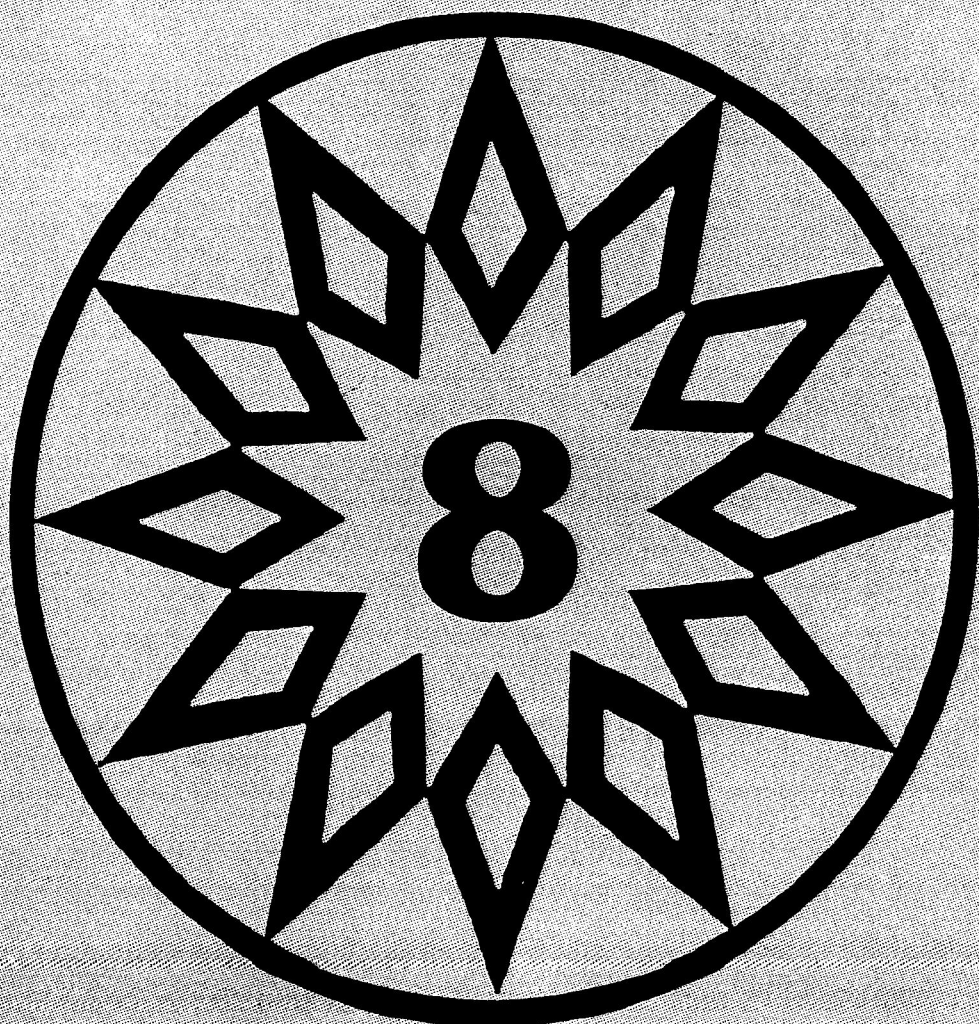


تسهیل دروس القرآن

TAS-HEEL DUROOSIL QURAAN

LESSONS OF THE QURAAN
MADE EASY



ACKNOWLEDGEMENT

The syllabus committee expresses its heartfelt gratitude to all those who have assisted in any way to make this book possible.

We are indebted to all the Deeni institutions and organizations as we have consulted all books currently available when drawing up these.

If there are any errors or suggestions please write to:

**THE SYLLABI COMMITTEE
JAMIATUL ULAMA TAALIMI BOARD
P.O.BOX 929
LENASIA
1820**

We make dua that Allah Ta'ala reward all those who have made this possible.

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TAFSEER

INTRODUCTION:

The aim of the Tasheel Duroosil Quraan is to introduce the pupils to the beauty of the Quraan-e-Kareem, and its relevance to a Muslim in all aspects of his life.

The Quraan is not a book to be read on special occasions and at times only, but is a revealed scripture that has a panacea for all the ills of society.

The surahs studied are those that the pupils frequently read in their daily salaah i.e. the last 22 surahs.

It is also important that the pupils are familiarized with the message and the meaning of the Quraan and its practical implementation in one's daily life.

The Tafseer is set out as follows:

1. The Arabic text of the entire surah.
2. The Arabic text of the aayat.
3. Literal translation.
4. Tafseer of the aayats.
5. Lessons to be learnt and its practical application.

An added feature is the number of aayats in the particular surah and whether it is a Makki or Madani surah.

To help the pupils with the study of these surahs, worksheets to complement these are included.

We make Dua that Allah Ta'ala accept this humble effort and guide our pupils to a better understanding of the beauty and practicality of this Heavenly Scripture.

Q. What do you understand by the science of "Tafseer"?

A. Tafseer is that science of the Quraan whereby the implications, interpretations and explanations of the aayat are known.

Q. What are the sources of Tafseer?

A. 1. Quraan-E-Kareem
2. Ahaadeeth
3. Sayings of the Sahabah (Radhiyallahu Anhum)
4. Sayings of the Tabieen
5. Foresight and deduction.

Q. Who amongst the Sahabah (Radhiyallahu Anhum) narrated the most Tafseer and where were they based?

A. Sayyidina Abdullah ibn Abbaas (Radhiyallahu Anhu) in Makkah Mukaramah.

Sayyidina Abdullah ibn Masood (Radhiyallahu Anhu) in Kufa.
Sayyidina Ubayy ibn Ka'ab (Radhiyallahu Anhu) in Madinah
Munawwarrah.

Q. Who was known as the leader of Quraanic commentators?

Q

A. Sayyidina Abdullah ibn Abbaas (Radhiyallahu Anhu).

Q. When was the first tafseer compiled and by whom?

A

A. It was compiled by a Taabi, Sayyidina Mujahid ibn Jaabir (d.104 AH). He was a student of Sayyidina Abdullah ibn Abbaas (Radhiyallahu Anhu).

Q. Why do we say that elementary knowledge of Arabic is not sufficient and does not qualify a person to commentate (make tafseer) on the Quraan?

A. Sayyidina Abdullah in Umar (Radhiyallahu Anhu) was an Arab by birth and a prominent Sahaabi. Despite his Arab lineage Imaam Maalik narrated that Sayyidina Abdullah ibn Umar (Radhiyallahu Anhu) spent 8 years to learn Surah Baqarah only.

Q. The Quraan itself declares that it has been rendered easy then why is knowledge of Arabic not adequate to understand the Quraan?

A. Aayats of the Quraan are of 2 types:

1. Aayats wherein general talks are mentioned. These type of aayats are undoubtedly easy and could be readily understood by an individual understanding Arabic.

Q.

A.

2. Aayats which contains laws and injunctions. Deductions from the aayats can be correctly made if one is versant and has the acquired insight in the relevant Islamic Sciences.

Q. What are the relevant sciences which one has to acquire if an attempt is made to make Tafseer.

- A.
- a. Lughat - understanding the appropriate meaning of words.
 - b. Nahv - syntax
 - c. Sarf - etymology (study of the sources of words).
 - d. Ishtiqaq - derivatives
 - e. Ilm-ul-Balaagat - this science comprises of 3 branches namely; Ilm-ul-Maani, Ilm-ul-Bayan, Ilm-ul-Badi.
 - f. Ilm-ul-Qiraat - knowledge of the art of pronunciation.
 - g. Ilm-ul-Aqaa'id - knowledge of the fundamentals of faith.
 - h. Usul-e-Fiqh - principles of Islamic Jurisprudence.
 - i. Ilm-ul-Fiqh - knowledge of Islamic Jurisprudence.
 - j. Asbab-un-Nuzul - circumstances which caused the revelation.
 - k. Nasikh wa Munsukh - knowledge of aayats which have been abrogated.
 - l. Ilm-ul-Hadeeth
 - m. Ilm-ul-Wahbi

Q. What is tafseer bir Riwayah?

A. To make tafseer in accordance with the sources of tafseer.

- Q. What will be considered as Tafseer bir Rai?
- A. 1. To comment on the Quraan without acquiring the relevant sciences.
2. To comment on the Mutashaabihaat.
3. To comment with the aim of proving correct ones deviated school of thought.
4. To assert without proof that Allah Ta'ala meant a certain thing absolutely.
- Q. How would you dissuade a person from Tafseer bir Rai?
- A. Narrate to him the hadeeth, "whosoever says anything from his own opinion in matters of the Quraan, should prepare his abode in the Fire (Jahannam).
- Q. Is it proper to interpret the Quraan according to one's own opinion though it may be correct?
- A. No, it is not proper to do so because in a hadeeth it is stated, "Whosoever speaks in matters of the Quraan and utters that which is correct, then too he has erred."
- Q. On the basis of the Ahaadeeth what will be the Shariah's ruling regarding self opinionated tafseer?
- A. Self opinionated tafseer is not permissible in Shari'ah.

