

JOURNEY THROUGH THE QURAN

An Overview of all 114 Chapters

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Compiled by

Sharif Hasan al-Banna



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



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Introduction

The Quran was revealed as the final book of Allah to humanity as a book of guidance. It would be no exaggeration to state that though the Quran is probably the most famous book in the world today, it also the most misunderstood. The ethical, moral, legal and spiritual teachings of the Quran inspire millions across the world but there is also a dire need to make its message accessible and relevant to wider audiences. The starting point of that journey is a basic overview of each chapter of the Quran covering the virtues, themes and key verses.

I

1.1 Definition of the Quran

“Arabic word of eternal linguistic miracle, revealed to Prophet Muhammad (s), its recitation is considered worship and it has reached us through *tawatur* [multiple corroborated paths of narration].”

1.2 The Quran: Basic Facts

- 114 Quranic chapters (surahs) of different lengths, content and themes
- The Quran was revealed to Prophet Muhammad over a period of 23 years
- The Prophet received the first revelation at the age of 40
- The longest chapter in the Quran is chapter 2 and the shortest is chapter 108
- The longest verse in the Quran is in chapter 2 verse 282 and the shortest verse is in chapter 93 v 1
- There are 6218 verses, 77,437 words and 312,000 letters
- The first revelation was chapter 96 and last was chapter 110
- There are 86 Makkan chapters and 28 Madinan chapters

1.3 Makkan and Madinan

The Quranic chapters are divided into Makki (Makkan) and Madani (Madinan). Scholars have three opinions about its definition:

- i) Makki refers to everything revealed in Makkah and Madani refers to everything revealed in Madinah regardless of whether this was before the hijra (Prophet’s migration from Makkah to Madinah) or after.
- ii) Makki refers to the discourse aimed at the people of Makkah and Madani refers to the discourse for the people of Madinah.
- iii) Makki refers to every chapter revealed before the hijra and Madani, everything revealed after the hijra.

The third opinion is the most popular and correct definition.

1.4 Characteristics of Makki and Madani chapters:

Makki	Madani
Mention of the stories of previous prophets and nations and the invitation to mankind to adhere to their message.	Focus on ruling and legislation related to worship, the worldly life (the secular) and the boundaries / limits of Islam as a legal code.
Discussion and presentation of evidences for the existence of Allah, His unity and the resurrection of the human body.	Mentions the rulings pertaining to war and peace and comments on the different battles, prisoners, spoils of war during the time of the Prophet.
Consolidating and providing comfort for the prophet and inviting him to be patient amid the opposition to his message.	Focus on governance, consultation and referring to the Quran and Sunnah as ultimate sources of authority.
Chapters are generally short, with a certain receptive feel and tone to the ear and soul enabling us to feel the majesty and glory of our Lord – as is the case with most of the chapters in the last quarter of the Quran.	Chapters are predominantly long and presented in a calm / collective and thought provoking style.

Ref: *Burhan* of Zarakshi

1.5 Compilation of the Quran

How did we receive the Quran in its present format? The compilation of the Quran passed through three stages as outlined below:

Phase	Period	Nature of compilation
I	The Prophet's lifetime	<ul style="list-style-type: none"> • Revealed over a period of 23 years • Preserved through memorisation and written on stone tablets, bones, paper leaves, etc • The order of the verses and chapters is from Allah • Designated companions to write the revelation otherwise known as 'kuttab al-wahy' included the following: <ul style="list-style-type: none"> - Abu Bakr - Umar Ibn al-Khattan - Uthman Ibn Affan - Ali Ibn Abi Talib - Ubay Ibn Ka'ab - Zayd Ibn Thabit - Mu'awiyah Ibn Abi Sufyan - Al-Mughira Ibn Shu'ba - Zubayr Ibn al-Awwam - Shurahbeel Ibn Hasana - Abdullah Ibn Rawaha ▪ They used to write the revelation on the aforementioned mediums and then leave it in the Prophet's house. They would then make a personal copy from it. <p>Those who memorised the Quran from amongst the companions included:</p> <ul style="list-style-type: none"> - Abdullah Ibn Mas'ud - Salim Ibn Maqal - Mu'adh Ibn Jabal - Ubay Ibn Ka'ab - Zayd Ibn Thabit <ul style="list-style-type: none"> • The Quran was thus not in a single volume as we engage with it today.
II	Reign of Abu Bakr	<ul style="list-style-type: none"> • Faced with the Battle of Yamama wherein over 70 huffadh (memorisers) of the Quran were killed. • Umar Ibn al-Khattab advises Abu Bakr to compile the Quran into a book / volume. • Initial reluctance and then agreement. • Zayd Ibn Thabit is tasked with the compilation. • Compiled from the different mediums the Quran was preserved in. • Methodology of Zayd Ibn Thabit in compilation was meticulous and precise, adopting the most rigorous

		<p>standards of scrutiny / verification.</p> <ul style="list-style-type: none"> • Attestation by two witnesses on the exact word (memorisation) and delivery (written format) was required. • Compiled and kept at the Dar al-Khilafa as a reference for Muslims • This took place in the 12th year of Hijrah.
III	Reign of Uthman Ibn Affan	<p>This continued through to the period of Umar Ibn al-Khattab until the reign of Uthman Ibn Affan. There was a need to make copies of the Quran to send it to different regions to avoid any differences of opinion on exact wording, recitation and meaning.</p> <p>The compilation during the reign of Uthman Ibn Affan was different to the previous compilation in Abu Bakr's time in three ways:</p> <ol style="list-style-type: none"> The reason for Uthman ordering the compilation (that is copies of the original compilation) was due to the expansion of Islam into new territories and the differences which arose amongst Muslims in the recitation of the Quran. He had to standardise a copy, so he ordered Hafsa to send the original copy to him from the Dar al-Khilafa. He commissioned a group of companions to undertake the task of copying the original script. He then ordered the burning of all other copies which were in existence at the time. Uthman depended on a committee of four prominent people who had memorised the Quran including Zayd Ibn Thabit, Abdullah Ibn Zubayr, Saeed Ibn al-Aas and Abdur Rahman Ibn Harith. In the first instance of compilation, it was undertaken by Zayd Ibn Thabit only – however in this instance it was more a case of making copies rather than actual compilation. The objective of the first compilation was to keep a copy of the Quran as a reference at the Dar al-Khilafa, but in this phase the objective was to make copies to distribute across different regions. <p>This took place in the 25th year of hijrah. Seven copies were made and sent to Kufa, Basra, Shaam, Yemen, Makkah and Bahrain.</p> <p>Note: Zayd was approved by the Prophet regarding this, and was the last person to read the Quran to the Prophet who ordered his companions to take the Quran from Zayd.</p>

Ref: *Fathul Bari of Asqalani & Fahm al-Sunan* of Muhasibi & *Itqan* of Suyuti.

II

2.1 Quran on Quran

The Quran describes itself in its own words:

- There is no doubt in it (2:3)
- Guidance for the God-conscious ones (2:4)
- Guidance for mankind (2:185)
- Do you not ponder over it? (4: 83)
- Listen to it when it is recited (7:204)
- We have made the Quran easy for you (54:17)
- It is a cure and a mercy (17:82)
- Impossibility of bringing something like it (17:88)
- Revealed in Arabic (12:2)
- Explanation of all things (6:154)

2.2 Dynamic Engagement with the Quran

Our engagement with the Quran needs to be dynamic and to achieve that inner participation and is essential. This entails that our approach be built on realisation of the following:

- Sincerity
- In Allah's presence
- Hearing from Allah
- Allah's direct address
- Every word is for you
- Conversing with Allah
- Understanding it as a living reality
- Understanding it as a message for you
- Contextualising and personalising the Quran
- Extrapolating and internalising Quranic ethics, norms and maxims
- Living the Quran – the ummatic and human paradigm

2.3 Quranic Paradigm Shift

Our thoughts and actions – personal or collective – should be viewed through the prism of the Quran. As the first of source of guidance, it is this book which should inform our worldview in all spheres of human life. It is the Quranic teachings which can truly enhance the human living experience and in thus in this light, we should afford importance to different aspects of the Islamic faith in proportion to the importance attached to it by the Quran itself.

Too much our engagement with the Quran is driven by the intention of mere reward for its recitation or as book of evidence to substantiate an Islamic legal position. The Quran should actually be our companion in our everyday lives. We draw inspiration from it, heed its teachings, apply its ethics and improve ourselves and the societies we live in accordance to its guidance and values. Theo-centric societies is what the Quran expects us to strive for.

2.4 Objectives of Journey through the Quran

This book was compiled with the following objectives in mind:

- To have a basic overview of each of the 114 chapters of the Quran

- To appreciate the content, theme and message of each Quranic chapter
- To familiarise oneself with 1,000 Quranic Arabic words
- To explore some of the key concepts of the Quran
- To identify self-development lessons from the Quran
- To identify Quranic supplications in each chapter

The structure and format of each chapter has been designed to achieve the above. The unique features of this format includes:

Mind-maps: For the first time in the English language mind-maps for all the chapters of the Quran have been presented. These mind-maps provide the basic themes and sections of each chapter in one page.

Selected verses: Important verses have been selected from each chapter focussing on Islamic belief and practice, personal development lessons and the Quranic overview.

Selected vocabulary: Key words from each chapter have presented to be familiar with the language of the Quran. Many of these words occur frequently throughout the Quran.

Quranic supplications: All the supplications of each chapter have been highlighted in a separate section. This is to aid learning and memorisation.

“

As you come to the Quran, you come to a new world. No other venture in your life can be so momentous and crucial, so blissful and rewarding, as your journey to and *through* the Quran.

It is a journey that will take you through the endless joys and riches of the worlds that your Creator and Lord has sent you and all mankind. Here you will find a world of untold treasures of knowledge and wisdom to guide you on the pathways of life, to mould your thought and action. In it you will discover deep insights to enrich you and steer you along the right course. From it you will receive the radiant light to illuminate the deeper reaches of your soul. Here you will encounter profound emotions and flowing warmth to melt your heart and bring tears running down your cheeks.

It is crucial for you because, as you travel through the Quran, at every step you will be summoned to choose, and commit to Allah. To read the Quran is nothing less than to live the Quran willingly, sincerely, devotedly, and totally. The outcome of your entire life depends on how you heed the call given by God. The journey is therefore decisive for your existence, for mankind and for the future of human civilisation.

”

Khurram Murad, *Way to the Quran*

Quranic Chapters: Key Lessons

Surah name	Key Lesson
Al-Fatihah	Summary of the objectives of the Quran
Al-Baqarah	Responsibility for the earth
Al-Imran	Remaining steadfast on the <i>manhaj</i>
Al-Nisa	Justice and mercy especially with the vulnerable
Al-Maidah	Fulfilment of contracts
Al-An'am	Monotheism in belief and practice
Al-A'raf	Your position on the conflict between Truth and falsehood
Al-Anfal	Rules of victory: material and spiritual
At-Tawbah	Repentance
Yunus	Belief in predestination
Hud	Balancing between being steadfast on the Truth
Yusuf	Having confidence in Allah's plans and not despairing
Ar-Ra'd	Strength of Truth and weakness of falsehood
Ibrahim	The blessing of faith and tragedy of disbelief
Al-Hijr	Allah's protection of His religion
An-Nahl	Blessings of Allah
Al-Israa	Feeling the value of the Quran
Al-Kahf	Protection from trials and tribulations
Maryam	Children inheriting the faith
Ta-Ha	Islam is the path to happiness
Al-Anbiya	Role of prophets in reminding humanity
Al-Hajj	Role of Hajj in building the Muslim nation
Al-Mu'minun	Characteristics of the believers
An-Nur	Laws of Allah enlighten societies
Al-Furqan	Consequence of those who reject the Truth
Ash-Shu'ara	Communication of the faith
An-Naml	Importance of civilisation's advancement
Al-Qasas	Confidence in Allah's promises
Al-Ankabut	Be aware of trials and tribulations
Ar-Rum	Allah's signs are manifest and clear
Luqman	Raising and educating children
As-Sajdah	Submitting to Allah

Chapters of Submission to Allah

Al-Ahzab	Submitting to Allah in times of difficulty
Saba	Submitting to Allah results in civilisational continuity
Fatir	Submitting to Allah is the path to honour and dignity
Yasin	Submitting to Allah in the path of <i>dawah</i>
As-Saffat	Submitting to Allah in the absence of evident rationales
Sad	Submitting to Allah in returning to the Truth
Az-Zumar	Sincerity for Allah
Ghafir	Importance of <i>dawah</i> and delegating matters to Him

Obligations and Warnings for the Nation Responsible for the Earth

Fussilat	Accepting the orders of Allah wholeheartedly
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Ash-Shura	Warning against division and the obligation of consultation
Az-Zukhruf	Warning against materialism and hedonism
Adh-Dhukhan	Warning against infatuation with position and power
Al-Jathiya	Warning against arrogance and pride
Al-Ahqaf	Examples of those who accept and those who refuse Allah's Word
Muhammad	Obedience to the Prophet is the barometer for acceptance of actions
Al-Fath	Chapter of openings and divine manifestations
Al-Hujurat	Etiquette of relationships

Chapters of Choice

Qaf	Choice between guidance and misguidance
Az-Zariyat	Allah gives and takes – it is our choice
At-Tur	Choice between the path to Paradise and the path to Hell
An-Najm	Choosing the source of information
Al-Qamr	Knowing Allah through detesting disbelief
Ar-Rahman	Knowing Allah through His blessings
Al-Waq'iah	And you were three pairs
Al-Hadid	Balancing between materialism and spirituality

Chapters of Loyalty to Islam

Al-Mujadalah	Uniqueness of the methodology of Islam
Al-Hashr	Different stances on the path of loyalty to one's faith
Al-Mumtahina	Tests of loyalty
As-Saff	Importance of unity and cohesion
Al-Jum'ah	Role of Salat al-Jumah in building loyalty
Al-Munafiqun	Pitfalls of hypocrisy
At-Taghabun	Obstacles of commitment
At-Talaq	Managing conflict
At-Tahrim	Role of women in realising the loyalty
29 th Chapter	<i>Dawah</i> to Allah: marketing the faith
30 th Chapter	Concluding the divine <i>manhaj</i>

Quranic Chapters: Types and Themes

Chapter	Type	No. of Verses	Moral Themes
1	Makki	7	Tawhid, praise, mercy, the Day of Judgement, dependence, guidance
2	Madani	286	Tawhid, guidance, hypocrisy, return to Allah, status of mankind, man's ignorance, forgiveness, morality, occult knowledge, patience, fate, charity, gratitude, equality in cases of murder, supplication
3	Madani	200	Morality, content, lying, patience, return to Allah, Allah is not in need of anyone, hypocrisy, death, generosity, victory, interaction with people
4	Madani	176	Wife, adultery, kindness, dispute, fighting, death, morality
5	Madani	120	Conflict between good and evil, cooperation, be just and fair witness, take care of yourself
6	Makki	165	Power and unity of Allah, worldly life, vice, perseverance, family, good deeds, planet Earth
7	Makki	206	Arrogance, struggle between good and evil, triumph of truth, man's vanity, learning a lesson from past nations
8	Madani	75	Reliance on Allah, quality, patience, unity, Allah's blessings, treachery
9	Madani	129	Hypocrisy, treaties, marching off in Allah's cause
10	Makki	109	Opportunism, tyrannical oppression, winners and losers, guessing
11	Makki	123	Allah's wrath, fraud and mischief, repentance, Allah is the Protector, Allah's chastisement
12	Makki	111	Trial and misfortune, dealing with people, the virtue of patience, sexual temptation, principles, elevation of status, complaint, plotting
13	Madani	43	Change, good and evil, tranquillity, worldly life
14	Makki	52	The good and bad word, parents, patience, appeal to Allah
15	Makki	99	Power, the truth, despair, forgiveness
16	Makki	128	Pride, female, children, pledge, justice, relatives, sex, gratitude
17	Makki	111	Act kindly, speak kindly, guidance, haste, luxury, man's status, falsehood, gratitude, code of moral practice
18	Makki	110	Good deeds, arrogance, self-complacency, wealth and power, association, free choice, knowledge
19	Makki	98	Limitations, invocation, glorification, crucifixion, call to Allah
20	Makki	135	The message, perseverance, Shaytan, preference
21	Makki	112	Haste, test, wrongdoing, purity of soul, homosexuality, one family, the victor
22	Madani	78	Dispute about Allah, worship for self-interest, the unfaithful, victory, weakness, return, do good
23	Makki	118	Tolerance, purpose, piety, Allah's mercy, vanity, appreciation
24	Madani	64	Illegal sexual intercourse, slander, marriage, wife, modesty, chastity, domestic manners
25	Makki	77	Passion, pride, prayer, spending, Shaytan, Allah's wrath, good

			attributes
26	Makki	227	Admonition, kindness, trust, justice, homosexuality
27	Makki	93	Power and wealth, gratitude, trust in God, reward of good deeds, anxiety over the disbelievers
28	Makki	88	Persecution and oppression, wealth and power, supporting corruption, mother's love, help, idle talk, lust, exultation, gratitude, return, Hereafter
29	Makki	69	Trial, dedication, trust, power and wealth, false evidence, investment, gratitude, destruction, debate, death, provision
30	Makki	60	Super powers, victory, a lesson, gratitude, despair, usury, provision, belief and disbelief
31	Makki	34	Delusion, hardship, submission, dispute about Allah,
32	Makki	30	Fear of Allah, patience, Allah's signs
33	Madani	73	Fear of Allah, trust in Allah, gratitude, patience, hypocrisy, the Prophet, modesty, slander
34	Makki	54	Gratitude, power and grandeur, wisdom and power, intercession, truth and falsehood, provision
35	Makki	45	Allah's bounties, need, arrogance, Allah's mercy, loss, inheritor
36	Makki	83	Arrogance, righteousness, Shaytan, help, return
37	Makki	182	Rejection, support, plotting, patience, obedience to parents
38	Makki	88	Perseverance, justice, purpose, self-glory, meditation
39	Makki	75	Devotion, nature, ingratitude, losers, disbelief, return, intercession, provision, despair, preparation
40	Makki	85	Allah's justice, appeal, worldly life, moral lessons
41	Makki	54	Golden rule, counselling, witnesses, refuge, God's justice and mercy, rivals, weakness
42	Makki	53	Blasphemy, consultation, revenge, relatives, misfortune, worldly life, justice, patience and forgiveness
43	Makki	89	Worldly life, association, retribution, remembrance of Allah
44	Makki	59	Creation, idle play, the oppressed
45	Makki	37	Divine justice, achievement, creation, alliance
46	Makki	35	Destruction, Allah's glory, parents, patience
47	Madani	38	Worldly life, support, protection
48	Madani	29	Worldly gains, the Prophet, hypocrisy
49	Madani	18	A set of ethics and good manners
50	Makki	45	Justice, patience, heedlessness
51	Makki	60	Retribution, Allah's signs, loss, need, creation
52	Makki	49	Patience, reward, appeal
53	Makki	62	Adoration, responsibility, time wasting, return
54	Makki	44	Admonition, the Quran, creation, record
55	Madani	78	Death, gratitude, justice
56	Makki	96	Gratitude, praise
57	Madani	29	Spending, worldly life, Allah's mercy, fairness
58	Madani	22	Women's rights, secret counsels, alliance, assemblies, humiliation, oath, winners or losers
59	Madani	24	Victory, hypocrisy, righteousness, preference, treachery
60	Madani	13	Friendship, social relations, justice, support
61	Madani	14	Unity, lies, dedication, action not words

62	Madani	11	Worldly interests, death, message
63	Madani	11	Hypocrisy, charity, dedication
64	Madani	18	Trust, deflection, credit, return
65	Madani	12	Marriage, piety, mutual respect
66	Madani	12	Confidentiality, repentance, preparation, understanding
67	Makki	30	Best deeds, lesson, faith
68	Makki	52	Manners, patience, remembrance, message
69	Makki	52	Injustice, ingratitude, arrogance, wealth, the Quran
70	Makki	44	Tolerance, vain talk, chastity, promise
71	Makki	28	Parents, trust
72	Makki	28	Belief, submission, refuge, moral values
73	Makki	20	Devotion, the Quran
74	Makki	56	Proclamation, bounty, intercession
75	Makki	40	Freedom, death, worldly life
76	Madani	31	Help, reward, worldly life, devotion
77	Makki	50	Belief, good deeds
78	Makki	40	Reward, sorting out, piety
79	Makki	46	Vanity, arrogance
80	Makki	42	The Quran, class
81	Makki	29	Willingness, cosmic commotion
82	Makki	19	Reward, responsibility
83	Makki	36	Cheating
84	Makki	25	Summon
85	Makki	22	Persecution, forgiveness
86	Makki	17	Compromise, plotting
87	Makki	19	Admonition, worldly life
88	Makki	26	Admonition, return
89	Makki	30	Corruption, test, orphans, wealth
90	Makki	20	Trial, struggle, help, liberty
91	Makki	15	Balance, success
92	Makki	21	Wealth, pleasure
93	Makki	11	The Hereafter, moral values
94	Makki	8	Hardship
95	Makki	8	Creation, reward
96	Makki	19	Vanities, admonition, transgression
97	Makki	5	Worshipping
98	Madani	8	True religion
99	Madani	8	Deeds
100	Makki	11	Wealth
101	Makki	11	Deeds
102	Makki	8	Wealth
103	Makki	3	Life
104	Makki	9	Vices, wealth
105	Makki	5	Plan
106	Makki	4	Food and security
107	Makki	7	Help
108	Makki	3	Gratitude
109	Makki	6	Compromise

110	Madani	3	Victory
111	Makki	5	Wealth
112	Makki	4	Allah's unity
113	Makki	5	Refuge, trust, envy
114	Makki	6	Refuge, trust, whisperings

Ref: *The Quran Outlined: Themes and Text* by Dr Hussein Abdul-Raof

الْفَاتِحَةُ

1. Al-Fatihah: The Opener

PERIOD OF REVELATION

It is one of the earliest revelations to the Prophet (saw) in Makkah and was the first complete surah to be revealed. It consists of seven verses. The title signifies the importance of the surah – as 'The Opener' (also translated as 'The Opening').

