تسهيل دروس القران

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.

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

JAZAKUMULLAH

SHABAAN 1418

Draft edition

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IN THE NAME OF ALLAH
THE MOST KIND, MOST MERCIFUL

AN INTRODUCTION TO THE SCIENCE OF TAFSEER

The prerequisites of 'Ilm al-Tafseer' are vast. We will briefly go through some of these requistes that are required. The literal meaning of the word 'tafseer' in the Arabic language is 'to open' or to explain, interpret or comment. Technically, the science of tafseer is a branch of knowledge in which the meanings of the Quraan are explained and its injunctions and wisdoms are described openly and clearly (al-Burhan). Addressing Nabi (Sallallahu Alayhi Wa Sallam), the Glorious Quraan says:

و انزلنا اليك الذكر لتبين للناس ما نزل اليهم

We revealed the Quraan to you so that you explain to the people what has been sent down to them (16:44).

Once again, the Quraan says:

لقد من الله على المؤمنين اذ بعث فيهم رسولا من انفسهم يتلوا عليهم ايته

و يزكيهم و يعلمهم الكتب و الحكمة

Surely, Allah did a great favour to Muslims when He sent a Messenger to them from among them who would recite His verses before them and purify them and teach them the Book and the Wisdom (3:164).

With this in mind, it should be noted that Nabi (Sallallahu Alayhi Wa Sallam) not only taught the words of the Quraan, but he also explained these in details. This is why, on some occasions, the blessed Companions had to devote years in learning a single surah.

While Nabi (Sallallahu Alayhi Wa Sallam) was alive, seeking the explanation to any verse was not much of a problem. When the Companions faced any difficulty, they would turn to him and get a satisfactory answer. But, after his demise, it became necessary that the tafseer of Quraan be preserved as a permanent branch of knowledge so that, along with the words of the noble Quraan, its correct meaning is protected as well and conserved for the Muslim Ummah. Also that the heretics and people who deviate from his path find no room for the distortion of its meanings. With the fadl and tawfeeq of Allah Almighty, this ummah accomplished this gigantic mission with such efficiency that today we can say without doubt that not only are the words of this last Book of Allah protected but that even the correct tafseer and explanation has reached us through Nabi (Sallallahu Alayhi Wa Sallam) and his Companions who were ever-prepared to sacrifice their lives for him.

The preservation and protection has a long and fascinating history but are not included here in this present introduction.

The Sources of Tafseer:

1. The Glorious Quraan

The first source of the knowledge of tafseer is the Holy Quraan itself. In the Quraan very often certain points which are brief and requires explanation is invariably clarified by some other verse of the Quraan itself. For instance, there appears a sentence in Surah Faatiha

اهدنا الصراط المستقيم صراط الذين انعمت عليهم

that is, *'Guide us in the straight path - the path of those on whom You have bestowed Your Grace....'* Now it is not clear here as to who are those whom Allah Almighty has blessed. But, in another verse, they have been identified very clearly where it is said:

فاولئك مع الذين انعم الله عليهم من النبين و الصديقين و الشهداء و الصلحين

"So, these are the people whom Allah Almighty has blessed, being the prophets, their true followers, martyrs (in the way of Allah) and the righteous. (4:69)

Therefore, when the commentators explain some verse, they first check to see if a tafseer of this verse is already elsewhere in the Quraan-e-Kareem itself. If it is there, they choose to go by it as their first choice.

2. The Hadeeth

The words and the deeds of Nabi (Sallallahu Alayhi Wa Sallam) are called Hadeeth, and as it has been stated, Allah Almighty had sent him with the Quraan solely for the purpose that he explain to the people, openly and explicitly, the correct meanings of the noble Quraan. Consequently, he discharged this duty with grace and excellence both by his words and deeds. In fact his whole blessed life is, after all, a practical tafseer of Quraan. It is for this reason that that the commentators, in order to understand the Quraan, have laid the greatest emphasis on Hadeeth as the second source, and it is in the light of Ahaadeeth that they have determined the meanings of the Book of Allah. However, because all sorts of narrations - sound, weak, and fabricated - are included in Hadeeth, therefore many commentators do not accept a narration as trustworthy until it withstands the principles used in the scrutiny of Hadeeth narrations. When they find a hadeeth reported somewhere, they scrutinize it, and then employing it to determine if a certain tafseer is not correct, because the report could be weak or even contrary to other stronger reports. This is a very delicate matter, and venturing therein is the exclusive prerogative of those who have spent their years in mastering these fields of knowledge.

3. The Reports from the Sahaabah

The noble Sahaabah (Companions), may Allah be pleased with them all, had received their education directly from Nabi (Sallallahu Alayhi Wa Sallam). In addition to that, they were present when Wahi came, and they had witnessed all the circumstances and the background for the revelation of the Quraan. Therefore, naturally, the recorded statements of these blessed souls are far more authentic and trustworthy in explaining the noble Quraan. In the case of verses the explanation of which is not found in the Quraan or Hadeeth, statements recorded from the noble Companions are given the highest priority. Consequently, if there is a consensus of the Companions on the explanation of a certain verse, the commentators follow that, and explaining it in any other way is not permissible. By the way, if the statements of Companions differ to the interpretation (tafseer) of a certain verse, then the commentators examine them in the light of arguments and determine as to which interpretation or explanation should be given preference to. In order to regulate this, there is an important corpus of rules and regulations already codified under the sciences of Usul al-Fiqh, Usul al-Hadeeth and Usul al-Tafseer a detailed discussion of which is not appropriate here.

4. The Reports from the Tabieen or Successors

After Companions (Sahaabah) come the Tabi'een (Successors). The latter are those who have learnt the tafseer of Quraan from the Companions. Therefore, their statements too have great importance in the science of tafseer, although there exists a difference among scholars whether or not the statements of the Tabi'een are decisive evidence in tafseer (al-Itqan, 2:179) but their importance is something which cannot be denied.

5. The Arabic Language

Since the Quraan was revealed in the Arabic language, therefore, in order to explain the Quraan, it is necessary to have a complete mastery over the language. There are several verses of the noble Quraan (in the background) of which there happen to be just no attending circumstances of revelations, or any juristic or scholastic question, therefore, in their tafseer or explanation, the sayings of Nabi (Sallallahu Alayhi Wa Sallam) or the statements of the Sahaabah and Tabieen are not reported. For that reason, the only way in which these can be explained is that of the Arabic language, and it is on the basis of language alone that verses are elucidated. Besides that, should there be some difference in the Tafseer of a certain verse, then, in that case too, the science of linguistics is used to run a test of veracity between varying opinions.

6. Deliberation and Deduction

The last source of tafseer consists of deliberation and deduction. The subtleties and mysteries of the noble Quraan are an ocean with no shore, no end. Therefore, the more a person, who has been blessed with insight into the Islamic sciences by Allah Almighty, deliberates in it, the more he discovers ever-new mysteries and subtleties. As a result of this, commentators do present the outcomes of their respective deliberations as well, but mysteries and subtleties so described are found acceptable only when they do not go against the five sources mentioned above. So, should a person, while explaining the Quraan, come out with a subtle point or independent judgment which is contrary to the Quraan and Sunnah, Consensus (Ijma), Language, or the statements of Sahaba and Taabi'een, or stands in conflict with another principle of Shari'ah, that will then have no credence. Some mystics (R.A.) had started describing such mysteries and subtleties in tafseer, but investigative scholars of the Ummah did not consider these trustworthy because the personal opinion of any person against the basic principles of the Quraan, Sunnah and Shari'ah has obviously no weight. (Al-Itqan 2:184).