SURAH FAATIHA

Revealed in Makkah

No. of Aayaat: 7

الحمد لله رب العالمين الرحمن الرحيم ملك يوم الدين اياك نعبد و اياك نستعين اهدنا

الصراط المستقيم صراط الذين انعمت عليهم غير المغضوب عليهم و لا الضالين

Characteristics

1. The Quraan commences by Surah Faatiha.
2. It is the first surah to be revealed in its entirety.

Significance

1. It is known as Ummul Quraan.
2. It is called the surah of Shifa.
3. No surah like it was revealed in any book of Allah Ta'ala whether it be the Torah, Zaboor or Injeel.

Surah Faatiha consists of 7 aayaat. The first 3 aayats expresses Allah Ta'ala's praise and greatness and the last 3 aayats contains a supplication (dua). The fourth aayat (completing the 7 aayats) embodies both Allah Ta'ala's praise as well as dua. This analysis of the aayat of Surah Faatiha has been mentioned in a hadeeth (Hadeeth Qudsi narrated by Sayyidina Abu Saeed Khudri (Radhiyallahu Anhu).

Aayat 1:

الحمد لله رب العالمين

“All praise is due to Allah, Sustainer of the worlds.”

Whatever is praised in this world, in reality Allah Ta’ala is being praised because He is the Creator of the object being praised. Let us take an example of a painting. If a person praises and speaks highly of a painting he is actually praising the painter who has produced the painting. Therefore an object praised is (in fact) really praising Allah Ta’ala. In this small phrase lies a very logical hint and directive towards Tauheed. If only Allah Ta’ala is worthy of praise then it follows that He is alone worthy of worship. It then will be foolish to worship any other object which, even if praised owes its existence to Allah Ta’ala who created it.

A “Rabb” is that being who provides all useful and beneficial aspects for an object as and when it is needed from the beginning the end. The word Rabb can be attributed to Allah Ta’ala alone, no human can claim to be a Rabb or called one because he himself is in need of nurturing and assistance.

The word **العالمين** is in the plural form probably taking into account the different kingdoms that we are aware of viz. Animal Kingdom, Plant Kingdom, etc. It would then mean that Allah Ta'ala is not only the Sustainer of Human Beings but of everything that we see around us. Imaam Raazi (Rahmatullahi Alayh) has also mentioned that in the vastness of space there may be many worlds in existence like ours. Yes, it may be such that the life form and its requirements may be different from ours.

Note: Affirming or negating life forms elsewhere is not a matter of Faith. Therefore this subject should not be a reason for unnecessary debate as to whether there are other life forms or not since it has no bearing on our Imaan.

Aayat 2:

الرحمن الرحيم

"The most Beneficent the most Merciful."

Both these words are attributes of Allah Ta'ala. Though derived from a common root 'Rahmah' they portray and convey a different meaning.

The nature of 'Rahmah' inherent in the word 'Rahmaan' suggests an all embracing mercy. Allah Ta'ala's mercy is not restricted to a specific creation or world but rather accommodating all His creation, whatever has existed as well as what will exist.

The nature of 'Rahmah' in the word 'Raheem' indicates Allah Ta'ala's mercy to be complete. If He shows mercy to any of His creation it is complete and total.

Due to the meaning of the word 'Rahmaan', it is not correct to call or label a human being as 'Rahmaan'. Therefore like the word Allah has no dual or plural form so does the word Rahmaan also not have a dual or plural form.

By contrast a human being can be attributed with the word 'Raheem'. Allah Ta'ala has described Nabi Kareem (Sallallahu Alayhi Wa Sallam) in the Quraan. **بِالْمُؤْمِنِينَ رَءُوفٌ رَحِيمٌ** (Surah Tawbah 9 : 128)

Aayat 3:

مَلِكُ يَوْمِ الدِّينِ

"Master of the day of Judgement."

To be a 'Maalik' is to have control over something in such a manner so as to possess the right to use it correctly. Literally Deen means to give reward. Literally, this verse means, "Master of the Day of Reward."

Mentioning that He is the Master of the day of Judgement indicates that this world is not the place of reward, instead reward will be given at a different time and place. Thus, a person enjoying the comforts of this world can not claim to be on the path of truth nor can a person in difficulty be regarded astray.

Yes, there are times when a person receives in a small measure his reward of good or bad for his actions performed. This reward should be considered as warning or glad tidings and not the total reward he deserves. This is clearly explained in the Quraan.

It is our belief that Allah Ta'ala is the Master, King of everything not only the day of Judgement. Particularly mentioning to be the Master of the day of Judgement serves as a reminder to us "that though you control certain things you are master of various things, your control and mastery is surely to end and a day will come when only I (Allah Ta'ala) will be in control."

Aayat 4:

اياك نعبد و اياك نستعين

“Thee alone do we worship and Thee alone do we ask for help.”

This aayat is hymning Allah Ta’ala’s praises for He alone is worthy of worship and whilst at the same time it is a dua seeking Allah’s assistance.

Aayat 5:

اهدنا الصراط المستقيم

“Show us the straight path.”

Hidaayat is to guide someone with kindness to his destination.

Allah Ta’ala has blessed all his creation with such hidaayat that they all perform their respected functions with such astonishing perfection and consistency.

Hidaayat has varying degrees:

1. Allah Ta’ala’s entire creation (human beings, animals, as well as inanimate objects) receive this type of ‘Hidaayat’.

2. Only those creation which have a faculty of intellect are associated with it. This Hidaayat is obtainable through the medium of Ambiyah (Alayhimus Salaam) and Divine Books and rejection or acceptance thereof renders one a kaafir or Mumin.
3. Only the Mumineen are associated with it. It is also called 'Taufeeq'. Development of such qualities that guides a person to act in accordance with Shari'ah.

The first and third stages of 'Hidaayat' is Allah Ta'ala's favours and blessings for his servant. Whenever Ambiyaa (Alayhimus Salaam) are described as 'Haadi', it is in relation to the second degree and wherever mention is made that you cannot give 'Hidaayat' it is in relation with the third degree.

Aayat 6:

صراط الذين انعمت عليهم

"The path of those whom thou has favoured."

The straight path is that which has no bends, no deviations. Taking a cue from the following aayats it would mean that path which has no extremes. It does not accommodate any form of extremity (nothing less, nothing more).

The people who have been favoured by Allah Ta'ala are mentioned. "And the people whom Allah Ta'ala has favoured are Ambiyaa (Alayhimus Salaam), Sidiqeen (truthful), Shuhadah (martyrs), and Saaliheen (pious)." (Surah An Nisaa : Verse 69)

Aayat 7:

غير المغضوب عليهم ولا الضالين

"Not the path of those who earn thy anger and not of those who go astray."

After having pointed out to the Ummah in a positive manner that the right path is the path followed by these persons Allah Ta'ala now does so in a negative manner.

People despite having knowledge of the Laws of Allah Ta'ala deliberately and out of mischief and for personal gain did not obey these laws. This was the condition of the Jews.

The people who out of ignorance deviated in matters of Deen. Not only did they deviate but held extreme views and beliefs. This was the general condition of the Christians.

LESSON TO BE LEARNT

1. All favours and blessings we enjoy are on account of the mercy of Allah Ta'ala and thus He alone is worthy of all praise.
2. We will be held accountable for all that we do and say. Allah Ta'ala alone will be the absolute Judge and Ruler on that day.
3. We are totally dependent on Allah Ta'ala's help and guidance. We need to beg Allah Ta'ala for His help and guidance.
4. There are only three categories of people in this world:
 - a. Those who enjoy His blessings.
 - b. Those who incur His wrath through deliberate rebellion.
 - c. Those who go astray on account of their blind lust and passions.

SURAH AN NAAS

Revealed in Makkah

No. of Aayaat: 6

قل اعوذ برب الناس ملك الناس اله الناس من شر الوسواس الخناس

الذى يوسوس فى صدور الناس من الجنة و الناس

Significance:

1. Imaam Maalik (Rahmatullahi Alayhi) narrates that Ayesha (Radhiyallahu Anha) said, "When in pain Nabi Kareem (Sallallahu Alayhi Wa Sallam) used to recite Surah Falaq and Naas and blow upon himself.
2. It is reported that Nabi (Sallallahu Alayhi Wa Sallam) said, "Whosoever recites the last 3 surahs of the Quraan thrice every morning and evening will be protected from calamities.
(Abu Dawood - Tirmizi).

