82. When He wills anything (intends to do anything), His only command is to say, "Be!" and it comes into being.



83. Pure is that Being in Whose hand lies the reins (control) of everything, and to Whom you will all be returned (after death).

Surah 37 Surah Saaffaat

THOSE WHO STAND IN ROWS

THE LINK BETWEEN SURAH SAAFFAAT AND THE PRECEDING SURAHS

By Name: Surah Saba warns that those people who believe that their gods will assist them against Allaah's decree, will suffer the plight of the people of Saba. Surah Saaffaat explains that the Saaffaat (those angels who stand in rows before Allaah) also make the announcement that none is worthy of worship but Allaah.

By Content: After Surah Yaaseen, Surah Saaffaat is also linked to Surah Saba, while it is also linked to Surah Yaaseen by way of negating intercession that can alter Allaah's decision. Surah Yaaseen emphasised that the expectations of salvation that the Mushrikeen pinned in their gods were shattered when Allaah's punishment seized them. Their gods were totally helpless against Allaah.

Surah Saaffaat goes on to say that all those whom the Kuffaar deem to be effective against Allaah's decree like the angels, the jinn and the Ambiyaa submit in humility before Allaah. They even admit to their helplessness against Allaah's plan. Therefore, it is impossible to believe that they can be of any help to man.

A SUMMARY OF THE SURAH

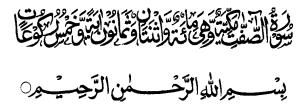
The first five verses inform us that the angels are all subservient to Allaah, and they announce to the inhabitants of the earth that their Rabb is the One Allaah. There can be no other deity, nor any being that can alter Allaah's decrees.

Thereafter, verses 6 to 10 explains how the Shayaateen are driven with fiery stars from the heavens when they attempt to eavesdrop on the discussions of the angels. They then suffer a grievous punishment. Since they cannot even get close enough to hear what is being discussed in the heavens, how can they have the ability to reverse Allaah's decision?

The first narrative concerning Nooh is related from verse 75, and terminates at the end of verse 82. Thereafter, the narrative of Ibraheem is recounted, beginning from verse 83 and continuing until the end of verse 113. Allaah describes how He rescued Ibraheem from the raging fire and how Ibraheem was so obedient to Allaah that he was prepared to sacrifice his son upon Allaah's command. These incidents prove that even great personalities like Nooh and Ibraheem cannot be deities and cannot alter Allaah's decree.

The narrative of Moosa and Haaroon is also mentioned, making it clear that Allaah had rescued them both from hardships and oppression. Verses 123 to verse 132 concern Ilyaas when Allaah saved from assassination and humiliation at the hands of his people. The narrative of Loot is begins from verse 133 and ends with verse 138. Allaah rescued Loot is as well. It is again proven that people as great as Ilyaas is and Loot were in need of Allaah's assistance, and can therefore not alter Allaah's decisions.

Yunus sincident follows thereafter. From verse 139 to verse 148, Allaah mentions how Yunus called to Him for assistance, after which Allaah rescued him. Therefore, even he cannot be regarded as an intercessor to change Allaah's decision.



In the name of Allaah, the Most Compassionate, the Most Merciful



1. By the oath of those angels who stand in rows (engaged in Ibaadah or awaiting instructions from Allaah)!



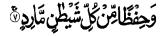
2. And by those angels who (sharply) drive (the clouds to their destinations)!

3. And by those angels who recite the 'Reminder' (the Qur'aan)!

4. Without doubt, your Ilaah is One.

5. He is the Rabb of the heavens, the earth, whatever is between the two and He is the Rabb of the points of the sun's rising (the various points on the eastern horizon from which the sun rises during the different seasons).

6. Verily, We decorated (beatified) the sky of this world with the adornment (decoration) of the stars...



7. ...as a protection from every rebellious Shaytaan.

ڒؽؾۜۜمَّعُوْنَ إِلَى الْمَلَاِ الْأَعْلَى وَيُقْذَفُوْنَ مِنْ كُلِّ جَانِبٍ^ا

8. They (the Shayaateen) cannot eavesdrop on (listen secretly to) those (angels) of the upper (higher levels of Jannah) heights (who discuss matters of the future) and (when they try to eavesdrop, they) are pelted (with the stars) from every direction.

9. (They are) Repelled (by these stars) and shall have eternal punishment (in the Aakhirah).

ٳڷڒمن خطف الخطفة فَاتْبعَه شِهَا جُثَافِتِ ٥

10. (None of them can hear anything) Except for the one who snatches (manages to overhear) something and (it is not long before) a flaming (piercing) spark (star) pursues him (and destroys him). (However, some of them manage to quickly pass on the information to other Shayaateen before dying and pass the incorrect information mixed with his goes on to the fortune tellers on earth.)

فَاسْتَفْتِهِمْ الْمُمْ اَشَدُّخَلُقًا المُرْمَّنُ خَلَقْنَا إِنَّا خَلَقَتْهُمْ مِّنْ طِيْنٍ لَازِبٍ®

11. (If the Kuffaar claim that We cannot resurrect people on the Day of Qiyaamah,) Ask them whether their creating them was more difficult than the other things We created. (When We were able to create great creations, bringing man back will be extremely simple). Verily, We created them (their forefather Aadam from sticky clay (which is a weak, pliable substance compared to what Allaah used to create His other creation).

بَلْ عَجِبْتَ وَيَسْتَحُونَ ﴿

12. You are surprised (troubled) **as they** (the Kuffaar) **mock** (Islaam and the Quraan when they have no cause to do so).

13. When they are given advice (reminders), they do not take heed (do not listen).

ۅؘٳۮؘٳڔٳؘۅٛٳٳؽؘڎٞێؚۜٮؾۺڿؖۯۅ۫ڹ<u>ٛ</u>

14. When they see a miracle (to prove the Prophethood of a Nabi), they begin to ridicule (mock).



15. They say, "This (miracle) is nothing but clear magic."

عَاذَامِتُنَاوَلْنَا أَرُابًا وَعِظَامًاء إِنَّالُمُبِعُونُونَ ﴿

16. (Mocking further, they say,) "Will we be resurrected (raised) after we have died and become dust and bones?"

17. "Or will this (resurrection) happen to our early forefathers (ancestors also)?"

18. Say, "Yes! And you will be disgraced (when you learn that you had been foolish to reject resurrection)."

19. There will be only a single shout (blast of the trumpet to announce the arrival of Qiyaamah), after which they will all instantly stand up (from their graves) to look (see what is happening).

20. They will say, "Alas! This is the Day of Reckoning (decision)."

21. (They will be told,) "This is the Judgement (Decision) Day which you used to deny."

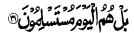
22. (The angels will then be commanded to) "Assemble (gather) the oppressors (the Kuffaar), their companions (friends) and whatever they worshipped..."

23. "...apart from Allaah, and lead them to the road of the Blaze (Jahannam)."

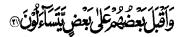
24. "(Before taking them away,) Stop them, for they will have to be questioned."



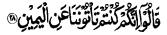
25. (They will be asked,) **"What is the matter** (wrong) **with you that you do not help each other** (whereas you promised each other that your gods will assist you and that you would assist each other)?"



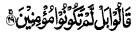
26. On that day they will have submit (to the judgment because everything will be apparent before them and they will be unable to deny anything).



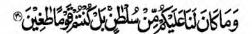
27. They will turn to each other asking questions.



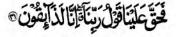
28. They (the followers) will say (to their leaders), "You people used to come to us with great might (to persuade us to commit kufr)."



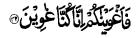
29. The leaders will reply, "But you people were never Mu'mineen (in the first place, so you cannot claim that we took you away from Islaam)."



30. "We never had any authority over you (and could therefore not compel you to remain as Kuffaar). However, you were a rebellious nation (exceeding the limits and would have remained Kuffaar even if we told you nothing)."

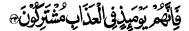


31. "(Nevertheless, it is too late to alter our fate because) The decision of our Rabb (that we are destined for Jahannam) has already been established (proved) against us. Undoubtedly, we shall all taste (the punishment for our sins)."

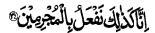


32. (The Kuffaar leaders will further tell their followers) "We misled you (only because you were prepared to

listen to us) **while we were ourselves misled** (not guided by our own choice. Therefore, neither you or we can blame anyone)."



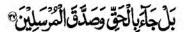
33. Undoubtedly, they will all share in the punishment (misery) today.



34. Thus do We treat the criminals (the Kuffaar and sinners).

35. They were the ones who were (too) proud (to accept) when they were told, "There is none worthy of worship but Allaah."

36. They used to say, "Should we leave our gods for an insane (possessed) poet?"

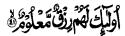


37. (They did not realise that) He (Rasulullaah (Rasulullaah the truth (Islaam) and he confirms the Ambiyaa (who had informed their people about his arrival).

38. (The Kuffaar will be told) "You will all definitely taste a grievous (painful) punishment (in Jahannam)."

39. "You will be punished only for the actions that you carried out (and not for anything you did not do)."

40. Of course, the situation of Allaah's selected bondsmen (the Mu'mineen) will be different.



41. For these people there will be a familiar provision...

42. ... of fruit (fruit that they will recognise but which will be far superior to the fruit of this world). They will be honourably treated...



43. ...in Jannaat of eternity...(bliss)

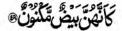
44. ...(where they will be) **sitting on thrones** (couches), **facing each other** (and holding friendly conversations).

45. They will be presented with goblets (cups) filled with flowing (pure) wine (unlike the impure wine of this world which intoxicates)...

46. ...(which will be) white and delicious (pleasurable) for the drinkers.

47. It (the wine) will neither produce headaches (nausea), nor will they be intoxicated by it.

48. With them (the people of Jannah), **there will be wide-eyed damsels** (women), **whose gazes** are ever lowered (out of modesty).



49. (Their skin tone will be so clear that it will appear) As if they are precious (delicate) eggs.

فَأَقُلَ بَعْضُهُمْ عَلَى بَعْضٍ يَّتَسَاءَ لُوْنَ®

50. (Sitting there with each other) **They** (the people of Jannah) **will face each other, questioning each other.**

51. One of them will say, "I had a certain companion (friend who did not believe in resurrection)..."

52. "...who used to say, 'Are you from those who confirm (that resurrection will take place)?"

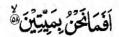
53. "(He used to say) 'Will we really be given the retribution (punishment for our actions) when we die and become sand and bones?'"

54. He (the person of Jannah) will ask (those with him), "Do you want to have a look (into Jahannam to see him there)?"

55. When he looks (into Jahannam), he will see him (his Kaafir companion) in the midst of Jahannam.

56. He (the Mu'min in Jannah) will say, "By Allaah! You almost destroyed me (had you managed to convince me)."

57. "If it were not for the bounty of my Rabb (who granted me Imaan), I would have certainly been from those brought forward (to be punished)."



58. (The people of Jannah will ask.) "Is it not so that we shall not die again (after entering Jannah)..."

59. "...except for our first death (which already took place in the world), and we will not be punished?"

60. "Undoubtedly, this is the greatest success."

61. "It is for (achieving) something like this (success) that those who wish to strive should strive (work)."

62. Is this (the bounties of Jannah) better hospitality or the tree of Zaggoom?

63. We have certainly made it (Zaqqoom) a test (appointed) for the oppressors (the Kuffaar who mocked Rasulullaah by saying that a tree cannot grow in the fire of Jahannam).

64. It (Zaqqoom) is a tree that emerges from the depths of Jahannam.

65. Its fruit resembles (are like) the heads of hideous snakes.

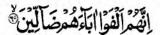
66. People will certainly eat from it and (although it will taste horrible, they will) fill their belies with it (because of their intense hunger).

67. Thereafter (after eating from it) they will be given a mixture of boiling water with it (which

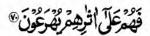
will be so hot that it will burn their entrails to shreds).



68. Thereafter (after eating and drinking) their return will definitely be towards the blazing fire (of Jahannam, where the punishment will resume).



69. They (the Kuffaar) found their forefathers astray (misguided).

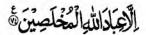


70. Then they rushed (ran to follow) in their footsteps.

71. (In fact,) Most of the earlier people (of old) before them were (also) astray (like them).

72. (However, We did not leave them to their own devices, but) **We certainly sent warners among them** (to warn them about the consequences of kufr).

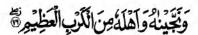
73. (However, they rejected the reminders and were soon destroyed by Allaah's punishment.) So see the plight (terrible end) of those who were warned (but who did not heed the warning).



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74. Of course, the situation of Allaah's chosen bondsmen (the Mu'mineen) is different (they accepted the message of the Ambiyaa ******* and attained success in the Aakhirah).

75. Indeed Nooh called (prayed) to Us (to save him from his people). (We accepted his du'aa and sent a flood to destroy them.) How excellently do We respond (answer to the one who pleads for help)?

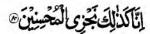


76. We rescued him and his family from a great calamity (the flood, while all the Kuffaar were drowned).

77. We made his progeny (the Mu'mineen) the only survivors.

78. And, in his favour, We left (as praise and remembrance of him) among those to come after him...

79...."Peace be to Nooh in the universe." (He is therefore remembered with words like this by all Mu'mineen.)



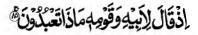
80. Thus do We reward those who do good.

81. He (Nooh Report) was certainly from Our slaves who were Mu'mineen.

82. Thereafter (after saving Nooh and the Mulmineen), We drowned the rest.

83. Verily, from his followers (those who upheld the same beliefs) was Ibraheem

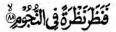
84. (Remember the time) **When he** (Ibraheem (Ibraheem (Common to his Rabb with a sound (pure) heart (that was free from Shirk and sin).



85. And (also remember the time) when he said to his people and his father, "What do you worship?"

86. "Do you desire (to worship) make-believe (false) Aaliha instead of Allaah (Who is Real and Powerful)?"

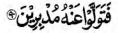
87. (He further asked the people,) **"What is your opinion about the Rabb of the universe?"** (Do you think that He will leave you to worship these idols without being punished?)



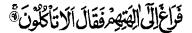
88. (Once, when the people of Ibraheem prepared to leave town for a celebration, they asked him to accompany them. In reply) **He glanced once at the stars** (as they normally did)...



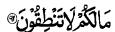
89....and then said, "I feel unwell." (Because they believed that the stars had an effect on people, they did not question his illness.)



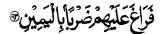
90. So they turned their backs on him and left.



91. He hurried (turned quickly) to their gods (in the temple) and (seeing all the food that the people had left as offering, he) said (to the idols), "Do you not eat?"

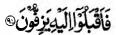


92. "What is the matter with you that you do not speak?"



93. (With an axe in his hand,) He then turned to them, striking them with force (with the right hand

breaking all of them except the largest one whom he left untouched). (As mentioned in verses 59-61 of Surah 21, the people learnt that Ibraheem was responsible for the act.)



94. The people came to him in haste (extremely upset to question him about the incident).

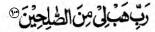
95. (Seizing the opportunity to make them understand the folly of worshipping idols,) He said, "Do you worship what you yourselves carve..."

96. "...whereas Allaah has created you and anything that you make?" (Why do you worship the creation instead of The Creator?)

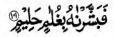
97. (Unable to answer his questions,) They (eventually) said, "Construct a building for him and cast him into a blazing fire."

98. They devised a plot against him, but We made them the ones to look down (in humility when their plan to kill him failed. See verses 68-70 of Surah 21).

99. (When his father and his people refused to accept his message of Towheed) He (Ibraheem (Ibraheem said, "I am going to (a place where) my Rabb (has commanded me to go), (it is only Allaah) Who will soon guide me (to the blessed land of Shaam, where I am commanded to live)."



100. "O my Rabb! Grant me a son (righteous) from among the pious."



101. So We conveyed to him the good news of (the birth of) a an obedient son (Ismad'eel

فَلَمَّا بَلَغَمَعَهُ السَّعْىَ قَالَ يَبُنَّ الْإِنْ اَلْمَنَامِ الْإِنْ اَذْبَعُكَ فَانْظُرْمَا ذَاتَرَى قَالَ يَابَتِ افْعَلَ مَا تُؤْمَرُ فَلَمَّا بَلَغَ مَعُهُ السَّعْىَ قَالَ يَابَتِ افْعَلَ مَا تُؤْمَرُ لَا اللهِ عِنْ الطَّيْرِيْنَ ﴿ سَيِّجَدُ إِنْ إِنْ شَآءَ اللهُ مِنَ الطِّيرِيْنَ ﴿ سَيِّجَدُ إِنْ إِنْ شَآءَ اللهُ مِنَ الطَّيْرِيْنَ ﴿

102. When the child (Ismaa'eel (I

فَلَمَّا ٱسْلَمَا وَتَلَّهُ لِلْجَبِينِ ﴿

103. So when the two submitted (to Allaah's command, they proceeded to carry out the sacrifice) and Ibraheem (lay his son down and) turned his son on his side (to slaughter him, placing the knife on the youth's throat)...

104....We (stopped him from slaughtering his son and) called to him saying, "O Ibraheem!"

105. "You have certainly brought the dream to a realisation (fulfilled the command). In this manner (as We shall reward you) do We reward those who do good."

106. This (command to slaughter your son) is definitely a decisive test (of Imaan).

107. And We ransomed (saved) him (Ismaa'eel (1994)) with a grand (mighty) sacrifice (a ram from Jannah, which Ibraheem (1994) then slaughtered in the place of Ismaa'eel (1994).

108. And, in his favour, We left (as praise and remembrance of him) among those to come after him...

سَلَّمُ عَلَى إِبْرُهِيْمُ

109. ... "Peace be to Ibraheem ." (He is therefore remembered with words like this by all Mu'mineen.)

110. Thus do We reward those who do good.

111. He was certainly from Our slaves (servants) who were Mu'mineen.

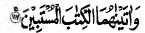
112. We gave him the good news of (the birth of his son) Is haaq who was to be) a Nabi from the pious (righteous).

113. We blessed him (Ibraheem (Ibraheem) and Is'haaq (with numerous favours such as Prophethood, knowledge and wisdom). From the progeny (children) of the two, there was the one who did good (the Mu'min), as well as the open oppressor of his soul (the Kaafir).

114. Undoubtedly We favoured Moosa 经分类 and Haaroon 经转换 (by making them Ambiyaa 经转换).

115. We rescued the two of them and their people from great distress (from the tyranny of Fir'oun).

116. We assisted them (against Fir'oun) and they became victorious (surviving after Fir'oun and his army had been drowned).



117. We gave the two of them a Book (the Torah) that clearly elucidated (explains) matters.

118. And We guided the two of them to the straight path.

119. And, in their favour, We left (as praise and remembrance of them) among those to come after (them)...

120. ... "Peace be to Moosa with and Haaroon. With" (They are therefore remembered with words like this by all Mu'mineen.)

121. Thus do We reward those who do good.

122. They were certainly from Our slaves who were Mu'mineen (believing servants).

123. Indeed Ilyaas *** was from the Ambiyaa. (Ilyaas **** preached to the people of B'albak, a town in Shaam.)

124. (Remember the time) **When he said to his people, "Do you not fear** (Allaah's punishment for worshipping others besides Him)?"

125. "Do you worship (your idol named) Ba'al and leave out the Best of all creators (Allach)?"

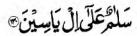


126. "Allaah is your Rabb and the Rabb of your predecessors (so worship only Him)."

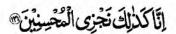
127. They rejected him, so they will certainly be brought forward (identified for punishment).

128. Of course, the situation of Allaah's chosen bondsmen (Mu'mineen) will be different (for they will enjoy pleasures in Jannah and not suffer punishment).

129. And, in his favour, We left (as praise and remembrance of him) among those to come after (him)...



130. ... "Peace be to Ilyaaseen (Ilyaas "" (He is therefore remembered with words like this by all Mu'mineen.)

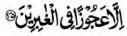


131. Thus do We reward those who do good.

132. He was certainly from Our slaves (servants) who were Mu'mineen.

133. Indeed Loot was from the Ambiyaa.

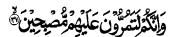
134. (Remember the time) When We rescued (delivered) him and all the members of his family (from punishment)...



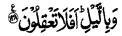
135. ... except an old lady (his wife who was) among those left behind (to suffer the punishment).



136. Thereafter (after rescuing the Mu'mineen), We destroyed the rest.



137. You (people of Makkah) pass by them (see the ruins of their cities as you travel) in the mornings...



الخ الخال

138. ...and at nights (en route to Shaam for trade). Do you not understand (that your fate will be the same for rejecting the message of Rasulullaah ??)?

139. Yunus was certainly from the Ambiyaa.

140. (Remember the time) **When** (after losing hope that his people will accept Imaan) **he left** (the town without Allaah's command and headed) **for the laden ship.**

فَسَاهَمَ فَكَانَ مِنَ الْمُدْحَضِيْنَ الْمُدْحَضِيْنَ

141. (However, when the ship set sail, it was caught in stormy weather and was close to sinking. The people on board attributed this misfortune to the fact that an escaped slave was on board. It was decided that the person should be thrown overboard to save the ship. However, to decide who the person was,) They drew lots and (each time) he (Yunus was of the losers. (Consequently, he was cast overboard.)

فَالْتَقْمَهُ الْحِثُ وَهُومِلِيمُ

142. Then (when he fell into the ocean) a (large) fish (whale) swallowed him (whole) for he was accountable (for leaving the town without waiting for Allaah's command).



143. If he were not from those who glorify Allaah...

لَلبِثَ فِي بَطْنِهَ إِلَى يَوْمِرِيبَعَثُونَ اللَّهِ عَلَيْهِ إِلَّا يَوْمِرِيبُعَثُونَ اللَّهِ اللَّهُ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهُ اللَّهِ اللَّهُ اللَّهِ اللَّهُ اللَّهِ اللَّهُ اللَّهِ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهِ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهِ اللَّهُ اللَّلَّالِي اللَّهُ اللَّا اللَّهُ الللَّهُ اللَّهُ اللَّا اللَّهُ اللَّهُ اللَّهُ الللللَّ اللَّا الللَّهُ

144....he would have remained inside the fish until the day people are resurrected.

145. (However, We rescued him from the fish and) We cast him on a barren (forsaken) shore, and he was ill (after spending a long time in the fish).

146. We then caused a creeper to grow over him (to shade him as he regained his strength).

147. Then We sent him (to preach) to a nation of a hundred thousand or more.

148. (After Yunus (the people of his town) accepted Imaan and We allowed them to enjoy themselves (to live) for a while (rather than suffer the punishment as Yunus (had wished).

149. Ask them (the Mushrikeen), "Should your Rabb have daughters (as you claim He has), while you (love to) have sons?"

150. "Or have (they developed the belief that the angels are Allaah's daughters because they believe that) We created the angels as females in their presence?"



151. Behold! Because of their fabricated beliefs, they will certainly say...

وَلَدَاثِلُهُ وَإِنَّهُمُ لِكَاذِبُوْنَ®

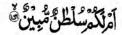
152. ... "Allaah has children." Undoubtedly, they are liars!

153. Has Allaah chosen daughters instead of sons?

154. What is the matter with you people? How do you decide? (Whereas these Mushrikeen loved sons more than daughters, it is deemed offensive that they should attribute to Allaah what they dislike for themselves.)



155. Do you not take heed (think)?



156. Or have you some clear proof (authority for your beliefs, which compel you cling to them so adamantly)?

157. So bring your Book (containing the proof) if you are truthful.

158. They (the Mushrikeen) have made a kinship (family relationship) between Allaah and the Jinn. The Jinn already know that (if they commit Shirk,) they will be among those brought forward (for punishment).

159. Allaah is Pure of all (the partners) they ascribe.

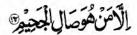
160. Of course, the condition of Allaah's sincere bondsmen is different (they do not hold

these fallacious beliefs but worship Allaah only).

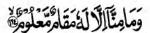
فَانَّكُمْ وَمَانَعَبُدُونَ شَ

161. Surely you (Mushrikeen) and whatever (gods) you worship...

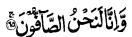
162. ...cannot turn (anyone) away from Allaah...



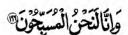
163. ... **except for him who is** (destined) **to enter the Blaze** (he will turn away from Allach regardless of the efforts of the Mushrikeen).



164. The position of each of us (angels in the heavens) is known. (It is in these fixed positions that the angels engage in Ibaadah all the time.)



165. Indeed, we are standing in rows (worshipping Allaah).



166. Indeed, we are glorifying Allaah (all the time).

167. It is a fact that these people (the Mushrikeen of Makkah) say...

168. "If only we had some advice (a divine scripture) from the people of the past ..."

169. "...we would then surely have been Allaah's sincere (chosen) bondsmen (by practising

the injunctions of the scripture)."

170. (Their claim is obviously false because) **They disbelieve it** (the Qur'aan, which has come to them). **They will soon come to know** (the error of their ways when they face Allaah's punishment).

171. Our decree (word) has been issued concerning those of Our slaves who have been sent (as Ambiyaa (

172. Verily, they will be assisted (aided against their enemies).

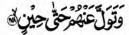
173. And surely Our army (the Mu'mineen) shall (ultimately) be victorious (triumphant against the Kuffaar).

174. So ignore them (the Mushrikeen) for a while (and do not bother with their insults and taunts).

175. Keep watching (until punishment overtakes) them, for they shall soon see (the punishment for themselves).

176. Do they seek to hasten Our punishment?

177. So when it (the punishment) descends on their plain (comes to their land), then the morning of those who were warned (about Our punishment) will be evil indeed (because they will all be destroyed in the punishment).



178. Ignore them (the harassment of the Kuffaar) for a while (until the command of Jihaad is given).

179. Keep watching (for Our punishment), for they shall soon see (it for themselves).

180. Your Rabb, the Rabb of all honour is Pure (free) from what (partners and children) they attribute to Him.



181. Peace be upon the Ambiyaa.



182. And all praise belongs to Allaah, the Rabb of the universe.

Surah 38 Surah Saad

SAAD

THE LINK BETWEEN SURAH SAAD AND THE PRECEDING SURAHS

Surah Saaffaat mentions how those whom the Mushrikeen regarded as overwhelming intercessors also submit in humility before Allaah and that even they supplicate to Him for assistance. This being their personal condition, how can they be regarded as deities and helpers of others?

Surah Soad further explains that the assumed intercessors even experienced physical difficulties in this world, and were put through stringent trials. Therefore, they are also dependent on Allaah and cannot be as powerful as the Mushrikeen deem them to be.

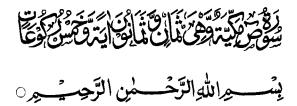
A SUMMARY OF THE SURAH

After an introduction, the *Surah* contains encouragement, warnings, reproaches and objections. It presents seven arguments to prove that even those whom the *Mushrikeen* regarded to be powerful intercessors are dependent on Allaah and can therefore do nothing without Allaah's command. The narrations about of several *Ambiyaa* are recounted, every one of them proving that even these illustrious souls were dependent on Allaah. The following incidents are mentioned.

- * The narration about Dawood is mentioned from verse 17 to verse 26.
- * The narration about Sulaymaan * is mentioned in verses 30 to 40.
- * Verse 41 commences the narration of Ayyoob was, up to verse 44.
- * Verse 45 mentions Ibraheem ***, Is'haaq *** and Ya'qoob *** who were always engaged in preparing themselves for the Aakhirah. This proves that they also cannot be regarded as imposing intercessors before Allaah.
- * Verse 48 speaks about Ismaa'eel ***, Yasa *** and Dhul Kifl **. By stating that they were all His slaves, Allaah drives home the point that they are all in need and subservient to Him. Therefore, they also cannot be regarded as deities or people whose intercession can override Allaah's decree.

Allaah then declares that even Rasulullaah who in spite of being the greatest of men is but a bondsman of Allaah, and also suffered many trials and difficulties. This is expressed in verses 65 to 68

Towards the end, the *Surah* describes the helplessness of the angels and the Jinn by referring to their father Iblees. This message is contained from verses 71 to 85.



In the name of Allaah, the Most Compassionate, the Most Merciful.

 Saad. (Only Allaah knows the correct meaning of these letters.) By the oath of the Qur'aan, which is a Reminder.

2. In fact, the Kuffaar are steeped in tribalism (unjustified pride about their tribes) and conflict (constantly opposing and disputing with the Muslims).

3. (The Kuffaar should rather take a lesson from the punishment that came to previous nations of Kuffaar.) How many were the nations that We destroyed before them! Those people cried out (for help when punishment came), but it was not the time for escape. (No help reached them and they were all destroyed.)

4. They (the Kuffaar of Makkah) are surprised (wonder) that a warner (Rasulullaah (Rasulullaah has come from among them (arguing instead that a Prophet ought to be an angel rather than a man). (Instead of accepting his message.) The Kuffaar say, "He is a magician and a great liar."

5. (They say further,) "Has he made all the (many) gods (that we worship) into one god? This is indeed something strange!"

6. A group of their leaders passed saying, "Carry on (with what you are doing without paying

attention to what Rasulullaah says), and remain devoted (steadfast) to your gods (idols). Undoubtedly, there is some ulterior motive behind this."

7. "We have not heard about such a thing (this message) in the other religions. This is (therefore) merely some fabrication."

8. "Does some speech (revelation) descend on him (when he is merely a human being) from among us (and not an angel)?" However, (the fact is that) they are in doubt concerning My revelation (advice). The truth is that they (behave in this manner because they) have not yet tasted My punishment.

9. Or do they (reject Rasulullaah because they) possess the treasures of mercy that belong to your Rabb, the Mighty, the Benevolent? (If they had control over Allaah's mercy, they would have the right to delegate the mantle of Nubuwwah to whoever they wished. However, since they have no control over it, they have no right to object to the appointment of the Ambiyaa.)

10. Or does the kingdom of the heavens, the earth, and all between these belong to them (giving them the right to object to Allaah's appointment of Ambiyaa (Fig. 1). In that case, they should (erect and) climb ladders (leading to the heavens). (The fact that this is impossible makes it clear that they have no control over the heavens. It is therefore unbecoming of them to object to the appointment of the Ambiyaa (Mark)

11. Here (from among these Kuffaar of Makkah), there is an army of people who are from the defeated armies (of the past). (Subsequently, the Kuffaar of Makkah were defeated at the Battle of Badr.)

12. Before them, the nations of Nooh rejected (the Prophethood and message of Nooh (who rejected Hood (who rejected Hood among the past defeated nations who rejected the Prophethood and message of the Ambiyaa who came to them were) Fir'oun, the lord of stakes (he is referred to as "the lord of the stakes" because he used tent stakes to torture people and because his army was so large that a great mass of wooden stakes were used whenever his army set up camp)...

وَتَمُوْدُو قَوْمُ لُوْطٍ قَاصَعْبُ أَعَيْكَةٍ أُولَإِكَ الْأَخْرَابُ®

13. ...and the Thamud, the people of Loot with and the people of Aykah. These were the (defeated) armies (all of whom were punished because of their kufr).

14. All of them did nothing but reject the Rusul. Therefore, My punishment had to come (to them because of their defiance).

15. (Before accepting Imaan,) **These people** (the Kuffaar) **are waiting only for a single shout** (for Qiyaamah to take place), **which will not allow** (time for) **even a** (single additional) **breath to be taken** (let alone allowing them time to accept Imaan).

16. They (spitefully and foolishly) say, "O our Rabb! Hurry (hasten) with our share (of punishment) before the Day of Reckoning."

17. Be patient with all they say and remember Our slave Dawood (willed). He was certainly penitent (constantly turning to Allaah).

18. Verily, We subjugated (placed at his command) the mountains that would glorify Allaah (engage in Tasbeeh) with him by evening and at daybreak.

19. We also placed the birds at his service, who all gathered together (at his command when it was time to engage in Tasbeeh). They all turned towards Him (Allaah).

20. We strengthened his kingdom and granted him wisdom and sound judgement (making him a truly great statesman).

وَهَلَ اللَّهُ كَانُمُ وَالْفَصْمِ ﴿ إِذْ تُسَوَّرُ وَالْمِحَابَ اللَّهُ مَا إِنَّ اللَّهُ مَا أَنْ اللَّهُ مَا أَلَّهُ مِنْ إِنَّ اللَّهُ مَا إِنَّ اللَّهُ مَا إِنَّ اللَّهُ مَا إِنَّ اللَّهُ مَا أَنْ اللَّهُ مَا إِنَّ اللَّهُ مَا إِنَّ اللَّهُ مَا إِنَّ اللَّهُ مَا أَنَّ اللَّهُ مَا أَنْ اللَّهُ مَا أَنْ اللَّهُ مَا أَنَّ اللَّهُ مَا أَنْ اللَّهُ مَا أَنَّ اللَّهُ مَا أَنْ اللَّهُ مَا أَنْ اللَّهُ مَا أَنْ اللَّهُ مَا أَنْ اللَّهُ مَا أَلَّهُ مَا أَنَّ اللَّهُ مَا أَنَّ اللّلَّقُ مَا إِنَّا إِنَّ اللَّهُ مَا أَنَّ اللَّهُ مَا أَنْ اللَّهُ مَا أَنْ إِنَّ اللَّهُ مَا أَنْ إِنَّ اللَّهُ مَا إِنَّا إِنَّ اللَّهُ مَا أَنْ إِنَّا إِنَّ إِنَّ اللَّهُ مَا أَنَّ اللَّهُ مِنْ إِلَّا إِنَّ اللَّهُ مِنْ إِنَّا إِنَّ الْمِنْ أَلَّا اللَّهُ مِنْ إِنَّ إِنَّا إِنَّا إِنَّ الْمِنْ أَلَّا اللَّهُ مَا أَنّا إِنَّ إِنَّ أَنْ أَنْ أَلَّا اللَّهُ مَا أَنْ إِنَّا إِنَّ إِنَّا إِنَّ إِنَّ اللَّهُ مِنْ إِنَّ إِنَّا أَنْ أَنَّا اللَّهُ مِنْ إِلَّا أَنْ أَنْ أَلَّ الْمُعْمَالِ أَنْ اللَّهُ مِنْ إِنَّا إِنَّا إِنَّا إِنَّا إِنَّ إِنَّ الْمُعْمَالِقُوالِقُوالِمُ اللّهُ مِنْ أَنْ أَنَّا إِنَّ إِنَّ الْمُعْمَالِقُوالْمُ اللَّهُ مِنْ إِنَّ إِنَّ الْمُعْمَالِقُوالِمُ اللَّهُ مِنْ أَنْ أَنَّ اللَّلَّ الْمُعْمَالِمُ اللَّذِي مِنْ أَنْ اللَّذِي مِنْ أَلَّ الْمُعْمِلْ أَلَّ الْمُعْمِلِي الْمِنْ أَلَّا الْمُعْمِلِي اللَّهُ مِنْ أَنْ اللَّهُ مِنْ أَنْ اللَّهُ مِنْ أَلَّا الْمُعْمِلِي الْمُعْمِلْ أَلَّا أَنَّ الْمُعْمِلِي الْمُعْمِلِي الْمُعْمِلُوالْمِلْعُلِي مِنْ أَلَّا لِمُعْمِلًا مِنْ أَلَّا الْمُعْمِلِي الْمُعْمِل

21. Has the news about the (incident concerning the two) disputants reached you, when they jumped over the wall and entered his (Dawood & sanctuary?

22. When they (the two disputants) entered (barged) in on Dawood (Localize, he became alarmed (worried) at their presence (because they had not entered his home conventionally, causing him to fear that they may have come with sinister motives). They said, "Do not be afraid. We are merely two disputants (who want you to resolve our argument). One of us has transgressed (done injustice) against the other, so judge between us with the truth. Do not be unjust towards us and guide us on to the straight path (by directing us towards the correct course of action)."

23. (One of them said.) "This is my brother. He has ninety-nine ewes, while I have only one ewe. He said, 'Give it to me!' and he has been harsh towards me in speech."

24. He (Dawood Assis) said, "He has wronged you by asking for your ewe to add to his ewes. Indeed, there are many partners who transgress against each other, except for those who have Imaan and who do righteous deeds. (Unfortunately) These are but a few." (When later reviewing the case,) It occurred to Dawood that We had tested him (by presenting to him a case that appeared to be straight forward and which came from people who displayed great disrespect, causing him to neglect listening to both sides), so he sought forgiveness from his Rabb, fell prostrate, and turned to Him in repentance. (One who recites or hears this verse being recited should perform Sajdah.)

25. So We forgave him for that (action). Undoubtedly, he has a close position to Us, and (shall have) a favourable return (in the Aakhirah).

ڸۮٵۏؙۮٳٮۜٙٵڿؘۘۼڶڹڮڿٙڸؽڣۜڎٞڣۣٲڷڒۻۣڣؘڵڂڴؙڡ۫ڔؠ۫ڹٵڵؾۜٵڛٳڵڿٙؾٞۅؘڵٲؾؾۧۜۼۣٵڵۿۏؽڣؽۻڷڮؖۼڹڛۑؽڸ

﴾ الله إنَّ الَّذِيْنَ يَضِلُّونَ عَنْ سَبِيْلِ اللهِ لَهُمْعَذَا كِشَدِيْدُ بِمَانَسُواْ يَوْمَ الْحِسَابِ ال

26. (Allaah addressed Dawood & saying.) "O Dawood! Indeed, We have made you a deputy (viceroy) on earth (to ensure that Our commands are carried out), so judge between people with the truth, and do not follow carnal passions which will mislead you from Allaah's path. Verily there shall be a severe punishment for those who deviate from (go astray) Allaah's path because they forgot the Day of Reckoning.

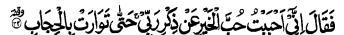
27. We have not created the heavens, the earth and whatever is between the two in vain (without a special purpose). This is the false belief of the Kuffaar (they think that they have no purpose in this world and therefore do as they please). May the destruction of the Fire be for those who commit kufr.

28. Or (apart from thinking that they have been created in vain) should (the Kuffaar reject Imaan because they think that on the Day of Qiyaamah) We (will) make (treat equally) those who have Imaan and who do righteous deeds like (we treat) those who spread corruption on earth? Or should (they reject Imaan because they think that on the Day of Qiyaamah) We (will) make (treat) the pious ones like the sinners? (It is inconceivable even to the Kuffaar that the good and the evil should be treated equally.)

29. This (Qur'aan) is a blessed Book that We have revealed to you (O Rasulullaah so that the people may ponder over its verses and so that the intelligent (wise) ones may heed (the advice and warnings that it contains).

30. We gifted(gave) Sulaymaan (as a son) to Dawood (state). A fine(excellent) slave indeed! He was certainly most penitent (always turning to Us).

31. (It is worth mentioning the time) **When pure-bred horses of the finest calibre were presented before him one evening** (for inspection). (However, he was so enamoured by them and became so engrossed in inspecting them, that he failed to realise that the sun had already set, causing him to miss his salaah.)



32. (When he realised his error,) He said, "Indeed, I have given preference to the wealth of this world (the horses) over the remembrance of my Rabb (salaah) until it (the sun) hid (set) behind the veil (horizon)."

33. (He then commanded his servants saying,) **"Return them** (the horses) **to me." He then began to strike their legs and manes** (their necks with his sword, thereby slaughtering them all. He did this as an offering to Allaah to make amends for his mistake. Since eating horses was permissible in his Shari'ah, he fed the meat to the people).

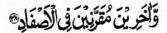
34. Verily We tested (tried) Sulaymaan Adapt and cast a (malformed) body on his throne, after which he turned (to Us in repentance). (The Ahadeeth do not explicitly mention any incident to which this verse refers. It is however possible that it refers to a narration mentioned in Bukhari. The narration states that Sulaymaan once resolved to cohabit with each of his seventy wives on a certain night, intending to father a dynamic horseman from each wife, all of whom would be warriors in Jihaad. An angel who was with him advised him to say "Inshaa Allaah" (If Allaah wills"). Although he knew within his heart that everything occurs only with Allaah's will, he did not say the words. It then transpired that only one of the wives conceived. She finally bore deformed foetus, which locked half of its torso. After narrating the story, Rasulullaah said, "If Sulaymaan had said, defiance 'Inshaa Allaah', he would have fathered seventy youth who would have all fought in Jihaad." If it is this narration that is referred to in the verse, the malformed foetus is referred to as the "body" cast on his throne.)

قَالَ رَبِّ اغْفِرْ لِي وَهَبْ لِي مُلكًا لَآئِنْبَغِي لِكَمْدِينَ ابْعُدِي إِنَّكَ انْتَ الْوَهَّابُ®

35. He (Sulaymaan said, "O my Rabb! Forgive me and grant (confer) me a kingdom that cannot be had by any other after me. Undoubtedly, You are the Great Giver."

36. So (in response to his du'aa) We placed (subjected) the wind at his service, which would blow gently by his command (transporting him) wherever he wished to go.

37. And (We also placed) the Shayaateen (at his service), who were builders and divers. (They dived for pearls and constructed large buildings for him, as mentioned in verse 13 of Surah 34.)



38. Besides these (Shayaateen who were builders and divers), there were others who were shackled (bound) in chains (for disobeying Sulaymaan and for committing other crimes).

هٰذَاعَطَا وَيَافَامُنُنُ اوَامْسِكَ بِغَيْرِحِسَابٍ اللهِ

39. (After giving Sulaymaan all these favours, Allaah addressed him saying,) "**This is Our gift, so spend** (it as you wish) **or withhold** (as you wish) **without any accountability** (for you have complete control over your wealth with no one to answer to)."

40. Undoubtedly, he (Sulaymaan has a close position to Us, and (shall have) a favourable (excellent) return (to Jannah in the Aakhirah).

41. Remember Our slave (servant) Ayyoob (It is well worth mentioning that) When (he was suffering from a severe disease after losing all his wealth and children) he called his Rabb saying, "Verily Shaytaan has afflicted me with pain and difficulty (by continuously trying to cast evil thoughts in my mind and by trying to mislead my wife as is mentioned in verse 44 ahead)."

ٱرْكُضْ بِرِجْلِكَ هٰذَامْغَتَسَلُ بَارِدُوَّشَرَابُ ®

42. (When Allach intended to cure him from the disease, Allach addressed him saying,) "Strike your foot on the ground. (When he did as commanded, Allach caused a spring to gush forth from the ground. Allach then said to him,) This is cool water for bathing and drinking (after which you will be cured from the disease)."

وَوَهَبْنَا لَهُ اَهْلَهُ وَمِثْلَهُمْ مَّعَهُمْ رَحْمَةً مِّنَّا وَذِكْرِي لِأُولِي الْأَلْبَابِ الْ

43. (After curing him of the disease,) We gifted him with his family and as many of them in addition (twice as many), as a mercy from Us and a reminder for people of intelligence (to remind them that Allaah rewards the patient ones and restores their losses).

وَخُدْبِيدِ كَضِغْتُافَاضُرِبِيِّهِ وَلاَتَحْنَثُ إِنَّا وَجَدْنَهُ صَابِرًا نِعَمَالُعَبِدُ إِنَّهُ ٱوَّابُ®

44. (Shaytaan once passed by the wife of Ayyoob in the disguise of a physician. When she requested him to treat her husband, Shaytaan said, "I shall cure him without charging you for the treatment and medicines. However, when he is cured, I want you to say that I cured him." She accepted. When she mentioned this to Ayyoob in he became angry because accepting the condition of treatment entailed uttering words of Shirk since Allaah is the only One Who can cure. He therefore took an oath to cane her a hundred times when he regained his strength. When Allaah cured him, the time came to fulfil his oath to cane her. It was then that Allaah advised him how he should fulfil his oath. Because she had loyally served Ayyoob for many years, Allaah told him,) "Take a handful of (a hundred) twigs to hit (her lightly) with (it once only), and (by doing this) do not breach your oath." Verily, We found

him (Ayyoob (Ayyoob) to be patient (throughout the course of his suffering). What a fine slave! He was certainly penitent.

45. Remember (also) Our slaves Ibraheem Miss, Is'haaq Miss and Ya'qoob Miss, who were men of strength (skilled and proficient in worldly matters) and insight (intelligent and possessing keen judgement in matters of Deen).

46. We had selected (chosen) them for the special purpose of remembering the Aakhirah (at all times so that they never lost sight of their duties to Allaah).

47. Undoubtedly, they are from among the chosen best (of creation) in Our estimation.

48. (In addition to the above,) Remember Ismaa'eel (Khalif of Ilyas) (Khalif of Ilyas) and Dhul Kifl (Khalif of Ilyas) (Khalif of Ilyas) (Khalif of Ilyas) (Khalif of Ilyas)

49. This (Qur'aan and mention of the Ambiyaa) is advice (to people). Without doubt, those with Taqwa will have a pleasant abode...(resting place)

50. ...(where they will enjoy) eternal Jannaat, with the doors opened for them (to welcome them).

51. They will recline there, asking for (whatever they desire from) the abundance of fruit and drinks.

52. They shall have with them wives (maidens) with eyes downcast (in humility), and (who are

all) of the same (vouthful) age.

53. (It will be said to them,) "This is what you have been promised for the Day of Reckoning."

54. "Indeed, this is Our provision, which will never come to an end (so you need never fear losing it)."

55. This is it (so understand well that you have to accept Imaan and do good to achieve it). As for the rebellious, theirs shall be the worst of abodes.

56. They shall have to enter (be cast into) Jahannam. What a terrible resting place indeed!

57. (It will be said to them) "This (is the punishment), so taste it! This is the boiling water and **Ghassaaq...**(pus of the people of hell mixed with the poison of snakes and scorpions)"

58. "...and a multitude of other punishments of its (similar) kind."

59. (Since many groups will be entered into Jahannam in succession, those who entered first will tell each other as they watch the others entering,) "This is an army (a large group) to be entered (sinking) with you. There is no welcome for them. They shall certainly be entered into the Fire (just as we have been. We can therefore expect no assistance from them)."

60. (Hearing this comment.) They (the incoming group) will say, "No! You are the ones for whom

45

there is no welcome! You people have brought this (punishment) on us (by misleading us to commit kufr). What a horrible station (place) this (Jahannam) is!"

61. They (the incoming groups) will cry out to Allach pleading), "O our Rabb! Double the punishment in the Fire for those who have brought this (punishment) on us."

62. (In addition to cursing those who misled them,) **They** (the Kuffaar) **will say, "Why do we not see** (here in Jahannam) **those** (Mu'mineen) **men whom we regarded as evil people** (in the world, thinking that they had been misled)?"

63. "Were we (wrongly) making fun of them (when they had been deserving of Jannah), or have (they also entered Jahannam but) our eyes (have) failed to perceive them?" (The fact is that they will never see the Mu'mineen because the Mu'mineen will be in Jannah.)

64. This (what has been said above) is certainly the truth; (it is) the dispute (wrangling) of the people of the Fire.

65. (O Rasulullach (See!) Say (to the people), "(If you reject my message, no harm will come to me because) I am but a warner, and there is none worthy of worship but Allaah, the One, the Omnipotent." (Your rejection will harm only yourselves because Allaah certainly has the power to punish you.)

66. "He is the Rabb of the heavens, the earth, and whatever is between the two. He is the Mighty, (and also) the Most Forgiving (Who will forgive you if you accept Imaan)."

قُلهُونِبَوَّاعَظِيمُوْ قُلهُونِبَوًّاعَظِيمُوْ

67. Say (O Rasulullaah ("This (message of Towheed and the injunctions of the Shari'ah that I am conveying to you) is a vital (important) message (which will secure your salvation)..."

اَنْتُمْ عَنْهُ مُعْرِضُونَ ١

68. "...from which you people are (unfortunately) turning away."

69. (Tell the people, O Rasulullaah "I have no knowledge of lofty chiefs (the angels in the heavens) when they conversed (with Allaah concerning the creation of Aadam As a mentioned in verses 30-33 of Surah 2)." (However, I can inform you of this because, Allaah reveals it to me as a Nabi.)

70. "I receive revelation (from Allaah) only because I am a clear warner (a Nabi who warns you about the consequences of rejecting Imaan)."

71. (Remember the time) When your Rabb said to the angels, "Verily, I am creating a human (mortal) being (Aadam) from clay."

72. "So, when I have (perfectly) shaped him and blown My spirit (the spirit that I have created) into him, then every one of you should bow down to him."

73. So (when Allaah issued the command to bow down) every one of the angels bowed down to him...

74. ...except Iblees. He was haughty, and was from those who rejected (Allaah's command).

75. He (Allaah) said, "O Iblees! What has prevented you from prostrating to what I have

created with My own hands? Are you too proud, or are you (of the opinion that you are) superior in rank (to Aadam (t

76. He (Iblees) replied, "I am better than he. You have created me from fire, while you have created him from clay." (While Iblees argued that fire is better than clay because fire burns upwards and clay falls down, he failed to realise that clay extinguishes fire and that it is constructive whereas fire is destructive.)

77. He (Allaah) said, "Depart from here (Jannah), for you are certainly an outcast (not deserving of this place)."

78. "My curse shall be on you until the Day of Reckoning."

79. He (Iblees) said, "O my Rabb! Grant me respite (time to live) until the Day (of Qiyaamah) when people are resurrected (just before the blowing of the Trumpet)."

80. He (Allaah) said, "You are then from those given respite..."

81. "...until the Day of the appointed time (before blowing of the Ttrumpet)."

82. He (Iblees) said, "(I swear) By Your honour! I shall definitely mislead (corrupt) all of them (mankind)..."

83. "...except Your chosen slaves (servants) among them (the Ambiyaa and the true believers)."

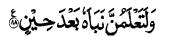
قَالَ فَالْحَقَّ وَالْحَقَّ اَفْوَلُ ﴿

84. He (Allach) declared, "I speak the truth, and it is the truth that I always speak."

85. "I shall certainly fill Jahannam with you and with all those of them (mankind) who follow you."

86. (O Rasulullaah (I) Say (to the Kuffaar), "I do not ask you people for any payment for this (propagation of the message), and I am not among those who pretend." (I am not one of those who would lay a false claim to prophethood, neither would I claim that the Qur'aan is from Allaah if it were not.)

87. This (Qur'aan is certainly from Allaah and it) is Advice for the (people of the) universe.



W CASO

88. (However, if you refuse to accept the truth of the Qur'aan,) **You will surely become aware of the reality** (that it is certainly from Allaah) **after a while** (after you die).

Surah 39 Surah Zumar

THE GROUPS

THE LINK BETWEEN SURAH ZUMAR AND SURAH SAAD

By Name: Surah Saad explains to people that the beings whom they regard as persuasive intercessors in Allaah's court have all experienced trials and even physical hardship. Therefore, they should not be regarded as such. Surah Zumar now mentions that the people of Imaan and the people of Shirk (who regard their gods as imposing intercessors) will be separated into two groups (Zumar) on the Day of Judgement. The Mu'mineen will be admitted into Jannah while the Mushrikeen will be doomed to Jahannam.

By Content: Surah Saba negates the belief in anyone being an effective intercessor. Thereafter, Surah Faatir discusses the fact that Only Allaah can be man's deity, Helper and the Only Knower of the unseen. Surahs Yaaseen, Saaffaat and Saad continue with the same discussion that is noted in Surah Saba but in greater detail.

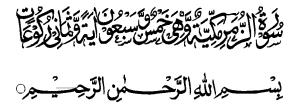
Surah Zumar, on the other hand, discusses the theme proposed in Surah Saba, as well as what was discussed in Surah Faatir. Verse 43 of Surah Zumar for example asks, "Do they take intercessors besides Allaah?"

The Surah therefore presents the message that all acts of worship and supplications should be sincerely for Allaah Alone because He is the Only Helper and none can be anintercessor before Him.

A BRIEF SUMMARY OF THE SURAH

Surah Zumar deals with the following aspects.

- An introduction coupled with encouragement.
- * Mention of the primary assertion thrice.
- * Factors linked to this assertion.
- * Fourteen arguments to prove the assertion that no one can be an intercessor for another in front of Allah.
- Four reproaches.
- * Three comparisons between the Mu'mineen and the Kuffaar.
- Encouragement to migrate.



In the name of Allaah, the Most Compassionate, the Most Merciful.

1. This (Qur'aan) is a revealed book from Allaah, the Mighty, the Wise.

2. Undoubtedly, We have revealed the Book to you (O Rasulullaah (Mass)) with the truth, so worship Allaah, making Deen (worship) exclusively His (only for His pleasure).

3. Behold! Deen (worship) is exclusively for Allaah. Those people who take others (false gods) as partners of Allaah say, "We worship them only so that they may draw us close to Allaah (without really believing that they are as powerful as Allaah)." Verily Allaah shall decide between them (on the Day of Qiyaamah) concerning the matters about which they differ (quarelled). Undoubtedly, Allaah does not guide the one who is a liar (in his speech) and a Kaafir (in his beliefs). (Such a person refuses to accept the truth and will therefore not be rightly guided).

4. If (one assumes that) Allaah intended (willed) to have a child, He would have chosen whatever He desires from His creation (and is not forced to take those whom the Mushrikeen name as His children). (However, the fact is that) He is Pure (from needing children), and He is the One, the Omnipotent.

5. He has created the heavens and the earth (and whatever lies between the two) with the truth

(for a specific purpose). He folds the night into the day, folds the day into the night (one comes after the other without intervals), and has subjugated the sun and the moon. Each one runs to a prescribed term (for a stipulated time when all will eventually come to an end). Behold! He is the Mighty, the Most Forgiving.

۫ۘڿؘڵڡۜٙڴؗۄٞڝۨٞڹ۫ڡٚٛڛۘۊۜڸڿؚۮڎٟؿ۫ڗۘۜڿۼڶڡؚڹ۫ۿٵڒؘۅ۫ڿۿٵۅؘٲٮ۬ۯڶڷڴۯڝؚۜڹٲڵۯڹ۫ٵۄؚڗ۫ڶڹؽۜڐٲۯٚۉڸڿٝڲۼ۠ڵڟٛڴۄڣٛؠڟۏڹ ٵؿۿؾؚڴۿؙڔڿٙڶڨٙٵڝۧڹٛؠؘۼۮؚڂڷؿڣؚؿؙڟؙڵڡؾٟڗؘڶؿٟڐ۠ۮڸڴۿٳٮڷ۠؋ٮڰؚۜڴۄؘڶڎٲڵڡٛڵڴڵٳٙڶۮٳٙۯۿۅٛٙڣؘٲ؈۠ڞٙۯۏٛۄٙڹٙ®

6. He has created you (mankind) from a single soul (Aadam (Aadam (Index)), after which He made a spouse (Hawwa) from the soul, and also made eight pairs (male and female) for you from the livestock (camels, cows, sheep and goats). Allaah creates you in the wombs of your mothers, as a creation after a creation (taking you through various stages of foetal development as described in Sura An'aam) in three (layers of) darkness (the abdomen, the womb, and the membrane in which the foetus develops). That is Allaah, your Rabb, to Whom all kingdoms belong. There is none worthy of worship but He, so where are you turning to? (Why are you turning to worship other gods when it is Allaah Who gave you everything?)

ٳڹٛؾؙۜۘڬڡٛ۠ۯۅ۫ٳڣؘٳڹۧۜٳڵڷؠؘۼٙڹڴۘۼڹڴؙڎٞٷڵٳێۯۻڸۼؚؠٵڋ؋ٳڷڴڣ۫ڒۧٷٳڹٛؾۺؙڴۯۅ۠ٳێۯۻۜ؋ڷڴۯۨۅ۫ڵڗڗۯۅٵڒؚۯۊؖ ۊؚڒ۫ۯٲڿڔؗؿ۠ؿۘۊٳڸۯؠ۪ۜڴۿۄٞٞۯڿٟۘڰڴۿڣؽ۫ؾؠؚٞڰڴۿ؈ۭٙٲڴڹؿؖؿٙڠڡڴۏٛڽٝٳڹۜؽؘٷڵؚؽڴڔ۫ۮؘٳؾٳڟڞ۠ۮۏڕ

7. If you commit kufr, then (this will harm only yourself because) Allaah is certainly Independent of you (and does not need your worship). (However, this does not permit anyone to commit kufr because) Allaah is not pleased with kufr for His slaves (and will punish them for it). If you are grateful (for all He gives you and worship only Him), then (remember that) this is what He likes for you. None shall bear the burden of another (person's sins because every person will have to account for his/her own sins). Thereafter, (after spending your lives in this world) your return shall be to your Rabb, Who will inform you of what you used to do (and either reward or punish you for your actions). Verily, He has knowledge of the secrets of the heart (and nothing therefore is hidden from Him).

ۅٙٳڎٳڡۜڛۧٳٚڔٚۺٵڹۘڞ۠ڒۧۜڮٵڒؾۜٷؙؽڹؠٵٳڵؽۅؿؙڟٙٳۮؘٲڂۜۅٞڶڎڣڡۘڐٞڝۨڹ۠ۿؙڛٙؽڡٵڬٲڹؽۮڠۏۧٳڵؽڡؚڡؚڹ۫ڡٞڹڷ ڡؘڿۼڵؠڷ۠ٳٲۮؙۮٲڎٳڵؽۻؚڷؘۼڹڛؠؽڸ؋۠ڨ۠ڶؿؘڡؾۧۼؠۣڴڣ۫ڕڎۊؘڸؽڷڒؖٵۣؾٛػڡڹٛٲڞۼڔٳڶؾٛٳ۞

8. When any adversity afflicts man (the Kaafir), he supplicates to Allaah (for help), turning to Him only (knowing that only Allaah and no other god has the ability to assist). Then, when Allaah confers (bestows) a bounty upon him (by removing the difficulty), he forgets for what he supplicated to Allaah before. He then ascribes partners to Allaah, thereby misleading (others) from Allaah's path. Say, "Enjoy your kufr for a while (for as long as you live)! You will certainly be from the inmates (dwellers) of the Fire (once you leave this world)."

ٱصَّنْ هُوقَانِتُ انَاءَ الَّيْلِ سَاجِدًا وَقَالِمًا يَّحْذَرُ الْإِخْرَةَ وَيَرْجُوا رَحْمَةَ رَبِّهُ قُلْ هَلْ يَسْتَوى الَّذِينَ

09

يَعْلَمُونَ وَالَّذِيْنَ لَايَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُولُوا الْأَلْبَابِ ٥

9. (Is this Kaafir better) Or the person who is engrossed (engaged) in (Allaah's) worship throughout the hours of the night, prostrating and standing, fearing the Aakhirah and hoping for the mercy of his Rabb? Say, "Can those with (spiritual) knowledge be equal to those who do not have knowledge? Only those with (spiritual) intelligence (wisdom) will heed (good advice)."

قُلُ لِعِبَادِ الَّذِيْنَ الْمَنُوا اتَّقُوُّا رَبَّكُمُّ لِلَّذِيْنَ اَحْسَنُوْا فِي هٰذِهِ الدُّنْيَاحَسَنَةٌ وَاَرْضُ اللهِ وَاسِعَةٌ ۖ إنَّمَا يُوَفِي الطّبِرُوُنَ اَجْرَهُمْ بِغَيْرِحِسَابٍ ۞

10. Say, "O those slaves (servants) of Mine who have Imaan! Fear your Rabb. There shall be good (reward) in this world for those who do good. (One can always find the opportunity to do good because) Allaah's earth is vast (and if one is prevented from practising Islaam anywhere, then one has the rest of the earth to which to migrate). The patient (wise) ones (who practise Islaam despite all odds) shall be granted their reward without reservation."

11. (O Rasulullaah (###]) Say, "I have been commanded to worship Allaah, making all (my) worship only for Him."

12. "And I have been commanded to be the first of the Mu'mineen."

13. Say, "I fear the punishment of a severe day if I disobey my Rabb."

14. Say. "I worship Allaah only, making my worship only for Him."

15. "So worship whatever you wish besides Him (this will not affect my worship)." Say, "Verily the losers are those who put themselves and their families at a loss on the Day of

Qiyaamah (by committing kufr and encouraging their families to do the same). **Behold! That is the evident** (greatest) **loss** (because the consequences are everlasting)."

16. They (the Kuffaar and Mushrikeen) shall have flames (of clouds) above them and flames beneath them (in Jahannam). It is with these things (these types of punishment) that Allaah warns His bondsmen. O my bondsmen! Fear Me!

17. There is good news (of Jannah) for those who refrain from worshipping (those things that) Shaytaan (commands them to worship) and (for those) who turn to Allaah. So convey the good news (glad tidings of Jannah) to My bondsmen...

18. ...who listen attentively to the speech (of Allach and His Rasool (36)) and follow (it, knowing that it is) the best of it (of all speech). These are the ones whom Allach has guided, and these are the ones who possess (true) intelligence (wisdom).

ٱفَمَنْ حَقَّ عَلَيْهِ كِلِمَةُ الْعَذَابِ أَفَانْتَ تُنْقِذُمَنْ فِي التَّاكِّ

19. (Is the one who abstains from evil better) Or the one against whom the decree for punishment has been passed (because of his kufr)? Can you rescue (save) the one who is (so deep in kufr that it is as if he is already) in the Fire?

20. However, those who fear their Rabb shall have balconies above (and more) balconies (lofty chambers) built (in Jannah). Beneath these, there will be rivers flowing. Allaah has made this promise, and Allaah never breaks His promise.



21. Do you not see that Allaah sends rain from the sky, and then channels (directs) it (to people) in springs within the earth? Thereafter, He brings forth crops of different colours with it (when the water is used to irrigate fields). Then (the time eventually comes when) the crops wither away, and you will see it turn yellow (when it dries up), after which Allaah reduces

it to chaff (unwanted husks). There is certainly a reminder in this for people of intelligence (reminding them that this world like the crops that now it look so green and flourishing will also one day come to an end).



22. (Is the Kaafir better) Or the person whose heart Allaah has opened to Islaam, because of which he is (steadfast) upon a light from his Rabb? Destruction be for those whose hearts have hardened against Allaah's remembrance (causing them to forget about Allaah). These people are clearly misled.

23. Allaah has revealed the most superb articulation (the best guidance); a Book (the Qur'aan) with subject matter of similar import (to reinforce teachings), which is often repeated (by people for all time throughout the world). The bodies of those who fear their Rabb shiver with it, after which their hearts and bodies soften to Allaah's remembrance (causing them to do good deeds). This is Allaah's guidance, with which He guides whoever He wills. There can be no guide for the one whom Allaah sends astray.

24. (Is the person who abstains from evil better) Or the person who (because his hands will be bound) will have to face a terrible punishment on the Day of Qiyaamah? It will be said to the oppressors (the Kuffaar on the Day of Qiyaamah), "Taste (the punishment for) what you (have) earned!"

25. Those before them rejected (the Ambiyaa and their message), so the punishment afflicted them from where (asource) they did not perceive (expert).

26. Allaah made them taste humiliation (disgrace) in this worldly life, while the punishment of the Aakhirah is worse. If only they knew!



27. Verily, We have mentioned every type of example for people in this Qur'aan so that they may take heed (benefit from the lessons).

28. It is an Arabic Qur'aan without any crookedness (discrepancies or falsehood), (which has been revealed) so that they (the people) fear (the consequences of kufr and evil).

29. Allaah mentions the example of a man who is owned by several masters who keep disputing over him (each master argues with the other for complete ownership of the slave so that the slave can do his work exclusively. Caught up in this struggle, the slave is also left bewildered, and has to suffer the ill tempers of each upset master, unable to please any of them and therefore unable to receive the favours of any) and another man who is owned entirely by one person. Can the two be equal? (Similar is the example of a Mu'min who worships One Allaah and receives everything from Him. He is in a much better position than a Mushrik, who has to pay allegiance to several gods, without receiving anything from any of them.) All praise be (belongs) to Allaah, but most of them (the people) do not know.

30. Indeed, you (O Rasulullaah (See)) shall certainly die, and they shall all die as well.

31. Then, on the Day of Qiyaamah, you will all quarrel (dispute) **in the presence of your Rabb** (and He will pass the final judgement, condemning the Mushrikeen to Jahannam. Therefore, do not worry about their harassment. Allaah will take them to task for what they do).

32. Who can be more unjust than he who lies about (against) Allaah (by saying that Allaah has partners), and rejects the truth (the Qur'aan and Towheed) when it comes to him? Is there no abode for the Kaafiroon in Jahannam? (Jahannam is where they will find themselves in the Aakhirah!)

33. Those who bring (receive) the truth (from Allach and His Rasool and confirm it (accept it to

be the absolute truth), these are the people who have Tagwa (who are ever-conscious of Allaah).

34. They shall have whatever they desire with their Rabb (in Jannah). This is the reward of those who do good.

35. (They shall have this reward) So that Allaah may cancel (forgive) their evil doings and grant them the best rewards for the good deeds they carried out.

36. Is Allaah not Sufficient (as Protector) for His bondsman (Rasulullaah)? (Failing to realise that Allaah was always there to protect Rasulullaah). They (the Mushrikeen) threaten you (O Rasulullaah) with (harm from) those (gods whom they worship) besides Him (Allaah). There can be no guide (hope of salvation) for the one whom Allaah sends astray.

37. None can mislead the one whom Allaah guides. Is Allaah not the Mighty, the Most Capable of avenging (the harm done to those close to Him)?

38. Undoubtedly, if you ask them (the Mushrikeen) who created the heavens and the earth, they will certainly reply, "Allaah!" Say, "Tell me about those whom you worship besides Allaah. If Allaah wishes that any harm should afflict me, can they avert (prevent) the harm? Or if Allaah wishes to shower mercy upon me, are they able to restrain (stop) His mercy?" Say, "Allaah is enough for me, and only in Him should those who have trust place their trust." (Although the Mushrikeen worshipped many idols, they acknowledged that it was Allaah Who created the universe and Who had control over everything.)

39. Say, "O my people (who are Kuffaar)! Carry out your actions as you are, for I am

carrying out mine (if you will not desist from your evil actions, why should I forsake the good I am doing). Soon you will come to know..."

مَنْ يَالْتِيْهِ عَذَابٌ يُخْزِيْهِ وَيَجِلُّ عَلَيْهِ عَذَابٌ مُّقِيْعُ

40. "...to whom a punishment (calamity) will come (in this world) which will humiliate (disgrace) him, and on whom an eternal (everlasting) punishment will descend (in the Aakhirah)." (You will soon receive the punishment you deserve. It was not long after this verse was revealed that the Mushrikeen leaders were killed at Badr, to be doorned thereafter to eternal punishment in Jahannam.)

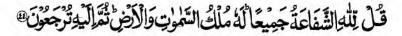
41. Without doubt, We have revealed to you (O Rasulullaah (36)) a Book (the Qur'aan) with the truth for the people. Whoever is rightly guided, is guided for his own benefit, and whoever is misguided, then it is to his own detriment (own loss). You (O Rasulullaah (36)) have not been sent as a warder (one responsible) over them (you cannot force anyone to accept Imaan and will not be questioned if any one rejects your message).

اَللَّهُ يَتُوفِي الْاَنْفُسَ حِيْنَ مَوْتِهَا وَالَّتِي لَمْرَّتُمْتُ فِي مَنامِهَا فَيُمْسِكُ الَّتِي قَطَى عَلَيْهَا الْمَوْتَ وَلَيْ اللَّهُ عَلَيْهُا الْمَوْتَ وَيُرْسِلُ الْاَحْوَرِي إِلَى اَجَلِ مُسَمَّى إِنَّ فِي ذَلِكَ الْأَيْتِ لِقَوْمَ يَتَفَكَّرُوْنَ ﴿ وَيُرْسِلُ الْاَحْدَى إِلَى اَجَلِ مُسَمَّى إِنَّ فِي ذَلِكَ الْأَيْتِ لِقَوْمَ يَتَفَكَّرُوْنَ ﴿

42. Allaah raises (draws) the souls (of people) at the time of their death (when the time of their death arrives), and (Allaah also raises the souls of) those (people) who do not die (who are not due to die) during their sleep (causing them to be oblivious of everything around them as they sleep). (When people ase asleep) Allaah then withholds the soul upon which death has been decreed (so that the soul does not return to the body), and releases (sends back the souls of) others (allowing them to return to their bodies so that they may continue living) until their appointed term (until the time when they are due to die). There are certainly Aayaat (signs) in this for people who think (which demonstrates to them that Allaah has complete control over His creation).

اَمِاتَّخَذُوامِنَ دُونِ اللهِ شُفَعَاءً فُلُ اَوَلُوكَانُوْا لَا يَمْلِكُوْنَ شَيًّا وَلَا يَعْقِلُونَ ﴿

43. Or (instead of accepting Towheed despite the clear evidence) do they (the Mushrikeen) take (their idols as) intercessors besides Allaah? Say, "(Do you believe that they can intercede before Allaah) Even though they do not have control over anything, and (even though they) have no understanding?" (Idols have no power or understanding.)



44. Say, "(Even though you may believe that the people or angels whom your idols represent shall intercede for you,

remember that) All intercession (pleading for mercy) is subject (belongs) to Allaah's will (intercession can take place only with His permission and on behalf of those whom He wills). To Him belongs the kingdom of the heavens and the earth. Eventually, you will all be returned to Him."

45. When Allaah the One is mentioned (without mention of their gods, making it clear that only Allaah wields control over the universe), the hearts of those who do not believe in the Aakhirah contract (fill with hatred and dislike). However, when the other gods (of theirs) besides Allaah are mentioned, they suddenly rejoice (become glad).

46. (Do not be distressed by their stubbornness, but rather) Say, "O Allaah! Originator of the heavens and the earth! Knower of the unseen and the seen! You shall pass judgement on the Day of Qiyaamah between Your bondsmen concerning the matters about which they differed." (When Allaah passes judgement on the Day of Qiyaamah, the Kuffaar will be forced to realise the error of their ways.)

47. (However, this realisation will be too late on the Day of Qiyaamah when nothing will be able to save them. In fact, even) If the oppressors (Kuffaar and stnners) owned whatever is on earth and much more in addition, they would certainly want to offer it as ransom to escape the evil of the punishment on the Day of Qiyaamah. (However, even if they did this, it will not be accepted from them.) Such things will (then) become apparent (appear) to them from Allaah, which they had never imagined. (On the Day of Qiyaamah, the Kuffaar will see before them everything that they denied in the world. Whereas they expect to receive more wealth and status in the Aakhirah, they will be bitterly disappointed.)

وَبَدَا لَهُمْ سَيِّاكُ مَا كَسَنُوْا وَحَاقَ بِهِمْ مَّاكَانُوْا بِهِيْتَهُزِءُوْنَ @

48. (Instead of the wealth and riches they expected to find in the Aakhirah,) The evil of what they earned will become apparent (appear) to them, and they will be enveloped by (the punishment for) what they used to mock.

فَإِذَامَسَ الْإِنْسَانَ ضُرُّدَعَانَا ثُمُّرَ إِذَا حَوَّلِنَا وُنِعُمَةً مِّنَا ۖ قَالَ إِنَّمَا أُوْتِيْتُهُ عَلَى عِلْمِرْبَلِهِيَ فِتْنَةُ وَّلِكِنَّ ٱلْثَرَهُ مِلاَيعُلَمُوْنَ® 49. When any adversity (such as poverty or illness) afflicts man, he supplicates (pleads) to Us (for assistance). Thereafter, when We confer a bounty upon him (by granting him wealth or by restoring his good health), he says, "I have been granted this because of (my) resourcefulness (my ability and wisdom)." Rather (than being a favour to him), it (the bounty We give him) is a test (to examine whether he will thank Allaah), but most of them do not know (and therefore fail the test by attributing the bounty to themselves, thereby succumbing to Shirk).

50. Those (Kuffaar) before them said the same words, but the things that they earned did not benefit them (could not save them from Allaah's punishment).

51. So (eventually, the repercussions of) the evil acts they earned caught up with them (and Allaah's punishment arrived). Soon (the repercussions of) the evil deeds that the oppressive ones among these people earn shall (also) catch up with them as well. Then (just like the Kuffaar before them) they will have no escape.

52. (After understanding the manner in which things happen,) Do they not know that Allaah increases sustenance for whoever he pleases, and reduces (sustenance) as well (and that having and not having sustenance has nothing to do with a person's resourcefulness)? There are certainly Aayaat (signs) in this for people who have Imaan.

53. Say, "O My bondsmen (servants) who have wronged their souls (by committing kufr or other sins)! Never lose hope of Allaah's mercy (so do not abstain from seeking forgiveness thinking that you will not be forgiven). Verily, Allaah forgives all sins (that are free of kufr and Shirk). Undoubtedly, He is the Most Forgiving, the Most Merciful."

54. Turn to your Rabb and surrender to Him before punishment afflicts you, after which you will not be assisted (and none will be able to help you).

55. Follow the best (the guidance of Islaam), which your Rabb has revealed to you before punishment suddenly afflicts you (for not accepting Islaam) without you realising it (whilst you are unaware).

56. (Do all this to avoid the situation after death when) A soul says, "Woe betide me (May I be destroyed) for the neglect I showed with regard to Allaah (by not accepting Islaam)! In fact, (far from accepting Islaam) I was (foolish enough to be) from among those who mocked (Islaam and the Muslims)!"

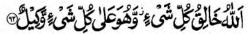
57. Or (turn to Allaah and accept Islaam to avoid the situation after death when) it (a soul) says, "If only Allaah had guided me, I would have certainly been from among those with Taqwa (the Mu'mineen)."

