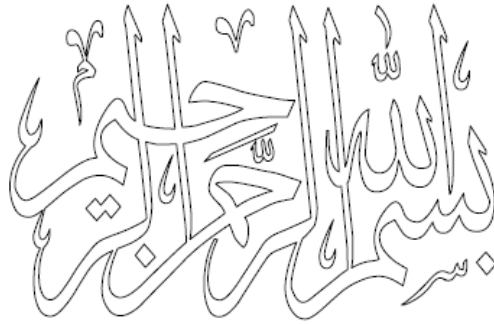


NOORANI ISLAMIC STUDIES

ESSENTIAL SURAHS

وَقَدْ نَزَّلْنَا عَلَيْكَ الْقُرْآنَ
مُتَمِّمًا لِمَا نَزَّلْنَا فِي الْبُرْجَانِ

سبحانك لا علم لنا الا ما علمتنا انك انت العليم الحكيم



Every great journey
starts with one step,
make sure the first step
is saying Bismillah.

“O Allah! Do not leave me a sin without forgiving it, an error without covering it, a debt without repaying it or a worldly need that meets with Your pleasure and our righteousness without providing for it. O Most Merciful of the merciful.”

Title: Noorani Islamic Studies

Essential Surahs

**Compiled by: Ikhwat-ul-Iman
ikhwatul-iman@virginmedia.com**

First Edition: Jamaada al-Awaal 1438 / February 2017


For the Esaal-e-Thawaab of the entire Ummah of the Blessed Nabi ﷺ

Open permission is granted for reprinting of this book provided it is not for any financial gain and is used without any alterations.

A Humble appeal is also directed to the readers to offer any suggestions, corrections, etc. to improve the quality of this publication in the future.

May Allah reward you for your dedication in bringing Islam into the life of our children.

We humbly request your du'aa for all that have been involved in this publication, for their parents, their families, the Mashaikh and the Ustaad of Ahle-Sunnah Wal-Jammaat.

Please also humbly ask you to remember in your du'aa one of the great personalities the late Shaykh Peer-e-Tarikat, Wali of Allah, Sayyiduna Noorani Baba  and his pious family.

CONTENTS

INTRODUCTION	1	
Essential Surahs	4	
Surah Al-Faataha (The Opening)	5	
Surah An-Naas (The Mankind)	8	
Surah Al-Falaq (The Daybreak)	9	
Surah Al-Ikhlaas (Purity of Faith)	14	
Surah Al-Asr (The Declining Day)	17	
Surah Al-Lahab / Masad (The Flame)	19	
Surah Al-Nasr (The Help)	23	
Surah Al-Kafiroon (The Disbelievers)	26	
SURAH	Surah Al-Kauthar (The Abundance)	29
WITH	Surah Ma-oon (The Basic Necessities)	31
TRANSLATION	Surah Al-Quraysh (The Quraysh)	33
AND	Surah Al-Fil (The Elephant)	37
HISTORY	Surah Al-Humazah (The Slanderer)	42
	Surah Az-Zilzal (The Shaking)	45
	Surah At-Takathur (The Piling of Wealth)	47
	Surah Al-Qaari'ah (The Terrifying Event)	49
	Surah Al-Adiyat (The Sprinters)	51
	Surah Al-Qadr (The Blessed Of Valuable)	54
	Surah Ad-Duha (The Late Morning)	56
	Ayat-UI Kursi (The Ayat Of The Throne)	59
	First Five Ayaah of Surah Bakarah	62
	Last Two Ayaah of Surah Bakarah	63

INTRODUCTION

All Praises and Thanks due to Allah ﷻ, the Lord of the Al-Alamin (mankind, jinn and all that exists), for His open and concealed bounties, graces and favours which He confers at all times. He solely owns all things, is the Most Dignified, and the Most Protective, and infinite Durood and Salaam be upon our Noble Master, the last of all the Prophets, who is our Patron, our Beloved One and our Intercessor with Allah ﷻ on the Day of Resurrection, Sayyiduna Rasoolullah ﷺ, His Blessed and Honourable Family ﷺ, the Righteous Companions ﷺ, and all the Awliya-ul-Allah ﷺ.

Al-hamdullilah with the grace of Almighty Allah ﷻ this book has been prepared as a guide to complement the madrasah syllabus.

We have attempted to ensure that the content matter, which is in this book, is simple and adequately equipped with the fundamental basics of the religion.

It is hoped, that Insha Allah after the studying this book, the child should be acquainted with the basic Aqaaid (beliefs) as well as the Mas'aail (issues) regarding the day to day life.

Any constructive suggestions and critique are most welcomed and should be passed onto the author for future publications.

SURAH

ESSENTIAL SURAHS

All Praise is due to Allah ﷻ, infinite Duroods and Salaams be upon the Beloved Nabi ﷺ, upon his Noble Family and upon his Illustrious Companions.

The Holy Quran was first revealed to the Our Nabi ﷺ during the month of Ramadhan in the Cave Hira, Makkah tul-Mukarramah.

It was revealed by Allah ﷻ through the Archangel Jibraeel (Gabriel).

The lexical meaning to the word 'Qur'an' is Recitation.

Surah's that were revealed in Makkah are known as Makki Surah and those revealed in Madina are known as Madani Surah.

The Holy Quran is divided into Surah (Chapters) and further divided into Ayats (Verses).

When we intend to pray the Holy Quran we should always have good intentions in our mind and we should ALWAYS make Wudhu before we touch the Holy Quran.

Before we start to pray the Holy Quran, we should always ask Allah ﷻ for help by praying the Ta'awwuz and Tasmiyah.

TA'AWWUZ

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

I seek protection in Allah from shaytaan, the rejected (bad) one.

TASMIYAH

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Allah, in His name I begin, the Most Kind, the Most Merciful.

SURAH AL-FAATEHA (THE OPENING)

This is a Makki Surah, it consists of 7 Ayats (verses) and 1 Ruk'u

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝ ۱
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ۝ ۲ الرَّحْمَنِ الرَّحِيمِ ۝ ۳ مَلِكِ يَوْمِ الدِّينِ ۝ ۴ إِيَّاكَ
نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ۝ ۵ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ۝ ۶ صِرَاطَ الَّذِينَ أَنْعَمْتَ
عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ۝ ۷

BIS-MIL LAHIR-RAHMAN NIR-RAHEEM.

**ALHAM-DU LIL-LAAHI RAB-BIL A'ALAMEEN. AR-RAHMANIR -
RAHEEM. MAALIKI YOWMID-DEEN. IY-YA KA-NA'BUDU WA IY-
YA KANASTAE'EN. IHDINAS-SIRAATAL MUSTAQEEM. SIRAATAL
LAZHEENA AN-A'MTA A'LAY-HIM, GHAYRIL MAGHDOOBI
A'LAYHIM WALAD-DAAAL-LEEN. AA-MEEN.**

1. Allah, in His name The Most Affectionate, The Merciful.
2. All Praise unto Allah, The Lord of all the Worlds.
3. The Most Affectionate, The Merciful.
4. Master of the Day of Recompense (judgement day).
5. We worship You alone, and beg You alone for help.
6. Guide us on the straight path.
7. The path of those whom You have favoured, not of those who have earned Your anger and nor of those who have gone astray.

PERIOD OF REVELATION

It is one of the very earliest Revelations.

In fact, we learn from authentic Traditions that it was the first complete Surah revealed to the Prophet ﷺ. Before this, only a few miscellaneous verses were revealed which form parts of Surah 'Alaq, Muzzammil and Muddaththir.

MAJOR ISSUES, DIVINE LAW AND GUIDANCE:

1. This Surah is known as **Sab'a Mathani** (Seven Oft-Repeated Verses).
2. It is also called **Umm-ul-Kitab** (Mother of the Book), foundation and essence of the Qur'an.
3. It is a mandatory part of each Salah, recited at least seventeen times daily in the five obligatory prayers.
4. This Prayer is taught by Allah ﷻ to mankind, as a favour, to let them know the format of a Prayer which is acceptable to Him.

THEME

This Prayer is for all those who want to study His Message. It is placed at the very beginning to teach the reader that if they sincerely want to benefit from the Qur'an, then they should offer this prayer to the Rabb of the Universe.

Al-Fatiha teaches us that the best thing for a person is to pray for "Guidance towards the Right Path" and to study the Qur'an with the mental attitude of a seeker of truth, and to recognize that the Rabb of the Universe is the source of all knowledge.

They should, therefore, begin the study of Al-Qur'an with a prayer to Allah ﷻ for Guidance.

It is important to know that the real relation between Al-Fatiha and the Qur'an is not that of an introduction to a book but that of a prayer and the answer to that prayer.

Al-Fatiha is the prayer from the devotee and the rest of the Qur'an is the answer from Allah ﷻ.

The devotee prays to Allah ﷻ to show the "Right Way" and Allah ﷻ places the whole of the Qur'an before him in answer to his prayer, as if to say: "This is the Guidance that you have asked for".

SURAH AN-NAAS (THE MANKIND)

This is a Makki Surah, it consists of 6 Ayats (verses) and 1 Ruk'u

قُلْ أَعُوذُ بِرَبِّ النَّاسِ ۝ ۱ مَلِكِ النَّاسِ ۝ ۲ إِلَهِ النَّاسِ ۝ ۳ مِنْ شَرِّ الْوَسْوَاسِ
الْخَنَّاسِ ۝ ۴ الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ ۝ ۵ مِنَ الْجِنَّةِ وَالنَّاسِ ۝ ۶

QUL A-O'OZHUBI RAB-BIN-NAAS. MALIKIN-NAAS. ILAAHIN-
NAAS. MIN SHAR-RIL WAS-WAASIL KHAN-NAAS. AL-LATHEE
YU WAS WISU FEE SU-DOO RIN-NAAS. MINAL JIN-NATI
WAN-NAAS.

1. Proclaim (O Beloved Prophet), I take refuge of The One who is The Lord of All Mankind.
2. The King of All Mankind,
3. The God of All Mankind,
4. From the evil of him who whispers evil thoughts in the heart and slinks away (stays hidden).
5. Those who whisper in the hearts of mankind.
6. Among the jinn and men.

SURAH AL-FALAQ (THE DAYBREAK)

This is a Makki Surah, it consists of 5 Ayats (verses) and 1 Ruk'u

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ۝ ۱ مِنْ شَرِّ مَا خَلَقَ ۝ ۲ وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ۝ ۳
وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ۝ ۴ وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ۝ ۵

QOOL A'OODHUBIRABBIL FALAQ MIN SHAR'RIMA KHALAQ.
WAMIN SHAR'RI GHAASIQIN ITHA WAQAB. WA'MIN
SHAR'RIN'NAFFA SAATI FIL UQAD. WA'MIN SHAR'RI HAASIDIN
ITHHA HASAD.