Aayat 1:

قل اعوذ برب الناس

"Say I seek refuge in the Lord of mankind."

Aayat 2:

ملك الناس

"The King of mankind."

Aayat 3:

الله الناس

“The Deity mankind.”

Commentary

Allah Ta’ala most merciful instructs Nabi (Sallallahu Alayhi Wa Sallam) particularly and the Muslims generally to seek His protection from the evil whisperer. Surely it is a Muslims belief, whether it be in this world or the hereafter, good or bad, is in the control of Allah Ta’ala. Nothing can come to pass without His permission. Therefore the only way to protect yourself from evil is to seek Allah Ta’ala’s protection.

The attributes of Lord, King and Deity simultaneously is exclusive to only Allah Ta’ala. The first two attributes could be affixed to His creation but not all three simultaneously.

Aayat 4:

من شر الوسواس الخناس

“From the evil of the sneaking whisperer.”

Aayat 5:

الذى يوسوس فى صدور الناس

“Who whispers in the hearts of mankind.”

In these aayaat Allah Ta'ala identifies the evil from which protection is sought as "the sneaking whisperer" who withdraws after whispering. It prompts evil in the heart of men and then withdraws. Seeing that this evil originates from an evil source, it is only Allah Ta'ala's protection which can ward off this evil.

Shaitaan is also referred to as "Khanaas" because he withdraws whenever one remembers Allah Ta'ala. Rasoolullah (Sallallahu Alayhi Wa Sallam) is reported to have said: "Shaitaan besieges the individuals heart and withdraws when one remembers Allah Ta'ala, but resumes his evil prompting when one is unmindful of Allah Ta'ala." (Bukhari).

Aayat 6:

من الجنة و الناس

"From amongst the Jinn and Men."

The origins of the evil whispering is clearly stated in this aayat revealing that not only Jinn (shaitaan) tempt one towards evil but amongst mankind too are those who instigate evil in the hearts of man.

LESSON TO BE LEARNT

Man is put to trial by afflictions, ailments and difficulties.

Therefore, man's bond and attachment should always be with

Allah Ta'ala. Seek His assistance only.

Indeed you will be of the successful ones.

SURAH AL FALAQ

Revealed in Makkah

No. of Aayaat: 5

قل اعوذ برب الفلق من شر ما خلق و من شر غاسق اذا وقب

و من شر النفث فى العقد و من شر حاسد اذا حسد

Aayat 1:

قل اعوذ برب الفلق

"Say I seek refuge in the Lord of daybreak."

Allah Ta'ala refers to Himself by the attribute 'Lord of daybreak'. The darkness of the night has many unknowns, Therefore, seek refuge in the 'Lord of daybreak' who grants safety from all such unknown harms of the darkness of night as he kindles the light of day.

Aayat 2:

من شر ما خلق

"From the evil of that which he has created."

Since Allah Ta'ala has created both good and evil, protection from evil should only be sought from Him.

Evil includes both:

1. Those difficulties / hardships which directly causes a human being discomfort.
2. Do not cause discomfort directly but are causes for discomfort.

Aayat 3:

و من شر غاسق اذا وقب

“From the evil of darkness when it gathers.”

Protection should be sought from the darkness of night when it completely covers the world because of the unknown element that accompanies it. The likelihood of being attacked by savage beasts as well as bandits is greater during the night but less likelier as day breaks.

Aayat 4:

و من شر النفث في العقد

“From the evil of women blowing into knots.”

This verse specifically refers to a form of witchcraft practised by women in Arabia at the time of Rasoolullah (Sallallahu Alayhi Wa Sallam) who tied knots on cords and blew upon them. Surah Naas and Surah Falaq

were revealed after Nabi (Sallallahu Alayhi Wa Sallam) was effected by witchcraft.

Aayat 5:

و من شر حاسد اذا حسد

“And from the envious one when he envies.”

Envy is to grudge another person who has been blessed with favours from Allah Ta’ala to the extent that he is deprived of such favours and that those favours are transferred to you.

LESSON TO BE LEARNT

Man is put to trial by afflictions, ailments and difficulties.

Therefore, man’s bond and attachment should always be with Allah Ta’ala. Seek His assistance only.

Indeed you will be of the successful ones.

SURAH AL IKHLAAS

Revealed in Makkah

No. of Aayaat: 4

قل هو الله احد الله الصمد لم يلد ولم يولد ولم يكن له كفوا احد

Significance:

1. Sayyidina Anas (Radhiyallahu Anhu) narrates that a person came to Nabi (Sallallahu Alayhi Wa Sallam) and said: "I have great love for Surah Ikhlaas." Nabi (Sallallahu Alayhi Wa Sallam) said: "This love has secured you entry into Jannat." (Ibn Qazeer - Musnad Ahmed)
2. Sayyidina Abu Hurairah (Radhiyallahu Anhu) narrates that once Nabi (Sallallahu Alayhi Wa Sallam) told the people to get together (because) I want to read for you a third of the Quraan. Whoever could gather, gathered. Nabi (Sallallahu Alayhi Wa Sallam) came and recited Surah Ikhlaas. Nabi (Sallallahu Alayhi Wa Sallam) said: "This surah is equivalent to a third of the Quraan." (Muslim - Tirmizi)
3. Nabi (Sallallahu Alayhi Wa Sallam) is reported to have said: "Whosoever recites Surah Ikhlaas and 'Muawazitain' morning and evening it is sufficient for him. In another narration it is sufficient to be protected from all calamities and evils.

Aayat 1:

قل هو الله احد

“Say He Allah is one”

His oneness indicates that he is free from being more than one. It also means that he is not a composition of more than one matter.

Aayat 2:

الله الصمد

“Allah is independent.”

‘Samad’ means that being who people turn to for their necessities and such a being in superiority that nothing is greater than Him. In essence everything is in need of Him but He is in need of nothing.

Aayat 3:

لم يلد و لم يولد

“He begets not nor was he begotten.”

This verse rejects the false qualities associated with Allah Ta’ala of being either father or son. It also rejects the Christian concept of Trinity.

Furthermore, birth requires association of another being. This will necessarily mean similarity of being and structure. Allah Ta'ala's existence is beyond the perception of man.

Aayat 4:

و لم يكن له كفوا احد

“And there is none like him.”

Nothing is like Allah Ta'ala nor can any being be equivalent to him in any respect. Neither in the reality of his being or in any of His attributes.

This surah clearly establishes the principle of tauheed which is the fundamental belief of Islam. Not only was it a belief of the Nabi (Sallallahu Alayhi Wa Sallam's) Ummah it was also the fundamental theme of every Nabi's message. This short surah also denotes purity of His uniqueness in every quality attributed to Him.

LESSON TO BE LEARNT

Believe only in Allah Ta'ala as it is the message of every Prophet who came to this world. His uniqueness is extended to all qualities attributed to Him.

SURAH AL LAHAB

Revealed in Makkah

No. of Aayaat: 5

تبت يدا ابي لهب و تب ما اغنى عنه ماله و ما كسب سيصلى نارا ذات لهب

و امراته حمالة الحطب فى جيدها جبل من مسد

Abu Lahab was the patronymic name of Abdul Uzzah bin Abdul Muttalib, the paternal uncle of Nabi Mohammed (Sallallahu Alayhi Wa Sallam). He was called Abu Lahab (Father of flame) because of his reddish complexion. Though he was very closely related to Nabi (Sallallahu Alayhi Wa Sallam) his hostility, enmity and hatred towards him and his mission knew no bounds. Nabi (Sallallahu Alayhi Wa Sallam) obeying the order of Allah Ta'ala went to Mount Safaa and called his clan, the Quraish to listen to what he was preaching. Abu Lahab who was present remarked: "May you perish, is it this for which you have gathered us." His wife Urwa binte Harb (Umme Jameel) was equally hostile and spiteful towards the blessed person of Nabi (Sallallahu Alayhi Wa Sallam).

It was (as if) after her husband Abu Lahab would kindle the fire of abuse, she would add fuel to that fire. Allah Ta'ala responded to the ill-treatment, Nabi (Sallallahu Alayhi Wa Sallam) suffered at the hands of Abu Lahab and his wife by revealing this Surah.

Aayat 1:

تبت يدا ابي لهب و تب

"Perish the hands of Abu Lahab, and perished he."

تبت has been mentioned twice in this aayat. The first is a curse and the second implies the effect of the curse.

Historians have recorded that 7 days after the Battle of Badr Abu Lahab was afflicted with a disease. He was kept away from the people (as well as his family) for fear of it being contagious. He ultimately died of this disease and the stench from his body prevented people from coming near his corpse for 3 days. Finally a pit was dug and his body was shoved into it with a long pole. This was the effect of the Divine Curse which was prophesized much earlier.