The Rules Relating to Israelite Reports

Judaica or Israiliyyat are narratives which have reached us through Jews and Christians. It may be noted that early commentators used to write down all sorts of narrations which reached them from an identified source. Many of these narrations were straight Judaica. Therefore, it is equally necessary to know what they really are. The reality is that some noble Sahaba and Taabi'een first belonged to the religion of the people of the Book, later on when they became Muslims and learnt the Quraan, they came across several events relating to past communities in the Quraan and which they had also read in the books of their previous religion. Therefore, while referring to the events mentioned in the Quraan they would describe other details to the Muslims which they had seen in the books of their old religion. These very details have entered into the books of tafseer under the name of 'Israiliyyat'. Hafiz ibn Kathir, who is one of the authentic research scholars, has written that there are three kinds of 'Israiliyyat':

1. Narrations the truth of which is proved from other evidences of the Quraan and Sunnah, for instance, the drowning of Pharoah and the ascent of Sayyidina Moosa (Alayhis Salaam) onto Mount Tur (Sinai).
2. Narrations the falsity of which is proved from other evidences of the Quraan and Sunnah, for instance, it appears in Judaic narrations that Sayyidina Sulayman (Alayhis Salaam) had become (Allah

forbid) an apostate in his later years. Its refutation is proved from the Quraan. It is said there:

و ما كفر سليمن و لكن الشيطين كفروا

"It was not Sulayman who became an infidel, but the devils did become infidels' (2:102).

To cite yet another example, it finds mention in Judaic narrations that (Allah forbid) Sayyidina Dawood (Alayhis Salaam) (David) committed adultery with the wife of his general (Uriah), or, having him killed through all sorts of contrivances, ended up marrying his wife. This too is a blatant lie, and taking such narrations to be false is imperative.

3. Narrations regarding which the Quraan, the Sunnah and the Shari'ah are silent, such as the injunctions of Torah etc., are subjects about which silence is to be observed as taught by Nabi (Sallallahu Alayhi Wa Sallam) neither confirm, nor falsify. There is, however, a difference of opinion among scholars whether or not reporting such narrations is permissible. Hafiz ibn Kathir has given the decisive word by saying that reporting these is permissible but doing so is useless because they cannot be taken as authentic. (Muqaddamah Tafseer ibn Kathir).

A misconception about the tafseer of Quraan

Hopefully, details given have made it clear that the tafseer (exegesis or interpretation) of the noble Quraan is an extremely delicate and difficult undertaking for which the knowledge of the Arabic language alone is not enough. In fact, it is necessary to have expertise in all related branches of knowledge. Therefore, scholars say that a mufassir or commentator of the Quraan must have vast and deep knowledge of the syntax, etymology, rhetoric, and literature of the Arabic language, as well as, that of Hadeeth (prophetic traditions), principles governing jurisprudence and exegesis, doctrinal articles of belief and scholastics. The reason is that one cannot arrive at correct conclusions while explaining the Quraan unless there be an adequacy in these fields of knowledge.

It is regrettable that a dangerous epidemic has overtaken Muslims lately whereby many people have started taking the ability of Arabic reading sufficient for the tafseer (interpretation) of the Quraan. As a result, anyone who gets to read ordinary Arabic starts passing out opinions in the domain of Quranic exegesis. Rather, it has been noticed on occasions that people having just passable familiarity with the Arabic language, and who have yet to master their Arabic to perfection, take it upon themselves to engage in explaining the Quraan following their whims, even going to the limit of finding fault with classical commentators. There are some subtle tyrants who would, by simply

reading the translation, imagine that they have become scholars of the Quraan, do not even hesitate of criticising commentators of great stature.

It should be understood very clearly that this is a highly dangerous pattern of behaviour which, in matters of religion, leads to going astray. As regards secular arts and sciences, everyone can claim to understand that should a person simply learn the English language and go on to study books of medical science, he would not be acknowledged as a physician by any reasonable person anywhere in the world, and certainly not trustworthy enough to take care of somebody's life unless he has been educated and trained in a medical college. Therefore, having learnt English is not all one needs to become a doctor.

Similarly, should anyone knowing English hope to become an engineer just by reading through books on engineering, it is clear that no sane person would accept him as an engineer. The reason is that this technical expertise cannot be acquired simply by learning the English language. It would, rather, need a formal training in the discipline under the supervision and guidance of expert teachers. When these stringent requirements are inevitable in order to become a doctor or engineer, how can the learning of Arabic language alone become sufficient in matters relating to the Quraan and Hadeeth? In every facet of life,

everyone knows and acts upon the principle that every art or science has its own particular method of learning and its own particular conditions. Unless these are fulfilled, the learner's opinion in given arts and sciences will not be considered trustworthy. If that is so, how can the Quraan and the Sunnah become so unclaimed a field of inquiry that there be no need to acquire any art or science in order to explain them, and anyone who so wishes starts passing out opinions in this matter?

Some people say that the Quraan itself has stated that :

و لقد يسرنا القران للذكر

"And surely we have made the Quraan easy for the sake of good counsel." And since the Quraan-e-Kareem is a simple book, its explanation hardly needs much support from any art or science. But this argument is terribly fallacious, which is, in itself, based on lack of intellect and plenty of superficiality. The fact is that the verses of the Quraan are of two kinds. Firstly, there are the verses that offer general good counsel, relate lesson oriented events and introduce subjects dealing with warnings and acting on sound advice. Examples of this are the mortality of the world, the accounts of paradise and hell, the discourses likely to create the fear of Allah Ta'ala and the concern for the Hereafter, and other very simple realities of life. Verses of this kind are undoubtedly easy and anyone who knows the Arabic language can benefit from the good counsel by understanding them.

It is relation to teachings of this kind that, in the verse cited above, it was said that 'We made them easy'. Hence, the word للذكر (for the sake of good counsel) in the verse itself is pointing out towards this meaning.

Contrary to this, the other kind consists of verses which include injunctions, laws, articles of faith and intellectual subjects. Understanding verses of this kind as they should be rightfully understood and deducing and formulating injunctions and rulings from them cannot be done by just any person unless one has the insight and the reach into the Islamic areas of knowledge. This is why the noble Companions, whose mother-tongue was Arabic did not have to go anywhere to get trained into understanding Arabic, used to spend long periods of time in learning the Qur'aan from Nabi (Sallallahu Alayhi Wa Sallam). 'Allamah Al-Suyuti has reported from Imaam Abu 'Abd al-Rahman Sulami that the Companions, who formally learned the Quraan from Nabi (Sallallahu Alayhi Wa Sallam) such as Sayyidina 'Uthmaan ibn 'Affan and 'Abdullah ibn 'Mas'ud and others, have told us, after learning ten verses of the Quraan from Nabi (Sallallahu Alayhi Wa Sallam), they would not proceed to the next verses until such time that they had covered all that was intellectually and practically involved in the light of these verses. They used to say :

فتعلمنا القران و العلم والعمل جميعا

"We have learnt the Quraan, knowledge and action all in one."
(Al-Itqan 2:176)

Consequently, as reported in Mu'atta' of Imaam Malik, Sayyidina 'Abdullah ibn Umar (Radhiyallahu Anhuma) spent full eight years memorizing sura al-Baqarah alone and, in the Musnad of Ahmed, Sayyidina Anas (Radhiyallahu Anhu) says that "one of us who learnt sura al-Baqarah and sura al-Imsaan has his status enormously raised among us."