1. Proclaim (O Beloved Prophet), I take refuge of The One who is The Lord of Daybreak.
2. From the evil of all His creatures;
3. And from the evil of the darkening one when it sets.
4. And from the evil of those witches who blow in the knots.
5. And from the evil of the envier when he envies me.

PERIOD OF REVELATION

There is a difference of opinion relating to the place and period of these Surahs' revelation.

According to Sayyiduna Hasan Basri these Surahs are Makki. Imam Baihaqi, is of the opinion that these Surahs were revealed in A.H. 7, when the Jews had worked magic on the Prophet ﷺ in Madinah and he had fallen ill under its effect.

The subject matter of these Surahs is explicit that they were sent down at Makkah when, for the first time, opposition to the Prophet ﷺ had grown very intense.

Later, when at Madinah storms of opposition were raised by the hypocrites, Jews and polytheists, the Prophet ﷺ was instructed to recite these very Surahs.

After this, when magic was worked on him and his illness grew intense, Sayyiduna Jibraeel came and instructed the Prophet ﷺ by Allah's ﷻ command to recite these very Surahs.

MAJOR ISSUES, DIVINE LAWS AND GUIDANCE

1. Seek refuge with Allah ﷻ from all evils.
2. Seek refuge with Allah ﷻ from the slinking whisperers.

THEME

As soon as the Prophet ﷺ began to preach the message of Islam, it seemed as though he had provoked all classes of the people around him. As the message of Islam spread the opposition of the disbelieving Qureysh also became more and more intense.

As long as they had hope that they would be able to prevent the Prophet ﷺ from preaching Islam they decided to tempt the Prophet ﷺ by worldly temptation in his way, or striking some sort of bargain with the Prophet ﷺ, their hostility towards the Prophet ﷺ did not become very active.

However, when the Prophet ﷺ completely disappointed them by the fact that he would not accept any kind of compromise with them in the matter of Faith.

More particularly, the families of those members (men, women, boys or girls) who had accepted Islam, were burning with rage against the Prophet ﷺ.

They were cursing him, holding secret meeting to attempt and kill the Prophet ﷺ quietly in the darkness of the night so that the Bani

Hashim could not discover who had committed the murder and hence they could not take revenge.

The Quraysh started to use magic and charms as to cause the Prophet's ﷺ death, or to make him fall ill, or to become mad.

Shaytaan from among the men and jinn started to spread everywhere and whisper evil into the hearts of the people against the Prophet ﷺ and the Holy Qur'an, in order to incite suspicion and cause the Prophet ﷺ to flee and abandon Islam.

There were many people who were burning with jealousy, for they could not tolerate it that a man from a different family or clan should flourish and become prominent.

For example, the reason why Abu Jahl was crossing every limit in his hostility to the Prophet ﷺ was explained by him: "We and the Bani Abdi Manaf (to which the Prophet ﷺ belonged) were rivals of each other: they fed the poor, we too fed the poor; they provided passages to the people, we too did the same; they gave donations, we too gave donations, so much so that when they and we have become equal in honour and nobility, they now proclaimed that they have a Prophet who is inspired from heaven; how can we compete with them in this field? By God, we will never acknowledge him, nor affirm faith in him." (Ibn Hisham, vol. I, pp. 337-338)

Under these conditions, the Prophet ﷺ was commanded to tell the people: "I seek refuge with the Lord of the dawn, from the evil of everything that He has created, and from the evil of the darkness of night and from the evil of magicians, men and women, and from the evil of the envious", and to tell them: "I seek refuge with the Rabb of mankind, the King of mankind, and the Deity of mankind, from the evil of the whisperer, who returns over and over again, who whispers (evil) into the hearts of men, whether he be from among the jinn or men."

This is similar to what the Sayyiduna Musa had been told to say when Firaun had expressed his desire to kill Sayyiduna Musa before his full court:

"I have taken refuge with my Rabb and your Rabb against every arrogant person who does not believe in the Day of Reckoning." (Surah Al-Mu'min: 27).

And: "I have taken refuge with my Rabb and your Rabb lest you should assault me." (Surah Ad-Dukhan: 20).

On both of these occasions, these illustrious Prophets of Allah were confronted with well-equipped, resourceful and powerful enemies.

On both of these occasions, they stood firm on the message of Truth against their strong opponents, even though they had no material power on the strength of which they could fight them, and on both occasions they utterly disregarded the threats, dangerous plans and hostile devices of the enemy, saying: "We have taken refuge with the Rabb of the universe against you."

Obviously, such firmness and steadfastness can only be shown by the person who has the conviction that the power of His Rabb is the supreme power, and that all the powers of the world are insignificant against Him, and that no one can harm the one who has taken His refuge.

Only such a person can say: "I will not give up preaching the Word of Truth. I care the least for what you may say or do, for I have taken refuge with my Rabb and your Rabb and Rabb of the whole universe."

Surah an-Naas and Surah al-Falaq teaches us to place our trust in Allah ﷻ in all matters.

It teaches us to seek Allah's ﷻ protection against things that might affect us.

We should not place our trust in man. Allah ﷻ is our King.

The Surah warns us against the secret whispers of evil inside our hearts.

It also warns us about the evil that may come from other men or invisible spirits.

As long as we put ourselves in Allah's ﷻ protection and we trust in Allah ﷻ, evil will not be able to affect us.

This Surah also tells us that those who are sincere worshippers of Allah ﷻ must be careful of the envious people who are the worst of peoples.

SURAH AL-IKHLAS (PURITY OF FAITH)

This is a Makki Surah, it consists of 4 Ayats (verses) and 1 Ruk'u

قُلْ هُوَ اللَّهُ أَحَدٌ ۝ ۱ اللَّهُ الصَّمَدُ ۝ ۲ لَمْ يَلِدْ ۙ وَلَمْ يُولَدْ ۙ ۝ ۳ وَلَمْ يَكُن لَّهُ
كُفُوًا أَحَدٌ ۝ ۴

QUL HUWAL-LAAHU AHAD. AL-LAAHUS-SAMAD. LAMYALID
WALAM YOOLAD. WA LAM YA KUL-LAHOO KUFU-WAN AHAD.

1. Proclaim (O Beloved Prophet), He is Allah, The One.
2. Allah the Independent, Care Free.
3. He Begot (Birth) none' nor was He Begotten (Born).
4. And nor anyone is Equal To Him.

PERIOD OF REVELATION

This Surah was revealed during the earliest period at Makkah when detailed verses of the Qur'an dealing with the essence and attributes of Allah ﷻ had not yet been revealed, and the people, hearing the Prophet's ﷺ invitation to Allah ﷻ, wanted to know what his God, whose worship and service he was calling them to, was like.

MAJOR ISSUE, DIVINE LAW AND GUIDANCE

The unique attributes of Allah ﷻ.

THEME

It is important to know what the religious concepts of the world were at the time the Prophet ﷺ began to preach the message of Tawhid.

The polytheists were worshipping gods made of wood, stone, gold, silver and other substances. These gods had physical forms, shapes and bodies and the gods and goddesses were descended from each other. No goddess was without a husband and no god without a wife. They stood in need of food and drink and their devotees arranged these for them.

A large number of the polytheists believed that God assumed human form and there were some people who descended from Him. Although the Christians claimed to believe in One God, they also believed that their God had at least a son, and that the Father, Son and the Holy Spirit also had the honour of being associated with their God.

The Jews also claimed to believe in One God, but their God too was not without physical, material or other human qualities and characteristics. He went for a stroll, appeared in human form, wrestled with a servant of His, and was father of a son, Ezra.

In addition to these religious communities, the Zoroastrians - fire worshippers and the Sabians - star worshippers, also existed. Under such conditions when the people were invited to believe in Allah ﷻ, the One, Who has no associate, it was inevitable that questions arose in their minds as to what kind of God He was, Who was the One and Only and Whose invitation to believe in Him was being given at the expense of all other gods and deities.

It is a miracle of the Holy Qur'an, that in a few brief words it answered all questions and presented such a clear concept of the Being of Allah ﷻ that all polytheistic concepts were destroyed, leaving no room for the acknowledgment of human qualities to His Being.

That is why the Prophet ﷺ held this Surah in such great esteem. This made the Muslims realise its importance in different ways and encouraged them to recite it frequently and spread it among the people.

It states the foremost and fundamental doctrine of Islam (Tawhid) in four brief sentences, impresses on human memory and can be read and recited easily.

There are a great number of Hadith which show that the Prophet ﷺ, on different occasions and in different ways, told the people that this Surah is equivalent to one third of the Holy Qur'an.

Several ahadith on this subject have been related in the books of Hadith and commentators have also given many explanations of the Prophet's ﷺ saying.

This Surah teaches Tawhid, pure and clean. Therefore, the Prophet ﷺ regarded it as equal to one-third of the Holy Qur'an.

When the Makkans, the Jews and the Christians asked the Holy Prophet ﷺ about Allah ﷻ, he used to answer them with this Surah.

Our Nabi Mohammad ﷺ used to recite this Surah often in his Salaah. He also said that by reciting this Surah a Muslim will be in love with Almighty Allah ﷻ.

This Surah tells us that Allah ﷻ is the One and Only. He is not in need of anything.

Allah ﷻ does not depend on anyone but all things depend on Him. He has no father or son.

He is so near to us that it is He Who always cares for us.

Allah ﷻ resembles none and nobody resembles Him.

There is none equal to Almighty Allah ﷻ.

SURAH AL-ASR (THE DECLINING DAY)

This is a Makki Surah, it consists of 3 Ayats (verses) and 1 Ruk'u

وَالْعَصْرِ ۝ ۱ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ ۝ ۲ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا
بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ ۝ ۳

WAL A'SRI. IN-NAL IN-SAANA LAFEE KHUSR. IL-LAL-
LATHEENA AAMANOO WA A'MILUS-SAALIHAATI WATA WAA
SAWBIL HAQ-QI WATAWAA SAWBIS-SABR.

1. By the time of the Beloved (Prophet).
2. Undoubtedly, man is necessarily in loss.
3. But those who believed, and did good deeds, and joined one another to accept the truth, and counselled one another to be steadfast.

PERIOD OF REVELATION

This Surah was revealed during the early stage at Makkah, when the message of Islam was being presented in a brief but highly impressive way so that the listeners who heard these verses once could not forget them even if they wanted to, for they were automatically committed to memory.

MAJOR ISSUE, DIVINE LAW AND GUIDANCE

The formula for the way to salvation is to become a believer, do good deeds, be truthful and patient and advise the same to others.

THEME

This Surah is a matchless example of comprehensiveness and brevity. A whole world of meaning has been compressed into its few brief words, which are too vast in content to be fully expressed even in a book. The way to true success for mankind is clearly stated as is the way to ruin and destruction.