58. Or (do this to avoid the situation after death when) it (a soul) says when seeing the punishment, "If only I had a chance (to return to the world), I would certainly be from among those who do good (the Mu'mineen)."

59. (Allaah will reply to such a soul by saying,) "Indeed (why not?), My Aayaat (and My commands) came to you, but you rejected them, you were arrogant (too proud to accept) and were among the Kaafiroon."

60. On the Day of Qiyaamah, you will see that the faces of those who lied about Allaah will be dark (gloomy and depressed). Is there not an abode (a place) in Jahannam for the arrogant? (Jahannam is exactly where they will find themselves.)

61. Allaah will rescue (save) those with Taqwa (and take them) to their place of success (Jannah). No evil (punishment or distress) will touch them, neither shall they grieve (over the past as the Kuffaar will do).



62. Allaah is the Creator of everything, and He is the Administrator (in charge) of all things.

63. The keys (control) of the heavens and the earth belong to him. Those who disbelieve in Allaah's Aayaat are the real losers.

64. Say, "O ignorant ones! Do you command (order) me to worship others besides Allaah?"

65. Indeed We have sent revelation to you (O Rasulullaah (2006)) and to those (Ambiyaa (2006)) before you (overcoming the people that), "If you commit Shirk, your (good) deeds will certainly be wasted (because you will receive no rewards for them in the Aakhirah), and you will definitely become of the losers."

66. "Rather worship Allaah and be among the grateful ones (those that show gratitude to Allaah)."

67. They (most people) have not revered (understood or appreciated) Allaah as He deserves to be revered (they do not realise His power and greatness as they ought to). On the Day of Qiyaamah, the entire earth will be in His grasp (control), and the skies will be folded (rolled up) in His right hand (this verse is Mutashaabihaat to be interpreted metaphorically). He is Pure and Exalted above all that they ascribe as partners to Him.

68. The trumpet will be blown (the first time to sound the advent of the Day of Qiyaamah), and everyone in the heavens and the earth will fall unconscious, except those whom Allaah chooses (wills). Thereafter, it will be blown a second time, when they (the dead) will all suddenly stand up, watching (everything that is happening around them).

وَٱشۡرَقَتِٱلۡاَرۡضُ بِنُوۡرِدِ بِهَا وَوُضِعَ الۡاِئَابُ وَجِآئَ ۖ بِالنَّبِہِّنَ وَالثَّهَدَآءِ وَقُضِى بَيْنَهُمْ بِالْحِقِّ وَهُمْ

69. The earth will illuminate (shine) with the light of her Rabb, the records of actions will be placed (before each person), and the Ambiyaa and witnesses will be brought (forward to testify against the Kuffaar). Judgement (decision) will be passed between them (creation) with the truth (justice), and they will not be oppressed (no one will be deprived of reward for good deeds nor punished for sins they did not commit).

70. Every soul will be granted full recompense for what it did. Allaah knows best (even better than themselves) what acts people carried out.

71. The Kuffaar will be driven to Jahannam in groups (in disgrace and humiliation). Until, (when) they arrive there, its gates will be opened (each time a dweller of Hell comes) and its keepers will say, "Did the Rusul from among you not come to you, reciting to you the Aayaat of your Rabb and warning you of this day's meeting?" They will say, "Certainly. However, (we failed to heed their advice. Because we died as Kuffaar,) the decision of punishment has been passed against the Kuffaar."

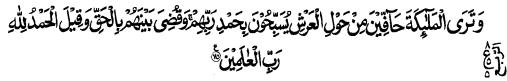
72. It will be said (to them), "Enter the gates of Jahannam, where you shall live forever. Evil indeed is the abode of the haughty (proud) ones!"

73. (On the other hand) Those who feared their Rabb will be led to Jannah in groups. Until, when they arrive there, its gates will (already) be open (in welcome before their arrival) and its keepers will say, "Peace be on you! May you be pleased. Enter Jannah to live forever."

وَقَالُوا الْحَمْدُ يِلَّهِ الَّذِي صَدَقَنَا وَعُدَهُ وَاوْرَثَنَا الْأَرْضَ نَتَبَّوَّ أَمِنَ الْجَنَّةِ حَيْثُ نَشَاءُ

فَيْعُمَ إَجُرُالْعُمِلِيْنَ ١

74. They will say, "All praise be to Allaah, Who has fulfilled His promise to us, made us inheritors of this land (of Jannah) so that we may settle wherever we wish in Jannah. Excellent indeed is the reward of those who perform good deeds!"



75. (On the Day of Qiyaamah) You shall see the angels thronging around (encircling) the Throne, glorifying Allaah's praises. Then, with justice (and sound) judgement (the decision) will be passed (made) between people, and it will be said, "All praise belongs to Allaah, the Rabb of the universe."

Surah 40 Surah Mu'min

THE MUMIN

THE LINK BETWEEN SURAH MU'MIN AND SURAH ZUMAR

By Name: Surah Zumar made mention of the two groups (Zumar) one headed for Jannah and the other for Jahannam. Surah Mu'min mentions a Mu'min from Fir'oun's people, who advised them about two important aspects He told them about Towheed, on account of which the one group attained Jannah, and he also warned them against Shirk, because of which the other group were sent to Jahannam.

By Content: The central theme of Surah Zumar is contained in verse 2 where Allaah says, "worship Allaah, making Deen (worship) exclusively His (only for His pleasure)." Here Allaah negates partners being ascribed to Him. Surahs Mu'min, HaaMeem Sajdah and Shura discuss the essence of all worship, viz. Du'a. The details of Du'a are contained in these three Surahs.

Surah Zumar also discusses the fact that there are no intercessors in Allaah's court e.g. "**Do they take intercessors besides Allaah?**" [verse 43]. This theme is discussed in Surah Zukhruf which appears after Surahs Mu'min, HaaMeem Sajdah and Shura.

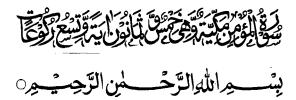
A SUMMARY OF THE SURAH

The introduction of the Surah consists of the following four passages:

- 1. Verses 2 and 3 explain that the Qur'aan is revealed by Allaah Who is Dominant over all and Who is the All Knowing. Whilst He is Forgiving enough to pardon the penitent person, He is also Powerful enough to punish any transgressor.
- 2. Verses 4 to 6 discuss the fact that only obstinate and rebellious people reject the Qur'aan, causing them to suffer the same consequences as the previously destroyed nations.
- 3. From verse 7 to verse 9, Allaah speaks about how those who believe in the Qur'aan achieve the honour of being mentioned in the supplications of those noble angels who carry Allaah's throne and those who continuously glorify Him around the throne.
- 4. Thereafter, in verses 10 to 12, mention is made of the fact that those who reject the Qur'aan will earn Allaah's wrath in the Aakhirah.

The balance of the Surah deals with of the following aspects:

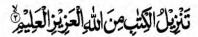
- * The theme of the Surah is that the Du'a of the angels are repeated thrice.
- Four proofs to substantiate the theme.
- A detailed example concerning the evil consequences of kufr to be faced in this world.
- * Consolation for Rasulullaah ..., which is mentioned twice.



In the name of Allaah, the Most Compassionate, the Most Merciful.



1. HaaMeem. (Only Allaah knows the correct meaning of these letters.)



2. This Book is revealed from Allaah, the Mighty, the All Knowing.

3. (Alloah is also) The Forgiver of sins, Acceptor of repentance, Severe (quick and firm) in punishment, and All Powerful. There is no Ilaah but He, and all (creation) shall return to Him (after death for judgement).

4. It is only those who commit kufr who argue about Allaah's Aayaat (an act for which they will soon be punished). So let not their travelling about through the lands (their apparent freedom to do as they please) deceive you (into thinking that they will not be punished. Allaah is allowing them grace only until the period He has destined for their punishment).

5. Before them, the nation of Nooh rejected (the message of the Ambiyaa), as well as the many groups after them. Every nation resolved (intended) to seize (harm) their Rasool and they used falsehood to argue in an effort to refute (deny) the truth. So I seized (punished) them instead. How (severe) was My punishment?



6. Thus, the declaration (decision) of your Rabb has been passed (already decided) against the Kaafiroon; that they shall certainly be from among the inmates of the Fire.

7. The angels carrying the Throne, as well as those around them, glorify the praises of their Rabb, believe in Him, and seek forgiveness for those who have Imaan. (They make du'aa saying.) "O our Rabb! Your mercy and knowledge encompass (embrace) everything. So forgive those who repent and who follow Your path. And save them from the punishment of the Blaze (Jahannum)."

8. "O our Rabb! Admit them into the Jannaat of eternity, which You have promised them, as well as the righteous ones from among their fathers, their spouses, and their progeny (allow them all to live together in Jannah as they did in the world). Undoubtedly, You are the Mighty, the Wise."

9. "And save them from difficulties (evils). You have certainly showered Your mercy on the one whom You have saved from difficulties on that day (of Qiyaamah). This is indeed the greatest success."

10. Verily it will be announced to those who committed kufr (on the Day of Qiyaamah, when they will be entering Jahannam and cursing themselves for not accepting Imaan), "Undoubtedly, Allaah's hatred for you is worse than your hatred for yourselves. (You have only yourselves to blame for your predicament because) When you were called towards Imaan, you rejected (the call)."

11. They will say, "O our Rabb! (Whereas in the world we denied life after death, we now admit that) You gave us death twice (before our births and after living our lives) and granted us life twice (when we were born and now after death). We (also) admit (confess) our sins, so is there any way to escape

(punishment)?" (It will then be made clear to them that the opportunity to ask for forgiveness had passed in the world and that they will have to remain in Jahannam forever.)

12. (It will be further said to them) "This (punishment) is because you disbelieved each time that Allaah Alone (Towheed) was mentioned. However, whenever partners were ascribed to Him, you believed (that this was true). Judgement shall be for Allaah, the Exalted, the Great." (Because your crime was against such a Great Being, the punishment needs to be just as great.)

13. It is Allaah Who shows you His Aayaat (so that you may realise His greatness and power), and sends sustenance (rain) for you from the sky. Only he who turns to Allaah will heed (benefit from this and the other advice Allaah gives him).

14. So supplicate (call) to Allaah, making all of religion (worship) exclusively (solely) for Him (without regarding any other as His partners), even though the Kaafiroon dislike it. (Fear Allaah rather than any others.)

15. (Do not think that you will lose any honour or status by attracting the displeasure of the Kuffaar because Allaah is)
The Exalter of ranks (the One Who raises our status) and the Owner of the Throne. (By worshipping Only Him, He will grant you honour, wealth and status.) By His command, He sends revelation to those bondsmen (servants) whom He wills (the Ambiyaa , so that they warn (people) about the Day of Meeting (with Him, on the Day of Qiyaamah).

16. (The Day of Qiyaamah is) The day they (people) will all come forward and nothing of theirs (none of their actions or beliefs) will be hidden from Allaah. (They will therefore be rewarded or punished for everything.) (On the Day of Qiyaamah, when nothing but Allaah will be Alive, Allaah will announce), "To Whom does all Kingdom belong today? (They will reply by saying that all kingdom belongs) To Allaah, the One, the Omnipotent."

17. On this day every soul shall be recompensed (rewarded) for what it earned (without anyone having to suffer for the sins of others). No injustice (wrong) shall be done today! Verily,

Allaah is Swift in Reckoning (deciding one's final destiny)

ۅٙٲڹ۫ۮۣۯۿؠۧێۄۣۧۄٙڵٳۯڣۊٳۮؚٳڷڨؙڵۏۘٛؠؙڶۮؽڶڂؘٵڿڔڬڟؚڡؠٙڹٛ^ۺٙڡڵڸڵڟٚڸڡؚؽڹڝ۫ٙڂڡؽۄؚۊۧڵٳۺڣؽۼؿؙڟڴ[۞]

18. Warn them about the imminent day when (out of fear and grief) hearts will be at the throats, slowly swallowing (their grief and remorse). The oppressors (Kuffaar) shall have no friend (to offer assistance), nor any intercessor who will be obeyed (whose pleading on their behalf will be accepted).

19. Allaah knows the fraud (thefi) of the eyes (the secret lustful glances that people make), and what the hearts conceal (the evil intentions that people have). (When Allaah knows even these most secret things, then certainly He knows everything else).

20. Allaah passes judgement with justice (because He is The Most Just). Those (gods) that they (the Mushrikeen) worship besides Allaah cannot pass judgement in any affair (because they have no powers). Verily, only Allaah is the All Hearing, the All Seeing (and therefore Only He is capable of passing sound judgement).

21. Do they (the Kuffaar) not travel on earth (to the lands of nations that were destroyed), so they may see what was the plight (terrible end) of those (Kuffaar) before them? Those people were more powerful than them in terms of strength (power), and in terms of the landmarks (monuments) they left behind on earth. Nevertheless, Allaah seized (punished) them on account of their sins. (Despite their great strength and resources), They had none to protect them against (the punishment of) Allaah. (When such powerful nations could not withstand Allaah's punishment, how will the weaker nations of later times withstand it?)

22. This (punishment) came because Our Rusul used to come to them with clear signs (to prove that they were true Ambiyaa (the Kuffaar), but they (the Kuffaar) rejected (their claim and message). So (Because of their kufr, the punishment of) Allaah seized them. Undoubtedly, He is Powerful, Severe in punishment.

وَلَقَدُ أَرْسَلْنَا مُوْسَى بِاللِّينَا وَسُلْظِنِ مُّبِينِ ﴿

23. Verily, We sent Moosa with Our Aayaat and a clear proof (his miracles which proved that he was truly Allaah's Rasool)...

إلى فِرْعَوْنَ وَهَالْمَنَ وَقَارُوْنَ فَقَالُوْ الْمِرْكَكَةُ الْبُهِ

24. ...to Fir'oun, Haamaan (Fir'oun's prime minister) and Qaaroon (the richest man among the Bani Israa'eel). (However, instead of accepting his message), They said, "He is a magician and a liar."

فَكَمَّاجَاءَهُمُ بِالْحَقِّمِنُ عِنْدِنَاقَالُوااقَتُلُوَّاكَبُنَاءَالَّذِيْنَ امَنُوْامَعَهُ وَاسْتَحْيُوْانِسَاءَهُمْ وَمَاكَيْدُ اللهُ الْكَفْرِيْنَ إِلَّافِيْ ضَالِ @ الكفريْنَ إِلَّافِيْ ضَالٍ @

25. When he came to them with the truth from Us, they (Fir'oun and his ministers) said, "Kill the sons of those who believe in him (Moosa Ministers) and keep (spare) their women alive (to serve us as slaves)." (However), The schemes (plots) of the Kaafiroon (to harm the Mu'mineen) are ever lost.

26. (Seeing that Moosa was amassing a large following,) Fir'oun said, "Leave me to kill Moosa, and let him call for his Rabb (to assist him). (O people! I am doing this for your benefit because) I fear that he may change (alter) your religion or that he may spread corruption on earth."

27. Moosa (said, "I seek the protection of my Rabb and your Rabb from every haughty (proud) person who does not believe in the Day of Reckoning."

28. A Mu'min from Fir'oun's people, who (had until then) concealed his Imaan (from Fir'oun and the others), said, "Will you kill a man for saying 'Allaah is my Rabb', when he has brought the truth to you from your Rabb? If he is lying, then his lies shall be to his own detriment. (Why should we then have his blood on our hands?). However, if he is truthful, a part of what (punishment) he has promised shall befall you. Verily, Allaah does not guide him who exceeds the limits and is a liar."

لِقَوْمِ لِكُمُّ الْمُلْكُ الْيَوْمَ ظُهِرِيْنَ فِي الْأَضِ فَمَنْ يَنْصُرُنَامِنْ بَأْسِ اللهِ إِنْ جَاءَنَا قَالَ فِرْعَوْنُ فَقَوْمِ لِكُمُّ الْمُسْلِيلُ الرَّشَادِ® مَا أُرِيكُمُ الْآمَا اللهِ وَمَا اَهُدِيكُمُ الْآسَبِيلُ الرَّشَادِ®

29. "O my people! You have kingdom (rule over Egypt) today and are dominant in the land but (despite all of this) who can assist us against Allaah's punishment (calamity) when it comes to us (on account of assassinating His Rasool)?" (Feeling intimidated by the words of the Mu'min), Fir'oun said (to regain the complete support of his people), "I am suggesting to you only what I regard (perceive) to be correct, and I am guiding you only towards the path of guidance (goodness)."

30. The one who had Imaan said, "O my people! I fear that you may suffer a day of (punishment like that which struck) the (previous) nations..."

31. "...something like the plight (difficulties) of the nation of Nooh (Missis), the Aad, the Thamud and those (Kuffaar nations) after them. Allaah never desires injustice for His bondsmen (and will punish them only when they deserve punishment on account of their evil)."

32. "O my people! Verily I fear the day of Calling for you" (referring to the Day of Qiyaamah when people will be called to account for their actions and they will also be calling to each other for help)...

33. "...(the Day of Qiyaamah will be) the day when you will turn back on your heels (in an effort to run away from Jahannam) and there shall be none to protect you from (the punishment of) Allaah. There can be no guide for the one whom Allaah sends astray."

34. "Without doubt, Yusuf came to you with clear signs (to prove that he was Allaah's true Rasool), but you remained (continued) in constant doubt about what he brought to you until the time came when he passed away, then you said, 'Allaah shall never (again) send a Rasool after him (Allaah knows that it is futile to send another Rasul because we will reject him just as we

rejected Yusuf (***) Thus does Allaah allow those people to go astray who transgress (exceed) the limits and who are sceptical..." (doubtful)

35. "...those who dispute about Allaah's Aayaat without any warrant (justification) coming to them. This is extremely detestable in the sight of Allaah and in the sight of those who have Imaan. Thus (by allowing people to continue their evil ways) does Allaah set a seal on the heart of every haughty (proud) and tyrannical (arrogant) person (hence they are unable to accept the truth)."

36. (Scoffing Towheed), Fir'oun said, "O Haamaan, build a tower for me so that I may find the means..." (way)

37. "...the means to the heavens so that I can have a close look at the Ilaah of Moosa with I strongly feel that he is a liar." In this manner the evil of his actions was made appealing (acceptable) to Fir'oun, and he was prevented from (barred) the path (of the truth). The scheme of Fir'oun led only to destruction.

38. The one who had Imaan said, "O my people! Follow me and I shall lead you to the path of guidance (goodness)."

39. "O my people! This worldly (present) life is a trivial (fleeting) gain (because it will soon come to an end). Undoubtedly the Aakhirah (the life in Jannah) is really a place to live (because it will not come to an end)."

مَنْ عَمِلَ سَيِّئَةً فَلَا يُجْزَى إِلَّامِثْلَهَا ۚ وَمَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْأُنْ فَي وَهُوَمُ وَمِنَّ فَأُولَإِكَ يَدُخُلُونَ الْجَنَّةَ يُرْنَ قُوْنَ فِيْهَا بِغَيْرِحِسَابٍ ﴿ 40. "Whoever commits a sin (evil) shall be punished only for it (without the punishment being increased). (On the other hand), Whichever male or female carries out (does) a good deed as a Mu'min shall enter Jannah, where they will be sustained (provided for) without restriction (even though their deeds may have been limited)."

41. "O my people! How is it that I call you towards salvation, whereas you call me towards the Fire?"

42. "You call me to disbelieve in Allaah and to ascribe such partners to Him for which I have no justification (no knowledge). On the other hand, I am calling you towards the Mighty, the Most Forgiving." (Where you ought to be listening to me, you endeavour to mislead me.)

43. "It is a fact that those (gods) towards which you call me have no claim (no control or influence) in this world or in the Aakhirah. (After death), Our return shall certainly be to Allaah, and (when he passes judgement) the transgressors (Kuffaar and sinners) will be the inmates of the Fire."

44. "You shall soon recall (after you are punished in this world or after you die) what I am telling you (because you will realise that it is the truth). (Sensing that the people were not pleased with what he told them, he added), I surrender my affairs to Allaah. Allaah is definitely Watchful over His bondsmen (He will protect me against your evil)."

45. So Allaah saved (guarded) him (Moosa (Mo

46. They (Fir'oun and his followers) will be presented before the Fire morning and evening (life in their graves). And, on the day that Qiyaamah will take place, (the angels will be told) "Enter

the people of Fir'oun into the worst of punishments."

وَإِذْ يَتَحَاَّجُوْنَ فِي النَّادِفَيَقُولُ الضُّعَفَّوُ لِللَّذِيْنَ اسْتَكْبَرُ وَآ إِنَّا كُنَّا لَكُمْ تَبَعًا فَهَلَ اللَّادِينَ النَّادِي

47. (Do not forget the time) When they (the people of Jahannam) will argue with each other in the Fire. Then the weak ones will say to the haughty (proud) ones (their Kuffaar leaders), "Verily we were your followers (in the world), so (as our leaders) can you remove (take away) a portion of the Fire from us?"

48. The haughty (proud) ones will say, "We are all together in the Fire (and shall all suffer here for our kufr. We can neither help you nor ourselves). Allaah has already passed judgement between His bondsmen (and we have been doomed to Jahannam. There can be no reversing Allaah's judgement)."

49. The people in Jahannam will say to the keepers of Jahannam, "Supplicate to (request) your Rabb to lessen (reduce) a day (even a little bit) of the punishment for us."

50. They (the keepers of Jahannam) will ask, "Did your Rusul not come to you with clear signs (miracles to prove that they were Allaah's true Ambiyaa "They (the people in Jahannam) will reply, "Certainly." They (the keepers) will then say, "Then you (continue to) pray (for relief from punishment). (However), The prayer of the Kaafiroon is lost (your plea will never be answered)."

51. We shall definitely assist Our Rusul and those who have Imaan in this worldly life as well as on the Day (of Qivaamah) when witnesses will stand.

52. The day (of Qiyaamah will be a day) when the excuses of the oppressors will not benefit them, when they will be cursed (cast far from Allaah's mercy) and have the worst of (evil) places to stay (in Jahannam).

وَلَقَدَاتَيْنَامُوسَى الْهُدَى وَأَوْرَثْنَا بَنِي السَرَاءِيْلَ الْكِتْبَ ﴿

53. Verily We gave guidance (deep spiritual understanding) to Moosa AMAMA and made the Bani Israa'eel inheritors of the Book (the Torah)...

54. ... which is a (means of) guidance and advice (direction) for those with intelligence (the wise).

55. So be patient! (Be firm.) Allaah's promise (of assistance) is certainly the truth (and will soon come to you, O Rasulullaah (See). Seek forgiveness for your errors, and glorify the praises of your Rabb morning and evening.

56. Those who dispute about Allaah's Aayaat without any warrant (authority) that has come to them have only pride in the hearts, (to acquire greatness) which they shall never reach (attain until they accept Islaam.) (However, they cannot harm you in the least). So seek refuge with (protection in) Allaah. Undoubtedly, only He is the All Hearing, All Seeing.

57. The creation of the heavens and the earth is greater (more complex) than the creation of mankind, but most people (the Kuffaar) do not know. (While admitting that Allaah created the heavens and the earth, the Kuffaar refute resurrection, although resurrection is easier.)

58. (These people fail to realise that resurrection is necessary because) The blind and the seeing cannot be equal, neither can those who have Imaan and who do good deeds be equal to the sinners. (There will therefore have to be a time when the good must be rewarded and the sinners punished.) (However), Little is it that they take heed (reflect).

إِنَّ السَّاعَةُ لَاتِيَةٌ لَّرَيْبَ فِيْهَا وَلِكِنَّ ٱكْثَرَ التَّاسِ لَا يُؤْمِنُونَ ®

59. There is indeed no doubt in the fact that Qiyaamah is imminent (coming). However, most people do not have Imaan.

60. Your Rabb says, "Supplicate (make du'aa) to Me, I shall respond (in a manner that is most beneficial for you). Verily, those who are too proud to worship Me shall soon enter Jahannam in (great) humiliation."

61. It is Allaah Who has made the night for you to rest, and has made the day for you to see (so that you do your work). Without doubt, Allaah is Full of Grace (always giving) towards mankind, but most people are ungrateful (and fail to worship Him when it is He Who gives them all they have).

62. This is Allaah, your Rabb, the Creator of everything. None besides Him is worthy of worship, so to where are you wandering (and moving further away from Him)?

63. In a like manner (just as you wander astray), did those who rejected Allaah's Aayaat (before you also) wander (astray). (You should therefore beware that you do not suffer the punishment they suffered.)

64. It is Allaah Who made the earth a stable abode for you, and the sky a roof (like a dome). (It is He) Who fashioned you, beautified your appearances, and sustained you with pure things (pure foods). This is Allaah, your Rabb. So Blessed is Allaah, the Rabb of the universe.

65. He is the Living besides Whom no other deserves to be worshipped (but Him). So pray to

Him, devoting worship solely to Him. All praise is for Allaah, the Rabb of the universe.

66. (O Rasulullaah (Forbidden) from worshipping those whom you worship besides Allaah since the clear signs (of Towheed) have come to me from my Rabb. I have also been commanded to be obedient to the Rabb of the universe."

67. It is He Who created you (your father Aadam (Male) from sand, then (He created the generations of man, whose development in the womb begins) from a drop of fluid (semen), then from a clot of blood, after which Allaah extracted you (from the womb) as a child. Thereafter, (after arriving in the world, Allaah preserves you) to reach your strength (as an adult), and then to become old, the lives of some of you being taken first (before reaching old age). And (He preserves you) so that you reach the appointed term (the time of your death), and so that you may understand (Towheed and the purpose of your creation).

68. It is Allaah Who gives life and death. When He decides a matter, all He has to say (for it to come into existence) is "Be!" and it becomes (what He intended).

69. Have you not seen those who dispute about Allaah's Aayaat? Where are they heading?

70. (They are) Those who reject the Book (the Qur'aan) and that (message of Towheed) with which We sent Our Rusul (throughout the passage of time). They shall soon come to know (the error of their ways on the Day of Qiyaamah)...

71. ...when yokes will be placed around their necks, as well as chains. They will be dragged... (like prisoners)

فِي الْحَمِيْمِوُ ثُمَّر فِي التَّارِيُهُ جَرُونَ ﴿

72. ...into the boiling water, after which they will be cast as fuel for the Fire.

73. Thereafter it will be told to them, "Where are those whom you ascribed as partners...

74. ...to Allaah?" (Will they not assist you today as you claimed in the world?) They will reply, "They have been lost to us. In fact, (it has now occurred to us that) we never worshipped anything before this (because the gods we worshipped in the world were really nothing and our worship was wasted)." In this manner, does Allaah allow the Kaafiroon to stray. (They worship gods whom they admit are powerless in the Aakhirah.)

75. (They will be told in the Aakhirah) This (punishment you are to suffer) is because you were unjustifiably haughty on earth and because you were boastful."

76. "Enter the gates of Jahannam where you will live forever. Evil indeed is the (final) abode of the proud ones (in Jahannam)!"

77. (O Rasulullaah (1) Be patient (firm), (do not be distressed by the rejection and harassment of the Kuffaar) for verily Allaah's promise (to assist the Ambiyaa (1) is true. So if We were to show you (O Rasulullaah (1) a part of what (punishment) We have promised them (if We punish them during your lifetime), or (if) We were to claim your soul (before punishing them or without punishing them), then (in any event, you should not worry because) they shall be returned to Us (after death and We shall then ensure that they are punished).

وَلَقَدْ اَرْسَلْنَا رُسُلَامِّنُ قَبْلِكَ مِنْهُمْ مَّنْ قَصَصْنَا عَلَيْكَ وَمِنْهُمْ مَّنْ لَّمَ نَقُصُ عَلَيْكَ وَمَا كَانَ ﴾ لِرَسُولِ اَنْ يَالِيَ إِلَيْهِ الْآرِيلِذُنِ اللَّهِ فَإِذَا جَاءَا مُرُاللِّهِ قَضِى بِالْحَقِّ وَحَسِرَهُنَ الِكَ الْمُبْطِلُونَ ﴿ 78. (O Rasulullaah (SE) Verily We have sent many Rusul before you. Of them there are those whose narrations We have related to you, as well as those whose narrations We have not related to you. (However, the common factor among all of them was that) No Rasool had the power to produce a miracle (sign) without Allaah's permission (and it was because of this that people opposed them, just as they oppose you). (This is bound to happen), So (when it does, do not be distressed because) when Allaah's command (punishment) comes, judgement (decision) will be passed (made) with the truth and, on that occasion, the people of falsehood will be at a loss.

79. Allaah created the livestock for you so that you may ride some of them (such as horses and mules), and you may eat others (such as cows, sheep and goats).

80. There are many (other) uses for you in them (such as using their skins), and (Allaah has created them) so that you may attain (reach) the need in your hearts by riding them (such as riding them for trade or for travelling). You are transported on them (on land) and on ships (at sea, thus making your travels easy).

81. And Allaah shows you His Aayaat (which demonstrate His power), so which of Allaah's Aayaat will you reject (when they are all so clear)?

82. Do they (the Kuffaar) not travel in the lands to see what was the plight (the terrible end) of those (Kuffaar) before them? Those people were more than them (the Kuffaar narrations) in numbers, more powerful than them in strength and in terms of the landmarks they left behind on earth. However, everything they earned was of no use to them (when Allaah's punishment arrived).

83. When their Rusul brought the clear signs to them, they became arrogant (proud) on account (inspire) of the (limited) knowledge they had, and that which they mocked (Allaah's punishment) enveloped them.

84. When they saw Our punishment, they said, "We believe in Allaah Alone and reject the partners we ascribed to Him."

85. However, their belief could not benefit them when they saw Our punishment (because it was too late). (This is) **Allaah's practice** (in way of dealing with the Kuffaar), which has passed (as in the past) over His bondsmen. The Kaafiroon shall (always) be at a loss (perish).

Surah 41 Surah HaaMeem Sajdah

HAAMEEM SAJDAH

THE LINK BETWEEN SURAH HAAMEEM SAJDAH AND SURAH MUMIN

Surah Mu'min explained that Only Allaah should be called upon when in need. Surah Haameem Sajdah goes on to explain the following matters. It is sometimes appears as if when people supplicate to their false gods or make offerings in their names, their difficulties are alleviated. They also sometimes see dreams that support their polytheistic beliefs e.g. they see their gods or saints telling them in a dream that their difficulty was not alleviated because they had not make a certain offering to them.

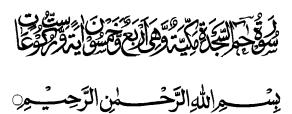
The response to this false belief is given in *Surah HaaMeem Sajdah* where Allaah dispels these occurrences as the doings of Shaytaan. Shaytaan afflicts a person with certain difficulties and releases his hold only when the person resorts to Shirk. Shaytaan instructs him about what to do by means of dreams. It is for this reason that Allaah instructs man in this *Surah* to remain steadfast on his belief in *Towheed* and to continue seeking forgiveness from Allaah.

Each of the Surahs beginning with the phrase 'HaaMeem' contain a response to a specific question and they all support the subject matter contained in the previous Surah.

A SUMMARY OF THE SURAH

The Surah contains the following:

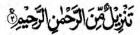
- * An introduction followed by encouragement.
- * Five arguments to support the central theme.
- * Each proof is followed by a warning pertaining to this world or to the Aakhirah.
- Four objections.
- * Three doubts are clarified.



In the name of Allaah, the Most Compassionate, the Most Merciful.



1. HaaMeem. (Only Allaah knows the correct meaning of these letters.)



2. (This Qur'aan is) A revelation (guidance) from the Most Compassionate, the Most Merciful.

3. (This Qur'aan is) A Book, the verses of which have been clearly explained as an Arabic Qur'aan, for a nation with knowledge (understanding).

4. (It is) **A carrier** (announcer) **of good news** (for the Mu'mineen) **and a warner** (for the Kuffaar). **However**, (instead of listening to the warnings) **most of them turn away** (pay no heed) **and do not listen**. (They have no interest in accepting the truth.)

5. They (the Kuffaar) say (to the Ambiyaa and those who call them to Imaan), "Our hearts are veiled (covered) from what you call us towards (we do not understand you) and there are props in our ears. There is also a barrier between you and us, so do (as you please), we shall do (as we please)."

6. Say (to them, O Rasulullaah (I cannot force you to accept because) I am just a human being like you. Revelation has been sent to me that your Ilaah is only One. So remain devoted

to Him and seek forgiveness from Him. Destruction (Jahannam) be to the Mushrikeen..."

7. "...who do not pay zakaah and who disbelieve in the Aakhirah."

8. "(On the other hand) There shall certainly be an everlasting reward (Jannah where rewards do not end) for those who have Imaan and who do righteous deeds."

9. Say, "Do you people really disbelieve in and ascribe partners to the Being Who created the earth in two days? It is He Who is the Rabb of the universe." (How can you not regard Him to be your Rabb when none other has powers similar to His?)

10. And (in addition to all of this) Allaah has (also) placed (heavy) mountains on the surface of the earth, blessed the earth (so that it may produce food), and stipulated (ordained) the earth's provisions (all this and the creation of the earth took place) in four complete days; (this is sufficient as a reply) for those who question (you about the creation of the earth).

11. Thereafter, Allaah turned (His attention) to the sky, which was smoke, and said to it, as well as to the earth, "Come to Us (submit to Us) willingly or unwillingly." Both replied, "We shall come willingly."

12. Within two days, Allaah then made them (the skies) into seven skies, and issued a suitable command to (the angels occupying) each sky. Allaah decorated (adorned) the sky of the world with lanterns (stars) and made them a means of protection (to be used to pelt the Shayaateen who attempt to eavesdrop on the conversations of the angels). This is the decree of the Mighty, the Wise.

فَإِنْ آعُرَضُوا فَقُل انذَرْتُكُمُ صِعِقَةً مِّنْل صَعِقَةِ عَادٍ وَّقُمُودٍ ٥

13. If they (the Kuffaar) turn away (from the truth), then say, "I warn you of a punishment like the punishment of the Aad and Thamud."

14. When their Rusul came to them from the front of them and from behind them (in every manner they thought appropriate, saying), "Worship Allaah Only", they replied, "If our Rabb wanted (to send a Rasool), he would have sent angels (as Rusul instead of humans). We therefore disbelieve in what you have been sent with (for you are a mere mortal)."

15. As for the Aad, they were arrogant (proud) on earth without reason, and said, "Who can be more powerful than us?" Did they not see that Allaah Who had created them is more powerful than them? They also rejected (denied) Our Aayaat (guidance).

16. So We sent a fierce (fearful) windstorm against them during the ill-fated days (the days of punishment, which lasted for seven nights and eight days), to make them taste (suffer) a humiliating punishment in this worldly life (before tasting the punishment of the Aakhirah). The punishment of the Aakhirah is even more humiliating (degrading), and they will never be assisted (aided).

17. As for the Thamud, We guided them (by sending Saalih to preach Towheed to them), but they chose (spiritual) blindness instead of guidance. So, because of what they earned (their kufr and sins), a disastrous punishment seized them, which was extremely humiliating.

18. We rescued (from the punishment) those who had Imaan and who possessed Taqwa (those who were pious).



19. (Do not forget) The day when Allaah's enemies will be gathered (and herded) towards the Fire (Jahannam) and (because of their large numbers, they will have to be) restrained (controlled so that order is maintained).

20. (This will continue) Until, when they arrive (come close to) there (Jahannam), their ears, eyes and skins will testify (against them) about what (actions) they did (in the world).

21. (When their skins begin to testify to the evil acts that they had witnessed them doing,) They will say to their skins (and to their other limbs that will testify against them), "Why do you testify (bear witness) against us (when we did these acts for your pleasure as well)?" They (their skins and other limbs) will reply, "Allaah, Who gives speech to everything has enabled us to speak. It was He Who created you the first time, and to Him is your return." (How can we hide anything from such a Great Being? We have no option but to speak the truth.)

ۅۘٙڡؘٵڴڹ۫ؾؗؗٛؗٛ۠ٛ۠ٛ۠ۄڗۺؾٙؿڔٷٙڹؘٲڹٞؿٙڣۿۮۼڵؽؙٙڋڛٙڡ۫ۼڴڡٞۅؘڵٳٵڣڝٲۯڬڡٞۅؘڵٳۻڴۏڎڴڡ۫ۅؘڵڵڹٝڟڹڹٛڝۛ۠ٳڹۧٳۺؖ ڒؽۼڵۿڮؿٵڽٷ۞

22. (Addressing these people on the Day of Qiyaamah, Allaah will say,) **"You did not hide** (your actions little imagining) **that your ears, eyes and skins will testify against you** (as you now see them doing), **but** (even worse than this,) **you** (foolishly) **thought that Allaah is unaware of most of the things you do."**

23. "That was the perception (idea) that you held about your Rabb which has destroyed (doomed) you and made you among the losers (among the Kuffaar)."

24. Even if they exercise patience, (it will be useless to them because) the Fire shall (still) be their abode (final destination). And (their position will be so unfortunate that even) if they try to please Allaah (using whatever means they have), they will never be allowed to do so.

وَقَيَّضْنَالَهُمْ قُرْنَاءَ فَزَيَّنُوالَهُمْ مَّا بَيْنَ آيْدِيْهِمْ وَمَا خَلْفَهُمْ وَحَقَّ عَلَيْهِمُ الْقَوْلُ فِي أُمَّمِ

يٌّ قَدُخَلَتُ مِنْ قَيْلِهِمْ مِتَنَ الْجِنِّ وَالْلِانْسِ ۚ إِنَّهُمُ مَكَانُوْ الْحَسِرِيْنَ هُ

25. We have appointed companions (Shayaateen) for them (the Kuffaar), who (are with them all the time and who) beautify (make appealing) for them their present and past (evil actions so that they continue sinning). The decision (to be punished) shall be passed against them, together with all the (Kuffaar) groups of man and Jinn that have passed before them. Verily, they are all losers.

26. Those who commit kufr say (to each other), "Do not listen to this Qur'aan, and (if it is still recited, then) make a noise (to disturb its recitation) so that you may be victorious (in putting an end to its recitation)."

27. So (especially because of such acts that are aimed at preventing others from Islaam) We shall definitely let the Kuffaar taste a severe (terrible) punishment, and We shall certainly punish them for the worst of actions (the sins) that they do.

28. This Fire (of Jahannam) shall be the punishment for Allaah's enemies. They shall have an eternal abode (evelasting place) there as punishment for rejecting (denying) Our Aayaat.

29. (When suffering punishment in Jahannam,) Those who commit kufr will say, "O our Rabb! Show us the two groups from the Jinn and humankind who misled us (to commit kufr in the world). We want to trample them beneath our feet so that they become of those who are most humiliated (among the lowest)."

30. Verily those who say, "Our Rabb is Allaah" and are then steadfast (on their Imaan and fulfil all its requisites), angels shall surely descend to them (when they are about to die, saying to them), "Neither have any fear (of the future) nor grief (over the past), and rejoice about the Jannah that you have been promised."

WUY X

غَنْ اوْلِيَّكُمْ فِي الْحَيْوةِ الدُّنْيَاوَ فِي الْاِحْرَةِ وَكَمْمُ فِيهَامَا تَشْتِمِي اَفْسُكُمْ وَلَكُمْ فِيهَامَا تَلَّعُونَ الْ

31. "We are your friends in the life of this (present) world (always guiding you to do good), as well as in the Aakhirah (where we shall welcome you and see to your needs). There (in Jannah) you shall have whatever your heart desires, and you shall have whatever you ask for."



32. "This is the hospitality from (generosity of) the Most Forgiving, the Most Merciful."

33. Whose speech can be better than the one who calls (others) towards Allaah (by inviting them towards Islaam and good deeds), who (practises what he preaches when he also) performs righteous deeds, and (humbly) says, "I am from the Muslims (those who submit to Allaah)."

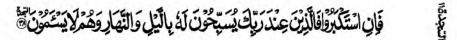
34. Good and evil cannot be equal. Resist (the evil harassment and insults of your enemies) with that which is best (by being kind and forgiving), and (when you do this, you will notice that) the one between yourself and whom there was enmity (your enemy) will instantly become like your bosom (intimate) friend.

35. Only the patient ones will be inspired with (doing) this (because every person cannot achieve it). Only the most fortunate will be inspired with this.

36. If any whisper (temptation to do evil) from Shaytaan has to reach you, then seek Allaah's protection. Undoubtedly, He is the All Hearing (will hear your plea), the All Knowing (knows exactly how to repel Shaytaan's influence).

37. From among Allaah's Aayaat (demonstrating Allaah's power) are the night, the day, the

sun, and the moon. If you worship Allaah only, then do not prostrate to the sun, nor to the moon, but prostrate to Allaah Who has created them. (They are all His creation and therefore do not deserve to be worshiped.)



38. (However, despite hearing this,) **If they** (the Kuffaar) **are arrogant** (proud and refuse to accept), **then** (Allaah does not need their worship because) **those** (angels) **who are close to your Rabb glorify Him day and night without becoming tired**. (One who recite or hears this verse being recited should perform Sajdah.)

وَمِنَ الْيَتِهَ اَتَكَ تَرَى الْرَضَ خَاشِعَةً فَإِذَ اَنْزَلْنَاعَلِيهَا الْمَاءَ اهْتَزَّتُ وَرَيَتُ إِنَّ الَّذِي َ اَحْمَاهَ الْمُحْيِ الْمَوْثَى اِنَّهُ عَلِي كُلِّ شَيْءٍ قَدِيْرُ ﴿

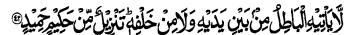
39. Also from His Aayaat (demonstrating His great powers) is that you see the earth bare (dead). Then, when We send rain upon it, it begins to stir (with life) and flourish (with vegetation). Verily, the One Who gives life to it (to the dead earth) is the One Who gives life to the dead (Who will resurrect people on the Day of Qiyaamah). Indeed, He has power over all things (can do anything).

ٳڽۜٵڷۜڋڹٙڽؘؽڵڿۮۏۘڹ؋ٞٵۑؾڹٵڒؽڂ۫ڡؘ۠ۅ۫ڹؘۘۼڵؽڹٵ۫ٲڡٛۘٮؘ۫ؾ۠ڵڡ۬<u>۬ڣ</u>ڸڵؾ۠ٳڿؘؠ۫ڟٛۿٷۨڽؖٳ۫ڣٞٵڝ۫ٵؾؖۊۘٙۘۿڔٲڣۑڸڡٙڐٳڠڡڵۊٳ ڡٵڜٮ۫ؿؙڴٷڹۻؠڔ۞

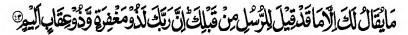
40. Verily those who deviate from (distort, misinterpret and misrepresent) Our Aayaat are not hidden from Us. (We are Aware of what they do and will punish them for it.) Is the one whom We cast into the Fire better than the one who will arrive safely on the Day of Qiyaamah? Do as you please. Allaah is definitely Watching what you do. (Remember that you will be punished for your sins in the Aakhirah)

ٳؾٞٲڷٚۮؚؠ۫ڹؘڰڡٚۯٵۣؠؚٳڵڐ۪ۜۮڔؚڵڡۧٳڿٲڞٛۯٙۅٙٲؾٞٙ۠؋ڵڲؿڮٛۼڕؽڒؙۿٚ

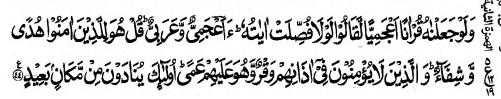
41. Indeed those who disbelieve in the Reminder (Qur'aan) when it came to them (would never have disbelieved if they had contemplated about it). (Had they contemplated about it, they would have realised that) Without doubt, the Qur'aan is a mighty (sublime) book.



42. No falsehood (dishonest) can approach (come near) it from the front or from the back (from any direction). It is a revelation from the Wise, Who is Most Worthy of praise. (The Qur'aan can therefore never be altered or corrupted in any way.)



43. (O Rasulullaah (IIII) You are being told only what was already said to the Rusul before you (the Kuffaar therefore cannot accuse you of inventing new beliefs). Without doubt, your Rabb is One of immense forgiveness (and will forgive the Kuffaar if they repent and accept Islaam), and (on the other hand, He is) also One Who can inflict painful punishment (on those who die as Kuffaar).



44. (The Mushrikeen of Makkah said that the Qur'aan would have been miraculous if all or part of it was in a non-Arabic language because Rasulullaah did not know any language other than Arabic. In response to this, Allaah says,) If We had revealed (part of or) the (entire) Qur'aan in a language other than Arabic, they (the Mushrikeen of Makkah) would have said, "Why are its verses not clearly expounded (in Arabic so that we could understand)? How can the scripture not be Arabic when the Prophet is an Arab?" Say, "It (the Qur'aan) is a (means of) guidance for those who have Imaan, as well as a cure (for spiritual and physical ailments). As for those who do not have Imaan, they have props in their ears and it (the Qur'aan) is a means of deviation for them (because they deviate further each time they reject another verse). These are people who are called from a distant place." (Just as a person who is called from far off cannot hear the caller, these people are also unable to hear the message of truth.)

ۅؘڵقَۮؗٳؾؘؽٵؗڡٛ۠ۅٛڛؽٳڵڲؚۺٙڣڶؙؙڡؗؾؙڸڡؘ؋ۣؽؙ؋ؖۅؘڷۅٛڵٳػڸؚٙڡڐؖڛٙڣٙؾ۫ڡؚڹ۫ڗۜؠۜڮٙڵڨؖۻؽٙؠؽڹۿؗڡٝڒۅٳڹؖۿڡٝڕ ڶڣؽۺٙڮۣڡۭٞڹؽڰڡ۠ڔۺۑٟ^ۿ

45. Verily We gave Moosa the Book (the Torah), concerning which disputes (differences) arose (between the Bani Israa'eel). If it were not for a decree proceeding from your Rabb (stipulating a fixed time for their punishment), a decision (for them to be punished) would have been given already. Undoubtedly, they are in great doubt about it (the coming of their punishment).

46. Whoever does a good deed, does so for his own benefit (because he will receive the reward for it), and whoever commits a sin, it will be to his own detriment (because he will suffer the punishment for it). Your Rabb never oppresses His bondsmen. (A person will therefore never be deprived of a reward due to him neither will he be punished for a sin he did not commit.)

47. The knowledge of (when) Qiyaamah (will occur) is referred to Him only (only Allah knows when Qiyaamah will take place). In His knowledge is every fruit that emerges from its covering (sheath), every female that bears (a child), and every female that delivers (only Allaah knows the

qualities and future of the child). The (Day of Qiyaamah is the) day when they (the Mushrikeen) will be asked (by Allaah), "Where are My partners (the partners you ascribed to Me)" (Call them to help you.) They will submit, "We declare (confess) to You that none of us can testify (that You have any partner. Today we have realised that our beliefs were wrong)."

48. Those (gods) that they used to call upon (worship) will be lost to them (unable to assist them) and they will be convinced (understand) that they have no escape.

49. Man never gets tired of praying for good (fortune, such as more wealth and progress in every field. This indicates his greed for the good things of this world). (Furthermore, man is also ungrateful to Allaah because) If adversity (hardships) has to afflict him, he completely loses all hope (as if Allaah had never given him any good fortune previously and will never give him any in future).

50. If We allow him to taste Our mercy (by granting him good fortune) after the adversity (hardships) that afflicted him, he will certainly say, "I deserved this (because of my own doing). I do not think that Qiyaamah will take place. If (Qiyaamah does take place and) I am ever returned to my Rabb, I shall definitely have the best by Him (something better than this without ever having to suffer)." So (on the Day of Qiyaamah) We shall certainly inform the Kuffaar of what (evil) they did (in the world), and We shall definitely make them taste a severe (harsh) punishment (because of their kufr and sins).

51. When We favour man (with blessings), he withdraws and turns away (from worshipping Us, whereas he ought to be thanking Us for what We have granted him). However, when hardship afflicts him, he (then turns to Us and) offers lengthy prayers (so that We may remove his hardship).

52. Say (to the Kuffaar), "Tell me. If this (Qur'aan) is really from Allaah and you reject it (without contemplating and deliberating), who will be further astray than the person who fiercely opposes (the teachings of the Qur aan)?" (Therefore, do not be hasty to reject the Qur'aan without giving it a chance

to prove itself. Think and ponder over what you do because you stand to suffer a tremendous loss if you reject the Qur'aan which comes to you from Allah.)

53. (Nevertheless,) We shall (still) soon show them Our Aayaat on the horizons (of the world) and within themselves, until it becomes clear to them that it (the Qur'aan) is certainly the truth. Is it not sufficient that your Rabb is Witness over everything? (His testimony that Rasulullaah is is His Nabi and that the Qur'aan is His Word is sufficient even if the Kuffaar refuse to accept it.)

54. Behold! (The reason for their rejection is that) **They doubt meeting their Rabb.** Behold! **He Encompasses everything.** (He knows everything and will punish them for their wrong beliefs and evil actions.)

Surah 42 Surah Shura

CONSULTATION

THE LINK BETWEEN SURAH SHURA AND SURAH HAAMEEM SAJDAH

People sometimes have certain dreams or experience certain occurrences through which they are taught to pray to their saints and gods for help and to make sacrifices in their names. *Surah Haameem Sajdah* replied to these experiences by saying that they are the doings of Shaytaan who appears to people in various forms to mislead them.

Surah Shura now replies to another doubt of the Mushrikeen who find references in the previous divine scriptures which permitted to supplicate onto beings besides Allaah. Surah Shura replies by saying that Allaah has revealed to all the previous Ambiyaa that Only Allaah is All Knowing and that Only He has control over all things. Therefore, supplications should be directed only to Him.

All the scriptures of Allaah have given man the same message. If any conflicting text is found in any scripture, it cannot be part of Allaah's (authentic) revelation. Such a text represents additions to Allaah's Books, included by deviant scholars of the religion concerned. Therefore, whoever is led astray by these extracts have no excuse to believe in them.

Replies to three such texts have been given in previous Surahs. The first concerned Sulaymaan. Based on texts from previous scriptures, it was alleged that he uttered words of kufr. Allaah replies to the allegation in Surah Baqara, where Allaah declared, "Sulaymaan never committed kufr, but the Shayaateen were Kuffaar by teaching black magic to the people" [verse 102]. Allaah declares in this verse that Sulaymaan never committed the act of kufr and black magic. It was the Shayaateen who wrote certain books containing words of kufr and then attributed these to Sulaymaan. Similarly, other people attributed various acts to the pious saints, these illustrious men were innocent of these falsehoods.

The second allegation was made against Isa ****. The Christians claimed that he had instructed them to pray to him. This allegation is rebutted in verse 79 of Surah Al Imraan where Allaah says, "It is not possible that Allaah gives any human a Book, wisdom (a Shari'ah) and Nubuwwah (Prophethood), and then he (the Prophet) says to the people, 'Leave Allaah and worship me.' He (the Prophet) would rather say, 'Become the people of your Rabb (devoted to Him only and call others towards Him) because you are teaching the Book and because you are studying it.'"

From words like "the son of god" (in the Bible) and "a word from Him" and "a spirit from Him" (in the Qur'aan), people assumed that Isa was so close to Allaah that he must certainly have control over some affairs in the universe. Allaah replies to this doubt in verse 7 of Surah Al Imraan, where He says, "It was He (Allaah) who revealed to you (O Muhammad the book in which lies 'Muhkamaat' (clear and unambiguous) verses that are the mother (essence, core) of the Qur'aan and others that are 'Mutashaabihaat' (verses to which no specific or exact meaning can be given)..."

In this verse, Allaah mentions the extracts of the Qur'aan like the above are from those verses that

are termed as "Mutashaabihaat" (allegorical), regarding which Allaah says in the same verse, "None knows their (correct) interpretation except Allaah." The details of all the above are discussed in the respective commentaries.

A SUMMARY OF THE SURAH

After dispelling certain doubts such as those mentioned above, the Surah contains verses relevant to the following two central assertions of the Surah.

- Revelation has been sent to all the Ambiyaa that Allaah is the Only Knower of the unseen and that Only He should be worshipped.
- Anything found contrary to this in the previous scriptures has been added to these scriptures by the scholars of the respective religions.

"(However, despite the command not to be divided,) They (many of the followers of the Ambiyaa) divided only after knowledge (of their Deen) came to them, because of the animosity between themselves" [verse 14]. This verse replies to the central question expressed in the Surah: Why did people split up into so many different denominations when their Ambiyaa all propagated the same message of Towheed? Why are there various conflicting views expressed in their scriptures? The reply given is that deviant and rebellious scholars and leaders introduced these discrepancies after the Ambiyaa had left this world. Because of their obstinacy and rebelliousness, they chose to adulterate the teachings of their religions even though they had understood it.

"Verily, those who inherited the Book after them..." [verse 14] This part of the verse speaks about those people who were misled by the additions and fabrications in the previous scriptures. They still remain lost in doubts.

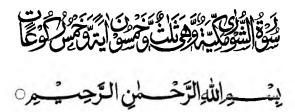
Based on the above, the following four instructions are issued in verse 15:

- "This (Deen of Islaam and Qur'aan) is what you should call towards" i.e. we should propagate the above message only.
- 2. "Be steadfast as you have been commanded"
- 3. "...do not follow their whims."
- 4. "Say, I believe in the Book that Allaah has revealed (and not in the alterations and additions that people have made to it)."

People ask, "Why was Rasulullaah see called a fabricator when his message was the same as that of the previous Ambiyaa which is contained in the scriptures?" The reply to this objection is given in verse 24 where Allaah says, "Or do they say that he has fabricated a lie against Allaah?..."

"What (reward) is with Allaah (in exchange for your good deeds) is better (than everything of this world) and more lasting... until the words ...(Although forgiving the aggressor is best,) There will be no blame on the one who takes revenge (in proportion to the aggression against him) after he has been wronged (because he may exercise his right to retaliate)" [verses 36 to 41]. These verses convey glad tidings for the Mu'mineen and also contain the following three prescriptions for securing safety from Jahannam:

- 1. Abstention from shirk "...for those who have Imaan, who trust (only) in their Rabb (to provide for them and to protect them)." [verse 36]
- Abstaining from sin "who abstain from major sins and immoral behaviour..." [verse 37]
- Kind behaviour "and who forgive (those who anger them) when they are angry (without taking revenge)..." [verse 37].



In the name of Allaah, the Most Compassionate, the Most Merciful.



1. HaaMeem. (Only Allaah knows the correct meaning of these letters.)

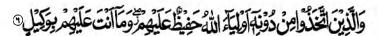


2. Ayn Seen Qaaf (Only Allaah knows the correct meaning of these letters).

3. In this manner (just as Allaah has revealed this Surah containing many directives and advice,) did Allaah, the Mighty, the Wise send revelation to you (O Rasulullaah (Ambiyaa before you.)

4. To Him belongs whatever is in the heavens and the earth, and He is the Exalted (the Lofty), the Grand (The Great).

5. The skies can almost be torn apart from above (from the strain of carrying the angels) as the angels glorify the praises of their Rabb and seek forgiveness for those on earth (so that Allaah does not destroy all the people.) Behold! Allaah (accepts their prayers and forgives the people on earth because He) is certainly the Most Forgiving, the Most Merciful (in accepting the prayers of the angels).



6. Allaah is Vigilant over (He knows) those who adopt patrons (helpers, gods) besides

Allaah. You (O Rasulullaah () are not a guardian over them (and can therefore not force them to accept Imaan).

وَكَذَٰ إِكَ اوَحَيْنَاۤ إِلَيْكَ قُرْانًا عَرَبِيًّا لِتُنْذِرَا مَّالَقُرى وَمَنْ حَوْلَهَا وَتُنْذِرَيَوْمَ الْحَمْعِ لَارَيْبَ فِيْدٍ فَرِيْقُ وَكَذَٰ إِكَ السَّعِيْرِ ﴿ فَلَ السَّعِيْرِ ﴿ فَالسَّعِيْرِ ﴿ فَالسَّعِيْرِ ﴿ فَالسَّعِيْرِ ﴿ فَالسَّعِيْرِ ﴿ فَالسَّعِيْرِ ﴿ فَالْمَاكِ لَا مَا لَكُنَا وَفَرِيْقُ فَالسَّعِيْرِ ﴿ وَفَرِيْقُ فَالْمَالِ لَا لَهُ عَلَيْكُ فَالْمَاكُ وَلَا لَكُونُ لَكُونُ لَا اللَّهِ عَلَى اللَّهُ عَلَيْكُ فَالسَّعِيْرِ ﴿ وَلَا لَا لَهُ عَلَى لَا لَهُ عَلَى اللَّهُ عَلَى لَا اللَّهُ عَلَى لَا اللَّهُ عَلَيْكُ لَا لَا عَلَيْكُ فَا لَا عَلَيْكُ فَا لَا عَلَيْكُ فَا لَهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَيْكُ اللَّهُ عَلَيْكُ اللَّهُ عَلَيْكُ اللَّهُ عَلَيْ لَا لَهُ الْمَنْ عَلَيْكُ اللَّهُ اللّهُ عَلَيْكُ لَنَا عَلَيْكُوا لَلْكُونُ لَكُونُ لَا عَلَيْكُولِ لَهُ الْمُعَلِّيْ لَيْكُولِ لَهُ فَيْ إِلَا لَا عَلَى اللَّهُ عَلَى السَّعِيْدِ لَا اللَّهُ عَلَيْكُ اللَّهُ عَلَيْكُ اللَّهُ عَلَى السَّعِلَى السَّعِلَى السَّعِلَى السَّعِلَ عَلَيْكُ اللَّهُ عَلَيْكُ اللَّهُ عَلَى السَّعِلَى السَّعِلَى السَّعِلَى السَّعِلَ عَلَيْكُ السَّعِلَى السَّعِلَى السَّعِلِي السَّعِلَى السَّعِلَ عَلَيْكُولِ السَّعِلَى السَّعِلَ السَّعِلَ السَّعِلَى السَّعِلَى السَّعِلَى السَّعِلَ السَّعِلَ السَّعِلَ السَّعِلَى السَّعِلَى السَّعِلَى السَّعِلَى السَّعِلَى السَّعَالِي السَّعِلَى السَّعِلِي السَّعِلَى السَّعِلَى السَّعِلَى السَّعِلَى السَّعِلَى السَّعِلَى السَّعِلَى السَلِي السَّعِلَى السَّعِلَى السَّعِلَى السَّعِيْلِ السَّعِلَى السَّعِلَى السَلِيمِ السَلِيمِ السَّعِلَى السَّعِلَى السَّعِلَى السَّعِلَى السَّعِلَى السَّعِلَى السَّعِلَى السَلْعِلَى السَّعِلَى السَاعِلَى السَاعِلَى السَّعِلَى السَلِي السَاعِ السَاعِقِيلِ السَّعِلَى السَاعِلَى السَاعِ السَاعِ السَلِي السَاعِقِيلِ السَّعَالِ السَاعِلَ الْعَلَى السَاعِ السَاعِلَ السَل

7. In this manner (We have been sending revelation to you, O Rasulullaah (Me) did We reveal the Arabic Qur'aan to you so that you may warn the (inhabitants of the) Mother of all cities (Makkah) and those around her; and so that you may warn them about the Day of Gathering (the Day of Qiyaamah), about which there is no doubt. (Once judgement is passed on the Day of Qiyaamah,) A group (the Mu'mineen) shall be in Jannah, while another (the Kuffaar) shall be in the Blaze (Jahannam).

8. If Allaah willed, He would have made them (mankind) a single nation (but Allaah did not do so for reasons He knows best). However, He will enter (receive) whoever he wills into His mercy (by making them Mu'mineen), and (those who remain Kuffaar will be far from His mercy and) there shall be no friend nor assistant (to prevent the punishment) for the oppressors (the Kuffaar).

9. Or (instead of heeding the advice and accepting Imaan,) do they (the Mushrikeen) adopt patrons (helpers, gods) apart from Allaah? Indeed, (if they wish to adopt helpers, they should choose Allaah only because) Allaah is truly The Only Protecting Friend (The Only one to trust). He shall resurrect the dead and He has power over all things.

10. The decision (to judge who is right and who is wrong) rests with Allaah concerning the matters in which you differ. That Allaah is my Rabb. In Him do I trust, and to Him do I turn (in all affairs).

11. (Allaah is) The Creator of the heavens and the earth. He has created spouses for you from among you (from your own species), and has also created pairs (male and female) among

the animals (so that their species live on). He has created you within the wombs of your mothers (where none other has access). There is nothing like Him (nothing can compare with His Being or His qualities) and He is the All Hearing, the All Seeing.

12. To Him belongs the keys (control and knowledge) of the heavens and the earth. He increases (livelihood) sustenance for whoever He wills, and also decreases (it for whom He wills). Undoubtedly, He has knowledge of everything (and He knows exactly who needs what at which time).

13. Allaah has ordained (determined) for you the same Deen that He ordained for Nooh as well as what He ordained (prescribed) for Ibraheem for Nooh as well as what He ordained (prescribed) for Ibraheem for Nooh Isa well as what He ordained (prescribed) for Ibraheem for Nooh Isa well as well as what He ordained (prescribed) for Ibraheem for Nooh Ibrahee

14. (However, despite the command not to be divided,) They (many of the followers of the Ambiyaa) divided only after knowledge (of their Deen) came to them, because of the animosity between themselves (mutual dissent). If it were not for a decree that issued forth from your Rabb (allowing them grace) until a prescribed (appointed) term, their matter would have been decided (they would have been punished immediately). Indeed, those (the Arabs during the time of Rasulullaah (the previous nations) are in grave doubt concerning it.

15. This (Deen of Islaam and Qur'aan) is what you should call towards (regardless of the opposition you encounter). Be steadfast as you have been commanded, and do not follow their whims

(by making the compromises the Kuffaar demand). Say, "I believe in the Book that Allaah has revealed, and I have been commanded to maintain justice between you people. Allaah is our Rabb and your Rabb. Our actions are for us, and yours are for you (none of us shall be questioned about the actions of others). There is no dispute between yourselves and us. (Since you have chosen to do as you please despite hearing the truth, continue on your path without opposing us.) Allaah shall gather us all together (on the Day of Qiyaamah), and to Him shall be our return (when He will judge between us)."

16. Those who argue (with the Muslims) about their Rabb after He has been accepted (by them as their Rabb), their argument is useless before their Rabb. On them is (Allaah's) wrath (anger), and they will suffer a severe punishment.

18. Those who do not believe in it (Qiyaamah) seek to hasten it (by constantly asking when it will arrive). (On the other hand,) Those who believe in it, fear it and know that it is the truth (that it will certainly arrive). Behold! Those who have doubts about Qiyaamah have deviated far away (have been greatly misguided).

19. Allaah is Compassionate (merciful) towards His bondsmen (servants). He sustains whoever He wills, and He is The Powerful, The Mighty.

20. Whoever desires the harvest (rewards) of the Aakhirah, We shall increase its harvest

for him. (However,) We shall grant (only) a part of this world's harvest (material goods) to the one who desires it (without him receiving all he desires); and he will have no share (of the rewards) in the Aakhirah (because he has no Imaan).

ٱمۡرَكَهُمُرشُرَكُوُّا شَرَعُوْالْهُمُ مِّنَ الدِّيْنِ مَالَمْ يَأْذَنَ بِهِ اللهُ ۗ وَلَوْلَا كَلِمَةُ الْفَصلِ لَقُضِى بَيْنَهُمُّ الْمُرَافِينَ لَهُمْ عَذَابُ النِّمُ ۗ

21. Or do (the Mushrikeen do things that contradict the teachings of Deen because) they have partners (of Allaah) who have ordained (laid down) for them such things in Deen which Allaah has not permitted? If it were not for a decisive decree (allowing them extension of time before their deserved punishment), the matter would have been decided between them (and they would have already perished because of Allaah's punishment). (Even if they are not punished in this world, rest assured that) There shall certainly be an excruciating (painful) punishment for the oppressors (sinners in the Aakhirah).

22. (In the Aakhirah) You will see the oppressors (the Kuffaar and sinners) fearing (the punishment for) what (actions and beliefs) they earned (in the world), whereas it (the punishment) will certainly befall them. (However,) Those who have Imaan and who do righteous deeds will be in the gardens of Jannaat. They shall have whatever they desire with their Rabb (in Jannah). This is definitely a great (excellent) favour (from Allaah because entry into Jannah is impossible without Allaah's favour).

ڬ۬ڸڬٲڵٙۮؚؽؙێۺۜۯڶڷڎۘۼڹۘۮ٥ؙٲڵٙۮؚؠ۫ڹؘٲڡۧڹٛۅٛٳۅؘۼؚؖڶۅؖٳڶڟڸڂؾٷٞڶڒۜٲڛۧػٛػٝۏۘۼڵۑۅٲڋڗٞٳڵٙڒٲڵڡۅۜڐۜۄؘڣٛٲڡٞ۠ڔڸؙ ۅؘڡۜڹؖؿڠڗڣۦڛؘڎۜۼٛٷڰۿٷڰڞڰٷڰڛٛڎڰ۫ڗۮڮڣۿڶڞٵ۠ٳڹۧٳۺڰٷٛۅٛۺڰؙۅٛؖ

23. This (news of entry into Jannah) is the good news (glad tidings) that Allaah conveys (gives) to those bondsmen of His who have Imaan and who do good deeds. (O Rasulullaah (1) Say (to the Mushrikeen of Makkah), "I ask of you no repayment (for conveying to you the message of Towheed), except (all that I ask for is) the (usual traditional) love between relatives (that you ought to show to me regardless of The message I carry to you)." As for the one who carries out a good deed, We will increase the beauty (virtue) of the deed (by granting a reward for it that is far superior to the deed itself), for Allaah is surely the Most Forgiving, the Appreciative (The Ever Thankful).

24. Or do they (the Mushrikeen) say that he (Rasulullaah) has forged a lie against Allaah

(by claiming that Allaah made him a Rasool and gave him the Qur'aan)? (O Rasulullaah **** | Do they not realise that if you are inventing lies about Allaah, then) If Allaah desires (to prevent you from lying about Him), He could seal your heart (rendering you incapable of saying or doing anything?). Allaah eradicates (blots out) falsehood and establishes (verifies) the truth with His words. (Therefore, no false prophet can ever hope to succeed.) Undoubtedly He has thorough knowledge of the secrets of the heart.

25. It is He (Allaah) Who accepts repentance from His bondsmen, Who pardons sins (because of man's repentance) and Who knows what you do.

26. He accepts (du'aas and sincere Ibaadah) of those who have Imaan and who do righteous deeds, and He increases (their rewards) for them out of His favour. (On the other hand) There shall be severe punishment for the Kaafiroon.

27. If Allaah expands (gives in abundance) provisions for His bondsmen, (the general reaction would be that) they would rebel (sin and oppress) on earth (because they would have the means to do as they please). Instead, He sends (provisions) according to a stipulated measure as He pleases (to keep man in check). He is certainly Informed (fully aware) and Ever Watchful (Observant) over His bondsmen. (He knows them better than themselves.)

28. It is He Who sends the rain after people have lost hope (of ever receiving rain), and distributes (spreads) His mercy (throughout the world by providing food and water to all His creation). He is the Protecting Friend, (and because of this and His other excellent attributes, He is) Most Worthy of praise.

29. From His (Allaah's) Aayaat (denoting His great power) are the creation of the heavens and the earth, as well as every creature that He has dispersed within the two. He has the Power to gather them all (to account for their actions) whenever He pleases.

30. (O mankind!) The misfortunes that afflict (cause you pain) you are a result of the (evil) actions you earn, and (because of your many sins, you deserve to suffer even more adversities, but because)

Allaah pardons a great deal (of your sins, you are spared many more hardships).

31. (Remember that if Allaah ever wishes to punish you for your sins,) **You cannot escape on earth, and you have no Protecting Friend, nor any Helper besides Allaah.** (Therefore, seek forgiveness for your sins and abstain from committing more sins.)

32. (Also) **Among His Aayaat are the ships** (which He keeps afloat) **at sea** (although they are almost) **like mountains** (in size and weight).

33. If Allaah wills, He could stop (hold back) the winds, causing the ships to stand stationary (motionless) on the surface of the sea (thereby leaving man marooned. However, because of His infinite mercy, Allaah causes the winds to propel sailing vessels and provides fuel from the earth to propel other vessels). There are certainly Aayaat (denoting Allaah's tremendous powers and mercy) in this for every person who is extremely patient and grateful.

34. Or (if Allaah wills,) He could annihilate them (mankind) because of the (evil) actions they earn. (However,) He pardons a great deal (thereby saving them from punishment)...

35. ...and (when His punishment does arrive,) those who dispute about His Aayaat (powers) will then learn that they shall have no escape.

36. Whatever you have been given is merely an item of this worldly life (something to use temporarily). (On the other hand,) What (reward) is with Allaah (in exchange for your good deeds) is better (than everything of this world) and more lasting (eternal) for those who have Imaan, who trust (only) in their Rabb (to provide for them and to protect them)...

37. ...who abstain from (avoid) major sins and immoral (shameful) behaviour and who

forgive when they are angry (without taking revenge).

38. (These people who shall have Allaah's eternal reward are) Those who respond to (the commands of) their Rabb, who establish salaah, whose affairs are (decided) by mutual consultation (counsel) between themselves, and who spend (in charity) from what We have provided for them.

39. And (they are also) those who retaliate (only) when aggression affects them (without being aggressors).

40. The retribution (return) for an evil (done against one) is a (must be) proportionate (similar in) response (against the aggressor and not any more). As for the one who (instead of retaliating) forgives (the aggressor) and makes amends (restores good relationships between them), his reward will be (reserved and guaranteed) with Allaah. Verily, Allaah does not like the oppressors (whose retaliation is greater than the aggression against them).

41. (Although forgiving the aggressor is best,) **There will be no blame** (wrong) **on the one who takes revenge** (in proportion to the aggression against him) **after he has been wronged** (because he may exercise his right to retaliate).

42. There will be blame only on those who oppress (wrong) people (by retaliating in a manner that exceeds the wrong done to them) and who unjustly rebel (cause corruption) on earth. A painful punishment shall be the lot of these people.

43. Whoever exercises patience and pardons (those who wrong them), this (such an act) is certainly among the most resolute of matters (for it requires great courage).

وَمَنَ يُّضَلِلِ اللهُ فَمَالَهُ مِنَ قَلِيِّ مِنَ بَعَدِمْ وَتَرَى الطَّلِمِيْنَ لَمَّارَاوُ الْعَذَابَ بَعُولُوْنَ هَلَ إِلْ مَرَدٍ مِّنَ سَمِيْلِ اللهُ فَمَالَهُ فَمَالَهُ مِنْ قَلِيِّ مِنْ الطَّلِمِيْنِ اللهِ عَلَى الْعَدَابَ بَعُولُوْنَ هَلَ إِلَى مَرَدٍ مِّنَ الطَّامِيْنِ اللهِ عَلَى اللهِ عَلَى اللهُ عَلَى اللّهُ عَلَى اللهُ عَلَى اللهُ عَلَى اللهُ عَلَى اللّهُ عَلَى اللهُ عَلَى اللّهُ عَلَى اللّ

44. After Allaah, there can be no Protecting Friend for the one whom Allaah allows to stray (from the path of Islaam). When they witness the punishment, you will see the oppressors (the Kuffaar) crying, "Is there any road to escape?" (Is there any way to go back?)

45. (On the Day of Qiyaamah) You will see them presented to the Fire with their heads lowered in disgrace, looking on with secretive glances (because of their intense fear). Those with Imaan will announce, "The true losers are those who will lose themselves as well as their families on the Day of Qiyaamah (by adhering to kufr and making their families do the same). Behold! The oppressors (the Kuffaar) shall suffer an everlasting punishment."

46. There shall be no friends (supporters) for them to assist them against (the punishment of) Allaah. There is no road (to guidance) for the one whom Allaah allows to stray.

47. Respond to (accept the commands of) your Rabb before there comes to you a day (of punishment) from Allaah which cannot be averted (avoided). On that day, you will have no sanctuary (shelter), nor anyone to deny (your sins to defend you).

48. So (O Rasulullaah it if they turn away (after you have tried to convince them), then We have not sent you as a guardian (caretaker) over them (You are not required to force them to accept). Propagating (the Deen and not forcing them) is your only responsibility. Indeed, (the problem with them is that) when We allow man to taste Our mercy (by blessing him with wealth and luxuries), he revels (gloats and becomes proud). However, when adversity (a difficulty) afflicts him because of what (sins) his hands have forwarded (earned), man becomes ungrateful (and complains to Allaah, forgetting all the bounties that Allaah has bestowed on him).

بِلَّهِ مُلْكُ السَّمَوٰتِ وَالْاَرْضِ يَغُلُقُ مَا يَشَاءُ يُهَبُ لِمَنْ يَشَاءُ إِنَا ثَاقَيْهِ كِلْمَنْ يَشَاءًا لَكُنُورَ ﴿

49. To Allaah belongs the kingdom of the heavens and the earth. He creates whatever he wills. He confers females (offspring) to whomsoever He wills, confers males to whoever he wills...

50. ...or He grants them as male and female (offspring to those parents whom He wills). Allaah also makes whomsoever He wills barren (so that they do not have any children). Indeed, He is the All Knowing (knows who deserves what), All Powerful (He does as He pleases).

51. It is not (fitting) for a human that Allaah speaks to him (face-to-face) unless (Allaah communicates with him) by means of inspiration (by creating a thought in his mind), or from behind a veil (telling him something without being seen), or that He sends a messenger (angel) who conveys the revelation by Allaah's command, as He pleases. Verily Allaah is Exalted (cannot be seen in this world), the Wise. (This verse mentions the various ways in which revelation came to the Ambiyaa (Chis).