Worth noticing is the fact that these noble Companions whose mother-tongue was Arabic, who had the highest degree of expertise in poetry and letters and who had no difficulty in having long qasidah poems perfectly committed to their memories with the least of effort, had to put all their effort in memorizing the Quraan and repeatedly.

Tafseer ibn Jarir

The real name of this tafseer is Jami' al-Bayan and it was compiled by 'Allamah Abu Ja'far Muhammed ibn Jarir al-Tabari (died 310 Hijrah. 'Allamah Tabari is a highly rated commentator, Muhaddith (hadith expert) and historian. It is said that he kept writing for forty years continuously and used to write forty pages every day.

Tafseer ibn Kathir

Hafiz Imad al-din Abu al-Fida ibn Kathir al-Dimashqi al-Shafi (died 774 Hijrah), a distinguished research scholar of the eighth century, is the author of this commentary. It has been published in four volumes. Here emphasis has been laid on explanatory narrations. A special feature is his criticism as hadeeth expert on different narrations, and from this point of view, this book holds a distinct place among all books of tafseer.

Tafseer Al-Qurtubi

Its full name is Al-Jami li-Ahkam al-Quraan. It was written by the famous learned writer and research scholar of Andalusia (Spain), Abu Abdullah Muhammed ibn Ahmed Abi Bakr ibn Farah al-Qurtubi (died 671 Hijrah). He was a follower of the Maliki school of fiqh and was known all over for his ibadah and piety. The fact is that the basic objective of this book was to deduce juristic injunctions and rulings from the Quraan yet, while doing so, he has also provided the explanation of verses, research into difficult words, discussion of diacritical marks an diligence of style and composition, and related traditions and reports in his tafseer, and quite ably so. This book is in twelve volumes and has been published repeatedly.

Al-Tafseer al-Kabir

This is the work of Imam Fakhr al-din al-Razi (died 606 Hijrah). Its real name is Mafatih al-Ghayb, but is popularly known as 'Tafseer Kabir' Imam Razi is an Imam of the theology of Islam, therefore, great emphasis has been laid in his tafseer on rational and scholastic debates and on the refutation of false sects. But, the truth is that this tafseer is, in its own way, a unique key to the Quraan as well. Furthermore, the pleasing way in which the meanings of the Quraan have been clarified and the mutual link of the Quranic verses established, is all too praise-worthy.

(This "Introduction to the Sciences of Tafseer" is taken from Ma'ariful Quraan Volume 1 by Mufti Muhammed Shafi' (Rahmatullahi Alayh) from the section titled "Introduction".)

SURAH TAKAATHUR

Revealed in Makkah **No. Of Aayaat: 8**

الهيكم التكاثر حتى زرتم المقابر كلا سوف تعلمون ثم كلا سوف تعلمون كلا لو

تعلمون علم اليقين لترون الجحيم ثم لترونها عين اليقين ثم لتسئلن يومئذ عن النعيم

Significance:

Nabi (Sallallahu Alayhi Wa Sallam) addressing the Sahabah (Radhiyallahu Anhum) (Companions) said: "Does not any person amongst you have the ability to recite 1000 aayaat of the Quraan daily." The Sahabah (Radhiyallahu Anhum) replied: "Who can read a thousand aayaat daily". Nabi (Sallallahu Alayhi Wa Sallam) said: "Cannot anyone amongst you recite Surah At Takaathur". This implied that the recitation of Surah At Takaathur is equivalent to 1000 aayaat of the Quraan.

Aayat 1:

الهيكم التكاثر

"Greed for plentitude has distracted (diverted) you"

Abdullah ibn Abbaas (Radhiyallahu Anhuma) and Hasan Basri are reported to have said that 'Takaathur' means greed and passion for increase in wealth more than others have.

Qatada has translated 'Takaathur' as pride stemming from the increase of wealth and family lineage.

Aayat 2:

حتى زرتم المقابر

"Until you visit your graves"

Mans involvement in thinking how to increase his wealth, mans pride because of his immense wealth as well as his lineage has distracted him from realising the dawn of the Last Day and the reckoning thereafter up until he is overcome by death. The grave is a place where there will be no pride, wealth nor bragging about lineage.

A Sahabi Abdullah ibn Sikkir (Radhiyallahu Anhu) reports that upon reaching Nabi (Sallallahu Alayhi Wa Sallam), I observed him reciting Surah At Takaathur and saying this: "The son of Adam says, my wealth, my wealth, for you is not your wealth except that which you have eaten, worn and made old or gave as charity and whatever is left will be taken away from you and given to other people (as inheritance).

Sayyidina Anas (Radhiyallahu Anhu) reports that Nabi (Sallallahu Alayhi Wa Sallam) said: "If the son of Adam has one gold mine, he desires to have two mines. Nothing will fill his mouth except sand (of the grave).

Allah Ta'ala will forgive the one who turns towards Him for forgiveness."

Sayyidina Ubayy ibn Ka'ab (Radhiyallahu Anhu) says that we thought this (Hadeeth) was a part of the Quraan until Surah At Takaathur was revealed in its entirety. It appears that Nabi (Sallallahu Alayhi Wa Sallam) was an explaning this surah.

Aayat 3:

كلا سوف تعلمون

"But nay, you shall soon know"

Aayat 4:

ثم كلا سوف تعلمون

"Again but nay, you shall soon know"

You shall soon know that material objects are not worthy of honour and the Hereafter is not worthy of neglect nor discarding.

Aayat 5:

ثم كلا سوف تعلمون

"But nay, if you know with knowledge of certainty"

If a person with certainty knows and is sure that he will leave this world and account for all that he had done in the Hereafter, then he would have distracted himself from amassing wealth and boasting about it. He would have used his faculties of reasoning to guide him in the understanding that time could not be wasted in achieving things that are less valuable and important.

Types of Yaqeen:

1. **Ilmul Yaqeen**

   Certainty resulting from applying your judgment. Certainty by reasoning or inference.

2. **Ainul Yaqeen**

   Certainty of seeing. As the saying goes "seeing is believing."

3. **Haqqul Yaqeen**

   Absolute truth, no error of judgment or error of the eye, e.g. revelation.

Aayat 6:

لترون الجحيم

"You shall certainly see the fire of hell"

Aayat 7:

ثم لترونها عين اليقين

"Again, you shall surely see with certainty of sight"

The certainty referred to in this aayat is obtained through experience.

Emphasis is expressed so that man realises that the final destination is not the grave but that is only the first stage of the onward journey. Many other stages which must still be covered lie ahead.