Imam Shaf'ee has said that if the people only comprehend this Surah well, it alone would suffice them as guidance.

How important this Surah was in the sight of the companions can be judged from the tradition cited from Sayyiduna Abdullah bin Hisn Ad-Darimi Abu Madinah, according to which, whenever any two of them met they would not part company until they had recited Surah Al-'Asr to each other. (This narration is taken from Tabarani).

SURAH AL-LAHAB (THE FLAME)

This is a Makki Surah, it consists of 5 Ayats (verses) and 1 Ruk'u

تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ ۝ ۱ مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ ۝ ۲ سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ ۝ ۳
وَأُمْرَأَتُهُ حَمَّالَةَ الْحَطَبِ ۝ ۴ فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ ۝ ۵

TABBAT YADA ABEE LAHABIN WATABB. MA AGHNA AAANHU MALUHU WAMA KASABA. SAYASLA NARAN THATA LAHABIN. WAIMRAATUHU HAMMALATA ALHATAB. FEE JEEDIHA HABLUM MIN MASAD.

1. Perished be the two hands of Aby-Lahab and he is already perished.
2. His wealth and what he earned availed him not.
3. Now he enters into a blazing fire.
4. And his wife too, carrier of firewood.
5. There is a rope of palm fibre in her neck.

PERIOD OF REVELATION

This Surah was revealed at Makkah during the period when Abu Lahab had transgressed all limits in his hostility to the Prophet ﷺ, and his attitude was becoming a serious obstruction in the progress of Islam.

MAJOR ISSUE, DIVINE LAW AND GUIDANCE

Allah ﷻ has cursed Abu Lahab and his wife who were the opponents of the Holy Prophet ﷺ.

THEME

This is the only place in the Qur'an where a person from among the enemies of Islam has been condemned by name, even though in Makkah, as well as in Madinah after the migration, there were many people who

were in no way less hostile to Islam and the Prophet Mohammed ﷺ than Abu Lahab.

The question is, what was the special trait of the character of this person, which became the basis of this condemnation by name? To understand this it is necessary that one understand the Arabian society of that time and the role that Abu Lahab played in it.

In ancient days there prevailed chaos, confusion, bloodshed and plunder throughout Arabia. The condition for centuries was that a person could have no guarantee of the protection of life, honour and property except with the help and support of his clansmen and blood relations. Therefore, *Silah Rehmi* (good treatment) of ones associates, family was esteemed most highly among the moral values of the Arabian society and the breaking off of connections with the kin was regarded as a great sin.

Under the influence of this same Arabian tradition, the Prophet ﷺ began to preach the message of Islam. The other clans of Qureysh and their chiefs resisted and opposed the Prophet ﷺ, but the Bani Hashim and the Bani Al-Muttalib (children of Al-Muttalib, brother of Hashim) did not oppose him but they continued to support the Prophet ﷺ openly, even though most of them had not yet believed in his Prophet-hood. The other clans of Qureysh regarded this support by the Prophet's ﷺ blood relations as perfectly in accordance with the moral traditions of Arabia. That is why they never taunted the Bani Hashim and the Bani Al-Muttalib, even though they seemingly had abandoned their ancestral faith by supporting a person who was preaching a new faith. They knew and believed that they could in no case hand over an individual of their clan to his enemies, and their support and aid of a clansman was perfectly natural in the sight of the Qureysh and the people of Arabia.

This moral principle, which the Arabs even in the pre-Islamic days of ignorance, regarded as worthy of respect and unbreakable was broken

only by one man in his enmity of Islam, and that was Abu Lahab, son of Abdul Muttalib, an uncle of the Prophet.

In Arabia, an uncle represented the father especially when the nephew was fatherless. The uncle was expected to look after the nephew as one of his own children. However this man in his hostility towards Islam and love of Kufr trampled over all of the Arab traditions with his actions.

Before the proclamation of Prophet-hood, two of the Prophet's ﷺ daughters were married to two of Abu Lahab's sons, Utbah and Utaibah. When the Prophet ﷺ began to invite people to Islam, Abu Lahab said to both his sons: "I would forbid myself seeing and meeting you until you divorce the daughters of Mohammed." Both of them subsequently divorced their wives.

Whenever the Prophet ﷺ went to preach the message of Islam, this man followed him and forbade the people to listen to him. Tariq bin Abdullah Al-Muharibi says: "I saw in the fare of Dhul-Majaz (a market) the Prophet ﷺ urging the people saying: 'O people, say La Ilah ill-Allah, you will attain success.' Behind him there was a man who was casting stones at him until his heels bled and he was telling the people: 'Do not listen to him, he is a liar.' I asked the people who he was. They said he was his uncle, Abu Lahab." (Reported by Tirmidhi).

In the 7th year of Prophet-hood, when all of the clans of Qureysh socially and economically boycotted the Bani Hashim and the Bani Al-Muttalib, both of these clans who remained steadfast in the Prophet's ﷺ support were besieged in Shi'b Abi Talib (Valley of Abu Talib) a valley between the Mount Abu Qubays and the Mount Khandama in Mecca and were boycotted.

Abu Lahab was the only person who sided with the disbelieving Qureysh against his own clan. This boycott continued for three years, so much so that the Bani Hashim and the Bani Al- Muttalib began to starve. This, however, did not move Abu Lahab.

When a trade caravan came to Makkah and a person from Shi'b Abi Talib approached it to buy some food, Abu Lahab shouted out to the merchants to demand a forbidding price, telling them that he would make up for any loss that they incurred. Thus, they would demand exorbitant rates and the poor customer would return empty handed to his starving children. Then Abu Lahab would purchase the same articles from them at the market rates. (Reported by Ibn S'ad, Ibn Hisham).

On account of these misdeeds this man was condemned in this Surah by name. It was against the established traditions of Arabia that an uncle would oppose his nephew without a reason or pelt stones and bring false accusations against him publicly. Therefore, people were influenced by what Abu Lahab said and were in doubt about the Prophet ﷺ.

However, when this Surah was revealed, Abu Lahab was filled with rage started uttering nonsense, the people realized that what he said in opposition to the Prophet ﷺ was not at all reliable and was out of hostility to his nephew.

When the Prophet's ﷺ uncle was condemned by name, the understood that there was no room for preference or partiality in their faith.

A non-relative could become a near and dear one if he believed, and a near relation a non-relative if he disbelieved.

SURAH AL-NASR (THE HELP)

This is a Madani Surah, it consists of 3 Ayats (verses) and 1 Ruk'u

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ۝ ۱ وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا ۝ ۲ فَسَبِّحْ
بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا ۝ ۳

ITHA JAA ANASRUL LAHI WAALFATH. WARAAYTAN NASA
YADKHULOONA FEE DEENI ALLAHI AFWAJA. FASABBIH
BIHAMDI RABBIKA WAISTAGHFIRHU INNAHU KANA TAWWABA.

1. When the help of Allah and victory comes.
2. And you see men entering the religion of Allah in troops.
3. Then praise Allah, glorify him and beg for his forgiveness.
Undoubtedly, he is most accepting repentance.

PERIOD OF REVELATION

Sayyiduna Abdullah bin 'Abbas states that this is the last Surah of the Qur'an which was revealed, i. e. no complete Surah was revealed to the Prophet ﷺ after this. (Reported by Muslim Nasai, Tabarani, Ibn Abi Shaibah).

According to Sayyiduna Abdullah bin Umar, this Surah was revealed on the occasion of the Farewell Pilgrimage at Mina, and after it the Prophet ﷺ rode his she camel and gave his farewell Sermon.

Mother of the Believers, Sayyidah Umme Habibah, says that when this Surah was revealed the Prophet ﷺ said that he would leave the world that year. Upon hearing this the Prophet's ﷺ daughter Sayyidah Fatimah wept. Thereafter he said: "From among my family you will be the first to join me." Hearing this she laughed. (Reported by Ibn Abi Hatim, Ibn Marduyah).

MAJOR ISSUES, DIVINE LAWS AND GUIDANCE

Victory is not an occasion of exultation, but to glorify Allah ﷻ, it comes with the help of Allah ﷻ.

Indication is given that the mission of the Prophet ﷺ has been fulfilled.

THEME

In this Surah, Allah ﷻ has informed His Rasool ﷺ that when Islam attained complete victory in Arabia and the people started entering Allah's ﷻ religion (Islam) in great numbers, it would mean that the mission for which he was appointed in this world, will have been fulfilled. He was then enjoined to busy himself in praising and glorifying Allah ﷻ by whose bounty he had been able to accomplish such a great task, and should implore Him to forgive whatever failings and frailties he might have shown in the performance of the service.

Here, one can easily see the great difference that there is between the Prophet ﷺ and a common worldly leader. If a worldly leader in his own lifetime is able to bring about a revolution, which has the aim and objective of his struggle, this would be an occasion for celebration for him, but here we witness quite another phenomenon.

The Messenger of Allah ﷻ in a brief space of 23 years, transformed an entire nation regarding its beliefs, thoughts, customs, morals, civilisation, ways of living, economy, politics and fighting ability, and raising it from ignorance and barbarism enabled it to conquer the world and become the leader of nations. Yet, when he had accomplished this unique task, he was not enjoined to celebrate it but to glorify and praise Allah ﷻ and to pray for His forgiveness. He busied himself humbly in the implementation of that command.

This Surah teaches us that Allah ﷻ helps and gives victory to Muslims if they remain steadfast.

Whenever a person is successful in any work, no matter how much they sacrificed and how much good they have done, one must never forget to

remain humble before Allah ﷻ the Creator of the Universe. Muslims must pray to Allah ﷻ and beg forgiveness from Him daily.

As an example for us, our Prophet ﷺ made Tauba (Asked Allah's ﷻ forgiveness) 70 times a day, so that we too may follow his teachings.

SURAH AL-KAFIROON (THE DISBELIEVERS)

This is a Makki Surah, it consists of 6 Ayats and 1 Ruku

قُلْ يَا أَيُّهَا الْكَافِرُونَ ۝ ١ لَا أَعْبُدُ مَا تَعْبُدُونَ ۝ ٢ وَلَا أَنْتُمْ عِبِدُونَ مَا أَعْبُدُ ۝ ٣ وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ ۝ ٤ وَلَا أَنْتُمْ عِبِدُونَ مَا أَعْبُدُ ۝ ٥ لَكُمْ دِينُكُمْ وَلِيَ دِينِ ۝ ٦

QUL YA AYYUHAL KAFIROONA. LA AAABUDU MA
TAAABUDOONA. WALA ANTUM AAABIDOONA MA AAABUDU.
WALA ANA AAABIDUN MA ABADTUM. WALA ANTUM
AAABIDOONA MA AABUD. LAKUM DEENUKUM WALIYA DEEN.