وَكَذَٰ اِكَ اَوْحَيْنَاۤ اللَّهُ كُوْحًامِّنَ اَمْرِيَا أَمَاكُنْتَ تَدْرِىَ مَا الكِيثِ وَلَا الْإِنْيَانُ وَلَانْ جَعَلَنْكُ فُورًا نَّهُدِى بِهِ مَنْ نَشَاءُمِنْ عِبَادِناْ وَإِنَّكَ لَتَهْدِئَ اللهِ صِرَاطٍ مُّسْتَقِيْدٍ ﴿

52. In this manner (by these methods of communication) did We send to you (O Rasulullaah sep) revelation of Our command. (Before We sent revelation to you,) You did not know what was the Book (the Qur'aan) or what was (the requirments and etiquette of perfect) Imaan, but We made it (the Qur'aan) a light with which We guide those bondsmen of Ours whom We will. Without doubt (using the Qur'aan and the revelation We sent to you), you (O Rasulullaah sep) guide (others) towards the straight path...

53. ...(which is) the path of Allaah, to Whom belongs whatever is in the heavens and in the earth. Behold! All matters (affairs) return to Allaah only, (He will make the final judgement in all matters.)

Surah 43 Surah Zukhruf

GOLD

THE LINK BETWEEN SURAH ZUKHRUF AND SURAH SHURA

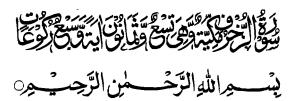
Surah Shura mentions that all the Ambiyaa received revelation that Allaah is The Only Controller of the universe and True Helper. Therefore, all supplication should be made only to Him. Whatever aspects be contrary to this in the previously revealed divine scriptures are fabricated additions of the deviant scholars of these scriptures. Because of their rebelliousness, they intentionally added these fabrications to mislead others.

However, despite conceding Allaah's omnipotence, the *Mushrikeen* still say that they merely worship their gods because they can intercede on their behalf before Allaah. Surah Zukhruf replies to this statement in the verse 86 where Allaah says, "Those (gods) that they (the Mushrikeen) worship besides Allaah have no power to intercede, except (that intercession will be allowed only) for the one who attests to the truth (of Towheed) and (for) those who have knowledge (who are convinced about the truth of Towheed)." The Surah explains that none can impose their will upon Allaah, and that permission to intercede will be granted only for those who believe in Allaah and in Towheed in this world. Intercession will not be permitted for the Kuffaar, nor on their behalf.

A SUMMARY OF THE SURAH

The Surah contains the following:

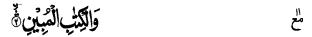
- * An introduction with encouragement.
- * Three logical proofs, two being admissions of the *Mushrikeen* (one is at the beginning of the Surah while the other is at the end).
- Four quoted proofs, three detailed proofs and one stated briefly.
- A proof relating to divine revelation.
- * Various warnings, glad tidings and reproaches.



In the name of Allaah, the Most Compassionate, the Most Merciful

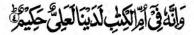


1. HaaMeem. (Only Allach knows the correct meaning of these letters.)



2. By the oath of the Clear Book (the Qur'aan)!

3. We have made it an Arabic Qur'aan so that you (O people of Arabia, who were the first recipients of the Qur'aan) understand (it).



4. Verily, in the Mother Book with Us (the "Lowhul Mahfoodh"), it (the Qur'aan) is (known to be) exalted (revered and free of fault) and full of wisdom.

5. (However, despite the fact that the Arabs could understand the Qur'aan, many of them refused to accept it. Allaah (therfore asks them,) Should We take the Reminder (the Qur'aan) away from you completely (hereby depriving others of it merely) because you are a transgressing (sinful) nation (who refuse to accept it)? (Regardless of their refusal to accept the Qur'aan, Allaah still sent the Qur'aan to them so that they cannot claim that they were never shown the path to salvation.)

6. Numerous were the Ambiyaa that We sent among the former nations (to guide them).

7. (However, instead of accepting the message of their Nabi) They used to ridicule (mock) every Nabi that came to them.

فَأَهُلَكُنَا الشَّدَّ مِنْهُمْ رَبِطشًا وَمَضَى مَثَلُ الْوَلِيْنَ ®

8. So (because of their kufr) We destroyed (the) people (of the past) who were much more powerful than these people (of the present). (Thus) The example of the past nations pass (has been given so that the present nations may learn from their mistakes and not follow them in their awful ways).

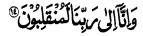
9. Undoubtedly, if you ask them (the Mushrikeen) who created the heavens and the earth, they will certainly say, "The Mighty, the All Knowing (Allaah) created them."

10. (It is Allaah) Who made the earth into a bedding (a restful place) for you, Who made pathways (roads) on it for you so that you may be guided (in your travels)...

11....and (it is Allaah) who sends rain from the sky in measure (as and when needed). With this rain We revive dead ground (causing vegetation to flourish there). In this (similar) manner (as We revive dead ground) will you all be resurrected (on the Day of Qiyaamah).

12. (And it is Allaah) Who created all pairs (male and female of every species) and made ships and animals, which you ride (when at sea and on land respectively).

13. (Allaah created them for you so) That you may be seated on their backs and then recall the bounty of your Rabb (Who placed them at your service) when you mount and say, "Pure is Allaah, Who has placed this (animal) at our service whereas we would never have been able to control it (without His assistance)..."



14. "...and our return shall certainly be to our Rabb."

80

وَجَعَلُوا لَهُ مِنْ عِبَادِهُجُوءًا أِنَّ الْإِنْمَانَ لَكُفُورُهُمِّ مِنْ عَبَادِهُجُوءًا أِنَّ الْإِنْمَانَ لَكُفُورُهُمِّ مِنْ عَبَادِهُجُوءًا أَنَّ الْإِنْمَانَ لَكُفُورُهُمِّ مِنْ عَبَادِهِ

15. (However, instead of being grateful to Allaah and worshipping Him Only) They (the Mushrikeen) make some of His (Allaah's) bondsmen a part of Him (by saying that they are His children). Man (the Mushrik) is clearly ungrateful (to Allaah).

16. Or has (it become part of their beliefs that) Allaah (has) chosen (created) daughters from His creation (for Himself) and selected you to have sons? (Why would Allaah choose daughters when, according to them, daughters are inferior to sons?)

17. (In fact, they regard having daughters as such a disgrace that) When any of them is given the tidings of (the birth of) that which they ascribe to Rahmaan (a daughter), his face darkens (with anger, gloom and displeasure) as he suppresses his emotions.

18. (Do they ascribe to Allaah) **One who is brought up with** (the habit of using) **jewellery** (ornaments) and who cannot make herself clear in disputes (referring to daughters)?

19. And the angels, who are Allaah's bondsmen, they (the Mushrikeen) make into females (when they say that the angels are Allaah's daughters). Did they witness the creation of the angels (that they are so sure of their gender)? Their testimony (that the angels are Allaah's daughters) will certainly be recorded (written down) and they will be questioned (about this blasphemous statement on the Day of Qiyaamah).

20. They say, "If Allaah willed, we would not have worshipped (served) them (our gods)." They have absolutely no justification (reason) for this (statement) and only speculate. (Whereas Allaah has given them the choice to do good and evil, they shift the blame from themselves by claiming that Allaah has made them commit Shirk.)

21. Or have (they chosen to remain set in their kufr because they claim that) We (had) given them a book

(divine scripture) before this (which permits them to commit kufr), to which they hold fast (Remain committed)?

22. They say, "But we found our forefathers following a certain way (practising Shirk), and we will be guided in their footsteps."

23. In a like manner, whenever We sent a warner (Nabi) to any town before you (O Rasulullaah , the affluent (rich) people of the town (also) said, "We found our forefathers following a certain way, and we will be guided in their footsteps."

24. (When faced with this excuse, the Nabi "Freplied" "(Will you adhere to the ways of your forefathers) Even though I have brought to you something that is better guidance than that which you found your forefathers following?" (Unable to justify their position,) They replied, "We certainly will not accept what you have been sent with."

25. So We exacted (took) retribution from them (and destroyed them). See what was the plight (terrible end) of those who deny (the truth)!

26. (The time is well worth remembering) When Ibraheem sizes said to his father and to his people, "I absolve (free) myself of what (gods) you people worship..." (serve)

27. "...except for the One Who has created me (Allaah). Undoubtedly, He shall guide me."

28. So he (Ibraheem (Ibraheem (Ibraheem ships)) left it (the message of Towheed) as a lasting word among his progeny so that they may abstain (from Shirk and return to Allach).

بَلْ مَتَّعْتُ هَوُّلاء وَالبَاءَهُ مُحَتَّى جَاءَهُ مُوالْحَثَّ وَرَسُوْلُ مُّبِينَ اللهِ

29. I had given enjoyment (the good things of life) to these people (the progeny of Ibraheem (with and their forefathers (but they forgot the message of Ibraheem and started committing Shirk) until (when it was time to guide them,) there came to them the truth (the Qur'aan) and a Rasool (Muhammad) who explains (matters) clearly.

وَلَمَّاجَاءُهُمُ الْحَقُّ قَالُوا هٰذَاسِخُوَّ وَاتَّابِهِ لَفِرُوْنَ ®

30. (However,) When the truth (the Qur'aan) came to them they said, "This is magic (sorcery) and we certainly reject it."

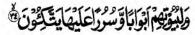
31. (Instead of accepting the Qur'aan,) They say, Why is this Qur'aan not revealed to a prominent (important) man from one of the two cities (Makkah or Taa'if) "(instead of being revealed to Rasulullaah [32],)?"

آهُمْ يَقْرِمُوْنَ رَحْمَتَ رَبِّكُ نَحْنُ قَمَمْنَا بَيْنَهُمْ مَعِيْشَتَهُمْ فِي الْحَيُوةِ الدُّنْيَا وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ وَالْمُرْيَّةِ وَرَحْمَتُ رَبِّكَ خَيْرًةً مَّ لَيَجْمَعُوْنَ الْعَرْقِيَّا وَرَحْمَتُ رَبِّكَ خَيْرًةً مَّ لَيْجَمَعُوْنَ الْعَرْقِيَّا وَرَحْمَتُ رَبِّكَ خَيْرًةً مَّ لَيْجَمَعُوْنَ الْعَرْقِيَّةُ وَرَحْمَتُ رَبِّكَ خَيْرًةً مَّ لَيْجَمَعُوْنَ الْعَرْقِيَةُ فَيْ الْعَرْقِيَةُ مِنْ اللّهُ الل

32. Do they distribute (allocate) the mercy (Prophethood) of your Rabb? (Do they have a choice in selecting who Allaah's Rasool should be?) (With regard to worldly matters,) We distribute their livelihood among them in this worldly life and (thereby) elevate (raise) the ranks of some of them above others so that they may derive (take) benefit from each other (by being interdependent). (When this is the state of affairs concerning worldly matters,) The mercy of your Rabb (Prophethood, which is related to the Aakhirah,) is better than what (wealth) they amass. (It is therefore Allaah's right to decide who receives the mantle of Prophethood.)

وَلَوْلَآ اَنۡ يَكُوۡنَ التَّاسُ اُمَّةً وَّلِحِدَةً لَّجَعَلْنَا لِمَنْ تَكُفُّرُ بِالرَّصْنِ لِبُيُّوْتِهِمۡرُسُقُفًا مِّنَ فِضَّةٍ وَّمَعَاكَ عَلَيْهَا يَظْهَرُوۡنَ ۖ

33. (Whereas the Kuffaar foolishly regard wealth as a token of prominence by which a person becomes eligible for receiving Prophethood, Allaah selects differently. In fact, wealth means nothing to Allah and He could give it in abundance to every Kaafir if it were not foreseeable that everyone would become Kuffaar because of their greed for wealth. Referring to this, Allaah says,) **If it were not for mankind becoming a single nation** (of Kuffaar), **We would** (give so much wealth to the Kuffaar that We would) **have made roofs of silver for the homes of those who disbelieve in Rahmaan** (for the Kuffaar), **as well as** (silver) **staircases which they can climb.**



34. And (We would have also made) doors (of stiver) for their homes, and (stiver) couches on which they may recline.

35. And (let alone silver, We could have even made all these things of) gold. This is all merely the (temporary) articles of this worldly life (which they will surely leave behind them if it does not leave them first). (However,) The (everlasting and much more precious) Aakhirah with your Rabb is (exclusively reserved) for those with Taqwa.

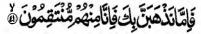
36. We shall appoint a Shaytaan to (take charge of) every person who turns a blind eye to Rahmaan's advice (the Qur'aan and teachings of Rasulullaah (1864), who will be his (constant) companion (to always mislead him).

37. Indeed, they (these Shayaateen) will forbid (prevent) people from the path (Islaam), while they (these people foolishly) think that they are rightly guided. (In this manner, they never have the opportunity to mend their ways because they see no reason to do so.)

38. (Such a person therefore continues to foolishly follow the directives of this Shaytaan) Until, when the time arrives for him to come to Us (on the Day of Qiyaamah), he says (to his Shaytaan companion), "O dear! If only there was the distance of the East and West between yourself and Me! A terrible (evil) companion you were indeed!"

39. (It will then be said to all of them) "Since you were oppressive (transgressing) people (Kuffaar), the fact that you all share the punishment shall be of no benefit to you." (Neither will any of you be able to take solace from the fact that others are suffering the same fate, nor will you be able to help each other.)

40. Can you (O Rasulullaah (those who refuse to listen) hear (the truth), guide the blind (those who refuse to see the truth) and those who are in manifest deviation (clearly in the wrong)? (Such people refuse to accept guidance and you cannot force them to do so. Therefore, do not grieve over them.)



41. (O Rasulullaah (We!) If We have to take you away (from this world without punishing them), We shall still exact (take) retribution from them (punish them after your demise or in the Aakhirah).

ٲۏؖڹڔۑؾؙٙڬٲڷٚۮۣؽۘۊؘعٙۮڹۿؗؗؗؗؗؗٛؗؗؗؗڡؙڣؙٳؾۜٵۼڲؠۣۿڡؖڡؖٛڡٛڎۮۯڡڬ

42. Otherwise (if We will), We can show you (during your lifetime) what (punishment) We have promised them, for We certainly have control (power) over them (and can punish them whenever We wish).

43. So (do not worry about them, but rather) hold fast to the revelation We have sent (revealed) to you. You are definitely upon the straight path (and the opposition of the Kuffaar will not change this fact).

وَالنَّهُ لَذِ لُوَلِّكُ وَلِقَوْمِكَ وَسَوْفَ تُسْتَكُوْنَ @

44. This (Qur'aan) is certainly a Reminder (and a source of pride) for you (O Rasulullaah and for your people. Soon, they shall be questioned (about whether they practised its teachings and propagated them).

45. Inquire from those Rusul of Ours whom We have sent before you (by referring to their teachings. Ask them) Have We introduced other Aaliha who can be worshipped Besides Rahmaan? (The teachings of every Nabi rephasised that Only Allaah should be worshipped.)

46. Undoubtedly, We sent Moosa with Our Aayaat (miracles) to Fir'oun and his ministers (proud chiefs). He (Moosa said, "I am the Rasool of the Rabb of the universe."

47. When he came to them with Our Aayaat (miracles), they began to mock them.

48. Every Aayah (miracle) We showed them was greater than the other. (Together with showing them these miracles,) We afflicted them with punishment (calamity) so that they may return (to Towheed after committing kufr).

وَقَالُوْا يَاكُيُهُ السَّحِرُادِعُ لَنَارَتُكِ بِمَاعَهِدَ عِنْدَكَ إِنَّنَا لَمُهْتَدُونَ @

49. (As each punishment afflicted them,) They said (to Moosa **), "O magician (used as a title of honour in those days)! On our behalf, pray to your Rabb for the covenant He has made with you (that He would remove the punishment if we accept Imaan). Then (when the punishment is removed) we will surely be rightly guided."

50. (However,) When We removed the punishment (calamity) from them, they immediately broke their promise (and continued committing Shirk).

52. "Am I not better than this person (Moosa) who is low in status (honour) and can hardly express himself (cannot speak clearly)?"

53. "(If he is a true Rasool) Why are bangles of gold not thrown (given) to him (why does he not have wealth, I were gold bangles), or why do angels not follow him in procession (to verify what he says)?"

54. So (by convincing them to follow him instead of Moosa (Misse,)) Fir'oun decieved his people (misled them) and they followed him. They were a sinful (disobedient) nation indeed.

55. When they infuriated (angered) Us (by persisting with Shirk and harassing the Mu'mineen) We exacted (took) retribution from them and drowned them all (in the Red Sea).



56. Thus We made them forebears (from whose bitter experience later generations were to learn) and an example for those to come after them.

وَلَمَّا ضُرِبَ ابْنُ مُرْيَمُ مَثَلًا إِذَا قُوْمُكُ مِنْهُ يَصِدُّونَ ﴿

57. (O Rasulullaah (See)) When the unique example of the son of Maryam (Isa (See)) is mentioned, (when you tell the Mushrikeen that there is no benefit in all the gods that they worship, someone of them say that there is therefore no good in worshipping Isa (See), whom some Christians worship,) your people suddenly start arguing (in support of this objection).

58. They (the Mushrikeen then) say, "Are our gods (idols) better or he (Isa Missing)?" They say this to you only to dispute, for they are a people given to arguing. (They realise that it is their idols that are being referred to, but merely raise the objection to develop an argument.)

إِنْهُوَ إِلَّاعَيْدُ أَنْعَمْنَا عَلَيْهِ وَجَعَلْنَاهُ مَثَكَرٌ لِّبَيْنَ إِسُرَاءِ يْلَ ﴿

59. He (Nabi Isa (by making him Our Rasool), and whom We have made an example for the Bani Israa'eel (and for mankind after them to prove to them that Allaah can create without the obvious means of a father).

وَلَوْنَشَآءُلَجَعَلْنَامِنَكُمْ مِّلَلِّكَةً فِي الْأَوْضِ يَخْلُفُوْنَ[®]

60. (In fact, Allach's power is limitless because) If We willed, We could have created angels among you (to reside) on earth, who would appear in (succeed each other in your place).

62. Never let Shaytaan stop you (from treading this straight path), for he is certainly your open (delivered) enemy (and will do everything to stop you).

وَلَمَّ اَجَاءَعِيلَى بِالْبَيِّنَتِ قَالَ قَدْ جِئْتُكُمْ بِالْحِكُمَةِ وَلِأُ بَاتِّنَ لَكُمْ بَعْضَ الَّذِي تَّغْتَلِفُوْنَ فِيُةً فَاتَّقُوا اللهَ وَاَطِيْعُوْنِ ﴿

63. When Isa (and the fact that he was Allaah's Nabi), he said, "I have come to you with wisdom (to correct your beliefs) and to make clear to you the matters about which you quarrel. So fear Allaah and follow me."

64. "Allaah is definitely my Rabb and your Rabb, so worship Him only. This (Towheed) is the straight path."

65. However, (despite his clear teachings) the parties (among his followers) differed between themselves (and divided into many denominations). May the oppressors (the Kuffaar) suffer the destruction (calamity) of a painful day's punishment!

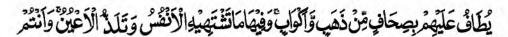
66. (Before accepting Imaan,) They (the Kuffaar) are waiting only (looking) for Qiyaamah to come to them suddenly without them realising (However, it will then be too late.)

67. Friends will be enemies on that day (of Qiyaamah because they will refuse to assist each other), except for those with Taqwa (who will remain loyal to each other).

68. (Allaah will say to the people of Taqwa on the Day of Qiyaamah,) **"O My bondsmen!** (Servants) **You shall have no fear** (of the future) **today, neither will you grieve** (about the past)."

69. "(In the world you were) Those who believed in Our Aayaat and were (remain) obedient (to Our commands)."

70. "You and your spouses should enter into Jannah happily (so that you may be honoured)."



فِيُهَاخْلِدُونَ۞

71. Bowls (filled with delicious foods) and cups of gold (filled with delicious drinks) will be passed around between them and in Jannah there shall be whatever the heart desires and whatever pleases the eye (the greatest bounty being the ability to see Allaah). You will live there forever.

72. (It will be told to them,) "This is Jannah, which you have been made to inherit because of the (good) deeds you carried out."

73. "In it (Jannah) you will have an abundance of fruit (of your desire) to eat (there shall never be any shortage there)."

74. Verily, the sinners (Kuffaar) shall suffer the punishment of Jahannam forever.

75. The punishment shall not be reduced for them, and they will lose all hope (of ever emerging from) there.

76. We did not oppress (wrong) them, but they were oppressors (unjust) themselves (their punishment is the result of the sins that they committed despite the advice and warnings We sent to them).

77. (In Jahannam,) They will call out (to the keeper of Jahannam saying), "O Maalik! (The Angel in charge of Jahannam) Your Rabb should settle (decide) our matter (quickly to allow us to die instead of suffering here eternally)." He (Maalik) will reply, "You people will certainly have to remain (here forever)."

78. (They will be told further.) "We definitely brought the truth to you, but most of you

disliked (resented) the truth (and therefore you have to suffer punishment here)."

آمُ إِبْرَهُوا المُرافِاتا مُبْرِمُونَ ﴿

79. Or (besides having a dislike for the truth) did they (even) devise a resolute (definite) plan (to harm Rasulullaah)? Indeed, We are also planning (to protect Rasulullaah and punish them - and Our plan always prevails over all others).

80. Or do (they plot against Islaam and the Muslims because) they think that We do not hear their secrets and their stealthy meetings (conspiracies)? Most certainly We do (know), and Our scribes are with them (at all times), writing (everything they say and do).

81. Say (O Rasulullaah [35]), "If Rahmaan had a son, then I would have been the first to worship (His children)." (However, because I am convinced that He has no children, I worship Allaah Alone.)

82. (Allaah) The Rabb of the heavens and the earth, the Rabb of the Throne is Pure from whatever (partners and children) they (the Mushrikeen) associate with Him.

83. So (after conveying the message of Islaam to the Kuffaar) leave them to engage in (vain) talks and to play (engage in useless vanities) until they encounter (meet) the day (of punishment) that they have been promised.

84. It is Allaah Who is the Ilaah in the heavens and the Ilaah on earth. He is the Wise, the All Knowing.

85. Blessed is that Being to Whom belongs the kingdom of the heavens, the earth and whatever is between the two. The knowledge of Qiyaamah is only with Him, and to Him shall you all be returned (for reckning).

وَلاَيَمْلِكُ الَّذِيْنَ يَدُعُوْنَ مِنْ دُونِهِ الشَّفَاعَةَ الْأَمَنْ شَهِدَ بِالْحَقِّ وَهُمْ يَعْلَمُونَ ®

86. Those (gods) that they (the Mushrikeen) worship besides Allaah have no power to intercede, except (that intercession will be allowed only) for the one who attests to (believes) the truth (of Towheed) and (for) those who have knowledge (who are convinced about the truth of Towheed).

87. If you have to ask them (the Mushrikeen) who created them, they will definitely say, "Allaah". (While admitting this) where are they wandering astray (by remaining adamant as Kuffaar)?

88. (Allaah understands fully) **His** (the Rasools) **statement when he said, "O my Rabb! This is a nation who refuse to accept Imaan** (despite being given every opportunity to do so)."

89. Ignore them (do not entertain any hopes of them ever accepting Imaan and so do not be disappointed) **and say, "Salaam"** (greet them and part ways). **They will soon come to know** (the error of their ways in the Aakhirah if not sooner).

Surah 44 Surah Dukhaan

SMOKE

THE LINK BETWEEN SURAH DUKHAAN AND SURAH ZUKHRUF

Surah Zukhruf dispels the notion of the Mushrikeen that their gods are Allaah's deputies and that they will intercede on their behalf on the Day of Qiyaamah. The Surah presents various types of arguments to substantiate the fact that Allaah is the Creator, Master and Controller of the universe without any partners. None can overrule His decision.

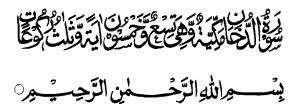
Although some *Mushrikeen* accept that none can overwhelm Allaah's decision with their intercession and that Allaah is the Master and Controller of the universe without any partners or deputies, they still believe that their gods can hear their supplications. They believe that their gods will present their case in Allaah's court for attention. Therefore, they feel that even though the intercession is rejected, there is no harm in supplicating to these gods because the possibility of acceptance still exists. *Surah Dukhaan* rejects this belief by stating that Only Allaah is All Hearing and All Knowing [verse 6]. Therefore, He will attend to all pleas.

A SUMMARY OF THE SURAH

This Surah contains the following:

- An introduction coupled with encouragement.
- * The primary assertion of the Surah i.e.
 - "He (Allaah) is certainly All Hearing, All Knowing." [verse 6]
- * Warnings of pending doom in this world for the Kuffaar.
- * Warnings of punishment for them in the Aakhirah.
- * Glad tidings for the Mu'mineen in this world.
- * A logical proof to substantiate Towheed.

مع المع



In the name of Allaah, the Most Compassionate, the Most Merciful.



1. HaaMeem. (Only Allaah knows the correct meaning of these letters.)



2. By the oath of the Clear Book (the Qur'aan)!

3. We have revealed it (the Qw'aan) on a blessed night (the Night of Qadr). Verily We are the Ones Who warn (people about the consequences of rejecting Imaan).

4. The (responsibility to put into action the) **decision of every matter of wisdom is passed on** (to the angels) (on) **this night...**

5. ...as a command proceeding from Us (the duties of the angels for the forthcoming year are delegated to them on this night). We are certainly the ones who send (the Ambiyaa to people)...

6. ... by way of mercy from Us. He (Aliaah) is certainly All Hearing, All Knowing...



7. ... The Rabb of the heavens, the earth and whatever is between the two. (This is the

truth,) If you will be convinced (have faith).

8. There is no Ilaah but He Who gives life and death. He is your Rabb and the Rabb of your predecessors (your fathers and forefathers).

9. However, (Instead of accepting the truth of Islaam) **they** (the Mushrikeen of Makkah) **are frolicking** (enjaying themselves) **in their doubts** (pleased to stick to their look of faith instead of submitting to the truth).

10. So (if they refuse to accept, let them) wait for the day when (they will be struck with a severe drought and because of their intense hunger, it will appear to them as if) the sky will issue forth a manifest smoke...

11. ...which will envelope (affect all) the people (of Makkah). This is a painful punishment (This affected the people of Makkah when Rasulullaah and the Muslims were already living in Madinah.)

12. (When this occurs, they will cry.) "O our Rabb! Remove this punishment (calamity) from us and we will surely accept Imaan." (Hence, the Mushrikeen of Makkah pleaded to Rasulullaah for pray for rain and to request the leader of Yamaamah to supply them with grain.)

13. From where can they (now) have advice (how will they now accept Islaam) when a manifest Rasool has already come to them...

14. ... and they turned away from him saying, "He is a trained madman"?

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15. (However,) We shall alleviate (remove) the punishment (the drought) for a (little) while, but

you people will certainly return (to kufr and Shirk). (As the Quraan predicted, when the rains fell and the grain arrived, they broke their promise and continued living as Mushrikeen.)

يَوْمَنِبَطِشُ الْبَطْنَةُ الكُبْرِيْ إِنَّامُنْتَقِمُوْنَ®

16. (However, Allaah warns them that) The day (will soon arrive) when We shall seize them with a firm grip (when they will be punished and will find no escape). Surely We will exact retribution (punish them).

17. Before them We had definitely tested the people of Fir'oun, to whom an honourable (noble) Rasool (Moosa Mark) came...

18. ...(saying to Fir'oun) "(Release them from slavery and) Hand over (deliver) Allaah's bondsmen (the Bani Israa'eel) to me. I am a trustworthy Rasool (of Allaah) to you."

19. "Do not rebel against Allaah (for this will be your destruction). I have come to you with a clear proof (of my Prophethood)."

20. (However, Fir'oun refused to accept the message and when he threatened violence, Moosa said,) "I seek refuge with my Rabb and your Rabb against your harming me."

21. "If you will not believe me, then (at least) stay away from me (because if you attempt to harm me, Allaah will soon destroy you)."



22. (However, despite repeated efforts to convince Fir'oun and his people to accept Imaan, they refused and continued harassing the Mu'mineen.) He (Moosa the Mu'mineen) then (eventually) prayed to his Rabb saying, "These people are certainly a sinful nation (and deserve to be destroyed)."



23. (Allaah said to him,) "Leave (Egypt) with my bondsmen (the Mu'mineen) by night, (but beware because) you will surely be pursued (followered by Fir'oun and his army)."

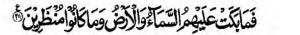
24. (Moosa Left with the Bani Israa'eel one night. When Fir'oun received news of this, he mustered a large army and set out in pursuit of the Bani Israa'eel. Allaah instructed Moosa Liberto to strike the ocean with his staff, causing the waters to hold back and form several dry paths for them to cross over to the opposite shore. When the Bani Israa'eel went across, Fir'oun followed with his troops. Allaah addressed Moosa Liberto saying,) "Leave the sea (divided) as it is, (so that Fir'oun and his army may enter it) for they are an army who will be drowned (when it closes in on them)."

25. Plenty were the gardens and springs that they (the people of Fir'oun) left behind...

26. ...along with the plantations (sown fields), palatial homes (excellent houses)...

27. ...and articles of pleasure (luxuries) which they enjoyed.

28. So it (their story) was (happened). (As always,) We then made others successors to this (for them to enjoy this inheritance).



29. Neither the sky nor the earth wept for them (for the people of Fir'oun when they were destroyed), and (when the time for their destruction arrived,) they were denied reprieve (any postponement because it was too late).

30. Undoubtedly We saved the Bani Israa'eel from the humiliating punishment...

31. ... of Fir'oun. He was certainly a haughty (very proud) person from those who

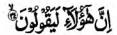
transgress (exceed the limits of humanity and morality).

وَلَقَدِ الْحَتَرُنْهُمْ عَلَى عِلْمِ عَلَى الْعَلَمِينَ الْعَلَمِينَ

32. Without doubt, according to (Our thorough) knowledge (and wisdom) We granted superiority to the Bani Israa'eel over the (people of the) universe (during their time).

وَاتَيْنُهُمْ مِنَ الْآلِيتِ مَافِيهِ بِلَوَّا مُّبِينَ الْآلِيتِ مَافِيهِ بِلَوَّا مُّبِينَ

33. And We gave them such Aayaat (demonstrating Our power, like the splitting of the sea) in which there was clear grace (many blessings which served to strengthen their Imaan).



34. Verily these people (the Mushrikeen) say...

35. ... "This (our death) is merely our first death and we will not be resurrected (for accountability)."

36. (They challenged Rasulullaah saying,) "Bring forth our forefathers (from their graves) if you are truthful (about the coming of resurrection)."

37. Are they (these Mushrikeen) better (more powerful) than the people of Tubba (title of the king of Yemen) and those before them? (Despite the immense strength of these people,) We destroyed them all, for they were all sinners (Kuffaar).

38. We have not created the heavens, the earth and whatever is between the two in vain (there are definite reasons for the creation of everything).

39. We have created them with wisdom (for specific purposes), but most people do not

know (that the same Aliaah Who created the whole of creation can easily resurrect them on the Day of Qiyaamah).

40. Indeed, the Day of Judgement has been stipulated for all of them.

41. (It is) The day when one companion will be of no benefit to another, neither shall they be assisted...

42. ...But those on whom Allaah has mercy. Allaah is undoubtedly the Mighty, the Most Merciful.

43. Verily the tree of Zaqqoom (a tree like the like cactus)...

44. ...shall be food for the sinful.

45. It will be like the residue of oil (molten copper) and will boil (bubble) in the bellies...

46. ... just as water boils.

47. (Allaah will command the angels of punishment) "Grab him (the Kaafir) and drag (thrust) him to the very midst of the Blazing Fire!"

48. "Then pour the punishment of boiling water over his head."

49. "(The Kaafir will be told) **Taste** (this punishment)! **You are surely** (the ones who regarded yourself as the) **most honourable and esteemed** (in the world and therefore refused to accept the message of the Ambiyaa ..."

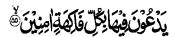
50. "This (punishment) is what you used to doubt." (Now you have in it in front of you and cannot doubt anything.)

51. Verily those with Taqwa shall be in a place of peace...

52. ...in Jannaat and springs (fountains).

53. They will wear clothing of fine silk and thick silk, and will be seated facing each other (to enjoy the companionship).

54. This is how it will be. We will also marry them to fair, large-eyed damsels.



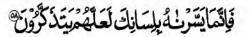
55. In comfort, they will call for all types of fruit there (as they please).



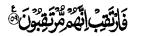
56. They will not taste death there, but for the first death (of this world which would have already passed). Allaah will save them from the punishment of the Blazing Fire...



57. ... as a favour from your Rabb. This is the greatest success (what can be better than this!).



58. (O Rasulullaah (in your language) so that they (your people) may heed (remember the advice given to them).



59. So (O Rasulullaah **wait** (for Allaah to deal with them), for they are also waiting (for some calamity to overtake you).

Surah 45 Surah Jaathiya

KNEELING

THE LINK BETWEEN SURAH JAATHIYA AND SURAH DUKHAAN

Surah Dukhaan dispels the notion of the Mushrikeen that their gods will be able to intercede on their behalf before Allaah. They believe that even if their intercession is rejected, they should at least try to secure the intercession. The Surah made it clear that Only Allaah hears and knows everything.

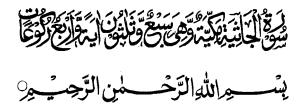
However, even after accepting that their gods are unable to hear and cannot overwhelm Allaah's decision, the *Mushrikeen* still maintain that they are merely following the ways of their forefathers. They maintain that if Allaah allows their gods to hear their pleas, these gods will certainly intercede on their behalf. At the worst, they believed that their supplication would be futile if their gods did not hear them, but they failed to realise that they would be punished for this *Shirk*.

Surah Jaathiya replies to this misconception by telling them that since it has been conclusively proven that Only Allaah can hear and see everything, it is sinful to call on beings who are unable to hear or do anything, thinking that they can also see and hear everything. The Surah also makes it clear that Allaah has made the Deen explicit and apparent. Therefore, people should follow only the Deen and not the whims and practices of the deviated people who supplicate to other beings.

A SUMMARY OF THE SURAH

This Surah contains the following:

- * An introduction.
- Six proofs to substantiate Towheed.
- Reproaches, warnings, and glad tidings.
- * Objections to the beliefs of the Mushrikeen.
- * The central message, contained in verse 18, which reads, "Then (after all these nations had passed) We placed you (O Rasulullaah (III)) on a special way (the Shari'ah of Islaam), so follow it (by practising and propagating it) and do not follow the whims of those who have no knowledge (do not follow the Kuffaar who want you to give up propagation and therefore continue to harass you)."



In the name of Allaah, the Most Compassionate, the Most Merciful.



1. HaaMeem. (Only Allaah knows the correct meaning of these letters.)



2. The revelation of the Book (the Qur'aan) is from Allaah, the Mighty, the Wise.

There are certainly many Aayaat (proving the Greatness and Oneness of Allaah) in the heavens and the earth for the Mu'mineen.

4. In your creating you (man) and the creatures (animals) that We have spread out (on earth), there are also numerous Aayaat for those who are convinced (about the truth of Towheed).

5. The alternation of the night and day; the sustenance (rain) that Allaah sends from the skies that revives the earth after its death; and the turning of the winds (in various directions); are all Aayaat for people with understanding (who use wisdom).

6. These are Allaah's Aayaat (verses) that We recite to you with the truth (exactly). So what will they believe in after (failing to believe) Allaah and His Aayaat? (When they fail to believe things that are so clear, how can they be expected to believe in anything else?)

وَيُلُّ لِكُلِّ أَفَّالِكُ أَنْكُ لِكُلِّ أَفَّالِكُ أَيْكُمِي

7. Destruction be for every lying (false) sinner...

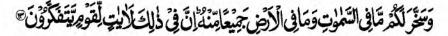
8. ...who hears Allaah's Aayaat (words) being recited to him and then remains haughty (refusing to accept them) as if he had not heard them. Give him the good news of a painful punishment (in Jahannam).

9. (He is a person who) When he learns of any of Our Aayaat, he mocks it. There shall be a humiliating (disgraceful) punishment for these people (who mock Our Aayaat).

10. Before them (awaiting them in the Aakhirah) is Jahannam. Whatever (wealth) they earned will be of no benefit (use) to them, neither will the patrons (gods) that they adopted besides Allaah be (of any help to them). (There in Jahannam) They shall suffer a terrible punishment.

11. This (Qur'aan) is a great (means of) guidance (and those who follow its guidance will be greatly rewarded in Jannah), and (on the other hand) there awaits a painful punishment of immense (great) proportions for those who disbelieve the Aayaat of their Rabb.

12. It is Allaah Who placed (subjected) the oceans at your service so that (your) ships may travel on them by His command, so that you may seek (your livelihood) from His bounty, and so that you may express gratitude (to Him for these bounties thus recognise Allah's rights).



13. Allaah has also placed at your service (subjected) everything in the heavens and everything on earth. There are definitely Aayaat (demonstrating Allaah's great powers) in (all of) these (creation) for people who reflect.

قُلۡ لِّلَّذِيۡنَ امَنُوايۡغُوٰرُوالِلَّذِيۡنَ لا يُرَجُونَ ايّامَ اللهِ لِيَجْزِى قَوْمًا لِماكَانُواٰ يَكُسُبُونَ[®]

14. Tell those who have Imaan that they should pardon (the harassment of) those who do not look forward to Allaah's days (the time when Allaah will reward and punish people) so that (they may reap rewards for this and) Allaah may repay every nation for what (actions) they earn.

15. Whoever does a good deed does so for his own benefit, and whoever commits a sin does so to his own detriment (because only he alone will suffer the punishment for his sins). You will all be returned to your Rabb shortly (and He will reward or punish you accordingly).

16. Verily We gave the Bani Israa'eel the Book (many divine scriptures), wisdom (divine teachings) and Nubuwwah (there were many Ambiyaa among them); sustained them with pure things (foods) and granted them excellence over the (people of the) universe (during their time).

17. We also gave them clear proofs (arguments) of religion. They differed only after knowledge (of Deen) came to them because of enmity (the hostility) between themselves. Indeed your Rabb shall judge between them on the Day of Qiyaamah concerning the differences they had.

18. Then (after all these nations had passed on) We placed you (O Rasulullaah (See)) on a special way (the Shari'ah of Islaam), so follow it (by practising and propagating it) and do not follow the whims (idle wishes) of those who have no knowledge (do not follow the Kuffaar who want you to give up propagation and therefore continue to harass you).

19. Undoubtedly, (if you follow them and thereby incur Allaah's punishment,) these people (the Kuffaar) will never be of any use to you against (the punishment of) Allaah. Verily the oppressors (the Kuffaar) are patrons (helpers) of each other and Allaah is a Protecting Friend to the people with Taqwa.

20. This (Qur'aan) is an eye-opener for (provides clear evidence to) people, a (means of) guidance and mercy for people with conviction (with Imaan).

21. Do those (Kuffaar) who commit sins think that We will treat them (equally) as (we treat) those who have Imaan and who do good deeds, making the lives and deaths (of both groups) equal? (They are wrong!) Evil indeed is the decision (claim) they make. (They will find out when they die and on the Day of Qiyaamah that their plight will be a pitiful one indeed, whereas the Mu'mineen will enjoy bliss and comfort.)

22. Allaah has created the heavens and the earth with the truth (wisdom and purpose) so that (people may realise that the Being Who created everything can certainly resurrect people on the Day of Qiyaamah when) every soul may be recompensed for what it does, and people will not be oppressed.

23. Have you seen the one who has taken his whims as a llash (who follows the dictates of his desires); whom Allash has allowed to stray despite (possessing) knowledge (of the truth); whose (spiritual) ears and heart Allash has sealed and on whose (spiritual) eyes Allash has cast a veil (because of his incessant kufr and sins, he has been spiritually handicapped and is therefore unable to accept the truth)? Who can guide him after Allash? Will you not take heed (and mend your ways before such a handicap restrains your spiritual faculties as well)?

24. They (the Kuffaar) say, "This is nothing but our worldly life (after which there will be no other life). We live and die and it is only time that will destroy us (we die only because our bodily functions deteriorate with age)." They have no proof for this but only speculate (because there are many who die long before old age).

25. When Our clear Aayaat are recited to them (to prove resurrection to them), the only argument they can present is to say, "Bring forth our forefathers if you are truthful."

عُ قُلِ اللهُ يُعِينَكُمْ تُمَّرِيمِ يَتَكُمُ تُمَّرَيْجُ مَعُكُمْ إلى يَوْمِ الْقِيلَمَةِ لَارَيْبَ فِيهِ وَلِكِنَّ ٱكْثَرُ النَّاسِ لا يَعْلَمُونَ ﴿

26. Say, "(I have no power to do this because when He willed) Allaah gave you life, (when He wills, He) will give you death and (when He wills, He) will then gather you all for the Day of Qiyaamah about which there is no doubt. However most people do not know (this and choose rather to follow untrue beliefs)."

27. To Allaah belongs the kingdom of the heavens and the earth. On the day that Qiyaamah will take place, the people of falsehood (the Kuffaar) will be at a loss (ruined).

28. (On the Day of Qiyaamah,) You will see every nation kneeling (to plead for mercy out of terror and awe) and every nation will be called towards their Book (the records of their actions). (They will then be told,) "Today you will be recompensed for what you did (in the world)."

29. (It will be further said to them,) "This (record of your actions) is Our Book which speaks about you with the truth (exactly as it is). Verily We used to have everything you did (meticulously) recorded."

30. As for those who have Imaan and who do good deeds, their Rabb shall enter (admit) them into His mercy (Jannah). That is the ultimate success.

31. As for those who disbelieved (Allaah will tell them), "Were My Aayaat (advice and guidance) not recited to (conveyed) you, yet you behaved arrogantly (by rejecting them) and you were a sinful nation (that continued to commit kufr)?"

32. "When it was said that Allaah's promise is true and that there is no doubt in (the

coming of) Qiyaamah, you used to say, 'We do not know what Qiyaamah is. We merely give it a passing (hasty) thought but have never been convinced (sure) about it."

33. The evil of what they do shall become evident before them and they will be surrounded (enveloped) by (the punishment for) their mockery.

34. It will be said, "Today We shall forget (refuse to assistance) you just as you forgot your meeting of this day. Your abode shall be the Fire and you shall have no helpers."

35. "This is because you treated Allaah's Aayaat as a joke (not important) and were beguiled (deluded) by the life of this world." Today they will neither be removed from the Fire nor will they be given the opportunity to please Allaah.

36. (Only then will they realise that) All praise belongs to Allaah, the Rabb of the heavens, the Rabb of the earth and the Rabb of the universe.

37. All Majesty (supreme power) is His in the heavens and the earth and He is the Mighty, the Wise.

Surah 46 Surah Ahqaaf

THE DUNES

THE LINK BETWEEN SURAH AHQAAF AND SURAH JAATHIYA

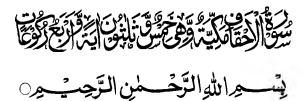
The *Mushrikeen* claimed that their gods could hear their pleas if Allaah allowed them to. Therefore, if they could hear then they would intercede for them (the *Mushrikeen*) in Allaah's court. They maintained that even if Allaah did not accept their intercession, the *Mushrikeen* had nothing to lose by supplicating to their gods because the remote possibility of acceptance did exist. Allaah dispels this notion in *Surah Jaathiya*, where He mentions that the *Deen* and *Shari'ah* have been explicitly defined, leaving no room for following one's whims and desires.

However, even after accepting that their gods cannot hear at all, the *Mushrikeen* still maintain that worshipping them does have its benefits. They say that whenever they pray to their gods and chant their names, they are protected from all adversities and their work does get accomplished. At the end of *Surah Ahqaaf*, Allaah asks them whether their gods will be able to save them from His punishment, if they can indeed be of any assistance at all!

A SUMMARY OF THE SURAH

The Surah contains the following:

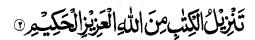
- * An introduction.
- * The core theme is discussed in verses 27 and 28 where Allaah cautions the Makkans by telling them that He had destroyed many nations like the Aad, the Thamud and others. The gods that they worshipped could not assist any of them when Allaah's punishment overcame them.
- * Four detailed proofs to substantiate the central assertion of the Surah.
- * A logical proof.
- A challenge to the Mushrikeen to present proofs to substantiate their beliefs.
- * The central assertion of the Surah towards the end.
- * Reproaches.
- Warnings and glad tidings.
- Objections.
- * A logical proof for the coming of Qiyaamah.



In the name of Allaah, the Most Compassionate, the Most Merciful.



1. HaaMeem. (Only Allaah knows the correct meaning of these letters.)



2. This (Qur'aan) is a revealed Book from Allaah, the Mighty, the Wise.

3. We have created the heavens, the earth and whatever is between the two with wisdom (for specific purposes) and (for) a specified term (until the time of their death or until the Day of Qiyaamah when everything will come to an end). The Kuffaar turn away from the warnings they are given (and are not fearful of the end).

4. Say, "Tell me about those (gods) whom you worship besides Allaah. Show me what (part) of the earth they have created, or do they share a partnership (with Allaah) in the heavens (and therefore they have some control over affairs)? Bring me a (divine) book (that has come) before this (Qur'aan) or a shred of reported evidence (from previous scriptures to prove that the Shirk you commit is true) if you are truthful."

5. Who can be more misled (in error) than the one who calls to (worships) beings (idols) besides Allaah who cannot respond (answer) to him until the Day of Qiyaamah and who are totally unaware of their call (their prayers and worship)?



6. (In fact, their worship is so futile that) When people are resurrected (on the Day of Qiyaamah, far from helping their worshippers) they (the gods) will be enemies to them (the worshippers) and will (even) reject their worship (their prayers).

7. When Our clear Aayaat are recited to them, the Kuffaar say about the truth as it comes to them, "This is manifest magic (sorcery)!"

8. Or (even further than this) do they say that he (Rasulullaah (Rasul

9. (O Rasulullaah [25]!) Say (to the people,) "I have not brought a new message (for the first time) among the Rusul and I have no idea about what will happen to me and you people (in the future because I do not have knowledge of the unseen). I follow only what has been revealed to me (without adding or omitting any details) and I am a clear warner (regardless of the future results)."

10. Say, "Tell me. What if this Qur'aan is really from Allaah and you people deny (reject) it (without good reason) and are too proud (to accept it) although a witness from the Bani Israa'eel (those learned in the original teachings of the Torah and Injeel, such as Abdullaah bin Salaam testifies to a similar (divine) book and believes in it (believes that the Qur'aan is from Allaah)? (This would mean that you are behaving irrationally and unjustly, so bear in mind that) Verily Allaah does not guide an unjust (sinful) nation."

11. The (proud) Kuffaar say to the Mu'mineen, "If this (Islaam) was (something) good, you people would never have beaten us to it (because we are more intelligent than you and would have seen the truth first)." When they (the Kuffaar) are not guided by means of the Qur'aan (because they are

too proud to accept) they say, "This is an old lie (merely stories about ancient people)!"

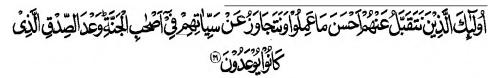
ۅؘڡؚڹٛڨٙؠٝڸ؋ڮؿؙڹٛڡۢٞۅؗ۫ٮٙؽٳمٵڡۧۜڗڿۛڝۘڐٞۉۿۮؘٳڮؿ۠ڹٛڡٞ۠ڝؘڐؚڨ۠ڷؚڛٵڹٵۼۘڗؠؾؖٳڵؚؽڹ۠ۮؚۯٲڵۮؚؽ۫ڹؘڟؘڶڡؙؗۅٛٲٷۺؙڗ۠ؽ ڵؚڶڡؙڂۛڛڹؽڹ۞ٛ

12. Before it (the Qur'aan) was the book of Moosa (the Torah) which was a guide (to lead people to Allaah) and a (means of attaining Allaah's) mercy. This book (the Qur'aan) is a confirmation in Arabic to warn the oppressors (the Kuffaar about the consequences of kufr) and it is good news for those who do good (for the Mu'mineen because it tells them about their final home in Jannah).

13. Verily those who say, "Our Rabb is Allaah" and are then steadfast (diligently practise the Deen), they shall have no fear (of the future) neither shall they grieve (about the past).

14. These are the people (inhabitints) of Jannah where they will live forever as a reward (from the mercy of Allaah) for the deeds they carried out.

15. We enjoined (commanded) man to treat his parents kindly. His mother bore him with hardship (pain and discomfort) and delivered him with hardship and his bearing and weaning are (completed) in (a maximum period of) thirty months. (In this manner was man carried and delivered to the world) Until the time arrives when he comes of strength (matures) and (thereafter when he) reaches the age of forty (when he reaches complete mental and spiritual maturity) he says, "O my Rabb! Grant me the ability to be grateful for the bounties that You have bestowed upon me and upon my parents and (grant me the ability so) that I (am able to) carry out good deeds with which You are pleased. And (in addition to this) create sound capabilities in my progeny (so that they may also have the ability to be steadfast Muslims). Verily I repent to You (for my sins) and am from among those who surrender (are obedient) to You."



16. These are the people from whom We accept their good deeds, forgive their sins and who will be among the people of Jannah because of the true promise that has been given to them.

17. (Unlike these people there is also) The one (the Kaafir) who says to his (Mu'min) parents, "Fie to you two! Do you warn me that I shall be raised (after death) when many generations have passed before me (without being raised yet)?" The two of them (his Mu'min parents) seek Allaah's assistance saying, "Woe to you! Believe! Allaah's promise (of resurrection) is true." He then says, "These are only tales of the old folk (which I shall not believe)."

18. Such (misguided people) are the people against whom the decree (of punishment) has been issued (and who are) from (among the many) nations of (destroyed) men and Jinn who have passed on (away) before them. They were all certain losers.

19. For everyone there are (varying) ranks (in Jannah or Jahannam) because of their actions so that they may earn the full recompense for their actions and they will not be shown the least injustice. (They will be rewarded for every good deed, regardless of how small and they will not be punished even a fraction more than they deserve.)

20. (Do not forget) The day when those who commit kufr will be presented before the Fire. (They will be told.) "You have used up your good things (your health, wealth and other resources) in your worldly life and enjoyed yourself (instead of using them to prepare for the Aakhirah). Today you will be recompensed (paid back) with a humiliating punishment because you behaved proudly on earth without cause and because you were disobedient (to Allaah and His Rusul)."

ۅؘڵۮؙػ۠ۯؙڵڬٵؗۼٳڋٳۮٚٲٮ۬ۮٙۯڨٙۏۛڡٞ؋۫ۑٵڷٳڂڨٙٵڣؚۘٶؘقۮ۫ڂٙڵؾؚٳڵٮ۠ٛۮؙۯؙڡۣڹٛڹؽڹۣۑٙۮؽ؋ۅؘڡۣڹ۫ڂڵڣۿ۪ٵؖؖؖڒ تَعۡبُۮؙۊٞٳٳڷڒٳڛؖٳ۠ڮٛٵڬٵڣؙۼڷؽڝٛ۠ۄؘڬڶڹؽۏۄۭۼڟؚؽۄؚؚ® 21. Call to mind the brother of the Aad (a member of the Aad community) (Hood (Hood White)) when he warned his people (about the consequences of kufr) at the (sand) dunes although (they had already heard such warnings before because) warners had already passed (come) before him and (many were still to come) after him. (However, despite repeated warnings, they still refused to submit.) (He said to them,) "Do not worship anyone but Allaah. Verily I fear the punishment of a terrible (dreadful) day for you."

22. They said, "Have you come to us to turn us away from (worshipping) our gods? Bring upon us what (punishment) you warn us about, if you are truthful (about being a Nabi)."

23. He said, "Knowledge (about when the punishment will arrive) is only with Allaah and I merely convey to you what I have been sent with. However, I notice that you are a nation that behaves ignorantly (because you are actually asking for punishment)."

24. (However, despite his tireless efforts, the people refused to accept Imaan. Eventually, Allaah's punishment came to them. Referring to the approach of the punishment, Allaah says,) When they observed it (the punishment) as a cloud approaching their valleys they exclaimed, "This is a cloud that will bring us rain." Rather, it was the thing they sought to hasten, a fierce wind bearing a painful punishment.

25. (When the wind blew,) It demolished everything (in its path) by the command of its Rabb and it transpired that (after it had passed) only (the ruins of) their homes could be seen. Thus did We punish the sinful nation (for seven nights and eight days).

26. We granted them (the Aad) powers (immense physical strength) that We never gave you people (or any other before or after them) and We gave them ears, eyes and hearts (with which they

were able to hear, see and accept the truth of Towheed). However, their ears, eyes and hearts were of no benefit to them at all because they rejected Allaah's Aayaat and (eventually) the (punishment for the) mockery they made (of Allaah's Deen and Nabi) encompassed them (allowing them no escape).

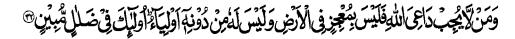
27. (Just as We destroyed the Aad,) **We have** (also) **destroyed several towns around you** (like the people of Thamood). (However, before Our punishment struck them,) **We had clearly explained the Aayaat** (to them) **so that they** (might) **return** (to Imaan). (It was only after they had received ample warning that they were destroyed.)

28. So why were they not helped by those (gods) whom they took (worshipped) as a means of gaining proximity (to Allaah and whom they took) as their gods? They (these gods) will be lost to them (will not be there when they need help). This (belief that their gods are worthy of worship and will intercede on their behalf) is merely their lie that they concoct.

29. (O Rasulullach : Mention to people the time) When We turned a group of the Jinn towards you (as you led the Fajr salaah) to attentively listen to the Qur'aan. When they presented themselves to listen, they said (to each other), "Be silent (so that we may listen properly)." When the recitation was complete, they returned to their people as warners (inviting them to Islaam).

30. They said, "O our people! We have heard a book that was revealed after Moosa which confirms what (scriptures) was before it and guides towards the truth (in belief) and towards the straight path (in action)."

31. "O our people! Respond to (accept) Allaah's caller (Rasulullaah (Rasulullaah) and believe in him; (if you do so) Allaah will forgive your sins and save you from a painful punishment."



32. "Whoever does not respond to (rejects) Allaah's caller cannot escape (Allaah's punishment) on earth and has no protecting friend besides Allaah. Such people are in clear error."

33. Do they (the people) not see that Allaah Who created the heavens and the earth and did not tire from creating them has the power to give life to the dead? Why not? (When He can create such magnificent creation, how can He not resurrect bodies?) Allaah has power over all things. (Nothing is impossible for Him. The fact that Allaah did not tire after creating the heavens and the earth negates the belief of those who say that He rested after six days.)

34. (Do not forget) The day when the Kuffaar will be presented before the Fire. (They will then be asked,) "Is this (resurrection and Jahannam) not the truth (which you used to deny)?" They will reply, "Certainly, by the oath of our Rabb!" Allaah will say, "So (now) taste the punishment because you used to commit kufr (taste the punishment because you used to deny the truth)."



35. (O Rasulullaah Regardless of the difficulties the Kuffaar give you, you should) Exercise patience like the resolute ones among the Rusul exercised patience (before you) and do not be hasty about them (asking for them to be punished). The day when they will be shown what (punishment) they had been promised, it will seem to them that they had not even lived (longer than just) a moment of a single day. This (Qur'aan) is a message (so accept it and obey its commands). It will be only the disobedient nation who will be destroyed.

Surah 47 Surah Muhammad

MUHAMMAD (###

Surah Ahqaaf proves that the gods whom the Mushrikeen regarded as intercessors have no ability to do anything. Neither do they hear a person's supplication, nor can they respond to it. Now Surah Muhammad see encourages Muslims to fight for the cause of their belief in Towheed.

A SUMMARY OF THE SURAH

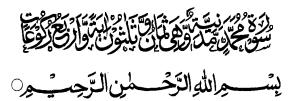
The concept of Towheed is discussed at great length up to Surah Ahqaaf. The Surahs following this Surah concentrate mainly on Qiyaamah, while also speaking about Towheed because it is pivotal to man's existence. Mention of Jihaad is also made. It would therefore be correct to say that the fifth and final part of the Qur'aan begins with Surah Muhammad.

Surahs Muhammad , Fatah and Hujuraat all discuss the same basic principles. There are also many Surahs after these that share themes between themselves. While Surah Muhammad encourages Muslims to fight in Jihaad and Surah Fatah contains promises of victory, Surah Hujuraat mention certain laws of conduct and etiquette. The link between the three Surahs can be understood by the following phrase: "When you Muslims will fight in Jihaad, Allaah will grant you His promised victory. Thereafter, when you have become victors, you should behave and conduct yourselves according to certain principles of etiquette."

Surah Muhammad may be divided into two parts in terms of its subject matter. The first part commences from the beginning of the Surah and concludes at the end of verse 19. The second part begins from verse 20 and terminates at the end of the Surah.

The first part contrasts the qualities of the Mu'mineen to those of the Mushrikeen, detailing the outcome of both parties. It also encourages Muslims to wage Jihaad, adding the reasons for Jihaad as well. This part of the Surah also makes mention of Towheed, for the propagation of which, Jihaad is waged.

The second part reproaches the Munaafiquen (hypocrites) for their reluctance in physically participating in Jihaad and in contributing to it. The condition of the Munaafiquen is then detailed at the end of the Surah.

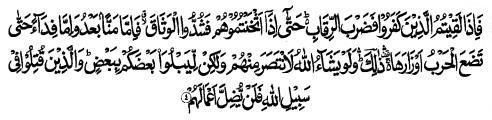


In the name of Allaah, the Most Compassionate, the Most Merciful

1. Allaah will destroy (not reward in the Aakhirah) the (good) actions of those who commit kufr and who prevent (others) from His path (Islaam).

2. As for those who have Imaan, who do righteous deeds and who believe in what has been revealed to Muhammad , which is the truth from their Rabb, Allaah will cancel (blot out) their sins and rectify their affairs (by giving them the ability to do more good in this world and by granting them Jannah in the Aakhirah).

3. This (difference in treatment) is because the Kuffaar follow falsehood (the ways of kufr, Shirk and sin) while the Mu'mineen follow the truth from their Rabb. In this manner does Allaah give examples for people (so that they may understand).



4. When you confront (face) the Kuffaar (in battle) then strike at their necks. When you have eventually slain them (defeated them in battle), then fasten a tight bond (take the survivors as prisoners of war). Thereafter, (when they are captured) it is either unconditional freedom (for them) or (freedom with) ransom until the war lays down her burdens (until the Kuffaar accept Islaam or accept to live under Muslim rule). This is it. If Allaah willed, He could have taken revenge from

them (from the Kuffaar by inflicting them with some disaster), but (instead of punishing them in this manner, He has commanded the Muslims to wage Jihaad against the Kuffaar because) this (Jihaad) is to test some of you with others (to test who of the Muslims will fulfil the command for Allaah's pleasure and who of the Kuffaar will realise the truth of Islaam in this manner). Allaah shall never destroy the deeds of those who are martyred (slain) in His way (He will reward them in full).

5. Allaah shall shortly convey them to their destination, rectify their affairs (in this world, in the grave and in the Aakhirah)...

6. ...and admit them into the Jannah which He has introduced (made known) to them (through His Ambiyan Ambiyan

7. O you who have Imaan! If you will assist (in the propagation of the Deen of) Allaah, Allaah shall assist you (in all your affairs) and keep your feet firm (against all opposition).

8. May destruction befall those who commit kufr and Allaah shall destroy their actions (by not rewarding them in the Aakhirah for any of the good deeds they do).

This is because they dislike what Allaah revealed, because of which He lays their deeds to waste.

10. Have they not travelled on earth and seen what was the end of those before them? Allaah annihilated (completely destroyed) them and the Kaafiroon shall have the same (fate).

11. This is because Allaah is the Protecting Friend of the Mu'mineen and because the Kaafiroon have no protecting friend.

ٳڹۧٙٳۺؘؖؗڡؽۮڿڵٲڷڒؚؽڹۜٲڡٮؙۏٛٳۅؘٛۼؠڷۅٳٳڟٟڸؾؚڿۺ۬ؾ۪ۼؖڔؚؽڡڹٛڠٙؾؚۿٳٲڵڒۺ۠ڒ۠ۅٳڷڒۣڹڹۘڬڡۜۯۅ۠ٳٮؾؘڡؾۧۼۅٛڹ ۅؘؽٳؙػڵۅ۫ڹػڡٲؾٲڴڶۯڒۼٵۮٷٳڵؾٵۯڡؿؘٶڰۿ۞

12. Allaah shall certainly admit those who have Imaan and who carry out good deeds into Jannaat beneath which rivers (streams) flow. As for the Kaafiroon, they enjoy themselves (only in the world) and eat like the animals eat (without any concern for the Aakhirah). The Fire shall be their abode (final destination).

14. Can the one who is steadfast on a proof (clear way) from his Rabb (because of which he has firm faith in Towheed) be like those whose evil actions have been beautified for them and who follow their whims? (The two cannot be the same because the first is destined for Jannah while the latter is heading for Jahannam.)

15. The description of the Jannah that the people of Taqwa have been promised is that it has rivers of water that never putrefy (and will never be contaminated nor deteriorate in quality), rivers of milk (perfect, delicate food) the taste of which never spoils (never goes off), rivers of (pure) wine (for joy and delight) that is extremely palatable to those who drink it (without intoxicating them) and rivers of the purest honey. (For all aliments) The people there shall also have every type of fruit and forgiveness from their Rabb. Can these people ever be like those who will live forever in the Fire and who are given boiling water to drink which tears (pulls down) their internal organs to shreds?

16. (O Rasulullaah (I) There are those people (the Munaafiqeen) who (appear to) listen to you intently (but with inattentive hearts) until they depart from your presence and then say (with ridicule) to those (Muslims) who have been granted knowledge, "What did he (Rasulullaah (I) say just now?" (Placing no importance in it) These are the ones on whose hearts Allaah has set a seal (because of their scepticism and ridiculing) and who follow their whims. (futile wishes)

17. As for those who are rightly guided (to Islaam), Allaah shall increase their guidance(undersanding) and grant them their Taqwa. (piety)

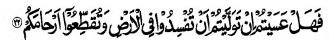
18. They (the Kuffaar) now seem only to await Qiyaamah to come to them suddenly (before they accept Imaan). Undoubtedly, its signs (such as the coming of Rasulullaah (iii) have already arrived (so Qiyaamah is imminent). How will they be reminded (to believe in it) when Qiyaamah does dawn on them? (When Qiyaamah arrives, it will be sudden, offering people no chance to repent.)

19. Know well that none is worthy of worship but Allaah and seek forgiveness for your shortcomings and for the Mu'mineen men and women. Allaah has knowledge of your (physical and spiritual) movements and your places of rest (Allaah is Aware of everything you do).

20. (Because of their eagerness to hear more Qur'aan and practise more of the Deen,) Those who have Imaan (constantly) say, "Why is a Surah not revealed (to permit Jihaad)?" When a strait forward Surah is revealed in which mention is made of fighting (in Jihaad), you will see those with a disease (hypocrisy) in their hearts looking (gazing) at you with the look of a person who is overcome by the swoon of death (because of their cowardice and their fear of death). Their misfortune is still to come (when they suffer punishment either in this world or only in the Aakhirah).

طَاعَةً وَقُول مُّعُووْفٌ فَإِذَا عَزَمَ الْأَمْرُ فَأَوْصَدَ قُوا الله لَكَانَ خَيْرًا لُهُمْ ﴿

21. Obedience (to Allaah's commands) and (speaking only) good words (are best for them). Then when the command is confirmed (when the preparations for Jihaad are complete) it will be best for them if they are true to Allaah (if they forsake their hypocrisy and remain staunch and sincere Muslims).



22. (Addressing the Munaafiquen, Allach says,) It is possible (expected) that if you are given authority (to rule over others), you would spread corruption on earth and (let alone harming others, you would even) sever family ties.

23. These (Munaafiqeen) are the people whom Allaah has cursed (cast far from His mercy because of their pride and stubbornness), has deafened (to the truth) and made blind (so that they do not see what is right).

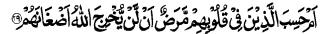
24. Do they not ponder (reflect) over the Qur'aan or are there locks on their hearts (which prevent the guidance of the Qur'aan from entering their hearts because of their pride and insolence)?

25. Indeed those who have turned their backs after guidance (the proof of Towheed and truth of Islaam) has been made clear to them, Shaytaan has beautified (their sins) for them and prolonged their hopes (because of which they never repent).

26. This (turning away from the truth after it was made clear to them) is because they (the Munaafiqeen) say to those who detest Allaah's revelation (because of jealousy, referring to the Jews), "We shall follow you in some matters (in opposing Rasulullaah ." Allaah has knowledge of their secret talks (between the Jews and hypocrites and will punish them for it).

27. What will be their condition when the angels shall draw out their souls while smiting (beating) their faces and backs?

28. This (punishment) is because they pursue (do) the things that anger Allaah and they dislike (doing things that earn) His pleasure. So Allaah lays (even) their (good) actions to waste (because of their kufr and they will therefore not receive any rewards for this in the Aakhirah).



29. Do those with a disease (hypocrisy) in their hearts think that Allaah will never

expose (divulge) **their malice** (thereby allowing all the Muslims to recognise them as Munaafigeen)?

30. If We will, We would show them (the Munaafiqeen) to you (O Rasulullaah (and you would recognise them by their features. (Even if We do not reveal their identities to you,) You will surely recognise them by their manner of speech (because they will be ones always objecting and mocking). Allaah has knowledge of their actions (and will punish them accordingly).

31. We shall certainly test you (Muslims) until We ascertain (know) those of you who (sincerely) strive (to uplift Allaah's Deen) and those who are steadfast and until We examine your condition (whether you are sincere in all the acts of Islaam you are required to fulfil).

32. Indeed those who commit kufr, who forbid (others) from Allaah's path (Islaam) and who oppose the Rasool from Allaah (Islaam) has been made clear to them cannot harm Allaah at all (because the harm will affect only them). Allaah will soon cancel their (good) actions (by not rewarding them in the Aakhirah).

33. O you who have Imaan! Obey Allaah, obey the Rasool and do not invalidate (spoil) your (good) deeds (by failing to complete them, by doing them incorrectly or by doing them to please someone other than Allaah).

34. Verily those who commit kufr, who forbid (others) from Allaah's path (Islaam) and then die as Kuffaar, Allaah shall never forgive them (and they shall suffer forever in Jahannam).

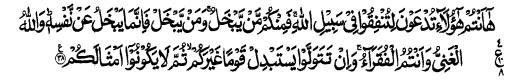
35. So (O Muslims) do not lose courage (to fight the Kuffaar), do not call for a truce (peace merely to avoid Jihaad because of cowardice) and you will be dominant (over the Kuffaar). Allaah is with you (and will always assist you) and will never devalue your deeds (but will grant you the full reward for every good you do. Just be patient and persevere and obey orders of Islaam).

إِنَّمَا الْحَلِوةُ الدُّنْيَ الْحِبُّ وَلَهُ وَ فِلْنَ تُؤْمِنُوا وَتَنَّقُوا يُؤْتِكُمْ أَجُورَكُمْ وَلايْسَئَلُكُمُ الْمُوالْكُمُّ

36. The life of this world is mere play and amusement (it has no real value and will soon come to an end, it is an entertaining diversion). If you have Imaan and Taqwa, (piety) He (Allaah) will grant you your rewards (in the Aakhirah) and will not ask you for your wealth (because He has no need for it. When you are asked to spend for the cause of Deen, it is you who will reap the benefits because Allaah is Independent and needs nothing).

إِنْ يُسْتَكُلُمُوْهَا فَيُحْفِلْمُ تَبْخَلُوْا وَيُحْنِحُ أَضْغَانَكُمُّوْ

37. If Allaah had to ask you for your wealth and demand it (all) from you, (most of) you would have become miserly (stingy) and (in this manner) He would have exposed your (hidden) dissatisfaction.



38. Behold! You (Muslims) are the very ones who are summoned (called) to spend in Allaah's way but there are those among you who are miserly (who do not give). Those who are miserly practise miserliness to their own detriment. Allaah is Independent and you are all needy (totally dependent on Him). If you turn away (from obeying Him), He (will not at all be affected because He) will substitute you with another nation who will not be like yourselves (but who will do exactly as He orders).

Surah 48 Surah Fatah

THE VICTORY

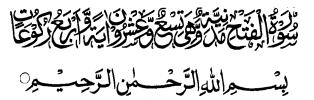
THE LINK BETWEEN SURAH FATAH AND SURAH MUHAMMAD

While Surah Muhammad spurs Muslims to fight in Jihaad, Surah Fatah conveys to them the glad tidings of Allaah's assistance and sure victory (Fatah) if they wage Jihaad with sincerity.

A SUMMARY OF THE SURAH

This Surah may also divided into two parts. The first part commences from the beginning of the Surah and concludes with the words, "He will inflict them with a painful punishment" [verse 17]. This part contains the following:

- * Two glad tidings and reasons for them.
- * Encouragement to engage in Jihaad.
- * Reproach to the Munaafigeen.
- * Negation of Shirk by encouraging Muslims to declare Allaah's purity from all partners.



In the name of Allaah, the Most Compassionate, the Most Merciful.

1. Indeed, We have granted you (O Rasulullaah De a clear victory (through the Treaty of Hudaybiyyah, after which large numbers accepted Islaam which led to the conquest of Makkah).

2. (Allaah granted this victory to Rasulullaah so that he may be rewarded greatly for the many people entering the fold of Islaam and in addirion) So that Allaah may forgive you (O Rasulullaah so that He may complete this favour on you, guide you on the straight path...

3. ...and (so that) Allaah may grant you assistance that is most powerful (so that you can never be defeated).

4. It is He Who sends tranquillity (patience to bear the temporary humiliation of the conditions of the treaty) into the hearts of the Mu'mineen so that their Imaan increases together with the Imaan they (already) have. The armies of the heavens and the earth belong to Allaah (and He uses them to assist whoever He wills) and Allaah is Ever All Knowing, the Wise (He knows the hidden reasons for everything).

5. (Allach had also granted Rasulullach this victory) So that He may admit the Mu'mineen men and women into Jannaat beneath which rivers flow. They will live there forever and

He shall (also) pardon them for their sins. This is the great success in Allaah's sight.

6. (Allaah had also granted Rasulullaah this victory) So that Allaah may punish the Munaafiqeen men and women as well as the Mushrikeen men and women, all of whom hold an evil opinion of Allaah (by committing Shirk and thinking that Allaah will never assist the Muslims). An evil calamity shall befall them (in this world and certainly in the Aakhirah when they are punished in Jahannam), Allaah is angry with them, curses them and has prepared Jahannam for them. What an evil place to which to return!

7. The armies of the heavens and the earth belong to Allaah and Allaah is always the Mighty and Wise. (If He decides to punish anyone, no one can save one).

8. Verily We have sent you (O Rasulullaah) **as a witness** (to testify to the actions of people on the Day of Qiyaamah and to relate events), **as a carrier of good news** (to the Mu'mineen) **and as a warner** (to the Kuffaar).

9. (We have sent Rasulullaah () So that you (O people) believe in Allaah, believe in His Rasool, assist Him (His Deen), revere Him and glorify Him morning and evening (in salaat and Tasbeeh).

10. (Referring to the Sahabah who vowed to fight to death beside Rasulullaah at Hudaybiyyah, Allaah says,) Indeed those who pledge their allegiance (on various matters) to you (O Rasulullaah says,) Indeed those who pledge their allegiance to Allaah (because they do this to please Allaah). Allaah's hand is above theirs (ecause Allaah approves of it). So whoever breaches (the pledge) does so to his own detriment (because only he will suffer the consequences). Allaah will soon grant a tremendous (mighty) reward to the one who fulfils the pledge that he makes with Allaah.



11. Soon the villagers who remained behind (Munaafigeen who were) (who did not allow any of the Muslims when they proceeded to Hudaybiyyah) will tell you (O Rasululiaah when you return to Madinah), "Our wealth and families preoccupied us (prevented us from joining you), so we seek forgiveness on our behalf." They utter (say) with their tongues that which is not within their hearts (they pretend to be Muslims when they are not). Say, "Who has any power against Allaah if He intends any harm to afflict you or if He intends any good to come to you? No (none has the power). Allaah is Ever Aware of what you do (and will punish you for your sins)."

12. "However, the fact (the actual reason why you did not proceed with the Muslims) is that you people thought that the Rasool and the Mu'mineen will never return to their families (but will be killed by the Mushrikeen). This (thought) has been pleasing in your hearts and you entertained evil thoughts (about Allah and the Muslims). (Because of this) You were ever a destroyed (ruined) nation (since only destruction awaits you in the Aakhirah).

13. Whoever does not believe in Allaah and His Rasool (should know that) We have certainly prepared a blazing fire for the Kuffaar.

14. To Allaah belongs the kingdom of the heavens and the earth. He forgives whoever He wills and punishes whoever He wills. Allaah is Most Forgiving, Most Merciful (so hasten to seek His forgiveness).