Aayat 2:

ما اغنى عنه ماله و ما كسب

“His wealth nor that which he has gained benefited him.”

The phrase “that which he has gained” could mean profit made from business dealings as well as children (progeny). Sayyidina Ayesha (Radhiyallahu Anha) have interpreted this phrase as the latter. “Should it occur as my nephew says that I will save myself from the punishment which he is warning us against with the wealth I have.” However when Allah Ta’ala’s punishment overwhelmed him, nothing, neither his wealth nor that which he had gained came to his rescue.

Aayat 3:

سيصلى نارا ذات لهب

“Soon will he be plunged in a fire of blazing flame.”

This aayat refers to his fate in the Hereafter. The commonality of his name Abu Lahab and the quality “Thaata Lahab” of the fire in which he will be thrown shows the eloquent style of the Quraan.

Aayat 4:

وامراته حمالة الحطب

“And his wife carrier of firewood.”

His wife will also suffer the same fate as he, because she gave him relentless support in making life as uncomfortable as possible for Nabi (Sallallahu Alayhi Wa Sallam).

The Quraan describes her using a certain phrase and in the Arabic language this phrase is used for a person who backbites. Just as wood is used to keep a fire constantly burning, a person who carries tales builds the fire of tension and friction in families and amongst individuals.

Sayyidina Abdullah ibn Abbaas (Radhiyallahu Anhuma) amongst others interpreted this phrase as explained above.

Others, however preferred the literal meaning of the phrase. This probably will then indicate a practise of this ‘woman’ during her lifetime. It was her habit to gather branches of wood from thorn trees and lay it in the path of Nabi (Sallallahu Alayhi Wa Sallam).

Aayat 5:

في جيدها حبل من مسد

“Around her neck will be a rope of palm-fibre.”

This aayat continues the description of Abu Lahab's wife. However this condition of hers is in relation to the Hereafter. Though the nature of the rope has been described as one of palm-fibre, it is more appropriate to understand the type of rope in more general terms. Thus it will then refer to a rope that is twined together with strong fibres, not necessarily palm-fibres. In view of this Sayyidina Abdullah ibn Abbaas (Radhiyallahu Anhuma) has stated it to be a chain.

This surah clearly indicating the fate that befell Abu Lahab and that which awaits them (he and his wife) also conveys a clear warning. Whoever you may be big or small, male or female, relative or stranger, should you adopt a similar hostile attitude towards Islam your end will be one of ruin, disgrace and shall meet the same doom as Abu Lahab and his wife.

LESSON TO BE LEARNT

If you are on truth and the forces of falsehood harass you, exercise patience. Insha Allah, the end result of this will come to pass before you own eyes. Ruin and disgrace will be their lot.

SURAH AN NASR

Revealed in Madinah

No. of Aayaat: 3

اذا جاء نصر الله و الفتح و رايت الناس يدخلون في دين الله افواجا

فسبح بحمد ربك و استغفره انه كان توابا

This surah is a Medinite Surah. It is known as the 'Farewell Surah' because its revelation indicated that the time for Nabi (Sallallahu Alayhi Wa Sallam) to bid farewell to this temporary world was fast approaching.

Sayyidina Abdullah ibn Abbaas (Radhiyallahu Anhuma) is reported to have said that this was the last surah to be revealed in its entirety. Yes, a few other aayaat were revealed thereafter but not a complete surah.

Imaam Bukhari (Rahmatullahi Alayh) narrates that Nabi (Sallallahu Alayhi Wa Sallam) recited this surah in a gathering of Sahabah (Radhiyallahu Anhum) after it was revealed. Present amongst them were the likes of Sayyidina Abu Bakr and Sa'ad ibn Abi Waqaas (Radhiyallahu Anhum). The glad tidings of conquering Makkah made the Sahabah (Radhiyallahu Anhum) very happy except Sayyidina Abdullah ibn Abbaas (Radhiyallahu Anhuma) who began weeping. Rasoolullah (Sallallahu Alayhi Wa Sallam) enquired what caused him to weep.

He replied that “this surah informs us of your imminent departure from this world.” Nabi Kareem (Sallallahu Alayhi Wa Sallam) confirmed his deduction.

Aayat 1:

إذا جاء نصر الله و الفتح

“When the help of Allah and the conquest comes.”

It is unanimously agreed by all commentators that the conquest refers to the Conquest of Makkah. Nevertheless differences do exist as to whether this surah was revealed prior to the conquest or after.

The word إذا apparently suggests that it was revealed before the conquest. This is supported by certain narrations stating that it was revealed on the return from the Battle of Khaiber. Historically the Battle of Khaiber occurred much earlier than the conquest of Makkah.

Others, are of the opinion that it was revealed after the conquest and during the last few days of the farewell haj. People who narrated this fact did so understanding that this surah was revealed then because Nabi (Sallallahu Alayhi Wa Sallam) mentioned (recited) it on that occasion.

Aayat 2:

و رايت الناس يدخلون في دين الله افواجا

“And when you see people embracing Islam in droves.”

Prior to the conquest of Makkah the people individually accepted Islam. Nonetheless, before this historical occurrence, there were many people who were almost (about) convinced of the truth of Islam. Fear of opposing the Quraish who guided the thought patterns in the Arabian peninsula and other factors of doubt prevented them from openly expressing their acceptance. The conquest of Makkah paved the way for the Arabian tribes to enter the fold of Islam without the fear of reprisals and all their doubts were now dispelled. Thus the statement, "He would indeed be a Nabi if he prevails over his people (Quraish)" was fulfilled. (Bukhari).

Aayat 3:

فسبح بحمد ربك و استغفره انه كان توابا

"Then glorify your Lord with praise and seek his forgiveness, verily He is forgiving."

The purpose of being raised and living in this world is drawing to a close, the journey of the Hereafter has dawned upon you. After having fulfilled your task in the world, turn your attention totally towards the Hereafter. Increase the glorification of your Lord and seek His forgiveness abundantly for if during the course of your life, you may have earned the rebuke of Allah Ta'ala. It has to be understood that it does not at all

mean that Nabi (Sallallahu Alayhi Wa Sallam) committed a sin for which he may be reprimanded.

(Given the status, station he was conferred with, any slight and inappropriate action which may have been understood as trivial and insignificant but was not approved by Allah Ta'ala then seek His forgiveness, pardon for He is extremely forgiving.)

Furthermore the Quraan is full and replete with promises made of the decision (help and victory). In the latter part of his life Makkah was conquered and the Arabian tribes embraced Islam in droves. The promises were upheld. Now seek the forgiveness for your Ummat so that the honour of intercession can also be given to you. This surah was also revealed in the latter part of his life. Nabi (Sallallahu Alayhi Wa Sallam) understood that his worldly life was nearing the end and that his mission had been accomplished, now he had to traverse the journey onwards to Hereafter.

LESSON TO BE LEARNT

Allah Ta'ala has assumed responsibility of all affairs of Muslims. Thus it does not behove Muslims to boast over a particular triumph or victory, but rather hymning the praises of and glorifying Allah is more appropriate on such occasions.

SURAH AL KAAFIROON

Revealed in Makkah

No. of Aayaat: 6

قل يا ايها الكفرون لا اعبد ما تعبدون ولا انتم عبدون ما اعبد
ولا انا عابد ما عبدتم ولا انتم عبدون ما اعبد لكم دينكم ولى دين

Significance:

1. Nabi (Sallallahu Alayhi Wa Sallam) is reported to have said:
“Two surahs are excellent for the recitation in the sunan of Fajr salaah, Surah Al Kaafiroon and Surah Al Ikhlaas.”
2. A Sahabi said to Rasoolullah (Sallallahu Alayhi Wa Sallam):
“O Messenger of Allah Ta’ala, teach me something that I may recite when retiring to bed.” He replied: “Read Qul Yaa Ayyuhal Kaafiroon because its recital is a redemption from shirk.”

Prominent figures of the Quraish Walid ibn Mughirah, Aas ibn Waa’il, Aswad ibn Abdul Muttalib and Umayya ibn Khalaf met and suggested to Nabi (Sallallahu Alayhi Wa Sallam) that “let us compromise on our present positions. This compromise will allow you to worship our gods for one year after which we will worship your Allah Ta’ala for one year.”

In similar vein on another occasion, the leaders of the Quraish offered to make him the wealthiest in Makkah, have him married to the most beautiful woman of the Quraish if he did not condemn their gods.

The proposals and suggestions of a compromise prompted the revelation of this surah. It directed Nabi (Sallallahu Alayhi Wa Sallam) to convey to the Quraish rejection of their offers and additionally in an assertive and decisive tone make a distinction between tauheed and shirk.