Aayat 8:

ثم لتسئلن يومئذ عن النعيم

"Then surely you shall be questioned about your bounties"

Furthermore, you will be questioned regarding the bounties Allah Ta'ala had blessed you with in the world. Some of these bounties about which you will be asked are specifically mentioned in the Quraan.

Nabi (Sallallahu Alayhi Wa Sallam) said: "No person will move from his position in Mehshar until he does not answer five questions.

1. How did you spend your life?
2. Where did you utilise the vigour and strength of your youth?
3. How did you earn your money?
4. How did you spend your money?
5. To what degree did you practise upon what you knew.

LESSON TO BE LEARNT

Regardless of how pleasant the world may be, do not allow it a place in your heart. In all your dealings take into account what is halaal and haraam.

SURAH QARI'A
(THE DAY OF CLAMOUR)

Revealed in Makkah **No. Of Aayaat: 1**

القارعة ما القارعة و ما ادريك ما القارعة يوم يكون الناس كالفراش المبثوث

و تكون الجبال كالعهن المنفوش فاما من ثقلت موازينه فهو فى عيشة راضية

و اما من خفت موازينه فامه هاوية و ما ادريك ما هيه نار حامية

Aayat 1:

القارعة

"The Day of Clamour"

Aayat 2:

ما القارعة

"What is the Day of Clamour"

Aayat 3:

و ما ادريك ما القارعة

"And do you know what is the Day of Clamour"

Al Qari'a is another name for the Day of Qiyamah. The events of this day: the overwhelming sound and anxiety will make the hearts clamour for stability and calm.

Aayat 4:

يوم يكون الناس كالفراش المبثوث

"A day when men will be like moths scattered"

This clamouring will take place on a day when men will be scattered like moths. Humans have been likened to moths because of:

1. **Numbers**
   All human beings will be assembled there on the plains of Mehshar.
2. **Feeblenes**
   A moth is a very feeble insect unable to do much. On that day humans will be just as feeble and helpless.
3. **Distress and Confusion**
   In a violent storm, a moth is overwhelmed by the effect of the storm. Man too will be totally confused and in total distress because of the tremendous happenings of that day.

The first two similarities mentioned will overtake all people. The Mu'min will be spared the third and he will rise from this with calm.

Aayat 5:

و تكون الجبال كالعهن المنفوش

"And the mountains will be like carded wool"

The mountains despite being colossal and solid will on that day fly about like carded wool. From this we understand that what we consider very gigantic in the world will be insignificant in the hereafter. If this happens to mountains which are physically solid what would become of human beings.

Mountains are found in various colours therefore the similarity of coloured wool.

Aayat 6:

فاما من ثقلت موازينه

"Then he whose balance is heavy"

Aayat 7:

يوم يكون الناس كالفراش المبثوث

فهو فى عيشة راضية

"Will be in a life of pleasure and satisfaction"

Taking into account other evidence (Quraanic aayat and Ahaadeeth) it can be concluded that weighing of ones deeds will occur twice. Once to distinguish who a kaafir is and who a Mu'min is. Obviously in this process, a Mu'min's balance will always be heavy.

Second, to determine whether a Mu'min's good or bad deeds are weightier. The weighing of deeds referred to in this aayat is the second one.

Furthermore one has to understand the fact that the deeds on the day of Judgment will be weighed and measured and not counted. In the light of this, the quality of ones deeds rather the quantity will have an effect on the weighing. One may not have many deeds to ones credit but the deeds that were performed with a (utmost degree) sincerity, total adherence of sunnah, these deeds will outweigh many of the similar deeds performed but done without the qualities mentioned, i.e. sincerity and adherence to the Sunnah.

Aayat 8:

و اما من خفت موازينه

"And he whose balance is light"

Aayat 9:

فامه هاوية

"Will have his abode in a pit"

The inmates of Jannat will enjoy differing grades of comfort according to their righteous deeds performed, likewise differing grades of punishment will also be meted out to those who have been condemned to Jahannam.

Aayat 10:

و ما ادريك ما هيه

"And do you know what is this"

Aayat 11:

نار حامية

"A fire blazing"

LESSON TO BE LEARNT

A Mumin should always be prepared and make adequate preparations for the Hereafter.

SURAH AL AADIYAAT

Revealed in Makkah **No. Of Aayaat: 11**

و العديت ضبحا فالموريت قدحا فالمغيرت صبحا فاثرن به نقعا فوسطن به جمعا

ان الانسان لربه لكنود وانه على ذلك لشهيد و انه لحب الخير لشديد

افلا يعلم اذا بعثر ما فى القبور و حصل ما فى الصدور ان ربهم بهم يومئذ لخبير

Aayat 1:

و العديت ضبحا

"By steeds that run panting"

The sound horses make whilst galloping or thereafter has been translated as panting.

Aayat 2:

فالموريت قدحا

"Then ignite sparks of fire striking hoofs"

Horses (more so if fitted with iron shoes) galloping on rocky terrain produce sparks of fire as a result of friction. If we imagine them galloping at night, the sparks will be more visible.

Aayat 3:

فالمغيرت صبحا

"Then attack the enemy in the morning"

The Arabs considered attacking the enemy at night as a sigh of lack of courage and bravery, thus the specific mention of the morning.

Aayat 4:

فاثرن به نقعا

"Then raise the dust in it"

In the morning when the ground is more settled because of the dew, but despite this, the horses gallop with such breathtaking speed and so powerfully only to raise up a trail of dust.

Aayat 5:

فوسطن به جمعا

"Then penetrate into the thick of the enemy"

Regardless or mindless of the outcome, they penetrate into enemy ranks at the urging of their master.

Aayat 6:

ان الانسان لربه لكنود

"Verily, man is to his Lord, ungrateful"

The master provides his horse some grain and grass and in return the horse is so loyal that it risks its life for the master. Its receiving this ordinary provision, it runs panting, ignites sparks, raises dust with its forceful running, thrusts itself into (all this) a rain of arrows, in the face

of swords and daggers, at the signal of its master. This demonstration of loyalty to a being who is in reality not the 'Real Giver'.

Is it not possible that the feats of a horse, sends a message to human beings "you who eat food given by the 'Real Benefactor' and benefit from His countless bounties, yet you disobey Him (this is not befitting), you are lower than animals."

Hasan Basri (Rahmatullahi Alayhi) has defined Kunood as remembering adversities (hardship and difficulties) and forgetting prosperity (favours and bounties).

Imaam Tirmizi (Rahmatullahi Alayh) has defined Kunood to mean when a person looks only at the favours and overlooks the Giver of Favours (Allah Ta'ala).

In essence both these explanations of Kunood can be termed as ingratitude.

Aayat 7:

وانه على ذلك لشهيد

" And that person to that fact will indeed bear witness"

The loyalty and faithfulness of the horse is before his eyes, he is witness to it yet it does not change his attitude of being ungrateful.

Some commentataors say man himself testifies to his ingratitude. If he does some soul searching, he most likely will hear the voice on his conscience say "Thou art very ungrateful".

Aayat 8:

و انه لحب الخير لشديد

"And obsessed is he in his love of wealth"

Khair means all goodness but at times it denotes wealth.