15. Soon, when you (Muslims) proceed to take possession of the booty (when you march to conquer Khaybar), those (Munaafiqeen) left behind (during the journey to Hudaybiyyah) will say, "Allow us to follow you." They wish to alter (change) Allaah's speech (command that only those who

proceeded to Hudaybiyyah should march with Rasululiaah . Tell them, "You may never follow us! Thus has Allaah stated from before." They will then say (to the others behind your back), "You people are merely jealous of us (and therefore wish to have everything for yourselves)." In fact, they understand but a little. (They fail to understand that the Muslims who marched to Hudaybiyyah deserved to receive the booty of Khaybar because they had risked their lives for Allaah's pleasure.)

ڡؙؖڶٳٙڵڡٛڂڵٙڣؽ۬ڹڝؘٵؘڵڰؘۯڮڛۘؾؙۮؙۼۏڹٳڶؽۊؘۘۄ۫ڔڷۅڮؚٵؖڛۺٙۮؚؽۮٟؾؗڠٵؾڷۏۘڹۿؗۯٲۏڛؙڸڡؙۏڹ۫ٷڶڽڟؚؽڠۅ۠ٳ ڽؙؿٛۊػۯٳڶڷؗٛٷٲڂڔڸڂڛٵٞۊٛٳڹٛؾڗؘڷۊۘٳػٵڗۜۅڴؿؿ۠ڝٚٞڣٞڷڽؙۼڐؿۘڴۯ۫ۼۮؘٳٵؙڵڸٛؗۿٵ®

16. Tell those villagers who were left behind, "(Do not despair if you cannot fight in Khaybar because) You will soon be called to (fight against) a nation of immense strength whom you will fight or who will accept Islaam (without a fight). If you obey (the call and march in Jihaad), Allaah will accord (give) you a grand reward, but if you turn away like you did in the past, Allaah will inflict a painful punishment on you."

17. (This punishment will be for those who refuse to march in Jihaad when they are physically able to do so. However,) There shall be no sin for the blind, no sin for the paralysed (lame) and no sin for the ill (for not fighting in Jihaad because they are excused). Allaah will enter those who obey Him and His Rasool into Jannaat beneath which rivers flow. As for those who turn away, He will inflict them with a painful punishment.

18. Allaah was well pleased with the Mu'mineen (the Sahabah when they pledged their allegiance (Bait-e-Ridwaan) to you (O Rasulullaah beneath the tree (at Hudaybiyyah). Allaah knew what was in their hearts, sent tranquillity to them (causing them to accept Allaah's commands without hesitation) and rewarded them with a victory close at hand (when they conquered Khaybar soon after signing the Treaty of Hudaybiyyah)...

وَّمَغَانِمَكِثِيْرَةُ يَّلْخُذُونَهَا وَكَانَ اللَّهُ عَزِيْزًا حَكِيْمًا®

19. ...and (Allaah will also reward them with) abundant spoils of war that they will take (after conquering Khaybar), Allaah is always Mighty, Wise.

ۅؘۘعؘۮٙػؙڡۢ۠ٳٮڷؘؘ۠۠ؗؗؗڡۘڡؘۼ۬ٳڹڡٙڔٙڲؿؚؠۘ۫ڔۜۊؙٞۘ؆ٙڶٛڿؗۮؙۅۛڹؘۿٵڣؘۼڿۧڶڰڴۯۿۮ؋ٷػڞۜٙٲؽۮؚػۘۘٳڶتۜٵڛؚڠڹٛڴؙۄٝٚۅؘڸؾۘڴۏۛڶٳؽڎۧ ڷؚؚڵۛڡٷٞڣڹؽٙٷؽۿۮؚؽڲڴڞؚٳڟٲڞ۠ؾؘڠۣؿٵ۞ۨ 20. Allaah promises you abundant spoils of war that you can have (without much difficulty). He will grant it to you very soon and restrain people's hands from you (by placing fear of you in their hearts so that they do not put up a great fight and no harm comes to you). This is to be a sign (of Divine Power) for the Mu'mineen (to strengthen their faith in Allaah's promise of assistance) and so that Allaah may guide you to (a further position on) the straight path (to trust in Allaah and to be obedient to Him).

21. There are still others (other victories) that you have not yet been able to attain (but will do so in future) which are well within Allaah's power. Allaah has always had power over everything.

22. If the Kuffaar were to fight you (in battle instead of signing the treaty), they would turn their backs (and flee from the battlefield) and then not find any ally or helper.

23. This (practice of granting eventual victory to the Mu'mineen) has been Allaah's practice that has passed from before and you will not find any change in Allaah's practice.

24. It is Allaah Who restrained their hands from (fighting) you and your hands from (fighting) them right in (the valley of) Makkah (at Hudaybiyyah) after granting you dominance over them (when the Muslims captured fifty Mushrikeen who intended to attack them). Allaah is always Watchful over what you do. (Allaah makes events happen for the best. Therefore, although the Muslims would have defeated the Mushrikeen had a battle been fought, Allaah knew of more benefit in the treaty and did not allow a battle to take place.)

25. They (the Mushrikeen of Makkah) are the ones who committed kufr, prevented you (Muslims) from (performing Umrah at) the Masjidul Haraam and (prevented) the sacrificial animals (which the Muslims brought to be sacrificed after Umrah), (and) restrained (prevented them) from reaching their destination (where they were to be sacrificed). If it were not for your trampling

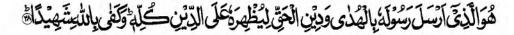
(unintentionally harming) many Muslim men and many Muslim women (in Makkah) about whom you were unaware and then unknowingly suffering harm on their account (for harming them), the matter would have been concluded (you would have been allowed to fight the Mushrikeen). (However, a battle did not take place) So that Allaah enters whoever He wills into His mercy (by allowing them to accept Islaam). If they (these Muslim men and women who were still in Makkah) were to separate (from the Mushrikeen of Makkah), We would inflict a painful punishment on the Kuffaar of Makkah (by allowing the Muslims to kill or capture them in battle).

إِذْ جَعَلَ الَّذِيْنَ كَفَرُوْ افِي قُلُوبِهِمُ الْحَمِيَّةَ حَمِيَّةَ الْجَاهِلِيَّةِ فَانْزَلَ اللهُ سَكِيْنَتَهُ عَلَى رَسُولِهِ وَ قَى عَلَى الْمُؤُمِنِيْنَ وَالْزَمَهُمُ كِلِمَةَ التَّقُولِي وَكَانُوْ آخَقَ بِهَا وَاهْلَهَا وْكَانَ اللهُ بِكُلِّ شَيْءٍ عَلِيمًا هَ

26. When the Kuffaar (of Makkah) became prejudiced of within their hearts, (which was) the prejudice of the period of ignorance (they did not permit the treaty to state "Rasulullaah "", but "Muhammad the son of Abdullaah" instead); Allaah sent His tranquillity (patience) to the heart of His Rasool and to the hearts of the Mu'mineen (and hence they did not fight about it) and stuck the word of Taqwa (the Kalimah) onto them (which made them obey Allaah's command to be calm) as they are most deserving of it and worthy of it. Allaah always has knowledge of everything.

ڶڡۜٙۮٙڝؘۮؘڨٙٳٮڷؗؗڎؙڒڛٛۅٞڶڎؙٳڵڗٛٷٵۑؚڵڶۊۣۜ۫ٵٞؾؘۮڂۘڶڹۜۧٳڵڝۜ۫ۼؚۮڵڬڒٳڡٳڹۺٙٵٙؿڵڎؗٵڡؚڹؽڹۨٞػؙۼڵؚۊؽ۬ڹۯٷۛڝۘػؙڡٞ ۅؘۘم۠ڨڝؚۜڔؽ۫ڹٚڒڗؾؘۼٵڡ۠ۏۛڹ۠ڣؘۼڸؘڡؘڝٵڶڡ۫ڗۼۘڵڡٛۅ۠ٳڣؘڿۼڶڡؚڹ۫ۮؙۏڹۮ۬ڸؚڬؘڣٛڠؖٵڨڕٮ۫ؽٳۛ۫۞

27. (Referring to the dream in which Rasulullaah saw himself performing Umrah, Allaah says,) Verily, Allaah shall make the dream of His Rasool come precisely true (even though the Mushrikeen of Makkah prevented Rasulullaah from entering Makkah). When Allaah wills, you (Sahabah with Rasulullaah shall definitely enter in peace the Masjidul Haraam with your hair shaved or trimmed (after completing the Umrah) without any fear. Allaah had knowledge of that about which you were unaware and (among the things He knew was that He) has decreed a near victory (at Khaybar) even before this (entry into the Masjidul Haraam).



28. It is Allaah Who has sent His Rasool with guidance and with the true Deen to make it dominate over all religions. Allaah suffices as a Witness (to the truthfulness of Rasulullaah was and Islaam even though the Kuffaar refuse to accept them).

ۼۘڝۜٙۮۧۺٷڵٵؿڷۊ۫ۅؘٲڵڋڹ۫ڹؘڡؘۼۘۮٙٳۺڐٵۼٛۼڶ۩ڷؙڡۜٛٵڔۯػٵۦٛؠؽۿؙۯڗۘڶۿ۫ؗؗۄۯڴٵۺؖۼؖۮٳؾۜؿؾٛٷٛڹؘ؋ٛڡٛڰۅڝٙٚٵۺؖ ؙڐۣ۫ۘٶڔۣۻٛۅٵٵڛٛٵۿؙڔٝڣٛٷڿٛۅؚۿؚڡؚڡٙۅۜڹؙٲڗٟٳڶۺ۠ڿؙۅڋۮڸػڞؘڷۿۯڣٵڷۊۜۯٮۊؖ^ڿۅؘڡڟؘۿ۠ۯڣؚٵڵٟٷ۫ڿڸڷ۫^ڿڰڒؘؽٵڂٛڿ

شَطْكَهُ فَازَرَهُ فَاسْتَغَلَظُ فَاسْتَوَى كَلَى سُوقِه يُعْجِبُ الزُّرَّاعَ لِيغِيظَ بِهِمُ الْكُفَّارُ وَعَدَاللَّهُ الَّذِيْنَ امَنُوْا وَ مَعْدِيهُ وَالنَّهُ النَّذِيْنَ الْمَنُوْا وَعَلَيْمَا اللَّهُ اللَّذِيْنَ الْمَنُوْا وَعَلَيْمًا اللَّهُ اللَّهُ اللَّذِيْنَ الْمَنُوْا وَعَلَيْمًا اللَّهُ اللَّذِيْنَ الْمَنُوْا وَعَلَيْمًا اللَّهُ اللَّذِيْنَ الْمَنُوْا وَعَلَيْمًا اللَّهُ اللَّذِيْنَ الْمَنُوْلُ

29. Muhammad is is Allaah's Rasool and those with him (the Sahabah are stern (strong) against the Kuffaar and (yet) compassionate (sympathetic) among themselves. You will see them sometimes bowing (in Ruku), sometimes prostrating (in Sajdah. always) seeking Allaah's bounty and His pleasure. Their hallmark (by which they are recognised) is on their faces because of the effect of prostration (referring to the illumination and humility apparent on their faces). This is their description in the Torah. Their description in the Injeel (Bible) is like that of a plant that sprouts its shoots and strengthens it, after which it becomes thick and stands on its own stem, pleasing the farmer. (Allaah has nurtured the Sahabah in this manner) So that the Kuffaar may be enraged by them (because of their animosity for Islaam and for the Sahabah are Imaan and who do good deeds.

Surah 49 Surah Hujuraat

THE ROOMS

THE LINK BETWEEN SURAH HUJURAAT AND SURAH FATAH

After the victory of the Muslims was announced in *Surah Fatah*, Allaah advises them about their code of conduct after defeating their enemies.

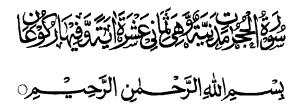
A SUMMARY OF THE SURAH

This *Surah* may also be divided into two parts. The first part commences at the beginning of the *Surah* and concludes at the end of verse 13. This part contains the following two basic themes:

- * Showing respect to Rasulullaah state and the proper etiquette to be adopted when interacting with him.
- Etiquette of social interaction between Muslims.

The second part begins with verse 14 and ends with the close of the *Surah*. This part reproaches some villagers who declared their Imaan, thinking that they were doing a favour to Rasulullaah. Allaah tells them that true Imaan means not doubting any part of faith and exerting oneself with one's wealth for the cause of Islam.

This part of the Surah also takes the message of Towheed further. While Surah Muhammad made the statement "Laa ilaaha Illallah" ("None is worthy of worship but Allaah"), Surah Fatah goes a step further to assert that none other must be regarded as partner to Him and His purity from partners must be hymned morning and evening. Now, Surah Hujuraat clearly asserts, "Verily Allaah has knowledge of the unseen things in the heavens and the earth and Allaah Sees what you do" [verse 18].



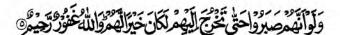
In the name of Allaah, the Most Compassionate, the Most Merciful.

1. O you who have Imaan! Never proceed (rush) ahead of Allaah and His Rasool . (Never do anything or comment on anything until Allaah and Rasulullaah . have issued directives concerning the matter). Fear Allaah, for verily Allaah is All Hearing, All Knowing.

2. O you who have Imaan! Never raise your voices above the voice of the Rasool (literally and figuratively) and do not speak to him loudly as you speak loudly with each other, lest your deeds be laid to waste without your realising it.

3. Verily those who lower their voices with Rasulullah see are the ones whose hearts Allaah has (examined and) purified for Taqwa (prepared for piety). They shall have forgiveness and a tremendous reward (of sincerity and devotion.) (Taqwa also implies revering the Ouraan the Rasulusses. Salaat. Kaabah).

4. (Referring to some people who shouted for Rasulullaah from outside his quarters, Allaah says,) Indeed most of those who call for you (O Rasulullaah from outside the rooms (of your wives) have no understanding (of etiquette, because of which they did not respect your privacy).



5. If (instead of shouting for you) they had exercised patience until you came out to (meet)

them, it would have been best for them (because they would then not have been guilty of invading the privacy of Allaah's Rasool). (However,) **Allaah is Most Forgiving, Most Merciful** (and will forgive them if they sincerely repent).

6. O you who have Imaan! If any sinner (or anyone else) brings you any news, then verify (investigate it to establish the truth) it, lest you should harm any nation unknowingly (because of being misinformed) and then become remorseful (regretful) over your actions. (In this manner, false news will be nipped in the bud.)

7. (Addressing the Sahabah Allaah says,) Know well that the Rasool of Allaah is in your midst (referring to the time when he lived with them). There are many matters which you would place you in difficulty if he (the Rasool we were to obey you (for the Rasool acts on the orders of Allaah). However, Allaah has made Imaan beloved to you, has made it beautiful within your hearts and has made kufr, sin and disobedience abhorrent (extremely disgusting) to you. Such people (with these qualities) are rightly guided.

8. (This guidance is comes from) The grace and bounty from Allaah. Allaah is All Knowing, the Wise (knows everything).

9. If two groups of Mu'mineen (quarrel or fight) each other, then reconcile (create harmony) between them. (However, despite your efforts to reconcile,) If the one group transgresses against (oppresses) the other, then fight that (transgressing) group until they return to (the obedience of) Allaah's command (to live in peace and harmony with other Muslims). If they return (to the reconciliation process and stop quarrelling/fighting), then reconcile (set things right) between them with justice. Be just, for Allaah loves those who exercise justice.

ٳؾۜڡٵڵڡٷؖڡڹٷڹٳڂۊڎؙڣؘٲڞڸٷۛٳؠێڹۘٲڂۅڲڋڠۊٲؿؖڡٛٵڵڷؖٷڵػڴڴۯڗٛڿڡۘۅڹؖٛ

ام ام المالية

10. The Mu'mineen are all brothers (because they all belong to the same Deen), so reconcile (create harmony) between your brothers (whenever a dispute arises). Fear Allaah so that mercy may be shown to you.

11. O you who have Imaan! Men should not mock (scoff) other men for perchance (perhaps) they (those mocked) may be better than them (those who mock). Neither should any women mock other women, perchance they (the mocked ones) may be better than them (those who mock). Never find with fault nor defame each other (Muslims) and do not call each other (by offensive and insulting) names. (To accuse a person falsely) Of sin after (he has accepted) Imaan is indeed evil. Those who do not repent are indeed oppressors (of their own selves because they will be subjecting themselves to punishment).

12. O you who have Imaan! Refrain (stay away) from excessive assumption (suspicton and assuming evil things about people without verification). Verily, some assumptions are a sin. (Good assumptions about people are however encouraged.) Never spy (on people) and never backbite each other. Does any of you like to eat the flesh of his dead brother, which you so detest? (Backbiting equals the sin of eating the dead flesh of one's brother.) Fear Allaah. (If you repent for these sins, then remember that) Allaah is Most Pardoning, Most Merciful.

13. O people! We have certainly created you from a single male (Aadam and female (Hawwa) and made you into various families (nations) and tribes so that you may recognise each other (so that each person may know where he belongs and who the others are). (Your differences in lineage and race do not make any of you superior to others because) Verily, the most honoured of you in Allaah's sight is the one with the most Taqwa. (piety, purity, righteousness) Allaah is certainly All Knowing, Informed (Only He knows whose Taqwa is best.)

14. The villagers say, "We have Imaan." Say, "You do not have Imaan but rather say,

'We have accepted Islaam' because (true) Imaan has not yet entered your hearts." (Imaan and Islaam are separate.) If you obey Allaah and His Rasool , Allaah will not reduce (the rewards for) your actions in the least. Verily Allaah is Most Forgiving (of the past), Most Merciful (will reward in full).

15. The (true) Mu'mineen are those who believe in only Allaah and His Rasool and then have no doubts (about anything that comes from Allaah and Rasulullaah ;; and they strive with their wealth and lives in Allaah's way (for the upliftment of the Deen). These are the ones who are true (in their claim of being obedient to Allaah and Rasulullaah ...).

16. Say (to those boasting about their acceptance of Islaam), "Are you informing (showing) Allaah about your (acceptance of the) Deen when Allaah has knowledge of whatever is in the heavens and whatever is in the earth? Allaah has knowledge of everything." (There is therefore no need to inform everyone about your coming into Islaam)

17. (O Rasulullaah (C) They boast about their favour to you that they have accepted Islaam. Say, "Do not boast to me about your acceptance of Islaam. Rather (than being a favour from you) it was Allaah Who favoured you by guiding you to Imaan, (you would certainly realise this) if you are true (in your Imaan)."

18. Verily Allaah has knowledge of the unseen (hidden) things in the heavens and the earth and Allaah Sees what you do. (He knows the inner condition of every person's heart and will call them to account for everything regardless of what they tell people.)

Surah 50 Surah Qaaf

QAAF

THE LINK BETWEEN SURAH QAAF AND THE PRECEDING SURAHS

Surahs Muhammad EE, Fatah and Hujuraat formed part of the last fifth of the Qur'aan outline aspects of Jihaad. Thereafter, Surahs Qaaf, Dhaariyaat and Toor begin the second part, detailing aspects like resurrection and reckoning.

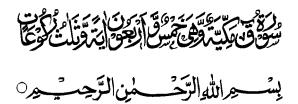
The first part instructs Muslims to fight the *Mushrikeen* because they ascribe many partners to Allaah. The second part mentions that besides their Shirk, they also refute resurrection, *Qiyaamah* and reckoning.

A SUMMARY OF THE SURAH

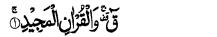
This Surah contains the following:

- * Two logical proofs to substantiate resurrection, the first is detailed, while the second is brief.
- * The beginning of the Surah reproaches the Kuffaar.
- * In between, Towheed is dealt with in greater degree than was mentioned in the Preceding Surahs.
- * The Kuffaar are warned about the punishment they will face in the Aakhirah.
- * Glad tidings of Jannah are given to the Mu'mineen.

يارك



In the name of Allaah, the Most Compassionate, the Most Merciful.



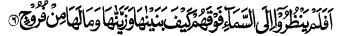
1. Qaaf. (Only Allaah knows the correct meaning of this letter.) By the oath of the Glorious Qur'aan (you people will certainly be resurrected).

2. Yet (despite receiving proof that Rasululiaah is a Rasool) they (the Kuffaar) are astonished (amazed) that a warner (a Nabi) has come to them from among themselves (warning them about the coming of Qiyaamah and resurrection). So (in response to the warning) the Kaafiroon say, "This (resurrection) is something (very) strange."

3. "Will we be brought back to life after we have (died, after we have been buried and) become sand? This resurrection is certainly farfetched (a fabrication and unbelievable)!"

4. We know what the earth diminishes of them (decomposes of their bodies and we are able to collect every part together for resurrection) and (in addition) with Us is the Protected Book (the "Lowhul Mahfoodh" which contains these and all other details).

5. (Despite hearing the truth,) They (the Kuffaar) reject the truth when it comes to them and are in a confused (restless) state.



6. (To understand Our power to resurrect the dead,) **Have they not looked at the sky above** (all that is above) **them and seen how** (well) **We have made it, beautified** (decorated) **it and that it has no cracks** (despite its size, height, age and many functions)?

وَالْأَرْضَ مَدَدُنْهَا وَالْقَيْنَا فِي هَارُوالِي وَانْبَتْنَا فِيهَا مِنْ كُلِّ زَفِي بَهِينِي ﴿

7. And (have they not looked at) the earth which We have spread out, placed massive mountains on it and have produced on it every (all) type of magnificent growth?

8. (These are all) **Eye-openers and reminders for every repentant slave** (sincere believer informing him that Our powers are immense and that resurrecting the dead is a small feat for Us).

9. (In addition to all of this,) We have sent blessed rains from the sky and have grown with it gardens grains for havest...

10. ...and tall date palms with interwoven branches...

11....as a provision for man. And We have (also) revived dead (barren) land with it (with the rains). Such shall the resurrection be (when We shall revive dead bodies).

12. The nation of Nooh (Mark), the people of the well (a community of Kuffaar who were swallowed by the earth as they sat beside a well) and the Thamud rejected (the message of their Amblyaa (Mark) before them.

13. So too did the Aad, Fir'oun, the people of Loot ...

14. ...the people of the forest (Madyan) and the nation of Tubba. Each one of them rejected their Rusul, so My warning (of punishment) came to pass.

هُ الْفَعْيِيْنَابِلْكَأْقِ الْأَوْلِ بَلْهُمْ فِي لَبْسِ مِّنْ عَلْقِ جَدِيْدٍ هَ

15. Did We get tired with the first creation (after creating everything for the first time)? No.Yet they are in doubt (deception) about the new creation (resurrection, which would be easier because it is a repeat of an act that has already been performed previously).

16. Verily (truly) We have created man, We are aware of the (evil) whispers that enter his heart (soul) and We are closer to him than his jugular vein. (We know him better than himself.)

17. (Do not forget each time) When the two receivers (angels) receive (record the good and bad acts of a person), sitting on his right and left hand sides (respectively).

18. Whenever a word escapes (from a person's mouth), there is a guard ready by him. (An angel immediately records the good or bad speech).

19. The pangs (agony) of death will bring the truth (of Imaan to every person). (Then it will then be said to the dying person.) "This (death) is what you used to avoid." (However, now you have no option.)

20. (Then, to bring people back to life on the day of Qiyaamah,) **The trumpet will be sounded.** (The people will then be told,) **"This is what you were warned about."**

21. Every soul shall come with an angel (who will take him to the place where he will be questioned) and a witness (the angel who has recorded all his actions).



22. (The person will then be told,) "You were certainly heedless (inconvenient) about this (day). We have removed your veils from you (opened your eyes) and your vision (insight) is ever sharp today (you can now see what was unseen to you in the world)."

23. His companion (the angel who always remained with him to record his actions) **shall** (present the record of actions and) **say, "This is what I have ready** (prepared)."

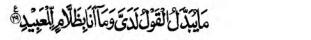
24. (After reckoning, Allaah will command the angels saying,) "**Throw every obstinate** (stubborn, ungrateful) **Kaafir into Jahannam,...**"

25. "...everyone who prevented (hindered) good, who was rebellious (transgressing) and who created doubts...."

26. "...(and) who ascribed another Ilaah with Allaah. So fling (cast) him into a severe (terrible) punishment."

27. His companion (the Shaytaan who always remained with him) will say, "O our Rabb! I did not (forcibly) mislead him but he was in distant deviation (of his own accord. So do not punish me for his wrongdoing)."

28. Allaah shall say, "Do not argue (quarrel) before me (for it is fruitless). I have already sent a warning to you (informing you that those who go astray shall be punished)."



TON!

29. "(So prepare to be punished because) **The decision** (order) **that proceeds from Me shall never be altered and I do not oppress My slaves.** (They will be punished only because they deserve the punishment for their sins)."

يَوْمَزَقُوْلُ لِجَهَنَّمَ هَلِ الْمُتَكَثِّ وَتَقُوُلُ هَلُ مِنْ مِّزِنْدٍ @

30. On the day (of Qiyaamah) We shall ask Jahannam, "Are you full?" and she will reply, "Are there any more (to come because I still have more space)?"

31. (On the Day of Qiyaamah) **Jannah will be brought close to those with Taqwa and will not be far away** (so that it can be observed in all its splendour).

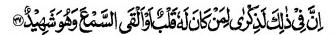
32. (They will then be told,) "This is what you have been promised for every penitent (repentant) and conscientious (sincere) person."

33. (This person is) "The one who feared Allaah without seeing Him and has arrived with a repentant heart (a heart that is attached to Allaah)."

34. (Upon reaching Jannah, they will be told) **"Enter it** (Jannah) **in peace** (without any fear of hardship or fear of being removed). **This is a day of eternal** (unending) **life."**

35. They shall have whatever they desire there (in Jannah) and We even have something extra for them. (They will see Allaah Himself and would have secured His everlasting pleasure.)

36. How many were the nations that We destroyed before them (the people of Makkah) who were mightier (in power) than them? So (when the punishment arrived) they scurried through the cities (searching for an escape and calling) "Is there any escape?" (However, despite their strength and resources, they could not escape Allaah's punishment.)



37. There is certainly a reminder (to think about) in this for him who has a heart (that believes) or who listens attentively.

38. We have created the heavens, the earth and whatever is between the two in six days without fatigue even remotely touching Us. (How can resurrection then be difficult for Us?)

39. Patiently bear whatever they (the Kuffaar) say (to hurt you) and glorify the praises of your Rabb before sunrise and before sunset (by reading Tasbeeh or performing Nafl salaat).

40. Glorify Him (by engaging in Tasbeeh and Nafl salaah) during a portion of the night as well and after prostration (after performing salaah).

41. Listen attentively (to what has already been said and what is still to come). (Do not forget) **The day when the caller** (the angel Israafeel (because wherever one will be, the sound will seem nearby or from Baltul Muqaddas).

42. The day when people shall hear the screech (the sound of the trumpet) in truth, this is the day of resurrection (after the second blowing of the trumpet).

43. Indeed it is only We who give life and death and to Us shall be the return (of every soul and none will be able to escape).

44. The day when the earth shall split open from above them (above their graves) and they will be hurrying (towards the plain of resurrection). This shall be a gathering very easy for Us.

45. We know best what they (the Kuffaar) say and you (O Rasuluilaah) are not one to force them (to accept Imaan for you are not a tyrant). Warn by means of this Qur'aan him who fears My warning (because these are the ones who will take heed).

Surah 51 Surah Dhaariyaat

THE WINDS THAT DISPERSE

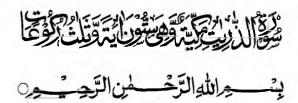
THE LINK BETWEEN SURAH DHAARIYAAT AND SURAH QAAF

Surah Qaaf states very clearly that resurrection will definitely take place. Surah Dhaariyaat takes the subject further by stating that, besides resurrection, rewards and punishment will also be given to those deserving them. Verses 5 and 6 mention, "Indeed what you have been promised is undoubtedly true (Qiyaamah shall certainly arrive) and retribution (rewards and punishment for actions) will undoubtedly take place."

A SUMMARY OF THE SURAH

Surah Dhaariyaat contains the following:

- * Testimony about rewards and punishment.
- * A description of resurrection.
- * Two logical proofs for the coming of Qiyaamah.
- * Five examples of worldly punishment. These are:
- 1. Verses 24 to 37 contain the first of the five examples of worldly punishment when Allaah discusses the destruction of the people of Loot
- 2. The second example follows in verses 38 and to verse 40. Allaah describes how *Fir'oun* and his army were drowned in the sea because of their rebelliousness.
- 3. Thereafter, in verses 41 and 42, Allaah cites the example of the *Aad*. They were destroyed by a fierce tornado when they rejected the teachings of *Hood* ****
- 4. Verses 43 to 45 mention the fourth example of worldly punishment, writing the example of the *Thamud*.
- 5. Verse 46 mentions the fifth and final example, which precedes all the incidents already mentioned. The example is of the nation of *Nooh* when they refused to accept his teaching.



In the name of Allaah, the Most Compassionate, the Most Merciful.

1. By the oath of the winds that disperse (scatter the dust, clouds, etc)...

2. And by the clouds that bear (bring) heavy burdens (rains)...

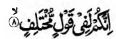
3. And by the ships that move smoothly...

4. And by those angels who distribute (sustenance/rain) on (by Allaah's) command...

5. Indeed what you have been promised is undoubtedly true (Qiyaamah shall certainly arrive)...

6. And retribution (reward and punishment for actions) will undoubtedly take place (justice will be done).

7. By the oath of the sky which have fixed (orbits)...



8. (In contrast) **You people are definitely divided in talks** (compared in your views about Qiyaamah, which some of you accept while others do not).

9. Turned away from it (the Truth) is he who is prone to turning away (from everything good).



10. May those who spread falsehood (who reject the belief in resurrection without valid reason be destroyed)...

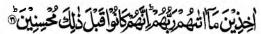
11....(they are) those who are lost (flounder) in their ignorance (because they cannot understand the truth).

12. They ask (with ridicule, as if in a hurry for it), "When will the day of retribution (reckoning) be?"

13. (It will be) The day when they will be punished in the Fire.

14. (It will then be said to them) "Taste your punishment! This is that which you sought to hurry." (wished will come quickly)

15. Verily those with Taqwa shall be (enjoying themselves) in Jannaat with springs... (fountains)



16. ...receiving what (bounties) their Rabb confers on (gives) them. Indeed these people used to carry out good (virtuous) deeds before (in the world).

كَانُوْا قِلِيْلُامِّنَ الْيُلِ مَا يَهْجَعُوْنَ®

17. Little was it that they slept at night (because they devoted their nights to worshipping Allaah).

18. During the closing portions of the night they would be seeking forgiveness (from Aliaah).

19. (In addition to all of this,) There was always a portion of their wealth (reserved) for beggars and deprived people (the poor).

20. In the earth are Aayaat (signs demonstrating Towheed and Allaah's great power) for those who have conviction (sure faith)...

21....and within your own selves (are Aayaat) as well. Do you not (ponder over these and) see?

22. In the sky (in the "Lowhul Mahfoodh") is (the record of) your sustenance (its time, type and quantity) and (record of) what you have been promised (of Qiyaamah). (The time for Qiyaamah has been fixed but has not been made known to man.)

23. By the Rabb of the sky and the earth, this (coming of Qiyaamah) is certainly the truth just as (it istrue that) you can speak.

1000

24. Has the story of Ibraheem *** s honourable guests (some angels who) reached you?



25. When they came to him and greeted with Salaam, he (thinking them to be travellers) said, "Peace be upon you too. You must be strangers (to this place)."

26. He then went to his family and returned with a fat (roasted) calf.

27. He served it to them and (when they did not partake of it because angels do not eat food) he said, "Are you not going to eat (Will you not accept my hospitality)?"

28. He grew afraid of them (thinking that they may have come for some sinister purpose). They said, "Do not be afraid," and they gave him the good news of a child (blessed with knowladge that was to be born to him i.e. Ishaaq (blessed with knowladge that was to be born to

29. His wife (Sarah) arrived (came forward) calling a loud (in amazement upon hearing the news), smote her face (striking her forehead in surprise) and said, "(How can) An old barren woman (like me bear a child)?"

30. They (the angels) said, "Thus has your Rabb declare (you will therefore certainly bear a child). He is the Wise, the All Knowing." (He knows why and to whom a child should be born.)

31. He (Ibraheem (Ibraheem) said (to the angels), "What is your duty, O messengers?" (Why have you been sent to earth?)

32. They replied, "We have been sent to (punish) a criminal nation (the nation of Loot (Punish) ..."

33. "...to rain (baked) clay stones on them..."

مُستَّومَةُ عِنْدَريِّكِ الْمُسْرِفِيْنَ ﴿

34. "...which have been marked by your Rabb (each stone bore the name of the person it was meant to kill) for those who transgress (exceed) the limits (of morality by engaging in sodomy)."

35. "(However, we shall not harm the Mu'mineen because before inflicting the punishment,) **We shall remove those who are Mu'mineen from the town** (by informing them when to leave the town)."

36. "(From the entire town) We found only a single home of Muslims there (who were the household of Loot AND)."

37. In (the narration of) this incident (event) We have left a lesson (reminds) for those who fear a painful punishment. (The ruins of the cities of these people are still visible today.)

38. And (there is also a lesson) in (the story of) Moosa when We sent him to Fir'oun with a clear proof (with miracles to prove that he was Allaah's true Nabi).

39. However, Fir'oun turned away together with his party (his people and forces) and said, "(Mooso & is) Either a (clever) magician or a madman!"

40. So We seized him (Fir'oun) and his army and cast them into the ocean for he was to be blamed (for misleading the people and the rely inviting the punishment).



41. And (there is also a lesson) in (the story of) the Aad when we sent a (fierce) wind to them that

was devoid of (without) any good.

42. (When it blew,) It completely destroyed everything it passed over (totally destroying the Aad and everything they had).

43. And (there is also a lesson) in (the story of) the Thamud when (after they had killed the miraculous carnel) they were told (by their Nabi Saalih (the story of)), "Enjoy yourselves for a while (a few days)."

44. They transgressed against the command of their Rabb, so a (stunning sound) (preceding an earth quake) seized them as they looked on.

45. (When Allaah's punishment struck them,) They were unable to even stand (rise) and were helpless to protect themselves.

46. (Such was the condition of) **The nation of Nooh** (who were destroyed) **before** (all these nations mentioned above). (Allaah's punishment destroyed them because) **They were indeed a sinful nation** (who rejected the message of Towheed).

47. We created the sky with (Our immense) might and (creating this and everything else is easy for Us because) We certainly possess vast (mighty) powers.

48. And we have spread the earth out (for other creation to live completely easily on it). How excellently we have created the wild!

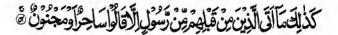
49. We have created pairs (opposites) of everything (such as male and female, hot and cold, sweet and

sour, etc) so that you may take heed (realise Our tremendous powers).

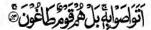
فَفِرُّ وَالِي اللهِ إِنِّ لَكُمْ مِينَهُ نَذِيْرُهُم لِينَ ﴿

50. So hasten towards (be quick to recognise) Allaah (by pondering about His creation). Verily I (Rasulullaah (See) am a clear warner (Nabi) to you from Him.

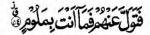
51. Do not ascribe another Ilaah with Allaah. Verily I (Rasulullaah (1996)) am a clear warner to you from Him.



52. In a like manner, (just as the Mushrikeen of Makkah opposed Rasulullaah (iii) whenever a Rasool came to those before them, they (rejected his message and) said that he is a magician or a madman.



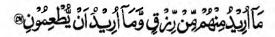
53. Have they (all the precious Mushrikeen) made bequests (promises) to each other (that they will all reject the Ambiyaa (No, but (the real reason why they all behave in such a manner is that) they are (all) rebellious (disobedient) people.



54. (O Rasulullaah [18]) **Ignore them** (do not be grieved by the manner in which they behave towards you), **for you will not be blamed** (for their disobedience).

55. (However, you should) Continue advising (reminding) because advice is beneficial for the Mu'mineen.

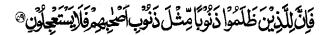
56. I have created man and Jinn only to worship (serve) Me. (Besides the many various other reasons the most important objective for creating men and Jinn is for them to recognise who Allaah is).



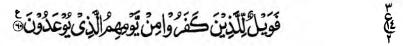
57. I require neither sustenance (daily provision) from them nor do I want them to feed Me.



58. (On the contrary) **Without doubt, Allaah is the Sustainer** (He provides people with their sustenance), **the Possessor of absolute power, Strong.** (Allaah is not in need of His creation, but they are most definitly in need of Him).



59. There shall certainly be substantial (severe) punishment for the oppressors (the Kuffaar), which shall be similar to the punishment of those like them (those who committed kufr in the past), so do not hurry Me (do not be in impatient for the punishment to come because it will certainly arrive at its appointed time).



60. Destruction (death) **be to the Kuffaar because of the day** (of their punishment, which) **they have been promised** (at the battle of Badr and later on the day of Qiyaamat).

Surah 52 Surah Toor

(MOUNT) TOOR

THE LINK BETWEEN SURAH TOOR AND SURAH DHAARIYAAT

Surah Dhaariyaat states that rewards and punishment in the Aakhirah are a definite reality in the verse, "Indeed what you have been promised is undoubtedly true (Qiyaamah shall certainly arrive) and retribution (rewards and punishment for actions) will undoubtedly take place." Surah Toor defines the subject more finely by stating, "Indeed, the punishment of your Rabb shall take place (on the Day of Qiyaamah). There shall be none to avert it."

A SUMMARY OF THE SURAH

Surah Toor deals with of the following aspects.

- * Two logical proofs to prove the immense powers of Allaah so that all may understand that it is simple for Allaah to punish people when and as He pleases.
- Warnings of punishment to the Kuffaar.
- Glad tidings of Jannah together with a detailed description of Jannah.
- * Reproaches to those who reject Towheed.



In the name of Allaah, the Most Compassionate, the Most Merciful.



1. By the oath of Mount Toor (the mountain where Allaah addressed Moosa ()...



2....and the written book (the record of every person's actions)...

3....which is in an open manuscript (to be made available for reading on the Day of Qiyaamah).

4. And (by the oath of) **the "Baytul Ma'moor"** ("The Frequently Visited House", referring to the place in the heavens directly above the Kabah where the angels make Tawaaf)...

5....and (by the oath of) the raised roof (the sky)...

6...and (by the oath of) the brimming (swelling) ocean.

7. Indeed, the punishment of your Rabb shall take place (on the Day of Qiyaamah).

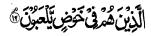


8. There shall be none to avert (prevent) it (the Day of Reckonings).

9. (It will be) The day when the sky shall tremble uncontrollably...

10....and the mountains will fly through the air (as dust particles after being reduced to dust).

11. Destruction be to the rejecters (those who reject the coming of Qiyaamah) **on that day** (the Day of Qiyaamah)...

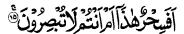


12. ...(the rejecters are) **those who are frolicking** (playing) **in their vanities** (who enjoy themselves by doing as they please without caring for the day when they will have to account for everything they do).

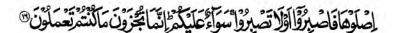


13. (Do not forget) The day (of Qiyaamah) when they will be forcibly shoved (driven) into the Fire of Jahannam.

14. (It will then be said to them,) "This is the Fire that you used to deny (reject)!"



15. "Is this magic (as you used to say about the miracles and scriptures of the Ambiyaa (as you unable to see?" (Today you are unable to deny its existence!)



16. "Enter into it! Whether you bear it with patience or you do not, it will make no difference to you! (In any event, your suffering will be the same.) You are being punished only for what (kufr and sins) you used to do." (You are not being oppressed without reason.)

ٳؘۘٛٛٵؙڶؙؙؙؙؙٛٛٛٛٛٛٛ۠ڟؚٙڡؙۣٙڹؘٙڣؘؘؘۣٙۘۘۘۻؾ۠ڝۣۨؗ

17. Verily (truly) those with Taqwa shall be (enjoying themselves) in Jannaat and (its) bounties (bliss)...

18....enjoying what (blessings) their Rabb gives them. (The greatest blessing is that) Their Rabb shall save them from the punishment of the Blaze (Jahannam).

19. (They will be told) "Eat and drink with blessings in return for the (good) deeds that you did (in the world)."

20. They will be reclining on couches arranged in rows and We shall marry them to fair maidens with large (wide) eyes.

21. Those (Mu'mineen) who do good deeds and whose progeny (families) follow them in Imaan (who are Mu'mineen as well), We shall join their progeny with them (in Jannah, and this privilege of having their family with them in Jannah will be given to them) without reducing anything from (the rewards of) their (good) deeds. (However, the Kuffaar will be unable to join their Mu'mineen relatives in Jannah because) Every person (Kaafir) shall be detained (in Jahannam) for his (evil) actions (of kufr and sin).

22. (Continuing with the bounties of the Mu'mineen in Jannah, Allaah says,) In addition (to all the other bounties mentioned,), We shall grant them (an abundance of) fruit and meat (which they shall have) as (and when) they desire (without delay or interruption).

23. There (in Jannah) they will pass around (enjoy) a cup (of pure drink) in which there is no

(fear of) absurd (nonsensical) talk and sin. (The wine and other drinks of Jannah will not intoxicate people.)

24. Their young (servants in Jannah) shall wait on them (serving them whatever they wish), appearing to be (like) concealed (preserved) pearls (because of their beauty and refined manners).

25. They (the people of Jannah) will face each other asking questions.

26. They will say, "Before this (in the world) we used to be fearful (of Jahannam as we sat) among our families (houses)."

27. "However, Allaah favoured us and saved us from the punishment of the scorching wind (of Jahannam)."

28. "Indeed before this (in the world) we always used to pray (call) to Him (to save us from Jahannam). (Allaah answered our prayers because) He is certainly the One who treats with kindness, the Most Merciful."

29. So (O Muhammad (MM)) continue reminding (and advising people about Allaah) for, by the grace of your Rabb, you are neither a fortune-teller (who receives news from the Jinn) nor a madman (as the Kuffaar claim).

30. Or (besides saying this) do they say, "He (Rasulullaah) is a poet whose calamity of time (death) we are eagerly awaiting"?

31. Say, "Wait (to see my success), for I am also waiting with you (to see your disastrous end)."

32. Or is their intelligence (of which they are proud) commanding (teaching) them to do this (to reject Imaan despite being shown the proofs) or are they (not accepting Imaan simply because they are) a rebellious (disobedient) nation?

33. Or are (they rejecting Imaan and the Qur'aan because) they (are) saying, "He (Rasulullaah) has forged it"? The fact of the matter is that they refuse to accept Imaan (and will not accept despite every proof shown to them).

34. Let them produce (bring forth) a speech like it (the Qur'aan) if they are truthful (in their claim that it is the speech of Rasulullaah (in the claim).

35. Or (if they refuse to believe in Allaah Who created them, then) were they created (did they come into existence) without a creator or are they (under the misconception that they are) creators themselves?

36. Or (if as they say, Allach did not create everything, then) did they (themselves) create the heavens and the earth? The fact is that they have no conviction (no faith in the fact that Allach is The Only Creator and The Only Ilach).

38. Or do they (the Kuffaar) have a ladder (stretching into the heavens) by which they are able to eavesdrop (divine revelation that permits them to commit kufr)? So (if they have heard some revelation to

substantiate their claims,) **let their eavesdropper produce a clear proof** (from this revelation to prove the legitimacy of their acts of kufr).

آمِلَهُ الْبَنْ وَلَكُمُ الْبَنُونَ أَ

39. Or are (you Mushrikeen saying that) daughters (are) for Him (Allaah, by saying that the angels are His daughters) and sons (are reserved exclusively) for you (because you like to have sons)?

40. Or do (the Mushrikeen reject Imaan because) you (O Rasulullaah ask from them a fee so (and because of this fee they feel as if) they are burdened (troubled) by a penalty (making it difficult for them to accept your message)?

اَمْعِنْدُهُمُ الْغَيْبُ فَهُمْ بِكُتْبُونَ اللَّهُ

41. Or do they (reject Imaan because they) have knowledge of the unseen (proving their claims) which they are writing (down to ensure that it continues)? (The fact is clear that the Kuffaar and Mushrikeen have nothing concrete to substantiate their beliefs and actions.)

42. Or are they plotting (planning) something (against Rasulullaah , which they are waiting to carry out)? Indeed those who commit kufr will themselves be ensnared (trapped) in a plot (when Allaah punishes them).

43. Or do (they reject Imaan because) they have an Ilaah besides Allaah? Allaah is Pure (free) from the partners they ascribe to Him. (None can be an Ilaah but Allaah.)

44. (These Kuffaar are so obstinate that) If they see a portion (part) of the sky hurtling down (towards them as a form of punishment) they (will deny it and) say, "This is (only) a cloud in stacked (thick) layers."

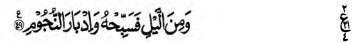
45. So (it is best that you) leave them (without insistently preaching to them) until they meet their day (the Day of Qiyaamah) when they will fall unconscious (after hearing the blast of the trumpet).

يَوْمَلَا يُغْنِي عَنْهُمْ كَيْدُهُمْ شَيْئًا وَلَاهُمْ يُنْصَرُونَ ﴿

46. The (Day of Qiyaamah will be the) day when their schemes will be of no benefit to them (but will rather be to their detriment) and they will not be assisted (against Allaah's punishment).

47. There shall surely be another punishment (in this world like Badr) besides this (punishment in the Aakhirah) for the oppressors (the Kuffaar) but they have no idea.

48. (Therefore, O Rasulullaah (1) Bear patiently with the decision (order) of your Rabb (to allow the Kuffaar respite until the appointed time of their punishment) for you are under Our protection (and have nothing to fear from them). Glorify the praises of your Rabb when you rise (sleep and stand in prayer).



49. And glorify Him during a portion of the night (in Tahajjud salaah) and even after the stars have vanished (at early dawn).

Surah 53 Surah Najm

THE STAR

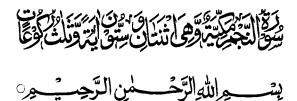
THE LINK BETWEEN SURAH NAJM AND SURAH TOOR

Surah Toor emphasises that the rewards and punishment of the Day of Qiyaamah are a certain reality and that none can avert Allaah's punishment. Surah Najm stresses that no intercessor can change Allaah's decision of punishment. Not Laat, not Manaat, not Uzzah, nor any of the other idols of the Quraysh can achieve this to save their devotees from punishment. Therefore, it is futile to worship and supplicate to them.

A SUMMARY OF THE SURAH

Linked to the subject matter contained in the previous Surahs, Surah Najm deals with the following aspects.

- * The central theme of the Surah is the negation of the belief that any being can alter Allaah's decision.
- An introduction with encouragement.
- * The first assertion i.e. do not worship idols like Laat, Manaat and Uzza.
- * The second assertion, i.e. do not think that any intercession of the angels can alter Allaah's decree.
- Repetition of the first assertion in verse 23.
- * Repetition of the second assertion in verses 26 to 28.
- Reproaches for the Mushrikeen.
- * A repetition of the central theme.



In the name of Allaah, the Most Compassionate, the Most Merciful.



1. By the star when it sets...

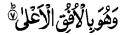
2. Your companion (Rasulullaah (Sie)) is neither astray (misguided) nor has he lost his direction (purpose).

3. He does not speak of his own desires.

4. (Rather) **Whatever he says is revelation** (which Allaah has) **revealed to him** (through the agency of Jibra'ee ().

5. He has been taught by one of tremendous might (Jibra'eel (Libra'eel (Libra

6....and who is extremely powerful (so powerful that he used only the tip of one of his 600 wings to lift the city of Sodom). (Whereas Jibra'ee! www. usually appeared before Rasulullaah in human form) **He** (Jibra'eel (Ji



7....when he (Jibra'eel 🕬) was on the highest part of the horizon. (Rasulullaah 🕮 saw

Jibra'eel to n the eastern horizon with his six hundred wings spread out. They were so large that they even covered the western horizon. The sight was so tremendous that Rasulullaah fell unconscious.)

ثُمَّدَنَىٰ فَتَدَكَّىٰ ﴿

8. Then (seeing Rasulullaah fall unconscious) he (Jibra'eel paperoached (Rasulullaah fall unconscious) he revive him) and (doing this, he) drew close...

فَكَانَ قَابَقَوْسَيْنِ آوْ آدُنْ^{قَ}

9....and was as close (to Rasulullaah (with each end of a bow touching the corresponding end of the other bow) or even closer.

فَأُوْتِي إِلْ عَبِيدِهِمَا أَوْتُحُقُّ

10. Then (Allaah) sent that revelation to His slave, which He revealed. (This refers to the revelation of verse 6 of Surah 93 up to verse 4 of Surah 94 and the proclamation that no person shall enter Jannah until Rasulullaah has entered and that no Ummah shall enter Jannah before his Ummah have entered Jannah).

مَا كَذَبَ الْفُؤَادُ مَا رَأَى ®

11. The heart (of Rasulullaah (Sees) does not mistake what it sees (whatever Rasulullaah (Sees) reported that he saw was the absolute truth).

اَفَتُمْرُونَهُ عَلَىٰمَايِرِي ﴿

12. Are you (Mushrikeen) disputing with him (Rasulullaah (See)) concerning what he saw (when you have not seen anything like it)?

وَلَقَدُرُاهُ نَزْلَةُ أُخْرِي اللهِ

13. He (Rasulullaah (1996) certainly saw him (Jibra'eel (1996) in his original form) once more (a second time)...

عِنْدَسِدْرَةِ الْمُنْتَهَى

14....at the Sidratul Muntahaa (near the lote tree when Rasulullaah went on the miraculous journey of Mi'raaj to the furthest Jannah)...



15. ...close to which is Jannatul Ma'waa (a comfortable dwelling above which is Allaah's Throne).

إِذْ يَغْشَى السِّدُرَةَ مَا يَغْشَى السِّدُرَةِ مَا يَغْشَى السِّدُرَةِ مَا يَغْشَى

16. (Rasulullaah saw Jibra'eel before he saw) When the Sidratul Muntahaa (which) was covered by that which covered it. (When the Sidratul Muntahaa was covered by magnificent colours or angels, it assumed a new appearance and became more beautiful beyond description.)

مَازَاغَ الْبَصَرُومَاطَعٰي

17. The sight (of Rasulullaah (See) neither wavered (saw any less than it was supposed to see) nor transgressed (did not exaggerate what it saw).

18. He definitely saw some of Allaah's great Aayaat (signs on the journey of Mi'raaj).

19. Have you seen Laat and Uzza (the names of two idols that the Mushrikeen of Makkah worshipped)...

20....and the third one Manaat (another idol of theirs)?

21. Are males (sons reserved exclusively) for you (because you like having them) and (you attribute) females for Him (saying that the angels are Allaah's daughters)?

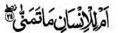
22. This is certainly an unjust distribution.

إِنْ هِيَ إِلْاَ اَسْمَاءُ عَلَيْهُ مُوْهَا أَنْمُ وَابَا قُلْمُومَا أَنْمُ وَابَا قُلْمُ مِنَا اللهُ بِهَامِنْ سُلُطَنْ إِنْ يَتَبِعُونَ إِلَّا الطَّنَّ وَمَا تَهُوى الْاَنْفُسُ وَلَقَدُ جَاءَهُمْ مِنْ مَّ يَبِهِمُ الْهُدُى أَ

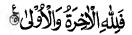
23. These (idols) are merely names which you and your forefathers have kept, for which Allaah has not revealed any permission (authority). They (the Mushrikeen) follow only

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assumptions (false belief in choosing their gods) and what their (fleeting) desires fancy (wish for) whereas (true) guidance has already come to them from (foolishly follow) their Rabb.



24. Can man have whatever he wishes for?



25. (Man cannot have whatever he desires because) **The Aakhirah and the world belong to Allaah** (and He is the only One Who decides which of his wishes man should have).



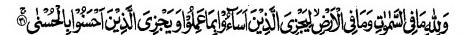
26. How many are the angels in the heavens whose intercession (pleading) shall be of no benefit (to anyone) except after Allaah grants permission for whoever He wills and is pleased (to allow their intercession).

27. Indeed those who do not believe in the Aakhirah give feminine names to the angels...

28....without (themselves) possessing any knowledge. They follow only assumptions and assumptions are absolutely useless against the truth (because the truth will always prevail).

29. So ignore him who turns away from Our advice and who desires only the life of this world.

30. This (Their objectives in this world) is the extent of their knowledge. (They are concerned only about this world and have no concern for the Aakhirah). (It is therefore futile to persistently preach to them for) Verily your Rabb knows best about the person who deviated (moved away) from His path and He knows best about him who is rightly guided (and He shall punish or reward them accordingly).



31. To Allaah belongs whatever is in the heavens and whatever is in the earth so that (with this Complete Power) He may punish the evil-doers for their (evil) actions and reward those who do good with the best (of rewards, namely Jannah).

32. (Those who do good are) Those who stay away from (avoid) major sins and indecent behaviour except for minor sins (which they sometimes get involved in because no human is free from fault). (However, they are quick to seek Allaah's forgiveness for these sins and Allaah is ready to forgive them because) Indeed your Rabb is One of infinate mercy. He was best Aware of you when He created you from the earth and when you were foetuses in the wombs of your mothers. (He knows everything about you and knows you even better than you know yourselves.) So do not ascribe purity (piety) to yourselves. He knows best who is the most pious (whose level of Taqua is highest).

33. Have you seen the person who turns away (from Islaam)?

34. Who gives a little (in charity for ulterior motives) and then stops (spending in charity when his motives are not met)?

35. Does he have knowledge of the unseen so that he can see (that he will lose all his wealth if he spends in charity)?

36. Has he not been informed of what appeared in the scriptures of Moosa American

37....and in the scriptures of Ibraheem who fulfilled (every task that Allaah entrusted to him)?

38. (That which appeared in these scriptures was) That one bearer (a person) shall not be burdened

With the burden (sins) **of another.** (Every person will have to suffer the consequences of his own sins without any of his punishment being given to another.)



39. Man shall have (earn) only what (rewards or punishment that) he strives (for)...

40....and (the value of) his efforts shall soon be seen (on the Day of Qiyaamah)...

41....after which he will be rewarded in full (for all his actions).

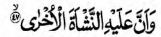
42. The end (destination of every person) **shall surely be to your Rabb** (Who will evaluate your actions and either reward or punish you for them).

43. It is certainly He (Allaah) Who makes (people) laugh and cry. (Allaah creates the condition which make people happy or sad.)

44. It is only He Who gives death and life.

45. Verily it is only He Who created pairs of male and female...

46....from the seed (the sperm) when it issues forth.



47. (Just as He created everything the first time,) **The second creation** (resurrecting them on the Day of Qiyaamah) **is undoubtedly His responsibility.**

48. Verily He grants wealth and poverty (to people according to His complete wisdom).

49. He is the Rabb of Sirius. (The star Sirius is also known as the Dog Star. It is the brightest star in the sky and can be seen from almost every part of the earth.)



50. He destroyed the former (ancient) Aad...

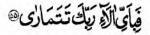
51....and the Thamud (who are known by some as the later Aad) **so that none** (of them) **remained** (alive).

52. And (Allaah also destroyed) the people of Nooh before (the Aad and the Thamud), who were most tyrannical (oppressive) and rebellious (disobedient).

53. He also overturned the capsized cities (the city of Sodom and those around her).



54. So that thing (punishment) engulfed (fell upon) them. (This refers to the shower of stones that rained on the people of Lut (2004).)



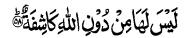
55. (It is out of Allaah's Mercy that He reminds you of these incidents so that you do not suffer the fate of these nations.)
So (instead of learning lessons from these incidents,) which bounties (blessings) of your Rabb do you doubt (because of which you do not take heed and choose rather to follow the ill-fated footsteps of the doomed nations)?

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56. He (Rasulullaah (Rasulullaa



57. The swift approaching matter (Qiyaamah) has (almost) arrived (is imminent).

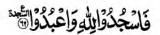


58. There is none to avert it (when it arrives) besides Allaah.

59. Are you astonished (amazed) about this speech (the Qur'aan)?

60. And do you laugh (at it out of ridicule) instead of crying (out of fear for the warnings it sounds)?

61. And (instead of accepting its advice, do you rather) continue being arrogant (misguided)?





62. (Instead of this, you should rather) **Prostrate to Allaah and worship Him** (if you are wise). (One who recites or hears this verse being recited should perform Sajdah.)

Surah 54 Surah Qamar

THE MOON

THE LINK BETWEEN SURAH QAMAR AND SURAH NAJM

Surah Najm proclaims that none but Allaah must be worshipped and accepted as an imposing intercessor. Surah Qamar presents the proof for this truth. In verse 49, Allaah say that it is only He Who has created everything to perfection. After Surah Qamar, all the other Surahs until Surah Hadeed state their primary messages towards the end of each Surah.

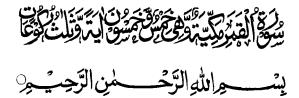
A SUMMARY OF THE SURAH

The beginning and ending of the Surah contain:

- * Objections.
- * Warnings.
- * Glad tidings.

The body of the Surah contains:

- * Five illustrations of Allaah's punishment in this world.
- * A warning to the people of Makkah.
- * The primary theme of the Surah.



In the name of Allaah, the Most Compassionate, the Most Merciful.

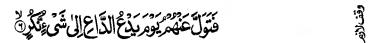
1. Qiyaamah has drawn close and the moon has been split (by Rasulullaah in Makkah when the Mushrikeen requested him to perform this miracle).

2. (However, the Mushrikeen are so stubborn that even) If they see any Aayah (a miracle demonstrating Allaah's great power) they turn away and say that it is magic that will soon vanish.

3. They deny (whatever they are told) and they follow their whims (only what appeals to their desires) whereas every matter is established (the truth will always remain the truth and falsehood will always remain falsehood regardless of what people have to say).

4. Indeed such news (about the destruction of previous nations) has come to them in which there is sufficient warning to caution (them to mend their evil ways).

5. Effective (complete) wisdom (has reached them through the Ambiyaa (b), but the warnings (of the Ambiyaa (b)), have not benefited (them because they refuse to believe the Ambiyaa (b)).



6. So ignore them (because they will have to learn the error of their ways the hard way when Allaah's punishment or Qiyaamah arrives). (The Day of Qiyaamah will be) The day when the caller (the angel Israafeel shall call (people) to a thing (resurrection and reckaning) that is unpleasant (for those guilty of kufr and sin).

خُشَعًا ابْصَارُهُمْ يُخْرِجُونَ مِنَ الْحَجْدَاثِ كَانَّهُمْ جَرَادُ مُنْتَشِرُ الْحَدَاثِ كَانَّهُمْ جَرَادُ مُنْتَشِرُ

7. Their gazes will be cast down (because of worry and shame for their past) and they shall emerge from their graves (in a hurried and disorderly fashion) as if they are scattered locusts...

8....running towards the caller (towards the Plain of Reckoning where they will be called to account for their actions). The Kaafiroon will say, "This is an extremely difficult day."

9. The nation of Nooh ** rejected (Imaan) before them (the Mushrikeen of Makkah). They rejected Our servant (Nooh **), and said that he was a madman and he was rebuked (threatened, insulted and shunned by them).

10. So he made du'aa to his Rabb (saying), "Indeed I am overpowered so assist me (avenge my cause and destroy them, leaving no Kaafir alive)."

11. So (in reply to his du'aa) We opened up the doors of the sky to (with) torrential rains.

12. And (in addition to the waters from the sky) We opened springs in the earth (from which more water gushed forth) so that the waters (raining from the sky and gushing from the earth) met for a matter preordained (resulting in a flood as punishment for them).

13. We carried him (Nooh (Nooh on an ark of planks and nails (completed simply) ...



14....which travelled (moved) under Our watch (Our protection). This was the reward for the

one (Nooh who was not appreciated (by his people).

15. Verily We left it (the incident) as a lesson (sign), so is there anyone who will take heed (learn a lesson from this incident)?

16. How (severe) was My punishment and My warnings?

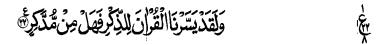
17. Undoubtedly We have made the Qur'aan simple to take lesson from (to understand), so is there any who will take lessons?

18. The Aad rejected (the message of Towheed that their Nabi Hood **brought to them), so how (severe) was My punishment and warnings?

19. Verily We sent against them a furious wind during (eight) days (and seven nights) of perpetual misfortune (until all were destroyed).

20. It plucked up the people (and left them lying dead on the ground) as if they were uprooted palm trunks.

21. So how (severe) was My punishment and warnings?



22. Undoubtedly We have made the Qur'aan simple from which to take lesson (to

understand), so is there any who will take lessons?

كَذَّبَتُ تُمُودُ بِالثُّدُرِ اللَّهُ دُرِ

23. The Thamud rejected the (message of Towheed brought by Our) warners (the Ambiyaa 🕬). (By rejecting the message of their Nabi Saalih 🕬 they actually rejected the message of all the Ambiyaa because every Nabi brought the same message.)

24. They said, "If we were to follow a single solitary human (mortal) from among ourselves, we would surely be in error and insane."

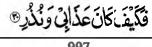
25. "Has a revelation (advice) come only to him from among all of us (instead of coming to one of our affluent people)? No (he cannot be true), he is but an arrogant liar."

26. Tomorrow (soon) they shall come to know who is an arrogant liar. (They will soon learn that it was they and not the Nabi who was "an arrogant liar").

27. (When the Thamud requested Saalih 🕬 🎏 to bring a pregnant camel from a rock, he made du'aa to Allaah Who said to him.) "We shall certainly send the (she) camel as a test to them (to see which of them will then believe that you are a Nabi and who will not) so watch them and be patient."

28. "(When the she came! comes, then) Inform them that the (drinking) water (for their livestock) shall be shared between them (between the miraculous camel and the rest of their livestock) and each should present himself on his turn (the she camel having a day for herself and the rest of their livestock having the next day for themselves)." (However, the people were dissatisfied with this arrangement and decided to have her killed.)

29. So they (the people) called for their companion (a notorious thug) who attacked (the camel) and cut (her hamstring, causing her to die).



30. How (severe) was My punishment and warnings (when it came to them afterwards)?

31. Verily We sent against them a single shout (a deafening blast from the sky, which killed them all) and they became like the rubble dry sticks (that are thrown away by one who builds enclosures for cattle) (This is a proverb the Arabs used to refer to something completely destroyed and useless).

32. Undoubtedly We have made the Qur'aan simple to take lesson from (to understand), so is there any who will take lessons?

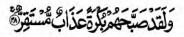
33. The people of Loot rejected the warners (the Ambiyaa & Look).

34. Verily We sent against them a powerful wind (of pebbles) that showered stones on them, except for the family of Loot whom We rescued during the close (early hours) of the last hour of the night.

35. This was a special favour (mercy) from Us (to the Mu'mineen because of their Imaan). In this manner (busaving them from punishment) do We reward the grateful ones.

36. He (Loot (Loot (Loot (Loot (Loot (Loot)))) certainly warned them that We would seize (punish) them but (instead of taking heed,) they started disputing about (making) the warnings.

37. (When Allaah sent some angels as guests to Loot with to inform him about impending the punishment.) They (the people) attempted to seduce (commit sodomy with) his guests (the angels) so We obliterated their eyes (blinded them as they tried). (As this happened, they were told,) "Taste My punishment and (the result of) My warnings!"



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38. Without a doubt, during the early hours of the morning a punishment with long-lasting effects afflicted them. (Stones were rained on them and their cities were lifted to the sky and flung upside down.)

39. (It was said to them.) "So taste My punishment and (the result of) My warnings!"

40. Undoubtedly We have made the Qur'aan simple to take lesson from, so is there any who will take lessons?

41. Warners (Moosa Mossa and Haaroon Mark) definitely came to the people of Fir'oun.

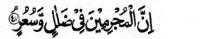
42. (However, instead of taking heed,) **They rejected every one of Our** (nine) **Aayaat so We selzed** (punished) **them with the grasp of One Who is Most Mighty and Powerful** (from which they had no escape).

43. Are your Kuffaar (in the present times) better than these people (of the past, which makes them think that they will not be punished) or do you (Kuffaar) have immunity (freedom from punishment which is written) in the scriptures?

44. Or do they (the Kuffaar) say, "We are a victorious band (who can defend ourselves against Allaah's punishment)."

45. The band shall soon be defeated (by Allaah's punishment) and they will turn their backs and flee (as the Kuffaar did in the Battles of Badr and Ahzaab).

46. The fact is that Qiyaamah is their appointment (with truly severe punishment) and Qiyaamah shall be most severe and most bitter (for them).



47. Indeed the criminals (the Kuffaar and sinners) are in error (in this world) and (because of this, they will be) in blazing fires (in the Aakhirah).

48. (Let them not forget) **The day when they shall be dragged into the Fire** (of Jahannam) **on their faces** (and it will be said to them) **"Taste the touch of the Blaze!"**

49. We have certainly created everything by (finely calculated) measure (so that everything fulfils the requirements for its task and so that everything happens when it is destined to happen).

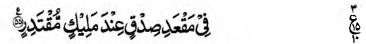
50. And (when We desire to make something happen) Our command (for it to take place) is but once like the blinking of an eye. (It happens instantly and very quickly.)

51. Verily We have destroyed (many) nations like yourselves (in the past and can do the same to you if you choose to reject Imaan) so is there any who will take heed (mend his ways and turn to Allaah)?

52. Whatever they (the people of the past) did was (recorded) in the Books (in the records of their actions so that nothing was omitted).

53. (The records are so meticulous that) **Every minor and major act is recorded** (so a person cannot hope to escape punishment based on insufficient evidence against him).

54. Verily those with Taqwa shall be (enjoying themselves) in Jannaat and in rivers...



55....in a grand place (Jannah) by the Powerful Sovereign (close to Allaah).

Surah 55 Surah Ar-Rahmaan

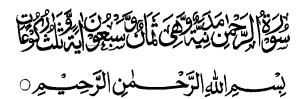
THE MOST MERCIFUL

THE LINK BETWEEN SURAH AR RAHMAAN AND SURAH QAMAR

Surah Qamar declare that Allaah is the Creator of the universe and that Only He can assist people in need. Surah Ar Rahmaan states further that since Allaah is the source of all help, His name must surely be most blessed. He should also be regarded as the Fountainhead of all blessings. This stated in the concluding verse of the Surah where Allaah says, "Blessed is the name of your Rabb, the Possessor of majesty and benevolence."

A SUMMARY OF THE SURAH

- * The beginning of the Surah, mentions nine logical proofs of Allaah's immense powers.
- * Verses 26 to 45 warn to the Kuffaar about the punishment they will have to face in this world and in the Aakhirah.
- * Verse 46 up to the end discuss the pleasures and bounties that the Mu'mineen will receive in Jannah.
- * The Surah repeatedly asks man and Jinn in a rhetorical manner which bounties of Allaah's do they reject by claiming.
- * These multiple bounties denote that Allaah is the Only source of blessings and fortune. Those who deny this fact will have to face terrible consequences in this world and in the Aakhirah.
- * However, those who will have *Imaan* and who accept this shall receive the everlasting bounties of Jannah.



In the name of Allaah, the Most Compassionate, the Most Merciful.



1. Ar Rahmaan (The Most Compassionate - Allaah)...



2....taught the Qur'aan (to Rasulullaah and to mankind, guiding them with it).

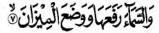


3. He created man...

4...and (in addition to this favour, He even) taught him to speak.

5. (Another of His favours is that) **The sun and moon are** (travelling) **by calculated courses** (orbits which Allaah has set for them until their end of time). (Because of these fixed courses, man is able to accurately calculate time so that he can plan and organise his activities.)

6. (Even) The creeper (shrub and the) tree prostrate (to Allaah in submission to Him).

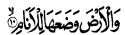


7. He (Allaah) raised the sky (as a protective roof above the earth) and set up the scales (in this world by which man can properly weigh in trade so that none is unjust to another)...

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8....so (in return for this favour ensure) **that you do not transgress in the matter of the scale** (do not cheat people when weighing their goods).

9. And (in return for this favour ensure) that you observe weight with justice and you do not weigh less in the scale (than what is due).



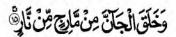
10. He (Allaah) has spread out the earth for people.

11. On it are fruit, palms with sheathed stalks,...

12....seeds as chaff (fodder for animals) and sustenance (food for people and fragrant flowers) as well.

13. So which favours of your Rabb do the two of you (man and Jinn) deny? (Since you cannot deny any of Allaah's favours to you, you ought to express gratitude to Him by obeying Him and fulfilling His commands. After reciting this verse, Muslims should say, "O our Rabb! We do not deny any of Your bounties. All praise and admiration is for You Alone.")

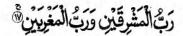
14. He (Allaah) **created** (the first) **man from melodious** (sounding) **sand that resembles potter's clay.** (Allaah mixed sand with water to make clay and then used the clay to fashion the mould of the first man, Aadam When the clay had dried, it became hard and it made a melodious sound when struck by hand, just like a clay pot or vase.)



15. And He created the (first) **Jinn from pure leaping fire.** (After creating the first pair of man and Jinn, the rest of the creation were born from them.)



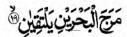
16. So which favours of your Rabb do the two of you (man and Jinn) deny?



17. (Allaah is) The Rabb of the two Easts (the two extreme points in the Eastern horizon where the sun rises throughout the year) and the two Wests (the two extreme points in the Western horizon where the sun sets throughout the year).

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18. So which favours of your Rabb do the two of you deny?



19. He has released (dislodged) the two (salty and fresh) waters so that they (appear to) meet.



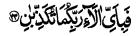
20. (However,) Between the two (waters) is a (invisible) barrier so that the two do not transgress (do not mix with each other).

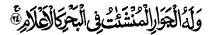


21. So which favours of your Rabb do the two of you deny?

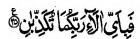


22. (Another of His favours is that) **Small and large pearls emerge from the two of them** (the two types of waters).



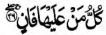


24. (In) **His** (control) **are the raised** (high) **ships on the oceans** (which are) **like mountains** (in size). (Despite their immense size, Allaah keeps the ships afloat so that man is able to derive great benefits from them.)



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25. So which favours of your Rabb do the two of you deny?



26. Everything on earth shall perish (on the Day of Qiyaamah if not sooner).



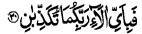
27. (When this happens,) Only the countenance of your Rabb the Possessor of majesty and benevolence shall remain (forever, without ever perishing).



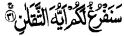
28. So which favours of your Rabb do the two of you deny?



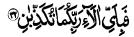
29. All in the heavens and the earth ask (their needs) from Him and He is engaged in some matter every day (caring for and sustaining His creation).

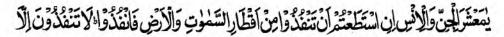


30. So which favours of your Rabb do the two of you deny?



31. We shall soon free Ourselves for you (to reckon with you on the Day of Qiyaamah), O the two of you groups (man and Jinn).



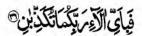




33. O assembly (gathering) of Jinn and man! If you are able to transcend (go beyond) the limits of the heavens and the earth (in an effort to escape My punishment), then (try to) do so. (However,) You will be unable to transcend (pass) without the power (which you can get only from Allaah).

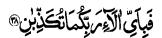
34. So which favours of your Rabb do the two of you deny?

35. (On the Day of Qiyaamah) A flame and smoke shall be unleashed on the two of you (man and Jinn in Jahannam) and you will be helpless to ward it off.

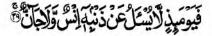


36. So which favours of your Rabb do the two of you deny?

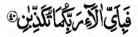
37. (The time shall certainly come on the Day of Qiyaamah) When the sky shall split asunder and become red like hide (leather).

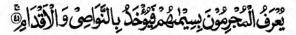


38. So which favours of your Rabb do the two of you deny?



39. On that day no man and no Jinn shall be asked (questioned) about his sins. (The asking will not be the usual enquiry to gain knowledge because Allaah has knowledge of everything. However, the asking will be merely to get them to admit their sins.)





41. The criminals (the Kuffaar) will be recognised by their traits (among these will be their gloomy faces and terrified blue eyes) and will be seized by their forelocks (hair) and feet (and dragged into Jahannam).



42. So which favours of your Rabb do the two of you deny?



43. (It will then be announced) "This is the Jahannam which the criminals (Kuffaar) used to deny."

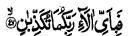
44. They shall pass between it and the boiling water. (Their punishment will alternate between suffering in Jahannam and sometimes drinking from the boiling water which will tear their internal organs.)



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45. So which favours of your Rabb do the two of you deny?

46. The one who fears standing in the presence of his Rabb (on the Day of Qiyaamah) shall have two gardens (of Jannah). (These two gardens of Jannah are reserved for those Mu'mineen who are extremely close to Allaah. The Jannah that other Mu'mineen will receive is mentioned from verse 62 onwards.)

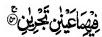


47. So which favours of your Rabb do the two of you deny?



48. Both these (gardens) shall be filled with branches (trees laden with fruit).

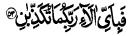




50. In both (gardens) there shall be two gushing springs (fountains).

51. So which favours of your Rabb do the two of you deny?

52. In both there shall be a pair of every fruit (the same fruit with different flavours).



53. So which favours of your Rabb do the two of you deny?

54. They (the people of Jannah) shall recline on bedding (couches) lined with thick silk. The fruit of both gardens shall be extremely close (at hand, requiring no effort to pluck them).