Aayat 1:

قل يا ايها الكفرون

“Say Oh you who reject faith (disbelief).”

Aayat 2:

لا اعبد ما تعبدون

“I worship not that which you worship.”

Aayat 3:

ولا انتم عبدون ما اعبد

“And nor will you worship that which I worship.”

Aayat 4:

و لا انا عابد ما عبدتم

“And I will not worship that which you worshipped.”

Aayat 5:

و لا انتم عبدون ما اعبد

“And nor will you worship that which I worship.”

One should not forget that idolaters of Makkah recognised the Divinity of Allah Ta’ala. They said that the idols are agents of Allah Ta’ala and their worship will grant them nearness to Allah Ta’ala. (Aayat 3 - Surah 39). This compromise clearly meant that they (idolaters) would still adhere to their modes of worship (of Allah Ta’ala and other from Allah Ta’ala) whereas Nabi (Sallallahu Alayhi Wa Sallam) would depart from his stand of worshipping only Allah Ta’ala.

Certain aayaat and connotation thereof have been repeated and repetition is understood to be a defect in speech. However repetition at times suggests the intensity and significance of the issue discussed. In fact important matters have to be repeated so that any doubt which may arise be effectively eliminated. Furthermore various interpretations rendered of the aayaat of this surah neutralises the criticism of repetition.

First Tafseer:

“Presently I am not worshipping your idols and nor are you worshipping my Allah. Similarly in the future it cannot be imagined, whilst I am committed to Tauheed and you bent to shirk, that we will worship each others Mabood.” The understanding of the different tenses Present and Future explains the reason for repetition.

Second Tafseer:

The object of worship “which you are worshipping, I am not worshipping.” (My object of worship is Allah Ta’ala who has no partner whilst yours are idols). “Our method of worship is also different. I do not worship in the manner you worship and until and unless you do not embrace Islam can you worship like me.” (You dance naked around the Ka’bah clapping you hands all the time instead of making thikr). In essence your object of worship as well as our modes of worship are different. Thus the repetition.

Aayat 6:

لَكُمْ دِينُكُمْ وَلِيَ دِينِ

“To you be your way and to me mine.”

The word Deen has been interpreted as Islam and Kufr. This will then mean “that your compromise is not acceptable. I am already practising

and have embraced Islam. You also seem to be holding steadfastly to the way of your forefathers. It is entirely your choice.”

It has also been regarded to mean Reward (Good or Bad). It would then mean that whatever way (Islam or Kufr) we have preferred.

The result (Jannat or Jahannam) thereof is one's own responsibility. As the adage goes: “You shall reap what you sow.”

Moulana Shabir Ahmed Uthmanis Tafseer:

The first sentence should imply negation of the present and future. “I cannot now and in the future worship your gods as you want me.” The second verse should mean that “since I am a Rasul of Allah Ta’ala it does not behove of me nor is it possible for me to commit shirk. Even before Prophethood whilst you worshipped other than Allah Ta’ala, I only glorified Allah Ta’ala. Now after prophethood has been bestowed on me how can I indulge in shirk like you.” The condition of the unbelievers is exactly the same manner in both the verses. “Due to your ill fortune you don’t have the capacity at any time and in any condition to worship one Allah without ascribing partners unto him.” Moreover the words **اعبد** is in the present tense and **عبدتم** in the past tense indicates that “your gods are always changing. Any strange phenomenon is elevated to a god only to forsake the previous one.”

Throughout the ages, attempts have made to bring kufr and Islam under one banner in a spirit of tolerance. Thus present day efforts should not surprise a Muslim in the least bit. This surah explains that tolerance does not mean to accept the truth of kufr.

LESSON TO BE LEARNT

One should not compromise one's principles by accepting false and baatil values. This cannot be understood as intolerance because tolerance does not mean to accept falsehood.

SURAH AL KAWTHAR (ABUNDANCE)

Revealed in Makkah

No. of Aayaat: 3

انا اعطيتك الكوثر فصل لربك وانحر ان شانك هو الابر

Surah Kawthar is the shortest surah in the Quraan-e-Kareem. Nabi (Sallallahu Alayhi Wa Sallam's) sons, Ebrahim and Qasim died in infancy. Due to their short-lived existence in the world, the kuffaar of Makkah ridiculed Nabi (Sallallahu Alayhi Wa Sallam). Amongst them, prominent and a forerunner in taunting and jeering Nabi (Sallallahu Alayhi Wa Sallam), was Aas bin Waa'il. He would dismiss the threat of the Islamic mission gaining momentum and spreading by saying: "Do not be perturbed about Mohammed, he is Abtar (without descendants) and his death will signal the death of his mission, he will have no one to pursue his task further."

Nabi (Sallallahu Alayhi Wa Sallam) was deeply hurt by such taunts and the ridiculing of his person from other quarters. Allah Ta'ala in an attempt to comfort Nabi (Sallallahu Alayhi Wa Sallam) revealed this very brief surah. It clearly expresses the folly of the kuffaar calling Nabi (Sallallahu Alayhi Wa Sallam) Abtar and the high status accorded to Nabi (Sallallahu Alayhi Wa Sallam) by Allah Ta'ala.

Aayat 1:

انا اعطيتك الكوثر

“Indeed we have given you Kawthar”.

Sayyidina Abdullah ibn Abbaas (Radhiyallahu Anhuma) is reported to have said:

“Kawthar is that abundant goodness which Nabi (Sallallahu Alayhi Wa Sallam) has been blessed with.” This abundant goodness would include all the goodness of the world and the Hereafter. (The spread, continuity of the Deen of Allah Ta’ala and a high abode in the Hereafter).

Amongst the many favours bestowed on Nabi (Sallallahu Alayhi Wa Sallam) is a river “Kawthar”. The number of Ahaadeeth related to Kawthar has attained the degree of ‘Tawaatur’. Thus it becomes a matter of belief for a Muslim in terms of accepting its existence as a reality. This river has been described in minute detail in the Ahaadeeth. Its banks are gold and it flows upon pearls and sapphires. Its water is sweeter than honey and whiter than snow. Whoever has a sip from it will never feel thirsty again. The Ummah of Nabi (Sallallahu Alayhi Wa Sallam) will drink from this before their entry in Jannat.

Aayat 2:

فصل لربك و انحر

“Then pray to your Lord and offer sacrifice”

It follows that when you have been favoured, it is only befitting that you show gratitude. This is exactly what Allah Ta’ala is encouraging Nabi (Sallallahu Alayhi Wa Sallam) to do.

Given the nature of the goodness with which Nabi (Sallallahu Alayhi Wa Sallam) has been blessed with, the nature of the gratitude must also be of equal standing. As an expression of gratitude Allah Ta’ala instructs Nabi (Sallallahu Alayhi Wa Sallam):

1. Pray to your Lord.
2. Offer sacrifice.

The position of salaah as a physical devotion is unmatched and second to none.

The word **و انحر** specifically refers to sacrifice of camels. This term has been used because the Arabs generally offered sacrifices of camels.

However at times this word is used for sacrifices. Sayyidina Abdullah ibn Abbaas (Radhiyallahu Anhuma) has also translated it as to offer “a sacrifice.”

Qurbani has been specifically preferred to over other monetary devotions because it represents a difference, from those that the kuffaar practiced. They offered sacrifices but in the name of their idols whereas this sacrifice encouraged by Allah Ta’ala is to be offered in His name. That is probably why Qurbaani is mentioned alongside salaah in one aayah of the Quraan. (Refer: Surah 6 Aayat 163)

“Verily my salaah and my sacrifice and my life is for Allah, Lord of the worlds.”

He who is punctual and habitual performer of salaah, it is easy for him to render himself physically in the service of Islam. A person who offers sacrifice regularly can use all his wealth without much difficulty in the service of Deen.

Aayat 3:

ان شاتك هو الابر

“For he who hates you (your enemies), he will be cut off”.

The kuffaar of Makkah due to their hatred and spite taunted Nabi (Sallallahu Alayhi Wa Sallam) at the loss of his sons. How true has the words of the Quraan proved? Where are those people who mocked Nabi (Sallallahu Alayhi Wa Sallam)? Who speaks or even remembers them? We are mentioning them because they are embodied in the explanation of the Quraan. By contrast Nabi (Sallallahu Alayhi Wa Sallam's) lineage through his daughter Sayyidatina Fatima (Radhiyallahu Anha) continues, not to mention of the present, the near billion spiritual progeny. Not only will his honour be established in this world but in the Hereafter as well.

LESSON TO BE LEARNT

All those who wish ill for Nabi-e-Kareem (Sallallahu Alayhi Wa Sallam) will never succeed in their evil schemes and designs.