From this aayat and the previous one, it can be deduced that ungratefulness and obsession for wealth are evil qualities in a person. Ungratefulness being an evil quality is understandood but the intense love for wealth being evil, cannot be understood especially when it is seen as a requirement for the continued existence of man. Love of wealth becomes evil when it causes a person to become neglectful of Allah Ta'ala or when he does not concern himself with what is legitimate (Halaal) or illegitimate (Haraam). It should be regarded as a necessity and that is all. It should not be given a place in one's heart which is the vessel for love to be filled with love.

Aayat 9:

افلا يعلم اذا بعثر ما فى القبور

"Does he not know when that which is in the graves"

Aayat 10:

و حصل ما فى الصدور

"And that which is in the hearts is revealed"

Does he not know of that time when the dead bodies will be taken out of their graves and revived and whatever was hidden in the hearts will be revealed. If he really was convinced of this knowledge, he would not have been ungrateful and obsessed with wealth.

Aayat 11:

ان ربهم بهم يومئذ لخبير

"Verily, their Lord is aware of them on that Day"

This does not mean that Allah Ta'ala will become aware of our actions on that day only, because He is always aware of what we do. It only means that on that day His knowledge will be revealed to us.

LESSON TO BE LEARNT

It is essential that man keeps a watch over his heart, lest it deviates from righteouness. Do not involve yourself with the dunya (material pursuits) to the extent that you become neglectful of the Hereafter.

SURAH AL ZILZAAL
(THE CONVULSION)

Revealed in Madinah **No. Of Aayaat: 8**

اذا زلزلت الارض زلزالها و اخرجت الارض اثقالها و قال الانسان ما لها

يومئذ تحدث اخبارها بان ربك اوحى لها يومئذ يصدر الناس اشتاتا ليروا اعمالهم

فمن يعمل مثقال ذرة خيرا يره و من يعمل مثقال ذرة شرا يره

Aayat 1:

اذا زلزلت الارض زلزالها

"When the earth is shaken by her convulsion"

An earthquake is a terrifying experience for any person. It has power to destroy whatever is on the earth and to bring up strange objects within it. Allah Ta'ala will make the whole earth tremble with a very severe earthquake which will be far more devastating than what we have ever witnessed before. This will take place after the second sounding of the soor (trumpet).

Aayat 2:

و اخرجت الارض اثقالها

"And the earth throws up her burden"

An earthquake throws up a variety of objects from beneath the crust of the earth. It is as if the earth releases its burdens. Similarly, this earth shall gorge out whatever it has in it, the dead, the minerals (gold and silver) and the treasures.

Nabi (Sallallahu Alayhi Wa Sallam) is reported to have said regarding this convulsion:

"The earth will throw up its internal organs in the form of large boulders of gold. At that time a person who killed another for wealth, on seeing this will say: is it for this that I committed such a serious crime. That person who cut off ties with his relatives because of wealth will say: is it for this that I did it. A thief whose hands were cut off seeing it will say: I lost my hands for this."

Aayat 3:

و قال الانسان ما لها

"And man cries: what is the matter with her?"

Men after being resurrected shall say in distressed amazement: What is wrong with the earth that she is shaking so heavily and is throwing up all things inside her all of a sudden.

Aayat 4:

يومئذ تحدث اخبارها

"On that day she tell her tidings"

Aayat 5:

بان ربك اوحى لها

"For that thy Lord has given her inspiration"

She will reveal all the deeds (good and bad) which Bani Adam had performed on her i.e. earth. (She will say such a person performed salaah on me and such a person wrongfully shed blood on me). It is as if all the records of mans deeds are secure in the earth. Allah Ta'ala will direct her to tell the complete story of what she knows.

Nabi (Sallallahu Alayhi Wa Sallam) said:

"Do you know what is her tidings?"
The Sahabah (Radhiyallahu Anhum) replied: "Allah Ta'ala and His Rasool know best".

He then said:

"Verily, her tidings are that she testified against man for what was performed on her saying: On such a such a day you did this, this is her tidings."

Aayat 6:

يومئذ يصدر الناس اشتاتا ليروا اعمالهم

"On that day, men will proceed in groups sorted, that actions be shown to them"

1. In this world, the good and bad are all lumped together but on that day they will be sorted out. Men will proceed to the Plains of Mahshar from their graves in groups that have been sorted out to receive their judgment. They will be grouped accordingly viz. groups of drunkards or fornicators and in groups of martyrs, etc.
2. It could also mean that after being judged, people will return in different groups, some will be in the group of Jannatis while the other in the group of Jahannamis.

Their actions and deeds will be shown to them, however hard they may have tried to conceal them in this earthly life. Everything will be taken into account and the reckoning will convince the persons about themselves.

The object of this is to show them the fruits of their actions.

Aayat 7:

فمن يعمل مثقال ذرة خيرا يره

"Then anyone who has done an atoms weight of good, he shall see it"

Aayat 8:

و من يعمل مثقال ذرة شرا يره

"Then anyone who has done an atoms weight of bad, he shall see it"

An atom is the smallest particle known to a man, and that amount of good or bad will also be taken into account.

'Khair' will be taken into account only if it is accompanied with Imaan. The Khair of a kaafir has already been compensated for in the world already.

'Shar' (evil) for which repentance has been acquired will not be taken into account because taubah erases all wrongdoing. Nonetheless all sins, however small or big will be judged. Therefore, Nabi (Sallallahu Alayhi Wa Sallam) addressing Sayyiditina Ayesha (Radhiyallahu Anha) said:

"Be careful in abstaining from sin which are considered as insignificant or small because Allah Ta'ala will hold you accountable for them."

It is reported that Nabi (Sallallahu Alayhi Wa Sallam) described these two aayats as unique and comprehensive.

Therefore do not exclude yourself from performing a deed which you perceive as ordinary nor involve yourself in activity which you regard as trivial.

LESSON TO BE LEARNT

Do not discard a virtuous act thinking it to be ordinary nor commit an evil deed considering it to be insignificant.

SURAH AL BAYYINA

(THE CLEAR EVIDENCE)

Revealed in Madinah No. Of Aayaat: 8

لم يكن الذين كفروا من اهل الكتب و المشركين منفكين حتى تاتيهم البينة رسول من الله

يتلوا صحفا مطهرة فيها كتب قيمة و ما تفرق الذين اوتوا الكتب الا من بعد ما

جاءتهم البينة و ما امروا الا ليعبدوا الله مخلصين له الدين حنفاء و يقيموا الصلوة و

يؤتوا الزكوة و ذلك دين القيمة ان الذين كفروا من اهل الكتب و المشركين فى نار جهنم

خلدين فيها اولئك هم شر البرية ان الذين امنوا و عملوا الصلحت اولئك هم خير

البرية جزاؤهم عند ربهم جنت عدن تجرى من تحتها الانهر خلدين فيها ابدا

رضى الله عنهم و رضوا عنه ذلك لمن خشى ربه

Aayat 1:

لم يكن الذين كفروا من اهل الكتب و المشركين منفكين حتى تاتيهم البينة

"Those who reject (truth and disbelief) from amongst the Ahle Kitaab and the polytheists were not going to disassociate until a clear evidence comes to them"

The word 'Ahle Kitaab' is translated as people of the book and refers to the Jews and Christians. The word polytheists include the Pagan Arabs who were idol worshippers and the Persians who were fire worshippers.