VIRTUES

عَنْ أَبِي سَعِيدٍ رَافِعِ بْنِ الْمُعَلَّى - رَضِيَ اللَّهُ عَنْهُ - قَالَ: قَالَ لِي رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - : «أَلَا أَعْلَمُكَ أَعْظَمَ سُورَةٍ فِي الْقُرْآنِ قَبْلَ أَنْ تَخْرُجَ مِنَ الْمَسْجِدِ؟» فَأَخَذَ بِيَدِي، فَلَمَّا أَرَدْنَا أَنْ نَخْرُجَ، قُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّكَ قُلْتَ: لِأَعْلَمَنَّكَ أَعْظَمَ سُورَةٍ فِي الْقُرْآنِ؟ قَالَ: «الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، هِيَ السَّبْعُ الْمَثَانِي وَالْقُرْآنُ الْعَظِيمُ الَّذِي أُوتِيَتْهُ».

(البخاري 4474)

Abu Sa'id Rafi` bin Al-Mu`alla (ra) said: "The Messenger of Allah (saw) said to me: 'Shall I not teach you the greatest Surah in the Quran before you leave the mosque?' He held my hand and when he was about to leave the mosque, I said, 'O Messenger of Allah! You said: I will teach you the greatest surah in the Quran'. He said, 'Yes Al-Hamdu lillahi Rabbil - `Alamin, It is the seven repeated (verses) and the Glorious Quran that I was given.'" [Bukhari 4474]

عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "مَنْ صَلَّى صَلَاةً لَمْ يَقْرَأْ فِيهَا بِأَمِّ الْقُرْآنِ فَهِيَ خِدَاجٌ." (الترمذي 2953)

On the authority of Abu Hurayra, the Prophet (saw) said: "Whoever does not recite the mother of the Quran 'surah al-Fatihah' in the prayer, then the prayer is invalid." [Tirmidhi 2953]

KEY THEMES AND MESSAGES

- This surah is known as al-Sab'a al-Mathani (seven oft-repeated verses).
- It is also called Umm al-Kitab (Mother of the Book) as it is the foundation and essence of the Quran.
- It is a mandatory part of each Islamic prayer (salah), recited at least 17 times daily in the five obligatory prayers.
- The prayer is taught by Allah Himself to mankind, as a favour, to let them know the format of a prayer which is acceptable to Him.
- Allah also responds to each segment of the prayer. [Muslim]
- Importance of supplication and its etiquettes.

The surah covers the central themes of the Quran namely a) belief b) worship and c) living guide.

The relationship between Al-Fatihah and the rest of the Quran is not only that of an introduction to a book, but also that of a prayer and its answer; Al-Fatihah is the prayer from the reader and the rest of the Quran is the answer from Allah.

SELECTED VERSES

1:1 Allah's beautiful names

﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾

"In the name of Allah, the Entirely Merciful, the Especially Merciful."

1:2 Praise is only for Him

﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾

"All praise is due to Allah, Lord of the worlds."

1:4 First mention of the Hereafter

﴿مَلِكِ يَوْمِ الدِّينِ﴾

"Sovereign of the Day of Recompense."

1:5 Sincerity

﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾

"It is You we worship and You we ask for help."

1:6 Steadfastness

﴿أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ﴾

"Guide us to the straight path."

1:7 Seeking good companionship

This is the way of "the prophets (nabiyyeen), truthful ones (siddiqeen), martyrs (shuhada) and the righteous (saliheen)" [4:69]

﴿صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ﴾

"The Path of those whom You have favoured, not those who have earned Your anger nor of those who went astray."

SUPPLICATIONS

﴿أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ﴾ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ﴿٧﴾

1:7-8 "Guide us to the straight path - The path of those upon whom You have bestowed favor, not of those who have evoked [Your] anger or of those who are astray."

SELECTED VOCABULARY

Lord [v.2] رَبِّ

Owner [v.4] مَلِكِ

Straight [v.6] الْمُسْتَقِيمَ

Path [v.6] الصِّرَاطَ

البقرة

2. Al-Baqarah: The Cow

PERIOD OF REVELATION

This is a Madani surah which follows surah Al-Fatihah, which ended with the prayer: "Guide us to the Right Way". This surah begins with the answer to that prayer, "This is the guidance that you have asked for." The greater part of Al-Baqarah was revealed during the first two years of the Prophet's life at Madinah. It consists of 286 verses and the name of the surah is taken from the story narrated in verses 67–73.

VIRTUE

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "لَا تَجْعَلُوا بُيُوتَكُمْ مَقَابِرَ، وَإِنَّ الْبَيْتَ الَّذِي تُقْرَأُ فِيهِ الْبَقْرَةَ لَا يَدْخُلُهُ الشَّيْطَانُ" (الترمذي 2953)

Abu Hurayra reported that the Messenger of Allah (saw) said, "Do not turn your houses into graves. Shaytan does not enter the house where Surah Al-Baqarah is recited." [Tirmidhi 2953]

KEY THEMES AND MESSAGES

- Claim of the Quran: "This is the Book which contains no doubt."
- Creation of Adam, man's nature, and his destiny.
- The Children of Israel and the People of the Book (Jews and Christians).
- Israelites' sin of worshipping the statue of a calf.
- Punishment of Israelites' violation of Sabbath.
- Nature of Jewish belief.
- Allah orders not to prevent the people from coming to the mosque.
- Ibrahim and his sons were neither Jews nor Christians but were Muslims.
- Ibrahim, Isma'il, and their building of the Kabah.
- Change of Qiblah (direction in prayers) towards Kabah in Makkah.
- Allah orders not to profess any faith blindly.
- The moon is created to determine the time periods i.e. months and years.
- Hypocrisy vs. True faith.
- Ayat-ul Kursi (verse of the Throne of Allah).
- Allah orders the believers to enter into Islam completely.
- It is unlawful to marry a polytheist.
- Victory is not by numbers but by Allah's help.
- Confrontation of Ibrahim and Namrud (the king of his time).
- What makes charity worthless.
- Taking usury is like declaring war against Allah and His messenger.
- All business dealings relating to deferred payments should be in writing.
- Retaliation against oppression.
- Non compulsion in religion.
- Divine Laws are promulgated about the following:

Food	Retribution	Wills
Fasting	Bribery	Jihad
Self-defense	Evidence	Pilgrimage
Charity	Drinking	Bloodwit
Gambling	Marriage	Orphans
Menstruation	Oaths	Divorce
Alimony	Nursing	Widows
Usury	Buying on Credit	Debts
Loans	Pledge/Mortgage	

- The supplication of the believers to Allah.

SELECTED VERSES

- 2:2** "A Guide for the God-fearing people":
- Belief in the Unseen
 - Establishment of prayer
 - Spending in the cause of Allah/ Spending for the sake of Allah
 - Belief in the Quran
 - Belief in the previous scriptures and messengers
 - Absolute certainty in the Hereafter

﴿ذَٰلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ ﴿٢﴾﴾

"This is the Book about which there is no doubt, a guidance for those conscious of Allah."

- 2:3** Ghayb – belief in the Unseen
 'Establish prayer' (Iqamat as-Salah)
 "Spend out of which We have given them"

﴿الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ﴿٣﴾﴾

"Who believe in the unseen, establish prayer, and spend out of what We have provided for them."

- 2:4** Belief in previous Scriptures

﴿وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِن قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ ﴿٤﴾﴾

"And who believe in what has been revealed to you, [O Muhammad], and what was revealed before you, and of the Hereafter they are certain [in faith]."

- 2:21** Commandment to worship

﴿يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿٢١﴾﴾

"O mankind, worship your Lord, who created you and those before you, that you may become righteous."

- 2:26** Guidance and misguidance through the Quran

﴿... يُضِلُّ بِهِ كَثِيرًا وَيَهْدِي بِهِ كَثِيرًا...﴾

"...He misleads many thereby and guides many thereby..."

2:37 Repentance of Prophet Adam (as)

﴿فَتَلَقَىٰ آدَمُ مِن رَّبِّهِءَ كَلِمَاتٍ فَتَابَ عَلَيْهِ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ﴾

"Then Adam received from his Lord [some] words, and He accepted his repentance. Indeed, it is He who is the Accepting of repentance, the Merciful."

2:104 Importance of a distinct discourse

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقُولُوا رَاعِنَا وَقُولُوا أَنْظِرْنَا وَاسْمِعُوا وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ﴾

"O you who have believed, say not [to Allah 's Messenger], "Ra'ina" but say, "Unzurna" and listen. And for the disbelievers is a painful punishment."

2:138 Moulded by Allah

﴿صِبْغَةَ اللَّهِ وَمَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً وَنَحْنُ لَهُ عَابِدُونَ﴾

"[And say, "Ours is] the religion of Allah. And who is better than Allah in [ordaining] religion? And we are worshippers of Him."

2:141 Being proactive and a rule regarding historic precedence

﴿تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ وَلَكُمْ مَا كَسَبْتُمْ وَلَا تُسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ﴾

"That is a nation which has passed on. It will have [the consequence of] what it earned, and you will have what you have earned. And you will not be asked about what they used to do."

2:143 Justly balanced nation as witnesses unto mankind

﴿وَكَذَٰلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا...﴾

"And thus we have made you a just community that you will be witnesses over the people and the Messenger will be a witness over you..."

2:151 For functions of prophethood

﴿كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِّنكُمْ يَتْلُوا عَلَيْكُمْ ءَايَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ﴾

"Just as We have sent among you a messenger from yourselves reciting to you Our verses and purifying you and teaching you the Book and wisdom and teaching you that which you did not know."

2:152 Consequence of remembrance

﴿فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونَ﴾

"So remember Me; I will mention you. And be grateful to Me and do not deny Me."

2:155 Test by fear, hunger and depletion of wealth

﴿وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ ۗ وَبَشِّرِ الصَّابِرِينَ ﴿١٥٥﴾﴾

"And We will surely test you with something of fear and hunger and a loss of wealth and lives and fruits, but give good tidings to the patient."

2:168 Concept of halal and tayyib – law and ethics

﴿يَأْتِيهَا النَّاسُ كُلُّوًا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ ۚ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿١٦٨﴾﴾

"O mankind, eat from whatever is on earth [that is] lawful and good and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy."

2:177 Concept of morality, integrity and human kindness

﴿لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَءَاتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَءَاتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا ۗ وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ ۗ أُولَٰئِكَ الَّذِينَ صَدَقُوا ۗ وَأُولَٰئِكَ هُمُ الْمُتَّقُونَ ﴿١٧٧﴾﴾

"Righteousness is not that you turn your faces toward the east or the west, but [true] righteousness is [in] one who believes in Allah , the Last Day, the angels, the Book, and the prophets and gives wealth, in spite of love for it, to relatives, orphans, the needy, the traveler, those who ask [for help], and for freeing slaves; [and who] establishes prayer and gives zakah; [those who] fulfill their promise when they promise; and [those who] are patient in poverty and hardship and during battle. Those are the ones who have been true, and it is those who are the righteous."

2:183 Obligation of fasting

﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿١٨٣﴾﴾

"O you who have believed, decreed upon you is fasting as it was decreed upon those before you that you may become righteous."

2:186 Making supplication to Allah – du'a

﴿وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ ۗ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ ۗ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ ﴿١٨٦﴾﴾

"And when My servants ask you concerning Me - indeed I am near. I respond to the invocation of the supplicant when he calls upon Me. So let them respond to Me and believe in Me that they may be guided."

2:201 Balance in du'a

﴿وَمِنْهُمْ مَّنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ﴾

"But among them is he who says, "Our Lord, give us in this world [that which is] good and in the Hereafter [that which is] good and protect us from the punishment of the Fire."

2:204 Oratory deception

﴿وَمِنَ النَّاسِ مَن يُعْجِبُكَ قَوْلُهُ فِي الْحَيَاةِ الدُّنْيَا وَيُشْهَدُ اللَّهُ عَلَىٰ مَا فِي قَلْبِهِ وَهُوَ أَلَدُّ الْخِصَامِ﴾

"And of the people is he whose speech pleases you in worldly life, and he calls Allah to witness as to what is in his heart, yet he is the fiercest of opponents."

2:212 Apparent good/evil and reality

﴿زُيِّنَ لِلَّذِينَ كَفَرُوا الْحَيَاةُ الدُّنْيَا...﴾

"Beautified for those who disbelieve is the life of this world..."

2:229 Divorce is only twice

﴿الطَّلَاقُ مَرَّتَانٍ فَإِمْسَاكَ بِمَعْرُوفٍ أَوْ تَسْرِيحٌ بِإِحْسَانٍ...﴾

"Divorce is twice. Then, either keep [her] in an acceptable manner or release [her] with good treatment..."

2:238 Virtue of the middle prayer

﴿حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَىٰ وَقُومُوا لِلَّهِ قَانِتِينَ﴾

"Maintain with care the [obligatory] prayers and [in particular] the middle prayer and stand before Allah , devoutly obedient."

2:255 Ayat-ul Kursi (verse of the Throne): "Greatest Verse in the Quran"

﴿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﴾

"Allah - there is no deity except Him, the Ever-Living, the Sustainer of [all] existence. Neither drowsiness overtakes Him nor sleep. To Him belongs whatever is in the heavens and whatever is on the earth. Who is it that can intercede with Him except by His permission? He knows what is [presently] before them and what will be after them, and they encompass not a thing of His knowledge except for what He wills. His Kursi extends over the heavens and the earth, and their preservation tires Him not. And He is the Most High, the Most Great."

2:256 "There is no compulsion in religion"

﴿لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَن يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ﴾

"There shall be no compulsion in [acceptance of] the religion. The right course has become clear from the wrong. So whoever disbelieves in Taghut and believes in Allah has grasped the most trustworthy handhold with no break in it. And Allah is Hearing and Knowing."

2:265 Metaphor of giving

﴿وَمَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَتَثْبِيتًا مِّنْ أَنفُسِهِمْ كَمَثَلِ جَنَّةٍ بِرَبْوَةٍ أَصَابَهَا وَابِلٌ فَآتَتْ أُكُلَهَا ضِعْفَيْنِ فَإِن لَّمْ يُصِبْهَا وَابِلٌ فَطَلٌّ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢٦٥﴾﴾

"And the example of those who spend their wealth seeking means to the approval of Allah and assuring [reward for] themselves is like a garden on high ground which is hit by a downpour - so it yields its fruits in double. And [even] if it is not hit by a downpour, then a drizzle [is sufficient]. And Allah, of what you do, is Seeing."

2:269 Importance of wisdom

﴿يُؤْتِي الْحِكْمَةَ مَن يَشَاءُ ۚ وَمَن يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا ۗ وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ ﴿٢٦٩﴾﴾

"He gives wisdom to whom He wills, and whoever has been given wisdom has certainly been given much good. And none will remember except those of understanding."

2:275 Warning against taking riba (usury)

﴿الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ ۚ ذَٰلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا ۗ وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا ۚ فَمَن جَاءَهُ مَوْعِظَةٌ مِّن رَّبِّهِ فَانتَهَىٰ فَلَهُ مَا سَلَفَ وَأَمْرُهُ إِلَى اللَّهِ ۗ وَمَنْ عَادَ فَأُولَٰئِكَ أَصْحَابُ النَّارِ ۗ هُمْ فِيهَا خَالِدُونَ ﴿٢٧٥﴾﴾

"Those who consume interest cannot stand [on the Day of Resurrection] except as one stands who is being beaten by Satan into insanity. That is because they say, "Trade is [just] like interest." But Allah has permitted trade and has forbidden interest. So whoever has received an admonition from his Lord and desists may have what is past, and his affair rests with Allah. But whoever returns to [dealing in interest or usury] - those are the companions of the Fire; they will abide eternally therein."

2:285-6 Last two verses of surah al-Baqarah

"Whoever reads the last two verses of surah Al-Baqarah, that will be sufficient for them."
[Bukhari 5/345]

﴿ءَا مَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِن رَّبِّهِ ۚ وَالْمُؤْمِنُونَ ۚ كُلٌّ ءَامَنَ بِاللَّهِ وَمَلَيْكَتِهِ ۚ وَكُتِبَ لَهُ وَرُسُلِهِ ۚ لَا تُفَرِّقُ بَيْنَ أَحَدٍ مِّن رُّسُلِهِ ۚ وَقَالُوا سَمِعْنَا وَأَطَعْنَا ۗ غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ ﴿٢٨٥﴾﴾ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا ۚ لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ ۗ رَبَّنَا لَا تُؤَاخِذْنَا إِن كُسِينَا أَوْ أَحَطْنَا ۚ رَبَّنَا وَلَا تُحَمِّلْنَا مَا حَمَلَتْهُ ۗ عَلَى الَّذِينَ مِن قَبْلِنَا ۚ رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ ۗ وَاعْفُ عَنَّا وَارْحَمْنَا ۚ إِنَّكَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٢٨٦﴾﴾

"The Messenger has believed in what was revealed to him from his Lord, and [so have] the believers. All of them have believed in Allah and His angels and His books and His messengers, [saying], "We make no distinction between any of His messengers." And they say, "We hear and we obey. [We seek] Your forgiveness, our Lord, and to You is the [final] destination." Allah does not charge a soul except [with that within] its capacity. It will have [the consequence of] what [good] it has gained, and it will bear [the consequence of] what [evil] it has earned. "Our Lord, do not impose blame upon us if we have forgotten or erred. Our Lord, and lay not upon us a burden like that which You laid upon those before us. Our Lord, and burden us not with that which we have no ability to bear. And pardon us; and forgive us; and have mercy upon us. You are our protector, so give us victory over the disbelieving people."