1. Say you: O Unbelievers!
2. I worship not that who you worship.
3. And nor you worship that what I worship.
4. And I shall not worship that what you worshipped.
5. And nor you shall worship that what I worship.
6. For you, is your religion, and for me is my religion.

PERIOD OF REVELATION

There is a difference of opinion whether this Surah is Makki or Madani. However, according to the majority of commentators, it is a Makki Surah. Its subject matter also points to its being a Makki revelation.

MAJOR ISSUE, DIVINE LAW AND GUIDANCE

Allah's ﷻ commandment not to compromise in the matters of religion.

THEME

This Surah was not revealed to preach religious tolerance as some people of today seem to think, but was revealed in order to exonerate the Muslims from the disbelievers religion, their rites of worship, and their gods; to express their total disgust and unconcern with them; to tell them that Islam and Kufir (unbelief) had nothing in common and that there was no possibility of their ever being combined and mixed into one entity.

Although it was initially addressed to the disbelieving Qureysh in response to their proposals of a compromise, it is not confined to them only. Having made it a part of the Holy Qur'an, Allah ﷻ gave the Muslims the eternal teaching stating that they should exonerate themselves by word and deed from the creed of Kufr, wherever and in whatever form it may be, and that they should declare without any reservation that they cannot make any compromise in matter of Faith.

Sayyiduna Khabbab says: "The Holy Prophet ﷺ said to me; 'when you lie down in bed to sleep, recite Qul ya-ayyuhal Kafirun, this was the Prophet's ﷺ own practice when he lay down to sleep.'" - (Reported by Tabarani).

According to Ibn 'Abbas, the Prophet ﷺ said to the people: "Should I tell you the word which will protect you from polytheism? It is that you should recite Qul ya-ayyuhal Kafirun when you go to bed." (Reported by Tabarani).

Sayyiduna Anas says that the Prophet ﷺ said to Sayyiduna Mu'adh bin Jabal: "Recite Qul ya-ayyuhal-Kafirun at the time you go to bed, for this is immunity from polytheism." (Reported by Baihaqi).

THE ISSUE OF BELIEF AND DISBELIEF

There was a time in Makkah when although a storm of opposition had arisen in the pagan society of Qureysh against the message of Islam, the Qureysh chiefs had not yet lost hope that they would reach some sort of a compromise with the Prophet ﷺ. Therefore, from time to time they would visit him with different proposals of compromise so that he may accept a compromise and the dispute between them may end.

According to Sayyiduna Abdullah bin 'Abbas, the Qureysh proposed to the Prophet ﷺ: "We shall give you so much wealth that you will become the richest man of Makkah. Further, we shall give you whichever woman you like in marriage and are prepared to follow and obey you as our leader on the condition that you will not speak ill of our gods. If you do not agree to this, we present another proposal which is to your and our advantage."

When the Prophet ﷺ asked what it was, they said that if he would worship their gods, Lat and Uzza, for a year, they would worship his God for the same span of time.

The Holy Prophet ﷺ said: "Wait awhile let me see what my Rabb commands in this regard." Thereupon this revelation came down. According to another tradition from Ibn 'Abbas, the Qureysh said to the Prophet ﷺ: "O Mohammed, if you kiss our gods (idols), we shall worship your God."

Due of these repeated dialogue and demands, there was a need that the Qureysh be given a definite, decisive reply so that their hope of Mohammed ﷺ coming to terms with them on the principle of "give and take" would be frustrated for ever.

SURAH AL-KAUSAR (THE ABUNDANCE)

This is a Makki Surah, it consists of 3 Ayats and 1 Ruku

إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ ط ۱ فَصَلِّ لِرَبِّكَ وَأَنْحَرْ ط ۲ شَانِعَكَ هُوَ الْأَبْتَرُ ۳

INNAAA ATAYNAKAL KAWTHAR FASALLI LIRABBIKA WANHAR
INNA SHANIKA HUWAL ABTAR.

1. O beloved! Undoubtedly, we have bestowed you abundance of good.
2. Therefore, offer prayer to your lord, and do the sacrifice.
3. Undoubtedly, one who is your enemy, he is cut off from every good.

PERIOD OF REVELATION

This Surah was revealed at Makkah during the early stages when the Prophet ﷺ was enduring extremely difficult conditions.

MAJOR ISSUE, DIVINE LAW AND GUIDANCE

Allah ﷻ has made Mohammed's ﷺ name everlasting.

THEME

The disbelieving Qureysh used to say: "Mohammed ﷺ is cut off from his community and reduced to a powerless and helpless individual. Mohammed bin Ishaq says: "Whenever the Prophet ﷺ was mentioned before As bin Wa'il, the chief of Makkah, he used to say: Leave him alone for he is only a childless man (abtar) with no male offspring. When he dies, there will be no one to remember him." (Reported by Ibn Jarir).

Ibn Sa'ad and Ibn Asakir have related that Sayyiduna Abdullah bin 'Abbas said; "The eldest son of the Prophet ﷺ was Sayyiduna Qasim; next to him was Sayyidah Zainab, next to her Sayyiduna Abdullah and next to him three daughters; Sayyidah Umme Kulthum, Sayyidah Fatimah and Sayyidah Ruqayyah. Of them first Sayyiduna Qasim died and then Sayyiduna

Abdullah. Thereupon As bin Wa'il said: "His line has come to an end; now he is abtar (i. e. cut off from the root)." Abu Jahl also had said similar words on the death of the Prophet's ﷺ son, Sayyiduna Abdullah. Such were the disturbing conditions under which Surah Al-Kauthar was sent down.

The Qureysh were angry with him because the Prophet ﷺ worshipped and served only Allah ﷻ and repudiated their idolatry publicly. For this very reason, he was deprived of the rank, esteem and honour that he enjoyed among his people before Prophet-hood and was now cut off from his community.

The handful of his Companions were helpless, poor people who were also being persecuted and oppressed.

The Prophet ﷺ was grieved by the death of his two sons, one after the other, whereas the near relatives and the people of his clan were rejoicing and uttering such words which were disheartening and disturbing for a noble person who had treated even his enemies most kindly.

At this, Allah ﷻ in just one sentence of this brief Surah, gave him the good news - better news than which has never been given to any man in the world. It will be his opponents who will be cut off from their roots and not him.

Allah ﷻ promised with this Surah that the memory of the Prophet ﷺ would continue forever and that all those who are his enemies will be forgotten.

Al-Kausar is the name of a fountain in Jannah (Paradise). Allah ﷻ has given the Prophet ﷺ this fountain.

Al-Kausar means "The Abundance". Surah al-Kausar tells us that Allah ﷻ gave the Holy Prophet ﷺ good things in abundance and excellences to which there are no limit.

SURAH MA'OON (THE BASIC NECESSITIES)

This Surah is a Makki Surah, it consists of 7 Ayats and 1 Ruku

أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالذِّينِ ط ١ فَذَلِكَ الَّذِي يَدْعُ الْيَتِيمَ ٢ وَلَا يَحْضُ عَلَى
طَعَامِ الْمِسْكِينِ ط ٣ فَوَيْلٌ لِلْمُصَلِّينَ ٤ الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ ٥
الَّذِينَ هُمْ يُرْآءُونَ ٦ وَيَنْعُونَ الْمَاعُونَ ٧

ARAAHTA ALLATHEE YUKATHTHIBU BIDDEEN. FATHALIKA
ALLATHEE YADUU OOL YATEEM. WALA YAHUDDU ALAA
TAAAAMIL MISKEEN. FAWAYLUN LILMUSALLEENAL LATHEENA
HUM AN SALATIHM SAHOON. ALLATHEENA HUM YURAOONA.
WAYAMNAOONAL MAAAOON.

1. Well you see him who denies the judgement.
2. Then he is the one who drives away the orphan.
3. And does not urge the feeding of the poor.
4. Then woe to those prayer performers,
5. Who are heedless of their prayers.
6. Those who make a show of it.
7. And refuse to give articles of use.

PERIOD OF REVELATION

There is a difference of opinion relating to this Surah's place of revelation. However the majority are of the opinion as saying that this Surah was revealed in Makkah.

MAJOR ISSUES, DIVINE LAWS AND GUIDANCE

Disbelief in the Hereafter is the main cause of moral decay.

God consciousness, social welfare and caring about other people's necessities of life are the main purposes of Salah (prayers).

THEME

The theme of this Surah is to point out what kind of morals a man develops when he refuses to believe in the Hereafter.

In the first couple of verses the condition of the disbelievers, who openly deny the Hereafter, is described.

In the last four verses, the state of those hypocrites who apparently are Muslims but do not believe in the Hereafter: the Day of Judgement, reward and the punishment, has been described.

On the whole, the objective of depicting the attitude and conduct of two kinds of people is to stress the point that man cannot develop a strong, stable and pure character in himself unless he believes in the Hereafter.

Those people who offer Salah (prayers), but do not practice good behaviour with other, believers or non-believers and with neighbours, and do not provide a helping hand when they are needed to do so, have not understood the very reason for which congregational prayers are made obligatory.

In this Surah, Allah ﷻ condemns people who only pay attention to the act of Salaah, but do not worry about nor take care of the orphans and the poor.

This Surah teaches us to help those who are in need, and that it is our duty to help those that are deprived, the poor, the orphans, and the needy.

Therefore, it is pointed out that their prayers are nothing but a show and are not acceptable to Allah ﷻ and such people may very well end up in the hellfire.

SURAH AL-QURAYSH (THE QURAYSH)

This Surah is a Makki Surah, it consists of 4 Ayats and 1 Ruku

لَا إِلَهَ إِلَّا اللَّهُ ۚ فَاعْبُدْهُ وَارْتَبِعْ آيَاتَهُ ۚ لَعَلَّكُمْ تَتَّقُونَ ۚ
لَا إِلَهَ إِلَّا اللَّهُ ۚ فَاعْبُدْهُ وَارْتَبِعْ آيَاتَهُ ۚ لَعَلَّكُمْ تَتَّقُونَ ۚ
الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ وَأَمَّنَّهُمْ مِنْ خَوْفٍ ۚ

LAY EELAFI QURAYSHIN. EELAFI HIM RIHLATASH SHITTA AI
WASSAYF. FALYAABUDOO RABBA HATHAL BAYTI. ALLATHEE
ATAMAHUM MIN JOO-IW WAAMANAHUM MIN KHAWF.

1. Because the quraysh were made to benefit.
2. He made them benefit in their journeys of both winter and summer.
3. They should therefore worship The Lord of this House.
4. Who gave them food in hunger, and bestowed them security from a big fear.

PERIOD OF REVELATION

This Surah was revealed during the very early stage at Makkah.

MAJOR ISSUE, DIVINE LAW AND GUIDANCE

An Admonition to believe in Allah ﷻ, Who is the provider of your sustenance.