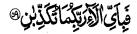


55. So which favours of your Rabb do the two of you deny?

56. In these gardens, there shall be maidens with lowered (modest) gazes whom no man or Jinn has ever touched.

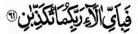
57. So which favours of your Rabb do the two of you deny?

58. They (these maidens) **seem to appear like rubies and pearls** (because of their delicate and clear complexions).



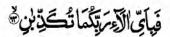


60. Can the reward for good be anything but good? (The reward for the good done in this world will be the excellent bounties of the Aakhirah.)



61. So which favours of your Rabb do the two of you deny?

62. Lesser than these two gardens (of Jannah) are another two gardens (reserved for all the other Mu'mineen).



63. So which favours of your Rabb do the two of you deny?

64. Both (are) dark green (because of their lush foliage).

65. So which favours of your Rabb do the two of you deny?

66. Both have gushing springs (fountains).

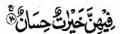
67. So which favours of your Rabb do the two of you deny?

68. In both are fruits, date palms and pomegranates. (Although sharing their names with those fruit

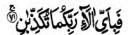
found in this world, the fruit of Jannah will be vastly superior in every way.)



69. So which favours of your Rabb do the two of you deny?



70. In them are good and beautiful women (who will be their wives). (Apart from their physical beauty, the women of Jannah will also possess excellent qualities and character.)



71. So which favours of your Rabb do the two of you deny?

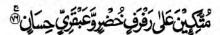


72. (Describing these women further, Allaah says that they will be) Fair damsels sheltered in tents (camps).

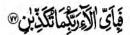
73. So which favours of your Rabb do the two of you deny?

74. Neither any man nor Jinn has ever touched them.

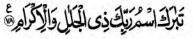
75. So which favours of your Rabb do the two of you deny?



76. The people of Januah shall recline on green cushions and most beautiful carpets.



77. So which favours of your Rabb do the two of you deny?



78. Blessed is the name of your Rabb, the Possessor of majesty and benevolence (ground).

Surah 56 Surah Waaqi'ah

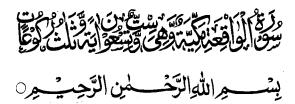
THE HAPPENING

THE LINK BETWEEN SURAH WAAQI'AH AND SURAH AR RAHMAAN

The concluding verse of Surah Ar Rahmaan mentions, "Blessed is the name of your Rabb, the Possessor of majesty and benevolence." This verse denotes that even Allaah's name is most blessed. Allaah says in the final verse of Surah Waaqi'ah, "So glorify the name of your Majestic Rabb" i.e. one should praise Allaah's name and express His purity from all partners.

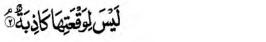
A SUMMARY OF THE SURAH

- * The beginning of the *Surah* classifies people into three groups, viz. (1) As'haabul Maymanah (those on the right), (2) As'haabul Mash'amah (those on the left) and (3) the Saabiqoon (those who have excelled far ahead).
- * The qualities of each groups are then mentioned.
- * A brief mention of these groups is repeated towards the end.
- The grandeur of the Qur'aan is emphasised.
- * Acceptance of the Qur'aan is encouraged.
- * Mushrikeen's disobedience is exposed.
- * The core assertion of the *Surah* is mentioned once midway between the Surah (verse 74) and once at the end (verse 96).
- * Four logical proofs of Allaah's power are also mentioned. These are found in:
 - 1. Verses 57 to 62
 - 2. Verses 63 to 67.
 - 3. Verses 68 to 70 and in
 - 4. Verses 71 to 73.



In the name of Allaah, the Most Compassionate the Most Merciful.

1. When Qiyaamah will take place..



2. ...there shall be none to deny its occurrence.

3. It will lower (those Kuffaar who behaved haughtily in this world) **and elevate** (those humble and sincere Mu'mineen who were looked down upon in this world).

4. (Qiyaamah will be the day) When the earth shall convulse (shake uncontrollably) with violent earthquakes.

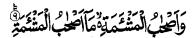
5. And the mountains will be shattered (crumble) to pieces...

6....and become like scattered (flying) dust (floating about in the air).

7. You people will then be (sorted out) in three groups.

فَاصِّحِبُ الْمَيْمُنَةِ مُ مَا الْصِيْلُ الْمَيْمِنَةِ الْمُ

8. So (the first group are) the people of the right (the sincere Mu'mineen); how excellent are the people of the right! (They are referred to as the "people of the right" because they will receive the record of their actions in their right hands, indicating their entry into Jannah.)



9. And (the second group are) **the people of the left**; **how wretched are the people of the left**! (They are referred to as the "people of the left" because they will receive the record of their actions in their left hands, indicating their entry into Jahannam.)



10. The foremost (in piety) **will be foremost** (in Jannah). (They are the third group, who comprise of Mu'mineen of the highest calibre, such as the Ambiyaa and the Siddigeen.)

11. These (the foremost in piety) are indeed those brought close (nearest to Allaah).

12. They will be (enjoying themselves) in Jannaat of bliss (delight).

13. (Making up this group of the forerunners, there shall be) A large group from among the earlier ones (the people before Rasulullaah (1864)...

14....and a few from among the later ones (the people after Rasulullaah (Fig.). (The people before Rasulullaah (Fig.) amake up a large portion of this group because they were greater in number and because there were tens of thousands of Ambiyaa (Fig.) among them while no Nabi will come after Rasulullaah. (Fig.)

15. (On the Day of Qiyaamah) **They will be** (reclining) **on woven thrones** (thrones woven with thread of pure gold).

مُّتُكِيِنَ عَلَيْهَا مُتَقْبِلِيْنَ ﴿

16. Reclining on these facing each other (so that they can easily converse with each other).

17. Youngsters of eternal (immortal) youth shall wait on them (serve)...

18....with goblets and jugs and glasses filled with flowing (pure) wine.

19. Neither will they suffer headaches with it (because of this wine), nor will they be intoxicated (because it will be unlike the impure wine of this world).

20. And (they will be served) a variety of fruits to choose from...

21....and the meat of the birds they desire.

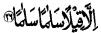
22. And (in addition to all of this, they shall have) fair large-eyed damsels (as their wives)...

23....who are like preserved (protected) pearls (because of their beauty, complexion and purity).

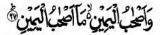
24. (They will receive all of this) As a reward for the deeds they carried out (in the world).



25. They will not hear any (unpleasant) noise there (in Jannah) nor any foolish (idle and sinful) talk.



26. Instead they will hear the (pleasant) call (greeting) of "Salaam" (Peace), "Salaam" (Peace). (They will greet each other with the words of Salaam; will be greeted by the angels with these words; and Allaah will also greet them with these words.)



27. The people of the right, how excellent are the people of the right!



28. They will be (enjoying themselves) in (gardens of) thornless lotus flowers...



29....and other trees laden (with fruit)...



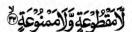
30. ...(They will be enjoying all these bounties) **In unlimited shade**. (The environment will be without harsh sunshine. Although they will have ample light, they will feel comfortable like a person who is shaded.)



31. ... And (enjoying the refreshing) flowing water...



32. ... And an abundance of fruit (of all types)...

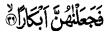


33....that will not come to an end (because another fruit will immediately grow in the place of a plucked one) **and will not be restricted** (they will have as much as they please)...



34. ... And (they will be reclining on) elevated thrones (couches).

35. Indeed We have created these damsels (whom the "people of the right" shall marry) **pure** (without any impurities in their bodies or their behaviour).



36. And We have made them all (pure) virgins...



37....most beloved (every facet of their appearance and behaviour will be pleasing to their husbands) **and of equal** (the same) **age...**



一つぎり

38. ... for the people of the right.

39. (Making up the people of the right shall be) **A large group** (member) **from among the early ones** (the people before Rasulullaah

40. ...and a large group (number) from among the later ones (the people after Rasuluilaah 🚟).

41. And (as for) the people of the left, how wretched are the people of the left!



42. They shall be (suffering) in a fierce scorching wind (hot vapour), boiling (burning) water...



43. ...and the shade of black smoke...

44....that will neither be cool nor hospitable. (Rather, it will add to the heat and misery.)

45. Verily these people used to indulgence in their wealth and luxuries before (in the world).

46. They used to persistently commit major sins (like Shirk, belying the Ambiyaa and denying resurrection).

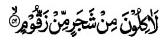
47. They used to say, "After we die and have become sand and bones, will we then be resurrected (raised up)?"

48. "Or our early forefathers?"

49. Say, "Indeed the early ones and the latter ones..."

50. "...shall certainly be gathered for an appointment of a known day (Whose the time Allaah has specified)."

51. "Then, O you who deviated (from the straight path) rejecters (of Imaan) ..."



52. "...you shall surely eat from the Zaqqoom (cursed) tree (see verses 62-67 of Surah 37)."

53. "And you shall fill your bellies with it (because of your intense hunger)."

54. "You shall (then) drink boiling water upon it (to try to force the scraps down)..."

55. "...and you shall drink like thirsty camels."

56. This is the hospitality they will receive on the Day of Reckoning.

57. We have created you, so why do you (Kuffaar) not accept (Imaan)?

58. Tell me about the seed (sperm) that you issue forth? (Do you have control over its course and the process of conception?)

59. (After conception,) Do you create the child or are We the Creators?

60. We have decreed death among you and We are not helpless...

61. ...to replace you with others like you and make you into forms (beings) that you have no knowledge of.

وَلَقَدْعَلِمْتُمُ النَّشَاةَ الْأُولِي فَلُولِا تَذَّكُّرُونَ ﴿

62. You already have knowledge of the first (time Allaah created the whole of) creation, so why do you not take heed (and realise that it is simple for Allaah to create you again on the Day of Qiyaamah)?

63. Tell me about what you plant.

64. Do you make it (the seed) grow or are We the Ones who make it grow?

65. If We wish We could reduce it (your crops) to bits (by some disaster) and leave you astounded...



66...(saying) "We are being taxed (burdened with debt and ruined)."

67. "Indeed, we are deprived (for we have lost everything)."

68. Tell me about the water you drink.

69. Do you cause it to rain from the clouds or is it We Who cause it to rain?

70. If We willed it, We could have made the water salty (depriving you of anything to quench your

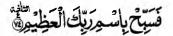
thirst), so why are you not grateful?



71. Tell me about the fire that you kindle.

72. Did you create the tree (to make the fire) or is it We Who created it?

73. We have made it as a reminder (of Our great power) and as a source of benefit to the travellers (who are then able to light fires as they journey).



الفلاثة الفلاثة

74. So glorify the name of your Majestic Rabb (to express your thanks for everything He has given you).

75. I swear by the positions of the stars (where they rise and set)!

76. This is undoubtedly a great oath if you (only) knew (understand).

77. Verily this (revelation to Rasulullaah is the honourable Qur'aan...



78. ... (which is recorded) in a preserved book (the "Lowhul Mahfoodh").



79. Only the pure ones (the angels, who are pure from sin) may touch it (the "Lowhul Mahfoodh"). (The

Shayaateen and all evil forces have absolutely no access to it.)

80. (This Qur'aan is) A revelation from the Rabb of the universe.

81. Do you regard this (Qur'aan) as something trivial (something to be treated lightly)?

82. Have you fixed as your shares (have you resolved) that you shall reject (the Qur'aan)?

83. So (if you feel powerful enough to oppose the message of your Creator) why do you not (intervene) when the soul reaches the throat (of a dying person)...

84....and you (as family and friends) are all there watching (helplessly)?

85. We are even nearer to him than you but you fail to see (despite knowing at that moment that We are in control of all affairs, you still choose to exert your opinions over Ours and reject what We say).

86. If you are exempt from being resurrected (as you claim), why do you not...

87. ...return the soul (of a dead person to his body) if you are truthful (in your claim that things will happen as you wish and not as the Ambiyaa inform you)?

88. Therefore, (after leaving this world) if someone it from among those brought close (to Allaah)...

فَرُوْحٌ وَ رَيْحَانُ اللهِ وَجَنَّتُ نَعِيْمٍ ®

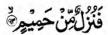
89. ...he shall have comfort (rest), sustenance (provisions) and the Jannaat of bliss (delight).

90. If he was from among the people of the right...

91....(he will be told), "Peace be on you. You are from the people of the right (and have nothing to fear)."



92. However, if he was among the rejecters (disbelievers) and deviated (astray) ones...



93....he will be served boiling water...

94. ...and shall enter (be cast into) the blazing fire.

95. This is most definitely the irrefutable (undeniable) truth.

 $\textbf{96. So glorify the name of your Majestic Rabb} \ (\textit{and do your best to secure salvation in the Aakhirah).}$

Surah 57 Surah Hadeed

IRON

THE LINK BETWEEN SURAH HADEED AND THE PRECEDING SURAHS

Surah Najm declares that none can overrule Allaah's decision and that none can truly be of assistance besides Allaah. Surah Qamar then proceeds to explain that it is Only Allaah Who has created everything perfectly. In more detail, Surah Ar Rahmaan repeatedly expresses the belief that Allaah is the Creator, Master and Controller of the universe. Therefore, Only He must be regarded as the only source of blessings and fortune.

Thereafter, *Surah Waaqi'ah* asserts that Allaah's purity from all partners must be declared because none can share these attributes with Him. Once people have understood the above concepts, they should be prepared to invest their lives and their wealth for propagating Islaam.

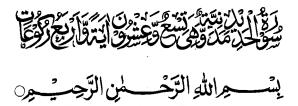
After Surah Hadeed, all the Surahs until Surah Tahreem (Surah 66) share the same themes contained in Surah Hadeed. Surah Hadeed contains the following two themes:

- 1. Spending one's wealth in Allaah's path.
- Encouragement for Jihaad.

The four Surahs following Surah Hadeed (viz. Surahs Mujaadalah, Hashar, Mumtahina and Saff) share the second of the two themes. The first theme is shared by the next four Surahs, viz. Surahs Jumu'ah, Munafiqoon, Taghaabun and Talaaq. Thereafter, as an epilogue, Surah Tahreem mentions both these themes. Surahs Hashar, Saff, Jumu'ah and Taghaabun begin with Allaah's glorification (Tasbeeh) so that people do not forget the principle belief in Towheed and to avoid of all types of Shirk. People must also realise that Jihaad is waged for the propagation of belief.

A SUMMARY OF THE SURAH

- * An introduction.
- * The command to spend in Allaah's way.
- * Five reasons for spending in Allaah's path (in verses 7, 10, 11, 18 and 20).
- * Encouragement to take part in Jihaad.
- Glad tidings of victory.



In the name of Allaah, the Most Compassionate, the Most Merciful

1. Everything in the heavens and the earth glorifies Allaah (even though man cannot perceive

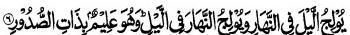
it). He is the Mighty, the Wise.

To Him belongs the kingdom of the heavens and the earth, He gives life and death and has power over all things.

3. He is the First (in existence before everything), the Last (will live forever, even though everything else may perish), the Apparent (His power is visible in all His creation), the Hidden (He cannot be seen in this world) and He has knowledge of everything (in the past, present and future).

4. It is He Who created the heavens and the earth in six days and then turned His attention towards the throne. He knows what enters the earth (such as rain), what emerges from it (such as plants), what descends from the sky (such as angels with His commands) and what lifts into it (such as the actions of man). He is with you wherever you are and Allaah sees whatever you do.

5. To Him belongs the kingdom of the heavens and the earth and all matters return to Allaah (for judgement).



6. He enters the night into the day and the day into the night. He has knowledge of the secrets of the heart.

7. Believe in Allaah and His Rasool and spend (in charity to please Allaah) from the wealth over which Allaah has made you trustees. There shall be a great reward for those of you who have Imaan and who spend (in charity for Allaah's pleasure).

8. Why is it that you do not believe in Allaah when the Rasool sie is calling you to believe in your Rabb and when He (Allaah) has taken a pledge from you (the Pledge of Alist, with which you bound yourself to His worship)? If you want to have Imaan (only then will the call of Rasulullaah sie and a reminder of your pledge benefit you).

9. It is He (Allaah) Who revealed clear Aayaat to His slave (Rasulullaah) to remove you from darkness (of kufr and Shirk and to bring you) into light (of Imaan and Islaam). (Allaah makes the means for your guidance because) Indeed Allaah is Most Compassionate (Gentle) and Most Merciful (Kind) towards you.

10. Why is it that you do not spend in Allaah's way (to please Allaah) when the inheritance of the heavens and the earth belongs to Him? (Whatever you have in this world is only as a temporary owner. After all the temporary owners of possessions and properties die, it will be only Allaah Who will be Alive to take complete ownership of everything. Therefore, whatever wealth you hold back will be His eventually without benefiting you. For this reason, it is wise rather to spend whatever you can for His pleasure so that you can earn rewards for it.)

None of you (Muslims) can equal (the rewards of) those (Sahabah (In battle)) who spent (for Allaah's pleasure) and fought (in battle) before the conquest (of Makkah because their spending and fighting were against tremendous odds). These people are greater in status (higher in rank) than those who spent and fought after (the conquest of Makkah). However, Allaah has promised good (Jannah) for all and Allaah is Informed of what you do.

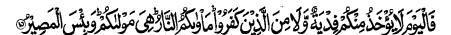


11. Who is it that will lend to Allaah a beautiful (good) loan (by spending in causes that He recommends) so that Allaah may multiply it (his rewards) for him and so that he may have a generous reward?

12. On the day (of Qiyaamah), you will see the light of the Mu'mineen and Mu'minaat run ahead of them and on their right (and left)-hand sides (guiding them across the dark Bridge of Siraat). (They will be told,) "Today you are given the good news of Jannaat beneath which rivers flow, where you shall live forever." That is the supreme success.

13. On that day the hypocrite (treacherous) men and hypocrite women shall say to the Mu'mineen, "Wait for us so that we may have some of your light." It will be said, "Return from where you came (where the light was distributed) and search for light there!" (However, they will be refused light when they go back and) Then (when they return to where the Mu'mineen are,) a wall with a gate will be placed between them (separating them from the Mu'mineen). Allaah's mercy will be on the inside (of the wall where the Mu'mineen are) while there will be punishment on the outside (where the hypocrites have been left).

14. They (the hypocrites) will call out to them (the Mu'mineen, saying), "Were we not (living) with you (in the world)?" They (the Mu'mineen) will reply, "Certainly, but (instead of sharing the true Imaan we had,) you trapped yourselves in deviation (and temptation, thereby remaining Kuffaar by heart), you laid in wait (to harm us at the first opportunity), you doubted (the truth of Islaam) and (worthless) hopes (that Islaam will perish some day) deceived you until Allaah's command (death) arrived. And (in addition to this) the deceiver (Shaytaan) deceived (misguided) you about Allaah (assuring you that Allaah will not punish you)."



15. "Today ransom shall neither be accepted from you (hypocrites to free you from punishment) nor from the Kuffaar. Your abode shall be the Fire (of Jahannam) and it is the worst of (the most evil) places to return to."

اَلَمُ يَانِ لِلَّذِيْنَ اَمَنُوا اَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللهِ وَمَا نَزَلَ مِنَ الْمَقَ وَلَا يَكُوثُوا كَالَّذِيْنَ اُفْتُوا الْكِلْتَ مِنْ الْمَوْتُ وَلَا يَكُوثُوا كَالَّذِيْنَ الْفَوْا الْكِلْتَ مِنْ الْمَوْتُ وَلَا يَكُونُوا كَالَّذِيْنَ الْفَوْا الْكِلْتَ مِنْ الْمُورُونِيِّةُ اللهِ الْمَاكُونُونُ الْمُعَلِّمُ الْمُكَدُّونَ فَقَسَتَ عُلُونُهُمُ الْمُكَانِيِّةُ اللهِ الْمُعَلِّمُ الْمُكَانِيِّةُ اللهِ الْمُعَلِّمُ الْمُكَانِيِّةُ اللهِ الْمُعَلِّمُ الْمُكَانِيِّةُ اللهِ الْمُعَلِيْنَ اللهِ الْمُعَلِمُ الْمُكَانِي الْمُؤْمِنُونُ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهُ اللهُ اللهِ اللهُ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهُ اللّهُ اللهُ الل

16. Has the time not come for the hearts of the Mu'mineen to submit to Allaah's remembrance (earnestly) and to the truth that has been revealed. (The time has now arrived for them to forsake sin and to do everything to fulfil all of Allaah's commands.)? (Submit now before it is too late and) Do not become like those who were given the Book before (the Jews and Christians, who delayed in submitting completely to their Deen and did as they desired) after which a long period of time elapsed (in this disgraceful manner) and their hearts (eventually) hardened (because of their incessant sinning, thereby depriving them of the ability to repent). (In fact, even today) A large number of them (the Jews and Christians) are sinners (disobedient without any worry of retribution).

17. Know that Allaah revives the earth after its death (and can certainly turn you into a pious person once you have repented for your sins, regardless of their magnitude). We have explained the Aayaat for you so that you may understand (the truth).

18. Verily Allaah shall multiply (increase the rewards of) those men who give charity, those women who give charity and those who give Allaah a beautiful (good) loan (by spending for Allaah's pleasure). Theirs shall be a generous reward (which will be multiplied at least ten times).

19. Those who believe in Allaah and His Rusul are extremely true (in their claim to Imaan) and are martyrs (for they have sacrificed their desires to fulfil Allaah's commands). They shall be near their Rabb where they shall have their reward and their light. Those who disbelieve and deny Our Aayaat will be the dwellers of the Blaze (Jahannam).

ٳۼۘڬٷۧٳٵؿۜڡٳڵڲڹۉؖٵڵڎ۠ڹٛؽٳڵۑؚۘڋۊؖڸۿؘۅ۠ٷۧڹؽڹۘۊ۠ۊۜؽڬڂ۠ڒؙؽؽڴۄ۫ۅۜؾػٳؿ۠ٷڣٳڵۉڡٚٳڸۅۘٳڵۅٛڵڒڎٟػڡۺؘڸۼؽؿ۪ٳۼٛۼۘڹ ٳڴڡؙٵڽڹٳؿٷؿ۫ڿڣؿڿؘڣڗڔڽڎڡڞڡؘڗٵؿ۫ؾڔڲۏڽٛڝڟڡٵ۠ۏڣۣٲڵڿڗۊۼڒٲۻۺٙۮؚؽڲ۠ۊۨڡٛۼۏڗڰۧڝٞٵڵڷۼۅؘڔۻٛۅٳڽٝۄڡٵ ٳڵڿؽؙٵڵۼؙۯؙۮؚڽٵؿٷؿڿ

20. Know that the life of this world is merely play (sport), futility (of little use), decoration

(superficial), boasting among each other and rivalry (competition) in wealth and children. The example of this is like rain which feeds the plants that amaze (satisfies) the farmers. Thereafter, it dries and you will see it become yellow, only to be reduced to bits. (Similarly, the world seems attractive but will soon be reduced to worthless ruins.) (However, reality is) In the Aakhirah (where) there shall (either) be severe punishment (for the Kuffaar or), forgiveness and (Allaah's) pleasure (for the Mu'mineen). The life of this world is but items of deception. (It deceives people into thinking that it is the be all and end all of their existence, thereby deceiving them into chasing after material things at the expense of their Aakhirah.)

21. (Instead of chasing after the things of this world, rather) Race towards the forgiveness of your Rabb and a Jannah, the width of which is like that of the sky and the earth. (The length is unimaginable.) It has been prepared for those who believe in Allaah and His Rusul. This (forgiveness and Allaah's pleasure) is the grace of Allaah which He gives to whoever He desires. Allaah is the Possessor of immense grace.

22. Every calamity that afflicts you on earth (such as earthquakes and other disasters) and in yourselves (such as diseases and anxiety) is recorded in the Book (the "Lowhul Mahfoodh") before We even bring it about (make it happen). This is certainly easy for Allaah.

23. (You are informed of this) So that you do not grieve about what you lose (because you know that this is Allaah's will) and you do not boast about what you receive (because you know that it is from Allaah). Allaah dislikes every haughty (proud) braggart (who praises himself for what he has, thereby refusing to acknowledge Allaah's favours to him)...

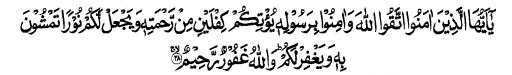
24....who is miserly and who instructs (teaches) others to be miserly. And whoever turns away (from thanking and worshipping Allaah), then (he should know that) Allaah is certainly Independent (not in need of his gratitude or worship), Most Worthy of praise (all praise belongs to Him regardless of whether the Kaafir accepts it or not).

25. Indeed We have sent Our Rusul with clear proofs (advice and guidance) and sent with them the Book (divine scriptures) and the Scale (laws to enforce justice) so that people uphold justice (by acting according to the Shari'ah). And (in addition to the many favours We have given mankind) We have (also) sent (created) iron (which is indispensable to man and) which holds great (fighting) power (when used to make weapons of war) and benefits for man. (Allaah has created iron for man) So that He knows who will (use the weapons made from iron to) assist Him (His Deen) and His Rusul without seeing Him (Allaah and without seeing the rewards of the Aakhirah). Verily Allaah is Powerful, Mighty. (Although Allaah does not need man's assistance to promote His Deen, He instructs man to assist in its propagation for man's own benefit.)

26. Verily We have sent Nooh Amar and Ibraheem (as Ambiyaa to their people) and We had sustained (appointed) Prophethood and scriptures in their progenies (by making many of their offspring Ambiyaa Amar evealing scriptures to them). Among them (their progenies) were those who were rightly guided but many of them were sinners (disobedient).

تُمَّقَفَيْنَاعَلَى التَّارِهِمْ يُرُسُلِنَا وَقَقَيْنَا بِعِيْسَى ابْنِ مَرْيَمَ وَاتَيْنَاهُ الْاِنْجِيْلُ وَجَعَلْنَا فِي قُلُوبِ الَّذِيْنَ التَّبَعُوهُ رَافَةً وَيَحْمَةً وَكَمْهُ بَانِيَّةَ إِبْتَدَعُوهَا مَا كَتَبْنُهَا عَلَيْهِمْ الْآلا ابْتِغَاءْ رِضُوانِ اللهِ فَمَا رَعَوْهَا حَقَّ رِعَايِتِهَا أَفَاتَيْنَا الَّذِيْنَ امْنُوامِنْهُمْ آجُرَهُمْ وَكَيْرُكُمْ نَفْوفَنَ ﴿

27. Thereafter (after Nooh and Ibraheem (Nooh) We successively sent Our Rusul in their footsteps (to guide people as they did). (Eventually) We sent Isa (the son of Maryam, gave him the Injeel and placed compassion and mercy in the hearts of those who followed him. They invented monasticism (involving isolation from society and forsaking marriage and pleasures) which We did not ordain for them but they did it in search of Allaah's pleasure (to preserve their Deen from the corruption that society introduced to it). However, they did not observe it (its demands) as it ought to have been observed (because its demands were against human nature). (However, after the coming of Rasulullaah (No had Imaan (who believed in Rasulullaah) while many of them were sinners (choosing to stay away from Islaam).



28. O you (Christians) who believe (in Isa 1808)! Fear Allaah and believe in His Rasool, He shall grant you two shares of His mercy (one for believing in Isa 1808 and another for accepting Islaam and believing in Rasulullaah 1809), create a light for you to walk in (to guide you in this world and on the Bridge of Straat) and forgive you. Allaah is Most Forgiving, Most Merciful.

لِئَكَلَابِعَلَمَ الْكِتْ اللَّيْفِ اللَّيَفَدِرُوْنَ عَلَى شَيْءِ مِنْ فَضَلِ اللَّهِ وَأَنَّ الْفَضْلَ بِيَدِ اللَّهِ يُؤْتِنْ بِمَنْ يَشَاءُ اللَّهِ وَأَنَّ الْفَضْلَ اللَّهِ وَأَنَّ الْفَضْلِ الْعَظِيْمِ أَنَّ الْفَضْلِ الْعَظِيْمِ أَنْ

29. (Allaah has granted all these favours) So that the People of the Book (who have not accepted Islaam) may know that they have no power over Allaah's grace (they will not attain salvation without accepting Islaam) and that all grace is in Allaah's hand. He grants it to whoever He pleases (He grants salvation to whoever He wills at His discretion). Allaah is the Possessor of immense grace (beauty).

Surah 58 Surah Mujaadalah

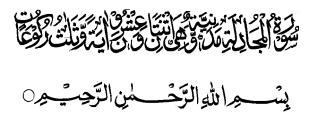
THE LADY WHO DEBATED

THE LINK BETWEEN SURAH MUJAADALAH AND SURAH HADEED

Surahs Mujaadalah, Hashar, Mumtahina and Saff are all linked to Surah Hadeed because they discuss the second theme of Surah Hadeed i.e. encouragement for Jihaad.

A SUMMARY OF THE SURAH

- * The ruling pertaining to 'zihaar' introduces the Surah.
- * The Munaafiqeen are rebuked.
- * Three laws pertaining to the reformation of the Munaafiqeen.
- * The Munaafiqueen are warned about the evil consequences of their deeds, which they will have to face in this world and in the Aakhirah.



In the name of Allaah, the Most Compassionate, the Most Merciful.

A lady by the name of Khowla bint Tha laba was married to Aws bin Saamit When he once intended to cohabit with her, she refused in the best interests of his welfare. However, he became upset and immediately blurted out the words, "You are like the back of my mother to me." This entailed Zihaar. He soon regretted his statement, but told her that she was now Haraam for him. Hearing this, Khowla exclaimed, "By Allaah! This cannot be divorce." She then went to Rasulullaah We and presented her case thus, "O Rasulullaah We! When my husband married me, I was young and rich. My husband has since consumed all my wealth and youth. Now when the members of my family have all been scattered and I am an old woman, he has carried out Zihaar with me. He now regrets his act. Is there any way by which the two of us can be reunited?" Rasulullaah "replied by saying, "You are Haraam for him." She said, "O Rasulullaah 🕮 ! I swear by the Being Who revealed the Qur'aan to you! My husband never used the word "Talaaq' (divorce). I have children from him and I am most beloved to him." When Rasulullaah 🗯 reiterated his earlier reply, she said, "I shall present my case in Allaah's court. I have lived with my husband for too long." Rasulullaah 🚟 said to her that as far as he understood the matter, she was Haraam for her husband and that no clear injunction had been revealed to him in this regard. During her discussion with Rasulullaah 🕮, she added that if her small children had to be left with her husband, they would be destroyed. On the other hand, if they were left with her, they would probably die of starvation. As she was saying this, she raised her eyes to the heavens saying, "O Allaah! I plead my case before You. Reveal a command to Your Rasool so that my difficulty is alleviated." This was the first time that a Muslim practised Zihaar. This incident was the reason Allaah revealed the following verses to Rasulullaah

عَ قَرْسَمِ اللهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي مَنْ وَجِهَا وَتَشْتَكِي إِلَى اللَّهِ وَاللهُ نَيْمَعُ تَعَا وَرَكُمَّا إِنَّ اللهَ سَمِيْعٌ بَصِيْرُ ٠٠

1. Allaah had certainly heard the speech of the lady who debated with you (O Rasulullaah) concerning her husband and who complained to Allaah. Allaah was listening to your discussion. Verily Allaah is All Hearing, All Seeing.

ٳڷۜڎۣڹۘؽڟۣڡؚۯؙۏڹڡؚؽڴؗٛٛٛڡؚۊڹ۫ۺٵٙؠۣڡؚڡ۫ڡؖٵۿؾٞٳڞۊۼڡ۫ڔٳڷٳٳڰٝٷؘڶۮڹۿؗڡٝٷٳؿۜٙۿڡڵؽڨٷڵۏڹۿڬۘڴٳڝؚۨٞڹ ٳڷڿڹؿۼڟؚڡڔٷڹڡؚؽڴۿڝٚڹۺٵؠۣڡؚڡ۫ڡؖٵۿٷٷٷٷٵٷٵڽٵڟڮۼڠۊؙۼڡٛۏٷ

2. Those of you who practise Zihaar with their wives, (should remember that) their wives are not their mothers (and cannot become such merely by using the words of Zihaar). Their mothers are only those who have given birth to them. Indeed (by using the words of Zihaar) they are merely making foolish and false statements. (However, if they repent after making such statements, then) Verily Allaah is Most Pardoning, Most Forgiving (and He is prepared to forgive them).

ۅٙٳڷڿڹؽؽڟؚڡۭۯۅ۫ڹڡؚٛڹۨۺٵؠٟڡؚٛؗڡڗؙڞۜڲٷۮۏڹڶؚڡٵۊٲڷؙٷڞڿؽۯۊؘۘڽؾۭڡۧڹٛڡۜٙڵٲڹ۫ۺۜٵٚۺٵڋڶؚڴڡٛڗؙۏۛػڟٚۅؗڹ ؠ؋ؖۅٳڶڷڿؠؽؿڟؚڡؚۯۅڹڝ۫ڹۺٵؠۣڡؚڡڎڞڮٷۮٷڹڸڡٵۊڰٙڡڴۏٛڹۧڿؽڰۣ

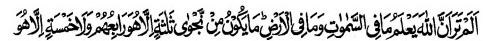
3. Those who practise Zihaar and then wish to retract what they say, they will have to free a (male or female, Muslim or non-Muslim) slave before the couple can (even) touch each other. (Before doing this, they cannot even do something as trivial which may lead to further intimacy). This is the advice Allaah gives you and (if a person indulges in intercourse with his wife before freeing the slave, Allaah will punish him for this transgression because) Allaah is Informed about what you do.

4. The one who cannot do this (is unable to free a slave) should fast for two consecutive months (60 days) before the couple can (even) touch each other. The one who cannot even do this (fasting for two months) should feed sixty poor people. (Besides discouraging Zihaar and securing forgiveness for the husband,) This (penalty for Zihaar) is (ordered) so that you may believe (so that you strengthen your conviction) in (the guidance given to you by) Allaah and His Rasool . These are the limits set by Allaah and the Kaafiroon (those who disregard the limits set by Allaah) shall have a painful punishment.'

5. Verily those who oppose Allaah and His Rasool (in any matter) will be disgraced (already in this world) like those (Kuffaar) before them were disgraced. (They certainly deserve the punishment they get because their opposition is despite the fact that) We have certainly revealed clear Aayaat (that make the truth clear to them). (In addition to the disgrace of this world,) The Kaafiroon shall suffer a humiliating (disgraceful) punishment (in the Aakhirah as well).



6. (This punishment will be) **On the Day** (of Qiyaamah when) **Allaah shall raise them all** (from their graves) **and inform** (remind) **them of the actions they carried out. Allaah has kept record** (of all their actions) **while they have forgotten. Allaah is Witness over everything** (because nothing escapes His attention).



ڛٵۮڛۿؗۘؗؗۄۧٷٚڒٳۮڹۻٙۮٳڮۅؘڵڰؙؿٚۯٳڵڒۿۅؘڡۼۿڔٳؽڽٵڬٷ۠ڷؿٛٚٛڗؽێؾؚڴۿؙؗٛۄڽڡ۪ٵۼڡؚڵۅٛٳڽۏٙۄڵڷؚۊؠػڐٟٳڹۜٲڵڷؖۮؠڴؚڷؚ ۺؽٙۼڮڸؽ۠۞

7. Do you not see that Allaah knows whatever is in the heavens and whatever is on earth? Whenever there is a secret meeting of three, He is the fourth. When there are five, He is the sixth and whenever there are less or more, He is with them wherever they may be. (He has complete knowledge of everything they say and do.) Then on the Day of Qiyaamah Allaah will inform (remind) them of the actions they carried out (and punish them accordingly). Verily Allaah has knowledge of everything.

ٳؘڵؙؙۄؙڗؘڔۣٳڶٳڷڋڹٛؽڹۿٷٳۼڹٳڵؾۧۼڮؿ۬ؿۜٷۮٷۘڹڸڡٵۿٷٳۼڹ۫ڎٷؽؾڶڿٷۛڹؠؚٲڵٳڎ۬ؠۅٙۘۘٷڵۼۮؙۅٳڹۨۅؘڡۘۼڝؾؾؚٵڷڗۜڛٷڶۭ ۅٳۮٳڿٵٷٛڮڿؾٞۅ۠ڮؠؚڝٲڵڡڔٞڲؾؚڮؠۼٳڶڷ؋ۅۜؽڠ۠ۅڵٷڹٛؽٞٲڡ۫ڝؙڣۣڡ۫ڵٷڵڒؽۼڋؚۨڹؙٵڶڷڰؠڡٵٮٚڠ۠ۅ۠ڵ۠ڂۺۿؙڡۛڔؘۿڹٞڡٝٛ ؾڞڵۏؘۿٲؙڣٛۼۺؙۯ۩

8. (Referring to the Jews and Munaafiqeen who used to whisper to each other when a Muslim passed by them to hurt his feelings, Allaah says,) Can you not see those (Munaafiqeen) who were prevented (by Rasulullaah from holding secret meetings (by whispering to each other) but who then returned to what they had been prevented from? They secretly meet to conspire (plot) sin, transgression and to disobey the Rasool . When they come to you (O Rasulullaah with they greet you with words that Allaah does not greet you with (instead of greeting Rasulullaah with the words "As Salaamu Alaykum" ["Peace be on you"], the Jews used to say, "As Saamu Alaykum" ["May death come to you"]) and they say to themselves, "(If what we do is wrong,) Why does Allaah not punish us (immediately) for what we say?" (They fail to realise that Allaah is merely giving them time to become more deserving of the ultimate punishment of Jahannam.) Sufficient for them is Jahannam which they shall enter (in the Aakhirah). It (Jahannam) is the worst of places to return to.

يَآيُّهُا الَّذِيْنَ امْنُوَّا إِذَا تَنَاجَيْتُمْ فَلَاتَتَنَاجَوَا بِالْإِثْمِ وَالْعُدُوانِ وَمَعْصِيَتِ الرَّسُولِ وَتَنَاجَوَا بِالْبِرِوالتَّقُولِي لَيَّةُ اللَّهِ اللَّهِ اللَّهُ الَّذِي النَّهُ اللَّهِ تَحْشَرُونَ ٩

9. O you who have Imaan! When you convene secret meetings, then do not do it to conspire sin, transgression and (to) disobey the Rasool . Rather hold such meetings for purposes of virtue and Taqwa (to discuss doing things that please Allaah and Rasulullaah . Fear Allaah to Whom you shall all be gathered.

10. Secret meetings (to discuss evil) are really (acts) from Shaytaan (who misleads people) to

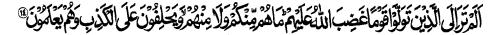
cause grief to the Mu'mineen. However, these (secret meetings) can do nothing to harm them except with Allaah's permission. (Therefore,) Only in Allaah should the Mu'mineen trust. (With Allaah protecting a person, no one can harm him at all.)

11. O you who have Imaan! When it is said to you, "Make space (for others)" in gatherings, then make space, Allaah shall make way (room) for you (in Jannah). And when it is said to you, "Stand up (for salaah, for Jihaad or to leave the gathering)," then stand up (as commanded), Allaah shall elevate (raise up) by many ranks the Mu'mineen (the believers) among you and those given knowledge (of Deen). Allaah is Informed of what you do.

12. (To prevent people from unnecessary private discussions with Rasulullaah , which were taking up too much of his time, Allaah instructed,) O you who have Imaan! When you (wish to) speak privately (in confidence) with the Rasool , then offer charity (voluntary) before speaking. This is best for you and purer. (However,) If you do not find the means (to spend in charity and the need for such a discussion is vital) then (you may discuss without giving charity and Allaah will forgive you because) Allaah is certainly Most Forgiving, Most Merciful.

ٵؘۺ۫ڡؘٛڨۘؿۘؿۘٛۯٲڹٛۛۿۘڐؚڡ۠ۅؖٳؠؘڽ۫ؽؽۮؽۼۘٷڮڴۯڝۮۊ۬ؾٟ۫ڣٙٳۮ۬ڶڡ۫ڗڣڡ۫ڬۅ۠ٳۅؾٵڔ۩ڵ۠ڡٛػڶؽڴؗڡٞڣٵڨؚۧٵ۩ڟۅڎٙۅٵٮۊؙٳ ۼ۠

13. (Referring to the reluctance of some Muslims to discuss privately with Rasulullaah because they had to offer charity, Aliaah says.) Are you reluctant (afraid) to offer charity before your private discussions (with Rasulullaah ?? (Allaah then cancelled the command to give charity before private discussions with Rasulullaah and said.) If you do not do it and Allaah pardons you (by completely revoking the command), then (do not be reluctant to fulfil your other obligations, so continue to) establish salaah, pay zakaah and obey Allaah and His Rasool . (Do not forget that) Allaah is Informed of what you do.



14. Have you not seen those (the Munaafiqeen) who befriend a nation (the Jews) with whom Allaah is angry? They (the Munaafiqeen) are neither from among you (Muslims although they claim to be) nor from among them (the Jews, even though they harbour the same beliefs) and they knowingly take false oaths (to convince people that they are sincere to them).

ٳٛڡۜڎۜٳڐؿڰؙڞڠۮؘٲۺؙۮؚؽۮٳؖٲ۫ڹٛؖٛڰڡؚڛٵ؞ٙڡٵڬٳۏٛٳۼڡؖۄؙڹٙ۞

15. Allaah has prepared a severe punishment for them (in Jahannam). Evil indeed is that which they do.

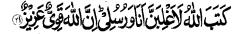
16. They take their oaths (that they are Muslims) as shields (to protect themselves from being exposed as hypocrites) and prevent (others) from Allaah's path. Theirs shall be a humiliating (disgraceful) punishment.

17. Neither their wealth (riches) nor their children can offer them any help against (the punishment of) Allaah. They are the inmates (dwellers) of the Fire (of Jahannam) where they shall live forever.

18. On the Day (of Qiyaamah) when Allaah shall raise them all (from their graves), they will take oaths before Him (that they are sincere Muslims) just as they take oaths before you (Muslims) thinking that they are in good stead (that they will get away with it and be saved from punishment). Behold! They are certainly liars (and will never be able to fool Allaah).

19. Shaytaan has overpowered (possessed) them (thereby making them do what he wants) and made them forget to remember Allaah (because of which they disobey Allaah's commands). These are the group of Shaytaan. Behold! The group of Shaytaan is at a loss (the real losers in both worlds).

20. Verily those who oppose Allaah and His Rasool are the most disgraced (hold no value).



21. Allaah has ordained, "Verily My Rusul and I shall certainly be victorious (over Our enemies in the end)." Indeed, Allaah is Powerful, Mighty.



22. You will not find people who believe in Allaah and the Last Day befriending those who oppose Allaah and His Rasool even though they (those who oppose Allaah and Rasulullaah are their fathers, their sons, their brothers or their families. These (Mu'mineen who do not associate with their relatives who oppose Allaah and Rasulullaah are the people in whose hearts Allaah has written (strengthened) Imaan and whom Allaah assists with His mercy (with spirtual life). Allaah shall enter them into Jannaat beneath which rivers flow where they shall live forever. Allaah is pleased with them and they are pleased with Him. They are the group of Allaah. Behold! The group of Allaah shall be the only successful ones. (This verse refers specifically to the Sahabah and thereafter to all other Mu'mineen.)

Surah 59 Surah Hashar

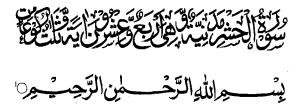
THE EXILE

THE LINK BETWEEN SURAH HASHAR AND SURAH MUJAADALAH

Surah Mujaadalah censured the worst of the Munaafiqeen, whereas Surah Hashar deals with those Munaafiqeen who were not so intractable.

A SUMMARY OF THE SURAH

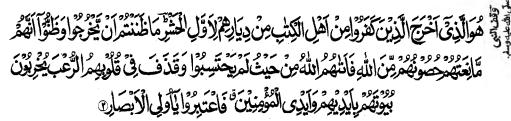
- * An assertion of Towheed.
- * Warnings about the consequences of hypocrisy to be faced in this world.
- * The distribution of the booty that is captured without a fight.
- * Reproaching the Munaafiqeen.
- * Towheed is repeated with proofs to substantiate it.



In the name of Allaah, the Most Compassionate, the Most Merciful

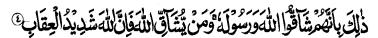


1. Whatever (Everything that) is in the heavens and whatever is on earth (even though many things appear to be non-living to man) glorifies (celebrates the pureness of) Allaah. He is the Mighty, the Wise.



2. It was He who removed (expelled) the Kuffaar from among the People of the Book (the Jewish Banu Nadheer tribe) from their homes (in Madinah) for the first exile (when they attempted to assassinate Rasulullaah . After being banished from Madinah, they proceeded to live in Khaybar). You (Muslims) never thought that they (the Jews) would emerge (from their fortresses to surrender) and they thought that their fortresses would save them from Allaah, but Allaah's grasp came to them from where they never expected. (Being well-equipped and wealthy, the Jews did not expect that they would be defeated by the Muslims who were not as wealthy or as well-equipped as them.) Allaah cast terror (for the Muslims) into their hearts (the hearts of the Jews) and (when they prepared to leave Madinah,) they uprooted (took down) their homes with their own hands (to take with them as much as they could carry) and with the hands of the Mu'mineen (who assisted them to leave). So take heed, O people with insight! (Keep in mind that those who oppose Allaah and Rasulullaah are humiliated even in this world.)

3. If Allaah had not decreed the exile for them, He would certainly have punished them in this world (by having them executed). And in the Aakhirah, theirs shall be the punishment of the Fire (of Jahannam which will not be reduced).



4. This (punishment in both worlds) is (deserved) because they (openly) opposed Allaah and His

Rasool . Whoever opposes Allaah and His Rasool . then (he should know that) verily Allaah punishes very severely.

5. (Referring to the date plantations of the Banu Nadheer that the Muslims destroyed to break the morale of the Jews so that they may surrender, Allaah says,) Every date palm that you (Muslims) cut (and burnt) or left standing on its roots was by Allaah's permission and to humiliate the sinners. (It was done by Allaah's command and not merely to destroy property.)

6. You (Muslims) neither ran your horses nor your camels for the booty (wealth) that Allaah gave to His Rasool (You won the battle without much travelling and without a fight.) (It is the practice of Allaah that) Allaah grants His Rusul authority over whoever He pleases (even without a fight). Allaah has power over everything.

ۗڡۘٵۘٲڣۜٲۼٵٮڷڎؙۼڸڕڛؙۘۅٞڸؚڋڡؚڹٛٲۿڸٵٮؙٞڟۘۯؽڣؘێڷۼۅؘڟڒۜڛؙۏڷؚۅؘڸۮؚؽٵڶڟۨڔٝڸۅؘڶؽۘ؆۬ؽۅٲڵڝۘڵؽڹۅٲڹڹٵۺۜؠؽڵؚ ػٞڵٳڲۊؙڹۮۏڶڐۘٞڹؿڹؖٲڵٷ۫ڹؽٳۧڝ۬ػ۠ڞٷڡٵٞٲؿػؙڞ۠ٳڵڗۜڛؙٛۏڷٷڿۮٷٷۜڡٵڟڡػۿؘؚۘۼٮ۫ڎؙڣٵٮٛ۬ؾۿۅؖ۠ٲۅٙٲؾٞڠؖۅٳٵٮڷؖڠؖ ٳڹٞٵٮڷڿؿۮٳڵڿؚڠٵٮؚ۞

7. The booty (wealth) that Allaah granted His Rasool (without a battle being fought) from the people of the villages is for Allaah (to be distributed as Allaah pleases), for the (needs of the) Rasool for the relatives (of Rasulullaah for the orphans, for the poor and for the travellers so that this wealth may not remain as horded riches with the wealthy among you. (By distributing it in this manner, the wealth is circulated among people so that all may benefit). Hold fast to what (commands) the Rasool five gives you and refrain from what (actions) He prevents you (because whatever he instructs you is from Allaah). Fear (disobeying) Allaah, for Allaah punishes very severely.

لِلْفُقَرَاءِ الْمُهْجِرِيْنَ الَّذِيْنَ أُخْرِجُو امِنْ دِيَارِهِمُ وَآمُوالِهِمْ يَنْبَعُوْنَ فَضْلَامِّنَ اللهِ وَرِضُوانَا قَيَنْصُرُونَ اللهُ وَمَا اللهُ وَمَسُولَةُ أُولَلَّكُ هُمُ الطّيدِ قُوْنَ ﴿

8. (A share of the booty received without a fight is also reserved) For the poor Muhaajireen who were removed from their homes and their possessions. They seek Allaah's grace (bounty) and pleasure and assist Allaah and His Rasool . These are the ones who are true (in their claim to Imaan).

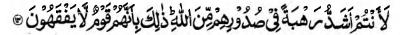
ۅٙٳڷ۠ڒڹؽؘڗۜؾۜۊٞٷٛٳڵڐٳۯۅٙٳڵڔؽؠڵڽؙٷڣٷۼؖؿؖۅٛڹؘڡٛڹٛۿٳڿڔٳڵؽڣۣ؞ٝۅؘڵٳۼٟۮۏڹڣٛڞۮۏڕۿؚڡۘڂۼۊؖڡؚۜڝۜٙٵ ٳؙۊٛٷ۠ۅڽٷ۫ؿۯؙۏڹ؏ڵٙٳڹڡٛڛڡؚ؞ٛۅڵۏڮٳڹڽڡؚ؞۫ڂڝٵڝڐٷؖۏڡڹٝؿ۠ۏڡۺڂۜۏڣڛ؋ۏٲۅڵٳڮۿؗ؉ڶ۠ڡڡٛڶڮٷڹ۞

9. (Part of this booty is also for) Those (the Ansaar) who adopted the place (Madinah) as their home before them (before the Muhaajireen) and (had adopted) Imaan. They (the Ansaar) love those who migrate to them (the Muhaajireen) and find no want (jealousy or envy) in their hearts for what they (the Muhaajireen) are given. They (the Ansaar) prefer (others) above themselves (they prefer to give to others) even though they are themselves in need (of the things they give). (Like the Ansaar,) Those who are saved (protected) from the miserliness (and greed) of the soul are really the successful ones (who will attain salvation).

10. Those who come after them (after the Muhaajireen and Ansaar ought to) say, "O our Rabb! Forgive us and our brothers (the Sahabah who passed before us with Imaan. And do not place any impurity (ill will) in our hearts against those who have Imaan. O our Rabb! Indeed You are the Most Forgiving, Most Merciful."

11. Have you not seen the hypocrites who say to their Kuffaar brothers of the People of the Book (the Jews of the Banu Nadheer tribe), "If you are exiled, we shall definitely leave (Madinah) with you (to express our solidarity) and we shall never obey the word of anyone concerning you (we shall not obey anyone who tells us to expel or kill you). We shall also certainly assist you if you are fought (we shall assist you if the Muslims attack you)." Allaah testifies (bears witness) that they are certainly liars.

12. If they (the Jews) are exiled, they (the Munaafiqeen) will not leave (Madinah) with them and if they (the Jews) are engaged in battle (against the Muslims), they (the Munaafiqeen) will not assist them (as they had promised). Even if they (the Munaafiqeen) have to (are forced to) assist them, they will (very soon) surely turn their backs (and flee from the battlefield as they always do) after which they (the Jews) will not have any assistance (any where).



13. Without doubt the fear that they (the Munaafiqueen) have in their hearts for you (Muslims) is more than the fear they have for Allaah. This is because they are a nation that has no understanding. (They fail to realise Allaah)'s power and therefore fear for people more than they fear Allaah).

14. Their combined forces (of the Jews) will fight you (Muslims) only from fortified strongholds (fortresses) or from behind walls (of a fortified city because they fear fighting you in the open. This is exactly what happened when the Muslims marched to fight the Jews in Khaybar). (Although they will combine to fight you Muslims,) The rivalry amongst them is intense (fierce). You think that they are united (as they stand against you) whereas their hearts are divided (their unity is superficial and nothing to be feared). This (division between them) has occurred because they are a nation that has no (wisdom) knowledge (of the true Deen to unite upon).

15. Their example (situation) is like those (Jews of the Banu Qaynuqa tribe who lived) shortly before them who tasted the consequence of their doing (for breaking their treaty with the Muslims and were exiled to a place called Adhra'aat). Theirs shall be a painful punishment.

16. (Their example is) Like the example of Shaytaan when he says to man, "Commit kufr." (become disbelievers) So when man commits kufr (and has to suffer punishment either in this world or in the Aakhirah), Shaytaan says, "I have nothing to do with you. (You cannot blame me because I did not force you.) Indeed I fear (the punishment of) Allaah, the Rabb of the universe."

17. The plight (end) of the two (Shaytaan and the one whom he misleads) is that both shall suffer in the Fire (of Jahannam) forever. This is the punishment of the oppressors (sinners).

18. O you who have Imaan! Fear Allaah and let every soul see (consider) what (good deeds) it has sent ahead for tomorrow (to be rewarded on the Day of Qiyaamah). Fear (the punishment of) Allaah (by fulfilling his commands and refraining from sin)! Indeed Allaah is Informed of what you do. (Hence adopt the way of piety and quard against sins).

وَلَاتَكُونُوا كَالَّذِيْنَ نَسُوا اللهَ فَانْسُلهُمْ اَنْفُسُهُمْ أُولِيِّكَ هُمُ الْفْسِقُونَ®

19. (O Muslims!) Do not become like those who forgot (neglected to fulfil the commands of) Allaah after which He made them forget themselves. (This caused them to eventually neglect their duties, leading them to commit sins that will destroy them in the Aakhirah). Those are the sinners (the heedless and disobedient ones).

20. The people of the Fire (Jahannam) and the people of Jannah cannot be equal. Only the people of Jannah are successful.

21. If We have to reveal this Qur'aan to (on to) a mountain (and grant it understanding of the Qur'aan without the barrier of carnal desires), you will see it humble itself and shatter (split) out of fear for Allaah. These are examples that We relate to people so that they reflect (about their personal conditions).

22. He is Allaah, there is no Ilaah but He. He is the Knower of the unseen and the seen. He is the Most Compassionate, the Most Merciful.

23. He is Allaah besides Whom there is no Ilaah. He is the Sovereign, the Most Pure, the Giver of peace (safety), the Giver of security (shelter), the Vigilant, the Mighty, the Overpowering, the Glorious. He is Pure from whatever (partners) they (the Mushrikeen) ascribe to Him. (None can compare with His being, attributes or actions.)

24. He is Allaah, the Creator, the Perfect Maker, the Fashioner Who has the most beautiful names (of supreme beauty and perfection). Whatever is in the heavens and the earth glorifies Him. He is the Mighty (with absolute power), the Wise (with absolute knowledge and wisdom).

Surah 60 Surah Mumtahina

THE TESTED WOMAN

THE LINK BETWEEN SURAH MUMTAHINA AND THE PRECEDING SURAHS

Surah Mujaadalah and Surah Hashar condemn the Munaafiqeen. Surah Mumtahina chides those Muslims whose behaviour resembled that of the Munaafiqeen when they were negligent about the affairs of Jihaad.

A SUMMARY OF THE SURAH

- * Those Muslims who befriend the Mushrikeen are reminded about their transgression.
- * The rules about how to treat Muslim women who migrate from a Kaafir country to a Muslim country.

مانقما

مِرَةُ الْمُعَامِّكُمْ الْمُعَالِّيَ الْمُعَالِكُمْ الْمُعَالِمُ الْمُعَالِمُ الْمُعَالِمُ الْمُعَالِمُ الْمُع سُوفًا لِمُعَامِدُ اللهِ الْرَّحْسِمُ اللهِ الرَّحْسِمِ اللهِ الرَّحْسِمِ اللهِ الرَّحْسِمِ اللهِ الرَّحْسِمِ

In the name of Allaah, the Most Compassionate, the Most Merciful

ڶۣٵؿؖۿٵڵڷۯ۬ؽڹؗٳؗڡٮٛٷ۠ٳڵۯؾۜڿۮۘٷٳػۮۊؚؽ۬ۊػڎٷؖڮٛۄؙٳۅؙڸڲٲؿؙڷڡ۠ۏ۫ڹٳڵۑۿؚؠٝۑٳڵڡۅۜڎۜۊۅؘۊۮػڡٚۯٵؚۑڝٙڵڿٲۼڬۯڝۜڹڵڂۊۜ ؿۼۛڔڂۏڹڶڗٷڶٷٳؾٳڬۄؙٳؘڹٷٛڝٛٷٳۑٳٮڷ۫ۅڔڽۜڮ۠ڡ۠ٳ۠ڹػؙؽ۠ؿ۠ۯڂڔڿؿ۠ڿۿڶۮٳڣٛڛؚؽڸؽۅٲڹؾۼٵٙڡٛۻ۫ڶؚؾٛۨۺؖٷؽٳڸؽۿؚؠۛ ڽٳڶؙڡۅۜڎۊ۫ؖٷٳڹٵػۮۑؚڝؘٲڶڂٛڡ۫ؽؿؙۯۅڝٙٵٛۼڶڹؙؿ۠ۯٶڡڹٛؾڣۼڶۮڝڹڴڡٛۏؘڨۮۻڷڛۅٙٵٚڛٙۑؽڸ۞

1. (Referring to the time when Haatib bin Abi Balicah attempted to reveal confidential information to the Mushrikeen, Allaah says.) O you who have Imaan! Do not take My enemy and your enemy as friends, offering your friendship to them when they reject the truth (of Islaam) that has come to you. They have driven out the Rasool and yourselves (from Makkah simply) because you believe in Allaah as your Rabb. If you emerge to strive (in Jihaad) in My path and to seek My pleasure (you would not befriend the Kuffaar). You secretly show friendship to them (by passing confidential information on to them) when I am Aware of what you conceal and what you reveal. (How is this possible when you know that Allaah has knowledge of your doings?) The one who does this from among you has certainly strayed from the straight path.

ٳڹۛؾؙؿٛڡۜڡؙ۠ۅؙڴڎڔڲۏۘۏٛٳڷڴۯٳۼۮٳٷۘؽۺڟۅٛٳٳڲڴۯٳؽڋؚڽۿ۪ؗ؞ۅٵڵڛڹۿۯؠٳڵۺؖۅۘۘۘٶۘڎؖۅٳڵۅٙڰڴۿۅڽ۞

2. If they (the Kuffaar) where to get the better of you (Muslims), they will be enemies to you and extend their tongues and hands towards you with evil intent. (They will do everything to harm you without honouring any friendship they may have had with you). (This is because) They wish that you were Kaafiroon (like them). (The Kuffaar will therefore never be pleased with you until you are Kuffaar like them.)

لَنْ تَنفَعَكُمُ الْحَاصُكُمُ وَلِا اولادُكُمْ يُومِ الْقِيمَةِ عَنفُصِلْ بَيْكُمْ وَالله بِمَاتَعْمَلُونَ بَصِيرًا

3. (If you befriend them for the sake of your relatives or children, then remember that) Neither your (blood) relatives nor your children will help you (against Allaah's punishment) on the Day of Qiyaamah. (On the Day of Qiyaamah) you will be separated. (Those destined for Jahannam will be separated from those destined for Janah and each group will go their separate ways). Allaah is Watchful over what you do (so be careful of what you do).

قَدِّكَانَتُ لَكُمُ السُوقُ حَسنَةً فِي الرهيم والَّذِينَ مَعَهُ إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَءٌ وَامِنكُمْ وَمِمَّا تَعْبُدُونَ مِنْ دُونِ

الله كَفَرْنَا بِكُمْ وَبَكَ ابْيَنَنَا وَبَيْنَكُمُ الْعَدَاوَةُ وَالْبَغْضَاءُ ابَدًا حَتَّى تُوَمِّنُوا بِاللهِ وَحْدَةَ الْآلَ قَوْلَ ابْرَهِيْمَ لِلَّبِيْهِ ﴿ لَا لَهُ تَغْفِرَنَّ لَكَ وَمَا آمْلِكَ لَكَ مِنَ اللهِ مِنْ شَيْءٌ رَبَّنَا عَلَيْكَ تَوَكَّلُنَا وَالِيَكَ انْبَنَا وَالْيُكَ الْمَصِيْرُ ﴿ لَبَنَا عَلَيْكَ تَوَكَّلُنَا وَالْيَكَ انْبَنَا وَالْيُكَ الْمَصِيْرُ ﴿

4. There was certainly a sterling (good) example for you in Ibraheem who followed him when they said to their people, "We absolve (free) ourselves from you and from that which you worship apart from Allaah. We reject you (your beliefs and acts of Shirk). Enmity and hatred have surfaced (come) between yourselves and us forever (because of the irreconcilable differences in our beliefs, and this will continue) until you believe in One Allaah." (The words of Ibraheem and his followers to the Kuffaar expressed their sepparation from them) Except for the statement (saying) of Ibraheem to his father when he said, "I shall definitely pray (to Allaah) for (Him to bless you with Imaan and thereby secure) your forgiveness. (Besides making du'aa to Allaah that He blesses you with Imaan,) I have no power to do anything for you against (the punishment of) Allaah. O our Rabb! In You do we trust, to You do we turn (in repentance) and to You shall we return (after death)."

5. "O our Rabb! Do not make us a test (victims) for the (oppression of the) Kaafiroon and forgive (us), O our Rabb. Indeed You are the Mighty, the Wise." (did us against our enemies.)

6. There was certainly an excellent example in them (Ibraheem and his followers) for those of you who believe in Allaah and the Last Day. As for him who (arrogantly) turns away (from Imaan and Islaam), Allaah certainly is Independent (not in need of his worship), Most worthy of praise.

7. (Although enmity and hatred exist between the Muslims and non-Muslims, this need not be permanent because the enmity can soon be transformed into love when Allaah guides the same non-Muslims to Islaam. Referring to this, Allaah says,) Allaah shall soon create love (friendship) between you and those who are your enemies (when they accept Islaam). (This is not impossible for Allaah because) Allaah is Most Capable and Allaah is Most Forgiving, Most Merciful.

8. Allaah does not forbid you from behaving cordially and justly towards those (Kuffaar) who do not fight you for religion and who do not drive you out from your homes. Verily Allaah loves those who are just.

ٳؿؖٵؽؘڣٛڵڴؙۄ۠ڵڷؙؽؙۼڹٳڷۜڒؚؽڹۜۊؘٲٮؖڷؙۅؙڴؗؗۯڣۣٳڵڐؚؠ۫ڹۅؘڶۼۘڔڿٛۅٞڴۊڽ۫ڔؽٳڔڴڎۅؘڟٳۿڔۉٳۼڵٙٳٳٝڂۯڶؚڲؚڴۯؙٲڹٛؾۘٷڷۅٛۿؙۄۧۅؘڡڹ ؾۘؾۘۅؘڷۿۯٚڵڟڸڞۏٛ۞

9. Allaah forbids you from befriending (behaving sociably with) only those (Kuffaar) who fight you for (your) religion, who drive you out of your homes and who assist (your enemies) in driving you out (of your homes and countries). Those (Muslims) who befriend them are certainly oppressors (to themselves and to all Muslims).

10. (According to the Treaty of Hudaybiyyah, Muslim men who left Makkah to join the Muslims in Madinah had to be returned to Makkah. However, women were excluded from the clause by mutual agreement. Referring to this, Allaah says,) O you who have Imaan! When Mu'mineen women come to you (in a Muslim country) as immigrants, then (instead of sending them back) examine them (test whether they are sincere Muslims). (Of course, you can only judge the sincerity of their Imaan because only) Allaah best knows the (true) condition of their Imaan. If (after examining them,) you determine that they really are Mu'mineen women (and not impostors), then do not return them to the Kuffaar. Neither are these women lawful (as wives) for the Kuffaar men nor are the Kuffaar men lawful (as husbands) for these women. Return to them (to their Kuffaar husbands) what they have spent (as dowry because the marriage has terminated). (Thereafter,) There is no harm if you (Muslim men) marry these women when you give them their dowry. (O Muslim husbands!) Do not stubbornly cling to your Kuffaar wives (who do no want to accept Islaam after you have accepted and who do not want to make Hijrah with you). Ask (their new Kuffaar husbands) for what (downy) you have spent and let the Kuffaar men ask (you) for what (dowries) they have spent (when you marry their former wives who are now Muslims). This is Allaah's command (judgement). Allaah decides (judges) between you and Allaah is All Knowing, the Wise.

وَإِنْ فَاتَكُمْ شَى عُمِّنُ اَزْوَاجِكُمُ إِلَى الْكُفَّارِفَعَ اقْبَتُمُ فَاتُواالَّذِيْنَ ذَهَبَتْ اَزْوَاجُهُمْ مِّثْلَ مَا اَنْفَقُواْ وَاتَّقُوا اللهَ اللهَ اللهَ عَلَيْهُ مَنْ فَاللهُ اللهَ اللهَ عَلَيْهُ مَا أَنْفَقُواْ وَاتَّقُوا الله اللهَ عَلَيْهُ مَنْ فَاللهُ اللهَ عَلَيْهُ مَنْ فَاللهُ اللهُ اللهُ اللهُ عَلَيْهُ مَا أَنْفَقُواْ وَاتَّقُوا اللهُ اللهُ

11. If you (Muslim men) lose any of your wives to the Kuffaar (when she marries a Kaafir who refuses to pay you back your dowry), you have your own back (when any of the women of the Kuffaar accepts Islaam and comes over to the Muslims), then (from the money owing to the Kuffaar ex-husbands, you may) pay those (Muslim men) who have lost their wives (to the Kuffaar without receiving their dowries) equivalent (equal) of what (dowries) they have spent. Fear Allaah in Whom you believe.

آيَّهُاالنَِّيُّ إِذَا جَآءَكَ الْمُؤْمِنْتُ يُبَايِعُنَكَ عَلَى اَنْ لَا يُشْرِكْنَ بِاللهِ شَيْئًا قَلَا يَسْرِقْنَ وَلَا يَثْنَ وَلَا يَثْنَ وَلَا يَثْنَ وَلَا يَعْنَكَ فَلَا يَعْنَكَ فَى اللهُ عَلَى اللهُ اللهُ عَلَى اللهُ عَلَى اللهُ عَلَى اللهُ عَلَى اللهُ عَلَى اللهُ اللهُ اللهُ عَلَى اللهُ عَلَى اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ عَلَى اللهُ اللهُو

12. O Nabi [36]! Accept the pledge of allegiance from the Mu'mineen women (without touching their hands) and seek forgiveness from Allaah on their behalf when they come to you to pledge that (among other things) they will not ascribe any partner to Allaah, that they will not steal, that they will not fornicate (or commit adultery), that they will not kill their children, that they will not come forth with slander which they fabricate before their hands and legs (by claiming that another man's child is her husband's) and that they will not disobey you (O Rasulullaah [36]) in any good (deed that you command them to do). Indeed Allaah is Most Forgiving (of faults and failings), Most Merciful. (This verse proves the ceremonial pledge of allegiance, called the Bay'ah, which is practised in Tasawwuf.)

13. O you who have Imaan! Do not befriend a nation with whom Allaah is angry (especially the Jews) and who have lost hope in the Aakhirah (have convinced themselves that Qiyaamah will not take place) just as the Kuffaar in the graves have lost hope (of attaining salvation).

Surah 61 Surah Saff

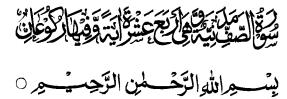
THE ROWS

THE LINK BETWEEN SURAH SAFF AND SURAH MUMTAHINA

Surah Saff also chides certain Muslims for their transgressions.

A SUMMARY OF THE SURAH

- * The Surah speaks of Towheed.
- * The Surah reprimands certain Mu'mineen.
- * Encouragement to Jihaad is given.
- * An example of the Bani Israa'eel is cited.
- * The glad tiding of pending victory is conveyed.



In the name of Allaah, the Most Compassionate, the Most Merciful

1. Whatever is in the heavens and whatever is on earth glorifies Allaah (even though man may not perceive them). He is the Mighty, the Wise.

2. O you who have Imaan! Why do you say that (you have done things) which you did not do?

3. It is indeed a most hateful thing in the sight of Allaah that you say that (that you have done things) which you have not done.

4. Verily Allaah loves those (Mu'mineen) who fight (the enemies of Islaam) in His path (standing) in rows (in front of the enemy with steadfastness and unity) as if they are a solid building.

5. (The enemies of Islaam will continue to harass the Muslims as they harassed the previous Ambiyaa throughout history. You Muslims should therefore remember the time) When Moosa said to his people, "O my people! Why do you harass me when you know that I am Allaah's Rasool (sent) to you?" However, when they chose to be crooked (to reject his message despite its clarity), Allaah further twisted (swerved) their hearts (allowed them the chance to express more opposition). Allaah does not guide a sinful (disobedient) nation (because they reject every means of guidance Allaah sends to them).



ڔۘڛٛۅٝڸٟؾٙٳٛڹٞٙڡؚڹٛڹۘۼۮؚؽٳٮؙػۿۘٲڂۛڡڎ۠ڣؘۘڵۺۜٳڿڵڡٛڡڔٳڷڹۑۣڹۨؾؚڨٵڷۊٳۿۮٳٮۼؖۯڝۣؖؠؿڰ

6. (Also remember the time) When Isa the son of Maryam said, "O children of Israa'eel! Indeed I am the Rasool of Allaah (who has been sent) to you, confirming the Torah before me and giving (you) the good news of a Rasool to come after me (among the Arabs), whose name will be Ahmad (referring to Rasulullaah ")." (The name Ahmad, which Isa used to refer to Rasulullaah has been translated in Greek manuscripts of the Bible as "Periclytos" or "Paraclete". In English Bibles, this word is deliberately mistranslated into words such as "Counselor", "Comforter", "Intercessor", "Spirit of truth" and sometimes even "Holy Spirit".) When he (Isa ") came to them (his people) with clear signs (miracles to prove that he was a Rasool), they said, "This is clear magic."

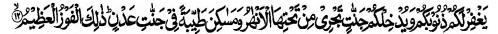
7. Who can be more unjust than he who forges lies about Allaah (by claiming that Allaah has partners) when he is being called to Islaam? Allaah does not guide unjust people (the Kuffaar who refuse to accept the truth despite acknowledging that it is the truth).

8. They (the Kuffaar) intend to extinguish Allaah's light (Islaam by blowing it off) with their mouths (but this is insignificant when compared to Allaah's might). However, Allaah shall bring His light to completion (so that it enters every home on earth) even though the Kaafiroon hate it.

9. It is He (Allaah) Who sent His Rasool Www with guidance and the true Deen (Islaam) to make it dominant over all other religions, even though the Mushrikeen may hate it.

10. O you who have Imaan! Should I not show you a trade (something that requires a small capital outlay and promises tremendous profits) that will save you from a painful punishment (Jahannam)?

11. (The trade is that you) Believe in Allaah and His Rasool and strive in Allaah's path (to propagate Islaam) with your wealth (possessions) and lives (selves). This is best for you (for your prosperity in both worlds) if you but knew. (Belief, good actions and Jihaad bring success.)



12. (When you do this,) Allaah shall forgive your sins and enter you into Jannaat beneath which rivers flow and into wonderful mansions in the eternal Jannah. That (and not the temporary gains of this world) is the supreme (greatest) success.

13. (In addition to the above,) Another (bounty that you will receive for this is one) that you love (because you will see it in this world, and that) is help from Allah and a near (imminent) victory (over your enemies). Give (this) good news to the Mu'mineen (because only they can have this).

14. O you who have Imaan! Be the helpers of (the Deen of) Allaah (by assisting to propagate it in every way,) as (the disciples of Isa did when) Isa the son of Maryam said to the disciples (companions), "Who will help me towards (propagate the Deen of) Allaah?" The disciples (helpers) replied, "We shall be the helpers of (the Deen of) Allaah." (Consequently, they actively engaged in propagating the Deen that Isa taught them.) So (it was soon seen that) a group of the Bani Israa'eel had Imaan while a group of them rejected Imaan (and the two parties clashed in opposition). (As is Our promise,) We assisted (strengthened) those with Imaan against their enemies and they (the Mu'mineen) became victorious (dominant) over them (the Kuffaar).

Surah 62 Surah Jumu'ah

FRIDAY

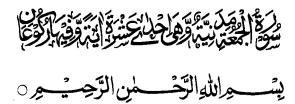
THE LINK BETWEEN SURAH JUMU'AH AND THE PRECEDING SURAHS

The Surahs from Surah Jumu'ah up to Surah Tahreem discuss the first theme stated in Surah Hadeed (spending in Allaah's path) while the four Surahs before Surah Jumu'ah discussed the second theme of Surah Hadeed (Jihaad). Surah Jumu'ah also begins with mention of Allaah's glorification (Tasbeeh). The four Surahs (Jumu'ah, Munafiqoon, Taghaabun and Talaaq) make mention of the core theme towards the end to link it to the next Surah.

A SUMMARY OF THE SURAH

This Surah contains the following:

- * Mention of Towheed.
- * Condemning certain actions and beliefs of the Jews.
- * The Mushrikeen are condemned.
- * Encouragement to spend for Jihaad.



In the name of Allaah, the Most Compassionate, the Most Merciful

1. Whatever is in the heavens and whatever is on earth glorify Allaah (even though man may not perceive this), the Sovereign, the Most Holy (Pure from all faults and weaknesses), the Mighty, the Wise.