SUPPLICATIONS

﴿رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ﴾

2:127 "Our Lord, accept [this] from us. Indeed You are the Hearing, the Knowing."

﴿وَتُبَّ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ﴾

2:128 "And accept our repentance. Indeed, You are the Accepting of repentance, the Merciful."

﴿رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ﴾

2:201 "Our Lord, give us in this world [that which is] good and in the Hereafter [that which is] good and protect us from the punishment of the Fire."

﴿رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ﴾

2:250 "Our Lord, pour upon us patience and plant firmly our feet and give us victory over the disbelieving people."

﴿رَبَّنَا لَا تُؤَاخِذْنَا إِنْ كُنَّا سَاهِينَ أَوْ آخِطَانًا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا

تَحْمِلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَأَعْفُ عَنَّا وَاعْفِرْ لَنَا وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ﴾

2:286 "Our Lord, do not impose blame upon us if we have forgotten or erred. Our Lord, and lay not upon us a burden like that which You laid upon those before us. Our Lord, and burden us not with that which we have no ability to bear. And pardon us; and forgive us; and have mercy upon us. You are our protector, so give us victory over the disbelieving people."

SELECTED VOCABULARY

The Book [v.2] الْكِتَابُ	The earth [v.10] الْأَرْضِ	The sky [v.19] السَّمَاءِ
Guidance [v.2] هُدًى	Peacemakers مُصْلِحُونَ	The death [v.19] الْمَوْتِ
The successful الْمُفْلِحُونَ	[v.11]	He created you [v.21] خَلَقَكُمْ
ones [v.5]	The mischievous الْمُفْسِدُونَ	How [v.28] كَيْفَ
Their hearts [v.7] قُلُوبِهِمْ	one [v.11]	The blood [v.30] الدِّمَاءِ
On [v.7] عَلَى	The misguidance [v.16] الضَّلَالَةَ	Fear [v.38] خَوْفٌ
Disease [v.10] مَرَضٌ	Darkness [v.17] ظُلْمَتٌ	

Few [v.41]	قَلِيلًا	West [v.115]	الْمَغْرِبُ	Killing [v.191]	الْفَتْلِ
You are grateful	تَشْكُرُونَ	The Christians [v.120]	النَّصْرَى	Destruction [v.195]	الْهَلَكَةِ
	[v.56]	Just (the best) middle	وَسَطًا	Mischief [v.205]	الْفَسَادَ
Food [v.61]	طَعَامٍ		[v.143]	Good [v.216]	خَيْرٌ
Cow [v.67]	بَقْرَةً	Wisdom [v.151]	الْحِكْمَةَ	A thing [v.216]	شَيْئًا
A Group [v.75]	فَرِيقٌ	Wholly [v.165]	جَمِيعًا		
Disgrace [v. 85]	خِزْيٌ	Near [v.186]	قَرِيبٌ		
East [v.115]	الْمَشْرِقُ	Discord [v.191]	الْفِتْنَةَ		

ال عمران

3. Al 'Imran: The Family of Imran

PERIOD OF REVELATION

This surah, revealed at Madinah, consists of three discourses. The first discourse (v. 1–32 and v. 64–120) appears to have been revealed soon after the Battle of Badr. The second discourse (v. 33–63) was revealed in 9 A.H. when the deputation from the Christians of Najran visited the Prophet. The third discourse (v. 121–200) was revealed after the Battle of Uhud. The surah contains 200 verses and it derives its title from verse 33.

VIRTUE

عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "... تَعَلَّمُوا الزَّهْرَاوَيْنِ: سُورَةُ الْبَقَرَةِ وَآلِ عِمْرَانَ فَإِنَّهُمَا يَجِيئَانِ يَوْمَ الْقِيَامَةِ كَأَنَّهُمَا عَمَامَتَانِ أَوْ غَيَابَتَانِ أَوْ كَفْرَتَيْنِ مِنْ طَيْرٍ صَوَافٍ يَشْفَعَانِ لِصَاحِبَيْهِمَا يَوْمَ الْقِيَامَةِ".

Abu Hurayrah reported that the Messenger of Allah (saw) said "... Read the two radiant ones Al-Baqarah and Al 'Imran for they will come on the Day of Resurrection like two clouds, or two shades, or two flocks of birds, pleading for their companions." [Tabarani 8823]

KEY THEMES AND MESSAGES

- Allah's testimony about Himself.
- Decisive vs. Allegorical verses of the Quran.
- The only religion acceptable to Allah is Islam.
- Live Islam and die as a Muslim in order to get salvation.
- Followers of Isa (Jesus) were Muslims.
- Birth of Maryam (Mary), Yahya (John) and Isa (Jesus).
- Life and death is from Allah.
- There is no escape from death.
- Those who are killed in the path of Allah are not dead, but are alive.
- Muhammad (saw) is no more than a prophet of Allah.
- Prohibition to take the unbelievers as protectors.
- Critical review and lessons taught during the Battle of Uhud.
- The first House of Allah ever built on earth is that of Kabah at Makkah.

SELECTED VERSES

3:14 Temptations of the dunya

﴿زُيِّنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ وَالْحَرْثِ ذَلِكَ مَتَاعُ الْحَيَاةِ الدُّنْيَا وَاللَّهُ عِنْدَهُ حُسْبُ الْمَأْتَابِ ﴿١٤﴾﴾

"Beautified for people is the love of that which they desire - of women and sons, heaped-up sums of gold and silver, fine branded horses, and cattle and tilled land. That is the enjoyment of worldly life, but Allah has with Him the best return."

3:26 Source of all power and sovereignty

﴿قُلِ اللَّهُمَّ مَلِكُ الْمَلِكِ تُؤْتِي الْمَلِكَ مِنْ تَشَاءُ وَتَنْزِعُ الْمَلِكَ مِنْ تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ﴾

"Say, "O Allah , Owner of Sovereignty, You give sovereignty to whom You will and You take sovereignty away from whom You will. You honor whom You will and You humble whom You will. In Your hand is [all] good. Indeed, You are over all things competent."

3:97 Obligation of Hajj

﴿فِيهِ آيَاتٌ بَيِّنَاتٌ مَقَامُ إِبْرَاهِيمَ ۖ وَمَنْ دَخَلَهُ كَانَ ءَامِنًا ۗ وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا ۚ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ﴾

"In it are clear signs [such as] the standing place of Abraham. And whoever enters it shall be safe. And [due] to Allah from the people is a pilgrimage to the House - for whoever is able to find thereto a way. But whoever disbelieves - then indeed, Allah is free from need of the worlds."

3:103 Unity

﴿وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا ۗ وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا...﴾

"And hold firmly to the rope of Allah all together and do not become divided. And remember the favor of Allah upon you - when you were enemies and He brought your hearts together and you became, by His favor, brothers..."

3:104 Enjoin good and forbid evil

﴿وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ ۗ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ﴾

"And let there be [arising] from you a nation inviting to [all that is] good, enjoining what is right and forbidding what is wrong, and those will be the successful."

3:134 Qualities of the God-fearing

﴿الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكَبَاطِ وَالْغَيْظِ وَالْعَافِينَ عَنِ النَّاسِ ۗ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ﴾

- Those who spend in Allah's cause in both prosperity and adversity
- Those who suppress anger
- Those who forgive people
- Those who, after committing any sins, immediately remember Allah and ask for forgiveness

3:140 Civilisational rotation

﴿... وَتِلْكَ الْأَيَّامُ نُدَاوِلُهَا بَيْنَ النَّاسِ...﴾

"...And these day We alternate among the people..."

3:152 This World vs. Hereafter

﴿... مِنْكُمْ مَّنْ يُرِيدُ الدُّنْيَا وَمِنْكُمْ مَّنْ يُرِيدُ الآخِرَةَ...﴾

"...Among you are some who desire this world, and among you are some who desire the Hereafter..."

3:159 Character and control in the path of dawah

﴿فِيمَا رَحِمَهُ مِنْ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ﴾

"So by mercy from Allah, you were lenient with them. And if you had been rude [in speech] and harsh in heart, they would have disbanded from about you. So pardon them and ask forgiveness for them and consult them in the matter. And when you have decided, then rely upon Allah. Indeed, Allah loves those who rely [upon Him]."

3:164 Mission of the Prophet (saw)

﴿لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَبَيِّنَاتٍ لِّعَلَّكُمْ تَعْلَمُونَ﴾

"Certainly did Allah confer [great] favor upon the believers when He sent among them a Messenger from themselves, reciting to them His verses and purifying them and teaching them the Book and wisdom, although they had been before in manifest error."

3:173 "Allah is sufficient for us"

﴿الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدِ جَمَعُوا لَكُمْ فَاتَّقُوا اللَّهَ فَرَأَوْهُمُ كَذِبًا أَفْرَأْتُمْ أَفْئِدَةً مِّنَ اللَّهِ فَذُكِّرُوا بِهِ وَلَا تَزِدُ الَّذِينَ عَدَّ اللَّهُ عَلَيْهِمُ الْكُفْرَ إِلَّا مَنًّا وَسَيُجَنَّبُونَ يَوْمَئِذٍ مَا كَانُوا يَفْعَلُونَ﴾

"Those to whom hypocrites said, "Indeed, the people have gathered against you, so fear them." But it [merely] increased them in faith, and they said, "Sufficient for us is Allah, and [He is] the best Disposer of affairs."

3:180 Zakah

﴿وَلَا تَحْسَبَنَّ الَّذِينَ يَبْخُلُونَ بِمَا ءَاتَاهُمُ اللَّهُ مِنْ فَضْلِهِ هُوَ خَيْرًا لَّهُمْ بَلْ هُوَ شَرٌّ لَّهُمْ سَيُطَوَّقُونَ مَا بَخُلُوا بِهِ يَوْمَ الْقِيَامَةِ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ﴾

"And let not those who [greedily] withhold what Allah has given them of His bounty ever think that it is better for them. Rather, it is worse for them. Their necks will be encircled by what they withheld on the Day of Resurrection. And to Allah belongs the heritage of the heavens and the earth. And Allah, with what you do, is [fully] acquainted."

3:200 Be patient if you want to be successful

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ﴾

"O you who have believed, persevere and endure and remain stationed and fear Allah that you may be successful."

SUPPLICATIONS

﴿رَبَّنَا لَا تُرِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ﴾

3:8 "Our Lord, let not our hearts deviate after You have guided us and grant us from Yourself mercy. Indeed, You are the Bestower."

﴿رَبَّنَا إِنَّا أَمْنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ النَّارِ﴾

3:16 "Our Lord, indeed we have believed, so forgive us our sins and protect us from the punishment of the Fire."

﴿اللَّهُمَّ مَلِكِ الْمَلِكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ﴾

3:26 "O Allah , Owner of Sovereignty, You give sovereignty to whom You will and You take sovereignty away from whom You will. You honor whom You will and You humble whom You will. In Your hand is [all] good. Indeed, You are over all things competent."

﴿رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً إِنَّكَ سَمِيعُ الدُّعَاءِ﴾

3:38 "My Lord, grant me from Yourself a good offspring. Indeed, You are the Hearer of supplication."

﴿رَبَّنَا آمَنَّا بِمَا أَنْزَلْتَ وَاتَّبَعْنَا الرَّسُولَ فَاكْتُبْنَا مَعَ الشَّاهِدِينَ﴾

3:53 "Our Lord, we have believed in what You revealed and have followed the messenger, so register us among the witnesses [to truth]."

﴿رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرِنَا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ﴾

3:147 "Our Lord, forgive us our sins and the excess [committed] in our affairs and plant firmly our feet and give us victory over the disbelieving people."

﴿رَبَّنَا مَا خَلَقْتَ هَذَا بَطْلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ﴾ رَبَّنَا إِنَّكَ مِنْ تَدْخِلِ النَّارَ فَقَدْ أَخْرَجْتَهُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ﴿١٩٢﴾

3:191-192 "Our Lord, You did not create this aimlessly; exalted are You [above such a thing]; then protect us from the punishment of the Fire. Our Lord, you humiliate whoever you enter into hell, and the oppressors do not have any helpers."

SELECTED VOCABULARY

The All-Wise [v.6] الْحَكِيم

Love [v.14] حُبٌ

Reckoning [v.19] الْحِسَابُ

Promise [v.9] الْمِيعَادُ

Swift [v.19] سَرِيعٌ

Male [v.36] الذَّكَرُ

Female [v.36] الْأُنثَى

Man [v.47] بَشَرٌ

Dust [v.47] تُرَابٌ

Followed [v.73] تَبِعَ

Blessed [v.97] مُبَارَكًا

Faces [v.106] وُجُوهُ

End [v.138] عَنَقِبَةٌ

These [140] تِلْكَ

Days [v.140] الْأَيَّامُ

Reward [v.145] ثَوَابٌ

He intends [v.152] يُرِيدُ

Good Pleasure [v.162] رِضْوَانٌ

Great [v.176] عَظِيمٌ

Illusory (deception) الْغُرُورِ

[v.185]

النِّسَاءُ

4. An-Nisa: The Women

PERIOD OF REVELATION

Revealed in Madinah and containing 176 verses, this surah is comprised of several discourses that were revealed on different occasions. Instructions about the division of inheritance and safeguarding of rights of the orphans were revealed after the Battle of Uhud in which 70 Muslims were martyred (v. 1–28). By the end of 3 AH, a last warning to the Jews (v. 47) was given before the Jewish tribe of Banu Nadir was expelled from Madinah in 4 AH.

VIRTUE

عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: اقْرَأْ عَلَيَّ الْقُرْآنَ قَالَ: فَقُلْتُ: يَا رَسُولَ اللَّهِ أَقْرَأُ عَلَيْكَ وَعَلَيْكَ أَنْزَلَ؟ قَالَ: إِنَّنِي أَشْتَهِي أَنْ أَسْمَعَهُ مِنْ غَيْرِي فَقَرَأْتُ النِّسَاءَ حَتَّى إِذَا بَلَغْتُ: "فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا" [سورة: النساء، آية رقم: 41] رَفَعْتُ رَأْسِي، أَوْ غَمَزَنِي رَجُلٌ إِلَى جَنْبِي، فَرَفَعْتُ رَأْسِي فَرَأَيْتُ دُمُوعَهُ تَسِيلُ. (مسلم 247)

Abdullah is reported to have said: The Messenger of Allah (saw) said, "Recite the Quran for me." I said: O Messenger of Allah, how can I recite it for you while it was sent down on you?" He said, "I desire to hear it from someone else." So I recited surah al-Nisa' until I reached the verse "How then shall it be [on Judgment Day] when We bring forth from each community [its prophet as] a witness and We bring you forth, over [all] these as a witness?" [4:41] I raised my head or a man beside me poked me and I found him shedding tears. [Muslim 247]

KEY THEMES AND MESSAGES

- Restriction on the number of wives.
- Marriage and the rights of women.
- Laws of inheritance: women are awarded the right to inherit.
- Acceptable and unacceptable repentance.
- Mahram relations – relatives that are prohibited for marriage.
- Commandment about 'arbitration' in family disputes.
- Second commandment relating to the prohibition of drinking, (first commandment was in Surah Al-Baqarah 2:219).
- The one who disputes the decision of the Prophet is not a believer.
- Divine Law that obedience of the Prophet is in fact the obedience of Allah.
- Allah commands to respond greetings with better greetings.
- Laws about manslaughter, murder and bloodwit.
- Salat al-Qasr: permission of shorting prayer whilst travelling.
- Salat al-Khauf: performing prayer in a state of emergency (war).
- Salah (prayers) are obligatory on prescribed timings.
- Prohibition of 'secret counsels' and its exceptions.
- Decree of Allah that He will never forgive a polytheist.
- Commandment to be firm in the path of justice and bear true witness.

- Hypocrites will be in the lowest depth of Hellfire.
- Jesus was neither killed nor crucified.
- Jesus was a Prophet of Allah and His worshipper.
- The Quran carries the same Message that was sent to Nuh, Ibrahim, Musa and Isa.
- Commandments relating to family and community life.

SELECTED VERSES

4:25 On patience

﴿... وَأَنْ تَصْبِرُوا خَيْرٌ لَكُمْ ...﴾

"...but to be patient is better for you..."

4:47 People of the Book are invited to believe

﴿بِتَأْيِهَا الَّذِينَ أُوتُوا الْكِتَابَ ءَامِنُوا بِمَا نَزَّلْنَا مُصَدِّقًا لِمَا مَعَكُمْ مِنْ قَبْلِ أَنْ نَطْمِسَ وُجُوهًا فَنَرُدَّهَا عَلَىٰ أَدْبَارِهَا أَوْ نَلْعَنَهُمْ كَمَا لَعَنَّا أَصْحَابَ السَّبْتِ ۚ وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا ۗ﴾

"O you who were given the Scripture, believe in what We have sent down [to Muhammad], confirming that which is with you, before We obliterate faces and turn them toward their backs or curse them as We cursed the sabbath-breakers. And ever is the decree of Allah accomplished."

4:48 Shirk (associating others with Allah): an unforgiveable sin

﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ ۖ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ ۗ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدِ افْتَرَىٰ إِثْمًا عَظِيمًا ۗ﴾

"Indeed, Allah does not forgive association with Him, but He forgives what is less than that for whom He wills. And he who associates others with Allah has certainly fabricated a tremendous sin."

4:75 Permission to fight against those who persecute others

﴿وَمَا لَكُمْ لَا تُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ الَّذِينَ يَقُولُونَ رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمِ أَهْلُهَا وَاجْعَل لَنَا مِنْ لَدُنْكَ وَلِيًّا وَاجْعَل لَنَا مِنْ لَدُنْكَ نَصِيرًا ۗ﴾

"And what is [the matter] with you that you fight not in the cause of Allah and [for] the oppressed among men, women, and children who say, "Our Lord, take us out of this city of oppressive people and appoint for us from Yourself a protector and appoint for us from Yourself a helper?"

4:80 Obeying the Messenger

﴿مَنْ يُطِعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ ۗ وَمَنْ تَوَلَّىٰ فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا ۗ﴾

"He who obeys the Messenger obeys Allah, whoever turns away We have not sent you as a warder over them."

4:86 Replying to greetings

﴿وَإِذَا حُيِّتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا ۗ إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ حَسِيبًا ۗ﴾

"And when you are greeted with a greeting, greet [in return] with one better than it or [at least] return it [in a like manner]. Indeed, Allah takes account of all things."