Aayat 2:

رسول من الله يتلوا صحفا مطهرة

"An apostle (messenger) from Allah Ta'ala reciting pure scriptures"

Before the advent of Nabi (Sallallahu Alayhi Wa Sallam), people of all creeds were very far away from the truth. Worse than this is that their error was accompanied by arrogance. Such being the case, it was impossible that an ordinary human (regardless of what stature) could lead humanity out of this quagmire.

This monumental task could only be performed by a messenger of Allah Ta'ala who would serve as a clear evidence. This messenger would be assisted by a book, pure and holy, from Allah Ta'ala. Thus Nabi (Sallallahu Alayhi Wa Sallam) was sent as a messenger (clear evidence) and a saviour for mankind reciting the Glorious Quraan of Allah Ta'ala.

Aayat 3:

فيها كتب قيمة

"Wherein are books strong"

Suhuf is in the plural form of the word sahifa meaning material upon which something has been written.

Kutub is in the plural form of the word kitaab interpreted as laws.

1. Each surah of the Quraan is referred to as a separate book.
2. A summary of the previous divine scriptures is included in this book.
3. Its knowledge and content matter is referred to, meaning that its knowledge is correct, accurate and its contents is sound i.e. balanced.

Nabi (Sallallahu Alayhi Wa Sallam) would first recite the laws of Allah Ta'ala revealed unto him. Thereafter they were recorded in scriptures. Initially the revelations were not recorded. They were impressed in the minds and memories of people. These scriptures conveyed divine laws which are just, moderate and for all times.

Aayat 4:

و ما تفرق الذين اوتوا الكتب الا من بعد ما جاءهم البينة

"And the people of the Book did not dissent but after, there came to them clear evidence"

The responsibility of the people of the Book is greater than that of the Pagans (Mushriks of all types) because they (the people of the book) had

been prepared for the straight religion from revelations they already received. The people of the book (Jews and Christians) agreed upon the coming of the last messenger. They did not dispute this fact because historically whenever they were at loggerheads with the Mushrikeen, they would make dua to Allah Ta'ala that with the Barkat (blessings) of the Final Apostle Allah Ta'ala should grant them victory. But when clear evidence (revelation of the Quraan and the advent of Mohammed (Sallallahu Alayhi Wa Sallam) came, they resisted it. This opposition stemmed from obstinacy and not from doubt.

Aayat 5:

و ما امروا الا ليعبدوا الله مخلصين له الدين

حنفاء و يقيموا الصلوة و يؤتوا الزكوة و ذلك دين القيمة

"And they were not commanded but worship Allah Ta'ala, offering Him sincere and devotion, being true, (the way of Ibrahim [Alayhis Salaam] and establish salaah and discharge zakaah, and that is the religion right and straight"

These are three universal principles, desirable and encouraged in every divine religion:

1. Sincere worship of Allah Ta'ala.
2. Prayer (salaah) as a means of drawing closer to Allah Ta'ala.
3. Service to creation by discharging of charity (zakaat).

If Nabi (Sallallahu Alayhi Wa Sallam) was instructing them to observe those things which they were instructed to observe in their Shariat, thus it was not something new then what they were asked to do. What excuse did they have for not following these instructions.

Aayat 6:

ان الذين كفروا من اهل الكتب و المشركين فى نار جهنم خلدين فيها اولئك هم شر البرية

"Verily, those who rejected, among the people of the book and, polytheists will be in the fire of Jahannam, therein to dwell forever, they are the worst of creatures"

To have the ability to distinguish right from wrong, and then to reject the truth is the worst folly a creature with intelligence can commit (who can be worst in nature than that person who recognises the truth and yet rejects it? Whether one is are following a divine revelation like the people of the book or a pagan guided by reason. If one rejects the truth, the end of all is the same, the fire of Jahannam from which there will be no release.

Aayat 7:

ان الذين امنوا و عملوا الصلحت اولئك هم خير البرية

"Verily, those who believed and did good deeds, they are the best of creatures"

Aayat 8:

جزاؤهم عند ربهم جنت عدن تجرى من تحتها الانهر خلدين فيها ابدا

رضى الله عنهم و رضوا عنه ذلك لمن خشى ربه

"Their reward is by their Lord, everlasting gardens beneath which rivers flow, therein to dwell forever, Allah Ta'ala is pleased with them and they are pleased with Him, that is for him who fears his Lord "

Human beings who lived a life of total (obedience) faith in all aspects and performed righteous deeds are the best of creatures and as such have attained the desire of their hopes - Jannat.

Far superior than the everlasting gardens and rivers of Jannat is the attaining of Allah Ta'ala's pleasure. In fact the essence of all bounties in Jannat is the pleasure of Allah Ta'ala.

This rank is not given to all and sundry save those who fear Allah Ta'ala. The fear of Allah Ta'ala is to fear transgressing His law and becoming disobedient.

LESSON TO BE LEARNT

There cannot be a transgressor worse than he who rejects the truth, yet acknowledging it as truth. His fate however horrific, is inadequate. It does not befit the crime he has committed.

SURAH AL QADR
(POWER - HONOUR)

Revealed in Makkah **No. Of Aayaat: 5**

انا انزلنه فى ليلة القدر و ما ادريك ما ليلة القدر ليلة القدر خير من الف شهر

تنزل الملئكة و الروح فيها باذن ربهم من كل امر سلم هى حتى مطلع الفجر

Nabi Kareem (Sallallahu Alayhi Wa Sallam) spoke of a certain devout person of the Bani Israeel who worshipped Allah Ta'ala the entire night and during the day engaged in Jihaad. This he continued doing for a thousand months (Mazhari).

Nabi Kareem (Sallallahu Alayhi Wa Sallam) also spoke about a Warrior from among the Bani Israeel who remained in Jihaad for a thousand months without disarming himself. This fact astonished the Sahabah (Radhiyallahu Anhum), thereupon Allah Ta'ala revealed this surah.

Virtues:

1. The fact that the Quraan was revealed in this night is sufficient to convince one of its virtue. Besides, the reward of devotion performed in this night is better than a thousand months. How much better it is, no limit has been specified.

2. All the previous sins of a person who stands in devotion in the 'Night of Qadr' with complete hope and faith of gaining reward will be forgiven. (Bukhari - Muslim)
3. Whoever is deprived of Lailatul Qadr is deprived of all that is good. (Ibn Majah)
4 Sayyiditina Ayesha (Radhiyallahu Anha) relates: I said: "O Rasoollullah (Sallallahu Alayhi Wa Sallam), should I find Lailatul Qadr, what should I beg for? Nabi Kareem (Sallallahu Alayhi Wa Sallam) replied: "Allahumma innaka afuwwun tuhibbul afwa fa'fu anni"

Translation:

"O Allah, you are the obliterator of sins, you love to pardon, so pardon me." (Tirmizi)

Aayat 1:

انا انزلنه فى ليلة القدر

"Indeed we have revealed it in the night of Qadr"

The Quraan was revealed in the night of Qadr. It could either refer to its revelation from the Lawhe Mahfooz in this night or to the initial revelation to Nabi Kareem (Sallallahu Alayhi Wa Sallam).