SURAH AL MA'OON

Revealed in Makkah

No. of Aayaat: 7

ارثيت الذى يكذب بالدين فذلك الذى يدع اليتيم و لا يحض على طعام المسكين
فويل للمصلين الذين هم عن صلاتهم ساهون الذين هم يراءون و يمنعون الماعون

Aayat 1:

ارثيت الذى يكذب بالدين

"Have you seen him who denies the Judgement."

The first 3 aayat of this surah were revealed in Makkah and the following four in Madinah.

Deen could either mean the day of Judgement or faith, religion.

This surah illustrates certain evil traits of the kuffaar, munaafiqeen and their resultant fate. Should a believer commit such evil acts, it will definitely not be viewed very lightly in the Shari'ah and will amount to a grave sin but he will not be cursed. This is so because a Mumin does not deny the day of Judgement.

Aayat 2:

فذلك الذى يدع اليتيم

"Then such is he who repulses the orphan."

Aayat 3:

و لا يحض على طعام المسكين

"And encourages not the feeding of the poor."

Caring for the orphans and needy are universally accepted norms and duties to be performed. These people have stooped to such levels to become void of such moral traits. They do not concern themselves for the poor and needy, nor do they encourage others to do so. Such actions are not befitting of human beings.

Aayat 4:

فويل للمصلين

"Woe to those performers of salaah."

Aayat 5:

الذين هم عن صلاتهم ساهون

"Who are neglectful (unmindful) of their prayers."

True worship does not consist of a mere form of prayer, without the heart and mind being earnestly applied. This curse is directed to the hypocrites who perform salaah simply under a false pretense. They are not committed to the obligation of salaah, you will find them either:

1. Not punctual about salaah times.
2. Perform salaah if it can be used for show.
3. Not consistent in performing salaah.
4. Waste time prior and thereafter perform salaah in a haphazard form.

Besides the hypocrites, if anyone else is also guilty of such actions, it can also be termed as being neglectful of salaah.

The word “Sahw” in this aayat does not in any way imply or mean error in salaah. Many Ahaadeeth are recorded, stating Nabi (Sallallahu Alayhi Wa Sallam) had on many occasions made errors whilst performing salaah. It cannot be said that you are of the accursed if you make errors in your prayers.

Aayat 6:

الذين هم يراءون

“Those who (want but) to be seen”

Their actions are done simply for show. They have no consideration that they are doing it for Allah Ta'ala's sake, all they are interested in is open display. This will include other actions as well as salaah.

Aayat 7:

وَيَمْنَعُونَ الْمَاعُونَ

“And refuse an item of common use”

“Ma’oon” refers to such an item which is normally borrowed from one person to another. Should a person refuse to share such ordinary items, he will be considered very miserly and extremely stingy. However in this aayat ma’oon refers to zakaat. Zakaat is known as ma’oon because the amount payable as zakaat is comparatively very little to the original amount. Sayyidina Ali, Ibn Umar, Hasan Basri all have made the tafseer of ma’oon as zakaat.

It is logical that not to give or share an ordinary item cannot warrant such a strong reprimand. It has to be something more important in nature, namely zakaat. The former i.e. borrowing of an ordinary item can be termed at best as recommended (more so on humanitarian grounds) and the latter is obligatory. The reprimand stated in the surah is appropriate for not discharging of zakaat. Salaah is an Ibadat that must be performed in the public eye, as a result it is performed. On the

other hand zakaat can be discharged without anyone observing it. Thus they do not discharge it at all.

This surah confirms that Islam requires from its followers not only physical commitment but a complete spiritual commitment as well. Mere outward worship or form if void of a spiritual element serves no real purpose. Instead it can be more harmful than helpful.

LESSON TO BE LEARNT

Remember, treating the orphan harshly, the destitute shabbily, neglecting your salaah (performing it without devotion, haphazardly), not being remorseful (sorry) about non observance of salaah, performing salaah for show, not discharging zakaat and refusing the usage of items of common (general) need, are traits of munaafiq (hypocrite). We should be very particular of steering clear of these evil acts.

SURAH AL QURAISH

Revealed in Makkah

No. of Aayaat: 4

لايلاف قريش الفهم رحلة الشتاء و الصيف

فليعبدوا رب هذا البيت الذى اطعمهم من جوع و امنهم من خوف

The Mufasssireen are unanimous in their opinion that the contents and meaning of this surah is very strongly linked to surah “Feel”. It will not be incorrect to say that it is but an extension thereof. That is why in certain early manuscripts these two surahs were written without tasmiya separating them. However during the caliphate of Sayyidina Uthman (Radhiyallahu Anhu) when the Quraan was compiled these two were written separately with the tasmiya in between it.

Aayat 1:

لايلاف قريش

“(By virtue of the Quraishi habit) for the familiarity of the Quraish”

Aayat 2:

الفهم رحلة الشتاء و الصيف

“(Because of their habit of) their familiarity with journeys in winter and summer”

The Quraish were the noblest of the tribes of Arabia. From amongst the Quraish was the tribe of Banu Hashim. This is the tribe from whom Nabi (Sallallahu Alayhi Wa Sallam) hailed. They were also the caretakers of the Ka'bah. These privileges afforded them many an advantage. It enabled them to obtain covenants of security and safeguarded them from the neighbouring rulers.

The Quraish undertook two trade routes. One towards a warmer Yemen in winter and one in the direction of a cooler Syria in summer.

Aayat 3:

فليعبدوا رب هذا البيت

“Let them worship the Lord of this house”

This honour and advantage they owed to their position as custodians of the sacred house, the Ka'bah. Is it therefore appropriate that they should adore, and worship the One and Only Allah Ta'ala and accept the message conveyed to them by Nabi (Sallallahu Alayhi Wa Sallam).

Aayat 4:

الذى اطعمهم من جوع و امنهم من خوف

“Who provides them food in hunger and with security against fear.”

The ideal situation of Makkah as a pilgrim and caravan centre, it attracted caravans and people from various distant lands. They brought with them merchandise with which the local inhabitants were able to sustain themselves.

The sacredness of its precincts made the ‘haram’ inviolable. Thus they did not suffer the dangers of constant warfare, or private feuds of vengeance. They enjoyed a secure position free from danger.

All this is a manifestation of the dua of Sayyidina Ibrahim (Alayhis Salaam). “O Allah make this land a peaceful and secure one, and bless it with fruit as rizq”.

Bounties are of two types. One which wards evil similar to the message of surah Feel. The other is the attraction of good similar to the message mentioned in surah Quraish.

LESSON TO BE LEARNT

The habit of recognising and appreciating all bounties and favours as being from Allah Ta’ala is a sign of a true Muslim.

SURAH AL FEEL

Revealed in Makkah

No. of Aayaat: 5

الم تر كيف فعل ربك باصحب الفيل الم يجعل كيدهم في تضليل و ارسل عليهم طيرا ابابيل
ترميهم بحجارة من سجيل فجعلهم كعصف ماكول

Yemen at that time was under the rule of the Himyar Dynasty. They persecuted the Christians living there. To defend the Christians and to protect themselves the Ethiopian Emperor attacked Yemen and after a successful battle Abraha was installed as his governor. Abraha decided to erect an extravagant and beautiful temple in San'aa so that the Arabs could pay homage to it rather than go for pilgrimage to the Ka'bah in Makkah.

This intention angered the Arabs a great deal. Though they were idolaters, the Ka'bah occupied a special place in their hearts. It was part of the legacy of their forefather Sayyidina Ibrahim (Alayhis Salaam).

It is reported that an Arab youth either set the temple alight or vandalised it. In response Abraha vowed to destroy the Ka'bah. He started preparations for this assault and the Ethiopian Emperor even sent his special elephant Mahmood to help him. This army had many elephants, thus the origin of this surah's name.

On his way to Makkah any resistance put up by the Quraish was crushed by Abraha until he neared Makkah. He sent a message to the Makkans that he did not want to fight them, but wanted to destroy the Ka'bah. If this was not accepted by them he has no option but to fight them.

Nabi (Sallallahu Alayhi Wa Sallam's) grandfather, Abdul Muttalib was the leader of the Quraish in Makka at that time. He was also the caretaker of the Ka'bah. When he learnt that Abraha was very near Makkah and on the verge of attacking the Ka'bah, he told the people: "You protect yourselves, the Ka'bah whosoever house it is, He will protect the Ka'bah."

In negotiations with Abraha, Abdul Muttalib asked that his camels confiscated by Abraha's army be returned to him. Abraha expressed surprise that Abdul Muttalib was not concerned about the Ka'bah but rather that he enquired about his camels. To this Abdul Muttalib replied: "I care for things which belong to me and the Ka'bah whoever it belongs to, He will look after it." Now the drama unfolds that is referred to in this surah.