4:90 If rivals offer peace, they should not be harmed

﴿إِلَّا الَّذِينَ يَصِلُونَ إِلَى قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ أَوْ جَاءُوكُمْ حَصِرَتْ صُدُورُهُمْ أَنْ يُقَاتِلُوكُمْ أَوْ يُقَاتِلُوا قَوْمَهُمْ ۗ وَلَوْ شَاءَ اللَّهُ لَسَلَّطَهُمْ عَلَيْكُمْ فَلَقَاتَلُوكُمْ ۚ فَإِنْ آعَزَلُوكُمْ فَلَمْ يُقَاتِلُوكُمْ وَأَلْقَوْا إِلَيْكُمُ السَّلَمَ فَمَا جَعَلَ اللَّهُ لَكُمْ عَلَيْهِمْ سَبِيلًا﴾

"Except for those who take refuge with a people between yourselves and whom is a treaty or those who come to you, their hearts strained at [the prospect of] fighting you or fighting their own people. And if Allah had willed, He could have given them power over you, and they would have fought you. So if they remove themselves from you and do not fight you and offer you peace, then Allah has not made for you a cause [for fighting] against them."

4:170 Christians and Jesus

﴿يَأَيُّهَا النَّاسُ قَدْ جَاءَكُمُ الرَّسُولُ بِالْحَقِّ مِنْ رَبِّكُمْ فَآمِنُوا خَيْرًا لَكُمْ ۗ وَإِنْ تَكْفُرُوا فَإِنَّ لِلَّهِ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ ۗ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا﴾

"O Mankind, the Messenger has come to you with the truth from your Lord, so believe; it is better for you. But if you disbelieve - then indeed, to Allah belongs whatever is in the heavens and earth. And ever is Allah Knowing and Wise."

SUPPLICATION

﴿رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمِ أَهْلُهَا وَاجْعَل لَنَا مِنْ لَدُنْكَ وَلِيًّا وَاجْعَل لَنَا مِنْ لَدُنْكَ نَصِيرًا﴾

4:75 "Our Lord, take us out of this city of oppressive people and appoint for us from Yourself a protector and appoint for us from Yourself a helper."

SELECTED VOCABULARY

Men [v.1] رِجَالًا	With miserliness [v.37] بِالْبُخْلِ	Intentionally [v.93] مُتَعَمِّدًا
Women [v.1] نِسَاءً	These people [v.41] هَؤُلَاءِ	Become angry [v.93] عَضِبَ
Great [v.2] كَبِيرًا	Calamity [v.62] مُصِيبَةٌ	Weak (helpless) الْمُسْتَضْعَفِينَ [v.127]
Equal to [v.11] مِثْلُ	Bounty [v.73] فَضْلٌ	Share [v.141] نَصِيبٌ
Half [v.11] النِّصْفُ	Friends [v.76] أَوْلِيَاءَ	Far away [v.168] بَعِيدًا
Weak [v.28] ضَعِيفًا	Many [v.82] كَثِيرًا	
	Hypocrites [v.88] النِّفَقِينَ	

المائدة

5. Al-Ma'idah: The Table

PERIOD OF REVELATION

This surah was revealed in Madinah and contains 120 verses. It appears to have been revealed after the treaty of Hudaibiyah at the end of 6 AH or the beginning of 7 AH. It deals with problems that arose from this treaty. The continuity of the subject indicates that most probably the whole surah was revealed as a single discourse at one and the same time. It takes its title from the request made by the disciples of Prophet Isa that he should pray to his Lord to send down a table spread with food from Heaven (5:112).

VIRTUE

عَنْ أَسْمَاءَ بِنْتِ يَزِيدَ قَالَتْ إِنِّي لَأَخِذَةٌ بِرِمَامِ الْعَصْبَاءِ نَاقَةَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذْ أَنْزِلَتْ عَلَيْهِ الْمَائِدَةُ كُلُّهَا فَكَادَتْ مِنْ ثِقَلِهَا تَدُقُّ بَعْضُهَا النَّاقَةَ. (أحمد 27575)

Asma bint Yazid said: "As I was holding the rein of Al-'Adba' - the camel of the Messenger of Allah (saw) - all of surah Al-Maidah was revealed to him. Due to its heaviness, the surah was about to grind the camel's upper arm." [Ahmad 27575]

KEY THEMES AND MESSAGES

- Lawful (halal) and unlawful (haram) in matters of food outlined.
- Permission to eat the food of the People of the Book (Jews and Christians).
- Permission to marry women of the People of the Book.
- Regulations about bath, wudhu and tayammum (dry ablution).
- Salah and zakah were also obligatory for Jews and Christians.
- Invitation to Jews and Christians to become Muslims.
- Warning to guard against corruption of power.
- Punishment for rebellion, disturbing the peace and theft.
- Absolute prohibition of drinking and gambling.
- Additional rules for the laws of evidence.
- Miracles of Jesus and the fact that he did not claim divinity.
- Testimony of Jesus which he shall give on the Day of Judgement.

SELECTED VERSES

5:2 Co-operation in good acts

﴿وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ ۗ وَاتَّقُوا اللَّهَ ۖ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٢﴾﴾

"And cooperate in righteousness and piety, but do not cooperate in sin and aggression. And fear Allah; indeed, Allah is severe in penalty."

5:3 Islam is complete and perfect

﴿... الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا...﴾

"...This day I have perfected for you your religion and completed My favor upon you and have approved for you Islam as your religion..."

5:5 Marrying women of the People of the Book

﴿الْيَوْمَ أُحِلَّ لَكُمُ الطَّيِّبَاتُ وَطَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ حِلٌّ لَكُمْ وَطَعَامُكُمْ حِلٌّ لَهُمْ وَالْحَمْسَانُ مِنَ الْمُؤْمِنَاتِ وَالْحَمْسَانُ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ...﴾

"This day [all] good foods have been made lawful, and the food of those who were given the Scripture is lawful for you and your food is lawful for them. And [lawful in marriage are] chaste women from among the believers and chaste women from among those who were given the Scripture before you..."

5:6 Obligatory rituals of ablution and the path of ease

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ..... مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ وَلَٰكِنْ يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ﴾

"O you who have believed, when you rise to [perform] prayer, wash your faces and your forearms to the elbows and wipe over your heads and wash your feet to the ankles..... Allah does not intend to make difficulty for you, but He intends to purify you and complete His favor upon you that you may be grateful."

5:8 Establishing justice without bias or discrimination

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ ۚ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ ءَلَّا تَعْدِلُوا ۚ اعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ ۚ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ﴾

"O you who have believed, be persistently standing firm for Allah , witnesses in justice, and do not let the hatred of a people prevent you from being just. Be just; that is nearer to righteousness. And fear Allah ; indeed, Allah is Acquainted with what you do."

5:15-16 Characteristic of the Quran

﴿يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ كَثِيرًا مِمَّا كُنْتُمْ تُخْفُونَ مِنَ الْكِتَابِ وَيَعْفُو عَنْ كَثِيرٍ ۚ قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ ﴿١٥﴾ يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانَهُ سُبُلَ السَّلَامِ وَيُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِهِ ۚ وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١٦﴾﴾

"O People of the Scripture, there has come to you Our Messenger making clear to you much of what you used to conceal of the Scripture and overlooking much. There has come to you from Allah a light and a clear Book, By which Allah guides those who pursue His pleasure to the ways of

peace and brings them out from darkneses into the light, by His permission, and guides them to a straight path."

5:32 Sanctity of human life

﴿... مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا...﴾

"...whoever kills a soul unless for a soul or for corruption [done] in the land - it is as if he had slain mankind entirely..."

5:44 Who should be feared?

﴿... فَلَا تَخْشَوْا النَّاسَ وَآخِشُوا اللَّهَ...﴾

"...So do not fear the people but fear Me..."

5:74 Repentance

﴿أَفَلَا يَتُوبُونَ إِلَى اللَّهِ وَيَسْتَغْفِرُونَهُ وَاللَّهُ غَفُورٌ رَحِيمٌ﴾

"So will they not repent to Allah and seek His forgiveness? And Allah is Forgiving and Merciful."

5:90 Prohibition of alcohol

﴿يَتَأْتِيهَا الَّذِينَ ءَامَنُوا إِنَّمَا الْحَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ﴾

"O you who have believed, indeed, intoxicants, gambling, [sacrificing on] stone alters [to other than Allah], and divining arrows are but defilement from the work of Satan, so avoid it that you may be successful."

5:110 Miracles of Jesus

﴿إِذْ قَالَ اللَّهُ يٰعِيسَى ابْنَ مَرْيَمَ اذْكُرْ نِعْمَتِي عَلَيْكَ وَعَلَىٰ وَالِدَتِكَ إِذْ أَيَّدتُّكَ بِرُوحِ الْقُدُسِ تُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا وَإِذْ عَلَّمْتُكَ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ وَالْإِنْجِيلَ وَإِذْ تَخَلَّقُ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ بِإِذْنِي فَتَنفِخُ فِيهَا فَتَكُونُ طَيْرًا بِإِذْنِي وَتُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ بِإِذْنِي وَإِذْ تُخْرِجُ الْمَوْتَىٰ بِإِذْنِي وَإِذْ كَفَفْتُ بَنِي إِسْرَائِيلَ عَنْكَ إِذْ جِئْتَهُم بِالْبَيِّنَاتِ فَقَالَ الَّذِينَ كَفَرُوا مِنْهُمْ إِنْ هَذَا إِلَّا سِحْرٌ مُّبِينٌ﴾

"[The Day] when Allah will say, "O Jesus, Son of Mary, remember My favor upon you and upon your mother when I supported you with the Pure Spirit and you spoke to the people in the cradle and in maturity; and [remember] when I taught you writing and wisdom and the Torah and the Gospel; and when you designed from clay [what was] like the form of a bird with My permission, then you breathed into it, and it became a bird with My permission; and you healed the blind and the leper with My permission; and when you brought forth the dead with My permission; and when I restrained the Children of Israel from [killing] you when you came to them with clear proofs and those who disbelieved among them said, "This is not but obvious magic."

SELECTED VOCABULARY

Month [v.2] الشَّهْرَ	(He) accepts [v.27] يَتَقَبَّلُ	Helpers [v.72] أَنْصَارٍ
Righteous [v.2] الْبِرَّ	Thief [v.38] السَّارِقُ	Bad [v.100] الْخَبِيثُ
Flesh [v.3] لَحْمٍ	With justice [v.42] بِالْقِسْطِ	Good [v.100] الطَّيِّبُ
Hardship [v.6] حَرَجٍ	Light [v.44] نُورٌ	Cradle [v.110] الْمَهْدِ
His covenant [v.7] مِيثَاقَهُ	Ignorance [v.50] الْجَهْلِيَّةِ	
Loan [v.12] قَرْضًا	Party [v.56] حِزْبٍ	

الأنعام

6. Al-An'am: The Cattle

PERIOD OF REVELATION

The complete surah was revealed at one time during the last year of the Prophet's stay at Makkah. It contains 165 verses and its title is derived from references in verses 136–138 to pre-Islamic practices concerning animals.

VIRTUE

عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَمَّا نَزَلَتْ سُورَةُ الْأَنْعَامِ سَبَّحَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ قَالَ: "شِيعَ هَذِهِ السُّورَةُ مِنَ الْمَلَائِكَةِ مَا سَدَّ الْأُفُقُ." (الحاكم 3226)

Jabir (ra) said: "When the surah of al-An'am was sent down, the Messenger of Allah pronounced tasbeeh (saying subhana Allah i.e. 'Glorified be Allah'); then he said, "Angels that blocked the horizon accompanied this surah 'i.e. to bid farwell to it upon its descent'." [Hakim 3226]

KEY THEMES AND MESSAGES

- Refutation of shirk (polytheism) and guidance towards tawhid (Oneness of God).
- Reality of the life after death and the Day of Judgement.
- Clarification of self-imposed prohibitions that were falsely attributed to Allah.
- Answers to objections raised against the person and the mission of the Prophet.
- Comfort and encouragement is provided to the Prophet and his followers who were at that time in a state of anxiety and despondency.
- Admonition, warnings and threats are given to the disbelievers to give up their apathy and haughtiness.
- Prohibition of dividing the religion into sects.
- Allah requires the believers to declare: "My pray, my devotion, my life and my death are all for Allah."

SELECTED VERSES

6:12 Mercy

﴿قُلْ لِمَنْ مَا فِي السَّمَوَاتِ وَالْأَرْضِ قُلْ لِلَّهِ كَتَبَ عَلَى نَفْسِهِ الرَّحْمَةَ...﴾

"Say, "To whom belongs whatever is in the heavens and earth?" Say, "To Allah." He has decreed upon Himself mercy..."

6:32 Dunya and akhirah

﴿وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا لَعِبٌ وَلَهْوٌ وَلَدَارُ الْآخِرَةِ خَيْرٌ لِلَّذِينَ يَتَّقُونَ أَفَلَا تَعْقِلُونَ ﴿٣٢﴾﴾

"And the worldly life is not but amusement and diversion; but the home of the Hereafter is best for those who fear Allah, so will you not reason?"

6:38 Animal kingdom is also divided into nations

﴿وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَائِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمَمٌ أَمْثَالُكُمْ...﴾

"And there is no creature on [or within] the earth or bird that flies with its wings except [that they are] communities like you..."

6:63 Need for Allah

﴿قُلْ مَنْ يُنَجِّيكُمْ مِنْ ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ تَدْعُونَهُ تَضَرُّعًا وَخُفْيَةً لَئِنْ أَجَبْنَا مِنْ هَدِيدَةٍ لَنُكُونَنَّ مِنَ الشَّاكِرِينَ﴾



"Say, "Who rescues you from the darkneses of the land and sea [when] you call upon Him imploring [aloud] and privately, 'If He should save us from this [crisis], we will surely be among the thankful."

6:97 Why stars were created

﴿وَهُوَ الَّذِي جَعَلَ لَكُمْ النُّجُومَ لِتَهْتَدُوا بِهَا فِي ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ﴾

"And it is He who placed for you the stars that you may be guided by them through the darkneses of the land and sea. We have detailed the signs for a people who know."

6:121 Eating non-slaughtered meat

﴿وَلَا تَأْكُلُوا مِمَّا لَمْ يُذْكَرِ اسْمُ اللَّهِ عَلَيْهِ...﴾

"And do not eat of that upon which the name of Allah has not been mentioned..."

6:125 Who does Allah guide?

﴿فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ وَمَنْ يُرِدْ أَنْ يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا كَأَنَّمَا يَصَّعْدُ فِي السَّمَاءِ كَذَلِكَ تَجْعَلُ اللَّهُ الرَّجْسَ عَلَى الَّذِينَ لَا يُؤْمِنُونَ﴾

"So whoever Allah wants to guide - He expands his breast to [contain] Islam; and whoever He wants to misguide - He makes his breast tight and constricted as though he were climbing into the sky. Thus does Allah place defilement upon those who do not believe."

6:160 One good deed rewarded at least ten times

﴿مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا مُجْزَىٰ إِلَّا مِثْلُهَا وَهُمْ لَا يُظْلَمُونَ﴾

"Whoever comes [on the Day of Judgement] with a good deed will have ten times the like thereof [to his credit], and whoever comes with an evil deed will not be recompensed except the like thereof; and they will not be wronged."

6:162 Our living and dying is for Allah

﴿قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ﴾

"Say, "Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allah, Lord of the worlds."

SELECTED VOCABULARY

Magic [v.7] سَحَرٌ	Become hardened [v.43] قَسَتْ	Originator [v.101] بَدِيعٌ
The mocked [v.10] سَخِرُوا	We explain in detail [v.55] نَفَّصِلُ	Abode of peace دَارُ السَّلَامِ
Exonerated [v.19] بَرِيءٌ	Keys [v.59] مَفَاتِيحُ	[v.127]
Play [v.32] لَعِبٌ	Oppressors [v.68] الظَّالِمِينَ	Ranks [v.132] دَرَجَاتٌ
Amusement [v.32] لَهْوٌ	He will inform you [v.73] يُنَبِّئُكُمْ	Parents [v.151] الْوَالِدِينَ
Information [v.34] نَبَأٌ	Idols [v.74] أَصْنَامًا	Benevolence [v.151] إِحْسَانًا

الأعراف

7. Ar-A'raf: The Heights

PERIOD OF REVELATION

The period of its revelation is about the same as that of Al-An'am i.e., the last year of the Prophet's residence at Makkah. It consists of 206 verses. The title is derived from verse 46, which refers to the Heights or a raised platform on which the righteous will gather before entering Paradise.

VIRTUE

عَنْ زَيْدِ بْنِ ثَابِتٍ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقْرَأُ فِي الْمَغْرِبِ بِسُورَةِ الْأَعْرَافِ فِي الرَّكْعَتَيْنِ كِلْتَابِيهِمَا.
(الحاكم 1، 323)

Zayd Ibn Thabit is reported to have said that the Messenger of Allah (saw) used to recite Surah Al-A'raf in Maghrib prayer within the two first units of prayer. [Hakim 1/323]

KEY THEMES AND MESSAGES

- An invitation is given to the People of the Book to become Muslims.
- A warning is given to the unbelievers about the consequences of their denial through citing the example of punishments which were inflicted upon former people for their wrong attitude towards their prophets.
- The Jews are warned about the consequences of their hypocritical conduct towards the prophets.
- Commandment to communicate the message of Islam with wisdom.
- The prophets as well as the people to whom they are sent will be questioned on the Day of Judgement.
- Commandment to the Believers that they should wear decent and proper dress and eat pure and good food.
- Dialogue between the residents of Paradise, the inmates of Hell and the people of A'raf (a place between Paradise and Hell).
- Affluence and adversity are reminders from Allah.
- Muhammad (saw) is the messenger for all of mankind.
- The advent of Muhammad (saw) was described in Torah and the Bible.
- Mankind's testimony about Allah at the time of Adam's creation.
- Allah created all of mankind from a single soul.
- Commandment to show forgiveness, speak for justice and avoid the ignorant.
- Instruction about listening to the Quran with complete silence.

SELECTED VERSES

7:26 Finest clothing is the robe of piety

﴿يَسِّنِي ۚ آدَمَ قَدْ أَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُورِي سَوَاءَ تَكُمُ وَرِيشًا ۗ وَلِبَاسُ التَّقْوَىٰ ذَٰلِكَ خَيْرٌ ۗ ذَٰلِكَ مِنْ آيَاتِ اللَّهِ لَعَلَّهُمْ يَذَّكَّرُونَ ﴿٣١﴾﴾

"O children of Adam, We have bestowed upon you clothing to conceal your private parts and as adornment. But the clothing of righteousness - that is best. That is from the signs of Allah that perhaps they will remember."

7:31 Against excess and waste

﴿... وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا ۚ إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ ﴿٣١﴾﴾

"...And eat and drink, but be not excessive. Indeed, He likes not those who commit excess."

7:32 Good of this world

﴿قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ ۖ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ ۗ قُلْ هِيَ لِلَّذِينَ ءَامَنُوا فِي الْحَيَاةِ الدُّنْيَا خَالِصَةً ۗ يَوْمَ الْقِيَامَةِ ۗ كَذَٰلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ﴿٣٢﴾﴾

"Say, "Who has forbidden the adornment of Allah which He has produced for His servants and the good [lawful] things of provision?" Say, "They are for those who believe during the worldly life [but] exclusively for them on the Day of Resurrection." Thus do We detail the verses for a people who know."

7:53 Sinners would give anything to return to the world

﴿هَلْ يَنْظُرُونَ إِلَّا تَأْوِيلَهُ ۗ يَوْمَ يَأْتِي تَأْوِيلَهُ ۚ يَقُولُ الَّذِينَ كَفَرُوا نَسُوهُ مِنْ قَبْلُ قَدْ جَاءَتْ رُسُلُنَا بِالْحَقِّ فَهَلْ لَنَا مِنْ شُفَعَاءَ فَيَشْفَعُوا لَنَا أَوْ نُرَدُّ فَنَعْمَلَ غَيْرَ الَّذِي كُنَّا نَعْمَلُ ۗ قَدْ خَابَ رَأْيُكُمْ وَأَنْفُسُكُمْ فِي مَآ كَانُوا يَفْتَرُونَ ﴿٥٣﴾﴾

"Do they await except its result? The Day its result comes those who had ignored it before will say, "The messengers of our Lord had come with the truth, so are there [now] any intercessors to intercede for us or could we be sent back to do other than we used to do?" They will have lost themselves, and lost from them is what they used to invent."