THEME

To understand this Surah it is necessary to know the historical background of the tribe of Qureysh.

It was scattered throughout Hijaz until the time of Qusayy bin Kilab, the ancestor of the Prophet ﷺ. First of all, Qusayy gathered his tribe in Makkah and the tribe was able to gain authority over the Ka'bah.

On that very basis, Qusayy was called Mujammi (one who unites) by his people.

This man, by his intelligence and wisdom, founded a city state in Makkah and made excellent arrangements for the welfare of the pilgrims coming from all over Arabia, with the result that the Qureysh were able to gain great influence among the Arabian tribes and lands.

After the death of Qusayy, the offices of the state of Makkah were divided between his sons, Abdi Manaf and Abd ad-Dar, but of the two Abdi Manaf gained greater fame even during his father's lifetime and was held in high esteem throughout Arabia.

Abdi Manaf had four sons; Hashim, Abdi Shams, Al-Muttalib, and Naufal. Of these, Hashim, father of Abdul Muttalib and grandfather of the Prophet ﷺ, first conceived the idea to take part in the trade that passed between the eastern countries, Syria and Egypt through Arabia.

He also purchased the necessities of life for the Arabians so that the tribes living by the trade route bought these from them and the merchants living in the interior of the country were attracted to the market of Makkah.

This was the time when the Sasanian Kingdom of Iran had gained control over the international trade that was carried out between the northern lands, the eastern countries and the Byzantine Empire through the Persian Gulf. This boosted the trade activity on the trade route leading from southern Arabia to Syria and Egypt along the Red Sea coast.

As with the other Arabian caravans, the Qureysh took advantage of the fact that the tribes on this route held them in high esteem because of their status of being Keepers of the Ka'bah. They stood indebted to them for the great generosity with which the Qureysh treated them in the Hajj season.

That is why the Qureysh felt no fear that their caravans would be robbed or harmed anywhere along the way. The tribes along the way did not even charge them the heavy transit taxes that they demanded from the other caravans.

Hashim, taking advantage of this, prepared the trade scheme and made his three brothers partners in it. Thus, Hashim obtained trade privileges from the Ghassanide King of Syria, Abdi Shams from the Negus, Al-Muttalib from the Yemenite nobles and Naufal from the governments of Iraq and Iran, and their trade began to flourish. That is how the four brothers became famous

as traders and began to be called Ashab Al-Ilaf (generators of love and affection) on account of their friendly relations with the tribes and states of the surrounding lands.

Due to their business relations with Syria, Egypt, Iraq, Iran, Yemen and Abyssinia, the Qureysh became the most affluent tribe in Arabia and Makkah became the most important commercial center of the Arabian Peninsula. Another great advantage that accrued from these international relations was that the caravans brought from Iraq the script which later was used for writing down the Qur'an.

No other Arabian tribe could boast of so many literate people as Qureysh. For these very reasons, the Prophet ﷺ said: "The Qureysh are the leaders of men." (Musnad Ahmed: Marwiyat Amr bin al-As).

The Qureysh were thus prospering and flourishing when the event of Abrahah's invasion of Makkah took place. Had Abrahah succeeded in taking this Holy City and destroying the Ka'bah, the glory and popularity of not only the Qureysh, but of the Ka'bah itself, would have suffered a great setback.

The belief of pre-Islamic Arabia that the House indeed was Allah's ﷻ House, would have been shattered, and the high esteem in which the Qureysh were held for being keepers of the House throughout the country would have been tarnished. Then, after the Abyssinian advance to Makkah, the Byzantium also would have taken the initiative to gain control over the trade route between Syria and Makkah.

The Qureysh would have been reduced to a plight worse than that in which they were involved before Qusayy bin Kilab. But when Allah ﷻ showed this manifestation of His power where swarms of birds destroyed 60,000 Abyssinian troops brought by Abrahah by pelting them with stones, from Makkah to Yemen they continued falling and dying by the wayside. The faith of the Arabs that the Ka'bah indeed was Allah's ﷻ House, increased manifold, and the glory and renown of Qureysh was also enhanced considerably throughout the country.

Now the Arabs were convinced that they were under Allah's ﷻ special favour. They, therefore, visited every part of Arabia fearlessly and passed through every land with their trade caravans unharmed. No one would dare

touch them with an evil intention, even if they had a non-Qureyshite under their protection, he too was allowed to pass unharmed. That is why in this Surah, the Qureysh are simply asked to consider; "When you yourselves acknowledge this House (i.e. The Ka'bah) to be Allah's ﷻ House, and not of the idols, and when you fully know that it is Allah ﷻ alone Who has granted you peace by virtue of this House, made your trade and commerce flourish and favoured you with prosperity, you should then worship none but Him Alone!"

SURAH AL-FIL (THE ELEPHANT)

This Surah is a Makki Surah, it consists of 5 Ayats and 1 Ruku

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ ۗ ۱ أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضْلِيلٍ ۗ ۲ وَ
أَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ ۗ ۳ تَزْمِيهِمْ بِحِجَارَةٍ مِّنْ سِجِّيلٍ ۗ ۴ فَجَعَلَهُمْ كَعَصْفٍ
مَّا كُوِّلَ ۗ ۵

ALAM TARA KAYFA FAALA RABBUKA BIASHABI ALFEEL. ALAM
YAJAL KAYDAHUM FEE TADLEELIN. WAARSALA AAALAYHIM
TAYRAN ABABEEL. TARMEEHIM BIHIJARATIN MIN SIJJEELIN.
FAJAAAALAHUM KAAAASFIN MAKOOOL.

1. O beloved! Have you not seen how your lord dealt with the men of the elephant?
2. Did he not cause their devise to be ruined?
3. And he sent against them flocks of bird.
4. Striking them with stones made of baked clay,
5. And thus made them like broken straw eaten up.

PERIOD OF REVELATION

This Surah was revealed in the very early stage at Makkah.

MAJOR ISSUE, DIVINE LAW AND GUIDANCE

An example that Allah ﷻ can save His house (Al-Ka'bah) by destroying an army of 60,000 with elephants, through a flock of birds.

THEME

In this Surah, Allah's ﷻ punishment which was inflicted on the people of the elephant is referred to and described very briefly because it was an event of recent occurrence, and everyone in Makkah and Arabia was fully aware of it. That's why the Arabs believed that the Ka'bah was protected in this invasion, not by any god or goddess, but by Allah ﷻ Himself.

Then Allah ﷻ alone was invoked by the Qureysh chiefs for help, and for quite a few years the people of Qureysh, having been impressed by this event, had worshipped none but Allah ﷻ. Therefore, there was no need to mention the details in Surah Al-Feel, but only a reference to it was enough.

History of attack on Ka'bah

According to Arab historians, the Abyssinian army that invaded Yemen had two commanders, Aryat and Abrahah. Aryat was killed in an encounter, and Abrahah took control of the country; then somehow he persuaded the Abyssinian king to appoint him his viceroy over Yemen. This man was the slave of a Greek merchant of the Abyssinian seaport of Adolis, who, by clever diplomacy, had come to wield great influence in the Abyssinian army occupying Yemen.

The troops sent by the Negus (King of Abyssinia) to punish him either warned him or were defeated by him. Subsequently, after the death of the king, his successor was reconciled to accept him as his vicegerent of Yemen. Through passage of time, he became an independent ruler of Yemen. He acknowledged the sovereignty of the Negus only in name and described himself as his deputy.

After stabilising his rule in Yemen, Abrahah turned his attention to the objective which from the very beginning of this campaign had been before the Byzantine Empire and its allies, the Abyssinian Christians. This was to spread Christianity in Arabia and to capture the trade that was carried out through the Arabs between the eastern lands and the Byzantine dominions. The need for this increased because the Byzantine struggle for power against the Sasanian Empire of Iran had blocked all the routes of the Byzantine trade with the East.

To achieve this objective, Abrahah built in Sana, the capital of Yemen, a magnificent cathedral called by the Arabian historians Al-Qalis. After completing the building, he wrote to king Negus, saying: "I shall not rest until I have diverted the Arabs pilgrimage to it. So, in 570 or 571 A. D., he took 60,000 troops and 13 elephants (according to another tradition, 9 elephants) and set off for Makkah. According to Mohammed bin Ishaq, when he was within three miles from Makkah at a place called 'al- Mughammas,' Abrahah sent his vanguard forward and they brought him the plunder of the people of Tihamah and Qureysh, which included two hundred camels of Abdul Muttalib, the grandfather of the Prophet Mohammed ﷺ. Then, he sent an envoy of his to Makkah with the message that he had not come to fight the people of Makkah, but only to destroy the House (the Ka'bah). If they offered no resistance, there would be no cause for bloodshed. Abrahah also instructed his envoy that if the people of Makkah wanted to negotiate, he should bring their leader to him.

The leader of Makkah at that time was Abdul Muttalib. The envoy went to him and delivered Abrahah's message. Abdul Muttalib replied: "We have no power to fight Abrahah. This is Allah's ﷻ House. If He wills, He will save His House." The envoy asked him to go with him to Abrahah. He agreed and accompanied him to the king. Abdul Muttalib was such a dignified and handsome man, that when Abrahah saw him he was much impressed; he got off his throne and sat beside him on the carpet. Then he asked him what he wanted.

Abdul Muttalib replied that he wanted the king to return his camels which he had taken. Abrahah said: "I was much impressed when I saw you, but your reply has brought you down in my eyes; you only demand your camels, but you say nothing about this House which is your sanctuary and the sanctuary of your forefathers." He replied: "I am the owner of my camels and am requesting you to return them. As for the House, it has its own Owner; He will defend it."

When Abrahah said that He would not be able to defend it against him, Abdul Muttalib said that it rested between Him (Allah) and him (Abrahah), with this, Abdul Muttalib left Abrahah who returned his camels to him.

One thing which becomes evident from this tradition is that the tribes living in and around Makkah did not have the power to fight such a big force and

save the Ka'bah. Therefore, obviously, the Qureysh did not try to put up any resistance.

The Qureysh on the occasion of the Battle of the Trench (Ahzab) had hardly been able to muster ten to twelve thousand men in spite of the alliance with the pagan and Jewish tribes; they could not have resisted an army of 60,000 strong.

Mohammed bin Ishaq says that after returning from the camp of Abrahah, Abdul Muttalib ordered the Qureysh to withdraw from the city and go to the mountains along with their families for fear of a general massacre. Then, he went to the Ka'bah along with some chiefs of the Qureysh and taking hold of the iron ring of the door, prayed to Almighty Allah ﷻ.