2. It is He Who sent among the unlettered (illiterate) nation (the Arabs) a Rasool from themselves (an Arab himself) who recites His Aayaat (of the Qur'aan) to them, (spiritually) purifies them and teaches them the Book (the Qur'aan) and wisdom (the Sunnah). Without doubt, they (most of the Arabs) were in clear deviation (error) before this (before the guidance of Rasulullaah).

3. And (Allaah had also sent Rasulullaah as a Prophet to) other people (who will soon be) from them (Muslims like the Sahabah (Muslims like the Sahabah (Muslims like the Sahabah) whom they (the Sahabah (Muslims like the Nahabah)) whom they (the Sahabah) have not yet met. He is the Mighty, the Wise (guides and uses for the propagation of His Deen whoever He wills, be they Arabs or non-Arabs).

4. This (sending of Rasulullaah to guide mankind) is Allaah's grace which He grants to whoever He pleases (wills). Allaah is the Possessor of immense grace.

5. The example (likeness) of those (Jews) who were charged with bearing (ordered to practise the teachings of) the Torah and then failed to bear it (to practise its teachings), is like that of a

donkey carrying books. (Despite being able to carry a wealth of knowledge on its back the donkey does not benefit from the knowledge.) Appalling (evil) is the example of the people who reject Allaah's Aayaat. Allaah does not guide unjust (sinful) people. (The guidance Allaah sends is of no use to people who stubbornly reject the truth.)

6. (In reply to the claim of the Jews that only they are worthy of entering Jannah because they are Allaah's friends, Allaah says,) Say, "O Jews! If you think (assert) that you are Allaah's friends and others are not, then wish (long) for death (so that you can reach Jannah quickly) if you are truthful (in your claim)."

7. (However,) They shall never wish for death because of the (fear they have for the punishment due to them on account of the evil) actions that their hands have sent forth. Allaah has (complete) knowledge about the (actions and words of) unjust (sinful) people (and will punish them for it).

8. Say (to these Jews), "Verily the death that you flee from shall certainly find you. Thereafter, (after death,) you shall be returned to the Knower of the unseen and the seen and He will inform (tell) you of what you used to do." (Then you will have no escape from His punishment.)

9. O you who have Imaan! When the call (Adhaan) is made for (the Jumu'ah) salaah on the day of Jumu'ah (Friday), then hasten towards Allaah's remembrance (towards the Jumu'ah salaah to take place in the Masjid) and leave trading. This is best for you (in both worlds) if you but knew (the eternal value of the salaah, which far exceeds the temporary value of the wealth you may attain from trading at that time).

10. When the salaah has been completed then (you are free to) disperse (spread) in the land, seek from Allaah's bounty (earn your living without suspending trade for the entire day as the Jews do on Saturdays) and remember Allaah abundantly (engage in Dhikr wherever you may be) so that you may be successful (prosperous).

ۅٙٳۮٳۯٲۅٛڷۼٵۯةٞٲۅٛۘڵۿٙۅٵ۠ڸۣڶڡٛڞٛۏۧٳڸؽۿٲۉؾۘڒٷٛڬۊٙٳؠۧڡٵڠٛڶڡڶۼڹۮٳۺڮڂؽڒؖڡؚۨڹڶڷۿۅؚڡٙڡؚڹٳڷؾؖۼٲڔۊۨۅۘٳۺ۠ڮ ڿؙؽڒٳڵڗ۠ڹۊؚؽڹٛۿ

11. (The Sahabah were listening to the Khutbah [sermon] being delivered by Rasulullaah when a long-awaited caravan appeared in Madinah. There was a shortage of food in Madinah during that time and food prices were very high. Thinking that there was no harm in leaving before the Khutbah ended and fearing that the Jews and Munaafiqeen would get most of the merchandise, many of the Sahabah hurried to meet the caravan without waiting for the Khutbah to end. Referring to this, Allaah says,) When they see trade (merchandise) or futility (the caravan and its welcoming procession), they hurry to it and leave you (O Rasulullaah standing (where you are in the process of delivering the Friday Khutbah). Say, "That which is with Allaah (the rewards of the Aakhirah) is better than futility (diversion) and trade. Allaah is the Best of providers."

Surah 63 Surah Munaafiqoon

THE HYPOCRITES

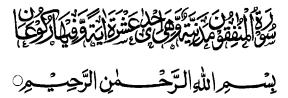
THE LINK BETWEEN SURAH MUNAAFIQOON AND SURAH JUMU'AH

Surah Jumu'ah indicates to the Mu'mineen that they should learn the etiquette of spending in Allaah's path. Surah Munaafiqeen now speaks about those Munaafiqeen who said that no one should spend on the Sahabah and that the people of Madinah should expel the Muhaajireen from Madinah. Allaah also tells the Muslims that they should spend from their own wealth and should not be dependent on people like the Munaafiqeen.

A SUMMARY OF THE SURAH

This Surah contains the following:

- * The Munaafigeen are reproached and their despicable condition is revealed.
- * The Muslims are chided for not spending on their brethren and for their dependence upon the *Munaafiqeen*.



In the name of Allaah, the Most Compassionate, the Most Merciful

1. When the Munaafiqeen come to you (O Rasulullaah (W) they say, "We testify (with conviction) that you are certainly Allaah's Rasool." Allaah knows well that you are His Rasool and Allaah testifies that the Munaafiqeen are liars. (Although their statement is true, they are lying about the fact that they believe it.)

2. They use their oaths (when they swear that they are Muslims) as shields (to protect their hypocrisy from being exposed) and (they also) prevent (others) from Allaah's path (Islaam). Evil indeed is that which they do.

3. This is because they had accepted Imaan (previously) and then committed kufr (thereby becoming Kuffaar again), so their hearts were sealed (from accepting Imaan again) and (because of this seal) they do not understand (the reality of Imaan).

4. When you look at them, their physical appearance appeals to you (because they are, strong and good-looking) and when they speak, you listen attentively to what they have to say (because they speak eloquently and confidently). (However, despite their sturdy and confident appearance,) They are like sticks leaning against a support (they are weak and cowardly). They think (fear) that every shout is (directed) against them (to harm them). They are enemies so beware of them (and never regard them as your friends). May Allaah destroy them! Where are they wandering astray? (They deviate further from Islaam with each passing day.)

5. When they are told, "Come forward and Allaah's Rasool "will seek forgiveness for you (for your evil statements and actions against Rasulullaah and the Muslims)," they turn their heads around and you see them arrogantly (in pride) turning away.

سَوَاءَ عَلَيْهِمْ السَّنْغَفَرْتَ لَهُمْ امْ لَمْرَسَّتَغُفِرْلَهُمُّ النَّهُ اللهُ اللهُ اللهُ الاَيْهُ دِي الْقَوْمِ الْفَسِقِيْنَ®

6. It is the same to them whether you (O Rasulullaah (SSS)) seek forgiveness for them or whether you do not seek forgiveness for them. (In either case,) Allaah shall never forgive them. Verily Allaah does not guide the sinful ones.

7. They (the Munaafiqeen) are the ones who said (to the Ansaar during one of the expeditions), "Do not spend on those with Rasulullaah (the Muhaajireen) until they disperse (leave Madinah)." (However, they fail to realise that Allaah can sustain people without them because) To Allaah belongs the treasures of the heavens and the earth but the hypocrites do not understand (this).

8. They (the Munaafiqeen) say, "If we return to Madinah, the honourable ones among us (the people of Madinah) shall certainly exile the humiliated ones (the Muhaajireen)." (However, they fail to realise that it is the true Mu'mineen who are truly honourable because) All honour belongs to Allaah, His Rasool and the Mu'mineen, but the Munaafiqeen do not know it.

9. O you who have Imaan! Let not your wealth and your children (the things of this world) make you neglect Allaah's remembrance (the duties that you owe to Allaah). Those who do this are certainly losers (who will lose the bounties of the Aakhirah).

10. Spend (for Allaah's pleasure) from what We have provided for you before death comes to any of you and then he says, "O my Rabb! Why do you not grant me respite (additional time to continue living) for a little while longer so that I can spend in charity and become of the righteous?"

11. (However,) Allaah shall not grant respite (an opportunity to continue living) to any soul when its term (the time for its death) arrives. Allaah is Informed of what you do.

Surah 64 Surah Taghaabun

THE GREAT LOSS

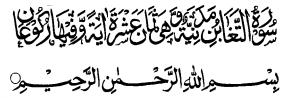
THE LINK BETWEEN SURAH TAGHAABUN AND SURAH MUNAAFIQOON

Surah Munafiqoon urged people to spend from the wealth that Allaah had given them, Surah Taghaabun goes a step further by hypothetically assuming that wealth actually belongs to people. With this assumption, Allaah encourages Muslims to give Him a loan (i.e. to spend their wealth in Allaah's path). If they will comply, Allaah promises them greatly multiplied rewards in return.

A SUMMARY OF THE SURAH

The Surah contains the following:

- * The concept of Towheed and a logical proof to substantiate it.
- * Warnings of punishment in both worlds.
- * The reason for spending in Allaah's path and for Jihaad is to preserve the belief of Towheed.
- * Spending in Allaah's way.



In the name of Allaah, the Most Compassionate, the Most Merciful

1. Whatever is in the heavens and on earth glorify Allaah (even though man may not perceive this). All kingdom and all praise belong to Him and He has power over all things.

2. It is He Who created you, (and showed you the paths of Imaan and kufr) so among you are Mu'min and among you are Kaafir. (Although one is free to choose.) Allaah is Watchful over what you do (and will take you to task for the wrong you do).

3. He has created the heavens and the earth with the truth (wisdom for definite reasons), fashioned you and beautified your appearance (making you look better than other creation). To Him shall the return (of all creation) be (after death).

4. He knows what is in the heavens and the earth, He knows what you keep secret (conceal) and what you make public. (do openly). Allaah has knowledge of (even) the secrets of the heart. (He knows your beliefs and your motives, so monitor them regularly.)

5. Has the news (of the punishment) of the bygone Kuffaar (such as the Aad and Thamud) not reached you? They tasted the evil consequences (punishment) of their affairs and theirs shall be a painful punishment (in the Aakhirah as well).

6. This (punishment) was (the result) because their Rusul came to them with clear signs (miracles and proofs of Towheed) and they said, "Will a human (instead of an angel) guide us?" So they committed kufr and turned away (from the message of their Ambiyaa). (Their attitude did not harm Allaah at all because) Allaah had no need of them. Allaah is Independent (not in need of anyone or anything), Most Worthy of praise (always deserves praise even if the Kuffaar refuse to praise Him).

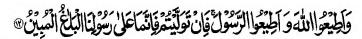
7. The Kuffaar think that they will never be resurrected (raised on the day of Qiyaamat) Tell them, "Definitely by the oath of my Rabb! You will certainly (undoubtedly) be resurrected and then you will be informed (told) of what you did. This is very simple (easy) for Allaah."

8. So believe in Allaah, in His Rasool and in the light (the Qur'aan) that He revealed. Allaah is Informed of what you do. (Action strengthens Imaan.)

9. (Do not forget) The day (of Qiyaamah) when He will gather you for the day of gathering, that will be the day of great loss (for the Kuffaar who will lose the privilege of entering Jannah). (As for) The one who believes in Allaah and carries out good deeds, Allaah shall cancel (forgive) his sins and enter him into Jannaat beneath which rivers flow. He shall live there forever. That is the great success.

10. (On the other hand,) Those who commit kufr and reject Our Aayaat are the inhabitants of the Fire (of Jahannam) in which they shall live forever. It (Jahannam) is the worst of places to return to (especially for people who had been enjoying the pleasures of this world).

11. Every calamity befalls you only by Allaah's command. (He allows these calamities to befall you for good reason, so that you may bear them with patience.) Allaah guides the heart of the one who believes in Him (thus enabling htm to bear calamities with patience) and Allaah has knowledge of everything. (He knows how much every person can bear and who are the ones who exercise patience.)



12. Obey Allaah and obey the Rasool . If you turn away (from obeying them), then (be aware that) the responsibility (duty) of the Rasool is only clear propagation. (He is not expected to force you to accept Imaan and will not be harmed by your rejection. Only you will suffer the consequences of your kufr.)

ٱللهُ لَا الهُ الْأَهُوَّ وَعَلَى اللهِ فَلْيَتَوَكِّلِ الْمُؤْمِنُونَ ®

13. (He is) Allaah, there is no Ilaah but He. (None else worthy of worship.) Only in Allaah should the Mu'mineen trust.

ۗ ڸؘٲؿؙۣٵڵڐۜڔ۬ڹؘٵڡؙۜٷۧٳڶڹۧڡؚڹٛٲۯؙٷٳڿٟڴڡٝۅۘٲۉڵڒڮڴڡ۫ػۮٷٛڵڴڴڔۏٵڂۮۯٷۿڡٝڗ۫ۅٙٳڹۛؾۼۘڡٛٛۅٝٳۅؘؾؘڞڣٛڂۅٛٳۅٙؾۼڣۯۅٛٳ ڣٳڽۧٳڷڮۼڲ۞

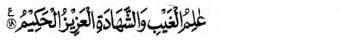
14. O you who have Imaan! You have enemies among your spouses and children (who may intentionally or unintentionally cause you to neglect your duties to Allaah) so be wary (beware) of them (by never allowing your love for them to take precedence over your duties to Allaah). (However,) If you pardon, overlook and forgive (them when their requests anger you for good reason), then (remember that) Allaah is certainly Most Forgiving, Most Merciful (and will forgive you as well).

إِنَّمَا اَمْوَالْكُمْ وَاوْلَادُكُمْ فِتْنَةٌ وَاللَّهُ عِنْدَهَ اجْرَعَظِيمُ®

15. Your wealth and children are merely a test (to ascertain whether you will allow them to distract you from worshipping Allaah). (When such times of test arrive, remember that) **Great rewards are with Allaah** (for those who fulfil their duties to Allaah despite the distractions that their wealth and children present).

16. So fear (the punishment of) Allaah as much as you can (by refraining from evil), listen (intently to His commands), obey (them all) and spend (in charity for His pleasure). This is best for you. Those who are protected (by Allaah) from the miserliness (and accompanying greed) of their souls are indeed the successful ones (because they are free to be charitable).

17. If you lend to Allaah a beautiful loan (by spending in charity for His pleasure), He will multiply (increase abundantly) your rewards and forgive you. Allaah is Appreciative (of every good deed, regardless of how small it may seem), Tolerant...



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18. ...Knower of the unseen and the seen, the Mighty, the Wise.

Surah 65 Surah Talaaq

DIVORCE

THE LINK BETWEEN SURAH TALAAQ AND SURAH TAGHAABUN

Surah Talaaq finds its link in the concluding verses of Surah Taghaabun, in which certain injunctions to reform conditions are mentioned. When the Muslims are able to reform their mutual relationship, only then will they be united to fight the Kuffaar. Surah Talaaq promotes personal reform within Muslims so that domestic problems do not lead to enmity and disputes, thereby weakening the Muslims when they need to fight against the Kuffaar.

A SUMMARY OF THE SURAH

This Surah makes mention of the following:

- * Certain laws pertaining to divorce (Talaaq).
- * Laws regarding maintenance and accommodation of the divorced woman.
- * Warnings of punishment in this world.
- * Glad tidings.
- * A logical proof to substantiate belief in Towheed.

ڔٷ۠ٵڵڵۏٚٵۼؖڷٷؖۿٷڷۺٵۼؿ۬ػٵؽؗ؆ۘ؋؋ٛؠؙٳڒٷٵ ڛٷٵڵڵڵٷۼؖڷٷؖۿڶۺٵۼؿ۬ػٵؽ؆ۘ؋؋ؠؙٳڒٷٵ ڛٮڝڔٳٮڵٶٳڶڗڿ؎ڶڹٵڗڿڝڝ

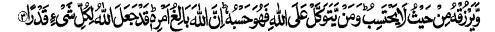
In the name of Allaah, the Most Compassionate, the Most Merciful

يَاتَهُا النَّبِيُّ إِذَاطَلَقَتُمُ النِّسَاءَ فَطَلِقُوْهُنَّ لِعِدَّتِهِنَّ وَاَحْوُا الْعِدَّةَ وَاتَقُوا اللهَ رَتَّكُمُّ لَا تُخْرِجُوْهُنَّ مِنَ اللهِ عَلَى اللهِ عَلَى اللهِ عَلَى اللهِ فَقَدْظَكَمَ اللهِ عَلَى اللهِ عَلَى اللهِ فَقَدْظَكَمَ اللهِ فَقَدْظُكَمَ اللهِ عَلَى اللهِ فَقَدْظُكَمَ اللهِ فَقَدْظُكَمَ اللهِ فَقَدْظُكَمَ اللهِ فَقَدْظُكُمَ اللهِ فَقَدْظُكُمَ اللهِ فَقَدْظُكُمَ اللهِ فَقَدْظُكُمَ اللهِ فَقَدْظُكُمُ اللهِ فَقَدْظُكُمُ اللهِ فَقَدْظُكُمُ اللهِ فَقَدْظُكُمُ اللهِ فَقَدْظُكُمُ اللهُ ا

1. O Nabi (and all Muslim husbands)! When you wish to divorce your wives, then divorce them before their Iddah (before their menstruation, that is during a period of purity) and (meticulously) count (calculate the period of) the Iddah (so that its expiry is known). Fear Allaah your Rabb. Do not turn them (divorced women) out of their homes (the husband is obliged to provide a home for her for the period of her Iddah) and neither should they leave by themselves unless they commit open indecency (such as adultery or theft, in which case the woman will be removed from her home to receive the penalty). These are the limits set by Allaah. Whoever transgresses (trespasses) Allaah's limits has certainly oppressed his soul (because he is subjecting himself to punishment). (The injunctions of the Shari'ah should be observed during divorce proceedings because) You do not know whether Allaah may later bring something new to pass (after the divorce, such as reconciliation. In such a case, transgressing the laws of the Shari'ah will sour relations after reconciliation).



2. So when they (divorced women) have reached close to completing their Iddah, then either keep them (as your wives) in good faith (without the intention of harming her or divorcing her again so that she has to pass another Iddah) or separate from them in good faith (without causing her any difficulty). (It is best to) Make two reliable persons witness (when you either take her back or separate from her) and (the witnesses should) establish the testimony for (the pleasure of) Allaah (without demanding payment). It is with this (advice) that the one who believes in Allaah and the Last Day is advised. Allaah shall create an escape (from difficulties) for the one who fears (disobeying) Allaah (one who has Taqwa)...



3. ...and shall provide for him (what he requires) from sources from which he never

expected (to receive provisions.) Allaah is Sufficient (to solve all problems) for the one who trusts in Him (who is convinced that only Allaah can assist him). (Allaah can certainly solve any problem a person has because) Allaah certainly brings (all) His affairs to completion (as He wills) and Allaah has set a measure for everything. (Therefore, things happen when He wills them. A person who trusts in Allaah knows that Allaah will solve his problems when Allaah decides that the time is right.)

4. If you are in doubt about (the duration of the Iddah of) those women who have lost hope of menstruating (who have passed menopause), then their Iddah and the Iddah of those women who do not menstruate at all shall be three (lunar) months. The duration (of the Iddah) of pregnant women shall be (expire) when they deliver. Allaah shall create ease in the affair (in all the duties and concerns of this world and the Aakhirah) of the one who fears Him (the one who has Taqwa).

5. This (all that has passed) is Allaah's command that He has revealed to you. For the one who fears Allaah, Allaah shall cancel (forgive) his sins and grant him an immense reward.

6. According to your means, house them (your ex-wives during the Iddah) where you house yourselves and do not harm them (in any way) with intent to pressurise them (into leaving the house. Of course, the couple cannot live together if the divorce is not Raj'ee). If they (your wives) are expecting, then (you are obliged to) provide for them (maintain and house them) until they deliver. If (after the child is born) they (your ex-wives are prepared to) suckle (the child) for you, then pay them their dues (a fair wage) and consult with each other (concerning the wage) in a befitting manner (so that the amount is neither too much for the father nor too little for the mother). (However,) If each one (father and mother) makes matters difficult for the other, then another woman may suckle the child.

7. The wealthy person (man) should spend (pay maintenance for his ex-wife during her Iddah and for his child) according to his means. As for the one whose means are restricted, he should spend from what Allaah has given him (as much as he can afford). Allaah does not burden a

soul with more than He has given it. (No one is required to spend beyond his means.) **Allaah shall soon create ease after difficulty.** (When a person spends in good causes, he should never fear that his wealth will diminish.)

8. Many were the towns that rebelled (arrogantly) against the commands of their Rabb and of His Rusul, so We severely took them to task and meted out (inflicted) an admonishing punishment to them.

9. (Thus) They tasted the consequences of their doings (actions) and the end result of their actions was a total loss.

10. Allaah prepared a severe punishment for them. So fear Allaah O intelligent (wise) ones who have Imaan. Allaah has certainly revealed a Reminder (the Qur'aan) to you (so that you guard yourselves from making the same mistakes that the previous nations made).

11. And (Allaah has also sent to you) a Rasool who recites Allaah's clear Aayaat (verses of the Qur'aan) to you to remove the Mu'mineen who do good deeds from darkness (sin, ignorance, kufr) and to bring them into light (obedience, knowledge, Imaan). Whoever believes in Allaah and does good deeds, Allaah shall enter him into Jannaat beneath which rivers flow. There they shall live forever. Allaah has appointed a most excellent provision for him.

12. It is Allaah Who created the seven heavens and the earth in a like manner (in seven layers). He sends commands between them (between the heavens and the earths) so that you may know that Allaah has power over all things and that Allaah's knowledge encompasses everything.

Surah 66 Surah Tahreem

THE PROHIBITION

THE LINK BETWEEN SURAH TAHREEM AND THE PRECEDING SURAHS

Each of the two central themes of *Surah Hadeed* (spending in Allaah's way and Jihaad) has been discussed individually in all the Surahs after *Surah Hadeed*. *Surah Tahreem also* deals with both these themes.

A SUMMARY OF THE SURAH

This Surah contains the following:

- * An introduction.
- * Prohibition of actions that are displeasing to Allaah.
- * An address to the Mu'mineen.
- * Spending in Allaah's path.
- * The command of Jihaad.
- * Examples of the Mu'mineen and the Kuffaar.

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In the name of Allaah, the Most Compassionate, the Most Merciful

1. (Referring to a specific incident in the life of Rasulullaah when he took an oath to declare something unlawful for himself, Allaah says,) O Nabi Well In seeking the pleasure of your wives, why do you declare unlawful that which Allaah has made lawful for you? Allaah is Most Forgiving, Most Merciful (and Allaah is merely advising you out of His mercy and not rebuking you at all).

2. Allaah has ordained (decreed) that you release yourselves from your oaths (such as this one and pay the relevant Kaffaara). Allaah is your Protecting Friend and He is the All Knowing, the Wise.

3. (The incident deserves mention) When the Nabi www whispered (confided) something to one of his wives and she informed (another of his wives) about it. When Allaah disclosed this to him, he made a part of it (his knowledge of the incident) known (to her) and ignored a part of it (to save her from added embarrassment). When he informed her about it, she exclaimed, "Who told you about it?" He replied, "The All Knowing, The Informed One told me."

4. If the two of you (Hafsa and Aa'isha, two wives of Rasulullaah (1) repent to Allaah, then your hearts have surely turned (turned back towards the best course after straying for a while.). However, if you two assist each other against him (Rasulullaah (1), then his protecting friends are Allaah, Jibra'eel (1) and the pious Mu'mineen. Besides these, the angels are also his assistants. (It is obvious that none can harm the person who has so many powerful beings to assist him.)

ري 19

عَسٰى رَتُّهُ ۚ إِنْ طَلَّقَكُنَّ اَنْ يُبْدِلَٰذَ اَزْ وَاجًا خَيْرً الْقِنْكُنَّ مُسْلِمٰتٍ مُّؤُمِنٰتٍ قُنِتْتٍ تَبٍ بَتٍ غِيدَتٍ سَبِحْتِ ثَيِّباتٍ قَابَكَارًا۞

5. If he (Rasulullaah (has to divorce all of you (wives), then his Rabb shall certainly replace you with wives better than yourselves who will be Muslims, Mu'minaat, obedient, repentant, worshippers, women who fast, previously married women and virgins.

6. O you who have Imaan! Save yourselves and your families from the Fire (of Jahannam), the fuel of which is people and stones. Harsh (uncompromising) and (extremely) strong angels (who feel no pity) are appointed over it (the fire to watch over those being punished) who never disobey what Allaah commands them and who carry out exactly what they are instructed (to do). (The people of Jahannam therefore have no way of convincing these angels to lessen their punishment.)

7. (The Kuffaar will then be told) "O you who commit kufr! Do not make excuses today. You are being punished only for what (sins) you have carried out (what you are receiving today is only what you deserve)."

8. O you who have Imaan! Sincerely repent to Allaah (repent with a firm resolve never to repeat the wrong). Soon your Rabb shall cancel (forgive) your sins (after repentance) and enter you into Jannaat beneath which rivers flow. On that day (of Qiyaamah) Allaah shall not disgrace (degrade) the Nabi and the Mu'mineen with him. Their light shall travel ahead of them (guiding them across the Bridge of Siraat) and on their right (and left) -hand side. They will say, "O our Rabb! Keep our light burning for us until the end (so that it does not fail us midway) and forgive us. Verily You have power over everything."



9. O Nabi We! Strive (with your sword, tongue and pen) against the Kuffaar and the Munaafiqeen (using all resources available) and be stern with them. Their abode is Jahannam. What an evil abode indeed!

10. For the (benefit of the) Kuffaar Allaah gives the example of the wife of Nooh was and the wife of Loot wise. They were both in the marriage of (under the care of) two plous men of My bondsmen (servants) but they betrayed them (by failing to accept Imaan). So they (Nooh and Loot wise) were of no assistance to their wives against (the punishment of) Allaah (despite their closeness) and the two (women) will be told (in the Aakhirah), "Enter the Fire (of Jahannam) with those (Kuffaar who are) entering."

11. For (the benefit of) the Mu'mineen, Allaah gives the example of the wife of Fir'oun (her name was Aasiya bint Mazaahim and she accepted Imaan) when she said (as Fir'oun was torturing her to death by nailing the hands and feet), "O my Rabb! Build for me a home by (close to) You in Jannah and save me from Fir'oun, from his actions and save me from the oppressive nation (the Kuffaar)."

12. (For the Mu'mineen, Allaah also gives the example of) Maryam the daughter of Imraan who guarded (restrained) her chastity (from Halaal and Haraam) and into whom We blew Our spirit (the soul We created, causing her to fall pregnant with Isa (knew). She believed in (knew) the words of her Rabb in His scriptures and she was among the obedient (those who were steadfast in service and obedience to Allaah).

Surah 67 Surah Mulk

THE KINGDOM

THE LINK BETWEEN SURAH MULK AND THE PRECEDING SURAHS

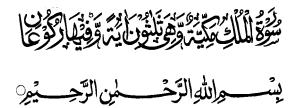
The Surahs from Surah Hadeed up to Surah Tahreem discuss funding and waging Jihaad for the cause of Towheed. The subsequent Surahs, from Surah Mulk until Surah Jinn discuss another aspect of Towheed i.e. the fact that Allaah is the source of all blessings. Surah Mulk presents many logical proofs to substantiate the assertion.

Surah Qalam which follows Surah Mulk states that the Muslims should never compromise their beliefs even though the Kuffaar are prepared to make concessions in their beliefs. Surah Haaqa which follows Surah Qalam describes the awful plight in the Aakhirah of those who reject this belief.

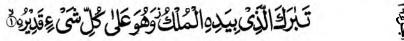
A SUMMARY OF THE SURAH

This Surah contains the following:

- * Several logical proofs to show that Allaah is the source of all blessings. These are mentioned in verses 1 to 5 and in 15, 19 and 24.
- * Warnings of punishment to the Kuffaar.
- * Glad tidings to the Mu'mineen.
- * Methods of propagation.



In the name of Allaah, the Most Compassionate, the Most Merciful



1. Most Exalted is the Being in Whose control is all of the kingdom (everything in the universe) and Who has power over everything.

2. He has created death and life to test which of you carry out the best acts (during his/her lifetime before death). He is the Mighty (no one can escape from Him), the Most Forgiving.

3. He has created the seven heavens in layers. You will not see any inconsistency (defects) in Allaah's creation. Look again. Do you see any cracks (in the sky)?

4. Look again and once again (as many times as you please) and your gaze will return embarrassed (defeated) and exhausted (unable to see any defects).

5. Indeed we have adorned the nearest (lowest) sky with lanterns (stars) and have made them (the stars) a means of pelting the Shayaateen (see verses 6-10 of Surah 37). (In addition to this,) We have prepared for them (the Shayaateen) the punishment of the Blaze (Jahannam).

6. The punishment of Jahannam shall be for those who disbelieve in their Rabb and it is indeed an evil place to return to (with the satans).

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7. When they are thrown into it, they will hear it roar as it rages (in addition to it being a raging inferno, Jahannam will also be angry with the Kuffaar).

8. (It will be raging so greatly that) It will seem as if it is about to burst out of fury. Each time a group (of people) is thrown into it, its keeper will ask, "(How did you end up here?) Did a warner (Nahi) not come to you (to warn you about this place)?"

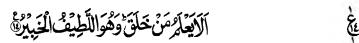
9. They will reply, "Certainly. A warner surely came to us but we rejected (his message) and said, 'Allaah had not revealed anything (to you). You are merely in great error."

10. They will also say, "If we had listened (to the warnings of the Ambiyaa) or understood (made an effort to understand what the Ambiyaa told us), we would not be among the inmates (dwellers) of the Blaze."

11. So (saying,) they will confess their sins (their kufr). May the inmates of the Blaze be distanced (from Allaah's mercy)!

12. Indeed those (Mu'mineen) who fear their Rabb without (even) seeing Him (knowing that He certainly sees them, they) shall have forgiveness and a great reward (in the Aakhirah).

13. (Whether you) Speak secretly or openly, verily He (Allaah) has knowledge of (even) the secrets of the heart. (Besides everything you say and do, Allaah knows even what you believe and think.)



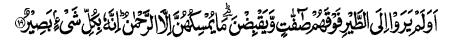
14. Does the One Who created (you and your actions) not know (everything about you and what you do), when He has knowledge of (even that which is) mysterious (to man) and is (fully) Informed?

15. It is He Who placed the earth at your service so walk on its roads (use the natural pathways through its mountains and forests) and eat from His sustenance. To Him shall you be raised (on the Day of Qiyaamah).

16. Do you have no fear that (if you continue committing kufr and sinning) He in the heavens will cause the earth to swallow you up after which it would quake?

17. Or do you have no fear that He in the heavens would send a devastating windstorm against you? Soon (if you are destined to suffer punishment in this world,) you shall come to know how (true) My warnings are. (However, if you are not destined to suffer punishment in this world for your kufr and sins, you shall certainly receive it in the Aakhirah.)

18. Verily those before them (present day Kuffaar) **rejected** (the message of their Ambiyaa (how (devastating) was My punishment (when it arrived)? (The Kuffaar must learn lessons from the destruction of past nations and mend their ways.)





19. Have they not seen (the power of Allaah in) the birds above them spreading their wings out and folding them in (without falling down)? It is only Ar-Rahmaan Who keeps them suspended in the air. Verily He is Watchful over everything (and has complete control over everything).

20. Besides Ar-Rahmaan, who can be your army to assist you (against calamities and problems)? (None besides Allaah can be of any assistance.) Indeed, the Kaafiroon are (lost in) in deception (by thinking that their gods can assist them).

21. Who can give you sustenance if He Who sustains you (Allach) stops providing for you? (No one else.') However, (despite acknowledging that Only Allach sustains them,) they (the Kuffaar) adamantly continue their rebellion and enmity (for the truth of Towheed).

22. Is the one who grovels in fear or stumbles in doubt and fear more rightly guided (more likely to reach his destination) than he who walks upright on the straight path? (In a similar manner, the Mu'min who walks the straight path of Islaam without swaying to either extreme is more likely to attain salvation in the Aakhirah than the Kaafir who has no direction in life.)

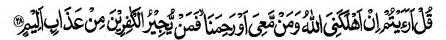
23. Say, "It is Allaah Who created you and gave you ears, eyes and hearts (and every other faculty for which you cannot ever repay Him). (However,) Little is the gratitude that you show." (Besides falling to express verbal gratitude, many people even fail to use the favours of Allaah in a manner that pleases Him.)

24. Say, "It is Allaah Who spread you out on earth and it is to Him that you shall be gathered (ofter death)."

25. They (the Kuffaar) say, "When will this promise (Qiyaamah) take place if you are truthful?"

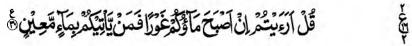
26. Say (to them, O Rasulullach (This knowledge (about when Qiyaamah will take place) lies exclusively (solely) with Allaah. I am only a clear warner (warning you about its arrival so that you prepare for it)."

27. When they will see it (the punishment of the Aakhirah) approaching close (drawing near), the faces of the Kuffaar will contort (disfigure with fear) and it will be said, "This is what you used to ask for."



28. (O Rasulullaah (SE) Say (to the Kuffaar), "Tell me. If Allaah destroys me and everyone with me (as you Kuffaar prefer) or (if, according to our expectations, Allaah) showers mercy on us (for we are convinced that we will enter Jannah), who can save (protect) the Kuffaar from a painful punishment (in the Aakhirah, which will certainly come to them)?"

29. Say, "He is Ar-Rahmaan. We believe in Him and trust in Him. (He will rescue us from every difficulty.) Soon (when you see your punishment either in this world or in the Aakhirah) you (Kuffaar) shall come to know who (weather you or we) are in open error."



30. (If the Kuffaar still adamantly refuse to accept Allaah as the Only Ilaah, then) **Say** (to them), "**Tell me. If your water sinks to the depths of the earth** (beyond your reach), **who** (which of your gods) **can provide you with pure water?**" (When their gods cannot even provide them with water, how will they possibly save them from Allaah's punishment?)

Surah 68 Surah Qalam

THE PEN

THE LINK BETWEEN SURAH QALAM AND SURAH MULK

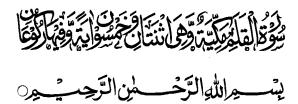
Surah Mulk established the fact that Allaah is the only Benefactor and does not share this attribute with any other being. Surah Qalam proceeds to warn Rasulullaah (and the Muslims) that the Kuffaar will be prepared to compromise their beliefs in order to get Muslims to do the same. They will be prepared to make concessions in their beliefs to entice Rasulullaah and the Muslims to follow suit.

Their objective was to stop Rasulullaah from making mention of their gods in a negative light. Allaah instructs Rasulullaah for not to give in to their proposals.

A SUMMARY OF THE SURAH

The Surah contains the following:

- * Reproach.
- * Consolation to Rasulullaah & ...
- * The primary assertion of the *Surah* which is not to make any compromises in the belief that Allaah is the Only source of blessings.
- * A warning of punishment in this world.
- * Glad tidings.
- * Warning of punishment in the Aakhirah.



In the name of Allaah, the Most Compassionate the Most Merciful

1. Noon. (Only Allaah knows the correct meaning of this letter.) By the oath of the pen (that recorded the destiny of creation in the "Lowhul Mahfoodh") and by (the oath of) what they (the angels who record the actions of people) write!

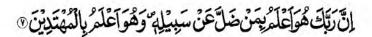
2. By the grace of your Rabb, you (O Rasulullaah (Sie)) are certainly not insane (as the Mushrikeen maliciously claim).

3. Indeed, (because of your tireless efforts to propagate Islaam) you shall have a reward that never comes to an end (so do not grieve over the taunts of the Mushrikeen).

4. Verily, you are upon (have been blessed with) an exalted (flawless) character (which no insone person can possess).

Soon (when the Mushrikeen suffer the consequences of their Shirk) you shall see and they will also see...

6. ...who of you is insane (they will then realise that they were insane not to accept your message).



7. Indeed only your Rabb knows best who deviates (goes astray) from His path and only He knows those who are rightly guided (and He will punish and reward people accordingly).

8. So do not obey those who reject (Islaam).

9. They (those who reject Islaam) wish that you would compromise (the beliefs of your Deen, which would then conform with their beliefs) and then they would compromise (by accepting only some parts of Islaam).

10. (In the following seven verses, Allaah refers specifically to Waleed bin Mughiera, who was one of Rasulullaah worst enemies. However, his description fits many Kuffaar.) Do not obey every person (Kaafir) who excessively swears on oath (on every occasion, whether a matter be true or false), who is disgraced...

11. ...who searches for the faults of others, who excels in carrying tales (backbiting)...

12....who vehemently prevents good, who transgresses (social and religious limits), is sinful...

13. ...(who is) harsh and whose parentage is uncertain as well.

14. All (this he does) because he has wealth and sons (and therefore very proudlyfeels that he can do as he pleases).

15. When Our Aayaat are recited to him, he says, "These are fables (fairy tales) of the old men (and are therefore beyond belief)."

سنسِمُ فَعَلَى الْحُرْطُومِ الْ

16. We shall soon brand him on his snout (on his nose in the Aakhirah because of his arrogance).

17. Verily We have tested them (the Mushrikeen of Makkah whose wealth and children caused them to become arrogant) as We tested the people of the orchard (a few brothers who owned an orchard) when they swore that they will pluck the fruit (very early) in the morning (so that they would not have to give any of the produce to the poor who usually gathered there for a share)...

18. ...but they did not say, "Insha Allaah" ("If Allaah wills").

19. So a visitation (a disaster) from your Rabb swept over their orchard as they slept.

20. So their orchard had become like a harvested crop by the morning (completely bare, without any trace of the produce whatsoever leftover).

21. (Unaware of what had happened the previous night,) They (the brothers) called to each other in the morning...

22,...(and said to each other) "Leave early for the plantation if you wish to pluck the harvest."

23. As they walked (towards the orchard), they whispered to each other saying...

24. ... "No needy person should ever enter your presence today."

وَعَدَوْاعَلِحَرْدِ فَدِرِيْنَ ﴿

25. They proceeded with the thought that they had the power to withhold (the produce from others).

26. When they (arrived at the orchard and) saw the orchard (completely devastated,) they exclaimed, "We must have lost the way! (This cannot be our orchard!)"

27. (When they realised that the orchard was indeed theirs, they said,) "No (we have not lost the way)! We are the destitute (needy) ones (who have lost everything)."

28. The good one among them said, "Did I not tell you (not to stop giving charity to the poor). Why do you now not (repent and) glorify Allaah?"

29. They said, "Glorified is our Rabb! (O Allaah forgive us because) We (admit that we) were wrong doers indeed."

30. (Thereafter, like most people do during times of distress,) **They turned to each other pinning the blame on one another.**

31. (When they finally realised that they were all to be blamed,) They cried, "Woe be to us! We have (all) certainly transgressed!"

32. "We hope that our Rabb will replace for us something better than our orchard (either in this world or in the Aakhirah). Indeed we have confidence in our Rabb (that He will forgive us)."

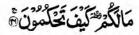
كَذَٰلِكَ الْعَذَابُ وَلَعَذَابُ الْإِخِرَةِ ٱلْكَرُّلُوْكَانُوْ الْيَعْلَمُوْنَ ۗ

CHANGE TO SERVE

33. Such is the punishment (of Allaah in this world for the sinners). However, the punishment of the Aakhirah is much more severe. If only they (people in general) knew (this).

34. Verily those with Taqwa shall have Jannaat of bliss close to their Rabb (in the Aakhirah).

35. Should We treat the obedient ones in the same manner as (we treat) **the disobedient ones?** (Certainly not!)



36. What is the matter with you? How do you judge? (How can the Kuffaar and sinners ever think that they will receive rewards equal to what the people of Taqwa receive?)

37. Do (you say that all will be treated equally because) you have a (divine) book with you that you study...

38. ...in which there are things mentioned that appeal to you (such as the promise that you will enter Jannah regardless of what you do in the world)?

39. Or do (you say this because) you have an oath from Us that will last until Qiyaamah stating that you shall have whatever (rewards and Jannaat) you decide?



40. Ask them (the Kuffaar) which of them will stand guarantee for this.

ٱمْ لَهُمْ شُرِّكًا أَوْ فَلْيَأْتُوا بِشُرِكَا إِنْهِمُ انْ كَانُواطِدِقِيْنَ ®

41. Or do they have partners (that they ascribe to Allaah who will stand guarantee for this)? Let them bring their partners if they are truthful.

42. (Do not forget) **The day** (of Qiyaamah) **when the "shin"** (this mysterious term is among the "Mutashaabihaat") **will be exposed and** (it will be so magnificent that by seeing it) **people** (the Kuffaar) **will be summoned** (by their emotions) **to prostrate but will be unable to** (because only the true Mu'mineen will be able to prostrate in obedience).

43. (Referring to the Kuffaar, Allaah says,) **Their gazes will be cast down** (because of embarrassment and fear) **and disgrace shall overcome them. Indeed they used to be summoned to prostrate** (in this world) **when they were hall and healthy** (but they refused to do so. Therefore, in the Aakhirah they will be unable to do so also).

44. So leave Me (to deal) with the one who rejects this speech (this Qur'aan). We shall gradually lead them on (allow them to continue sinning without punishing them) in a manner that they do not realise. (Thinking that punishment will not arrive, the Kuffaar continue sinning, not realising that they are earning for themselves a terrible punishment.)

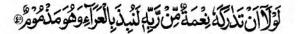
45. I am (only) **granting them respite** (temporary relief by not punishing them immediately). **Indeed, My planning is powerful** (they will be unable to escape My plan).

46. Or are (the Kuffaar rejecting your message, O Rasulullaah because they think that) you (are) asking payment from them (for preaching) and they feel burdened by a penalty (and therefore prefer not to listen to your preaching)?

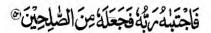
47. Or do they (reject the message of Islaam because they firmly believe that they) have knowledge of the unseen (which advises them not to accept the guidance of Rasulullaah and), which they are busy writing (so that they do not forget it)?

و فَاصْدِرُ لِحُمْ مَ بِنَكَ وَلَا تَكُنُّ كَصَاحِبِ الْخُوتِ إِذْ نَادَى وَهُومَكُظُومُ اللَّهِ الْمُ

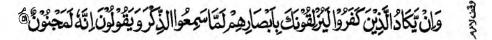
48. So (O Rasululaah (1)) be patient with the decision of your Rabb (to postpone the punishment) and do not be (hasty for the punishment to come to them immediately) like the person of the fish (Yunus who called (to Allaah for help) as he was suppressing (choking with) his grief (while in the stomach of the fish).



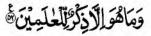
49. If the grace of his Rabb did not reach him, he would have been cast on to the bare shore (desolate) in a blameworthy condition (without assistance because he left his town prior to Allaah's permission). (However, Allaah shaded him on the shore and provided food for him there.)



50. His Rabb selected him and made him among the righteous.



51. When the Kuffaar hear the Reminder (the Qur'aan), it seems as if they could almost make you (O Rasulullaah silp) slip (and harm you) with their gazes (filled with hatred) and they say, "He is certainly insane!"



ET (P)

52. It (the Qur'aan) is but a Reminder for the universe.

Surah 69 Surah Haaqqa

THE INEVITABLE

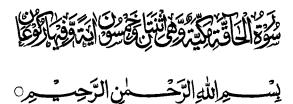
THE LINK BETWEEN SURAH HAAQA AND SURAH QALAM

Allaah tells Rasulullaah **See** in *Surah Qalam* that he should not compromise the belief that Allaah is the only source of blessings. Those who reject this belief are warned in *Surah Haaqa* about the punishment they can expect to face in both worlds.

A SUMMARY OF THE SURAH

This Surah contains the following:

- * Five instances of punishment in this world, viz. the punishment given to the Aad, the Thamud, the people of Fir'oun, the people of Loot and the people of Nooh
- * Punishment in the Aakhirah.
- * Glad tidings of Jannah.
- * The authenticity of Divine Revelation.
- * The primary assertion of the Surah, viz. that those who refuse to believe that Allaah is the Only source of blessings will suffer punishment in both worlds.



In the name of Allaah, the Most Compassionate the Most Merciful



1. The Inevitable (that which has been ordained, namely the Day of Qiyaamah)!

2. What is the Inevitable?

3. What shall inform you about what is the Inevitable?

4. The Thamud and the Aad rejected the Clamour (they refused to believe in the coming of Qiyaamah).

5. As for the Thamud, they were destroyed by a deafening sound (an earthquake with terrifying sounds).

6. As for the Aad, they were destroyed by a freezing, furious wind.

7. Allaah unleashed it upon them for seven consecutive nights and eight consecutive days. (Had you been there,) You would have seen them (the Aad) lying flat on the ground as if they were hollow palm trunks.

فَهَلْ تَرٰى لَهُمُومِّنَ بَاقِيَةٍ ®

8. Do you see any of them surviving? (Despite their immense strength, none of them survived.)

9. Fir'oun, those before him (such as the nations of Nooh sines), Shu'ayb sines and others) and the (people of the) overturned cities (the people of Loot sines).

10. They disobeyed the Rusul of their Rabb so He seized (punished) them most (very) severely.

11. (During the time of Nooh (Nooh) (When the waters (of the flood) became turbulent (rose), We carried you (your forefathers) in the ark (while the Kuffaar drowned)...

12. ...to make the incident a message for you (to avoid kufr and Shirk) so that (obedient) ears may (always) remember (this advice).

13. When the trumpet will be blown once (to signal the arrival of the Day of Qiyaamah)...

14. ...and the earth and mountains (will be) lifted and smashed (crushed) to bits all at once...

15. ... on that day that (Qiyaamah) will take place which is to take place.

16. The sky will be split and become absolutely weak (unable to remain standing) that day...

وَّالْمَلُكُ عَلَى اَرْجَايِهَا وَيَحْمِلُ عَرْشَ مَ بِّكَ فَوْقَهُمْ يَوْمَبِذِ تَمْنِيَةٌ ﴿

17. ...with the angels (who live there) at its ends (because the sky will collapse at the centre, the angels living there will move to the sides). That day eight angels shall carry the throne of your Rabb above them (and bring it to the Plains of Reckoning).

18. On that day, you will all be presented (exposed) and nothing (no action or word) of yours shall remain hidden (secret).

19. As for the one who receives his record (of actions) in his right hand (indicating that he is bound for Jannah), he will call out (to the others), "Come (every one) and read my record!"

20. "I was always convinced that I shall certainly meet my reckoning."

21. So he will enjoy a pleasing life...

22. ...in the lofty Jannah.

23. Its fruit (the fruit of Jannah) are near at hand. (At any time, a person will be able to have any one of the fruits that he desires for, without any effort.)

24. (The people will be told in Jannah,) "Eat and drink with all blessings as a reward for the (good) deeds that you sent ahead during the days gone by (in the world)."

25. As for the one who receives his record (of actions) in the left hand (indicating that he is bound for Jahannam), he will cry, "Oh dear! If only I were not given my record..."

26. "...and I had not known my reckoning!"

27. "Alas! If only death had been my end (so that I would not have to witness this day)!"

28. "My wealth (that I greedily amassed) has not helped me (to attain salvation)."

29. "My kingship (the authority I had in this world for which I broke Allaah's commands) has been lost to me (and cannot help me here)."

30. (Addressing the angels of punishment, Allaah will say,) **"Grab him** (the one bound for Jahannam) **and place** a **yoke around his neck!"**

31. "Then enter (cast) him into the Blaze!"

32. "Then fasten him in a chain seventy cubits in length." (This refers to a chain that is very large.)

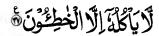
33. "Verily he did not believe in the Majestic Allaah..."

34. "...and (let alone spending in charity and feeding the poor,) he did not (even) encourage (others towards) feeding the poor."

فَكَيْسَ لَهُ الْيُوْمَ هَهُنَا حَمِيْمٌ ﴿

35. "There shall neither be any friend for him today (to assist him)..."

36. "...nor any food except the filth (that) remains after washing (the puss and blood oozing from the wounds of the people of Jahannam)."



E EY

37. "(It is a food that) Only the sinners shall eat it (in Jahannam)."

38. I swear by the things that you see...

39. ...and by the things that you do not see!

40. Verily this Qur'aan is a word brought (to Rasulullaah (1866) by an honoured messenger (Jibra'eel (1866)).

41. It is not the speech of a poet. (However, despite the proofs,) Few are those (of you) who Have Imaan.

42. Neither is it the speech of a fortune-teller. (Despite knowing this,) Few are those (of you) who understand (who will ponder).

43. It is a revelation from the Rabb of the universe.

وَلَوْتَقَوَّلَ عَلَيْنَا بَعْضَ الْأَقَاوِيْلِ ﴿

44. If he (Rasulullaah (Rasulullaah (Rasulullaah words that Allaah not revealed)...

45. ... We (shall not allow him to go unpunished and We) shall grab (seize) him by his right hand.

46. We shall then severe, (cut) his jugular vein...

47....and none of you will be able to protect (defend) him. (However, since nothing like this happened, it proves that Rasulullaah propagated truly the message of Allaah.)

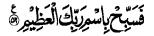
48. It (the Qur'aan) is certainly advice for those with Taqwa.

49. Indeed We know (well) that some of you reject (it). (Therefore they will suffer punishment.)

50. This (Qur'aan) shall certainly be a source of remorse (agony) for the Kaafiroon (because they will regret not accepting it when they suffer punishment for their rejection).



51. It (the Qur'aan) is undoubtedly the absolute truth.



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52. So glorify the name of your Majestic Rabb.

Surah 70 Surah Ma'aarij

THE STAIRCASE

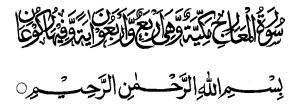
THE LINK BETWEEN SURAH MA'AARIJ AND SURAH HAAQA

After Surah Haaqa warned the people who rejected the belief that Allaah is the Only source of blessings, it was necessary for the people take heed and to believe in the oneness of Allaah and in the Prophethood of Rasulullaah . However, they adopted an obstinate stance and instead of asking for Allaah's mercy and forgiveness, they insolently asked for Allaah's punishment to afflict them, they failed to notice that the advent of punishment is imminent and inevitable.

A SUMMARY OF THE SURAH

Surah Ma'aarij contains the following:

- * Reproach.
- * Warning of punishment in the Aakhirah.
- * Glad tidings in the Aakhirah.



In the name of Allaah, the Most Compassionate the Most Merciful

1. An enquirer asks (sarcastically) about an imminent punishment...

2. ...that will afflict the Kaafiroon, which cannot be averted...

3. ...and is from Allaah, the Controller of the staircase (the skles, which the angels constantly ascend as they convey people's actions and instructions to and from Allaah).

4. The angels and souls (of the dead) ascend to Him. (This punishment that the people inquire about will take place) On a day (the Day of Qiyaamah), the duration of which shall be (equal to) fifty thousand years (of this world).

5. So exercise patience in a most beautiful manner (without complaining about the attitude of the Kuffaar and without asking for them to be punished because their punishment is imminent, either in this world or in the Aakhirah).

6. Verily they see it (Qiyaamah as) being far off (because they do not want to believe in it)...

7. ...but We see it being nearby (because its occurrence is certain).

يَوْمِرَثُكُونُ السَّمَاءُ كَالْمُهْلِ

8. (The Day of Qiyaamah will be) The day when the sky will become (black) like the dirty residue of oil...

9. ...and the mountains (because of their variety of colours) will become like coloured wool (tossed about in the air just as flakes of wool are tossed through the air).

10. (On the Day of Qiyaamah,) **No friend will ask about** (the welfare of) **another friend** (because everyone will be worried about themselves only)...

11. ... even though they will be shown each other. The sinner will wish that as ransom for (escaping) the punishment of that day he could offer his sons...

12. ...his wife, his brother...

13. ...his tribe (family) with whom he lived...

14. ...and everyone on earth so that he may be saved.

15. This will never be! (No ransom will be accepted and none will be made to suffer for another.) The Fire shall certainly be flaming...

نَرُّاعَةُ لِلشَّوِي[®]

16. ...(so hot that it will be capable of easily) **tearing the scalp** (burning up the brains).

تَدُعُواْمَنُ اَدَبُرُوتُولِي ﴿

17. It (Jahannam) will call the one who turned away (from Towheed) and was averse (to it)...

18. ...(and) who amassed wealth and tended it (hoarded it without fulfilling the duties owed to Allaah).

19. Verily man has been created anxious (hasty/impatient/restless).

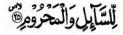
20. When difficulty afflicts him, he panics (loses his composure and becomes impatient)...

21....and when he experiences good fortune, he becomes miserly (too scared to lose what he has).

22. (This is the condition of all people) Except those (Mu'mineen) who perform salaah (meticulously)...

23....those who are constant (regular) in their salaah...

24. ... and who have a stipulated right (fixed a share) in their wealth...



25. ...for the beggar and the destitute (the poor).

26. (They are) Those who believe in the truth of the day of reckoning...

27. ...and who fear the punishment of their Rabb.

28. Indeed the punishment of their Rabb is not something that one can avoid.

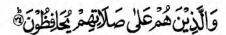
29. (These people are) Those who guard their private parts (chastity from adultery and fornication)...

30....(who do not engage in sexual activity) except when it comes to their spouses (to whom they are married) and the slave women whom they own. They will surely not be blamed for (cohabiting with) them.

31. Whoever seeks more (sexual activity) than this (which is restricted to their spouses and female slaves), then such persons are transgressors (of the Shari'ah) indeed (cross the limits of legality).

32. (The Mu'mineen who are not like the rest of mankind are) **Those who give due regard to** (fulfilling) **their trusts** (things placed in their trust) **and their promises...**

33. ...who stand firm by their testimony (they do not allow anything to change their testimony)...



34...and who guard (the time, condition and method of) **their salaah** (ensure that the time and method of performing salaah are correct and they never allow any salaah to pass by unperformed).



35. These people shall be honoured in the gardens of Jannah. (Eight attributes of people of Jannat have been mentioned.)

36. (Referring to the Mushrikeen who used to form several groups around Rasulullaah as near the Kabah to mock him as he recited the Qur'aan there, Allaah asks,) **What is the matter with the Kuffaar that they run towards you** (O Rasulullaah as near the Kabah to mock him as he recited the Qur'aan there, Allaah asks,) **What is the matter with the Kuffaar that they run towards you** (O Rasulullaah as near the Kabah to mock him as he recited the Qur'aan there, Allaah asks,) **What is the matter with the Kuffaar that they run towards you** (O Rasulullaah as near the Kabah to mock him as he recited the Qur'aan there, Allaah asks,) **What is the matter with the Kuffaar that they run towards you** (O Rasulullaah as near the Kabah to mock him as he recited the Qur'aan there, Allaah asks,) **What is the matter with the Kuffaar that they run towards you** (O Rasulullaah as near the Kabah to mock him as near th

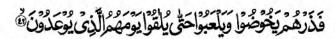
37. ...in groups to your right and your left (to crowd you)?

38. Does every one of them desire that he (rather than the poor Muslims) should enter the Jannah of bliss?

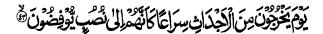
39. Never! (This shall never be because only the Mu'mineen shall enter Jannah regardless of their social standing in this world) **Verily We have created them from what they know.** (When man knows that Allaah has created him from something as insignificant as a drop of semen, how can he question Allaah's ability to resurrect him on the Day of Qiyaamah?)

40. I swear by the Rabb of the Easts (everything in the East) and the Wests (everything in the West)! Indeed We have the power...

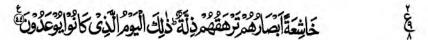
41....to substitute them with people better than them. We certainly have the power (to do this and anything else We wish to do).



42. So (if the Kuffaar refuse to accept Islaam after you have done your best to convince them, then) leave them to indulge (in their vain pursuits) and to frolic (play with what they have) until they meet their day that they are promised...



43. ...(which will be) the day (of Qiyaamah) when they will hurriedly emerge from the graves as if they are rushing towards a temple (to worship their idols).



44. Their gazes will be lowered (with worry and embarrassment) and humiliation (disgrace) will surround them. This is the day that they had been promised (but which they denied).

Surah 71 Surah Nooh 经的经验

NOOH 经膨脹

THE LINK BETWEEN SURAH NOOH AND THE PRECEDING SURAHS

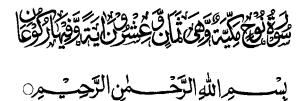
The series of Surahs from *Surah Mulk* to *Surah Jinn* are like one *Surah* because they have almost the same subject matter. *Surah Mulk* established the belief that none but Allaah should be regarded as the source of all blessings. Thereafter, *Surah Qalam* emphasized that no compromises should be made with regard to this belief. Next *Surah Haaqa*, gives grave warnings of a terrible punishment for those who reject this belief. At the same time, it also conveyed glad tidings to those who believed in *Towheed*.

Surah Haaqa is followed by Surah Ma'aarij, which condemns the Mushrikeen for their foolishness in asking for Allaah's punishment instead of heeding the warnings. Surah Nooh and Surah Jinn provide further proofs to substantiate the belief. Surah Nooh contains a detailed proof from the life and teachings of Nooh

A SUMMARY OF THE SURAH

Surah Nooh contains the following:

- * Nooh preaches to his people, but they reject his message and behave haughtily.
- * An example is given about how the Kuffaar were destroyed.
- * Logical proofs contained in Nooh *** s preaching are given.
- * The essence of the Surah is that there should be no compromise in promoting *Towheed*. It must be preached with tolerance and determination despite the obstacles that the Kuffaar may place.



In the name of Allaah, the Most Compassionate the Most Merciful

1. Verily We sent Nooh (as a Nabi) to his nation instructing him, "Warn your people (against committing Shirk) before a painful punishment afflicts them."

2. He (Nooh said, "O my people! Indeed I am a clear (definite) warner to you."

3. "Worship Allaah, fear Him and obey me (in belief and action)."

4. "Allaah will then forgive your sins and grant you respite (will not punish you and will allow you to live) until a specified period (the time when your death is destined). Verily, when Allaah's specified period (the time of your death) arrives, it is not delayed. If only you knew (the truth of this, you would accept immediately)."

5. (However, besides a few people, the rest of his nation rejected his message despite his tireless efforts. When he grew frustrated after 950 years of preaching to them,) He said, "O my Rabb! Indeed I called my people (to Towheed) day and night."

6. "However, my calling only made them run further away."

وَالِنَّ كُلُمَادَعُونُهُمُ لِتَغْفِرَ لَهُمْ جَعَلُوا آصَابِحَهُمْ فِيَّ اذَانِهِمْ وَاسْتَغْشَوا ثِيَا بَهُمْ وَاَصَرُّوا وَاسْتَكُبُرُوا اسْتِكُبُارُانَ

7. "Whenever I called them so that You may forgive them, they (rejected my message to such an extent that they actually) placed their fingers in their ears (not to hear me), covered themselves with their shawls (so not even to see me), remained implacable (persisted in arrogance) and expressed great pride."

8. "I then called to them publicly (in a gathering)..."

9. "...and explained (the Deen) to them openly and privately (to individuals)."

10. "I said to them, 'Seek forgiveness from your Rabb (for your kufr by accepting Imaan). Indeed He is Most Forgiving.'"

11. "'(If you do this,) He will send (much-needed) rain to you in torrents..."

12. "\...increase your wealth, your sons and make orchards and rivers for you. (He will cause you to prosper even in this world.)\"

13. "What is the matter with you that you are not convinced of Allaah's majesty (greatness)..."

14. "...when He has created you in so many phases?" (He created the food from which blood is formed, then the semen from the blood, then the foetus from the semen, then the many stages of foetal development before the birth of a child.)

بغ

المُرْتَرُوا كَيْفَ حَلَقَ اللهُ سَبْعَ سَمُوبٍ طِبَاقًا ﴿

15. "Have you not seen how Allaah has created the seven skies in layers..."

16. "...has made the moon a celestial light in them (in the skies) and the sun a (bright) lamp (from which you derive immense benefit)?"

17. "Allaah has created you (your father Aadam) from the earth in a unique manner."

18. "He will then return you to the earth and then remove you from it in a unique manner (when you are resurrected on the Day of Qiyaamah)."

19. "And Allaah has spent out the earth for you..."

20. "…so that you may travel on its wide roads." (Allaah has created all these bounties for man so that he recognises Allaah through them and expresses gratitude for them by worshipping only Him Alone.)

21. (After 950 years of extensive preaching,) Nooh *said, "O my Rabb! They have refused to obey me and have followed people whose wealth and children have only increased their loss (by causing them to fall deeper into kufr and sin by not listening to my guidance became their pride and arrogance)

22. "(In addition to this,) **They have devised mighty plots** (to oppose the true Deen by not listening to my guidance)."

وَقَالُوْ الرِّتَذَرُّنَّ الِهَتَكُمْ وَلا تَذَرُنَّ وَدًّا قَلَاسُ وَاعًا اللَّهِ وَلا يَغُونَ وَيعُوفَ وَنسْرًا ﴿

23. "They say (to others), 'Never forsake your gods! Do not forsake Wadd, Suwa, Yaghooth, Ya'ooq and Nasr!" (These were names of their idols.)

24. "(By doing this,) They have certainly led many (people) astray. Do increase the deviation (sinful ways) of the oppressors (so that they become deserving of more punishment)."

25. (Eventually) Because of their sins they were drowned (in a great flood) and made to enter the Fire (in their graves as well as in the Aakhirah). (Although they had many gods, great wealth and many children,) They found none to assist them against (the punishment of) Allaah.

26. Nooh said, "O my Rabb! Do not leave even one of the Kaafiroon (alive) on earth."

27. "Surely if You leave them (to live on earth) they will mislead Your (Mu'mineen) bondsmen and only sinners and Kuffaar will be born to them (thereby causing more kufr and sin to reign on earth)."

28. "O my Rabb! Forgive me, my parents, whoever enters my home as a Mu'min and all the Mu'mineen and Mu'minaat. (As for the Kuffaar, I pray that you) Increase the oppressors (the Kuffaar) only in destruction! (Do not let any of them survive.)

Surah 72 Surah Jinn

THE JINN

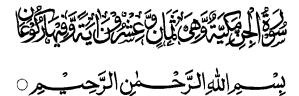
THE LINK BETWEEN SURAH JINN AND SURAH NOOH

Surah Nooh quoted graphically the experience of Nooh that Allaah is the Only fountainhead of all blessings. Surah Jinn now presents similar proofs from the statements of the Mu'mineen Jinn to prove this belief. People are informed in this Surah that even the Jinn listen to the Qur'aan and preach Towheed to their species.

A SUMMARY OF THE SURAH

Surah Jinn contains the following:

- * Quoted proofs from the Jinn.
- * Warnings.
- * Glad tidings.
- * The concept of Towheed.



In the name of Allaah, the Most Compassionate the Most Merciful

1. (O Rasulullaah (2004)) Say, "Revelation has come to me (informing me) that a group of Jinn attentively listened to me (reciting the Qur'aan) and said (to their fellow Jinn when they returned to their places), 'Indeed we have heard a most astounding (wonderful) Qur'aan (in the morning prayer).'"

"It points towards righteousness so we believed in it and we shall never ascribe any partner to our Rabb."

3. "Most exalted is the majesty of our Rabb, Who has neither taken a wife nor a child."

4. "Undoubtedly, the ignorant (foolish) among us (the Jinn) used to say things about Allaah that transgress the limit (when they attributed partners and children to Allaah)..."

5. "...and we always thought that no human or Jinn could ever lie about Allaah." (We did not expect humans and Jinn to be bold enough to lie about Allaah. Consequently, we accepted the practices of Shirk that they told us, assuming it to be correct. We now know better.)

وَّاتَّهُ كَانَ رِجَاكَمِّنَ الْإِنْسِ يَعُودُونَ بِرِجَالِمِّنَ الْجِنِّ فَزَادُ وَهُمُ رَهَقًا الْ

6. "Indeed (adding to our practices of Shirk was that) there were those from mankind who (when they stopped over at a frightening place during their travels, they would call out to the leaders of the Jinn at that place and implore them for protection from other Jinn, In doing so they) used to seek protection from the Jinn and

(thereby) increased them (the Jinn) all the more in rebellion (by making them feel that since others pleaded for assistance from them, they considered themselves to be too important and powerful to submit to Allaah). "

وَّانَّهُ مُظُنُّوا كُمَاظُننُتُمُ إِنْ لَنْ يَبْعَثَ اللَّهُ اَحَدًا اللَّهُ اللّ

7. "They (these Jinn) thought as you (the sinners) think that Allaah shall not resurrect anyone (and because of this, they did not mend their ways)."

8. "We (the Jinn) have sought to reach the skies (to eavesdrop on the conversations of the angels to learn about future events) but found it filled with stern (firm, watchful) guards (angels) and flaming fires (stars which the angels threw at any Jinn caught trying to eavesdrop)."

9. "Indeed (before the coming of Rasulullach (Sie)) we used to take up positions there (in the skies) to sit and eavesdrop. Now (once revelation has begun coming to Rasulullach (Sie)) whoever eavesdrops will find a flaming fire (star) waiting in ambush (to attack) him."

10. "We have no idea (now that Allaah has sent Rasulullaah () whether evil (punishment) is intended for those on earth (when they oppose Rasulullaah () or whether their Rabb intends guidance for them (when they follow him)."

11. "'Among us there are the righteous ones and those who are otherwise (disobedient and sinful). (Thus,) We were of different ways (follow different religions)."

12. "We know that we are unable to escape (the punishment of) Allaah on earth and we shall never be able to escape from Him by fleeing (anywhere else in the universe)."

13. "Verily when we heard the (words of) guidance (from Rasulullaah (2004)), we believed in (accepted) it. Whoever believes in his Rabb has neither loss nor humiliation (punishment) to fear (neither in this world nor in the Aakhirah)."

وَّ أَنَّا مِنَّا الْمُسْلِمُوْنَ وَمِنَّا الْقُسِطُونَ فَمَنْ اَسْلَمَ فَالْلِلِكَ تَعَوَّوْالشَّلُ

14. "'Certainly some of us (Jinn) are Muslims while some of us are oppressors (Kuffaar, who oppress themselves by inviting Allaah's punishment by committing kufr). Those who accept Islaam have surely sought the path of good."

15. "As for the oppressors (the Kuffaar), they shall be fuel for Jahannam."

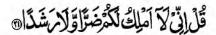
16. (O Rasulullaah [35]! Say that revelation has also come to me to inform me that) If they (the Mushrikeen of Makkah) remain steadfast upon the path (Islaam), (then instead of punishing them with droughts,) We shall definitely bless them with abundant showers (rains)...

17. ...to test them with it (to ascertain whether they will express gratitude or not). Whoever turns away from the remembrance of his Rabb (from Imaan and Ibaadah), We shall enter him into a severe punishment.

18. Indeed, the Masaajid (prostration and all other forms of worship) are only for Allaah, so do not supplicate to (worship) anyone else with Allaah.

19. When Allaah's slave (Rasulullaah (Swermed) stood up to supplicate to (worship) Him, they (the Kuffaar) densely crowded around (swarmed) him (to intimidate him so that he stops worshipping Allaah).

20. (O Rasulullaah [35]) Say, "I (shall not be intimidated by you because I) worship only my Rabb and I do not ascribe any as His partner."



21. (When the Kuffaar challenge you to cause Allaah's punishment to come to them for opposing you, then) Say (to them), "Indeed I have no power to do you any harm nor any good." (All this is only in Allaah's power)

22. (When they ask you to change parts of the Quraan to accommodate them so that they may incline towards Islaam, then) Say, "Without doubt, none can ever protect me from Allaah (if I do such a thing) and I cannot find any refuge (with anyone) besides Him."

23. (Also tell them that you are not obliged to force them to accept Islaam by saying to them,) "(My responsibility is nothing) Except conveying (messages) from Allaah and fulfilling His messages. (Thereafter,) Whoever disobeys Allaah and His Rasool shall have the fire of Jahannam where they will live (in misery) forever."

24. (It appears from the attitude of the Kuffaar that they will never accept the truth of Islaam) Until they see what (punishment) they have been promised, (only) then will they realise who had the weakest assistant and whose numbers were fewer. (In this world, the Kuffaar look down on the Muslims, thinking that the Muslims have weak allies and are fewer in number. However, the Kuffaar will realise the error of their judgement on the Day of Qiyaamah when the Muslims will emerge as the stronger ones and will have each other to intercede for them while the Kuffaar will have no allies to help them.)

25. Say, "I do not know whether what you have been promised (punishment on earth or Qiyaamah) is near or whether your Rabb has specified a lengthy term for it (are hence Qiyaamah will came only after a long period)."

26. "He is the Knower of the unseen and He has informed no one about His unseen knowledge (only Allaah has complete knowledge of the unseen)...

27. ...except (certain aspects of this knowledge, such as the injunctions of Deen and certain other matters, which He has informed only) His selected Rasool." (However, Allaah had not even informed Rasulullaah when Qiyaamah will occur.) So He has dispatched guards (angels) in front of him (Rasulullaah and behind him (when he received revelation so that no one could interfere with the transmission of revelation)...

إِيعَلَمَ أَنْ قَدْ أَبُلَعُوا رِسُلْتِ رَبِّهِمْ وَ اَحَاطَ بِمَالَدَ يُهِمْ وَ اَحْصَى كُلَّ شَيْءَ عَدَدًا ﴿

28....so that He may know that they have conveyed (to the Rasool) the messages of their Rabb (without any changes). He has knowledge of their conditions. (He knows all about these angels He has placed on guard and has selected them because they are fit for the task) and He keeps meticulous count of everything. (He knows exactly how much of the Qur'aan has been revealed at any point of time during the lifetime of Rasulullaah .)

Surah 73 Surah Muzzammil

THE ONE WRAPPED IN A SHAWL

THE LINK BETWEEN SURAH MUZZAMMIL AND THE PRECEDING SURAHS

Surahs Muzzammil and Muddathir both discuss the same subject matter. The Surahs preceding these two discussed an aspect of Towheed i.e. the belief that only Allaah is the source of all blessings. This was discussed at great length, using logical proofs, warnings and various other modes and methods of address. In this way, Shirk is effectively refuted.

Now, the message is that the Qur'aan must be recited because it is a means of guidance and that men must hold onto Towheed. *Surah Muzzammil* contains the instruction to recite the Qur'aan properly, while *Surah Muddathir* exhorts the Muslims not to confine themselves only to the recitation of the Qur'aan but that they should also propagate its injunctions, especially that of Towheed.

A SUMMARY OF THE SURAH

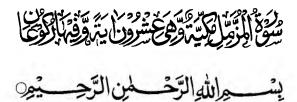
The first nine verses of the *Surah* contain the first instruction to stand in prayer (*Tahajjud salaah*) during a part of the night in which the Qur'aan should be recited. Allaah should then be worshipped in earnestness and no partners should be associated with Him.

Thereafter, verses 10 and 11 console Rasulullaah by telling him not to be grieved by what the Kuffaar say because Allaah will settle their affair. Allaah then warns the Kuffaar and the Mushrikeen about the various forms of punishment that they will have to suffer in the Aakhirah [verses 12 to 14].

From the words "Verily We have sent a Rasool (Muhammad WE) to you people..." until the end of verse 16 Allaah reminds the Mushrikeen that He has sent to them a great prophet, just as He had sent a prophet to Fir'oun. When Fir'oun refused to believe in Moosa WWE and rejected his message, Allaah destroyed him along with his entire army. Allaah warns the Mushrikeen that they will also suffer Allaah's punishment if they choose to oppose Rasulullaah WE.

In verses 17 and 18, Allaah again warns people about the Aakhirah, reminding them that punishment in this world will not end the affair, but that they will have to suffer dreadful consequences in the Aakhirah as well. Thereafter, Allaah impresses upon them that they should follow the advice of the Qur'aan, when He says, "(All of) This (already mentioned) is advice indeed. So whoever wishes to do so, should adopt a path (the path of Islaam) to (attain the pleasure of) his Rabb.

The concluding verse of the *Surah* echos the beginning of the *Surah* because of its reference to performing Salaah during the late hours of the night. Allaah says that He is Aware of that fact that some people are ill, some are weak, others are on journey and there are those who are fighting in Jihaad. Therefore, Allaah makes the concession that people can perform the *Tahajjud salaah* as they please without any compulsion. In their Salaah, they may recite as much of the Qur'aan as they can.



In the name of Allaah, the Most Compassionate the Most Merciful

1. (Affectionately addressing Rasulullaah according to his dress at the time, Allaah says,) O you wrapped in a cloth (shawl)!

2. Stand up all night (in Tahajjud salaah) except for a little while (to rest)...

3. ...(stand in salaah for) half the night or slightly less (than half, such as a third of the night)...

 ...or add some more (time to the half, making it two-thirds). And recite the Qur'aan clearly (and steadily so that each letter is distinct and accurately pronounced).

5. Verily We shall soon cast a weighty (important) word (the Qur'aan) upon you.

6. Undoubtedly, waking at night (for salaah) is extremely difficult (but most effective for controlling the Nafs) and speech (du'aas and recitation of the Qur'aan) is most correctly spoken then (because it is a time when one is free of duties and disturbances).

7. You certainly have intensive (important) work (of propagating Islaam) during the day (and will be unable to devote your attention exclusively for worship during the day. The night is therefore best for this purpose).