It is also reported in the Hadeeth that the previous divine scriptures (Taurah, Zaboor and Injeel) were also revealed in the month of Ramadhaan as was the Quraan-e-Kareem.

A meaning of the word Qadr is explained as 'Power to Honour'. It is so called because of its magnificence and status. A person void of esteem and honour because of his vice and negligence can gain reverence and veneration by engaging in repentance and devotion in the night.

Another meaning of the word Qadr is explained as predestination. The measures of whatever has been pre-ordained for the creation are communicated to the angels who are entrusted with the management of the universe and the implementation of the Divine Decree.

The night of power revolves around the last ten nights of Ramadhaan. It is not fixed on a particular night. Among these nights, there is a greater likelihood of it being on the odd nights.

Sayyiditina Ayesha (Radhiyallahu Anha) reports that Nabi Kareem (Sallallahu Alayhi Wa Sallam) said: "Seek the Night of Power in the odd numbered (i.e. 21st, 23rd, 25th, 27th and 29th) nights of Ramadhaan." (Bukhari)

Aayat 2:

و ما ادريك ما ليلة القدر

"And do you know what is the night of Qadr"

Aayat 3:

ليلة القدر خير من الف شهر

"The night of Qadr is better than a thousand months"

Aayat 4:

تنزل الملئكة و الروح فيها باذن ربهم من كل امر

"In it, by the order of their Lord, the angels and the Rooh descend with all decrees".

Spirit in this aayat refers to Sayyidina Jibraeel (Alayhis Salaam). Angels descend during the night of power with all the decrees pre-ordained to take place in the coming year.

Aayat 5:

سلم هى حتى مطلع الفجر

"Peace till the break of dawn".

This night symbolises only peace and no evil or mischief. Tranquillity and peace is not restricted to a portion of the night but prevails the whole night.

LESSON TO BE LEARNT

The reward of virtuous deeds (ibaadat) is tremendous in this month. However, one should adopt the method and way taught by Nabi (Sallallahu Alayhi Wa Sallam). One should not devise nor adopt ways which we may consider as acceptable but does not find its origin in Shari'ah.

SURAH AL ALAQ

(THE BLOOD CLOT)

Revealed in Makkah **No. Of Aayaat: 19**

اقرا باسم ربك الذى خلق خلق الانسان من علق اقرا و ربك الاكرم الذى علم بالقلم

علم الانسان ما لم يعلم كلا ان الانسان ليطغى ان راه استغنى ان الى ربك الرجعى

ارءيت الذى ينهى عبدا اذا صلى ارءيت ان كان على الهدى او امر بالتقوى ارءيت ان

كذب و تولى الم يعلم بان الله يرى كلا لئن لم ينته لنسفعا بالناصية ناصية كاذبة خاطئة

فليدع ناديه سندع الزبانية كلا لا تطعه و اسجد و اقترب

Aayat 1:

اقرا باسم ربك الذى خلق

"Read in the name of your Lord, who created"

Many Ahaadeeth confirm that the first five verses of this Surah were the first ayaats to be revealed to Nabi Kareem (Sallallahu Alayhi Wa Sallam).

It is reported that revelation upon Nabi Kareem (Sallallahu Alayhi Wa Sallam) began with dreams initially. Events would occur precisely as he saw it happen in his dreams. Thereafter a desire grew in Nabi Kareem (Sallallahu Alayhi Wa Sallam) to worship Allah Ta'ala in solitude.

Nabi (Sallallahu Alayhi Wa Sallam) went to the cave of Hira where he would spend many days on end in solitude.

When his provisions ran out, he would go back home to replemish his provisions and return to the cave with more. This routine was adhered to until he was finally blessed with "The Haqq" (Wahi). Jibraeel (Alayhis Salaam) came to him and said: "Iqra" (read). He replied "I am unable to read" Jibraeel (Alayhis Salaam) again said "Iqra" (read) and Nabi Kareem (Sallallahu Alayhi Wa Sallam) gave the same reply Thereafter Jibraeel said "Iqra" (read in the name of your Lord) and then recited the first five verses of the surah).

Nabi Kareem (Sallallahu Alayhi Wa Sallam) returned home trembling and told Sayyiditina Khadija (Radhiyallahu Anha): "Cover me, Cover me."

After he regained his composure, he related his entire experience to Sayyiditina Khadija (Radhiyallahu Anha). She told him that his excellent character would not allow people to mock him and he would not be disgraced. Nonetheless, she took Nabi Kareem (Sallallahu Alayhi Wa Sallam) to her cousin, Waraqa Bin Nawful. He was Christian Arab. He was translating the bible into Arabic. On hearing of Nabi Kareem (Sallallahu Alayhi Wa Sallam's) strange encounter, he said that his was the same Namoos (angel) sent to Sayyidina Moosa (Alayhis Salaam). He

further said: "I wish I was still young in your state of prophethood and alive when the people will turn you away from this city." In astonishment Nabi Kareem (Sallallahu Alayhi Wa Sallam) exclaimed: "Would they turn me away?" He replied: "No man has preached a message like yours but was met with enmity. If I live till that day, I certainly will support you." But Waraqa died soon thereafter."

Aayat 2:

خلق الانسان من علق

"Created man from a clot of Blood"

A clot of blood is void of intelligence, understanding but from it Allah Ta'ala creates a human being endowed with intellect. Can He then not change the illiterate being to literate one?

Allah Ta'ala being the creator of all things can He not then develop the quality of literacy in Nabi Kareem (Sallallahu Alayhi Wa Sallam) despite him being an Ummi (person who is unable to read or write).

Aayat 3:

اقرا و ربك الاكرم

"Read! And your Lord is most bountiful"

The creation of man has been specifically mentioned (as opposed to other species) because the purpose of prophethood and revelation of the Quraan is to establish the laws of Allah Ta'ala and this is restricted to mankind.

Aayat 4:

الذى علم بالقلم

"He who has taught by the pen".

The first "Iqra" in the surah instructs Nabi Kareem (Sallallahu Alayhi Wa Sallam) to recite verses revealed unto him and the second "Iqra" instructs Nabi Kareem (Sallallahu Alayhi Wa Sallam) to convey the message of revelation to mankind.

Allah Ta'ala created the entire universe as a result of His Mercy and Compassion and not because he is in need of it. He is so Bountiful that he has, taught us what is relevant.

It is on the basis of this taleem (knowledge) that man enjoys virtue over the other creations.

There are two methods of imparting education, i.e. verbal and written method. Though revelation began with the word "Iqra" (read) which refers to oral education, this aayat gives preference to the education process by means of the pen (written).

Sayyidina Qatadah (Radhiyallahu Anhu) states: "If it were not for the pen, no portion of the Deen would have remained, nor would the affairs of the material world be in order."

Aayat 5:

علم الانسان ما لم يعلم

"He taught man what he knew not"

Man is born completely illiterate. Allah Ta'ala says: "It is He who brought you from the wombs of your mothers when you knew nothing". (16:78)

Apart from knowledge imparted or acquired by the pen or orally, Allah Ta'ala blesses man with knowledge in other ways. A person learns about things through his senses. That which are all Allah given faculties. Who is it that teaches a newborn child to suckle from the chest of the mother? Allah Ta'ala provides such inspiration. Allah Ta'ala teaches us new knowledge at every given moment throughout the various stages of our development.