7:157 Muhammad (saw) foretold in earlier Scriptures

﴿الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ...﴾

"Those who follow the Messenger, the unlettered prophet, whom they find written in what they have of the Torah and the Gospel..."

7:158 Universality of the Prophet's Message

﴿قُلْ يَتَأْتِيهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا...﴾

"Say, [O Muhammad], "O mankind, indeed I am the Messenger of Allah to you all..."

7:168 Hardship cleanses the believer of sin

﴿وَقَطَعْنَاهُمْ فِي الْأَرْضِ أُمَّمًا مِّنْهُمْ الصَّالِحُونَ وَمِنْهُمْ دُونَ ذَلِكَ وَبَلَوْنَاهُمْ بِالْحَسَنَاتِ وَالسَّيِّئَاتِ لَعَلَّهُمْ يَرْجِعُونَ﴾

"And We divided them throughout the earth into nations. Of them some were righteous, and of them some were otherwise. And We tested them with good [times] and bad that perhaps they would return [to obedience]."

7:180 Calling Allah by His Beautiful Names

﴿وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا وَذُرُّوا الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ سَيُجْزَوْنَ مَا كَانُوا يَعْمَلُونَ﴾

"And to Allah belong the best names, so invoke Him by them. And leave [the company of] those who practice deviation concerning His names. They will be recompensed for what they have been doing."

7:188 Benefit and harm is from Allah

﴿قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ وَلَوْ كُنْتُ أَعْلَمُ الْغَيْبِ لَاسْتَكْتَرْتُ مِنَ الْخَيْرِ وَمَا مَسَّنِيَ السُّوءُ إِنْ أَنَا إِلَّا نَذِيرٌ وَبَشِيرٌ لِّقَوْمٍ يُؤْمِنُونَ﴾

"Say, "I hold not for myself [the power of] benefit or harm, except what Allah has willed. And if I knew the unseen, I could have acquired much wealth, and no harm would have touched me. I am not except a warner and a bringer of good tidings to a people who believe."

7:199 Show forgiveness and avoid the ignorant

﴿خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ﴾

"Take what is given freely, enjoin what is good, and turn away from the ignorant."

SUPPLICATIONS

﴿رَبَّنَا ظَلَمْنَا أَنفُسَنَا وَإِن لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ﴾

7:23 "Our Lord, we have wronged ourselves, and if You do not forgive us and have mercy upon us, we will surely be among the losers."

﴿رَبَّنَا افْتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا بِالْحَقِّ وَأَنْتَ خَيْرُ الْفَاتِحِينَ﴾

7:89 "Our Lord, decide between us and our people in truth, and You are the best of those who give decision."

﴿رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَتَوَفَّنَا مُسْلِمِينَ﴾

7:126 "Our Lord, pour upon us patience and let us die as Muslims [in submission to You]."

﴿أَنْتَ وَلِيُّنَا فَاعْفِرْ لَنَا وَارْحَمْنَا وَأَنْتَ خَيْرُ الْغَافِرِينَ﴾

7:155 "You are our Protector, so forgive us and have mercy upon us; and You are the best of forgivers."

SELECTED VOCABULARY

The successful [v.8]	الْمُفْلِحُونَ	They took [v.51]	أَتَّخَذُوا	Way [v.146]	سَبِيلَ
Grateful [v.17]	شَاكِرِينَ	Throne [v.54]	الْعَرْشِ	Humiliation [v.152]	ذِلَّةً
Tree [v.19]	الشَّجَرَةَ	Secret [v.55]	خُفْيَةً	Village [v.161]	الْقَرْيَةَ
Enemy [v.22]	عَدُوًّا	Folly [v.66]	سَفَاهَةً	Dog [v.176]	الْكَلْبِ
Open [v.22]	مُفْتِحًا	With harm [v.73]	بِسُوءٍ	Warner [v.184]	نَذِيرٌ
Exclusively [v.32]	خَالِصَةً	Rain [v.84]	مَطَرًا	Benefit [v.188]	نَفْعًا
Curse [v.44]	لَعْنَةً	Group [v.87]	طَائِفَةً	Harm [v.188]	ضَرًّا
Barrier [v.46]	حِجَابٌ	Trial [v.141]	بَلَاءٌ	Slaves [v.194]	عِبَادٌ

الأنفال

8. Al-Anfal: The Spoils of War

PERIOD OF REVELATION

This surah was revealed in Madinah in 2 AH after the Battle of Badr. Its title is taken from the verse which refers to the spoils of the Battle of Badr. Since it contains a detailed and comprehensive review of the battle, it appears that most probably it was revealed all at the same time.

VIRTUE

عَنْ وَائِلَةَ بْنِ الْأَسْقَعِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "أُعْطِيَتْ مَكَانَ التَّوْرَةِ السَّبْعَ، وَمَكَانَ الزَّبُورِ الْمِئِينَ، وَمَكَانَ الْإِنْجِيلِ الْمِئَاتَيْنِ، وَفُضِّلَتْ بِالْمُفَصَّلِ." (أحمد 17023)

Wathilah Ibn al Asqa` thus reported that the Prophet (saw) said, "Instead of the Torah I was given the seven long surahs, instead of the Psalms al-Mi'in (Surahs that follow the long seven surahs and number of their verses exceeds 100 or draws near to it [Al-Anfal is one of them]), instead of the Evangel al-Mathani (the oft-repeated surahs), and I was favored with al-Mufassal (the distinct surahs)." [Ahmad 17023]

KEY THEMES AND MESSAGES

- Battle of truth and falsehood.
- Truth should not fear to be cowed down by odds against it.
- Fighting should not be for spoils or gains but for a just cause.
- Laws relating to peace and war.

SELECTED VERSES

8:1 Obey Allah and His Messenger, if you are believers

يَسْأَلُونَكَ عَنِ الْأَنْفَالِ قُلِ الْأَنْفَالُ لِلَّهِ وَالرَّسُولِ فَاتَّقُوا اللَّهَ وَأَصْلِحُوا ذَاتَ بَيْنِكُمْ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١﴾

"They ask you, [O Muhammad], about the bounties [of war]. Say, "The [decision concerning] bounties is for Allah and the Messenger." So fear Allah and amend that which is between you and obey Allah and His Messenger, if you should be believers."

8:2 The impact of the Quran on the human-self

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَّتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٢﴾

"The believers are only those who, when Allah is mentioned, their hearts become fearful, and when His verses are recited to them, it increases them in faith; and upon their Lord they rely."

8:20-22 Neglecting the Prophet's call

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا اطِيعُوْا اللّٰهَ وَرَسُوْلَهُ وَلَا تَوَلُّوْا عَنّٰهُ وَاَنْتُمْ تَسْمَعُوْنَ ﴿٤٤﴾ وَلَا تَكُوْنُوْا كَالَّذِيْنَ قَالُوْا سَمِعْنَا وَهُمْ لَا يَسْمَعُوْنَ ﴿٤٥﴾ ۙ اِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللّٰهِ الصُّمُّ الْبِكْمُ الَّذِيْنَ لَا يَعْقِلُوْنَ ﴿٤٦﴾

"O you who have believed, obey Allah and His Messenger and do not turn from him while you hear [his order]. And do not be like those who say, "We have heard," while they do not hear. Indeed, the worst of living creatures in the sight of Allah are the deaf and dumb who do not use reason."

8:24 Heeding the Prophet's call

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا اسْتَجِيبُوْا لِلّٰهِ وَلِلرَّسُوْلِ اِذَا دَعَاكُمْ لِمَا تُحْيِيْكُمْ ۗ وَاعْلَمُوْا اَنَّ اللّٰهَ يَحُوْلُ بَيْنَ الْمَرْءِ وَقَلْبِهٖ ۗ وَاَنَّهُۥ اِلَيْهِ تُحْشَرُوْنَ ﴿٤٧﴾

"O you who have believed, respond to Allah and to the Messenger when he calls you to that which gives you life. And know that Allah intervenes between a man and his heart and that to Him you will be gathered."

8:46 Reprehensible disputes

وَاطِيعُوْا اللّٰهَ وَرَسُوْلَهُ وَلَا تَنٰزَعُوْا فَتَفْشَلُوْا وَتَذٰهَبَ رِجَالُكُمْ ۗ وَاصْبِرُوْا ۗ اِنَّ اللّٰهَ مَعَ الصّٰبِرِيْنَ ﴿٤٨﴾

"And obey Allah and His Messenger, and do not dispute and [thus] lose courage and [then] your strength would depart; and be patient. Indeed, Allah is with the patient."

8:63 Allah is the one who brings hearts together

وَالْفَ بَيْنَ قُلُوْبِهِمْ ۚ لَوْ اَنْفَقْتَ مَا فِي الْاَرْضِ جَمِيْعًا مَّا اَلْفَتْ بَيْنَ قُلُوْبِهِمْ وَلَكِنَّ اللّٰهَ اَلْفَ بَيْنَهُمْ ۗ اِنَّهُۥ عَزِيْزٌ حَكِيْمٌ ﴿٤٩﴾

"And brought together their hearts. If you had spent all that is in the earth, you could not have brought their hearts together; but Allah brought them together. Indeed, He is Exalted in Might and Wise."

8:73 Unbelievers are friends and supporters of each other

وَالَّذِيْنَ كَفَرُوْا بَعْضُهُمْ اَوْلِيَاءُ بَعْضٍ ۗ اِلَّا تَفْعَلُوْهُ تَكُنْ فِتْنَةٌ فِى الْاَرْضِ وَفَسَادٌ كَبِيْرٌ ﴿٥٠﴾

"And those who disbelieved are allies of one another. If you do not do so, there will be fitnah on earth and great corruption."

SELECTED VOCABULARY

Sustenance [v.4] رَزَقٌ	Most of them [v.32] اَكْثَرُهُمْ	Patient ones [v.46] الصّٰبِرِيْنَ
Your possessions [v.28] اَمْوَالِكُمْ	Relatives [v.41] الْقَرِيْبَى	To be seen [v.47] رِثَاءٌ
Like [v.31] مِثْلٌ	Orphans [v.41] اَلْيَتٰمَى	Power [v.60] قُوَّةٌ
Painful [v.32] اَلِيْمٌ	So that you may [v.45] لَعَلَّكُمْ	Prisoner of war [v.67] اَسْرَى

التَّوْبَةُ

9. At-Tawbah: Repentance

PERIOD OF REVELATION

This surah was revealed in the 9th year of Hijrah in three different discourses. The first discourse (v. 1-37) was revealed in Zil-Qadah and set a new policy towards the polytheists. The second discourse (v. 38-72) was revealed in Rajab and dealt with the Campaign of Tabuk. The third discourse (v. 73-129) was revealed upon the Prophet's return from the Campaign of Tabuk. The surah contains 129 verses and it derives its title from verse 104. The surah is also called 'Bara'ah' or the 'Immunity'.

VIRTUE

عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "مَنْ قَالَ فِي كُلِّ يَوْمٍ حِينَ يُصْبِحُ وَحِينَ يُمَسِّي: "حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ." سَبْعَ مَرَّاتٍ كَفَاهُ اللَّهُ تَعَالَى مَا أَهَمُّهُ مِنْ أَمْرِ الدُّنْيَا وَالْآخِرَةِ." (ابن السني 71)

Abu Ad-Darda' reported that the Prophet (saw) said: "Whosoever says every morning and evening 'Sufficient for me is Allah; there is no deity except Him. On Him I have relied, and He is the Lord of the Great Throne [i.e. the last verse of surah At-Tawbah]' seven times, Allah will further all his interests in this world and the hereafter. (Ibn As-Sunni 71).

KEY THEMES AND MESSAGES

- Policy towards the polytheists.
- Commandments relating to war and peace.
- Regulations relating to hypocrisy, weak faith and negligence.
- Campaign of Tabuk.
- Establishment of a Dar-ul-Islam.
- Crushing the mischief of the hypocrites.
- Preparing the Muslims for a struggle in the cause of Islam.
- Objectives of the institution of Zakat.
- Allah has purchased our lives.

SELECTED VERSES

9:1 Disassociation from the polytheists

﴿بَرَاءَةٌ مِنَ اللَّهِ وَرَسُولِهِ إِلَى الَّذِينَ عَاهَدْتُمْ مِنَ الْمُشْرِكِينَ﴾

"[This is a declaration of] disassociation, from Allah and His Messenger, to those with whom you had made a treaty among the polytheists."

9:16 Test of life

﴿أَمْ حَسِبْتُمْ أَنْ تُتْرَكُوا وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَلَمْ يَتَّخِذُوا مِنْ دُونِ اللَّهِ وَلَا رَسُولِهِ وَلَا الْمُؤْمِنِينَ وَلِجَنَّةٍ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ﴾

"Do you think that you will be left [as you are] while Allah has not yet made evident those among you who strive [for His cause] and do not take other than Allah, His Messenger and the believers as intimates? And Allah is Acquainted with what you do."

9:31 Taking religious leaders as gods

﴿اتَّخَذُوا أَحْبَارَهُمْ وَرُهَيْبِنَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا ۗ لَّا إِلَهَ إِلَّا هُوَ ۚ سُبْحٰنَهُ عَمَّا يُشْرِكُونَ ﴿٣١﴾﴾

"They have taken their learned men and monks as lords besides Allah , and [also] the Messiah, the son of Mary. And they were not commanded except to worship one God; there is no deity except Him. Exalted is He above whatever they associate with Him."

9:33 Purpose of Muhammad's prophethood

﴿هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ ﴿٣٣﴾﴾

"It is He who has sent His Messenger with guidance and the religion of truth to manifest it over all religion, although they who associate others with Allah dislike it."

9:36 Peace and warfare

﴿إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ يَوْمَ خَلَقَ السَّمٰوٰتِ وَالْأَرْضِ ۗ مِنْهَا أَرْبَعَةٌ حُرُمٌ ۗ ذَٰلِكَ الدِّينُ الْقَيِّمُ ۗ فَلَا تَظْلِمُوا فِيهِنَّ أَنْفُسَكُمْ ۗ وَقْتُلُوا الْمُشْرِكِينَ ۗ كَافَّةً ۗ وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ ﴿٣٦﴾﴾

"Indeed, the number of months with Allah is twelve [lunar] months in the register of Allah [from] the day He created the heavens and the earth; of these, four are sacred. That is the correct religion, so do not wrong yourselves during them. And fight against the disbelievers collectively as they fight against you collectively. And know that Allah is with the righteous [who fear Him]."

9:38 Temptation of this world

﴿يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا مَا لَكُمْ اِذَا قِيْلَ لَكُمْ اَنْفِرُوْا فِيْ سَبِيْلِ اللّٰهِ اَنْتُمْ اَنْتُمْ اِلَى الْاَرْضِ اَرْضَيْتُمْ بِالْحَيٰوةِ الدُّنْيَا مِنَ الْآخِرَةِ ۗ فَمَا مَتَّعُ الْحَيٰوةِ الدُّنْيَا فِي الْآخِرَةِ اِلَّا قَلِيْلٌ ﴿٣٨﴾﴾

"O you who have believed, what is [the matter] with you that, when you are told to go forth in the cause of Allah , you adhere heavily to the earth? Are you satisfied with the life of this world rather than the Hereafter? But what is the enjoyment of worldly life compared to the Hereafter except a [very] little."

9:40 Allah is with the believer

﴿... اِذْ اَخْرَجَهُ الَّذِيْنَ كَفَرُوْا ثٰنِيْ اَثْبِيْنِ اِذْ هُمَا فِي الْغَارِ اِذْ يَقُوْلُ لِصٰحِبِهٖ لَآ تَحْزَنْ اِنَّ اللّٰهَ مَعَنَا ۗ فَاَنْزَلَ اللّٰهُ سَكِيْنَتَهٗ عَلَيْهِ وَاَيَّدَهٗ بِجُنُوْدٍ لَّمْ تَرَوْهَا ...﴾

"...Those who disbelieved had driven him out [of Makkah] as one of two, when they were in the cave and he said to his companion, "Do not grieve; indeed Allah is with us." And Allah sent down his tranquillity upon him and supported him with angels you did not see..."

9:60 Eight beneficiaries of zakah

﴿إِنَّمَا الصَّدَقَتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَمِلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوبِهِمْ وَفِي الرِّقَابِ وَالْغَرَامِينَ وَفِي سَبِيلِ اللَّهِ وَابْنِ السَّبِيلِ فَرِيضَةً مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٦٠﴾﴾

"Zakah expenditures are only for the poor and for the needy and for those employed to collect [zakah] and for bringing hearts together [for Islam] and for freeing captives [or slaves] and for those in debt and for the cause of Allah and for the [stranded] traveler - an obligation [imposed] by Allah . And Allah is Knowing and Wise."

9:71 Believing men and women are protectors of one another

﴿وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ...﴾

"The believing men and believing women are allies of one another. They enjoin what is right and forbid what is wrong..."

9:72 Supreme success

﴿وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَمَسَاكِنَ طَيِّبَةً فِي جَنَّاتٍ عَدْنٍ وَرِضْوَانٌ مِّنَ اللَّهِ أَكْبَرُ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٧٢﴾﴾

"Allah has promised the believing men and believing women gardens beneath which rivers flow, wherein they abide eternally, and pleasant dwellings in gardens of perpetual residence; but approval from Allah is greater. It is that which is the great attainment."

9:103 Charity as purification

﴿خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلِّ عَلَيْهِمْ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿١٠٣﴾﴾

"Take, [O, Muhammad], from their wealth a charity by which you purify them and cause them increase, and invoke [Allah 's blessings] upon them. Indeed, your invocations are reassurance for them. And Allah is Hearing and Knowing."

9:104 Allah accepts repentance

﴿أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ هُوَ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَأْخُذُ الصَّدَقَاتِ وَأَنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ ﴿١٠٤﴾﴾

"Do they not know that it is Allah who accepts repentance from His servants and receives charities and that it is Allah who is the Accepting of repentance, the Merciful?"

9:111 The transaction of Allah

﴿إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنَّ لَهُمُ الْجَنَّةَ...﴾

"Indeed, Allah has purchased from the believers their lives and their properties [in exchange] for that they will have Paradise..."

9:113 Seeking forgiveness for polytheists

﴿مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ وَلَوْ كَانُوا أُولَىٰ قُرْبَىٰ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحَابُ الْجَحِيمِ﴾

"It is not for the Prophet and those who have believed to ask forgiveness for the polytheists, even if they were relatives, after it has become clear to them that they are companions of Hellfire."

9:119 Importance of good company

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ﴾

"O you who have believed, fear Allah and be with those who are true."

9:122 Importance of knowledge and scholars benefiting their communities

﴿وَمَا كَانَ الْمُؤْمِنُونَ لِيَنفِرُوا كَافَّةً ۚ فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ لِّيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ﴾

"And it is not for the believers to go forth [to battle] all at once. For there should separate from every division of them a group [remaining] to obtain understanding in the religion and warn their people when they return to them that they might be cautious."

9:129 Reliance upon Allah

﴿فَإِنْ تَوَلَّوْا فُلْهُم حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ﴾

"But if they turn away, [O Muhammad], say, "Sufficient for me is Allah; there is no deity except Him. On Him I have relied, and He is the Lord of the Great Throne."