ۅؘٳڎٚڴڔٳڛؘۘ۫ٙڝٙڕٙؠۜؠٟڰۅؘؾؘؠؾۧڵٳڵؽۅؾؠ۫ؾؽڵؖڒۿ

8. Mention the name of your Rabb (engage in Dhikr) and (when doing this) cut yourself off from everything (of this world) to focus your attention solely on Him.

9. He is the Rabb of the East and the West. There is no Ilaah but Him, so adopt Him as your guardian (for none other can safeguard you).

10. Patiently bear whatever they (the Kuffaar) say (to insult you) and (when they become unbearable,) separate from them in a most pleasant manner (without fighting them and without the desire for revenge). (This ayat is Makki revealed before Hijraat, The order of Jihaad came in Madinah.)

11. Leave me (to deal) with the rejecters (of Imaan) who (think that they) are blessed with bounties (of this world) and grant them grace for a while (bear with them until they learn their lesson the hard way).

12. Verily We have (in store for them in Jahannam) handcuffs, and the Blazing fire...

13. ...food that gets stuck in the throat (cannot be swallowed because of its terrible taste and texture) and a painful punishment,

14. (This punishment will take place) **On the day** (of Qiyaamah) **when the earth and mountains will shake** (shiver and quake) **and the mountains will be reduced to** (become) **a heap of dust.**

إِنَّا أَرْسَلْنَا إِلَيْكُمْ رَسُولُا شَاهِدًا عَلَيْكُمْ كِمَّا أَرْسَلْنَا إِلَى فِرْعَوْنَ رَسُولًا

15. Verily We have sent a Rasool (Muhammad) to you as a witness (to your actions so that he may testify on the Day of Qiyaamah) just as We sent a Rasool (Moosa) to Fir'oun.

فَعَصَى فِرْعَوْنُ الرَّسُولَ فَاخَذْنَهُ أَخُدًا قَيبِيلًا اللَّهُ الْحَدِّاقَ بِيلًا

16. Fir'oun refused to obey the Rasool so We seized (punished) him most severely.

17. So if you (choose to) disbelieve, how will you save (yourselves) from (the punishment of) the day that will (be so frightening that it will) turn children's hair white?

18. The sky will be split apart on that day. His (Alloah's) promise always takes place. (is definite).

19. (All of) This (that has been mentioned already) is advice indeed. So whoever wishes to do so, should adopt a path (of Islaam) to (attain the pleasure of) his Rabb.

إِنَّ رَبَّكَ يَعُلَمُ انَّكَ تَقُوْمُ ادْنَى مِنْ تُلْتِي الْيَلِ وَنِصَفَةُ وَثَلْتُهُ وَطَالِفَةً مِّنَ الْذِيْنَ مَعَكُ وَاللهُ يُقَدِّرُ الْيُلُ وَالنَّهُ ارْعَلِمَ انْ لَنْ تُحْصُوهُ فَتَابَ عَلَيْكُمْ فَاقْرَءُوْا مَا تَيَسَّرَمِنَ الْقُرُ الْيُ عَلِمَ انْ لَكُنْ تُحْصُوهُ فَتَابَ عَلَيْكُمْ فَاقْرَءُوْا مَا تَيَسَّرَمِنَ اللهُ وَالْمُونِ يَلْبَعُونَ مِنْ فَضَلِ الْقُرُ الْيِ عَلِمَ انْ سَيَكُونُ مِنْ كُمْ مَّرْضَى وَاحْرُوْنَ يَضْرِبُونَ فِي الْارْضِ يَلْبَعُونَ مِنْ فَضَلِ اللهِ وَاخْرُونَ يَعْمُ وَالصَّلْوَةَ وَاتُواالرُّكُوة اللهُ وَاخْرُونَ يَسَمِيلُ اللهُ وَالْمُ اللهُ وَالْمُ اللهُ وَالْمُ اللهُ عَلَيْ مَعْمُ وَاللهُ وَاللهُ اللهُ وَاللهُ اللهُ وَاللهُ وَاللهُ وَاللهُ وَاللهُ وَاللهُ وَاللهُ وَاللهُ وَاللهُ اللهُ وَاللهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَلَا اللهُ وَاللّهُ وَاللّهُ وَاللهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ اللهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَلَا اللهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَلَا اللهُ وَلَا اللهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَلَاللّهُ وَاللّهُ وَاللّهُ وَلَاللهُ وَلَا اللهُ وَاللّهُ وَلَا اللهُ اللهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَلَا اللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَلَا اللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَلّا اللّهُ وَاللّهُ وَلّهُ وَاللّهُ وَلَا اللّهُ وَا

20. (In trying to put into practice verses 3 and 4 above, Rasulullaah and the Sahabah found it tedious to precisely calculate two-thirds, half or one-third of the night. Fearing that they should miscalculate and fail to stand for the stipulated periods, the Sahabah therefore stood in salaah almost the entire night. As a result of this exertion, their feet used to swell and they grew extremely pale. Taking pity on them, Allaah revealed the verse saying.) Verily your Rabb knows that you (O Rasulullaah and a group of those (Sahabah with you stand (in salaah) close to two-thirds of the night, (sometimes) half the night and (sometimes) a third (of the night). Allaah determines the (duration of the) night and the day. He knows that you are unable to precisely calculate (the duration of each portion of the night) so He has turned to you in mercy. Therefore, (instead of trying to recite too much) recite that part of the Qur'aan (in Tahajjud) which is easy (stand in Tahajjud only as long as you can manage). Allaah knows that some of

you may fall ill, others will travel in the world in search of Allaah's bounty (to earn a living) and others will fight in Allaah's path. (In each case, they will be unable to perform Tahajjud as they do at home.) Therefore, recite (only) that of the Qur'aan (in Tahajjud) which is easy. (Although Tahajjud is not obligatory, do not neglect to) Establish (the Fardh) salaah, pay zakaah and give to Allaah a good loan (spend in charity for Allaah's pleasure). Whatever good you send ahead for yourselves (as reward to the Aakhirah), you will find it with Allaah in a better and more rewarding state. Seek forgiveness from Allaah. Verily Allaah is Most Forgiving, Most Merciful.

Surah 74 Surah Muddathir

THE ONE WRAPPED IN A BLANKET

THE LINK BETWEEN SURAH MUDDATHIR AND SURAH MUZZAMMIL

Surah Muzzammil conveyed the message that people should regularly recite the Qur'aan and remain steadfast on their belief in Towheed. Surah Muddathir goes a step further by saying that, not only should people recite the Qur'aan and practise it, but they should also actively involve themselves in propagating Towheed as well as every other injunction of the Qur'aan.

A SUMMARY OF THE SURAH

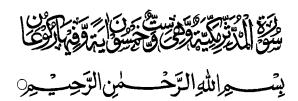
The beginning six verses of the Surah contain the following primary instructions:

- * Warn others about Allaah's punishment.
- * Actively promote Towheed.
- * Proclaim Allaah's purity from all partners.

Thereafter, Allaah gives encouragement to Rasulullaah in verse 7. Verses 8 to 10 proceed to warn people that the inevitable Day of Judgement will be difficult for the Kuffaar. In verses 11 to 16, Allaah severely rebukes those who reject the message of Islaam, more particularly a Mushrik by the name of Waleed bin Mughiera. The punishment in store for such people in the Aakhirah is then mentioned in verses 17 to 31.

Allaah condemns these people further in verses 32 to 38, after which He conveys glad tidings to the *Mu'mineen* in verses 39 and 40. From verse 41 up to verse 48, Allaah relates how the *Kuffaar* and sinners will admit their sins on the Day of Qiyaamah and realise that they are suffering on account of misguided ways.

The concluding eight verses of the *Surah* describe how the *Kuffaar* flee from the message of *Towheed* and other advice just as donkeys flee from a lion. They foolishly demand that Allaah personally convey the message to them, a demand that will never be fulfilled.



In the name of Allaah, the Most Compassionate, the Most Merciful



1. O you wrapped in a shawl!



2. Stand up (among the people) and warn (them about Allaah's punishment for rejecting Imaan).



3. Announce the greatness of your Rabb (which is a most important point of your message).

4. (When preaching Towheed, mind your appearance and ensure that you) **Keep your clothing clean.** (External purity complements internal spiritual purity.)

5. (In addition to this, also) Stay away from filth (idols and sin, as you have always been doing).

6. Do not give (anything) to others with the intention of receiving back more (from them as a token of thanks).

7. **Be patient** (endure the taunts and opposition of the Kuffaar) **for the sake** (pleasure) **of your Rabb** (for He will reward you abundantly for it).

فَإِذَا نُقِرَ فِي التَّاقُورِ ﴿

8. When the trumpet is blown (to signal the arrival of Qiyaamah)...

9. ...that day will be an extremely severe day...

10. ...for the Kaafiroon and it will not be easy.

11. (Referring specifically to Waleed bin Mughiera, one of Rasulullaah swiss worst enemies, and to all such Kuffaar in general, Allaah says,) Leave Me (to deal) with the one (the Kaafir) whom I have created single-handedly...

12. ...and to whom I have granted ever increasing wealth...

13. ...Sons (10) who are present with him (to boost his pride)...

14. ...and for whom I have prepared every type of comfort.

15. He then wishes that I grant him even more (in the Aakhirah).

16. Never (shall he receive any good in the Aakhirah)! He was certainly opposed to (rejected) Our Aayaat.

سَأْرُهِقُهُ صَعُودًا الله

17. I shall soon make him climb a mountain of Jahannam. (Rasulullaah see said that the mountain refers to a mountain of fire in Jahannam that will take a person seventy years to climb and another seventy years to descend. This will continue forever without any respite.)

18. Verily, (when Waleed was asked about the Qur'aan) he thought (about what to say so that the Mushrikeen are not displeased, even though he knew that the Qur'aan was truly Allaah's word) and (finally he) devised something (and announced that the Qur'aan was magic and that Rasulullaah was a magician).

19. May he be destroyed! How does he plot?

20. May he be destroyed again! How does he plot?

21. He looked (at the Mushrikeen waiting for his reply)...

22. ...and then frowned (to show dislike for the Qur'aan) and scowled.

23. Then he turned away and was proud.

24. He said, "This is nothing but magic recounted (retold) from (fables of) the past."



25. "This is nothing but the word (ordinary) of man."

سَأُصْلِيْهِ سَقَرَ

26. I shall soon enter(cast) him into Jahannam.

27. What shall inform you what Jahannam is?

28. It neither spares (anyone) nor leaves (anyone without injury).

29. It distorts the body (by burning and making the skin red)

30. Nineteen angels are appointed (as keepers to watch) over it.

وَمَاجَعَلْنَا اَصِّحَبَ التَّارِ الْآمَلَامِ لَلْهِ كُوْمَاجَعَلْنَاعِدَّ تَصُمُ الْآفِتْنَةُ لِلَّذِيْنَ كَفُرُوا لِيَسْتَيْقِنَ الَّذِيْنَ الْفَوْا الْكِتْبَ وَيَزْدَادَ الْدِيْنَ الْمَنْوَلَ الْمَانَاقَ لَا يَرْتَابَ الَّذِيْنَ اُوتُوا الْكِتْبَ وَالْمُؤْمِنُونَ وَلِيقُوْلَ الْدَيْنَ فَيْ اللّهِ اللّهُ مَنْ يَشَاءُ الَّذِيْنَ فَيْ اللّهُ مَنْ يَشَاءُ وَيَهْدِى مَنْ يَشَاءُ وَيَهْدِى مَنْ يَشَاءُ وَيَهْدِى مَنْ يَشَاءُ وَيَهْدِى مَنْ يَشَاءُ وَمَا يَعْلَمُ جُنُودَ رَبِّكَ اللّهُ وَمَا هِى اللّهَ وَكُولَ الْمُشَرِقُ وَمَا هِى اللّهَ وَمَا هِى اللّهُ وَمَا هِى اللّهَ وَمَا هِى اللّهُ وَمَا يَعْلَمُ جُنُودَ رَبِّكَ اللّهُ وَمَا هِى اللّهُ وَمَا هِى اللّهُ وَمَا هِى اللّهُ مَنْ يَشَاءُ وَمَا هُمَا وَاللّهُ اللّهُ وَمَا هِى اللّهُ وَمَا هُمَا اللّهُ وَمَا هُمَا اللّهُ مَنْ يَشَاءُ وَمَا هُمَا اللّهُ مَنْ يَشَاءُ وَمَا يَعْلَمُ جُنُودَ رَبِّكَ اللّهُ هُو وَمَا هِى اللّهُ وَلَا مَنْ اللّهُ مَنْ يَشَاءُ وَمَا يَعْلَمُ اللّهُ مَنْ يَشَاءُ وَمَا يَعْلَمُ وَمَا اللّهُ مَنْ يَشَاءُ وَمَا عُمْ مُنْ اللّهُ وَاللّهُ مَنْ يُسْتَاءُ وَمَا يَعْلَمُ اللّهُ مَنْ يَشَاءُ وَمَا اللّهُ مَنْ اللّهُ اللّهُ وَمَا اللّهُ مِنْ اللّهُ مَنْ يَشَاءُ وَمَا يَعْلَمُ اللّهُ مَا اللّهُ مَا مُنْ اللّهُ مَنْ يَشَاءُ وَمِنْ اللّهُ اللّهُ مُنْ وَلَا لَمُ مُنْ وَلَا لَوْلُ مُنْ وَمُنْ اللّهُ مُنْ مُنْ اللّهُ مُنْ وَمُنْ اللّهُ مُنْ وَمُنْ اللّهُ مُنْ اللّهُ مُنْ وَاللّهُ مُنْ وَمُنْ مُنْ اللّهُ مُنْ اللّهُ مُنْ مُنْ اللّهُ مُنْ اللّهُ مُنْ اللّهُ مُنْ مُنْ اللّهُ مُنْ اللّهُ اللّهُ مُنْ اللّهُ اللّهُ اللّهُ اللّهُ مُنْ اللّهُ اللللّهُ اللّهُ الل

31. We have made (appointed) only angels as the keepers of the Fire (because each of them is individually stronger than all of mankind and Jinn, and because they never disobey Allaah). We have made their number (nineteen) only a test for the Kaafiroon (to see who scoffs at the number) so that the People of the Book may be convinced (about the truth of the Qur'aan because the same number is mentioned in their divine scriptures) and so that the Mu'mineen may be increased in Imaan (by believing in another verse of the Qur'aan). (The number has been fixed at nineteen) So that the People of the Book and the Mu'mineen may not doubt (the words of the Qur'aan) and so that those with diseased (hypocritical) hearts (the Munaafiqeen) and the Kaafiroon may say, "What does Allaah intend with this (strange) example?" Thus does Allaah send astray whoever He wills (allows them to stray) and guides whoever He wills. Only He (Allaah) knows the armies of your Rabb (the number of angels and other forces He uses). This (Qur'aan with all its subject matter) is certainly advice (guidance) for mankind.



32. Indeed, (I speak the truth) by the oath of the moon!

33. And by the oath of the night when it retreats (at dawn to make way for daylight)!

34. And by the oath of the morning when it gets bright!

35. Undoubtedly it (Jahannam) is among the gravest matters.

36. (It signals) A warning for mankind (that he should avoid everything that leads to it)...

37. ...(it is a warning especially) for those of you who wish to advance (towards good) and those who wish to retreat (move away from good).

38. Every soul shall be held back (in Jahannam) in custody for his (evil) actions...

39. ...except for the people of the right (those who will receive their records of actions in their right hands).



40. They will be in Jannaat asking...



41....the sinners (in Jahannam)...

42. "What has landed (thrust) you in Jahannam?"

43. They will reply, "We were not among those who performed salaah..."

44. "...and we did not feed the poor."

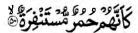
45. "We used to be absorbed (in vain talk) with those who were absorbed (equally vain)..."

46. "...and we used to deny the Day of Reckoning..."

47. "...until death came to us (only then did we realise the error of our ways, but it was too late)."

48. The intercession of intercessors will not help them (because no one will be allowed to intercede on their behalf).

49. What is the matter with them that they turn away from the Advice (the Qur'aan)...



50. ... (so vehemently) that they seem like wild donkeys...

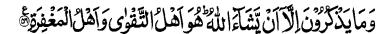
51....fleeing from a lion?

52. In fact, (before they believe in Rasulullaah (2007) each one of them waits to be given open scrolls (from the heavens, clearly commanding them to follow him).

53. Never (will this never happen)! The fact is that (they refuse to believe because) they have no fear for the Aakhirah.

54. Behold! This (Qur'aan) is the Advice (for all).

55. So whoever wills should take heed (because there shall be no separate book for each one).





56. (However,) They cannot take heed unless Allaah wills. It is He Who should be feared and He Who forgives.

Surah 75 Surah Qiyaamah

(The Day of) QIYAAMAH

THE LINK BETWEEN SURAH QIYAAMAH AND THE OTHER SURAHS

Apart from rejecting *Towheed*, the *Mushrikeen* also rejected the belief in *Qiyaamah* along with the rewards and punishment in the *Aakhirah*. Therefore, Allaah emphasises belief in *Qiyaamah* from *Surah Qiyaamah* up to the end of *Surah Taariq* (Surah 86). Since *Towheed* is the central belief of a Mu'min, it is also repeatedly mentioned in many of the *Surahs*.

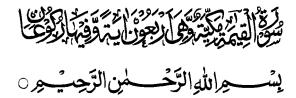
A SUMMARY OF THE SURAH

In the first two verses, Allaah takes two oaths to emphasise that the advent of Qiyaamah is inevitable. "Does man think that We shall never gather his bones?...until the words ...When will Day of Qiyaamah come?" [verses 3 to 6]. In these verses, Allaah condemns the Mushrikeen for thinking that He cannot resurrect them, whereas the feat is not difficult at all for Allaah. Allaah will even reproduce their original fingerprints when resurrecting their decayed corpses.

In verses 7 to 15, Allaah warns people about the *Aakhirah*. Allaah conveys the message to *Rasulullaah* that He can easily embed the Qur'aan within Rasulullaah that He can easily embed the Qur'aan within Rasulullaah that He can combine the sun and the moon and resurrect people with as fine a detail as their fingerprints.

Allaah then chides people in verses 20 and 21 for preferring the world to the Aakhirah. Thereafter, Allaah promises good fortune of certain people, when he says, "Many faces (the faces of the people in Jannah) on that day (of Qiyaamah) will be resplendent, looking at their Rabb." On the contrary, there will be others not so fortunate, who will have to suffer punishment on the Day of Qiyaamah, as mentioned in verses 24 to 30.

In the remaining verses of the *Surah*, Allaah again condemns those who think that man has been created without a definite a purpose. Allaah also conveys the message that He can easily resurrect people because He is the one who created them the first time.



In the name of Allaah, the Most Compassionate, the Most Merciful

1. I swear by the Day of Qiyaamah!

2. And I swear by the rebuking Nafs (the inner voice that reprimands a person when he does wrong or when his good deeds are deficient)!

3. Does man think that We shall never gather his bones (to resurrect him on the Day of Qiyaamah)?

4. Why not? (We most certainly will!) We have the power to perfect even his fingertips! (When We resurrect him, We will even reproduce to perfection details as fine as his fingertips.)

5. The fact is that man (refutes Qiyaamah because he) wants to (continue to) sin (in the life) ahead of him. (He knows that if he believes in Qiyaamah, he will have to stop sinning in preparation for it.)

6. He (sarcastically) asks, "When will the Day of Qiyaamah come?"

7. When eyes will be bewildered (dazed out of extreme fear)...

وَخَسَفَ الْقَمَوْ

8. ...the moon will eclipse (lose its light)...

9. ...and the sun and moon will be joined (and both will be without light)...

10. ...man will say on that day, "Where is an escape?"

11. No! There is definitely no place of safety (to escape).

12. On this day, the only abode (place of safety) shall be towards your Rabb.

13. On that day man will be informed of whatever (actions) he had sent ahead (carried out) and left behind (in the world without carrying out).

14. In reality, man will be well aware of himself (of the wrongs he did)...

15. ...even though he will make excuses (in an attempt to prove his innocense).

16. (When revelation used to come to Rasulullaah he words immediately upon hearing them, fearing that he would forget them. In this manner, the physical strain on him was increased. Affectionately advising him not to exert himself so much, Allaah says,) Do not move your tongue with the (words of the) Qur'aan to hasten it. (Allaah commanded Rasulullaah to first listen attentively to the recitation of the Qur'aan and only then to repeat the words.)

إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْانَهُ اللَّهِ

17. Verily, it is Our responsibility to collect it (to make you memorise the words of the Qur'aan) and to make you recite it.

18. So when We have recited it (via Jibra'eel (via Jibra'eel (via Jibra'eel)), follow its recitation (once the recitation has been completed).

19. Thereafter, (after We have revealed it,) **it is Our responsibility to make it clear.** (We will ensure that you are able to recite it clearly to people and to convey it to them.)

20. (Addressing those who deny the coming of Qiyaamah, Allaah says,) It shall not be (as you say. Qiyaamah will certainly take place). The fact is that you (deny Qiyaamah because you) love this world...

21. ...and you forsake the Aakhirah.

22. Many faces (of the people in Jannah) on that day (of Qiyaamah) will be resplendent (shining brightly)...

23. ...(while) looking at their Rabb.

24. And many faces on that day will be gloomy...

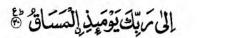
25. ...sensing that they will be dealt with most severely.

26. Never! (This world can never be preferred over the Aakhirah, especially because people have to leave the world and everything in it behind when they die. Death is that time) **When the soul reaches the collar-bone...**

27. ...and it is said (by those around the dying person,), "Who can cure (save) him?"

28. ...(They ask this) **while certain that this is really the parting** (from this world and that none can save him).

29. (Death is the time) **When one leg is planted close to the other** (as the dying person prepares for death)...



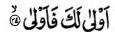
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30. ...on this day you will be drawn towards your Rabb.

31. So (if the dying person was a Kaafir, his plight will be a terrible one because) **he neither accepted** (Imaan) **nor performed salaah...**

32....but instead he rejected (Imaan and Islaam) **and walked away** (from the one calling him to Islaam).

33. Then (without regret and without searching for the truth) he went to his family in arrogance (defiantly).



34. Woe to you (O Kaafir) and woe to you again!

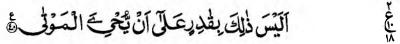
35. Woe to you yet again and again!

36. Does man think that he will be left to be (free without being required to fulfil Allaah's commands and without being called to account for his actions)?

37. Was he (man) not a discharge of semen (in the womb at one stage)...

38. ...after which he developed into a clot of blood and then He (Allaah) created him and perfected him?

39. Then Allaah made among him (mankind) two sexes, male and female?



40.Does He (Allaah Who created mankind from nothing) then not have the power to resurrect the dead (on the Day of Qiyaamah)?

Surah 76 Surah Insaan / Surah Dahar MAN

THE LINK BETWEEN SURAH INSAAN AND SURAH QIYAAMAH

Surah Qiyaamah warned people against rejecting the belief in Qiyaamah. It rebukes with the words, "Does man think that We shall never gather his bones (to resurrect him on the Day of Qiyaamah)?" In Surah Dahar, Allaah explains the matter in greater detail when He says that man was once a non-entity, after which Allaah created him from a drop of fluid and granted him the faculties of hearing and sight. This emphasises that Allaah can certainly repeat the procedure to resurrect man for Qiyaamah.

Towheed was not explicitly mentioned in Surah Qiyaamah, Surah Dahar negates Shirk (the opposite of Towheed) in verses 25 and 26. Surah Qiyaamah did not convey many glad tidings of rewards in the Aakhirah, Surah Dahar makes extensive mention of this.

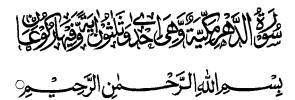
A SUMMARY OF THE SURAH

The first three verses of the *Surah* discuss the creative power of Allaah Who has created man from a single drop of fluid. It will therefore be simple for Allaah to resurrect people on the Day of Judgement. In verse 4, the *Kuffaar* are warned of a dreadful punishment in the *Aakhirah*. Verses 5 to 22 explain the blessings and bounties that the pious bondsmen of Allaah will receive in *Jannah*.

"(O Rasulullaah (Verily We have revealed the Qur'aan to you..." [verse 23] draws people's attention to the Qur'aan, after which Allaah proceeds to encourage Rasulullaah in verse 24, exhorting him to continue propagation even though the Kuffaar will never give up their opposition.

"Indeed these people (the Kuffaar) love the world and leave behind them (have no concern for) a weighty day (the Day of Qiyaamah)" [verse 27]. This verse repents the message contained in verses 20 and 21 of Surah Qiyaamah, where Allaah rebuked people for preferring this world to the Aakhirah.

In verse 24, Allaah again reminds man that He is Able to resurrect him on the Day of Qiyaamah, just as He was Able to create him initially. Allaah then tells people that the Qur'aan is a reminder for them which they may follow if they choose to. The Surah concludes with the words, "He (Allaah) enters whoever He wills into His mercy (by guiding them to Imaan) and has prepared a painful punishment for the oppressors (for the Kuffaar)."



In the name of Allaah, the Most Compassionate, the Most Merciful

1. Undoubtedly, a moment in time has passed by man when he was something not even worth mentioning (he was still a drop of semen).

2. Indeed We have created man from a mixed seed (fusion between the male sperm and female egg) to test him (by prescribing various duties for him) and We made him (a) hearing and seeing (being).

3. We guided him to the path (of the true Deen and Shari'ah), so he is either grateful (by following the path) or ungrateful (by choosing to remain a Kaafir).

4. Verily for the Kaafiroon We have prepared chains (fetters), yokes (oppressive collars) and a flaming fire (in the Aakhirah).

5. (On the other hand) The righteous (Mu'mineen) shall certainly drink from a cup which contains a (drink made from a) mixture of (water from the spring of) Kaafoor (Camphor)...

6. .. (which is) a spring (in Jannah) from which Allaah's bondsmen shall drink and which they shall cause to flow abundantly (whenever they wish).

يُوْفُونَ بِالنَّذَرِوَيَخَافُونَ يَوْمًا كَانَ شَرَّهُ مُسْتَطِيرًا

7. They (the righteous are people who) fulfil their vows (and everything else that is binding on them) and fear the day (of Qiyaamah) whose difficulty shall be widespread (affect everyone).

8. Out of love for Allaah, they feed the poor, the orphan and the captive (every needy person, whether Muslim or non-Muslim)...

9. ...(saying,) "We feed you only for Allaah's pleasure and desire neither a return nor thanks from you."

10. "Verily we fear from our Rabb a day that will be severe and extremely bitter (for people who have not prepared for it)."

11. So Allaah shall save (deliver) them from the difficulty (evil) of that day and will give them radiance (which will be visible on their faces) and joy (happiness).

12. As a reward for their patience (in this world), they shall have Jannah and (garments and bedding made of the purest) silk.

13. They will recline on couches there (in Jannah like kings) and will feel neither (the discomfort of) heat nor (the misery of) cold.

14. Its shade (the shade of the trees) will be close above them and its bunches (clusters) of fruit will hang low (making them within easy reach).

8

وَيُطَافُ عَلَيْهُمْ بِالنِيَةِ مِّنْ فِضَّةٍ وَّالْوَابِ كَانَتْ قَوَالِيْرَافَ

15. Utensils of silver (containing the most sumptuous foods) will be brought to them as well as glasses of crystal (containing the most delicious drinks)...

قَوَارِيْرَأُمِنْ فِضَّةٍ قَكَّرُوْهِمَاتَقَدِيْرًا®

16. ...such crystal that is of silver (unlike anything of this world), with an appropriate measure (drink will neither be too little so that the person will wish for, nor will it be too much that he would have to force himself to finish it).

وَيُسْقُونَ فِيْهَا كَأْسَا كَانَ مِزَاجُهَا زَنْجَبِيْلاً

17. They will be given to drink from cups containing a (wonderful) ginger mixture-like. (While the things of Januah may share their names with things of this world, there will be no further similarity. Therefore, the "ginger" of Januah cannot be compared to that of this world.)

عَيْنُافِيهَاتُسُمَّى سَلْسَبِيلًا

18. (They will drink from) A spring there (in Jannah) called Salsabeel (Pure and clean water).

19. Lads of eternal youth will wait on them (to serve them whatever they wish). When you see them, you will think that they are scattered pearls (because of their great beauty).

20. If you look (around) there (in Jannah), you will see (tremendous) bounties and an enormous kingdom (vastly superior to anything in this world).

21. Their clothing will be (made of) fine green silk and thick silk. (In addition to this,) They will be adorned with bangles of silver (which will add to their beauty) and their Rabb shall give them pure drinks (that will neither be impure like the intoxicating wines of this world.)

22. (When enjoying all these bounties, they will be told,) "**This is your reward. Your efforts** (to please Allach in the world) **have been appreciated** (accepted, and these bounties are a token of Our appreciation)."

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23. (O Rasulullaah (25)) Verily We have revealed the Qur'aan to you bit by bit (as and when the need arose and when appropriate).

24. So remain steadfast on the command of your Rabb and do not obey any sinner or (staunch) Kaafir from them (when they ask you to make compromises in your Deen to suit them).

25. Remember the name of your Rabb (engage in Dhikr and salaah) morning and evening. (This is an effective remedy for quarrels and arguments.)

26. Prostrate to Him (perform salaah) during the night and glorify Him during the long portions of the night.

27. Indeed these people (the Kuffaar) love the world and leave behind them (have no concern for) a weighty day (the Day of Qiyaamah).

28. (The Kuffaar have no reason to doubt their resurrection on the Day of Qiyaamah because) Only We have created them and only We strengthened their joints. Whenever We wish, We could replace them with people just like them. (When Allaah can do this, why can He not resurrect all mankind?)

29. (All of) **This** (that has been already mentioned) **is certainly advice. So whoever wills should adopt a path** (of submission that takes him) **towards** (the pleasure of) **his Rabb.**

30. (However,) **You cannot intend to do anything without Allaah's will.** (No person can be rightly guided without Allaah's will). (Allaah Alone decides who will be rightly guided and who will not be because) **Verily Allaah is All Knowing** (of our talents), **the Wise.**

31. He enters whoever He wills into His mercy (by guiding them to Imaan) and has prepared a painful punishment for the oppressors (the Kuffaar).

Surah 77 Surah Mursalaat THE (WINDS) RELEASED

THE LINK BETWEEN SURAH MURSALAAT AND SURAH DAHAR

Surah Dahar explains how Allaah created man, so that people may understand easily the occurrence of resurrection. Surah Mursalaat goes further to explain what happens after resurrection i.e. rewards and punishment. The opening verses of the Surah contrasts gentle winds and destructive winds so that one may understand that on the Day of Qiyaamah Allaah's mercy will protect some people, whereas others will suffer His wrath and punishment.

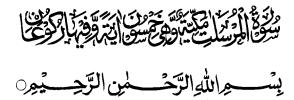
A SUMMARY OF THE SURAH

The opening seven verses of the Surah cite the example of varying winds to depict the severity and ease to be experienced by different people on the Day of Qiyaamah. Verses 8 to 15 mention that, although the Kuffaar refuse to admit it in this world, they will be forced to concede the error of their beliefs on the Day of Qiyaamah, when they will have a clear perception of events. However, by then they will be in a terrible state.

"Have We not destroyed the former nations?... until the words...May misery be the lot of the rejecters on that day!" [verses 16 to 19]. In these verses, Allaah warns people that if they reject the message of *Towheed*, they stand to share the fate of many previous nations who were destroyed previously.

The first logical proof of *Qiyaamah* is mentioned in verses 20 to 23 where Allaah says that he can easily resurrect people just as He created them the first time. Thereafter, the second logical proof follows in verses 25 and 26, to be followed by the third and the fourth in verse 27. In these verses, Allaah relates how He created the earth to support animate as well as inanimate creatures. He placed the high mountains on earth and gave people sweet, palatable water to drink. Can people still be ungrateful to Him after this and reject His message? Allaah then describes *Jahannam* in verses 30 to 39 as a warning to those who refuse to submit to Him.

"Verily those with Taqwa shall be (enjoying themselves) in shade, springs... until the words...Thus do We reward those who do good" [verses 41 to 44]. These verses speak refer to the bounties that Allaah's righteous servants will receive in Jannah. In Jannah, they will enjoy springs of the most appetising drinks and any fruit they desire. The concluding five verses of the Surah condemn the Kuffaar for their obstinate behaviour.



In the name of Allaah, the Most Compassionate, the Most Merciful

1. By the oath of those winds that are released to give benefit (to men such as those that fertilize plants and those that provide rain).

2. By the oath of those winds that blow extremely severely (causing serious damage).

3. By the oath of those winds that spread out the clouds (causing them to move together and to provide rain to places that most need it).

4. By the oath of those winds that separate the clouds (causing them to scatter and not to give any rain).

5. By the oath of those winds that induce remembrance (of Allach)...

6. ...either (inspiring) repentance or caution. (While beneficial winds are a sign of Allaah's mercy and prompt man to be grateful to Allaah, destructive winds instil fear in man's heart and prompt him to repent to Allaah so that he may be saved from punishment.)

7. Verily what you have been warned about (Qiyaamah) shall certainly take place.(without fail)

فَاذَا النُّجُومُ طُمِسَتُ

8. So (you will know that Qiyaamah has arrived) when the light of the stars will be obliterated (extinguished)...

9. ...when the sky will be split (open up)...

 $\textbf{10.} \dots \textbf{when mountains will fly} \textit{ (move) about (tossed into the air by the violent convulsions of the earth)} \dots$

11....and when the Rusul (with their people) will be gathered (together) for an appointed time (with their followers).

12. For which day shall their matter (the punishment of the Kuffaar) be postponed (delayed)?

13. For the Day of Judgement.

14. What will tell you what is the Day of Judgement (Decision)?

15. May misery be the end of the rejecters on that day (the Day of Qiyaamah)!

16. Have We not destroyed the former nations...

ثُمَّرُنُتْبِعُهُمُ الْإِخِرِيْنَ ١

17. ...and then joined the later generations with them (by destroying them as well)?

18. Thus do We treat the criminals (the Kuffaar). (Therefore, all Kuffaar should fear being punished in the world.)

19. May misery be the end of the rejecters on that day!

20. Have We not created you (man) from despised (inferior) water (semen)...

21. ...placed it (the sperm) in a safe place (the womb)...

22. ...for a specified (appointed) period (of approximately nine months)...

23. ...and arranged (everything to perfection)? We are certainly the best of those who make arrangements.

24. May misery be the end of the rejecters on that day!

25. Have We not made the earth consist of...

اَحْيَامٌ وَ أَمُواتًا ﴿

26....both the living and the dead? (Just as the surface of the earth provides space for of the living, the interior of the earth provides a place of rest for the dead as well.)

27. And (have We not) placed towering (high) mountains on it (on the earth to give it stability) and (have We not) given you palatable (sweet) water to drink? (Despite all these blessings, why do you continue to be ungrateful by disobeying Our commands?)

28. May misery be the end of the rejecters on that day!

29. (The Kuffaar will be told on the Day of Qiyaamah,) **"Proceed towards that** (fire of Jahannam) **which you used to deny** (in the world)!"

30. "Proceed towards the canopy of (smoke, which is so dense that it will rise and divide into) three parts..."

31. "...which will neither provide (comforting) shade nor offer any protection from the flames."

32. Indeed, it (Jahannam) throws sparks as huge as palaces...

33. ...(after which these enormous sparks break up into smaller sparks) **resembling pitch black camels.** (When the sparks of Jahannam will be so huge, one cannot imagine the size of the whole of Jahannam itself.)



34. May misery be the end of the rejecters on that day!

35. This is that day when they (the Kuffaar and sinners) will be unable to speak (because their mouths will be sealed and their limbs will start giving evidence against them)...

36....and (after the testimony of their limbs) **they will not be permitted to offer any excuses** (repentance).

37. May misery be the end of the rejecters on that day!

38. (It will be announced on that day,) "This is that Day of Judgement. We have gathered you together with the former nations."

39. "So if you have any plot (against me), use it against Me!" (nothing you do will help you at all.)



Q.

40. May misery be the end of the rejecters on that day!

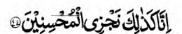
41. Verily those with Taqwa shall be (enjoying themselves) **in shades** (of Allaah's throne on the Day of Qiyaamah and thereafter the shade of Jannah), **springs...**



42. ... and the fruit of their choice.

كُلُوْا وَاشْرَبُوْا هَنِينًا إِمَا كُنْتُمْ تَعْمَلُوْنَ

43. (They will be told,) **"Eat and drink all blessings as reward for the deeds you carried out** (In the world)."



44. Thus do We reward those who do good.

45. May misery be the end of the rejecters on that day!

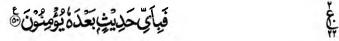
46. (Addressing the Kuffaar of this world, Allaah says,) **Eat and enjoy yourselves for a few days. You are certainly sinners** (and will soon be punished). **"**

47. May misery be the end of the rejecters on that day!

48. When they (the Kuffaar) **are told to bow** (to submit to Allaah's orders and to make Ruku in salaah), **they do not bow.**



49. May misery be the end of the rejecters on that day!



50. So what will they believe in after (rejecting) the Qur'aan? (When the Kuffaar refuse to believe in the miracle of the Qur'aan, which is so clear, one cannot expect them to believe in anything else.)

Surah 78 Surah Naba

THE NEWS

THE LINK BETWEEN SURAH NABA AND SURAH MURSALAAT

Surah Mursalaat makes it clear that Allaah's promises will certainly come to pass. A part of these promises is the bounties that Allaah will shower on the pious people in the Aakhirah. The verses of Surah Naba mention many bounties that Allaah conferred on man in this very world. At the same time, man must not forget that he also suffers many adversities and difficulties. Allaah mentions these worldly bounties so that man's attention is drawn to the fact that Allaah will also confer bounties to people in the Aakhirah. Of course, there will also be many who will have to suffer punishment in the Aakhirah as well, just as they have to suffer these in this world as well.

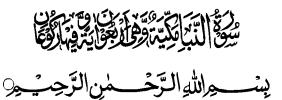
A SUMMARY OF THE SURAH

The first five verses reproach those Kuffaar who expressed doubt about the advent of Qiyaamah. Allaah says that these people will soon realise how wrong they are. In verses 6 to 16, Allaah recounts the various bounties that he has bestowed on man so that man realises that Allaah can grant him the bounties of the Aakhirah as well.

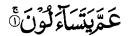
Verses 17 to 30 describe the frightful scene of Qiyaamah, beginning with the advent of Qiyaamah and ending when people will be cast into Jahannam. A description of the bounties to be received by the people of Jannah follows in verses 31 to 36.

"the Rabb of the heavens, the earth and whatever is between them and the Most Compassionate..." [verse 37]. This verse refers to concept of *Towheed*. It refutes the notion that any being can overrule Allaah's decree. The closing two verses clearly mention that the advent of *Qiyaamah* is certain. Therefore, people should prepare themselves well before it occurs, otherwise they will be filled with regrets only.

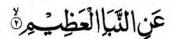
الجزوبا



In the name of Allaah, the Most Compassionate, the Most Merciful



1. What do they (who deny Qiyaamah) ask about?



2. About the great news (the coming of Qiyaamah)...

3. ...concerning which they differ?

 $\textbf{4.} \quad \textbf{Take heed! They will soon come to know} \textit{ (that it will most certainly take place)}.$

5. Take heed again! They will soon come to know.

6. Have We not made the earth a bedding (a place where they may live in comfort)...

7. ...the mountains pegs (to lend stability to the earth, having their bulk underground)...

8. ...and created you in pairs (so that you may live in peace and comfort with your spouse)?

وَّجَعَلْنَاذُو كُدُّرُسْيَاتًا ۞

9. (And have We not) Made your sleep a means of rest...

10. ...the night a drape (covering the earth in tranquil darkness)...

11. ...and the day a means of earning livelihood?

12. (And have We not) Made seven powerful skies above you...

13. ...and We placed a bright lamp (the sun in the sky, which provides both heat and light).?

14. And (do we not) send torrential rains from laden clouds...

15. ... to extract with it seeds (grain), plants...

16. ...and dense gardens.? (All these phenomena reveal the great creative powers of Allaah. When He can create all these wonderful things, how can the Kuffaar doubt that He can resurrect creation on the Day of Qiyaamah?)

إِنَّ يَوْمَ الْفَصِّلِ كَانَ مِيْقَاتًا اللهِ

17. Verily the (time for the) Day of Judgement has been fixed (already determined).

يُّوْمَ يُنْفَحُ فِي الصُّورِفَتَ أَتُوْنَ افْوَاجًا ﴿

18. (It will be) The day when the trumpet will be blown and you will come (to the Plain of Reckoning) in large groups (according to beliefs and actions).

19. The sky will be opened and will become (like) many doors (for the angels to make their entry).

20. The mountains will be made to fly (about like flakes of wool) and will be (finally) reduced to dust.

21. Indeed Jahannam is a place of ambush (where the angels of punishment are lying in wait to punish the Kuffaar)...

22. ...an abode for the rebellious (the proud and haughty ones).

23. They will remain there for an extremely long period of time (without their punishment coming to an end).

24. In Jahannam they will taste neither any coolness nor any drink...

25. ...except boiling water and Ghassaaq (Flowing pus from the wounds of those in Jahannam)...



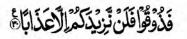
26. ...as a befitting punishment (for their kufr and sins).

إِنَّهُمِّكَانُوا لا يَرْجُونَ حِسَابًا ١

27. Indeed they never looked forward to reckoning...

28. ...and adamantly rejected Our Aayaat.

29. We have meticulously recorded everything in the book (their books of actions). (Therefore they cannot refute anything and will be punished for every sin.)



30. (They will be told,) "Now taste (the punishment)! (Do not plead for respite because) We shall increase you only in punishment." (Your punishment can only get worse, no better.)

ٳڽۧڶؚۮؖؾٞۊؚؠ۫ڹؘڡؘٵڗؙٳۿٚ

31. Those with Tagwa shall certainly have success (attain their objective)...

32. ...(and will have) Jannaat, (garden) and grapes...(vineyards)

33. ... Youthful maidens of equal (the same) age (as their wives)...

34. ...and brimming glasses (of the most delicious drink).

كَايَهُمَ عُونَ فِيهَا لَغُوَّا وَكَاكِدُمَّا اللَّهُ اللَّهِ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ

35. There (in Jannah) they shall hear neither futile (foolish) talk nor lies (any falsehood).

جَزَآءُمِّنْ رَبِّكَ عَطَآءُ حِسَابًا ﴿

36. (All this will be) Compensation, conferred (to them) as an ample gift from your Rabb...

37....Who is the Rabb of the heavens, the earth and whatever is between them and the Most Compassionate, Whom they will be unable to address. (The people of Jahannam will be unable to request Allaah to grant them respite. The people of Jannah will also be unable to ask for more because they will be unable to imagine anything more.)

38. (This will occur) On the day when the spirit (Jibra'eel will and every living being) and the angels will stand (humbly) in rows, (overawed by Allach's presence) none of them will be able to speak except the one whom Ar-Rahmaan permits (to speak) and who speaks correctly (what is the truth).

39. That is the Day of Truth. So whoever wills (desires salvation) should adopt a recourse towards his Rabb (by accepting Islaam and diligently fulfilling the injunctions of the Shari'ah).

40. We have certainly warned you of a near (imminent) punishment; (which will take place on) the day when a man will see what his hands sent ahead (forwarded) and the Kaafir will say, "Oh dear! If only I had been dust (and did not have to face this day)!"

Surah 79 Surah Naazi'aat

THOSE WHO EXTRACT

THE LINK BETWEEN SURAH NAAZI'AAT AND SURAH NABA

Surah Naba mentions only the bounties of Allaah given to man in this world, without mentioning the adversities that he also has to endure. People are expected to call to mind the adversities as well. Just as Allaah will bestow bounties on people on the Day of Qiyaamah, He will also mete out punishment.

Moving a step closer, *Surah Naazi'aat* mentions that the angels of death will also behave in a like manner when claiming people's souls. While they will be gentle and compassionate towards the pious *Mu'mineen*, they will be harsh towards the *Kuffaar*.

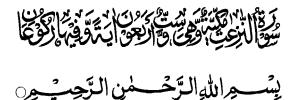
A SUMMARY OF THE SURAH

The beginning of the *Surah* describes the angels of death when they claim people's souls. This indicates the rewards and punishment people will receive in the *Aakhirah*. Verses 6 to 9 describe the horror of the Day of Judgement, which will terrify people. Allaah then mentions the *Kuffaar* who refute resurrection and question the advent of *Qiyaamah*. They mockingly asked whether decomposed bones can be brought back to life.

"Has the story of Moosa "teached you?... until the words...There is certainly a lesson in this for the one who fears (Allaah's punishment)" [verses 15 to 26]. Here, Allaah cites an example of His punishment in this world which the Kuffaar will suffer. Allaah talks about how Fir'oun rejected the message of Moosa and was eventually destroyed by punishment in this very world. Of course, he will still have to face worse punishment in the Aakhirah.

In verses 27 to 33, Allaah asks whether resurrection can be more difficult than the initial creation of all His creation like the skies, the mountains and all the fauna and flora. The verse prompts people to realise that resurrecting previously created phenomena cannot be difficult for the Mighty Allaah, Who has created so many other creatures from nothing.

From verses 34 to 39, Allaah again warns people about the Day of Qiyaamah. Thereafter, glad tidings are given to the pious Mu'mineen who will be admitted into Jannah [verses 40 and 41]. In the concluding verses Allaah refers to those who ask Rasulullaah about the actual time when Qiyaamah will take place. Only Allaah possesses this knowledge.



In the name of Allaah, the Most Compassionate, the Most Merciful

1. By the oath of those angels who harshly extract (tear out the souls of the Kuffaar)...

2. ...(By) those (angels) who (draw out the souls of the Mu'mineen as gently as they) untie knots...

3. ...those who (speedily take the souls of the dead to the heavens as if they) are swimming along (quickly)...

4. ...who then swiftly race (along with the souls after Allaah instructs them whether the soul should be rewarded among the righteous or punished with the Kuffaar and sinners)...

5. ...and (by the oath of) those (angels) who arrange (to carry out) the commands (of Allaah).

6. The day (of Qiyaamah shall certainly take place) when that (the first blowing of the trumpet) which shakes (things) shall (cause them to) shake (and collapse)...

تَتْبِعُهَا الرَّادِفَةُ ٥

7. ...to be followed by that (the second blowing of the trumpet) which will follow. (After the first blowing of the trumpet causes everything to perish, the second blowing will bring creation back to life for reckoning.)

ڡ۠ۅٛڹڰۣۏڡؘؠۣۮؚۊ۠ڶڿؚڡؘڰٛ^ۿڵ

8. On that day, many hearts will be fluttering (throbbing with fear and worry)...

آبصارها كالماشعة ®

وهفلازم

9. ...with their gazes cast down (in embarrassment for what they did in the world and in humility before Allaah).

10. They (the Kuffaar) say, "Will we be returned to our former states (will we be raised up on the Day of Qiyaamah)..."

11. "...even after we have (died and) become decayed bones?"

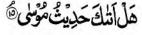
قَالُوْاتِلُكِ إِذَا كُرَّةً خَاسِرَةً ﴿

SEC X

12. They (sarcastically) **say, "In that case** (if we are resurrected) **the return shall be a tremendous loss** (to us because we have not prepared)."

13. It will be only a single blast (of the trumpet to signal the arrival of Qiyaamah)...

14....and they will all immediately be awakened (from their graves to present themselves for Reckoning).



زهمالارم

15. Has the story of Moosa All reached you?

16. (Remember the time) When his Rabb called him in the holy valley of Tuwa (and commanded him to take the message of Towheed to Fir'oun and his people).

إِذْهُبُ إِلَى فِرْعَوْنَ إِنَّهُ كُلِّعَى اللَّهِ اللَّهِ فَرْعَوْنَ إِنَّهُ كُلِّعَى اللَّهِ اللَّ

17. (Allaah said to Moosa (preach Towheed to) Fir'oun for he has certainly transgressed (has become rebellious)."

18. "Tell him, 'Do you want to be purified (from kufr and sin)?"

19. "And should I guide you to your Rabb so that you may fear (Him)?"

20. So he (Moosa showed him (Fir'oun) a great Aayah (many miracles).

21. But he (Fir'oun) **rejected** (the message) **and disobeyed** (the commands of Allaah that Moosa conveyed to him).

22. Then he turned back and applied himself (plotted to defeat Moosa Allows).

23. He (then) gathered the people and announced...

24. ... "I am your highest Rabb!"

25. So (because of his rebellion) Allaah seized him with the punishment of this world (drowning) and (also of) the Aakhirah (Jahannam).

ٳڹۧڣؙۣۮ۬ڸؚڰؘڵٙۼؚڹڗۘۊؙٞڵؚڡڽٛڲۼۺؗ

-051

26. There is certainly a lesson (to ponder over) in this for the one who fears (Allaah's punishment).

ءَانْتُمُ أَشَدُّ خَلَقًا أَمِ السَّمَاءُ بُنْهَا اللهُ

27. Are you (mankind) more difficult to create or the sky (which is much larger)? (If Allaah could create something as immense and magnificent as the sky, resurrecting mankind on the Day of Qiyaamah is extremely easy for Him.) Allaah has created it (the sky)...

رَفْعُ سَمْكُهَا فَسَوَّيْهَاقً

28. ...elevated (lifted) its roof (made it tower above the earth), perfected it (so that no cracks are found)...

وَاغْطَشَ لَيْلُهَا وَاخْرَجَ ضُحْمَا اللهُ

29. ...made its night dark and made its light manifest (by the rising and setting of the sun).

30. Thereafter (after creating all this in sky), Allaah spread out the earth.

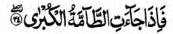
اَخْرَجَ مِنْهَامَاءُهَاوَمَرْغِمِهَا اللهُ

31. He extracted (brought out) from the earth her water and fodder (plants)...

32. ...and firmly stationed the mountains.

مَتَاعًاللُّمْ وَلِأَنْعَامِكُمْ اللَّهُ وَلِأَنْعَامِكُمْ

33. All this (was done) for your benefit (use) and for the benefit of your animals (so that you all can have food to eat and water to drink).



34. So when the tremendous (great) calamity (Qiyaamah) befalls (comes)...

35. ...that day man will remember what (actions) he did (in his lifetime)...

36. ...and Jahannam will be clearly visible to those who look on.

37. As for the one who transgresses (the commands of Allaah)...

38. ...and who prefers the life of this world (to the Aakhirah)...

39. ...then Jahannam shall certainly be his abode (final destination.)

40. As for the one who fears standing (to account for his actions) before his Rabb and who restrains himself from carnal passions (lowly desires)...

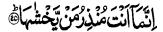
41. ...then Jannah shall definitely be his abode.

42. They (the Kuffaar sarcastically) ask you (O Rasulullaah (2004)) about when Qiyaamah will take place.

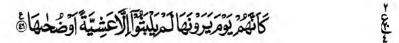
43. What have you to tell about it (when you have no knowledge about when it will occur)?

إِلَى رَبِّكُ مُنتَهِمًا اللهِ إِلَى رَبِيكُ مُنتَهِمًا اللهِ

44. To your Rabb belongs (the knowledge of) **its term**. (Only Allaah knows when Qiyaamah will take place.)



45. You (O Rasulullaah (Qiyaamah because only he will take heed).



46. The day when they see it (Qiyaamah), it will seem (to them) as if they had lived (tarried in this world and in the grave for) only an evening or a morning (compared to Qiyaamah which will be so long and dreadful).

Surah 80 Surah Abas

HE FROWNED

THE LINK BETWEEN SURAH ABAS AND SURAH NAAZI'AAT

Compared to Surah Naazi'aat, Surah Abas provides more details about the Day of Qiyaamah. The Surah states that although the Kuffaar and sinners will be punished in the Aakhirah, the Day of Qiyaamah will itself be so frightening that people will flee from their kith and kin.

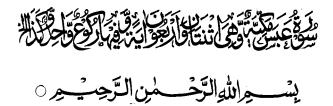
A SUMMARY OF THE SURAH

The Surah may be divided into two parts. The first part contains the following three aspect:

- 1. The first discussion (from the beginning to verse 16) advises Rasulullaah see and describes the grandeur of the Qur'aan.
- 2. The second discussion (verses 17 to 23) condemns the *Mushrikeen*, who are ungrateful to Allaah by disobeying Him despite exploiting all the bounties of Allaah grants to them.
- 3. The third discussion (verses 24 to 32) contains a logical proof to substantiate Qiyaamah. In these verses, Allaah prompts people to reflect on who provides the various types of food and drink for them and their animals. The One Who provides all this sustenance can most certainly resurrect them on the Day of Qiyaamah.

In the second part of the Surah, Allaah describes the Day of Qiyaamah from verse 33 to 37. Here Allaah mentions that the day will be so frightening that every person will flee in terror from others, even though they may be their parents, their children or their blood relatives.

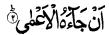
However, there will be those who will not suffer this terrible fate but who will be resplendent and happy. These will be the sincere *Mu'mineen* who are mentioned in verses 38 and 39. The last three verses conclude with a description of the *Kuffaar* and *Mushrikeen* who will be disgraced on that day.



In the name of Allaah, the Most Compassionate, the Most Merciful



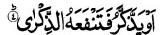
1. (Abdullaah bin Ummi Maktoom once came to Rasulullaah while Rasulullaah was preaching Islaam to a few leaders of the Quraysh. Because he was blind, he did not realise that Rasulullaah was occupied with the others and he kept insisting that Rasulullaah should teach him something. Since his arrival disturbed the discussion and acceding to his request would interrupt what was being said to the Mushrikeen leaders, Rasulullaah in ignored him, thinking that he would speak to him later on. Since the opportunity to address the Quraysh leaders was so rare if any of them accepted Islaam, it would influence many others to follow. Rasulullaah is reaction became evident on his face when he frowned. Referring to this, Allaah says.) He (Rasulullaah in frowned and turned away...



2. ...because a blind man came to him (interrupting him).



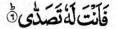
3. (O Rasulullaah [36]) How do you know that perhaps he (the blind man) will be (spiritually) purified (by your guidance)...



4. ... or he may take heed and the advice will prove beneficial (use ful) to him?



5. As for him (the Quraysh leaders) who was indifferent (do not care)...



6. ... to him do you attend (instead of attending to the blind sincere Muslim)...



7. ...when there would be no blame on you if he is not purified (because they were not Muslims in the first place).

8. As for him (the blind Muslim) who comes running to you...



9. ...in fear (for Allaah)...

10. ...to him you show indifference (gave little attention).

11. This should never be. Indeed this (Qur'aan) is a reminder (so that mistakes are not repeated).



12. So whoever desires should remember (the advice of the Qur'agn).

13. It (the Qur'aan) is (recorded) in scriptures (the "Lowhul Mahfoodh") that are honoured (in Allaah's sight)...

14....elevated (just beneath Allaah's throne) **and pure** (from errors and beyond the reach of the impure Shayaateen)...



15. ...in the hands of scribes (the angels and the Sahabah (RA) who were the scribes)...



16. ...who are honourable and righteous. (The "scribes" mentioned here can also refer to those Sahabah (Who used to reward in writing the Qur'aan during the lifetime of Rasulullaah (Who)

17. Woe be to man (the Kaafir)! How ungrateful is he (Despite all the favours Allaah has blessed him with, the Kaafir chooses to worship others instead.)

18. From what did Allaah create him?

19. From a drop of semen Allaah created him, made him in due proportion (with all the parts of his body in proportion to each other)...

20. ...and then eased the way for him (to come into this world and to survive in it. By sending the Ambiyaa and the Divine Scriptures, Allaah also made it easy for man to understand right and wrong).

21. Allaah then gave him death and concealed him in a grave.

22. Then Allaah shall resurrect him when He wills.

23. Behold! Man (the Kaafir) has not done (fulfilled) what Allaah has commanded him (to do).

24. Let man look at his food (for in it he will recognise the power of Allaah and realise Allaah's tremendous favours to him).



25. We make the rain pour forth in abundance. (The rain nourishes the soil and causes seeds to germinate and sprout.)

ثُمَّ شَعَقَنَا الْأَرْضَ شَقًا اللهُ

26. Then (when the shoots of the seeds start to pierce through the ground,) We cause the earth to part into clefts (split to allow the shoots to reach the surface and grow).

فَأَنْبُتُنَا فِيْهَاحَبًّا ﴿

27. We then grow on the earth grains (such as cereals)...

وَعِنَاقَ قَضًا ﴿

28. ...grapes, vegetables...

وَّنَ يُتُونَا وَّنَخُلُا أَ

29. ...olives, date palms...

وَحَدَّا إِنَّ غُلْبًا ﴿

30. ...dense gardens...

وَّفَاكِهَةً وَّاتِّاقً

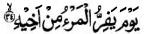
31. ...fruit and fodder...(pastures)

مِّتَاعًا لُّكُمْ وَلِانْعَامِكُمْ اللَّهِ

32....(all of this) for your benefit (use) and for the benefit of your animals.

فَإِذَا جَاءَتِ الصَّاخَّةُ ﴿

33. So when the deafening(ear-piercing) **scream** (the sound of the trumpet) **will come** (to announce the advent of Qiyaamah)...



34...on that day man will run from his brother...

وَأُمِّهِ وَإِبْيُونَ

35....his mother, his father...

36...his wife and his sons. (No one will want to help another because everyone will be concerned only about trying to save themselves.)

37. On that day every one of them will be preoccupied with a predicament (concern for his own plight) that will make him oblivious of (forget) another.

38. On that day many faces shall be radiant (shinning and gleaming)...

39. ...laughing and happy. (These will be the Mu'mineen destined for Jannah.)

40. And (on the other hand) many faces will be dusty...

41. ... covered in darkness (with worry).

42. These will be the sinful Kuffaar.

Surah 81 Surah Takweer

THE FOLDING

THE LINK BETWEEN SURAH TAKWEER AND SURAH ABAS

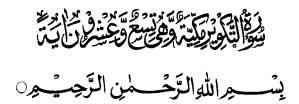
Surah Abas highlights the terror of the Day of Qiyaamah when people will flee from their close relatives and will be engrossed in their own affairs. Moving further into Aakhirah, Surah Takweer mentions how people will be dispatched to their respective abodes in Jannah or Jahannam after reckoning.

A SUMMARY OF THE SURAH

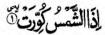
The first thirteen verses summarise the twelve occurrences on the Day of *Qiyaamah*, six of which will occur in this world, while the other six will take place in the *Aakhirah*. People are further warned about their destination to the *Aakhirah* in verses 13 to 18, which include many oaths taken by Allaah.

Verses 19 to 25 declare that the exalted Qur'aan was revealed by the Most Glorious Allaah through the agency of a powerful, trustworthy angel who is extremely close to Allaah, viz. Jibra'eel . Allaah says that the Qur'aan is not the speech of any *Shaytaan* (Allaah forbid!) nor is *Rasulullaah* an insane person (Allaah forbid!).

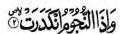
"So (instead of embracing the Qur'aan,) where are you (Kuffaar) heading?... until the words...You cannot will anything without the will of Allaah the Rabb of the universe" [verses 26 to 29]. In these concluding verses, Allaah questions people why do they go astray when the Qur'aan is there for their guidance. The person who desires to be rightly guided should follow the Qur'aan and find his way.



In the name of Allaah, the Most Compassionate, the Most Merciful



1. (Do not forget the Day of Qiyaamah) When the sun is folded (will lose its light).



2. When the stars fall down (and cease to exist).

3. When the mountains are made to fly about (like flakes of wool after being flung into the air by violent earthquakes).

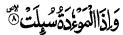
4. When pregnant camels are abandoned (by their owners). (Although pregnant camels are highly prized and valuable, people will have no interest in them or in any other valuables when the fear of Qiyaamah overwhelms them.)

5. When (even) **wild animals are gathered** (together on the Plains of Reckoning so that oppressed animals are given the opportunity to take revenge from the aggressors).

6. When the oceans are set alight (to boil). (The waters of the ocean will be heated so intensely that, all the water will evaporate and fire will then take its place.)

7. When souls are joined. (After the Kuffaar are separated from the Mu'mineen, the members of each group

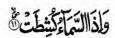
of Kuffaar and each group of Mu'mineen will come together.)



8. When the girl buried alive will be asked...

9. ...for what sin she was killed. (These two verses refer to the practice of some Arab Mushrikeen during the period of ignorance who used to bury their infant daughters alive merely because they disliked having daughters.)

10. When the records of actions (of every person) will be opened (for scrutiny and for judgement to be passed).



11. When the sky will be opened (for the angels to pass through).

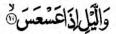
12. When Jahannam will be fuelled (prepared to receive the Kuffaar and sinners).

13. When Jannah will be brought close (to the pious Mu'mineen so that they look forward to it).

14. On that day every soul will know what (actions) it had presented (committed and which is now revealed for judgment).

15. I swear by the planets that recede (which set on the horizon as the stars do)...

16. ...that travel (through space) and hide (disappear from sight as the night fades).



17. And (I swear by) the night when it departs (at dawn)...

18. ... and by the morning when it takes a breath (arrives at dawn).

19. Undoubtedly this (Qur'aan) is a word brought (from Allaah to Rasulullaah (See) by an honoured (noble) messenger (Jibra'eel (See))...

20. ...who is powerful and of high rank(status) in the sight of the Owner of the Throne.

21. He is also obeyed (by the angels in the heavens) and is trustworthy (and will therefore never corrupt any message Allaah sends with him).

22. Verily your companion (Rasulullaah (###)) is not insane (mad).

23. He (Rasulullaah (Lastern) certainly saw him (Jibra'eel (Lastern) in his original form) on the clear (eastern) horizon. (See verses 5-9 of Surah 53.)

24. He is also not miserly with the knowledge of the unseen. (Rasulullaah & conveyed to the people whatever knowledge of the unseen Allaah taught him without demanding a fee as fortune-tellers do.)

25. The Qur'aan is (definitely) not (and cannot be) the word of any accursed Shaytaan.

فَأَيْنَ تَذْهَبُوْنَ ۞

26. So (instead of embracing the Qur'aan,) where are you (Kuffaar) heading (going astray)?

27. It (the Qur'aan) is but a great advice to the (people of the) universe...



28. ...for those of you who wish to walk the straight path.



29. (However,) **You cannot will anything** (wish for salvation) **without the will of Allaah the Rabb of the universe.** (Therefore, a person can tread the straight path only when Allaah permits him, and this occurs only when he sincerely expresses the desire to do so.)

Surah 82 Surah Infitaar

THE SPLITTING

THE LINK BETWEEN SURAH INFITAAR AND SURAH TAKWEER

Although Surah Infitaar mentions only four of the many occurrences of Qiyaamah contained in Surah Takweer, it nevertheless includes more details. It therefore sounds a louder warning to people. Surah Takweer mentioned that people will be dispatched to their respective abodes. Surah Infitaar goes further to state that they will never return from there.

Surah Infitaar also rejects the idea that any being but Allaah can be of assistance on the Day of Qiyaamah. This is mentioned at the end of the Surah, where Allaah says, "It shall be a day when one soul will be unable to benefit another soul in the least. On that day all authority will be Allaah's (and no one else will have any say in the judgment of affairs)."

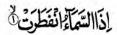
A SUMMARY OF THE SURAH

Certain occurrences on the Day of *Qiyaamah* (which have been mentioned in *Surah Takweer*) are reiterated in the first four verses of *Surah Infitaar*. In verses 5 to 8, man is questioned about what has diverted his attention from the Benevolent Allaah, Who has created and beautified man. Man cannot thank Allaah enough for the multitude of favours Allaah has bestowed upon him.

Allaah continues to rebuke the Kuffaar, who reject the belief in Qiyaamah even though they know that their every deed is being meticulously recorded. Thereafter, verses 13 to 18 remind people again about the inevitability and nearness of the Day of Qiyaamah. The Surah then concludes by emphasising that none can impose on Allaah through their intercession. This is mentioned in verse 19 where Allaah says, "It shall be a day when one soul will be unable to benefit another soul in the least. On that day all authority will be Allaah's (and no one else will have any say in judgment of affairs)."



In the name of Allaah, the Most Compassionate, the Most Merciful



1. When the sky splits...

وَإِذَا الْكُوَاكِبُ انْتَثَرَتُ أَنْ

2. ...the stars fall...

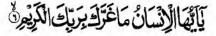
3. ...the oceans are poured (boil) forth (when fresh and salt water bodies will merge to become one mass of water, after which all will be evaporated as mentioned in verse 6 of the previous Surah)...

واذا القبوريعيرت

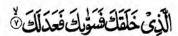
4. ...and (when) graves are overturned (and empty their contents so that people appear before Allaah for reckoning)...

عَلِمَتُ نَفْشٌ مَّاقَدَّمَتُ وَلَخَّرِتُ

5. ...(when all these things happen on the Day of Qiyaamah,) every soul shall come to know what it had sent ahead (what actions were done in the world to be rewarded or punished) and left behind (what actions were left undone in the world to be rewarded or punished).



6. O man! What has cast you into deception concerning your Most Generous Rabb? (Why do you continue sinning believing that Allaah will always forgive you because He is Generous? This attitude shows dislovalty to Allaah Who has blessed man with innumerable bountles. Among these are that Allaah is the One)...



7. ...Who has created you, perfected (shaped) you, gave you (your body) due proportion...

فِي أَي صُورةٍ مَّالثَنَاءُ رَكُّم كُ اللهِ

8. ...and made you in the fashion He desired (without making you into something despicable).

9. Never! (you should never be deceived like this! Far from being merely deceived by Allaah's generosity,) The fact is that they (the Kuffaar continuously sin because they actually) deny retribution (the Day of Qiyaamah).

10. Verily there are guardians (angels) upon you (with every person)...

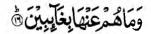
11. ... who are noble (honourable) and are (continuously) recording (everything you do and say).

12. They know what you do (and record it so that you cannot deny it on the Day of Qiyaamah).

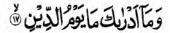
13. Indeed the righteous (Mu'mineen) shall be immersed in bounties (in Jannah)...

14. ...and the sinners will surely be (steeped) in (the fire of) Jahannam (suffering punishment)...

15. ... which they will enter on the Day of Retribution (Judgement).

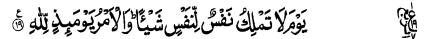


16. They will certainly not be (able to) absent (escape) from it.



17. Do you know what the Day of Retribution is?

18. Do you really know what the Day of Retribution is?



19. It shall be a day when one soul will be unable to benefit (assist) another soul in the least. On that day all authority will be Allaah's (and no one else will have any say in the judgment of affairs).

Surah 83 Surah Mutaffifeen THOSE WHO CHEAT

THE LINK BETWEEN SURAH MUTAFFIFEEN AND SURAH INFITAAR

Whilst Surah Infitaar mentions that people will not be able to escape from Jahannam, Surah Mutaffifeen goes further to state that each person's name will be recorded in a special register. Accordingly, people will be dispatched to their respective destinations and none will be able to remove his/her name from the register.

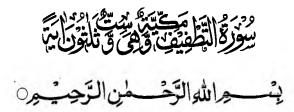
A SUMMARY OF THE SURAH

The first six verses of the *Surah* condemn those people who cheat in weight and measure. They seem not to fear the day when they will stand before Allaah to answer for their misdeeds. Verses 7 to 9 mention that their names will be recorded in the *Sijjeen* which will condemn them to an eternity in *Jahannam*. They will never be able to remove their names from it.

Allaah then censures those who deny the advent of Qiyaamah and then says, "When Our Aayaat are recited to him, he says, '(These are merely) Fables of the men of old'" [verse 13]. In verses 15 to 17, Allaah again warns people about the terrible repercussions of sin in the Aakhirah.

In verses 18 to 28, Allaah praises those who were righteous. Their names will be recorded in the *Illiyyeen*, and they will be admitted into *Jannah*. There they will be extremely happy and will receive all types of delicacies to eat and drink.

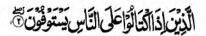
The concluding verses warn the *Kuffaar* against mocking and ridiculing the *Mu'mineen*. They consider the *Mu'mineen* to be lowly and misguided, and even scoff at them. However, on the Day of *Qiyaamah* the tables will be turned against them when they will see that the *Mu'mineen* to have been successful.



In the name of Allaah, the Most Compassionate, the Most Merciful



1. Destruction be to the cheaters...



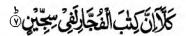
2. ...who, when they take measure from mankind (when they are buying from others), demand (that their goods be given to them) in full. (They ensure that the seller does not weigh or measure less than what they are paying.)

3. (However,) If they measure or weigh for people (when they are the sellers), they reduce (the weight or measurement of the commodity so that the buyer gets less than what he pays.)

4. Do such people not consider that (after death) they will be raised...

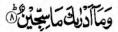
5. ...unto an awful (mighty) day (Qiyaamah)...

6. ...the day when all of mankind will stand before the Rabb of the universe (to account for their actions and words)?



7. Never! (It shall never be as they think that Qiyaamah will not come!) Verily the records of the (actions

of) **sinners shall be in "Sijjeen"** (a place of punishment beneath the seven earths, where the records of Kuffaar are placed).



8. How will you know what is (written in) "Sijeen"?

9. (It is) A sealed (recorded) book (which cannot be changed in any way).

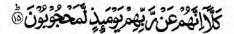
10. May misery be the end of the rejecters (liars) on that day...

11...(the rejecters are) those who reject the (coming of the) Day of Retribution.

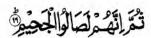
12. It is only every sinful transgressor (Kaafir) who rejects (denies) it (Qiyaamat).

13. When Our Aayaat are recited to him, he says, "(These are merely) Fables (stories) of the men of old."

14. Never! (These are not fables, but the absolute truth!) In fact, (they refuse to believe because) the rust(stain) of their sins has covered (sealed) their hearts (so that no truth can penetrate it).



15. Never! (What they say cannot be true!) (As a result of their rejection) They will certainly be veiled (screened off) from (seeing) their Rabb on that day (in the Aakhirah).

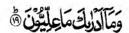


16. Then (in addition to this) they will definitely enter (fall into) Jahannam.

17. Thereafter, (once they have entered Jahannam) it will be said, "This (punishment of Jahannam) is what you used to deny (in the world)."



18. It shall never be (as the Kuffaar say that the Mu'mineen will be deprived of rewards)! Verily the records of the righteous (sincere Mu'mineen) shall be in "Illiyyeen" (a place of bliss in the seventh heaven where the records of the sincere Mu'mineen are placed).



19. How will you know what is (written in) "Illiyyeen"?



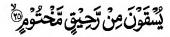
20. (It is) A sealed (recorded) book (that cannot be altered)...

21. ...which those (angels) close (to Allaah) witness (with admiration).

22. Verily the righteous (Mu'mineen) shall be enjoying bounties (comforts in Jannah)...

23. ...while looking on from couches (at the splendour around them).

24. You will recognise the radiance of bounties on their faces (which will be bright and happy).



25. They will be given pure sealed (preserved) wine to drink (completely unlike the impure and intoxicating wine of this world)...

26. ...the seal of which is musk. It is for this that competitors (those who strive) should compete (instead of competing for the inferior things of this world).

27. Its mixture shall be of Tasneem...

28. ... (which is) a spring (of Jannah) from which those close to Allaah drink.

29. Verily those who (are accustomed to) **sin** (the Kuffaar) **used to laugh at the Mu'mineen** (in the world).

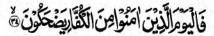
30. When they (the Mu'mineen) **passed by them** (the Kuffaar), **they** (the Kuffaar) **used to wink at each other** (to mock the Mu'mineen).

31. (After doing this,) When they (the Kuffaar) returned to their families, they would return (continue) **mocking** (the Mu'mineen, unrepentant for jeering at the Mu'mineen earlier).

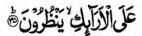
32. When they (the Kuffaar) saw them (the Mu'mineen), they used to say, "These people are certainly astray."

33. Yet they (these Kuffaar) were never sent as warders (guardians) over them (the Mu'mineen).

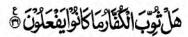
(Therefore, instead of ridiculing the Mu'mineen, the Kuffaar ought to worry instead about themselves.)



34. However, today (on the Day of Qiyaamah) the Mu'mineen shall laugh at the Kuffaar (because the truth will be made apparent and the Mu'mineen will be in a superior position)...



35. ...while looking on from couches.



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36.(Far from being an act of oppression against the Kuffaar,) **The fact is that the Kuffaar are being punished** (on the Day of Qiyaamah) **only for what they did** (they will be treated just as they had treated others).

Surah 84 Surah Inshiqaaq

THE TEARING

THE LINK BETWEEN SURAH INSHIQAAQ AND SURAH MUTAFFIFEEN

Surah Mutaffifeen states that each person's name will be recorded in a special register, Surah Inshiqaaq goes further to mention that the people in Jahannam will be subjected to various levels of punishment, each one being worse than the next.

Surah Mutaffifeen cites the case of a group of people who committed a grave sin (i.e. cheating) and condemns them. Surah Inshiqaaq encourages people rather to do good.

A SUMMARY OF THE SURAH

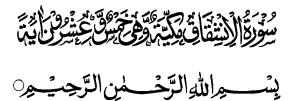
The first five verses of the *Surah* describe the initial events that will take place on the Day of *Qiyaamah*, when the skies will be rent asunder and the earth will swallow everything up. Thereafter, verse 6 reminds man about the time when he will meet his Creator, thereby encouraging him to prepare for this meeting by performing good deeds.