Ibn Hisham, in his book 'Life of the Prophet,' has cited some verses from Abdul Muttalib:

"O God, a man protects his house, so protect Your House; Let not their cross and their craft tomorrow overcome Your craft. If You will to leave them and our Qiblah to themselves, You may do as You please. My Lord, I do not cherish any hope from anyone against them except You. O my Lord, protect Your House from them. The enemy of this House is Your enemy. Stop them from destroying Your settlement."

After making these supplications Abdul Muttalib and his companions also went off to the mountains. The next morning Abrahah prepared to enter Makkah, but his special elephant, Mahmud, which was in the forefront, knelt down. It was beaten with iron bars, goaded, but it would not get up. When they made it face south, north, or east, it would immediately start off, but as soon as they directed it towards Makkah, it knelt down.

In the meantime swarms of birds appeared carrying stones in their beaks and claws and showered these on the troops. Whoever was hit would start disintegrating. Ibn 'Abbas says that whoever was struck by a pebble, would start scratching his body resulting in breaking of the skin and falling off of the flesh.

In another tradition Ibn 'Abbas says that the flesh and blood flowed like water and bones in the body became visible. The same thing happened with Abrahah too. Nufail bin Habib, whom they had brought as guide from the

country of Khatham, was searched out and asked to guide them back to Yemen, but he refused and said: "Now where can one flee when God pursues? The split nose (Abrahah) is the conquered; not the conqueror."

According to Sayyidah Umme Hani and Sayyiduna Zubair bin al-Awwam, the Prophet ﷺ said: "The Qureysh did not worship anyone but Allah ﷻ, the One and Only, for ten years. The Arabs describe the year in which this event took place as Am al-Feel (the year of the elephants), and in the same year the Prophet of Allah ﷻ was born."

This Surah was a reminder to the Quraysh that they must worship the One and only Allah ﷻ who is the Lord of the Kaaba. They should think about how Allah ﷻ destroyed Abrahah and his army and should also not oppose Sayyiduna Rasoolullah ﷺ.

This Surah assures Muslims that Allah ﷻ can protect any of His Signs by any of His creatures. If a small community of steadfast Muslims depend on Allah ﷻ, he would be able to destroy any super power and overcome any calamities that might befall the Muslims.

SURAH AL-HUMAZA (THE SLANDERER, THE BACKBITER)

This Surah is a Makki Surah, it consists of 9 Ayats and 1 Ruku

وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ ۝ ۱ الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ ۝ ۲ يَحْسَبُ أَنَّ مَالَهُ أَخْلَدَهُ ۝ ۳
كَلَّا لَيُنْبَذَنَّ فِي الْحُطَمَةِ ۝ ۴ وَمَا أَدْرَاكَ مَا الْحُطَمَةُ ۝ ۵ نَارُ اللَّهِ الْمُوقَدَةُ ۝ ۶
الَّتِي تَطَّلِعُ عَلَى الْآفِدَةِ ۝ ۷ إِنَّهَا عَلَيْهِمْ مُّوَصَدَةٌ ۝ ۸ فِي عَمَدٍ مُمَدَّدَةٍ ۝ ۹

WAYLUN LIKULLI HUMAZATIN LUMAZATIN. ALLATHEE
JAMAAA MALAN WAAAADDADAH. YAHSABU ANNA MALAHU
AKHLADAH. KALLA LAYUNBATHANNA FEE ALHUTAMATI. WAMA
ADRAKA MA ALHUTAMATU. NARU ALLAHI ALMOOQADATU.
ALLATEE TATTALIAAU AAALA ALAFIDATI. LNAHA AAALAYHIM
MUSADATUN. FEE AAAMADIN MUMADDADATIN

1. Ruin is for every open slanderer, backbiter.
2. Who accumulated wealth and hoarded it, counting.
3. Does he think that his wealth will prolong his stay on earth forever?
4. Never! He will certainly be thrown into the crushing one.
5. And what have you understood what the crushing one is!
6. (It is) The fire of Allah, that is ablaze.
7. Which will climb on to the hearts.
8. Indeed it will be shut over them.
9. In extended columns.

PERIOD OF REVELATION

This Surah was revealed at Makkah and is one of the early Surahs.

MAJOR ISSUE, DIVINE LAW AND GUIDANCE

The slanderer, defamer and stingy shall be thrown into the blazing fire.

THEME

This Surah condemns the evils which were prevalent among the materialistic hoarders of wealth in the pre-Islamic days. After stating this kind of ugly character, the ultimate end of such a people in the Hereafter is told.

Both of these things (the character and ones fate in the Hereafter) are depicted in a way which makes the listener automatically reach the conclusion that such a person deserves to meet such an end. Since in the world, people of such character may not suffer and appear to be thriving instead, the occurrence of the Hereafter becomes absolutely inevitable.

If this Surah is read in the sequence of the Surahs beginning with Az-Zilzal, one can fully understand the fundamental beliefs of Islam. In Surah Az-Zilzal, it was said that in the Hereafter, man's full record will be placed before him and not an atom's weight of good or evil done by him in the world will have been left unrecorded.

In Surah Al-'Adiyat, attention was drawn to the plunder, loot, bloodshed and vandalism, prevailing in Arabia before Islam; then making the people understand, that the way the powers given by Allah ﷻ were being abused, was indeed an expression of sheer ingratitude to Him and deserves punishment.

In Surah Al-Qariah, after depicting the Resurrection, the people were warned that in the Hereafter, a man's good or evil end will be dependent on whether the scale of his good deeds was heavier, or the scale of his evil deeds was heavier.

In Surah At-Takathur the people were taken to task for their materialistic mentality because of which, they remained occupied in seeking increase in worldly benefits, pleasures, comforts and position. They were warned that they would have to render an account to their Rabb and Sustainer as to how they obtained it and how they used it.

In Surah Al-'Asr, it was declared that each member, each group and each community of mankind, even the entire world of humanity, was in manifest loss if its members were devoid of faith, righteous deeds and the practice of exhorting others to truth and patience.

Immediately after this comes Surah Al-Humazah, in which, after presenting a specimen of leadership of the pre-Islamic age of ignorance, the people are asked the question: "What should such character deserve, if not loss and punishment?"

SURAH AZ-ZILZAL (THE SHAKING)

This Surah is a Makki Surah, it consists of 8 Ayats and 1 Ruku

إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا ۝ ۱ وَأَخْرَجَتِ الْأَرْضُ أَثْقَالَهَا ۝ ۲ وَقَالَ الْإِنْسَانُ مَا لَهَا ۝
۳ يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا ۝ ۴ بِأَنَّ رَبَّكَ أَوْحَىٰ لَهَا ۝ ۵ يَوْمَئِذٍ يَصْدُرُ النَّاسُ أَشْتَاتًا
لِيُرَوْا أَعْمَالَهُمْ ۝ ۶ فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ۝ ۷ وَمَنْ يَعْمَلْ مِثْقَالَ
ذَرَّةٍ شَرًّا يَرَهُ ۝ ۸

ITHA ZULZILATI ALARDU ZILZALAH. WAAKHRAJATI
ALARDU ATHQALAH. WAQALA ALINSANU MA LAHA.
YAWMAITHIN TUHADDITHU AKHBARAHA. BIANNA RABBAKA
AWHA LAHA. YAWMAITHIN YASDURU ALNNASU ASHTATAN
LIYURAW AAAMALAHUM. FAMAN YAAAMAL MITHQALA
THARRATIN KHAYRAN YARAHU. WAMAN YAAAMAL MITHQALA
THARRATIN SHARRAN YARAHU

1. When the earth is shaken with its appointed tremor.
2. And the earth throws out its burdens (from within).
3. And man says, "What has happened to it?"
4. On that day the earth will narrate its news.
5. For your lord sent a command to it.
6. On that day men will return towards their lord, in different groups, in order to be shown their deeds.
7. So whoever has done a good deed equal to the weight of an atom, will see it.
8. And whoever has done an evil deed equal to the weight of an atom, will see it.

PERIOD OF REVELATION

There is a difference of opinion relating to this Surah's place of revelation. However the majority are of the opinion as saying that this Surah was revealed in Makkah.

MAJOR ISSUE, DIVINE LAW AND GUIDANCE

On the Day of Judgement, the earth will report whatever happened on her and human beings shall be shown their Books of Deeds.

THEME

The theme of this Surah is the life after death and the presentation of man's full record of deeds done by him during his life on earth. The first three sentences explain briefly how life after death will take place and how confounding it will be for man.

In the next two sentences it is said that the earth, on which man has lived and performed all kinds of deeds thoughtlessly, and about which he never could fancy that this lifeless thing would at some time in the future bear witness to his deeds, will speak out on that Day by Allah's ﷻ command and will state in respect of each individual person what act he had committed at a particular time and place.

Then, it is said that men on that Day, rising from their graves, will come out in their varied groups from all corners of the earth to be shown their deeds and works. Presentation of their deeds will be so complete and detailed that not an atom's weight of good or evil will be left unnoticed or hidden.

SURAH AT-TAKATHUR (THE PILING OF WEALTH)

This Surah is a Makki Surah, it consists of 8 Ayats and 1 Ruku

أَلْهَكُمُ التَّكَاثُرُ ۚ ۱ حَتَّى زُرْتُمُ الْمَقَابِرَ ۚ ۲ كَلَّا سَوْفَ تَعْلَمُونَ ۚ ۳ ثُمَّ كَلَّا
سَوْفَ تَعْلَمُونَ ۚ ۴ كَلَّا لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ ۚ ۵ لَتَرَوُنَّ الْجَحِيمَ ۚ ۶
ثُمَّ لَتَرَوُنَّهَا عَيْنَ الْيَقِينِ ۚ ۷ ثُمَّ لَتُسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ ۚ ۸

ALHAKUMU ALTTAKATHURU. HATTA ZURTUMU ALMAQABIRA.
KALLA SAWFA TAAALAMOONA. THUMMA KALLA SAWFA
TAAALAMOONA. KALLA LAW TAAALAMOONA AAILMA
ALYAQEENI. LATARAWUNNA ALJAHEEMA. THUMMA
LATARAWUNNAHA AAAYNA ALYAQEENI. THUMMA
LATUSALUNNA YAWMAITHIN AAANI ALNNAAAEEMI.

1. The piling of more wealth has kept you heedless.
2. Till you saw your graves.
3. Yes, soon you will come to know.
4. Again, yes, soon you will come to know.
5. Yes, if you had known with knowledge of certainty, you would not have loved wealth.
6. Undoubtedly, you shall necessarily, see hell.
7. Then again, undoubtedly, you shall necessarily see it with the eye of certainty.
8. Then, undoubtedly, you shall surely be asked about the favours.

PERIOD OF REVELATION

This Surah, according to all commentators, is Makki. In view of its contents and style, it appears to be one of the earliest Surahs revealed at Makkah.

MAJOR ISSUE, DIVINE LAW AND GUIDANCE

The cause of man's destruction is mutual rivalry for worldly gains, and real success is in working for the life Hereafter.