SELECTED VOCABULARY

Polytheists [v.1]	الْمُشْرِكِينَ	Gold [v.34]	الذَّهَبَ	Limits [v.97]	حُدُودَ
Better [v.3]	خَيْرٌ	Silver [v.34]	الْفِضَّةَ	Deed [v.102]	عَمَلًا
Loves [v.4]	تُحِبُّ	Don't be sad [v.40]	لَا تَحْزَنْ	Righteous ones [v.102]	صَالِحًا
Leaders [v.12]	أَيِّمَةً	Lowermost [v.40]	السُّفْلَىٰ	Purchased [v.111]	أَشْتَرَىٰ
Time [v.13]	مَرَّةً	Uppermost [v.40]	الْعُلْيَا	Invoking forgiveness [v.114]	أَسْتَغْفَرُ
The successful [v.20]	الْفَائِزُونَ	Lazy [v.54]	كُسَالَىٰ	Fleeing (refuge) [v.118]	مَلْجَأً
Commerce [v.24]	تِجَارَةً	For the poor [v.60]	لِلْفُقَرَاءِ	Small [v.121]	صَغِيرَةً
Battle-fields [v.25]	مَوَاطِنَ	Captives [v.60]	الرِّقَابِ	Great [v.121]	كَبِيرَةً
Forces (angels) [v.26]	جُنُودًا	Victory [v.72]	الْفَوْزِ	Anxious [v.128]	حَرِيصٌ
Impure [v.28]	نَجَسٌ	Hypocrisy [v.77]	نِفَاقًا	Kind [v.128]	رُؤُوفٌ
		Weak ones [v.81]	الضُّعَفَاءِ		

يُونُسَ

10. Yunus: Jonah

PERIOD OF REVELATION

This surah was revealed during the last stage of the Prophet's residence at Makkah and contains 109 verses. It derives its name from the reference to Prophet Yunus in verse 98.

VIRTUE

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ: أَتَى رَجُلٌ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: أَقْرَأْنِي يَا رَسُولَ اللَّهِ، فَقَالَ: «أَقْرَأْ ثَلَاثًا مِنْ ذَوَاتِ الرَّ»، فَقَالَ: كَبُرَتْ سِنِّي، وَاسْتَدَّ قَلْبِي، وَغَلِظَ لِسَانِي، قَالَ: «فَأَقْرَأْ ثَلَاثًا مِنْ ذَوَاتِ حَم»، فَقَالَ مِثْلَ مَقَالَتِهِ، فَقَالَ: «أَقْرَأْ ثَلَاثًا مِنَ الْمُسَبِّحَاتِ»، فَقَالَ مِثْلَ مَقَالَتِهِ، فَقَالَ الرَّجُلُ: يَا رَسُولَ اللَّهِ، أَقْرَأْنِي سُورَةَ جَامِعَةً، فَأَقْرَأَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا زُلْزِلَتِ الْأَرْضُ حَتَّى فَرَّغَ مِنْهَا، فَقَالَ الرَّجُلُ: وَالَّذِي بَعَثَكَ بِالْحَقِّ، لَأَزِيدُ عَلَيْهَا أَبَدًا، ثُمَّ أَدْبَرَ الرَّجُلُ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَفْلَحَ الرَّؤُوسُ الْجُلُ» مَرَّتَيْنِ. (أبو داود 1399)

'Abdullah Ibn 'Amr narrated that a man came to the Messenger of Allah (saw) and said, 'O Messenger of Allah! Tell me what I should read from the Quran.' He said, 'Read three Surahs that start with Alif Lam Ra. [Surah Yunus is one of them]' The man said, 'I am an aged person. My heart has become sensitive and I find some difficulty with reading.' The Prophet (saw) said, 'Read three Surahs that start with Ha Mim.' The man repeated what he had said the first time. So the Prophet said, 'Read three of the Musabbihat 'Surahs that start with the word Sabbaha or Yusabbihu.' The man repeated what he has said 'for the third time.' Then the man said, 'O Messenger of Allah! Tell me about a conclusive Surah to read.' Then the Prophet (saw) recited Surah 'When the earth is shaken..' until its end. The man said, 'By He Who Sent you with truth, I will never recite more than it.' The man then left and the Prophet (saw) said twice: 'The man has succeeded.' [Abu Dawud 1399]

KEY THEMES AND MESSAGES

- Allah is the only Creator of this universe.
- Deities whom the polytheists worship other than Allah, have no power to either benefit or harm anyone.
- Deities other than Allah are not even aware that they are being worshipped.
- To every nation Allah sent messengers for guidance.
- The Quran provides a cure for all the problems of mankind.
- Polytheists follow nothing but conjectures and preach nothing but falsehood.
- The story of the Prophet Nuh and his people.
- The story of the Prophet Musa, Firawn (Pharaoh) , and his chiefs.
- Belief after seeing the scourge did not benefit any nation except the nation of the Prophet Yunus.
- Prohibition against forcing anyone to embrace Islam.

10:9 Consequence of belief and good deeds

﴿إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ يَهْدِيهِمْ رَبُّهُمْ بِإِيمَانِهِمْ تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ فِي جَنَّاتِ النَّعِيمِ ﴿٩﴾﴾

"Indeed, those who have believed and done righteous deeds - their Lord will guide them because of their faith. Beneath them rivers will flow in the Gardens of Pleasure."

10:16 Importance of familiarity

﴿قُلْ لَوْ شَاءَ اللَّهُ مَا تَلَوْتُهُ عَلَيْكُمْ وَلَا أَدْرَاكُمْ بِهِ فَقَدْ لَبِثْتُ فِيكُمْ عُمُرًا مِّن قَبْلِهِ ؕ أَفَلَا تَعْقِلُونَ ﴿١٦﴾﴾

"Say, "If Allah had willed, I would not have recited it to you, nor would He have made it known to you, for I had remained among you a lifetime before it. Then will you not reason?"

10:24 Parable of the world – raindrops

﴿إِنَّمَا مَثَلُ الْحَيَاةِ الدُّنْيَا كَمَاءٍ أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ مِمَّا يَأْكُلُ النَّاسُ وَالْأَنْعَامُ حَتَّىٰ إِذَا أَخَذَتِ الْأَرْضُ زُخْرُفَهَا وَازَّيَّنَتْ وَظَنَّ أَهْلُهَا أَنَّهُمْ قَدِرُونَ ؕ عَلَيَّا أَتَتْهَا أُمْرُنَا لَيْلًا أَوْ نَهَارًا فَجَعَلْنَاهَا حَصِيدًا كَأَن لَّمْ تَغْنَ بِالْأَمْسِ ؕ كَذَٰلِكَ نَفْصِلُ الْآيَاتِ لِقَوْمٍ يَتَفَكَّرُونَ ﴿٢٤﴾﴾

"The example of [this] worldly life is but like rain which We have sent down from the sky that the plants of the earth absorb - [those] from which men and livestock eat - until, when the earth has taken on its adornment and is beautified and its people suppose that they have capability over it, there comes to it Our command by night or by day, and We make it as a harvest, as if it had not flourished yesterday. Thus do We explain in detail the signs for a people who give thought."

10:25 Abode of peace

﴿وَاللَّهُ يَدْعُو إِلَىٰ دَارِ السَّلَامِ وَيَهْدِي مَنْ يَشَاءُ إِلَىٰ صِرَاطٍ مُّسْتَقِيمٍ ﴿٢٥﴾﴾

"And Allah invites to the Home of Peace and guides whom He wills to a straight path."

10:32 Post truth

﴿فَذَلِكُمْ اللَّهُ رَبُّكُمُ الْحَقُّ فَمَاذَا بَعَدَ الْحَقِّ إِلَّا الضَّلَالُ ؕ فَأَنَّى تُصْرَفُونَ ﴿٣٢﴾﴾

"For that is Allah , your Lord, the Truth. And what can be beyond truth except error? So how are you averted?"

10:35 Allah guides

﴿قُلْ هَلْ مِنْ شُرَكَائِكُمْ مَن يَهْدِي إِلَى الْحَقِّ قُلِ اللَّهُ يَهْدِي لِلْحَقِّ ؕ أَفَمَنْ يَهْدِي إِلَى الْحَقِّ أَحَقُّ أَنْ يُتَّبَعَ أَمَّنْ لَا يَهْدِي إِلَّا أَنْ يُهْدَىٰ ؕ فَمَا لَكُمْ كَيْفَ تَحْكُمُونَ ﴿٣٥﴾﴾

"Say, "Are there of your 'partners' any who guides to the truth?" Say, " Allah guides to the truth. So is He who guides to the truth more worthy to be followed or he who guides not unless he is guided? Then what is [wrong] with you - how do you judge?"

10:36 Following conjecture

﴿وَمَا يَتَّبِعُ أَكْثَرُهُمْ إِلَّا ظَنًّا إِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا إِنَّ اللَّهَ عَلِيمٌ بِمَا يَفْعَلُونَ ﴿٣٦﴾﴾

"And most of them follow not except assumption. Indeed, assumption avails not against the truth at all. Indeed, Allah is Knowing of what they do."

10:37 Divine origin of the Quran

﴿وَمَا كَانَ هَذَا الْقُرْآنُ أَنْ يُفْتَرَىٰ مِنْ دُونِ اللَّهِ وَلَكِنْ تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ الْكِتَابِ لَا رَيْبَ فِيهِ مِنْ رَبِّ الْعَالَمِينَ ﴿٣٧﴾﴾

"And it was not [possible] for this Quran to be produced by other than Allah , but [it is] a confirmation of what was before it and a detailed explanation of the [former] Scripture, about which there is no doubt, from the Lord of the worlds."

10:57-58 Attributes of the Quran

﴿يَأْتِيهَا النَّاسُ قَدْ جَاءَتْكُمْ مَوْعِظَةٌ مِنْ رَبِّكُمْ وَشِفَاءٌ لِمَا فِي الصُّدُورِ وَهُدًى وَرَحْمَةٌ لِلْمُؤْمِنِينَ ﴿٥٧﴾ قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِمَّا تَجْمَعُونَ ﴿٥٨﴾﴾

"O mankind, there has to come to you instruction from your Lord and healing for what is in the breasts and guidance and mercy for the believers. Say, "In the bounty of Allah and in His mercy - in that let them rejoice; it is better than what they accumulate."

10:60 Quranic paradigm of majority

﴿وَمَا ظَنُّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ يَوْمَ الْقِيَامَةِ إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَكِنَّ أَكْثَرَهُمْ لَا يَشْكُرُونَ ﴿٦٠﴾﴾

"And what will be the supposition of those who invent falsehood about Allah on the Day of Resurrection? Indeed, Allah is full of bounty to the people, but most of them are not grateful."

10:92 Preservation of history as a sign

﴿فَالْيَوْمَ نُنَجِّيكَ بِبَدَنِكَ لِتَكُونَ لِمَنْ خَلْفَكَ آيَةً وَإِنَّ كَثِيرًا مِنَ النَّاسِ عَنْ آيَاتِنَا لَغَافِلُونَ ﴿٩٢﴾﴾

"So today We will save you in body that you may be to those who succeed you a sign. And indeed, many among the people, of Our signs, are heedless."

10:99 Allah's intended diversity

﴿وَلَوْ شَاءَ رَبُّكَ لَأَمَنَّ مِنَ فِي الْأَرْضِ كُلَّهُمْ جَمِيعًا أَفَأَنْتَ تُكْرِهُ النَّاسَ حَتَّىٰ يَكُونُوا مُؤْمِنِينَ ﴿٩٩﴾﴾

"And had your Lord willed, those on earth would have believed - all of them entirely. Then, [O Muhammad], would you compel the people in order that they become believers?"

10:108 Personal responsibility

﴿قُلْ يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ الْحَقُّ مِنْ رَبِّكُمْ ۖ فَمَنِ اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ ۖ وَمَنْ ضَلَّٰ فَإِنَّمَا يَضِلُّ عَلَيْهَا ۖ وَمَا أَنَا عَلَيْكُمْ بِوَكِيلٍ﴾

"Say, "O mankind, the truth has come to you from your Lord, so whoever is guided is only guided for [the benefit of] his soul, and whoever goes astray only goes astray [in violation] against it. And I am not appointed as your keeper."

SUPPLICATION

﴿رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلْقَوْمِ الظَّالِمِينَ﴾

10:85 "Our Lord, make us not [objects of] trial for the wrongdoing people."

SELECTED VOCABULARY

Drink [v.4] شَرَابٌ	Waves [v.22] أَلْمَوْجُ	Power and honour [v.65] أَلْعِزَّةُ
We destroyed [v.13] أَهْلَكْنَا	Conjecture [v.36] أَلظَّنُّ	I believe [v.90] ءَأَمَنْتُ
Successors (generations) [v.14] حَلَّتِيفَ	Hour [v.45] سَاعَةٌ	Those who [v.94] أَلَّذِينَ
In [v.14] فِي	Regret [v.54] أَلنَّدَامَةُ	Doubt [v.104] شَكٌّ
Stormy [v.22] عَاصِفٌ	Healing [v.57] شِفَاءٌ	

هُودٌ

11. Hud

PERIOD OF REVELATION

This surah was revealed during the last stage of the Prophet's stay at Makkah, and most probably it was revealed immediately after Surah Yunus. It contains 123 verses and it derives its title from the reference to Prophet Hud (v.50–60).

VIRTUE

رُوِيَ أَنَّ أَبَا بَكْرٍ قَالَ: "يَا رَسُولَ اللَّهِ قَدْ شَيْبَت؟ قَالَ: شَيْبَتَنِي هُودٌ، وَالْوَأَقِعَةُ، وَالْمُرْسَلَاتُ، وَعَمَّ يَتَسَاءَلُونَ، وَإِذَا الشَّمْسُ كُوِّرَتْ." (الترمذي 181/12)

It was narrated that Abu Bakr (ra) said, 'O Messenger of Allah you have become grey haired? He said: 'Hud, Al-Waqi`ah, Al-Mursalat', 'About what are they asking one another?' i.e. surah An-Naba' and 'When the sun will be folded' i.e. surah At-Takwir have turned my hair grey. [Tirmidhi 12/181]

KEY THEMES AND MESSAGES

- Allah is the Provider and Sustainer of all creatures.
- The Quran is the pure Message of Allah and is not forged by the Prophet.
- Story of the Prophet Nuh and his people.
- Dialogue between Nuh, his son and Allah.
- Prophets Hud, Saleh, Lut and Shu'aib's addresses to their people and consequences of their people's rejection of their messages.
- Divine law of virtues removing the evils.
- Allah has given freedom of choice to mankind.

SELECTED VERSES

11:3 Giving due right

﴿وَأَنْ أَسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُمَتِّعْكُمْ مَتَاعًا حَسَنًا إِلَىٰ أَجَلٍ مُّسَمًّى وَيُؤْتِ كُلَّ ذِي فَضْلٍ فَضْلَهُ ۗ وَإِنْ تَوَلَّوْا فَإِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ كَبِيرٍ ﴿٣﴾﴾

"And [saying], "Seek forgiveness of your Lord and repent to Him, [and] He will let you enjoy a good provision for a specified term and give every doer of favor his favor. But if you turn away, then indeed, I fear for you the punishment of a great Day."

11:15 Those who prefer this dunya

﴿مَنْ كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا نُوَفِّ إِلَيْهِمْ أَعْمَلَهُمْ فِيهَا وَهُمْ فِيهَا لَا يُبْخَسُونَ ﴿١٥﴾﴾

"Whoever desires the life of this world and its adornments - We fully repay them for their deeds therein, and they therein will not be deprived."

11:49 Good end for the God-fearing

﴿... فَأَصْبِرْ إِنَّ الْعَاقِبَةَ لِلْمُتَّقِينَ﴾

"... So be patient; indeed, the [best] outcome is for the righteous."

11:88 Striving for reform and reconciliation

﴿قَالَ يَنْقَوْمِ أَرَأَيْتُمْ إِنْ كُنْتُ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّي وَرَزَقَنِي مِنْهُ رِزْقًا حَسَنًا وَمَا أُرِيدُ أَنْ أُخَالِفَكُمْ إِلَىٰ مَا أَنْهَيْتُمْ عَنْهُ إِنْ أُرِيدُ إِلَّا الْإِصْلَاحَ مَا اسْتَطَعْتُ وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ﴾

"He said, "O my people, have you considered: if I am upon clear evidence from my Lord and He has provided me with a good provision from Him. And I do not intend to differ from you in that which I have forbidden you; I only intend reform as much as I am able. And my success is not but through Allah. Upon him I have relied, and to Him I return."

11:102 Seizure of Allah

﴿وَكَذَٰلِكَ أَخَذَ رَبُّكَ إِذَا أَخَذَ الْقُرَىٰ وَهِيَ ظَالِمَةٌ إِنَّ أَخَذَهُدَّ أَلِيمٌ شَدِيدٌ﴾

"And thus is the seizure of your Lord when He seizes the cities while they are committing wrong. Indeed, His seizure is painful and severe."

11:113 Aiding the oppressors

﴿وَلَا تَرْكَبُوا إِلَىٰ الَّذِينَ ظَلَمُوا فَتَمَسَّكُمُ النَّارُ وَمَا لَكُمْ مِّن دُونِ اللَّهِ مِن أَوْلِيَاءَ ثُمَّ لَا تُنصَرُونَ﴾

"And do not incline toward those who do wrong, lest you be touched by the Fire, and you would not have other than Allah any protectors; then you would not be helped."

11:114 Good deeds wipe out bad deeds

﴿وَأَقِمِ الصَّلَاةَ طَرَفِي النَّهَارِ وَزُلْفًا مِّنَ اللَّيْلِ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ ذَٰلِكَ ذِكْرِي لِلذَّاكِرِينَ﴾

"And establish prayer at the two ends of the day and at the approach of the night. Indeed, good deeds do away with misdeeds. That is a reminder for those who remember."

11:118 Allah intended diversity

﴿وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً وَلَا يَزَالُونَ مُخْتَلِفِينَ﴾

"And if your Lord had willed, He could have made mankind one community; but they will not cease to differ."

SUPPLICATION

﴿رَبِّ إِنِّي أَعُوذُ بِكَ أَنْ أَسْأَلَكَ مَا لَيْسَ لِي بِهِ عِلْمٌ وَإِلَّا تَغْفِرْ لِي وَتَرْحَمْنِي أَكُن مِّنَ الْخَاسِرِينَ﴾

11:47 "My Lord, I seek refuge in You from asking that of which I have no knowledge. And unless You forgive me and have mercy upon me, I will be among the losers."

SELECTED VOCABULARY

Bringer of glad tidings بِشِيرٍ
[v.2]

After [v.10] بَعْدَ

Called out [v.42] نَادَى

Water [v.43] الْمَاءِ

We saved [v.58] نَجَّيْنَا

Severe [v.58] غَلِيظٍ

Suspicious [v.62] مُرِيبٍ

Not fear [v.70] لَا تَخَفْ

Old [v.72] عَجُوزٌ

Strange [v.72] عَجِيبٌ

Stones [v.82] حِجَارَةً

Reform [v.88] الْإِصْلَاحِ

Wretched [v.105] شَقِيٌّ

Good deeds [v.114] الْحَسَنَاتِ

Evil deeds [v.114] السَّيِّئَاتِ

Reminder [v.114] ذِكْرَى

يُوسُفُ

12. Yusuf: Joseph

PERIOD OF REVELATION

This surah was revealed during the last stage of the Prophet's residence at Makkah. It was a time when the Quraysh were considering the question of killing, exiling, or imprisoning him. The Jews instigated the unbelievers to test the Prophet Muhammad (saw) by asking him: "Why did the Israelites go to Egypt?" The history of the Israelites was not known to the Arabs, and the Prophet had no means knowing their traditions. Therefore, they thought that the Prophet would not be able to give a satisfactory answer, and thus, would be totally exposed. But, contrary to their expectations, the tables were turned on them, when Allah revealed the whole story of the Prophet Yusuf. The surah consists of 111 verses and it derives its title from Prophet Yusuf's story.