Aayat 1:

الم تر كيف فعل ربك باصحاب الفيل

“Did you not see how your Lord dealt with the elephant people”

This incident took place about 50 days prior Nabi (Sallallahu Alayhi Wa Sallam's) birth. As it had occurred very recently, it was still fresh in the memories of people and they recalled the details quite accurately. It was still being widely spoken of, and knowledge of it was referred to as seeing and witnessing of the incident itself. Besides, seeing the effects of this incident is also reported that Sayyidatina Ayesha and Asma (Radhiyallahu Anhuma) had seen the two elephant guides who were physically disabled alive and begging in Makkah.

Aayat 2:

الم يجعل كيدهم في تضليل

“Did He not make their plan go astray”

Aayat 3:

و ارسل عليهم طيرا ابابيل

“And set upon them a flight of birds”

Abraha thought that the Quraish were not defending the Ka'bah it would be very easy to destroy it. Allah Ta'ala had other designs on how to deal with the army of Abraha. The word Abaabeel is not the name of a particular bird but rather it is a word denoting collectiveness. (Eg. A swarm of bees). This bird was the size of a turtle dove and was never seen before.

Aayat 4:

ترميهم بحجارة من سجيل

“Pelting them with stones of baked clay”

Imagine the army of Abraha was beaten into submission by stones. Moreover can you visualize the size of the stones if they were held in their beaks and feet. They did the task them. The effects were similar to that of bullets.

Aayat 5:

فجعلهم كعصف مأكول

“Than He made them like eaten grass”

Allah Ta'ala destroyed them reducing them to like chaff grass which cattle leave behind as refuse. Many of them died instantly after being

struck by those bullet like stones. Some of them died while retreating. Abraha was subjected to a more severe and agonizing end. His body turned gangrenous and the affected limbs, one after the other fell off his body. In this condition he returned to his capital city San'aa where he died.

LESSON TO BE LEARNT

The pagan Quraish, be warned that Allah Ta'ala will protect that which is His. Allah Ta'ala protected His sacred house, surely He will protect His beloved prophet if the kuffaar of Makkah decided to persecute him.

If at any time, man (Muslims) are unable to protect and safeguard the Deen of Allah Ta'ala, then Allah Ta'ala will arrange for its defense through sources unimaginable. He has the capacity and power over everything.

Man blinded with the material power, take heed, nothing can withstand the will of Allah Ta'ala.

SURAH AL HUMAZA

Revealed in Makkah

No. of Aayaat: 9

ويل لكل همزة لمزة الذى جمع مالا و عدده يحسب ان ماله اخلده
كلا لينبذن فى الحطمة و ما ادريك ما الحطمة نار الله الموقدة
التي تطلع على الافئدة انها عليهم مؤصدة فى عمد ممددة

Aayat 1:

ويل لكل همزة لمزة

“Woe to every backbiter and taunter”

This surah condemns in the strongest possible terms three (3) vices and also describes the punishment thereof.

1. HUMZ - To speak ill of someone in his absence.
2. LUMZ - To taunt and abuse someone in his presence.

Aayat 2:

الذى جمع مالا و عدده

“Who accumulates wealth and counts it”

The third vice is the accumulation of wealth. This great greed for wealth and the subsequent joy of hoarding it, man counts it again and again. This person acquires wealth not to use it for constructive causes but for the purpose of hoarding it.

Aayat 3:

يحسب ان ماله اخلده

“He thinks his wealth will make him live forever”

He is so obsessed with his wealth that it makes him feel as if his life is eternal. The punishment mentioned in the following verses is for the one who does not fulfill the rights of the wealth he had amassed.

Aayat 4:

كلا لينبذن في الحطمة

“Never, he will be hurled in (a fire that) breaks (everything) into pieces”

This is the explanation of the woe referred to in the first aayat.

Hutama means something that breaks into pieces.

Aayat 5:

و ما ادريك ما الحطمة

"What do you know of the thing that breaks into pieces"

Aayat 6:

نار الله الموقدة

"It is the fire of Allah Ta'ala, kindled"

Aayat 7:

التي تطلع على الافئدة

"It (the fire) will mount their hearts"

The fire of the world causes the death of a person before it can affect the heart. However, the fire of Jahannam will burn their hearts without death ever overcoming them.

Aayat 8:

انما عليهم مؤصدة

"It shall be made into a vault over them"

They shall be flung into a vault eternally closed for any chance of escaping its horrors.

Aayat 9:

في عمد ممددة

"In columns outstretched"

It could mean that the inmates of Jahannam will be fastened to columns which will restrict their movement causing maximum discomfort or that the flames will be tall like columns.

LESSON TO BE LEARNT

Wealth cannot protect anyone from death. To backbite and to insult are traits of a kaafir. One should refrain from such actions.

SURAH AL ASR

Revealed in Makkah

No. of Aayaat: 3

والعصر ان الانسان لفي خسر الا الذين امنوا و عملوا الصلحت

و تواصلوا بالحق و تواصلوا بالصبر

Significance:

1. Nabi (Sallallahu Alayhi Wa Sallam) has said:

“Whosoever performs (bardain) Fajr and Asr will enter Jannat”

(Bukhari)

2. Nabi (Sallallahu Alayhi Wa Sallam) has said:

“One will not enter the fire who performs salaah before sunrise and sunset”. (Muslim)

3. It was the practise when two companions (Sahaabis) met that they would not take leave of each other after having met without reciting to one another Surah Al Asr (i.e. reminding each other of the advices found therein). (Tibrani)

4. Imaam Shafi'i (Rahmatullahi Alayh) is reported to have said that if no other surah was revealed besides this surah, it would have been sufficient for men because it includes all the knowledge of the Quraan-e-Kareem.

Aayat 1:

والعصر

“By the token of time”

Allah Ta’ala commences this surah by taking an oath of time. An oath is an invocation of an object held sacred by that person to emphasize that affirmation. It could also mean an appeal to believe some important statement by the evidence of something great or out of the ordinary.

According to one interpretation, the word “Asr” refers to Asr salaah because it is performed at a time when majority of the people are involved in their worldly pursuits. When people are involved it could distract them from performing the salaah. The oath thus encourages people towards its regular and proper observance.

However, majority of the Mufasssireen are of the opinions that the word “Asr” refers to time. Allah Ta’ala takes the oath of time which everyone knows something about but no one can fully explain its exact significance. Time is such a concept wherein the spiritual growth and development of mankind and grooming of human character is done.

Allah Ta'ala takes the oath of time to impress upon us the importance of time because all commands in this very surah and elsewhere can only be performed within the framework of time.

Aayat 2:

ان الانسان لفي خسر

“Verily men is at a loss”

Hasan Basri (Rahmatullahi Alayh), a prominent Tabi'ie relates that once whilst thinking why has Allah Ta'ala taken the oath of time, I saw a person selling ice and he was exclaiming: “O people, have mercy on a person whose merchandise is melting away”. He then concluded: “Now I fully understand this oath”.

The vendors capital is his ice and if he does not manage to sell it, it will melt away and therefore suffer a loss. Likewise, if one regards time as one's capital and life as a business and if it is allowed to pass without being utilized correctly or by merely attending to material gains (no preparations for the Hereafter being made) then it is only a matter of time before one realises that one is losing in one's business. (Incorrectly living one's life).

Aayat 3:

الا الذين امنوا و عملوا الصلحت

“Except those who believe and do righteous deeds”

Allah Ta’ala says that though man is generally at a loss, I prescribe for man something which will safeguard him from making a loss.

First man must have Imaan. Imaan means to accept and testify all that which has been conclusively proven to be conveyed to the Ummah by Nabi (Sallallahu Alayhi Wa Sallam). This belief will include not only belief in Allah’s existence but all the qualities of Allah Ta’ala.

Second, perform good deeds. Imaan being abstract finds its physical expression in ‘amal’. ‘Amal’ is the fruit of Imaan. Imaan and Amal together are mentioned no fewer than 49 times in the Quraan-e-Kareem. This is a clear indication the importance Allah Ta’ala has attached to amal playing a role in man’s success and salvation.

Aayat 4:

و تواصوا بالحق و تواصوا بالصبر

“And enjoin one another towards the truth and sabr (patience)”

And thirdly part of the prescription which will protect man from being at a loss is to enjoin each other towards the true Deen, truth. And fourthly, enjoin one another to exercise patience. (Fortitude)

In this aayat Allah Ta'ala draws our attention to the fact that do not feel content and happy that one has attained salvation by managing to live one's life according to Shariah. Remember, one also has to concern oneself with well being of others as well.