THEME

In this Surah the people are warned about the evil consequences of worldly worship because they spend their lives in acquiring more and more of worldly wealth, material benefits and pleasures, position and power.

This rivalry with one another, bragging and boasting about their acquisitions is not going to end until death. This pursuit has so occupied the people that they are left with no time or opportunity for pursuing the spiritual and higher things in life.

After warning the people of its evil, they are told: "These blessings which you are amassing and enjoying thoughtlessly, are not mere blessings but are also a means of your trial. For each one of these blessings and comforts, you will surely be called to account on the Day of Judgement."

SURAH AL-QAARI'AH (THE TERRIFYING EVENT)

This Surah is a Makki Surah, it consists of 11 Ayats and 1 Ruku

الْقَارِعَةُ ۝ مَا الْقَارِعَةُ ۝ وَمَا أَذْرُكَ مَا الْقَارِعَةُ ۝ وَيَوْمَ يَكُونُ النَّاسُ كَالْفَرَاشِ الْمَبْثُوثِ ۝ وَتَكُونُ الْجِبَالُ كَالْعِهْنِ الْمَنْفُوشِ ۝ فَأَمَّا مَنْ ثَقُلَتْ مَوَازِينُهُ ۝ فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ ۝ وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ ۝ فَأُمُّهُ هَاوِيَةٌ ۝ وَمَا أَذْرُكَ مَا هِيَ ۝ نَارٌ حَامِيَةٌ ۝

ALQARIAAATU. MA ALQARIAAATU. WAMA ADRAKA MA ALQARIAAATU. YAWMA YAKOONUN NASU KAALFARASHIL MABTHOOTH. WATAKOONUL JIBALU KAALIHNIL MANFOOSH. FAAMMA MAN THAQUALAT MAWAZEENUHU. FAHUWA FEE AAEESHATIN RADIYATIN. WAAMMA MAN KHAFFAT MAWAZEENUHU. FAOMMUHU HAWIYATUN. WAMA ADRAKA MA HIYAH. NARUN HAMIYATUN.

1. The event that terrifies the hearts!
2. What is the event that terrifies the hearts?
3. And what have you understood, what the event that terrifies the hearts is!
4. The day when men will be like scattered moths.
5. And mountains will be like flying wool.
6. So for one whose scales prove heavy,
7. He is therefore in the desired bliss.
8. And for one whose scales prove light.
9. He is in the lap of one that abases.
10. And what have you understood, what the one that abases is!
11. A flaming fire!

PERIOD OF REVELATION

This Surah was revealed at Makkah and is one of the earliest Surahs.

MAJOR ISSUE, DIVINE LAW AND GUIDANCE

A scene explaining the Day of Judgement.

THEME

The theme of this Surah is the Resurrection and the Hereafter. The people are warned: "The Great Disaster! What is the Great Disaster? And do you know what the Great Disaster is?" Thus preparing the listeners for the news of the dreadful calamity, the incident of resurrection is depicted that on that Day.

People will be running about in confusion and bewilderment just like so many scattered moths around a light, and the mountains will be uprooted and flown about like carded wool.

Then Allah's ﷻ Court will be established and the people will be called upon to account for their deeds. The people whose good deeds will be heavier than their evil deeds, will be blessed with bliss and happiness, and the people whose good deeds will be lighter than their evil deeds, will be cast into the burning fire of hell.

SURAH AL-ADIYAAT (THE SPRINTERS)

This Surah is a Makki Surah, it consists of 11 Ayats and 1 Ruku

وَالْعَدِيَّتِ ضَبْحًا ۙ ۱ فَاَلْمُورِيَّتِ قَدْحًا ۙ ۲ فَاَلْمُغِيَّرَاتِ صُبْحًا ۙ ۳ فَآثَرْنَ بِهِ نَقْعًا ۙ
۴ فَوَسَطْنَ بِهِ جَمْعًا ۙ ۵ إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ ۙ ۶ وَإِنَّهُ عَلَىٰ ذَٰلِكَ لَشَهِيدٌ ۙ ۷
وَإِنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ ۙ ۸ أَفَلَا يَعْلَمُ إِذَا بُعْثِرَ مَا فِي الْقُبُورِ ۙ ۹ وَحُصِّلَ مَا فِي
الصُّدُورِ ۙ ۱۰ إِنَّ رَبَّهُم بِهِمْ يَوْمَئِذٍ لَّخَبِيرٌ ۙ ۱۱

WAALAAADIYATI DABHAN. FAALMOORIYATI QADHAN.
FAALMUGHEERATI SUBHAN. FAATHARNA BIHI NAQAAAN.
FAWASATNA BIHI JAMAAAN. INNA ALINSANA LIRABBIHI
LAKANOODUN. WAINNAHU AAALA THALIKA LASHAHEEDUN.
WAINNAHU LIHUBBI ALKHAYRI LASHADEEDUN. AFALA
YAAALAMU ITHA BUAATHIRA MA FEE ALQUBOORI. WAHUSSILA
MA FEE ALSSUDOORI. INNA RABBAHUM BIHIM YAWMAITHIN
LAKHABEERUN.

1. By oath of those that sprint, breathing heavily. (the horses used in holy war) striking stones with their hooves,
2. And sparking fire.
3. And by oath of those who raid at dawn.
4. So thereupon raising dust.
5. Then penetrate to the centre of the enemy army.
6. Indeed man is very ungrateful towards his lord.
7. And indeed he himself is a witness to it (by his deads).
8. And indeed he loves wealth to the extreme.
9. So does he not know? When those in the graves are raised.
10. And all what lies in the breasts is opened.
11. On that day their Lord surely knows all about them!

PERIOD OF REVELATION

This Surah was revealed at Makkah and is amongst one of the earliest Surahs.

MAJOR ISSUE, DIVINE LAW AND GUIDANCE

An example that horses are more grateful to their owners than men are to their Rabb (Allah ﷻ).

THEME

The object of this Surah is to make people realise how evil man becomes when he denies the Hereafter, or becomes heedless of it. It also aids to warn them that in the Hereafter not only their visible and apparent deeds, but even the secrets hidden in their hearts too will be subjected to scrutiny.

For this purpose, the general chaos and confusion prevailing in Arabia: bloodshed, looting and plundering on every side; tribes subjecting other tribes to raids, no one could have peaceful sleep at night out of fear that some enemy tribe might raid his settlement early in the morning, is pointed out.

Every Arab was fully conscious of this state of affairs and realised that it was wrong. Although the plundered bemoaned his miserable, helpless state and the plunderer rejoiced when the plunderer himself was plundered, he too realised how gloomy the condition in which the whole nation involved was in.

Referring to this very state of affairs, it is said: all this is happening because the people do not know their life after death and their accountability before Allah ﷻ.

Then an example of stallions (horses used in war) is given to reflect on human attitude towards Allah ﷻ.

Stallions to whom man provide food and water are so grateful to him that they jump into the valley of death on his command while man is ungrateful to Allah ﷻ even though He has given him life, all faculties, food and other provisions.

This example shows that an ungrateful person is worse than an animal. Such a person is so blinded by the love of worldly wealth that he tries to obtain it by every means, however impure and filthy it may be.

He would never have behaved so had he known the time when the dead would be raised from their graves and when the intentions and motives with which they had done all sorts of deeds in the world would be exposed and brought out before everyone to see by their Lord and Sustainer (Allah ﷻ) Who knows what man has done and what punishment or reward man should be awarded.

SURAH AL-QADR (THE BLESSED OF VALUABLE)

This Surah is a Makki Surah, it consists of 5 Ayats and 1 Ruku

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ۚ ۱ وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ ۚ ۲ لَيْلَةُ الْقَدْرِ خَيْرٌ مِّنْ أَلْفِ
شَهْرٍ ۚ ۳ تَنْزِيلُ الْمَلَكِ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ مِّنْ كُلِّ أَمْرٍ ۚ ۴ سَلَامٌ هِيَ حَتَّىٰ
مَطْلَعِ الْفَجْرِ ۚ ۵

INNA ANZALNAHU FEE LAYLATI ALQADRI. WAMA
ADRAKA MA LAYLATU ALQADRI. LAYLATU ALQADRI
KHAYRUN MIN ALFI SHAHRIN. TANAZZALU
ALMALAIKATU WAALRROOHU FEEHA BIITHNI RABBIHIM
MIN KULLI AMRIN. SALAMUN HIYA HATTA MATLAAAI
ALFAJRI.

1. Undoubtedly, we sent it down in the blessed and valuable night.
2. And what you know, what the blessed night is?
3. The blessed and valuable night is better than a thousand months.
4. Therein descend angels and jibril (the spirit) by the command of their lord for every affair.
5. That is all peace till the rising of the dawn.

PERIOD OF REVELATION

This Surah is one of the early Surahs revealed at Makkah.

MAJOR ISSUE, DIVINE LAW AND GUIDANCE

The night of Qadr in which The Qur'an was revealed is better than one thousand months, is also known as the Night of Power.

THEME

The theme of this Surah is to acquaint man with the value, worth and importance of the Qur'an. Being placed just after Surah Al-'Alaq in the arrangement of the Qur'an by itself explains that in the Holy Book, the revelation of which began with the first five verses of Surah Al-'Alaq, was sent down in a destiny-making night, which is also called the Night of Power. It is a glorious Book and its revelation for mankind is full of blessings.

The Night of Qadr (destiny) has two meanings, both are implied here. First, it is the night during which destinies are decided. The revelation of this Book in this night is not merely the revelation of a book, but an event which will change the destiny of the entire world.

The other meaning is that this is a night of unique honour, dignity and glory; so much so that it is better than a thousand months. Thus, the disbelievers of Makkah have been warned: "You, on account of your ignorance, regard this Book, which Mohammed ﷺ has presented, as a calamity for yourselves and complain that a disaster has befallen you, whereas the night in which it was decreed to be sent down was such a blessed night worth; more than a thousand months.

In other words, a task was accomplished in it for the well-being of mankind which had not been accomplished during one thousand months of human history.

In conclusion, it is stated that in this night, the angels along with angel Jibra'eel, descend with every decree by the leave of their Rabb. There will be peace from evening till morning; that is, there is no interference of evil in it, for all decrees of Allah ﷻ are intended to promote good.