VIRTUE

قال خالد بن معدان: "سورة يوسف وسورة مريم يتفكهن بهما أهل الجنة في الجنة،" وقال ابن عطاء: "أنا يسمع سورة يوسف محزوناً إلا استراح إليه." (تفسير ابن كثير 612/2)

Khalid Ibn Ma'dan said: "Dwellers of Paradise amuse themselves there with surahs Yusuf and Maryam," and Ibn 'Ata' said: "When a sad person hears surah Yusuf, he feels at ease." [Tafsir Ibn Kathir 2/612]

KEY THEMES AND MESSAGES

- All messengers were human beings.
- Yusuf's prayer to live and die as a Muslim.
- The faith of Prophets Ibrahim, Ishaq (Isaac), Yaqub (Jacob) and Yusuf (as) was the same as that of the Prophet Muhammad (saw) and they invited the people to the same Message.
- Characters moulded by Islam (based on the worship of Allah and accountability in the Hereafter) are compared to characters moulded by disbelief and ignorance (based on the worship of false gods and the material world). Then the addressees are asked to decide for themselves between these two patterns
- It is made clear that, whatever Allah wills, He fulfils it, and no one can defeat His plan or prevent it from happening.
- The believers are advised to remain within the limits prescribed by Divine Law while pursuing their aims, because success and failure are entirely in the hands of Allah.
- The believers are advised to exert their efforts towards the Truth and put their trust in Allah. This will help them face their opponents with confidence and courage.
- The marvellous example of Prophet Yusuf shows how a man of high and pure character comes out successful even under the most adverse circumstances.

SELECTED VERSES

12:3 The best of stories

﴿حَنُّ نَقْصُ عَلَيْكَ أَحْسَنَ الْقَصَصِ بِمَا أَوْحَيْنَا إِلَيْكَ هَذَا الْقُرْآنَ وَإِنْ كُنْتَ مِنْ قَبْلِهِ لَمِنَ الْغَافِلِينَ ﴿٣﴾﴾

"We relate to you, [O Muhammad], the best of stories in what We have revealed to you of this Quran although you were, before it, among the unaware."

12:4 Jealousy of brothers

﴿إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَا أَبَتِ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ لِي سَاجِدِينَ ﴿٤﴾﴾

"[Of these stories mention] when Joseph said to his father, "O my father, indeed I have seen [in a dream] eleven stars and the sun and the moon; I saw them prostrating to me."

12:33 Standing up for principles in face of imprisonment

﴿قَالَ رَبِّ السِّجْنُ أَحَبُّ إِلَيَّ مِمَّا يَدْعُونَنِي إِلَيْهِ وَإِلَّا تَصْرِفْ عَنِّي كَيْدَهُنَّ أَصْبُ إِلَيْهِنَّ وَأَكُن مِّنَ الْجَاهِلِينَ ﴿٣٣﴾﴾

"He said, "My Lord, prison is more to my liking than that to which they invite me. And if You do not avert from me their plan, I might incline toward them and [thus] be of the ignorant."

12:67 Focusing on different areas – not placing everything in one basket

﴿وَقَالَ يَبْنَئِي لَأَتَدْخُلُوا مِن بَابٍ وَاحِدٍ وَادْخُلُوا مِن أَبْوَابٍ مُّتَفَرِّقَةٍ وَمَا أُغْنِي عَنْكُم مِّنَ اللَّهِ مِن شَيْءٍ إِنْ أَحْسَمْتُ إِلَّا لِلَّهِ عَلَيْهِ تَوَكَّلْتُ وَعَلَيْهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ ﴿٦٧﴾﴾

"And he said, "O my sons, do not enter from one gate but enter from different gates; and I cannot avail you against [the decree of] Allah at all. The decision is only for Allah; upon Him I have relied, and upon Him let those who would rely [indeed] rely."

12:100 Allah – the Gentle (Al-Latif)

﴿... إِنَّ رَبِّي لَطِيفٌ لِّمَا يَشَاءُ...﴾

"...Indeed, my Lord is Subtle in what He wills..."

12:111 Stories as lessons for life

﴿لَقَدْ كَانَتْ فِي قَصَصِهِمْ عِبْرَةٌ لِّأُولِي الْأَلْبَابِ...﴾

"There was certainly in their stories a lesson for those of understanding..."

SUPPLICATION

﴿أَنْتَ وَلِيٌّ فِي الدُّنْيَا وَالْآخِرَةِ تُوَفِّي مُسْلِمًا وَالْحَقَنِي بِالصَّالِحِينَ ﴿١٠١﴾﴾

12:101 "You are my protector in this world and in the Hereafter. Cause me to die a Muslim and join me with the righteous."

SELECTED VOCABULARY

May understand [v.2] تَعْقِلُونَ	Stars [v.4] كَوْكَبًا	His shirt [v.18] قَمِيصِهِ
Best [v.3] أَحْسَنَ	Wolf [v.13] الذِّئْبُ	Boy [v.19] غُلَامٌ
Stories [v.3] الْقَصَصِ	Heedless ones غَافِلُونَ [v.13]	Witness [v.26] شَاهِدٌ

Prison [v.33] أَلْسَجُنُ

On/above [v.36] فَوْقَ

Birds [v.36] الطَّيْرُ

Dreams [v.44] أَحْلَمِ

Year [v.49] عَامٌ

The king [v.50] الْمَلِكُ

Reproach [v.92] تَثْرِيْبٌ

Smell [v.94] رِيْحٌ

Our sins [v.97] ذُنُوبِنَا

The most kind
لَطِيفٌ
[v.100]

الرعد

13. Ar-Ra'd: The Thunder

PERIOD OF REVELATION

This surah was revealed in the last stage of the Prophet's residence at Makkah and during the same period in which surahs Yunus, Hud and Al-A'raf were revealed. It consists of 43 verses and it derives its title from verse 13 which testifies to Allah's Might.

VIRTUE

عَنْ وَائِلَةَ بْنِ الْأَسْمَعِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "أُعْطِيتُ مَكَانَ التَّوْرَةِ السَّبْعَ، وَمَكَانَ الزَّبُورِ الْمِائِينَ، وَمَكَانَ الْإِنْجِيلِ الْمِائِي، وَفُضِّلْتُ بِالْمُفَصَّلِ." (أحمد 17023)

Wathilah Ibn al Asqa` thus reported that the Prophet (saw) said: "Instead of the Torah, I was given the seven long surahs, instead of the Psalms, Al-Mi'in (Surahs whose number of verses exceeds 100 or draws near to it), instead of the Bible, Al-Mathani (the oft-repeated surahs whose number of verses is less than 100 [Surah Ar-Ra'd is one of them]), and I was favoured with Al-Mufasssal (the distinct surahs from surah Qaf to surah An-Nas)." [Ahmad 17023]

KEY THEMES AND MESSAGES

- The Quran is the revelation of Allah.
- Trees, fruit, and vegetables are among the signs of Allah.
- Allah never changes the condition of a people unless they try to change themselves.
- Those who do not respond to the call of Allah will have no way to escape from the fire of Hell.
- It is the remembrance of Allah that provides tranquillity to hearts.
- Messengers have no power to show any miracle except by the leave of Allah.

SELECTED VERSES

13:2 Creation of the heavens

﴿اللَّهُ الَّذِي رَفَعَ السَّمَوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا ثُمَّ أَسْتَوَىٰ عَلَى الْعَرْشِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى يُدَبِّرُ الْأَمْرَ يُفَصِّلُ الْآيَاتِ لَعَلَّكُمْ بِلِقَاءِ رَبِّكُمْ تُوفَّقُونَ ﴿٢﴾﴾

"It is Allah who erected the heavens without pillars that you [can] see; then He established Himself above the Throne and made subject the sun and the moon, each running [its course] for a specified term. He arranges [each] matter; He details the signs that you may, of the meeting with your Lord, be certain."

13:11 Golden rule for societal change

﴿...إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنْفُسِهِمْ...﴾

"...Indeed, Allah will not change the condition of a people until they change what is in themselves..."

13:16 Allah is the Creator

﴿... قُلِ اللَّهُ خَلِقُ كُلِّ شَيْءٍ وَهُوَ الْوَاحِدُ الْقَهَّارُ﴾

"... Say, "Allah is the Creator of all things, and He is the One, the Prevailing."

13:17 Parable of Truth and falsehood - that which is of benefit to man remains

﴿أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَالَتْ أَوْدِيَةٌ بِقَدَرِهَا فَاحْتَمَلَ السَّيْلُ زَبَدًا رَابِيًا وَمِمَّا يُوقِدُونَ عَلَيْهِ فِي النَّارِ ابْتِغَاءَ حُلِيٍّ أَوْ مَتَاعٍ زَبَدٌ مِثْلَهُ كَذَلِكَ يَضْرِبُ اللَّهُ الْحَقَّ وَالْبَاطِلَ فَأَمَّا الزَّبَدُ فَيَذْهَبُ جُفَاءً وَأَمَّا مَا يَنْفَعُ النَّاسَ فَيَمْكُثُ فِي الْأَرْضِ كَذَلِكَ يَضْرِبُ اللَّهُ الْأَمْثَالَ﴾

"He sends down from the sky, rain, and valleys flow according to their capacity, and the torrent carries a rising foam. And from that [ore] which they heat in the fire, desiring adornments and utensils, is a foam like it. Thus Allah presents [the example of] truth and falsehood. As for the foam, it vanishes, [being] cast off; but as for that which benefits the people, it remains on the earth. Thus does Allah present examples."

13:26 Divine rule for sustenance

﴿اللَّهُ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ وَفَرِحُوا بِالْحَيَاةِ الدُّنْيَا وَمَا الْحَيَاةُ الدُّنْيَا فِي الْآخِرَةِ إِلَّا مَتَاعٌ﴾

"Allah extends provision for whom He wills and restricts [it]. And they rejoice in the worldly life, while the worldly life is not, compared to the Hereafter, except [brief] enjoyment."

13:28 Impact of dhikr

﴿الَّذِينَ ءَامَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ﴾

"Those who have believed and whose hearts are assured by the remembrance of Allah Unquestionably, by the remembrance of Allah hearts are assured."

13:43 Allah is the witness in our dispute

﴿وَيَقُولُ الَّذِينَ كَفَرُوا لَسْتَ مُرْسَلًا قُلْ كَفَىٰ بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ وَمَنْ عِنْدَهُ عِلْمُ الْكِتَابِ﴾

"And those who have disbelieved say, "You are not a messenger." Say, [O Muhammad], "Sufficient is Allah as Witness between me and you, and [the witness of] whoever has knowledge of the Scripture."

SELECTED VOCABULARY

The throne [v.2] الْعَرْشُ	Who [v.16] مَنْ	Send astray [v.27] يَذْرَؤُنَّ
Each [v.2] كُلٌّ	They dread [v.21] تَخَافُونَ	Communities [v.30] أُمَمٌ
Fruits [v.3] الثَّمَرَاتِ	Seeking [v.22] ابْتِغَاءً	Messengers [v.38] رُسُلًا
Dust [v.5] تُرَابًا	Spread out [v.22] أَنْفَقُوا	By Allah's leave [v.38] بِإِذْنِ اللَّهِ
New [v.5] جَدِيدٍ	Secretly [v.22] سِرًّا	Part [v.40] بَعْضٍ
Invocation [v.14] دُعَاءٍ	Openly [v.22] عَلَانِيَةً	

إبراهيم

14. Ibrahim

PERIOD OF REVELATION

This surah also belongs to the group of surahs revealed during the last period of the Prophet's residence at Makkah when the persecution of the Muslims was at its worst stage. It consists of 52 verses. It bears the name of Prophet Ibrahim because of the considerable mention it makes of him.

VIRTUE

عَنْ وَائِلَةَ بْنِ الْأَسْفَعِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أُعْطِيتُ مَكَانَ التَّوْرَةِ السَّبْعَ، وَمَكَانَ الزَّبُورِ الْمِئِينَ، وَمَكَانَ الْإِنْجِيلِ الْمِئَتَيْنِ، وَفُضِّلْتُ بِالْمُفَصَّلِ». (أحمد 17023)

Wathilah Ibn al Asqa` thus reported that the Prophet (saw) said: "Instead of the Torah, I was given the seven long surahs, instead of the Psalms, Al-Mi'in (Surahs whose number of verses exceeds 100 or draws near to it), instead of the Bible, Al-Mathani (the oft-repeated surahs whose number of verses is less than 100 [surah Ibrahim is one of them]), and I was favoured with Al-Mufassal (the distinct surahs from surah Qaf to surah An-Nas)." [Ahmad 17023]

KEY THEMES AND MESSAGES

- Allah never sent a messenger for the guidance of a nation except one who spoke the language of those people.
- If every human being becomes a disbeliever, it makes no difference to Allah.
- Allah has based the creation of the heavens and the earth on Truth.
- Satan has no power except to seduce human beings.
- A quotation from the prayers of Prophet Ibrahim which Prophet Muhammad (saw) made a part of Muslims' daily prayer.

This surah is an admonition and a warning to the disbelievers who were rejecting Allah's Message and devising cunning schemes to defeat the mission of the Prophet.

SELECTED VERSES

14:1 Purpose of the Quran

﴿الرَّ كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِ رَبِّهِمْ إِلَى صِرَاطٍ الْعَزِيزِ الْحَمِيدِ ﴿١﴾﴾

"Alif, Lam, Ra. [This is] a Book which We have revealed to you, [O Muhammad], that you might bring mankind out of darkneses into the light by permission of their Lord - to the path of the Exalted in Might, the Praiseworthy."

14:4 Cultural affinity

﴿وَمَا أَرْسَلْنَا مِنْ رُّسُولٍ إِلَّا بِلِسَانٍ قَوْمِهِ لِيُبَيِّنَ لَهُمْ فَيُضِلُّ اللَّهُ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ ۗ وَهُوَ الْعَزِيزُ الْحَكِيمُ﴾

"And We did not send any messenger except [speaking] in the language of his people to state clearly for them, and Allah sends astray [thereby] whom He wills and guides whom He wills. And He is the Exalted in Might, the Wise."

14:7 Consequence of gratefulness

﴿وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِنْ كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ﴾

"And [remember] when your Lord proclaimed, 'If you are grateful, I will surely increase you [in favor]; but if you deny, indeed, My punishment is severe'."

14:22 Satan's defence

﴿وَقَالَ الشَّيْطَانُ لَمَّا قُضِيَ الْأَمْرُ إِنَّ اللَّهَ وَعَدَكُمْ وَعَدَ الْحَقُّ وَوَعَدْتُهُمْ فَأَخْلَفْتُمُوهُمْ ۖ وَمَا كَانَ لِي عَلَيْكُمْ مِنْ سُلْطَانٍ إِلَّا أَنْ دَعَوْتُكُمْ فَاسْتَجَبْتُمْ لِي ۖ فَلَا تُلُومُونِي وَلُومُوا أَنْفُسَكُمْ ۖ مَا أَنَا بِمُصْرِخِكُمْ وَمَا أَنتُمْ بِمُصْرِخِيَّ ۗ إِنِّي كَفَرْتُ بِمَا أَشْرَكْتُمُونِ مِنْ قَبْلُ ۗ إِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ﴾

"And Satan will say when the matter has been concluded, "Indeed, Allah had promised you the promise of truth. And I promised you, but I betrayed you. But I had no authority over you except that I invited you, and you responded to me. So do not blame me; but blame yourselves. I cannot be called to your aid, nor can you be called to my aid. Indeed, I deny your association of me [with Allah] before. Indeed, for the wrongdoers is a painful punishment."

14:24-25 Parable of goodly word

﴿أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ ﴿٢٤﴾ تُؤْتِي أُكْلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا ۗ وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ﴾

"Have you not considered how Allah presents an example, [making] a good word like a good tree, whose root is firmly fixed and its branches [high] in the sky? It produces its fruit all the time, by permission of its Lord. And Allah presents examples for the people that perhaps they will be reminded."

14:34 Blessings of Allah

﴿وَمَا سَأَلْتُمُوهُ وَإِنْ تَعُدُّوا نِعْمَتَ اللَّهِ لَا تَحْصُوهَا ۗ إِنَّ الْإِنْسَانَ لَظَلُومٌ كَفَّارٌ﴾

"And He gave you from all you asked of Him. And if you should count the favor of Allah, you could not enumerate them. Indeed, mankind is [generally] most unjust and ungrateful."

14:40-41 Pray for children and parents

﴿رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي ۚ رَبَّنَا وَتَقَبَّلْ دُعَاءِ ﴿١٤٢﴾ رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ ﴿١٤٣﴾﴾

"My Lord, make me an establisher of prayer, and [many] from my descendants. Our Lord, and accept my supplication. Our Lord, forgive me and my parents and the believers the Day the account is established."

14:42 Allah's justice

﴿وَلَا تَحْسَبَنَّ اللَّهَ غَفِيلاً ۖ عَمَّا يَعْمَلُ الظَّالِمُونَ ۗ إِنَّمَا يُؤَخِّرُهُمْ لِيَوْمٍ تَشْخَصُ فِيهِ الْأَبْصَارُ ﴿١٤٤﴾﴾

"And never think that Allah is unaware of what the wrongdoers do. He only delays them for a Day when eyes will stare [in horror]."

14:51 Allah will reward each soul according to its deeds

﴿لِيَجْزِيَ اللَّهُ كُلَّ نَفْسٍ مَّا كَسَبَتْ ۗ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿١٤٥﴾﴾

"So that Allah will recompense every soul for what it earned. Indeed, Allah is swift in account."

SUPPLICATIONS

﴿رَبَّنَا إِنَّكَ تَعْلَمُ مَا نُخْفِي وَمَا نُعْلِنُ ۗ وَمَا نَحْفَىٰ عَلَىٰ اللَّهِ مِنْ شَيْءٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ ﴿١٤٦﴾﴾

14:38 "Our Lord, indeed You know what we conceal and what we declare, and nothing is hidden from Allah on the earth or in the heaven."

﴿رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي ۚ رَبَّنَا وَتَقَبَّلْ دُعَاءِ ﴿١٤٧﴾﴾

14:40 "My Lord, make me an establisher of prayer, and [many] from my descendants. Our Lord, and accept my supplication."

﴿رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ ﴿١٤٨﴾﴾

14:41 "Our Lord, forgive me and my parents and the believers the Day the account is established."

SELECTED VOCABULARY

With the language [v.4] بِلِسَانٍ	Word [v.24] كَلِمَةً	Accept [v.40] وَتَقَبَّلْ
Human being [v.10] بَشَرٌ	Whose roots [v.24] أَصْلُهَا	A while [v.44] أَجَلٌ
He feared [v.14] خَافَ	Its branches [v.24] فَرَعُهَا	Irresistible [v.48] أَلْقَهَارٌ
Sets forth [v.24] صَرَّبَ	Has given [v.39] وَهَبَ	People of الْأَلْبَابِ
Parable [v.24] مَثَلًا	Make me [v.40] اجْعَلْنِي	intellect [v.52]

الحجرات

15. Al-Hijr: The Rocky Tract

PERIOD OF REVELATION

This surah was revealed at about the same time as that of Surah Ibrahim, which was during the last period of the Prophet's residence at Makkah. It contains 99 verses and is named after a rocky tract of that name about 150 miles north of Madina.