If one lives only for himself, he would not fulfill his complete duties. Therefore one is obliged to explain to others the correct beliefs and proper understanding of Deeni concepts. This will help him to be constant amidst the adversities of life.

During the course of which, whilst adopting a path of righteousness many obstacles, calamities and hazards will be experienced. Therefore in combating these conditions tell each other to be patient.

LESSON TO BE LEARNT

In reality, success is that of the Hereafter. Whosoever has acquired the pleasure of Allah in this world and in the Hereafter, he has indeed achieved success. Besides this, all are unsuccessful.

WORKSHEET

SURAH FAATIHA

1. Name the first surah to be revealed in its entirety ?
2. What other names does Surah Faatiha have ?
3. Surah Faatiha consists of 7 aayaat. It is further divided into three sections. Briefly discuss these 3 divisions.
4. **Aayat one:**

الحمد لله رب العالمين

“All praise is due to Allah, Sustainer of the worlds”

Comment on the above aayat paying particular attention to the latter part of the aayat.

5. Why is the word العلمين used in its plural form ?
6. **Aayat two:**

الرحمن الرحيم

“The most beneficent, the most merciful”

Why is it not correct to label a human being by “Rahman” ?

7. Aayat three:

ملك يوم الدين

“Master of the Day of Judgement”

What reminder should the above aayat bring about?

8. Explain briefly in your own words the concluding three aayaat of this surah.

QUICK SUMMARY

1. Number of Aayaat?
2. What have you learnt from this surah?
3. Is this a Makki or a Madani surah?

WORKSHEET

SURAH NAAS

1. Mention one quality of this surah which Nabi (Sallallahu Alayhi Wa Sallam) referred to ?

2. **Aayat one:**

قل اعوذ برب الناس

“Say, I seek refuge in the Lord of mankind”

Briefly explain in your own words the significance of the above aayat.

3. Aayat two and three are somewhat similar except for a single word. What emphasis do these two aayaat lay ?

4. What do you understand from the following aayat:

من الجنة و الناس

“From amongst the Jinn and Men”

QUICK SUMMARY

1. Number of aayaat?
2. What have you learnt from this surah?
3. Is this a Makki or Madani surah?

WORKSHEET

SURAH AL FALAQ

1. In the following aayat:

قل اعوذ برب الفلق

“Say I seek refuge in the Lord of Daybreak”

Explain the significance of *“Lord of Daybreak”*

2. What is the significance of this aayat:

و من شر النفث في العقد

“From the evil of women blowing into knots”

QUICK SUMMARY

1. Number of aayaat?
2. What do you learn from this surah?
3. Is this a Makki or Madani surah?

WORKSHEET

SURAH AL IKHLAAS

1. Mention one significance of this surah.
2. Analyze this surah in your own words.

QUICK SUMMARY

1. Number of aayaat?
2. What have you learnt from this surah?
3. Is this a Makki or Madani surah?

WORKSHEET

SURAH AL LAHAB

1. Who was Abu Lahab and how was he related Nabi - e - Kareem (Sallallahu Alayhi Wa Sallam)?

2. Aayat one:

تبت يدا ابي لهب و تب

“Perish the hands of Abu Lahab, and he perished”

Why is the word (تب) mentioned twice?

3. How was the prophecy realised ?

4. Aayat two:

ما اغنى عنه ماله و ما كسب

“His wealth nor that which he gained benefited him”

What was the interpretation given to this aayat by Sayyiditina

Ayesha (Radhiyallahu Anha) and Sayyidina Muhammed ibn Sireen

(Rahmatullahi Alayh)?

5. **Aayat three:**

سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ

“Soon he will be plunged into a fire of blazing flame”

How does this aayat bring out the beauty and eloquence of the Qur'aan -e- Kareem?

6. What warning is issued in the concluding aayat?

QUICK SUMMARY

1. Number of aayaat?
2. What have you learned from this surah?
3. Is this a Makki or Madani surah?

WORKSHEET

SURAH AN NASR

1. What is this surah known as and why?

2. Aayat one:

اذا جاء نصر الله و الفتح

“When the help of Allah and the conquest comes”

Which conquest is referred to here?

3. The unanimous opinion is that this surah was revealed prior to the conquest of Makkah. Provide a reason for substantiation of the above opinion.

4. To what does the following aayat refer?

و رايت الناس يدخلون في دين الله افواجا

“And when you see people embracing Islam in droves”

5. In brief, explain the last aayat of this surah.

فسبح بحمد ربك و استغفره انه كان توابا

“Then glorify your Lord with praise and seek His forgiveness, verily He is forgiving.”

QUICK SUMMARY

1. Number of aayaat?
2. What have you learnt from this surah?
3. Is this a Makki or Madani surah?

WORKSHEET

SURAH AL KAAFIROON

1. What prompted the revelation of this surah?
2. Provide one significance of this surah?
3. Aayat one to five

قل يا ايها الكفرون

- a. *"Say, Oh you who reject faith (disbelief)"*

لا اعبد ما تعبدون

- b. *"I worship not that which you worship"*

و لا اتم عبدون ما اعبد

- c. *"And nor will you worship that which I worship"*

و لا انا عابد ما عبدتم

- d. *And I will not worship that which you worship"*

و لا اتم عبدون ما اعبد

- e. *And nor will you worship that which I worship"*

What are the two interpretations given to the above mentioned aayat?

4. The closing aayat

لکم دینکم ولی دین

“To you be your way and to me mine”

has a great significance. Explain.

5. Highlight the important points of this surah as explained by Moulana Shabir Ahmed Uthmani’s tafseer on this aayat.

QUICK SUMMARY

1. Number of aayaat?
2. What have you learnt from this surah?
3. Is this a Makki or Madani surah?

WORKSHEET

SURAH AL KAWTHAR

1. Outline the reasons for the revelation of this surah?
2. **Aayat one:**

انا اعطيتك الكوثر

"Indeed we have given you Kawthar"

Explain the use of the word 'Kawthar'?

3. What is Allah Ta'ala encouraging Nabi (Sallallahu Alayhi Wa Sallam) to do in the following aayat:

فصل لربك وانحر

"Then pray to your Lord and offer sacrifice"

4. In conclusion the Quraan mentions

ان شاتك هو الابر

"For he who hates you, he will be cut off"

How has this aayat been fulfilled?

QUICK SUMMARY

1. Number of aayaat?
2. What have you learnt from this surah?
3. Is this a Makki or Madani surah?

WORKSHEET

SURAH AL MA'OON

1. Whose evil traits are being illustrated by this surah?
2. Explain how performers of salaah can be neglectful of salaah?
3. To what does the following aayat refer

الذين هم يراءون

“Those who (want but) to be seen”

4. To what does the word “Ma’oon” refer to in the following aayat?

و يمنعون الماعون

“And refuse an item of common use”

QUICK SUMMARY

1. Number of aayaat?
2. What have you learnt from this surah?
3. Is this a Makki or Madani surah?

WORKSHEET

SURAH AL QURAISH

1. What is the opinion of the Mufasssireen on this surah?
2. What habits of the Quraish tribe are being discussed in this surah?
3. Explain this verse

فليعبدوا رب هذا البيت

“Let them worship the Lord of his house”

4. Who are the Quraish?
5. Explain the words
 - a. “Food in hunger”
 - b. “Security against fear”

QUICK SUMMARY

1. No. of aayaat?
2. What do you learn from this surah?
3. Is this a Makki or Madani surah?

WORKSHEET

SURAH AL FEEL

1. The Ethiopians conquered Yemen and installed their own governor.
Who was this person?
2. What was the purpose of the erection of the temple in San'aa?
3. Why is this surah referred to as 'Feel' or 'elephant'?
4. When did this incident take place?
5. To what does the word 'Abaabeel' refer to?
6. In which manner was the army of Abraha defeated?
7. **Aayat five**

فجعلهم كعصف ما كول

"Then He made them like eaten grass"

Explain the above aayat in your own words.

QUICK SUMMARY

1. No. of aayaat?
2. What have you learnt from this surah?
3. Is this a Makki or Madani surah?

WORKSHEET

SURAH AL ASR

1. Name the significance of this surah?
2. Why is the surah opened with an oath “by the token of time”?
3. Explain why is “men at a loss”?
4. What is the advice given in this surah to prevent one from being ‘at a loss?’
5. In the fourth aayat, Allah Ta’ala mentions:

و تَوَاصَوْا بِالْحَقِّ وَ تَوَاصَوْا بِالصَّبْرِ

“And enjoin one another towards the truth and sabr”

as part of the prescription to prevent one from being at a loss.

Explain why then being contented with one’s own salvation is not sufficient?

QUICK SUMMARY

1. No. of aayat?
2. What have you learnt from this surah?
3. Is this a Makki or Madani surah?