SURAH AD-DUHA (THE LATE MORNING)

This Surah is a Makki Surah, it consists of 11 Ayats and 1 Ruku

وَالضُّحَىٰ ۝ ۱ وَاللَّيْلِ إِذَا سَجَىٰ ۝ ۲ مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ ۝ ۳ وَلَلْآخِرَةُ
خَيْرٌ لَّكَ مِنَ الْأُولَىٰ ۝ ۴ وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ ۝ ۵ أَلَمْ يَجِدْكَ يَتِيمًا فَآوَىٰ
۶ وَوَجَدَكَ ضَالًّا فَهَدَىٰ ۝ ۷ وَوَجَدَكَ عَائِلًا فَأَغْنَىٰ ۝ ۸ فَأَمَّا الْيَتِيمَ فَلَا
تَقْهَرْ ۝ ۹ وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ ۝ ۱۰ وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ ۝ ۱۱

WAALDDUHA. WAALLAYLI ITHA SAJA. MA WADDAAAKA
RABBUKA WAMA QALA. WALALAKHIRATU KHAYRUN LAKA
MINA ALOOLA. WALASAWFA YUAATEEKA RABBUKA
FATARDA. ALAM YAJIDKA YATEEMAN FAAWA.
WAWAJADAKA DALLAN FAHADA. WAWAJADAKA AAAILAN
FAAGHNA. FAAMMA ALYATEEMA FALA TAQHAR. WAAMMA
ALSSAILA FALA TANHAR. WAAMMA BINIAAMATI RABBIKA
FAHADDITH

1. By oath of the late morning.
2. And by oath of the night when it covers.
3. Your Lord has not forsaken you nor does He dislike you!
4. And indeed the latter is better for you than the former.
5. And indeed your Lord will soon give you so much that you will be pleased. (Allah seeks to please the Holy Prophet - peace and blessings be upon him.)
6. Did He not find you an orphan, so provided you shelter?
7. And found you deeply engrossed in His love, so directed you?
8. And found you in need, so made you prosperous?
9. Therefore do not oppress the orphan.
10. And do not rebuke the beggar.
11. And abundantly proclaim the favours of your Lord.

PERIOD OF REVELATION

This Surah was revealed during the early period at Makkah when the revelations were suspended for a time in the initial stage of Prophethood due to the fact that Mohammed ﷺ was not yet accustomed to bearing the intensity of revelation.

MAJOR ISSUE, DIVINE LAW AND GUIDANCE

Good news to the Prophet Mohammed ﷺ that the later period will be better for him than the earlier.

THEME

The theme of this Surah is to console the Prophet ﷺ and its object is to remove his anxiety and distress, which was caused by the suspension of revelation.

The Prophet ﷺ is reassured: "Your Rabb has not at all forsaken you, nor is he displeased with you." Then, he is given the good news that the hardships that he was experiencing in the initial stage of his mission will not last long and the later period of life for him will be better than the former period. Before long, Allah ﷻ will bless him so abundantly that he will be well pleased.

This is one of the express prophecies of the Qur'an, which proved literally true later on.

When this prophecy was made, there seemed not to be the remotest chance that the helpless and powerless man who had come out to wage a war against ignorance and paganism would ever achieve such wonderful success.

The Prophet ﷺ is then told: "What made you think that your Rabb has forsaken you, and that We are displeased with you? Whereas the fact is that We have been good to you with kindness after kindness ever since the day of your birth. You were born an orphan, We made the

best arrangement for your upbringing and care: you were unaware of the Way, We showed you the Way; you were indigent, We made you rich. All this shows that you have been favoured by Us from the very beginning and Our grace and bounty has been constantly focussed on you."

These are the similar words which Allah ﷻ said to console Prophet Musa (Moses) when he was sent to Pharaoh as described in Surah TaHa v. 37-42: "We have been looking after you with kindness ever since your birth; therefore, you should be satisfied that you will not be left alone in this dreadful mission. Our bounty will constantly be with you."

AYAT-UL KURSI (THE AYAT OF THE THRONE)

This is known as the most powerful Ayat revealed by Allah in the Holy Qur'an.

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ ٥

ALLAHU LA ILAHA ILLA HUWA ALHAYYU ALQAYYOOMU LA TAKHUTHUHU SINATUN WALA NAWMUN LAHU MA FEE ALSSAMAWATI WAMA FEE ALARDI MAN THA ALLATHEE YASHFAAAU AAINDAHU ILLA BIITHNIHI YAAALAMU MA BAYNA AYDEEHIM WAMA KHALFAHUM WALA YUHEETOONA BISHAYIN MIN AAILMIHI ILLA BIMA SHAA WASIAAAA KURSIYYUHU ALSSAMAWATI WAALARDA WALA YAOODUHU HIFTHUHUMA WAHUWA ALAAALIYYU ALAAATHEEMU

Allah! There is no god but Him: the Living, the Eternal. He neither slumbers nor sleeps. To Him belongs all that is in the Heavens and the Earth. Who can intercede with Him without His permission? He knows what is before them and what is behind them. They cannot gain access to anything out of His knowledge except what He pleases. His throne is vaster than the heavens and the earth, and guarding of these both does not fatigue Him. He is the Exalted, the Supreme.

Benefits of Ayatul Kursi

The benefits of reciting Ayatul Kursi is unimaginable as this is known as being the most powerful Ayat of the Holy Quran.

Only Allah ﷻ and His Beloved Messenger ﷺ the Saviour of Mankind ﷺ knows what the true hidden power the Ayat contains.

We shall attempt to list a series of benefits as mentioned by Our Glorious Prophet , the noble companions and our great Salaf-e-Saleheen, the Awliya Allah.

1. This is the loftiest Ayat of the Qur'an Kareem.
2. That is the chief Ayat of the Qur'an Kareem.
3. The reader of it is protected from the evil effects of the Jinn from morning until evening and from evening until morning.
4. It is from the threshold of the Arsh.
5. It is equal to a quarter of the Qur'an Kareem.
6. Whoever recites it after the fard Salaah will be protected until the next Salaah and reciting it constantly was done by the Nabi, Siddique or Martyr and only death is the barrier between the reader and Jannah.
7. Blowing it upon food and drink brings blessings and abundance.
8. It is greater than the skies, earth, Jannat and Jahannam.
9. Whosoever reads it upon entering the home, Shaytaan runs away from there.
10. The reciter, his children, home, wealth, property and the homes of his neighbours are safe.
11. Whosoever reads it together with the last Ayats of Surah Baqarah, Shaytaan does not enter his home for three days.
12. The Jinn's cannot open any utensil upon which it is read.
13. In it is the Ism Azam (Name of Allah ﷻ).
14. The thief does not come near its reciter.
15. When recited with the last Ayat of Surah Baqarah then the plea of the reciter will not go unattended.
16. When reciting it whilst retiring to one's sleeping place, one is protected until the morning. Two angels are allotted to protect him.
17. Whosoever recites it after every fard Salaah will be rewarded with a grateful heart, a remembering tongue, the reward of being martyred in the path of Allah ﷻ, and will also be rewarded like the Siddiques.
18. Who reads it and "Inna Rabba bi kum Allah.." and the last two Quls for a women on delivery, then the delivery becomes easy.

19. When one reads it and blows on his possessions and goods, then Shaytaan will not come near.
20. Whosoever reads *Ayatul Kursi* and the beginning of *Surah Ghafir* in the morning then he will be protected and be safe from the morning until the evening and vice versa.

Subahaanallaah!

FIRST FIVE VERSES OF SURAH BAKARAH

الم ١ ذلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ ٢ الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ
وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ٣ وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا
أُنزِلَ مِنْ قَبْلِكَ ٤ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ ٥ أُولَئِكَ عَلَى هُدًى مِّن رَّبِّهِمْ ٥ وَأُولَئِكَ هُمُ
الْمُفْلِحُونَ ٥

ALIF LAAM MEEM. THALEKAL KITABO LA RAYBAH FIH.
HUDALLIL MUT-TAKEEN. AL-LATHINA YUMENOONA
BILGHAYBI WAYOQIMUNAS SALATA WAMIMA
RAZAQNAHUM YUNFEQOON. WALLATHINA
YUMENOONA BEMA UNZILA ELAYKA WAMAUNZILA
MIN QABLIK WABIL AAKHIRITI HUM YUQENoon.
ULAAEKA ALA HODUM MIR RABBIHIM WAULAEKA HUM
MUFLEHOON.

1. Alif Laam Meem (Individual Letters of Arabic Alphabet).
2. That high ranked Book (Quran) whereof there is no place of doubt, in it there is guidance to the God-fearing.
3. Who believe without seeing, and establish prayer and spend in Our path, out of Our provided subsistence.
4. And who believe in what has been sent down towards you, O beloved prophet! And what has been sent down before you and are convinced of the Last Day.
5. They alone are on the guidance from their Lord and they alone are the gainers.

LAST TWO VERSES OF SURAH BAKARAH

أَمِنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ ۗ كُلٌّ آمِنٌ بِاللَّهِ وَمَلِكِهِ وَكُتُبِهِ وَرُسُلِهِ ۗ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْ رُّسُلِهِ ۗ وَقَالُوا سَمِعْنَا وَأَطَعْنَا ۗ غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ ۝

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا ۗ لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ ۗ رَبَّنَا لَا تُؤَاخِذْنَا إِن نَّسِينَا أَوْ أَخْطَأْنَا ۗ رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إِصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِن قَبْلِنَا ۗ رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ ۗ وَاعْفُ عَنَّا ۗ وَارْحَمْنَا ۗ إِنَّكَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ۝

1. AAMANAR RASOOLU BIMA UNZILA AYLAYHE MIN RABBIHI WALMUMENON KULLU AAMANA BILLAHI WAMALAYEKATEHI WAKOTOBEBHI WARASOOLEHI LA NOFARRIKO BAYNA AHADIN MIN RASOOLLEHI WAQALOO SAMINA WAATANAA GHUFRANAK WAALAYKAL MASEER.
2. LA YOKALLIFUL LAHO NAFSUN ILLA WUSAHA LAHA MAKASABAT WAALAYHA MAKTASABAT RABBANA LATOAKHITHNA INNASINA AWAKHTANA RABBANA WALA TAHMIL ALAYNA ISRUN KAMA HAMALTAHU ALLALLATHINA MIN QABLINA RABBANA WALA TOHMIL NA MALATAKATU LANABIH WAFUANNA WAGFIRLANA WARHAMNA UNTA MOWLANA FANSURNA ALLAL QAUMIL KAFIREEN

1. The Messenger believed in that which was sent down to him from his Lord and the believers all accepted Allah and His angels and His Books and His messengers saying this, 'that we do not differentiate in the matter of having faith in any of His messengers' and submitted that we heard and obeyed. Let there be your forgiveness, O our Lord! And to you is our return.
2. Allah places not burden on any soul but to the extent of his strength whatever good it earned is useful for it and whatever bad it earned is a loss for it. O our Lord! Catch not us if we forget or miss the mark! O our Lord! And place not heavy burden on us as you had placed on those before us. O our Lord! Put not that burden on us of which we have no strength to bear! And pardon us and forgive and have mercy on us. You are our Master; then help us against the infidels.