VIRTUE

عَنْ وَائِلَةَ بْنِ الْأَسْفَعِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "أَعْطَيْتُ مَكَانَ التَّوْرَةِ السَّبْعَ، وَمَكَانَ الزَّبُورِ الْمِائِينَ، وَمَكَانَ الْإِنْجِيلِ الْمِائِي، وَفُضِّلْتُ بِالْمُفَصَّلِ." (أحمد 17023)

Wathilah Ibn al Asqa` thus reported that the Prophet (saw) said: "Instead of the Torah, I was given the seven long surahs, instead of the Psalms, Al-Mi'in (Surahs whose number of verses exceeds 100 or draws near to it [Surah Al-Hijr is one of them]), instead of the Bible, Al-Mathani (the oft-repeated surahs whose number of verses is less than 100), and I was favoured with Al-Mufasssal (the distinct surahs from surah Qaf to surah An-Nas)." [Ahmad 17023]

KEY THEMES AND MESSAGES

- The Quran is a Divine Book.
- On the Day of Judgement, the disbelievers will wish that they had become Muslims.
- Allah Himself has taken the responsibility of preserving and safeguarding Quran.
- Admonition through the story of Adam's creation, prostration of the angels before him, and refusal of Shaytan to prostrate.
- Prophet Ibrahim was given the good news of having a son by the same two angels who were assigned to destroy the nation of Lut (Lot).
- Al-Fatiha is also named, "seven verses worthy of oft-recitation."
- Divine order to proclaim the commandments of Allah publicly.

This surah also contains brief arguments for Tawhid on the one hand, and admonition to the disbelievers on the other.

SELECTED VERSES

15:9 Allah's protection of the Quran

﴿إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُدِ لِحَافِظُونَ﴾

"Indeed, it is We who sent down the Quran and indeed, We will be its guardian."

15:36 O my Lord! Give me then respite till the Day they will be resurrected

﴿قَالَ رَبِّ فَأَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ﴾

"He said,"My Lord, then reprieve me until the Day they are resurrected."

15:49-50 Mercy and punishment

﴿نَبِّئْ عِبَادِي أَنِّي أَنَا الْغَفُورُ الرَّحِيمُ ﴿٤٩﴾ وَأَنَّ عَذَابِي هُوَ الْعَذَابُ الْأَلِيمُ ﴿٥٠﴾﴾

"[O Muhammad], inform My servants that it is I who am the Forgiving, the Merciful. And that it is My punishment which is the painful punishment."

15:56 Only the misguided despair of Allah's mercy

﴿قَالَ وَمَنْ يَقْنَطُ مِنْ رَحْمَةِ رَبِّهِ إِلَّا الضَّالُّونَ ﴿٥٦﴾﴾

"He said, "And who despairs of the mercy of his Lord except for those astray?"

15:87 Seven oft-repeated verses

﴿وَلَقَدْ ءَاتَيْنَاكَ سَبْعًا مِنَ الْمَثَانِي وَالْقُرْءَانَ الْعَظِيمَ ﴿٨٧﴾﴾

"And We have certainly given you, [O Muhammad], seven of the often repeated [verses] and the great Quran."

15:99 Duration of worship

﴿وَأَعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ الْيَقِينُ ﴿٩٩﴾﴾

"And worship your Lord until there comes to you the certainty (death)."

SELECTED VOCABULARY

Quran [v.9] اَلذِّكْرُ	Guests [v.51] ضَيْفٍ	As [v.90] كَمَا
Example [v.13] سُنَّةٌ	Despair [v.56] يَقْنَطُ	Straitened [v.97] يَضِيقُ
We [v.15] نَحْنُ	Homes (dwelling) [v.82] بُيُوتًا	Worship [v.99] وَاعْبُدْ
Outcast [v.34] رَجِيمٌ	Certain classes [v.88] اَزْوَاجًا (couples)	Certainty (death) [v.99] اَلْيَقِينُ
Authority [v.42] سُلْطَنٌ		

النحل

16. An-Nahl: The Bee

PERIOD OF REVELATION

This surah was revealed during the last period of the Prophet's residence at Makkah. It contains 128 verses and the title is derived from verse 68.

VIRTUE

ذَكَرَ الْقُرْطُبِيُّ أَنَّهُ رَوَى عَنْ عُثْمَانَ بْنِ مَظْعُونٍ: "لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ ﴿وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا مَا قَصَصْنَا عَلَيْكَ مِنْ قَبْلُ وَمَا ظَلَمْنَاهُمْ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ﴾. '16:118' قَرَأْتُهَا عَلَى أَبِي طَالِبٍ فَتَعَجَّبَ وَقَالَ: يَا آلَ غَالِبٍ اتَّبِعُوا ابْنَ أَخِي تُفْلِحُوا فَوَاللَّهِ إِنَّ اللَّهَ أَرْسَلَهُ لِيَأْمُرَكُمْ بِمَكَارِمِ الْأَخْلَاقِ. وَرَوَى أَحْمَدُ عَنْ ابْنِ عَبَّاسٍ أَنَّ عُثْمَانَ بْنَ مَظْعُونٍ لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ كَانَ جَالِسًا عِنْدَ رَسُولِ اللَّهِ قَبْلَ أَنْ يُسْلِمَ قَالَ: فَذَلِكَ حِينَ اسْتَقَرَّ الْإِيمَانُ فِي قَلْبِي وَأَحْبَبْتُ مُحَمَّدًا. (التحرير والتنوير، جزء 14، ص. 94)

Al-Qurtubi mentioned that `Uthman Ibn Madh`oun was reported to have said, "When this verse was revealed "As to those of Jewry, We forbade what We have previously narrated to you. We did not wrong them [therein], but, rather, it was their own souls they were [all the while] wronging" [16:118], I read it before Abu Talib and he wondered and said, "O family of Ghalib! Follow my nephew. By Allah, Allah has sent him to command you with noble manners." Ahmad reported from Ibn `Abbas that when this verse was sent down, Uthman Ibn Madh`oun was sitting with the Messenger of Allah before he became Muslim and then he said, "At that time faith dwelled in my heart and I loved Muhammad." [At-Tahrir wa At-Tanwir of Ibn Ashur, 14/94]

KEY THEMES AND MESSAGES

- Proof of tawhid and refutation of polytheism.
- The mountains have been set on the earth to stabilise its balance.
- Allah sent messengers to warn against the unbelievers' excuse: "If Allah wanted we would have not worshipped anyone else."
- Allah's promise to provide a good abode for those who migrate for His sake.
- If Allah were to punish people for their wrong doings, He would not have left even an animal around them.
- As water gives life to dead land so the Quran does to the human soul.
- Allah has provided signs in the lives of the bees, birds and animals.
- Honey is called a cure.
- Allah commands to do justice, be good to others, and give to near relatives; and He forbids indecency, mischief and rebellion.
- Seek Allah's protection against Satan before starting to recite the Quran.
- Halal and Haram are only from Allah.
- Ibrahim was a nation in himself.
- Call towards the way of Allah with wisdom; advise and reason in a courteous manner.

This surah presents very convincing proofs of tawhid and refutation of shirk based on plain signs in the universe and in man's own creation.

SELECTED VERSES

16:36 Broaden your horizon

﴿... فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكْذِبِينَ ﴿٣٦﴾﴾

"...So proceed through the earth and observe how was the end of the deniers."

16:51 "Do not take two gods, verily He is only One God"

﴿وَقَالَ اللَّهُ لَا تَتَّخِذُوا إِلَهَيْنِ اثْنَيْنِ إِنَّمَا هُوَ إِلَهُهُ وَاحِدٌ فَإِنِّي فَارَهُبُونَ ﴿٥١﴾﴾

"And Allah has said, "Do not take for yourselves two deities. He is but one God, so fear only Me."

16:58 Unbelievers' contempt for having female children

﴿وَإِذَا بُشِّرَ أَحَدُهُم بِالْأُنثَىٰ ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ ﴿٥٨﴾﴾

"And when one of them is informed of [the birth of] a female, his face becomes dark, and he suppresses grief."

16:71 The sunnah of preference

﴿وَاللَّهُ فَضَّلَ بَعْضَكُمْ عَلَىٰ بَعْضٍ فِي الرِّزْقِ... ﴿٧١﴾﴾

"And Allah has favored some of you over others in provision. But those who were favored would not hand over their provision to those whom their right hands possess so they would be equal to them therein. Then is it the favor of Allah they reject?"

16:89 The Quran is an explanation of all things

﴿... وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِّكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَىٰ لِلْمُسْلِمِينَ ﴿٨٩﴾﴾

"...And We have sent down to you the Book as clarification for all things and as guidance and mercy and good tidings for the Muslims."

16:90 Justice and benevolence

﴿إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٩٠﴾﴾

"Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded."

16:96 Permanency vs. transitory

﴿مَا عِنْدَكُمْ يَنْفَدُ وَمَا عِنْدَ اللَّهِ بَاقٍ... ﴿٩٦﴾﴾

"Whatever you have will end, but what Allah has is lasting..."

16:114 Halal and tayyib: permissible and good

﴿فَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلالًا طَيِّبًا وَاشْكُرُوا نِعْمَتَ اللَّهِ إِنَّ كُنُتُمْ إِيَّاهُ تَعْبُدُونَ﴾

"Then eat of what Allah has provided for you [which is] lawful and good. And be grateful for the favour of Allah, if it is [indeed] Him that you worship."

16:120 Abraham described as an 'Ummah' unto himself

﴿إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا وَلَمْ يَكُ مِنَ الْمُشْرِكِينَ﴾

"Indeed, Abraham was a [comprehensive] leader, devoutly obedient to Allah, inclining toward truth, and he was not of those who associate others with Allah."

16:125 Three modes of communication

﴿ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَدِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ...﴾

"Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best..."

16:128 Who is Allah with?

﴿إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ﴾

"Indeed, Allah is with those who fear Him and those who are doers of good."

SELECTED VOCABULARY

Beauty [v.6] حَمَلٌ	Knowledge [v.43] الذِّكْرُ	Lewdness /obscenity أَلْفَحْشَاءٍ [v.90]
Horse [v.8] الْحَيْلُ	Right [v.48] الْيَمِينِ	Remain [v.96] بَاقٍ
Mules [v.8] الْبِغَالُ	He has removed [v.54] كَشَفَ	Losers [v.109] الْخَسِرُونَ
Donkeys [v.8] الْحَمِيرُ	Made fair seeing [v.63] فَزَيْنَ	Emigrated [v.110] هَاجَرُوا
Varying [v.13] مُخْتَلِفًا	Make clear/explain [v.64] لِيَتَّبِعِنَ	Strove hard [v.110] جَاهِدُوا
Rivers [v.15] أَنْهَارًا	They disagreed [v.64] اختلفوا	Were patient [v.110] صَبَرُوا
Roads [v.15] سُبُلًا	Sons [v.72] بَنِينَ	Verily [v.120] إِنَّ
Then [v.27] ثُمَّ	Grandsons [v.72] حَفَدَةً	With wisdom [v.125] بِالْحِكْمَةِ
Arrogant ones [v.29] الْمُتَكَبِّرِينَ	With justice [v.90] بِالْعَدْلِ	With [v.128] مَعَ
Angels [v.33] الْمَلَائِكَةُ	He forbids [v.90] يَنْهَى	
False deities [v.36] الطَّاغُوتَ		

الإِسْرَاءُ

17. Al-Isra: The Night Journey

PERIOD OF REVELATION

This surah was revealed one year before hijrah on the occasion of the Miraj (Ascension) during the last period of the Prophet's residence at Makkah. It consists of 111 verses and its title is taken from verse 1 which refers to the Night Journey of the Prophet. It is sometimes called Bani Israel because of the references made to the Children of Israel in the surah.

VIRTUE

عَنْ أَبِي لُبَابَةَ قَالَ: قَالَتْ عَائِشَةُ: "كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَنَامُ حَتَّى يَقْرَأَ الزُّمَرَ، وَبَنِي إِسْرَائِيلَ." (الترمذي 3405)

Abu Lubabah is reported to have said that `Aishah said, "The Prophet (saw) would not sleep before reading al-Zumar (the Companies) and the Children of Israel." [Tirmidhi 3405]

KEY THEMES AND MESSAGES

- Isra' & Miraj (Allah gave the Prophet a tour of the universe).
- Divine Commandments:
 - Worship none but Allah
 - Be kind and obedient to parents
 - Give to relatives and the needy
 - Do not be a miser or a spendthrift
 - Do not kill your children for fear of poverty
 - Do not commit adultery
 - Do not slay without just cause
 - Do not say anything without knowledge
 - Do not walk arrogantly on earth
- Safeguard the property of orphans.
- Allah does not beget children and those who say this, utter a monstrous lie.
- There is surely a life after death.
- The obligation of five daily prayers and the prayer of tahajjud (special late night prayer).
- Human messengers are sent to human beings.
- Perform salah in a voice which is neither too loud nor too soft – a lesson in moderation.

SELECTED VERSES

17:1 The Night Journey to Jerusalem (Al-Isra)

﴿سُبْحٰنَ الَّذِي اَسْرٰى بِعَبْدِهٖ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ اِلَى الْمَسْجِدِ الْاَقْصَا الَّذِي بَرَكْنَا حَوْلَهٗ لِنُرِيَهُ مِنَّا ۗ اَيْنَتِنَا ۗ اِنَّهٗ هُوَ السَّمِيعُ الْبَصِيرُ﴾

"Exalted is He who took His servant by night from al-Masjid al-Haram to al-Masjid al-Aqsa, whose surroundings We have blessed, to show him of Our signs. Indeed, He is the Hearing, the Seeing."

17:9 The Quran guides to that which is most upright

﴿إِن هَذَا الْقُرْآنُ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا﴾

"Indeed, this Quran guides to that which is most suitable and gives good tidings to the believers who do righteous deeds that they will have a great reward."

17:15 The Quranic Golden Rule

﴿مَنْ أَهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ ۗ وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا ۗ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ۗ وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا﴾

"Whoever is guided is only guided for [the benefit of] his soul. And whoever errs only errs against it. And no bearer of burdens will bear the burden of another. And never would We punish until We sent a messenger."

17:19 Striving for the hereafter

﴿وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَىٰ لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ كَانَ سَعْيُهُمْ مَشْكُورًا﴾

"But whoever desires the Hereafter and exerts the effort due to it while he is a believer - it is those whose effort is ever appreciated [by Allah]."

17:23 Treatment of parents

﴿وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا ۗ إِمَّا يَبُلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٍّ وَلَا تَنْهَرَهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا﴾

"And your Lord has decreed that you not worship except Him, and to parents, good treatment. Whether one or both of them reach old age [while] with you, say not to them [so much as], "uff," and do not repel them but speak to them a noble word."

17:24 Du'a for parents

﴿وَأَخْفِضْ لَهُمَا جَنَاحَ الذَّلِيلِ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا﴾

"And lower to them the wing of humility out of mercy and say, "My Lord, have mercy upon them as they brought me up [when I was] small."

17:26 Against waste

﴿وَأَاتِ ذَا الْقُرْبَىٰ حَقَّهُ ۗ وَالْمَسْكِينِ وَالسَّابِقِ وَلَا تُبَدِّرْ تَبْدِيرًا﴾

"And give the relative his right, and [also] the poor and the traveler, and do not spend wastefully."

17:37 Do not walk arrogantly

﴿وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا ۚ إِنَّكَ لَن تَخْرِقَ الْأَرْضَ وَلَن تَبْلُغَ الْجِبَالَ طُولًا﴾

"And do not walk upon the earth exultantly. Indeed, you will never tear the earth [apart], and you will never reach the mountains in height."

17:41 Everything is explained in the Quran

﴿وَلَقَدْ صَرَّفْنَا فِي هَذَا الْقُرْآنِ لِيَذَكَّرُوا وَمَا يَزِيدُهُمْ إِلَّا نُفُورًا ﴿٤١﴾﴾

"And We have certainly diversified [the contents] in this Quran that mankind may be reminded, but it does not increase the disbelievers except in aversion."

17:45 Barrier placed with the Prophet's recitation of the Quran

﴿وَإِذَا قرَأْتَ الْقُرْآنَ جَعَلْنَا بَيْنَكَ وَبَيْنَ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ حِجَابًا مَّسْتُورًا ﴿٤٥﴾﴾

"And when you recite the Quran, We put between you and those who do not believe in the Hereafter a concealed partition."

17:70 Human dignity

﴿وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِمَّنْ خَلَقْنَا تَفْضِيلًا ﴿٧٠﴾﴾

"And We have certainly honored the children of Adam and carried them on the land and sea and provided for them of the good things and preferred them over much of what We have created, with [definite] preference."

17:77 The sunnah of Allah does not change

﴿سُنَّةَ مَنْ قَدْ أَرْسَلْنَا قَبْلَكَ مِنْ رُسُلِنَا وَلَا نَجِدُ لِسُنَّتِنَا تَحْوِيلًا ﴿٧٧﴾﴾

"[That is Our] established way for those We had sent before you of Our messengers; and you will not find in Our way any alteration."

17:78 Recitation of the Quran at Fajr is "witnessed"

﴿أَقِمِ الصَّلَاةَ لِذُلُوكِ الشَّمْسِ إِلَى عَسْقِ اللَّيْلِ وَقُرْآنِ الْفَجْرِ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا ﴿٧٨﴾﴾

"Establish prayer at the decline of the sun [from its meridian] until the darkness of the night and [also] the Quran of dawn. Indeed, the recitation of dawn is ever witnessed."

17:79 Tahajjud prayer

﴿وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَكَ عَسَىٰ أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَحْمُودًا ﴿٧٩﴾﴾

"And from [part of] the night, pray with it as additional [worship] for you; it is expected that your Lord will resurrect you to a praised station."

17:85 Nature of the spirit

﴿وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا ﴿٨٥﴾﴾

"And they ask you, [O Muhammad], about the soul. Say, "The soul is of the affair of my Lord. And mankind have not been given of knowledge except a little."

SUPPLICATION

﴿رَبِّ أَدْخِلْنِي مُدْخَلَ صِدْقٍ وَأَخْرِجْنِي مُخْرَجَ صِدْقٍ وَأَجْعَلْ لِي مِنْ لَدُنْكَ سُلْطٰنًا نَّصِيرًا ﴿٨٠﴾﴾

17:80 "My Lord, cause me to enter a sound entrance and to exit a sound exit and grant me from Yourself a supporting authority."

SELECTED VOCABULARY

Hasty [v.11] عَجُولًا	Iron [v.50] حَدِيدًا	Truth [v.81] الْحَقُّ
Wastefully [v.26] تَبْذِيرًا	When [v.51] مَتَى	Vanished [v.81] زَهَقَ
Fear [v.31] خَشْيَةً	We honoured [v.70] كَرَّمْنَا	Soul (spirit) [v.85] الرُّوحُ
Adultery/ fornication الزَّانِيَ [v.32]	Any alteration [v.77] تَحْوِيلًا	All-knowing [v.96] خَبِيرًا
Conceit (arrogance) مَرَحًا [v.37]	Station [v.79] مَقَامًا	Able [v.99] قَادِرٌ
But [v.47] إِلَّا	Praiseworthy [v.79] مَحْمُودًا	
	Came [v.81] جَاءَ	