"Verses 7 to 9" **As for him who is given his record** (of his actions) **in his right hand...** (until the words) ...**and he will return happily to his family** (in Jannah)" describe the fortunate people who will receive their record of deeds in their right hands, indicating that they will be entered into Jannah. Their reckoning will be extremely easy.

Verses 10 to 15 then cite the condition of the unfortunate people who will receive their record of deeds behind their backs. These people will wail and lament and will finally be cast into *Jahannam*. In verses 16 to 19, Allaah takes several oaths to confirm the fact that people will be subjected to increasingly worse stages of punishment in *Jahannam*.

"What is the matter with them (the Kuffaar) that they do not have Imaan and do not prostrate when the Qur'aan is recited to them?" [verses 20 and 21]. In these verses, Allaah expresses surprise at the Kuffaar who do not believe despite the fact that they have heard and have even witnessed so many signs and tokens through which the truth can be clearly perceived. They still wish to be stubborn and refuse to submit to the laws of the Qur'aan.

In verses 22 to 24, Allaah warns the rejecters of a dreadful punishment. In the final verse of the *Surah*, Allaah adds that those who believe and do good deeds will receive unlimited rewards from Him.



إِذَا السَّمَاءُ انْشَقَّتُ أَنْ

1. When (the trumpet will be blown to signal the Day of Qiyaamah,) the sky will tear apart (split asunder)...

2. ...and it will listen to (the command of) its Rabb (to tear it apart) as it rightly should.

3. When (this day takes place,) the earth will be stretched out (to form a level plain)...

4. ...and, casting out whatever is within, it will become empty.

5. It will listen to (the command of) its Rabb (to do this) as it rightly should.

6. O man, indeed you make great efforts in your journey (through this world) towards (the Aakhirah where you will meet with) your Rabb and will soon meet with (the fruit of) your efforts.

7. As for him who is given his record (of his actions) in his right hand (indicating his entry into Jannah)...

8. ...an easy reckoning will be taken from him (the judgment process will be pleasant)...

9. ...and (after this,) he will return happily to his family (in Jannah).

10. As for him who is given his record (of his actions in his left hand from) **behind his back** (because even the angels will not want to look at him)...

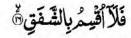
11. ...he will soon call for (his own) destruction (his death so that he may not have to suffer punishment).

12. (However, his pleas will be in vain because) He will enter the Blazing Fire (of Jahannam).

13. Indeed (while living in this world,) he used to be happy (without sorrow) among his family.

14. He used to think that he would not return (to account for his actions before Allaah on the Day of § Qiyaamah).

15. Why (should he) **not** (return to Allaah)! (He certainly will!) **Verily his Rabb was ever Watchful over him** (seeing every evil action although he was not taken to task for it).



16. I swear by the twilight...

وَالَّيْلِ وَمَا وَسَقَ ﴿

17....by the night, by what (whatever creation) the night envelopes...

18. ...and by the moon when it is full (on the 14th night)...

19. You (O mankind!) **will certainly proceed from phase to phase.** (From this world, man proceeds to the realm of "Barzakh" and then towards Qiyaamah and the many stages of the Aakhirah.)

20. What is the matter with them (the Kuffaar) that they do not have Imaan...

وَاذَا قُرِئَ عَلَيْهِمُ الْقُرَانُ لَا يَسْجُدُونَ اللَّهُ

التجدة

21...and do not prostrate when the Qur'aan is recited to them? (One who recites or hears this verse being recited should perform Sajdah.)

22. Rather, (instead of submitting) the Kuffaar choose to reject (Imaan).

23. Allaah is well Aware of whatever (evil actions they do and beliefs) they amass (hold).

24. So (because of their evil and kufr) give them the good news of a painful punishment...

25. ...(which will afflict all of them) except those who (mend their ways and choose to) have Imaan and carry out good acts. Theirs shall be an unending reward (in the Aakhirah).

Surah 85 Surah Burooj

THE STARS

THE LINK BETWEEN SURAH BUROOJ AND SURAH INSHIQAAQ

Compared to Surah Inshiqaaq, Surah Burooj includes more oaths to prove the advent of Qiyaamah. It also mentions Towheed, which was not explicitly mentioned in Surah Inshiqaaq.

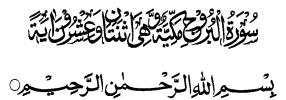
A SUMMARY OF THE SURAH

The opening three verses of the *Surah* contain three oaths which declare the coming of *Qiyaamah*. Verses 4 to 8 make reference to the atrocities that the *Kuffaar* perpetrate against the *Mu'mineen* in this world. Of course, in the *Aakhirah* the situation will be reversed because the Kuffaar will be the ones to suffer.

"...to Whom belongs the kingdom of the heavens and the earth. Allaah is Witness to everything" [verse 9]. This verse emphasises that everything is in Allaah's control, and that He is Omnipresent All-Seeing. Therefore, one should supplicate only to Him when in need. Verse 10 sounds a warning of punishment against those who harass the Mu'mineen, after which Allaah conveys glad tidings to the Mu'mineen in verse 11.

In verse 12, Allaah informs people that His punishment is severe, as will be the Day of Qiyaamah. Allaah then adds, "Verily, it is He Who creates the first time and then creates again. He is the Most Forgiving, All Loving Owner of the Throne, the Majestic and the One Who does as He pleases" [verses 13-16].

Verses 17 to 20 convey the message that just as the sky encompasses people so that they cannot proceed beyond its limits, Allaah's knowledge also encompasses everything. Nothing is hidden from Him and none can escape His punishment. Rebutting those who reject the Qur'aan, Allaah concludes the Surah by saying, "But (far from being something that can be rejected,) it is the Glorious Qur'aan (which is recorded) in the Lowhul Mahfoodh (and therefore can not be altered in any way)."



1. By (the oath of) the sky filled with stars (the 12 constellations)!

2. By the promised day (the Day of Qiyaamah)!

3. By the day (when the witness) **presents itself** (all those persons and things that will present evidance) and the day when people are presented (on the plain of Arafaat, namely the day of Arafaat the 9th of Dhul Hijjah)!

4. (Referring to a nation of Kuffaar who killed many Mu'mineen because they accepted Imaan at the hands of a youngster, Allaah says,) **Accursed** (slain) **are the people of the trenches** (who dug trenches)...

5. ...those of the heavily fuelled fire (who lit fires in the trenches to burn the Mu'mineen alive)...

6. ...when they sat by the trenches...

7. ...and were witnesses to (saw with their own eyes) what (atrocities) they (the king and His councillors) did to the Mu'mineen.

8. They (these Kuffaar) found no fault (excuse for revenge) in them (no excuse to kill the Mu'mineen) except that they believed in Allaah, the Mighty, Most Worthy of praise...

9. ...to Whom belongs the kingdom of the heavens and the earth. Allaah is Witness to everything (and will severely punish the Kuffaar for what they did).

10. Verily those who harm the Mu'mineen and Mu'minaat and do not repent thereafter, for them shall be the punishment of Jahannam and the punishment of burning.

11. Most certainly (no doubt), those who have Imaan and who carry out good deeds shall have Jannaat beneath which rivers flow. That is the supreme success (even though they had to suffer temporarily in the world).

12. Undoubtedly, the grasp (punishment) of your Rabb is severe indeed.

13. Verily, it is He Who creates the first time and then creates again.

14. He is the Most Forgiving, All Loving...

15. ... Owner of the Throne, the Majestic (glorious)...

16. ...and the One Who does as He pleases. (None can question Allach.)

-051:

هَلْ اللَّهُ حَدِيثُ الْجُنُودِ ﴿

17. Has the news of the (destroyed) armies reached you?

18. (The armies of) Fir'oun and the Thamud?

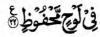
19. However, (instead of taking heed from these incidents and accepting Imaan,) the Kuffaar are (persistent) in rejecting (the truth of the Qur'aan)...



20....whereas Allaah surrounds them from all over. (He knows whatever they think, say and do and will punish them for their evil.)



21. But (far from being something that can be rejected,) it is the Glorious Qur'aan...



22...(which is recorded) in the "Lowhul Mahfoodh" (and can therefore not be altered in any way).

Surah 86 Surah Taariq

THAT WHICH COMES AT NIGHT

THE LINK BETWEEN SURAH TAARIQ AND SURAH BUROOJ

Surah Burooj attests the certainty of Qiyaamah and also mentions the punishment of this world as well as that of the Aakhirah. Surah Taariq states that if the Kuffaar continue to refuse to believe after these matters have been clarified, they should still be granted another opportunity to accept Imaan. However, if they choose to remain obstinate, they will be drawing Allaah's wrath upon themselves.

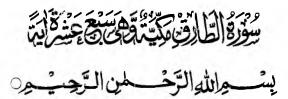
A SUMMARY OF THE SURAH

The first four verses of the *Surah* inform people that angels have been appointed over each of them to make a meticulous record of their deeds. Therefore, they should be assured of receiving the full reward for their deeds.

"(If) Man (doubts the coming of Qiyaamah, he) should think about what he was created from...until the words...There shall then neither be any power nor assistant for man (against Allaah's punishment)" [verses 5 to 10]. In these verses, Allaah draws man's attention to the fact that He created man from a drop of fluid. It is therefore very simple for Him to resurrect man on the Day of Qiyaamah.

Verses 11 to 14 present the second logical proof to substantiate the reality of *Qiyaamah*. Allaah refers to that fact that He can easily resurrect man just as he sends rain from the skies to revive barren soil, causing it to flourish with an abundance of vegetation.

The concluding three verses of the Surah condemn the behaviour of the Kuffaar and also contain the central message of the Surah, i.e. to grant respite to the Kuffaar.



1. By (the oath of) the sky and by that which appears by night!

2. How will you know what it is that appears by night?

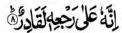
3. It is the bright star.

There is no soul without a watcher (an angel) appointed over it (to keep record of all its actions).

5. (If) Man (doubts the coming of Qiyaamah, he) should think about what he was created from.

6. He was created from spurting water (semen)...

7. ...which emerges from between the backbone and the chest. (This is a reference to mens loins and women's chests)



8. Verily (just as Allaah had the power to create man from nothing,) Allaah (also) has the power to raise him (on the Day of Qiyaamah).

9. (The Day of Qiyaamah will be) The day when secrets will be examined (and people will either be rewarded or punished).

10. There shall then neither be any power (to defend) nor assistant for man (against Allaah's punishment).

11. By (the oath of) the sky from which rain falls...

12. ...and by the earth which cleaves (opens to make way for sprouting plants)!

13. It (the Qur'aan) is definitely a decisive speech (which differentiates falsehood from truth)...

14. ...and it is not for amusement. (It should not be treated lightly.)

15. They (the Kuffaar) are certainly conniving (busy making) plots (to oppose Islaam) ...

16. ...and I am also planning something (to ensure that their plots ultimately fail).

17. So give the Kaafiroon respite (allow them a short period from punishment). Grant them respite for a while (for they will soon suffer terribly for their evils).

Surah 87 Surah A'la

THE MOST HIGH

THE LINK BETWEEN SURAH A'LA AND SURAH TAARIQ

Two of the major differences in belief that the Mushrikeen had with Rasulullach were:

- * the belief of Towheed.
- * resurrection and retribution.

The belief in resurrection and *Qiyaamah* has been explained in the *Surahs* up to *Surah Taariq*. The belief in *Towheed* is then discussed in the *Surahs* commencing with *Surah A'la*. One of the main reasons why the *Mushrikeen* opposed *Towheed* was their overwhelming love for the world and being totally engrossed with its pleasures. It is for this reason that Allaah urges abstinence from the world along with belief in *Towheed*.

Some of the *Surahs* mention both these aspects; others mention only one, and there are also those that contain warnings against rejecting them. In between these *Surahs*, *Surah Duha* and *Inshiraa*, unlike the others, contain consolation for *Rasulullaah* and the Sahabah

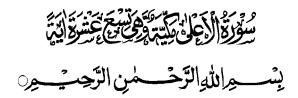
A SUMMARY OF THE SURAH

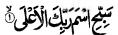
Since Surah A'la begins the final portion of the Qur'aan in terms of subject matter. It mentions Towheed as well as abstinence from the world. The Surah begins with the words, "Glorify the name of your Exalted Rabb." This verse itself urges people to proclaim Allaah to be Pure from all partners because He is The Only True Helper and Knower of the unseen.

Verses 2 to 5 then explain why Allaah is the Only True Helper, thereby establishing the first part of Towheed. The reward for propagating this belief is then mentioned in verse 6. Verse 7 thereafter establishes the second part of Towheed, when Allaah says, "Verily Allaah knows what is apparent and what is hidden." Therefore, it is understood that Only Allaah has knowledge of the unseen. Verse 8 continues to mention the reward for propagating this aspect of Towheed.

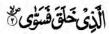
After citing these two aspects of *Towheed*, Allaah proceeds to console *Rasululiaah* by telling him that his task is confined to propagation and that he is not responsible to *make* people believe. Thereafter, verses 12 and 13 warn people about the punishment of the *Aakhirah*, while verses 14 and 15 convey glad tidings of salvation for the righteous.

"However, they (most people) prefer the life of this world whereas the Aakhirah is much better and much more lasting" [verses 16 and 17]. These verses urge people to abstain from the luxuries of this world and to apply themselves in acquiring the success of the Aakhirah. Allaah then says that the previous scriptures have also propounded the same message. This is found in the scriptures of Ibraheem and Moosa. Therefore, the contents of these scriptures serve as further proof for the authenticity of the Qur'aan.

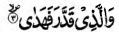




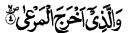
1. Glorify the name of your Exalted Rabb (The Most High)...



2. ...Who created and perfected (shaped all of creation)...

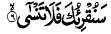


3. ...Who determined (the proportions, numbers and capabilities of everything) and showed the way (to His creation by guiding them to fulfil the functions for which they were created.)...



4. ... Who made (fresh, lush and sought-after) fodder grow...

5. ...and then (after a while) reduced it to a black heap of (unwanted) debris. (This is symbolic of everything of this world, which tempts people to hanker after it but ultimately becomes something useless and unwanted.)



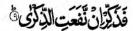
6. (O Rasulullaah (See)) We shall soon teach (recite to) you (the Qur'aan) and you will not forget (any part of it)...

7. ...except that (portion of the Qur'aan) which Allaah wants (you to forget because it has been cancelled. See verse 106 of Surah 2). Verily Allaah knows what is apparent (open) and what is

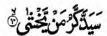
hidden (and therefore knows best which laws of the Quraan to cancel and when).

وَنُيسِرُكُ لِلْيُسْرِيُ

8. We shall soon make the easy thing (the Shari'ah) simple for you (so that understanding it, practising it and propagating it becomes easy for you).



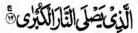
9. So advise (remind others to practise the Sharl'ah) so that the advice may be beneficial. (A advice is equally beneficial to the one giving the advice, as it is to others.)



10. The one who fears (Allaah's punishment) will heed (understand the advice)...

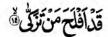


11. ... whereas only he will turn away from it who is most unfortunate...

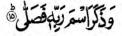


12. ...and who shall enter the gigantic fire (of Jahannam).

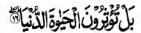
13. Then (when he enters Jahannam) **he will neither die there** (and will therefore suffer forever) **nor live** (a life worth living).



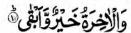
14. Successful indeed is he who has purified (himself from kufr, shirk and spiritual diseases such as pride, jealousy, etc)...



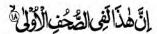
15. ...who takes the name of his Rabb (engages in Dhikr) and performs salaah.



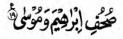
16. However, they (most people) prefer the life of this world...



17. ... whereas the Aakhirah is much better and much more lasting.



18. Undoubtedly, this (the message given in the verses) **is** (also mentioned) **in the previous** (ancient) **scriptures** (scrolls)...



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19. ...(in) the scriptures of Ibraheem *** and Moosa ****.

Surah 88 Surah Ghaashiya

THE OVERWHELMING THING

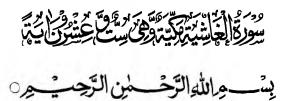
THE LINK BETWEEN SURAH GHAASHIYA AND SURAH A'LA

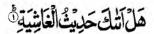
Surah Ghaashiya serves as a fitting conclusion for Surah A'la. It summarizes the punishments and the glad tidings of the Aakhirah. In a similar many, many of the following Surahs also as conclusions to the Surahs preceding them.

A SUMMARY OF THE SURAH

The opening seven verses of the Surah sound warnings of the dreadful punishment of the Aakhirah, while the following nine verses discuss the rewards and bounties that the pious bondsmen of Allaah shall receive in Jannah. Thereafter, verses 17 to 20 urge people to reflect on Allaah's greatness by pondering about four of Allaah's remarkable creations.

Allaah consoles Rasulullaah by again telling him that his task is confined to propagation and that he cannot force people to believe. In conclusion, the Surah warns the Kuffaar of a grave punishment in the Aakhirah.





1. Has the news of the overwhelming (over powering) thing (Qiyaamah) come to you? (Qiyaamah is described as "the overwhelming thing" because its hardship and severity will overpower every person.)

2. Many faces on that day will be looking down (disgraced because of embarrassment and fear).

3. (Among these shall be) **He who suffered a great deal and who endured many difficulties** (thinking that he was pleasing Allaah, but his beliefs and actions did not conform with the decrees of Allaah).

4. He shall enter the blazing fire..

5. ...where he will be given water to drink from boiling springs.

6. The only food for them (the people of Jahannam) shall be thorny trees...

7. ...which will neither nourish (their bodies) nor satisfy (their extreme) hunger.

8. (On the other hand,) Many faces on that day will be resplendent (shining bright with happiness).

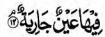
9. They (those with shining faces) shall be pleased with their efforts (in this world because their efforts earned them entry)...



10. ...in (to) the lofty (high) gardens of Jannah...



11....where they shall not hear futile talk. (Jannah shall have nothing unpleasant. Neither will one see anything unpleasant, nor hear anything unpleasant. There will be no noise and shouting in Jannah, nor any talk that is futile and therefore unpleasant.)



روم لازم

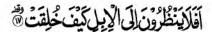
12. In it (Jannah) there are flowing springs.

13. In it (Jannah) there are elevated thrones (for the people to sit on) ...

14. ... cups set in place (ready to be served)...

15. ...(exquisite) cushions arranged in rows...

16. ...and (plush) carpets (soft and cosy) spread out.



17. (Allaah is Most Capable of creating Jahannam with all its misery as well as Jannah with all its bounties, just as He created many magnificent things in this world. Encouraging people to look around to see Allaah's great creative powers, Allaah says,) Have they (mankind) not looked at the carnel and seen how it was created (perfectly, adapted to the harsh climate of the desert with so many unique features, qualities and capabilities)?

وَالْيَ السَّمَاءِكَيْفَ رُفِعَتُ اللَّهُ

18. And (have they not looked) at the sky, how it was raised (so high without any supports)?

19. And (have they not looked) at the mountains, how they were placed firmly (into the earth with their bulk underground)?

20. And (have they not looked) at the earth, how it was spread out (with large tracts of land that seem flat despite the spherical shape of the earth)?

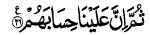
21. So (O Muhammad (increase) give advice (to encourage people to accept and sincerely practise Islaam), for you are an advisor (and not one to force people).

22. You have not been appointed as a warder (overseer) over them (to force them to accept).

23. However, the one who turns away (from your advice) and commits kufr...

24. Allaah shall punish him most severely.

25. Verily they (all of mankind) shall return to Us (on the Day of Qiyaamah).





26.Thereafter, it is Our responsibility to take their reckoning (make them account for all their Deeds in this world).

Surah 89 Surah Fajr

THE DAWN

THE LINK BETWEEN SURAH FAJR AND THE PRECEDING SURAHS

Surah Fajr discusses one of the two themes presented in Surah A'la, viz. not to be preoccupied with this world. It explains the transitory nature of this world. Surah Ghaashiya serves as a conclusion to Surah A'la, and Surah Fajr is an extension of one of its themes.

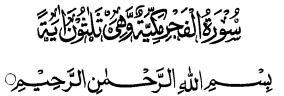
A SUMMARY OF THE SURAH

The first five verses of the *Surah* emphasise five specific times when people should pay special attention to supplicate to Allaah and to guard against pursuing this world.

"Have you not seen how your Rabb dealt with the Aad?..." [verse 6]. Here Allaah cites the first example of how people were punished in this very world. The nation of Aad preferred this world to the Aakhirah, which led to their destruction. The commodities and wealth that they accumulated in the world were of no use to them. This epic teaches people to exercise abstinence in the world because the glitter of this world eventually entangles one, leading to Allaah's wrath and punishment.

Allaah then cites the second and third examples of this in verses 9 and 10 respectively. Here, Allaah speaks about the destruction of the Thamud and Fir'oun, who were also destroyed by Allaah's punishment when they denied the belief in *Towheed* and *Qiyaamah*.

Verses 15 and 16 condemn man for regarding the material gains of this world to be the criteria for honour and respect. It is evident that this is incorrect because the criteria are piety and obedience to Allaah. In verse 17 20, Allaah censures man for a series of sins, each being worse than the other. The Surah then concludes by mentioning the punishment of the Aakhirah in verses 21 to 26, followed by glad tidings of salvation in the concluding four verses.





1. By (the oath of) the dawn!



2. By the (first) ten nights (of Dhul Hijjah)! (Rasulullaah ﷺ mentioned that good deeds are more beloved to Allaah during these ten days of Dhul Hijjah than during any other time.)

3. By the even and the odd (all of which been created in pairs and with their opposite partners)!



4. By the night when it departs!

5. Is there not an oath in this for the intelligent? (Are these oaths not sufficient for the intelligent? These oaths are taken to strengthen the assertion that declares: "Those who adamantly reject the message of Islaam are inviting Allaah's punishment to themselves and will be destroyed just as previous nations were destroyed when they rejected the message of their Ambiyaa (Line).)

6. Have you not seen how your Rabb dealt with the Aad (who were destroyed by a terrible windstorm)...

7. ...(who were) the people (the descendants) of (a person called) Iram and who were people (who

had the stature) of pillars?

الْتِي لَمْ يُخْلَقُ مِثْلُهَا فِي الْبِلَادِ الْ

8. The likes of them (in size and strength) were not created in the lands.

9. (Have you not also seen how your Rabb dealt with) The Thamud who used to carve the rocks of the valley (to make their homes in the mountains)?

10. And (have you not also seen how your Rabb dealt with) Fir'oun, the lord of the stakes (see verse 12 of Surah 38)?

11. These people transgressed (the laws of Allach) in the lands...

12. ...and caused tremendous corruption.

13. So (because of this) your Rabb rained punishment on them.

14. Verily your Rabb is Ever Vigilant (and nothing escapes His attention).

15. As for man, (instead of learning from the incidents of the past, he takes no heed and) when his Rabb tests him (to see whether he is grateful to Allaah) by granting him honour and favours, he says, "My Rabb has honoured me (because I am His chosen one and deserve this)." (Instead of expressing thanks to Allaah and using the wealth and favours in a manner that pleases Allaah, he becomes proud and conceited.)

16. However, when He (Allaah) tests him (man) by reducing his sustenance (to see whether he exercises patience), he says, "My Rabb has disgraced (has failed) me!" (He therefore fails the test by complaining and thereafter flouting Allaah's commands in a desperate effort to acquire some wealth.)

كَلَابَلُ لَا تُكْرِمُوْنَ الْيَتِيْمَ ٥

17. Never! (A shortage in one's sustenance does not indicate rejection by Allaah, just as an increase in sustenance does not indicate acceptance by Him.) Instead, (apart from being a test for you, your sustenance is sometimes decreased as a form of punishment because) you do not honour the orphan (so why must Allaah honour you)...

18.do not encourage feeding of the poor...

19. ...(because) you devour inheritance (of others, especially of women and orphans) with relish (with a great joy)...

وَّتُحِبُّوْنَ الْمَالَ حُبًّاجَمًّا اللهُ

20. ...and (because) you love wealth with a very deep love (which reduces and eventually destroys your love for Allaah and causes you to commit greater sins).

كَلْآاذَا دُكَّتِ الْأَرْضُ دَكًّا دَكَّاقٌ

21. Never! (You should never think that these acts do not warrant Allaah's punishment. They certainly do! If not already meted out in this world, this punishment will definitely arrive on that Day of Qiyaamah) When the earth shall be ripped to shreds (to be replaced with another earth)...

22. ...(the day) when your Rabb shall commence proceedings (to take reckoning together) with the angels (who will appear) in rows...

23. ...and the day when Jahannam will be brought to the fore (for all to see). On that day man will understand (the errors of his ways in this world). But of what use will this understanding be (because it will be too late to make amends)?

يَقُولُ لِلَيْتَنِي قَدَّمْتُ لِحَيَاتِي اللَّهُ اللّلْمُ اللَّهُ اللّ

24. He (man) will say, "Oh dear! If only I had sent (good deeds) ahead (to earn rewards) for my life (here in the Aakhirah)!"

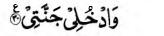
25. So on that day, none shall punish like His (Allaah's) punishment...

26. ...and none shall fasten (imprison the Kuffaar) like He (Allaah) fastens (confines the Kuffaar).

27. (As for the sincere and devout Mu'mineen, Allaah will say to each of them,) **"O contented soul** (that has attained peace) !"

28. "Return happily (being pleased with yourself) to your Rabb as He is (well) pleased with you."

29. "Enter among My (chosen) bondsmen..."



30....and enter My Jannah."

Surah 90 Surah Balad

THE CITY

THE LINK BETWEEN SURAH BALAD AND SURAH FAJR

Surah Balad serves as an epilogue to Surah Fajr. Surah Fajr condemned excessive love of this world. Surah Balad counsels man about where this wealth should be spent. The Surah conveys the message that wealth should not merely be accumulated, but it should be spent in the way that Allaah has ordained. There will be no virtue in spending one's wealth in wrong ways. In addition, spending in correct causes will also be worthless when the person spending is not a Mu'min.

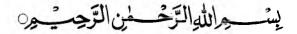
A SUMMARY OF THE SURAH

The first four verses of the *Surah* warn people about the harmful repercussions of sins in this very world. The essence of this message is that Allaah reserves the right to put people through hardships if He chooses to do so.

In verses 5 to 16, Allaah censures man for thinking that no one has any power over man. Allaah also tells people that all their praiseworthy financial contributions will be worthless if they do not possess Imaan. Verse 17 cautions people that they should first be *Mu'mineen* before spending on the deserving ones mentioned earlier in the *Surah*.

"These are the people of the right." Here Allaah praises those people who spend for the correct causes while in the state of Imaan. Allaah declares that they will be included among the "people of the right" who are guaranteed entry into Jannah. The last three verses of the Surah speak about the "people of the left" who are destined for Jahannam.







1. I swear by this city (of Makkah)...



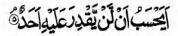
2. ...and you (O Rasulullaah see shall be free (of restrictions) in this city (when you conquer it). (This verse foretold the conquest of Makkah, which occurred in the 8th year after the Hijrah.)

وَوَالِدٍ وَّمَا وَلَدَ قُ

3. (I swear) By the father (Aadam Adam and the offspring (mankind)!

لَقَدْ خَلَقُنَا الْإِنْ الْنَ فِي كَبَدٍ اللَّهِ اللَّهُ اللَّاللَّالَّ اللَّهُ اللَّاللَّا اللَّهُ اللَّهُ اللَّهُ اللَّهُ ا

4. We have certainly created man in toil. (Together with working hard to see to his own needs and those of his family, man also faces many difficulties and calamities during his life. While engaged in this, he has to ensure that he is always follows the injunctions of the Shari'ah and obeys the laws of his land. The list is endless.)

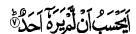


وقف لازم

5. Does man think that none shall ever have power over him (to take him to task for the wrongs he does)?

يَقُولُ اهَلَكْتُ مَا لَا لَٰہُدًا الله

6. He says (boasts), "I have wasted wealth in abundance (to oppose Islaam and the Muslims)."



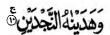
7. Does he think that none sees him? (Allaah sees all that he does and will punish him for it.)

ٱلمُخِعَلُ الْمُعَيْنَيْنِ

8. (He does all of this despite the fact that Allach gave him all the bounties he enjoys. Questioning his ingratitude, Allach says,) **Have We not given him two eyes...**



9. ...a tongue, and two lips...(for talking and eating)



10. ...**and showed him the two paths** (of right and wrong so that he may choose which path he wishes to follow)?



11. For what reason does man not emerge from the abyss (where he is constantly fighting Shaytaan and his Nafs, both of whom are doing their utmost to mislead him)?

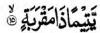


12. What will inform you what (emerging from) the abyss entails?

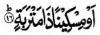


13. It entails setting slaves free...

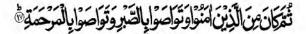
14. ...or, on a day of hunger (during times of need), feeding...



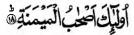
15. ...an orphaned relative...



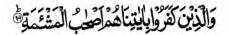
16. ...or a dust-covered destitute.



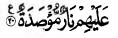
17. Then (above all, it entails) becoming of those who have Imaan, those who encourage each other to be patient and those who encourage each other to be compassionate (merciful).



18. These (people who do these good deeds) **are the people of the right** (who will receive their records of actions in their right hands on the Day of Qiyaamah).



19. (On the other hand) **Those who reject Our Aayaat are certainly the people of the left** (who will receive their records of actions in their left hands on the Day of Qiyaamah).



20. The Fire (of Jahannam) will be shut over them (so that they cannot escape).

Surah 91 Surah Shams

THE SUN

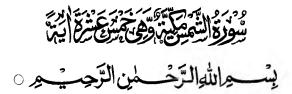
THE LINK BETWEEN SURAH SHAMS AND THE PRECEDING SURAHS

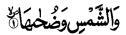
Both Surah Shams and Surah Layl repeat the two themes of Surah A'la, viz. Towheed and abstaining from the temptations of this world. Surah Shams clearly differentiates between correct and erroneous beliefs, making it clear that these can never be the same. Surah Layl clarifies that fact that good and evil deeds can never be the same: a generous person cannot be equated to a miser, nor can a Mu'min be equated to a Kaafir.

A SUMMARY OF THE SURAH

In pointing out the contrasts between light and darkness, between day and night, and between the sky and the earth, the first ten verses describe the pure soul which is free from *kufr* and *Shirk* can never be compared to the evil soul which is contaminated with *kufr* and *Shirk*.

The remaining verses of the *Surah* cite the example of how the Thamud were destroyed when they rejected the belief in *Towheed* and failed to purify their souls. The same punishment awaits those individuals and nations who follow their example.





1. By the (outh of the) sun and its (shining) light!

2. By the moon when it follows it (the sun as night approaches)!

3. By the day when it illuminates (brightens) it (the earth)!

4. By the night when it covers (shrouds) it (the sun)!

5. By the sky and the One Who created it!

6. By the earth and the One Who spread it out!

7. By the soul and the One Who perfected it...

8. ... and then inspired it with (showed the soul all that entails) evil and (all that entails) plety (so that it may choose the path it wishes to follow).

قَدُ افْلَحَ مَنْ رَكُّمَاكُ

9. Undoubtedly, the one who purified it (the soul from kufr, Shirk and all spiritual diseases) has succeeded...

10. ...and the one who soiled it (by involving it in kufr, shirk and sin) has certainly failed.

11. The Thamud rejected (the message of their Nabi) because of their rebelliousness (insolence).

12. (Remember the time) When the worst (wretched one) of them (Qazar bin Salf) stood up (to kill the camel)...

13. ...and the Rasool of Allaah (Saalih (Saalih warned them, "Do not interfere with the camel of Allaah (the camel that Allaah created specially and which emerged from a rock) and its drinking" (turn which was specified).

14. However, they rejected him (his warning) and killed it (the camel). So their Rabb annihilated them because of their sins and made their destruction widespread (so that none of them were spared).

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15. (Allach does not fear the consequences) of His actions. Because of His immense wisdom in everything He does and because of His great power, none can hold Him accountable for anything.

Surah 92 Surah Layl

THE NIGHT

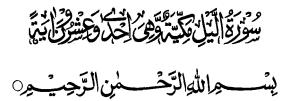
THE LINK BETWEEN SURAH LAYL AND SURAH SHAMS

Like Surah Shams, Surah Layl differentiates between correct and erroneous beliefs.

A SUMMARY OF THE SURAH

This Surah may be summarised as follows:

- * Verses 1 to 4 declare that just as day and night, and male and female are different, so too are deeds. Good and evil deeds can never be the same.
- * Verses 5 to 13 explain the above distinction further.
- * Verses 14 to 16 warn about the terrible consequences to be faced in the Aakhirah.
- * Verses 17 to 21 convey glad tidings about the rewards to be received in the Aakhirah.



In the name of Allaah, the Most Compassionate, the Most Merciful



1. By (the oath of) the night when it covers (darkens the earth)!



2. By the day when it illuminates (brightens the earth)!

3. By the One Who created male and female!

4. Verily your efforts are varied (while some people strive for the material possessions of this world, others strive for the Aakhirah).

5. As for the one (the Mu'min) who gives (charity to the needy), who has Taqwa (fears Allaah)

6. ...and who believes (fully) in the most beautiful word (the Kalimah)...

 ...We shall make the (means to attain) great comfort (Jannah) easy for him (to carry out good deeds).

وَامَّامَنَّ بَخِلَ وَاسْتَغْنَى ﴿

8. As for the one who is miserly and indifferent (careless about the truth of Islaam)...

9. ...and who rejects (falsifies) the most beautiful word (the Kalimah)...

10. ... We shall make the (means to attain) great grief (Jahannam) easy for him (to commit sins).

11. His wealth will not benefit him when he falls (into destruction in Jahannam).

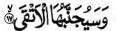
12. Verily, guidance (leading a person to the straight path) **is Our responsibility** (because people can only indicate to others the straight path and they cannot compel them to take it)...

13....and the Aakhirah and the world are in Our control. (We therefore have free reign to do as We please and people should obey Our commands.)

14. I have warned you about a raging fire (so stay away from it)...

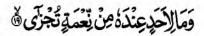
15. ...which only the most wretched shall enter...

16. ...who reject (Imaan) and turn away (from the truth).

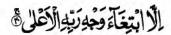


17. Far removed from it (Jahannam) shall be the ones with the most Taqwa (the Mu'min)...

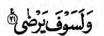
18....who spent their wealth to purify (their soul from greed and from other sins by attaining Allaah's pleasure and His forgiveness).



19. They do not have (to spend in charity because they need) to repay a favour to anyone...



20. ...(but they spend for no after reason) **except for the pleasure of their Exalted Rabb.** (Their good deeds are therefore done sincerely for Allaah's pleasure and not for ulterior motives.)



- WE) >

21.. Soon shall they be completely satisfied (when Allaah rewards them in full in the Aakhirah).

Surah 93 Surah Duha

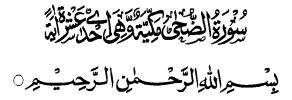
THE LIGHT OF DAY

THE LINK BETWEEN SURAH DUHA AND THE PRECEDING SURAHS

Surah Layl terminates the discussion that began with Surah A'la. Surahs Duha and Inshiraah proceed to console Rasulullaah sees so that he may not become despondent when propagating the message of the beliefs of Islaam.

A SUMMARY OF THE SURAH

The first five verses of the Surah reply to an objection raised by the Mushrikeen, reassuring Rasulullaah that Allaah has not forsaken him, and will certainly grant him even more in the Aakhirah. The remaining verses remind Rasulullah about Allaah's many followers.



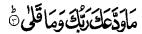
In the name of Allaah, the Most Compassionate, the Most Merciful



1. By the (outh of the) light of day (the rising sun)!



2. By the night when it settles (becomes completely dark)!



3. Your Rabb has neither forsaken you (O Rasulullaah) nor does He dislike you. (These verses were revealed to console Rasulullaah when the Mushrikeen taunted him because he had not received revelation for sometime.)

4. The Aakhirah is certainly much better for you than this world (so do not worry about the taunts and difficulties of this world because they will increase your rewards in the Aakhirah).

5. Your Rabb shall soon give you (abundant bounties in the Aakhirah) and you shall be pleased.

6. (Allaah shall continue to bless you with His bounties just as He did in the past. For example,) Did He not find you orphaned (when your father passed away before your birth and your mother when you were only six) and grant you shelter (when your grandfather and uncle cared for you with great affection afterwards)?



7. Did He not find you uninformed (about the Shari'ah of Islaam) and show you the way (by informing you about its details)?

وَوَجَدَكَ عَآلٍلَّا فَاعْنَى ۗ

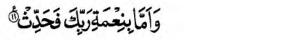
8. Did He not find you poor (without much wealth) and made you independent (when the wealthy lady Khadeeja proposed to marry you and you accepted)?



9. So (keeping these bounties in mind) do not be harsh with the orphan...



10....and do not scold the beggar (because they need your help just as much as you also once needed help). (By doing this, you will be expressing gratitude to Allaah in a practical manner.)



11.. Speak about the favours of your Rabb (out of some of gratitude to Allaah).

Surah 94 Surah Inshiraah

THE EXPANDING

THE LINK BETWEEN SURAH INSHIRAAH AND SURAH DUHA

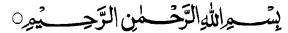
Whereas Surah Duha consoled Rasulullaah we when the Mushrikeen rejected his Dawah to them. Surah Inshiraah consoles the Mu'mineen because the Mushrikeen taunted them also for being the poor in their community.

A SUMMARY OF THE SURAH

The opening four verses of the Surah state that Allaah opened Rasulullaah ses heart to contain Islaam and kept kufr and Shirk far away from him. Allaah then says, "(Always bear in mind that) There is certainly ease (in this world and certainly in the Aakhirah) after every difficulty (of this world). Without doubt, there is ease after every difficulty." In these verses Allaah assures the Mu'mineen that He will reduce their difficulties.

The concluding verses of the *Surah* urge the *Mu'mineen* that they should not be engrossed in worldly wealth, but should devote their attention to Allaah.





In the name of Allaah, the Most Compassionate, the Most Merciful

ٱلمُنشَحُ لِكَ صَدْرَكَ أَن

1. (O Rasulullaah (Did We not expand your chest (breast) for you (by increasing your knowledge and granting you the ability to endure the harassment of the Kuffaar)?

2. And did We not relieve you of your burden...

الَّذِي اَنْقَضَ ظَهُرَكَ اَ

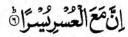
3. ...that was breaking your back? (Because of his extraordinary piety, Rasulullaah regarded the human mistakes that he sometimes made as serious violations. This was naturally very burdensome for him. By granting him total forgiveness for every single past and future slips, Allaah removed from Rasulullah this burden conscience.)

وَرَفَعْنَالُكَ ذِكْرُكُ أَ

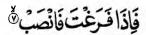
4. And We have elevated your mention (the esteem with which people hold you). (Rasulullaah same is mentioned together with Allaah's name in the Kalimah, the Adhaan, the Iqaamah, in sermons and in the introductions of all Islaamic talks and books. When Rasulullaah was taken on Mi'raaj, his name was even on the lips of the angels in the heavens. All the previous scriptures contained mention of Rasulullaah and all the Ambiyaa were commanded to inform their people about the coming of Rasulullaah will enjoy the highest position among Allaah's creation when he attains the status of "Maqaam Mahmood" [see verse 79 of Surah 17]. His fame will then be known to all of Allaah's creation.)

فَانَّ مَعَ الْعُسْرِيْسِ اللهِ

5. (Always bear in mind that) There is certainly ease (in this world and certainly in the Aakhirah) after every difficulty (of this world).



6. Without doubt, there is ease after every difficulty.



7. So when you have completed (the task of propagating Islaam during the day), then exert yourself (in other forms of Ibaadah during the night)...



8....and turn (your heart) to your Rabb (asking for your needs only from Him).

Surah 95 Surah Teen

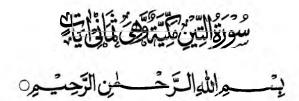
THE FIG

THE LINK BETWEEN SURAH TEEN AND THE PRECEDING SURAHS

Surah Duha consoles Rasulullaah , while Surah Inshiraah consoles the Mu'mineen. Now Surah Teen cites five proofs by which it is established that man has attained a high status solely because of his belief in Towheed. Allaah has granted man beauty as well as intellect so that he may understand the truth. However, because of man's inability to use this intellect, he has rejected the truth and lowered himself to earn the lowest levels of Jahannam.

A SUMMARY OF THE SURAH

The first four verses of the Surah present four proofs to substantiate the fact that man has been created in the best of moulds. Verse 5 mentions the punishment for evil doers, after which verse 6 makes an exception of the Mu'mineen, for they will receive grand rewards from Allaah. Allaah concludes the Surah by stating the final proof.



In the name of Allaah, the Most Compassionate, the Most Merciful

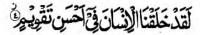


1. By the (oath of the) fig and the olive!



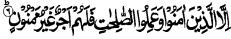
2. By (the oath of) Mount Sinai!

3. By (the oath of) this peaceful city (of Makkah)!

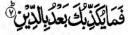


4. Undoubtedly, We created man in the best form. (Compared to other creatures, man's physique is certainly more beautiful and he also has intelligence which the others do not possess also power of choice.)

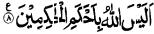
5. Thereafter, (as he reaches old age) We relegate (reduce) him to the lowest of the low (when he becomes too weak to walk upright and even loses his intelligence as senility sets in. This verse also refers to the Kuffaar who become worse than animals when they choose to reject Allaah)...



6. ...(this is the condition of all men) except those who have Imaan and who carry out good deeds. (Instead of old age hampering their lives, the Mu'mineen use the free time in their old age to engage in Ibaadah.)
Theirs shall be a reward (in the Aakhirah) that will never come to an end. (limitless)



7. (After witnessing Allaah's ability to create and degenerate,) What is it then that makes you deny Reckoning (on the Day of Qiyaamah)? (When Allaah is Capable of doing the many great things that you see, why do you deny His ability to resurrect people after death?)



8.Is Allaah not the Greatest of all rulers? (Allaah has complete control over all affairs in this world and the Aakhirah and can do as He pleases in both.)

Surah 96 Surah Alaq

THE CLOT

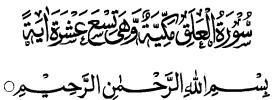
THE LINK BETWEEN SURAH ALAQ AND THE PRECEDING SURAHS

After the consolation, warnings and glad tidings mentioned in the previous Surahs, Surah Alaq urges Muslims to constantly recite the Qur'aan and to remain steadfast in their belief in Towheed.

A SUMMARY OF THE SURAH

Surah Alaq may be summarised as follows:

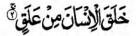
- * In verses 1 to 5, Allaah advises Rasulullaah * not to be perturbed by his opponents and to continue reciting the Qur'aan and propagating Islaam taking Allaah's name.
- Verses 6 and 7 highlight man's insolence, while verse 8 warns people that they will have to return to Allaah.
- * In verses 9 to 14 the rebellious and insubordinate are rebuked.
- * Verses 15 to 18 warn about the Aakhirah.
- * Verse 19 addresses Rasulullaah and once again urges steadfastness.



In the name of Allaah, the Most Compassionate, the Most Merciful



1. (O Rasulullach (whatever Qur'aan has been revealed to you) in the name of your Rabb Who created (everything)...



2. ... Who created man from a clot of blood (which forms at conception and then develops into the child).



3. Read and your Rabb is most Magnanimous...

4. ... Who taught (the literate ones) by the pen (through books).

5. (However, even without any means like pens and books,) **He** (also directly) **taught man what he did not know.** (All man's knowledge comes from Allaah because Allaah gave man the means of acquiring knowledge as well.)



6. (However,) It is a fact that man (the Kaafir) is rebellious (even exceeding the bounds of humanity)...

7. ...because he considers himself to be independent. (This belief is foolish since man is dependent on the creation and is always dependent on Allaah.)

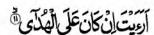
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8. Verily the return (of every person on the Day of Qiyaamah) shall be to your Rabb.





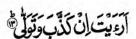
10. ...a servant (of Allaah, namely Rasulullaah (when he performs salaah.



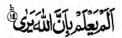
11. Tell Me, what if the servant (of Allach) is upon guidance...



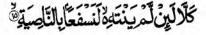
12....or enjoins Taqwa? (Ordinarily preventing anyone from worship is a terrible act, it is even worse when the one being prevented is a good person and the one preventing him is a sinful Kaafir.)



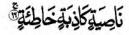
13. Tell Me, what if he (Abu Jahal) **rejects** (the truth of Islaam) **and turns away** (from even listening to it)? (What will then become of him?)



14. Does he not know that Allaah is watching (everything he does and will punish him for his evil)?



15. Never! (He should not be doing this!) If (after being cautioned,) he does not desist (but chooses to continue opposing Islaam and the Muslims), We shall definitely drag him (to Jahannam) by the forelocks...



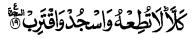
16. ...(by) his lying, sinning forelocks.



17. Then let him call his assembly (of friends and associates to assist him).



18. We shall call those who (forcefully) **push** (people into Jahannam, referring to the angels of punishment stationed in Jahannam, each of whom is more powerful than all of mankind).





19..Never! (His acts cannot be condoned.) You (O Rasulullaah ()) should never obey him (in the future just as you had never done in the past)! Continue prostrating (performing salaah without being intimidated by anyone) and (continue) drawing closer (to Allaah). (One who recites or hears this verse being recited should perform Saladah).

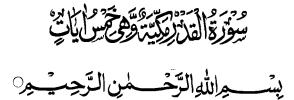
Surah 97 Surah Qadr THE (NIGHT OF) POWER

THE LINK BETWEEN SURAH QADR AND SURAH ALAQ

While Surah Alaq urges recitation of the Qur'aan, Surah Qadr highlights the grandeur of the Qur'aan.

A SUMMARY OF THE SURAH

The Surah emphasises that the Qur'aan is a glorious and blessed book and should be regularly recited. It is so great that it has lent excellence to the night in which it was revealed. As a result, the blessings of this night are better than those of a thousand months.



In the name of Allaah, the Most Compassionate, the Most Merciful

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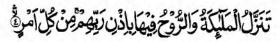
1. Verily We revealed it (the Qur'aan) on the night of Qadr. (On the night of Qadr the Qur'aan was brought down from the "Lowhul Mahfoodh" to the heaven above the earth. It was from here that Jibra'eel brought the Qur'aan to Rasulullaah over a period of twenty-three years.)



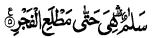
2. Do you know what is the night of Qadr (night of Tagdeer or night of Power)?



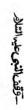
3. The (blessings of the) **night of Qadr is better than** (the blessings of) **a thousand months.** (Therefore, the person who engages in Ibaadah during the night of Qadr will be rewarded more than a person who engages in Ibaadah for a thousand months that do not include a night of Qadr.)



4. The angels and the "Rooh" (Jibra'eel (Jibra'eel (It is on this night that the angels with duties on earth receive their instructions for the coming year.)



5. It (this night) is full of peace (blessings and serenity) and (all of this) lasts (from sunset) until the break of dawn. (The entire night is therefore blessed.)



Surah 98 Surah Bayyinah

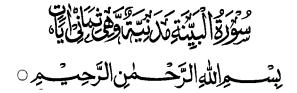
THE PROOF

THE LINK BETWEEN SURAH BAYYINAH AND SURAH QADR

Surah Qadr highlights the grandeur of the Qur'aan. Surah Bayyinah emphasises the obstinacy of the Mushrikeen who raise objections against a Book as superb as the Qur'aan.

A SUMMARY OF THE SURAH

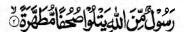
- Ø Verses 1 to 5 highlight the obstinacy and rejection of the Jews and the Christians.
- Ø Verse 6 warns the Kuffaar and Mushrikeen.
- Ø Verses 7 and 8 convey glad tidings to the *Mu'mineen* about their salvation in the *Aakhirah*.



In the name of Allaah, the Most Compassionate, the Most Merciful



1. The Kuffaar from among the Ahlul Kitaab and the Mushrikeen will not desist (from kufr) until a clear proof comes to them...

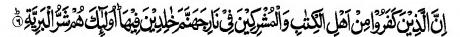


2. ...(in the form of) a Rasool from Allaah (Muhammad (1996)) who recites pure scriptures (the Qur'aan)...

3. ... in which the subject matter is accurate (clear and true).

4. (However, although the Ahlul Kitaab were informed about the coming of Rasulullaah and professed that they would follow him when he arrived,) Those who were given the scripture (the Ahlul Kitaab) divided (into Mu'mineen and Kuffaar) only after the clear sign (Rasulullaah) had come to them. (Those who accepted Islaam became Mu'mineen, while the rest were Kuffaar.)

5. They had been commanded only to worship Allaah, devoting their Deen (worship) solely (sincerely) to Him and turning away from other religions; (they were also commanded) to perform salaah and to pay zakaah. This (practice of adhering to Towheed and worshipping Only Allaah) is the true Deen (which all the Ambiyaa taught their people).



6. Verily the Kuffaar from the Ahlul Kitaab and the Mushrikeen shall live forever in the fire of Jahannam. These are the worst of creation (because they have not fulfilled the purpose of their creation and have rejected the Being Who created them, nurtured them and sees to their every need).

7. Indeed those who have Imaan and who carry out good deeds are certainly the best of creation.



8. Their reward with their Rabb is eternal Jannaat where they shall live forever and ever. Allaah is (well) pleased with them and they are (well) pleased with Him. This (reward) is for him who fears (the punishment) his Rabb (and does all he can to avoid it).

Surah 99 Surah Zilzaal

THE EARTHQUAKE

THE LINK BETWEEN SURAH ZILZAAL AND SURAH BAYYINAH

Surah Bayyinah emphasizes the obstinacy and rebelliousness of the Kuffaar. Now, Surah Zilzaal warns the same Kuffaar about the punishment they stand to suffer.

A SUMMARY OF THE SURAH

The Surah describes how the earth will convulse in a tremendous earthquake when the trumpet is blown for the first time on the Day of Qiyaamah. The quake will be so severe that nothing on earth will survive. Even the mountains will be reduced to dust and the rivers and oceans will dry up.



In the name of Allaah, the Most Compassionate, the Most Merciful

1. When the earth shall quake most violently (shake with a quake)...

2. ...when the earth will throw up loads of (dead bodies and treasures)...

3. ...and man will ask, "What is the matter with her (Why is the earth doing this)?"

4. ...On that day she (the earth) will narrate her stories (by giving evidence against people because she would have seen everything that had been done on her)...

5. ...(the earth will do this) because your Rabb will command (instruct) her to do so.

6. On that day people will return (to the Plain of Resurrection) in different groups to witness (the consequences of) their actions. (They will therefore proceed either to Jannah or to Jahannam, depending on the group they are with.)

7. (Then) Whoever has (sincerely) done an atom's weight of good will see it (the consequences when he is rewarded for it)...

8. ...and whoever has done an atom's weight of evil (without securing Allaah's forgiveness for it) will see it (the consequences when he is punished for it).

Surah 100 Surah Aadiyaat

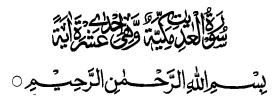
THE PANTING HORSES

THE LINK BETWEEN SURAH AADIYAAT AND SURAH ZILZAAL

Surah Zilzaal warns the Kuffaar about the punishment of the Aakhirah. Surah Aadiyaat focuses on the injustice of these very Kuffaar.

A SUMMARY OF THE SURAH

- * Verses 1 to 6 refer to the disease of ingratitude that man shows towards Allaah.
- Verses 7 and 8 point out the cause of this disease, which is man's intense love for material wealth
- * Verses 9 to 11 prescribe the cure for this disease, which will be administered on the Day of *Qiyaamah*.



In the name of Allaah, the Most Compassionate, the Most Merciful.



1. By (the oath of) the horses that pant as they gallop (into the thick of battle during Jihaad)!

2. By the sparks that fly from the striking of their hooves (asthey gallop)!

3. By their (hero's) assault (attack with their Mu'min masters on the Kuffaar enemies) at dawn...

4. ...causing the dust to fly (as they race forward)...

5. ...And (despite the fear of being killed) penetrating the midst of the enemy's ranks (because of their loyalty to their masters).

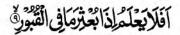
6. Undoubtedly man (unlike these brave horses) **is extremely ungrateful to his Rabb.** (Whereas these horses are prepared to give up their lives for their masters because of the care they receive, man refuses to obey Allaah's commands even though Allaah has created him and provides everything he needs.)



7. (Far from being ignorant of his ungrateful behaviour) **Indeed**, **he** (man) **is also a witness** (sees) **to this fact** (because it is underiable).

وَإِنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيْدُهُ

8. Verily (one of the prime causes of this behaviour is that) he has a profound (deep-rooted) love for wealth (and is oblivious of Allaah because of his obsession to acquire wealth).



9. Is he not aware of the time when whatever lies within the graves shall be raised (to appear before Allaah)...



 $\textbf{10.} \dots \textbf{and whatever lies} \textit{ (hidden) within the chests will be exposed \textit{(and warrant punishment)} ?}$



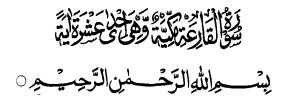
11. On that day (as at all other times) their Rabb shall certainly be Informed about them. (If man keeps the Day of Qiyaamah in mind, his love for this world will diminish and he will devote his loyalty to Allaah just as the horses do in Jihaad.)

Surah 101 Surah Qaari'ah

THE KNOCKER

THE LINK AND SUMMARY OF THE SURAH

Surah Aadiyaat speaks about man's injustice, Surah Qaari'ah warns about the punishment in the Aakhirah for such injustice.



In the name of Allaah, the Most Compassionate, the Most Merciful.



1. The (Day) of the greatest conclusion and confusion (On this day of Qiyaamat, the hearts will quiver and shudder out of extreme alarm and terror).

2. What is this Day of greatest conclusion and confusion?

3. What shall inform (explain to) you what is Day of the greatest conclusion and confusion?

4. (It is) **The day** (of Qiyaamah) **when** (after emerging from their graves) **people will become** (out of fear) **like scattered** (frail, vulnerable) **moths** (running in confusion towards the Plain of Reckoning)...

5. ...And (even) the mountains (that we remember to be so substantial) will (be as light as air and) become like (flakes of) wool (tossed through the air).

فَامَّامَنْ ثَقُلَتْ مَوَازِينَهُ فَ

6. As for him whose scales (actions) are weighty (with good deeds)...

7. ...he shall be (enjoying himself) in a life of happiness (with pleasure in Jannah).

 $\textbf{8. As for him whose scales are light} \ (\textit{with good deeds but heavy with evil deeds}) \dots$

9. ...his abode shall be the (bottomless) pit.

10. How will you know what this (pit) is?



(1) 11

11 (It is) **The blazing fire** (of Jahannam). (A Hadith states that a stone cast into Jahannam will continue falling for seventy years without reaching the bottom.)

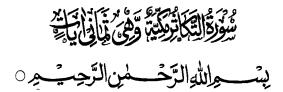
Surah 102 Surah TakaathurRIVALRY IN AMASSING WEALTH

THE LINK BETWEEN SURAH TAKAATHUR AND SURAH QAARI'AH

Surah Qaari'ah contained warnings and glad tidings, for our good and bad deeds. Surah Takaathur warns us against the amassing of wealth.

A SUMMARY OF THE SURAH

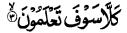
- * Condemnation of amassing wealth.
- * The hateful quality of boasting.



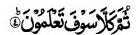
In the name of Allaah, the Most Compassionate, the Most Merciful.

1. Rivalry in amassing wealth has made you negligent (heedless of fulfilling Allaah's commands)...

2. ...(and this rivalry will continue making you negligent) until you reach the graves (when you die). (It is only when a person dies that he realises the futility of amassing wealth because none of it will benefit him in the Aakhirah.)

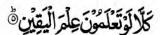


3. Never! (This rivalry will not benefit you!) Soon you will come to know (the errors of your ways)!



deeds on earth, he will be flung into Jahannam.)

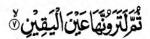
4. Again never! (This rivalry will most certainly not benefit you, but) You will soon come to know (the truth of this after death)!



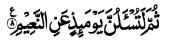
5. Never! If you had certain (definite) knowledge (about the eventual reality, you would not have preoccupied yourself with this rivalry to accumulate wealth).



6. (By Allaah! Because of your preoccupation with this rivalry to amass wealth.) You will definitely see Jahannam (when you enter it)!



7. Again (By Allach!) You will then surely see it with the eye of certainty (when you will be unable to deny its existence).



Then I left it all behind. Allow me to return and bring it all before you." When it is clear that he had not performed any good

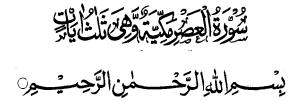
ر ۲۷ 8. Thereafter, (after you have seen the reality of the Aakhirah) on that day (of Qiyaamah) you will definitely be questioned about the bounties (the luxuries and talents Allaah has given you. You will be asked how you used them and whether you expressed gratitude for them) (A Hadith states that on the Day of Qiyaamah, man will be brought forward like a lamb. He will then be presented before Allaah, Who will ask, "Did I not grant you wealth and bounties? What did you do with these?" He will reply, "I accumulated it and multiplied it until it flourished. Then I left it all behind. Allow me to return and bring it all before you." Allaah will say, "Show Me what you had sent ahead $here \ [to the \ Aakhirah \ as \ good \ deeds]." He \ will \ again \ reply, \ "I \ accumulated \ my \ wealth \ and \ multiplied \ it \ until \ it \ flourished.$

Surah 103 Surah Asr

TIME

THE LINK AND SUMMARY OF THE SURAH

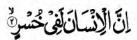
In contrast to *Surah Takaathur*, *Surah Asr* goes a step further in expounding the theme of abstinence from material things. Whereas *Surah Takaathur* cautions people against boasting about wealth and children, *Surah Asr* reminds man to reflect upon the vicissitudes of time and how it brings about changes in one's fortune. People are urged to contemplate about the repercussions that their forefathers felt when they took excessive pride in the material profits of this world. The only possessions they gained was remorse and regret.



In the name of Allaah, the Most Compassionate, the Most Merciful.



1. By the oath of time! (the passage of time that overtakes everything material)



2. Verily man is at a loss (in both worlds)...



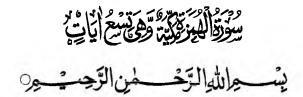
3...except those who have Imaan, who do good deeds, who encourage (urge and counsel) each other towards (remaining steadfast on and propagate) the truth and who encourage each other to exercise Sabr. (This Surah is so comprehensive that the renowned scholar Imaam Shaafi'ee (R.A) stated that if nothing but this Surah was revealed, it would have been sufficient for the guidance of man.)

Surah 104 Surah Humaza

THOSE WHO SEARCH FOR FAULTS

THE LINK AND SUMMARY OF THE SURAH

After addressing the issues of abstinence from the material things of the world, amassing wealth, and boasting about one's possessions in the previous *Surahs*, *Surah Humaza* talks about the punishment to be faced by people who are consumed by these sins.



In the name of Allaah, the Most Compassionate, the Most Merciful.

1. Destruction be for every person who searches for faults (in others- the scandal monger) and who mocks (the Mu'mineen)...

2. ...who (because of his extreme love for wealth) amasses wealth and keeps meticulous count of it (not spending any of it for Allaah's' pleasure).

3. He (foolishly) thinks that his wealth will keep him alive forever (will remain with him forever).



4. Never! (This will never be so! He will soon have to die and then) He will certainly be thrown into the "Thresher" ("Crusher").

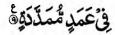
5. How will you know what the "Thresher" (Crusher) is?

6. (Itis) Allaah's kindled fire (of Jahannam)...



7. ...which (is so intense, that it even) penetrates the hearts.

8. It will certainly be locked over them (so that they cannot escape)...



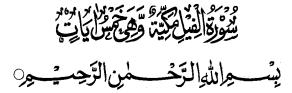
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9...in extended pillars. (The flames of Jahannam will rise high above the people like massive pillars, from which they will never be able to escape.)

Surah 105 Surah Feel THE ELEPHANT

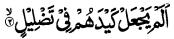
THE LINK AND SUMMARY OF THE SURAH

Punishment for the *Kuffaar* in the *Aakhirah* were outlined in the previous *Surahs*. *Surah* Feel proceeds to warn people about the worldly consequences of *kufr*. Allaah depicts the destruction of people who, because of their intoxication with the material profits of this world, attempted to destroy the centre of *Imaan* and *Towheed*, viz. the Kabah. The only method of securing salvation in both the worlds is to inculcate the attributes described in *Surah* Asr.



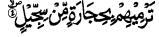
In the name of Allaah, the Most Compassionate, the Most Merciful.

1. (Abrahaa the governor of Yemen built a temple to which he wanted the Arabs to pay homage. When they ignored his temple because they refused to abandon the Kabah in Makkah, Abrahaa marched with an army of elephants to destroy the Kabah. However, when they reached the Kabah, many flights of little birds approached them, each bird carrying three little pebbles, one pebble in its beak and one in each claw. As the birds flew over Abrahaa's army, they dropped their pebbles which went straight through anything they struck and settled deep in the ground, thereby destroying Abrahaa's army. It is in reference to this incident that Allaah says,) Have you not seen how your Rabb dealt with the people of the elephants? (This event took place a few days before the birth of Rasulullaah in Makkah.)

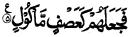


2. Did He not lay their plans to waste...

3. ...and send (unleased) against them flights of birds...



4. ... who pelted them with clay pebbles...



5. ...making them look (destroyed) like eaten fodder? (devoured chaff)

Surah 106 Surah Quraysh THE QURAYSH

THE LINK AND SUMMARY OF THE SURAH

Allaah destroyed those who tried to demolish the heart of *Towheed-the Kabah* (as mentioned in *Surah Feel*), thereby securing the summer and winter trade journeys of the Quraysh. It was therefore necessary that the Quraysh also worship Allaah, refrain from Shirk and not be blinded by the love of material wealth.



In the name of Allaah, the Most Compassionate, the Most Merciful.



1. (Because the Quraysh lived in Makkah where the Kabah was situated, the Arabs held them in high esteem and would not harm them even though the Arabs at that time were accustomed to looting and fighting each other. When the people of the elephants were destroyed as mentioned in the previous Surah - and the incident became popular, the Arabs began to have even more reverence for the Quraysh. Therefore, when their caravans annually made a winter trip to Yemen and a summer trip to Shaam for trade, no one attacked them and they always returned safely with their goods. Allaah had made these trade journeys of the Quraysh a means by which their food and clothing because Makkah was always a barren place without any vegetation or resources. Referring to these bounties of Allaah to the Quraysh, Allaah says,) Because of the security enjoyed by the Quraysh...

2. ...(and) their familiarity (ease) with travelling in winter and summer (at any time of the year without fearing any attacks because of their association with the Kabah)...

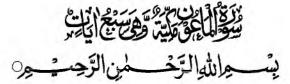
3. ...they ought to (express gratitude to Alloah and) worship the Rabb of this House (the Kabah)...

4. ... Who fed them in their hunger (provided all types of foods for them even though their surroundings were barren) and gave them safety from fear (of attacks from the Arabs).

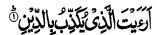
Surah 107 Surah Maa'oon MINOR ARTICLES

THE LINK AND SUMMARY OF THE SURAH

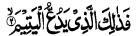
This Surah also encourages abstinence from the world. At the same time, it also rebukes those who do not spend on the poor and the orphans, as well as those who are negligent of their *Salaah*.



In the name of Allaah, the Most Compassionate, the Most Merciful.



1. Have you not seen the person (the Kaafir) who denies the Day of Reckoning?



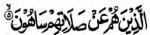
2. He is the one who pushes the orphan away (instead of caring for him) ...



3. ... and who (far from feeding the poor) does not (even) encourage (others towards) feeding the poor.



4. Destruction be for those performers of salaah (those Muslims who ought to be performing salaah)...



5. ...who neglect (to perform) their salaah...



6. ...(and) **those who** (when they do any good deed like performing salaah,) **are ostentatious** (show off)...



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7. ...and who (are so miserly that far from spending in charity and zakaah, they) refuse (to assist their neighbors with) even minor articles (of common use that would cause them no loss).

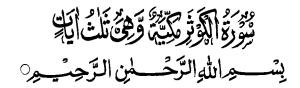
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Surah 108 Surah Kowthar ABUNDANCE

THE LINK AND SUMMARY OF THE SURAH

The central theme of this Surah is Towheed, rather than abstinence, which was the core subject of the previous Surahs. The Surah consoles Rasulullah Quran Made Easy (Complete), while also refuting Shirk in beliefs and in action. Surah Kowthar also sounds a warning to the Mushrikeen.

Surah Kowthar discusses one of the two core themes initiated in Surah A'la viz. Towheed. It refutes Shirk, which is the opposite is of Towheed.



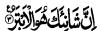
In the name of Allaah, the Most Compassionate, the Most Merciful.



1. Verily We have granted you (O Rasulullaah (Lab)) abundant good. (Allaah granted Rasulullaah (Lab) Prophethood, the honour of being the best of all the Ambiyaa (Lab), the Qur'aan, the largest Ummah, a Deen that has spread throughout the world and the high mantle of Maqaam Mahmood in the Aakhirah [see verse 79 of Surah 17]. The spiritual fountain of Rowithar, has been awarded to Rasulullaah (Lab) on the Day of Qiyaamah is a part of this "abundant good". Apart from these things, there are numerous other bounties that Allaah gave exclusively to Rasulullaah



2. So (as a token of gratitude, you should) **perform salaah for your Rabb and sacrifice** (animals in His name).



3. Indeed it is your enemy who shall be unknown. (This verse refers to a particular enemy of Rasulullaah . Abu Jahal who used to tell people that they should not worry about Rasulullaah . influence because without any male children, his lineage and religion will not continue after him. However, the name and message of Rasulullaah . is alive even today and always gaining more popularity, whereas the names of his enemies are disgraced.)

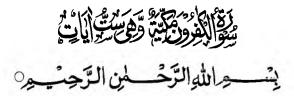
Surah 109 Surah Kaafiroon

THE KAAFIROON

THE LINK AND SUMMARY OF THE SURAH

The central theme of the *Surah* is *Towheed* and a refutation of *Shirk*. A preacher or a counsellor, after discussing an issue at length may tell the audience, "I have now explained the matter in detail. Whoever chooses to take heed should do so. The two paths are clear. My path of truth is clear, and so is yours too if you do not heed the truth."

Similarly, Surah Kaafiroon issues the ultimatum to the Kuffaar, telling them that, after much discussion, if they still choose not to take heed, they will be left to their own devices. Allaah says in Surah Najm, "So ignore him who turns away from Our advice and who desires only the life of this world" [verse 29, Surah 53]. The Mu'mineen should rather not associate with such people.



In the name of Allaah, the Most Compassionate, the Most Merciful.

1. (When the Mushrikeen of Makkah "promised" to Rasulullaah that they would accept Islaam only if he worshipped or even kissed their idols, Allaah instructed Rasulullaah with the following words:) Say, "O Kaafiroon!"

2. "I (as a Mu'min) do not worship what (gods) you worship..."

3. "...nor do you worship what I worship (Allaah)."

4. "I am neither a worshipper of that which you worship (and shall never be in future either)..."

5. "...nor are you worshippers of that which I worship."

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6 "For you is your religion (from which you refuse to part) **and for me is mine** (from which I refuse to part)."

Surah 110 Surah Nasr

THE HELP

THE LINK AND SUMMARY OF THE SURAH

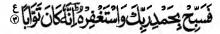
Allaah consoles Rasulullaah We in this Surah, telling him that he is guaranteed victory after announcing his complete rejecting of the Kuffaar.



In the name of Allaah, the Most Compassionate, the Most Merciful.

1. (O Rasulullaah (Mel) When Allaah's help (to the Muslims) and victory (the bloodless Conquest of Makkah) come...

2. ...and you see people entering the Deen of Allaah in droves (in large numbers)...



3...then glorify the praises of your Rabb (in gratitude for this great favour) and seek forgiveness from Him (for any shortcomings in your efforts). Without doubt, He is the Greatest Acceptor of repentance.

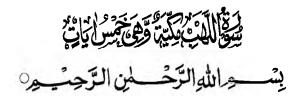


Surah 111 Surah Lahab

THE FLAME

THE LINK AND SUMMARY OF THE SURAH

Allaah already made it clear that the *Kuffaar* should be ignored if they refuse to take heed after numerous attempts to persuade them to believe. Allaah will still grant victory to the Muslims and destroy the Kuffaar. *Surah Lahab* now describes how a particular *Kaafir* was destroyed.



In the name of Allaah, the Most Compassionate, the Most Merciful.

1. (Abu Lahab was the brother of Rasulullaah ses father. He and his wife were among the staunchest opponents of Islaam and should take every opportunity to harass Rasulullaah ses. When he once cursed Rasulullaah revealed this Surah saying,) May the hands of Abu Lahab be shattered (broken) and may he be destroyed.

2. Neither his wealth nor the things he earned shall benefit him (when he faces the terrible punishment of the Aakhirah).

3. He shall soon enter the flaming fire (of Jahannam)...

4. ...and his wife (Umme Jamil) as well. (Evil is) That woman (his wife) who carries firewood bound together with twisted rope. (This refers to her evil act of collecting thorny branches to place in the path of Rasulullaah to cause him harm.)

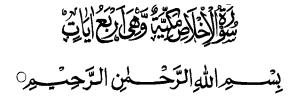
5. (In retribution) Around her neck (in Jahannam) shall be (the same) twisted rope (a yoke)!

Surah 112 Surah Ikhlaas

SINCERITY

THE LINK AND SUMMARY OF THE SURAH

This Surah contains a clear, unequivocal declaration of Towheed. It is on account of rejecting this Towheed that the Kuffaar will be destroyed and the Muslims will attain victory.



In the name of Allaah, the Most Compassionate, the Most Merciful.

1. Say, "He Allaah is One."

2. "Allaah is Independent." (He needs no one and nothing, but everyone and everything needs Him.)

3. "He has no children and is not anyone's child."

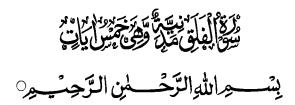
4 "There is none equal to Him (neither in His Being nor in His qualities)."

Surah 113 Surah Falaq

THE MORNING

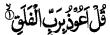
THE LINK AND SUMMARY OF THE SURAH

Although Towheed has been made clear and explained fully, the Kuffaar will contrive to employ devious means to harm the Muslims, as in the past when they used black magic against Rasulullaah . By frequently reciting these concluding Surahs of the Qur'aan (Surahs Falaq and Naas), one will not be harmed by of black magic.



In the name of Allaah, the Most Compassionate, the Most Merciful.

(Once to harm Rasulullaah , a person tied knots in some of his hair and placed them with some leaves and other articles beneath a rock in a well so that Rasulullaah could be affected by the evil of black magic. This caused Rasulullaah to forget doing certain things. However, Allaah exposed the plot to Rasulullaah and then revealed Surah Falaq and Surah Naas. To cure him, Allaah commanded him to have the things beneath the rock removed and to untie each knot while reciting a verse of Surah Falaq and Surah Naas.)



1. Say, "I seek refuge (protection) with the Rabb of the morning (day break)..."

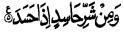


2. "...from the evil of what He has created..."



3. "...from the evil of darkness (of error, sin and distress whether internal or external) when it arrives (with the many evil forces to carry out their evil)..."

4. "...from the evil of those souls (those women) who blow on knots (when engaging in black magic)..."



5and from the mischief of the person who envies when he envies (the jealous person who does things such as black magic to harm others)."

Surah 114 Surah Naas

MANKIND

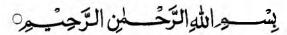
THE LINK AND SUMMARY OF THE SURAH

This Surah makes reference to all three levels of Towheed contained in Surahs An'aam, Hadeed and Hashar.

- * "The Rabb of mankind" refers to the first level i.e. the fact that Allaah is man's Nourisher and Nurturer.
- * "The King of mankind" refers to the second level i.e. He is the Only Sovereign in control of everything.
- * "The Ilaah of mankind" refers to the third level i.e. Only He is worthy of worship and Only He should be turned to in prayer in times of difficulty.

102 19

رَقِ النَّاسِ نِيم وَهِي سِتُ الْمَالِيَّ فِي الْمِنْ فِي الْمَالِيَّةِ فِي سِتُ الْمَالِيَّةِ فِي فِي الْمِنْ



In the name of Allaah, the Most Compassionate, the Most Merciful

1. Say, "I seek refuge (shelter) with the Rabb (The Creator and Cherisher) of mankind..."

2. "...the King of mankind..."

3. "...the llaah (the Diety) of mankind..."

4. "...from the mischief of the whisperer who withdraws (hides immediately after whispering evil into man's heart or ears)..."

5. "...who whispers (evil commands and ideas) into the hearts of mankind..."

6."...be he (this whisperer) from among the Jinn or from mankind."



نَا لَيْكُ الْمُلْقِلُ وَلَجُمَا لِي الْمُعَلِّمُ الْمُعْلِقُ الْمُعْلِقُ الْمُعْلَقُ الْمُعْلَقُ الْمُعْلَقُ