Aayat 6:

كلا ان الانسان ليطغى

"Nay, indeed man Transgresses"

Though the verses including this one upto the end of the surah refers specifically to the arch enemy of Islam, Abu Jahl, it's general message is applicable to all those with similar bad qualities. His enmity towards the Nabi of Allah increased after the obligation of salaah was conveyed to the ummah during the journey of Meraaj.

Aayat 7:

ان راه استغنى

"In that he sees himself self sufficient"

Imagine man's origin from a clot, yet he considers himself to be independent on the basis of power, position and wealth that he has accumulated. This is the weakness of man and as long as he sees himself as independent and self sufficient, he will remain arrogant and aggressive.

Aayat 8:

ان الى ربك الرجعى

"Verily to your Lord is the return of all things"

Your original existence is dependent on the will of Allah Ta'ala. Thereafter no matter how independent you may consider yourself to be in this world, remember you will certainly leave this mortal life and account for your deeds in the court of Allah Ta'ala.

Aayat 9:

ارءيت الذى ينهى

"Did you see him who forbids?"

Aayat 9:

عبدا اذا صلى

"A servant when he prays"

Look at the audacity of that person. He is so unfortunate that he does not prostrate to Allah Ta'ala in devotion nor does he allow others to do so. Nabi Kareem (Sallallahu Alayhi Wa Sallam) began to perform salaah after being commanded by Allah Ta'ala to do so. Abu Jahl rebuked him and said: "If you persist in prayer I will stamp your neck with my feet."

Aayat 10:

ارءيت ان كان على الهدى

"Did you see if he was on guidance"

Aayat 11:

او امر بالتقوى

"or enjoining righteousness"

Aayat 12:

ارءيت ان كذب و تولى

"Did you see if he denies (the truth) and turns away?"

Aayat 13:

الم يعلم بان الله يرى

"Did he not know that Allah Ta'ala sees"

These aayat refers to both the sincerity of the noble Nabi (Sallallahu Alayhi Wa Sallam) performing salaah and the evil of the one preventing him from performance of the salaah.

Aayat 14:

كلا لئن لم ينته لنسفعا بالناصية

"Nay indeed, if he does not desist, we shall drag him by the forelock"

If he does not stop his practise of abusing Nabi (Sallallahu Alayhi Wa Sallam), he will be dragged with humiliation by his forelock into Jahannam.

The forelock is also symbolic of the crown of man's power and dignity. To be dragged by it, is the lowest level of disgrace.

Aayat 15:

ناصية كاذبة خاطئة

"A lying sinful forelock"

His evil was to such an extent that it reached and influenced every hair in his body. Whoever grabs hold of one by the forelock, more than often than not one is then at his mercy.

Aayat 16:

فليدع ناديه

"Then let him call his council"

Aayat 17:

سندع الزبانية

"Soon, we shall call the angels of hell"

Once Abu Jahl stepped forward to taunt Nabi Kareem (Sallallahu Alayhi Wa Sallam) while he was in salaah. No sooner did he step forward, he retreated. When asked why he retreated, he replied: "I saw a pit of fire between myself and Mohammed. In it were creatures with wings." Nabi Kareem (Sallallahu Alayhi Wa Sallam) said: "If he would have advanced any further, the angels would have mutilated him."

Aayat 18:

كلا لا تطعه و اسجد و اقترب

"No indeed, obey him not and prostrate and draw closer (to Allah)"

Nabi Kareem (Sallallahu Alayhi Wa Sallam) is advised not to pay heed to the hostility of the kufaar but instead to prostrate in salaah and gain closeness to Allah Ta'ala.

"A servant is closer to Allah Ta'ala while he is in sajda, therefore increase in making dua." (Abu Dawood)

LESSON TO BE LEARNT

First and foremost, the Quraan reminds man of Allah Ta'ala's favours upon him, thus reminding him to express his gratitude. It also teaches man to derive blessings from all his actions done.

SURAH AT TEEN

Revealed in Makkah **No. Of Aayaat: 8**

و التين و الزيتون و طور سينين و هذا البلد الامين

لقد خلقنا الانسان فى احسن تقويم ثم رددنه اسفل سفلين

الا الذين امنوا و عملوا الصلحت فلهم اجر غير ممنون

فما يكذبك بعد بالدين اليس الله باحكم الحكمين

Aayat 1:

و التين و الزيتون

"By the Fig and the Olive"

Aayat 2:

و طور سينين

"And Mount Sinai"

The fig and olive have many uses and a host of benefits and these are comparable to the comprehensive nature of man as is alluded to in the aayat of this surah.

By mentioning the fig and the olive, reference is made to the place where they are in abundance found, ie Jerusalem and the area of Syria. This is the birthplace and home of many a Nabi including Sayyidina Ibrahim (Alayhis Salaam).

Mount Sinai is the place where Sayyidina Moosa (Alayhis Salaam) engaged in conversation with Allah Ta'ala. A great honour it was indeed.

Aayat 3:

و هذا البلد الامين

"And this peaceful city"

By taking the oath of the above four (fig, olive, Mount Sinai, and Makkah Mukarramah), Allah Ta'ala has perhaps referred to all those sacred and honoured places of the world where the Ambiyaa (Alayhimus Salaam) carried out their missions.

Aayat 4:

لقد خلقنا الانسان فى احسن تقويم

"Indeed, we have created man in an excellent form"

Allah Ta'ala has created man in the best form with the best of features. This does not need much pondering over at all. It is very clear. Together with physical excellence, Allah Ta'ala granted man spiritual excellence too. When this spirituality is developed and perfected, he (i.e. man) is raised to a position higher than angels.

Aayat 5:

ثم رددنه اسفل سفلين

"Than we returned him to the lowest of low"

This aayat has been interpreted in various ways:

1 Man has been made worthy of the status of angels, but when he denies (Tauheed, Risaalat, etc.), he becomes worse than the animals.

2. Lowest of low refers to Jahannam. Despite being granted physical excellence and the potential to develop spiritually, his persistent disobedience of Allah Ta'ala and his Rasool will lead him to Jahannam.

3. It refers to the stage when a man reaches old age. In his youth and prime, his physical appearance are excellent but with the onset of old age, his appearance no longer remains the same. Not only that, many occasions bear testimony that he becomes a burden to those around him and he cannot fend for himself.

See how amazing and tremendous is Allah Ta'ala's mercy that He has created for man's physical well being the fig and olive and for his spiritual upliftment, he sent the Ambiyaa (Alayhimus Salaam) who were from Makkah Mukarramah and the Sinai.

Aayat 6:

الا الذين امنوا و عملوا الصلحت فلهم اجر غير ممنون

"Except those who believe, do righteous deeds, for them is a reward unfailing"

This aayat does not mean that old age will not transform one's physical appearance, but rather that a person who is punctual and consistent in the performance of good deeds whilst having strength, now on having reached an age when he can no longer maintain and keep up fulfilling such deeds, he will be rewarded in the same way as if he was still performing these deeds.

It is reported in the hadeeth that when a Muslim is afflicted with a sickness, than Allah Ta'ala orders the angels responsible for recording the deeds that whatever deeds he performed whilst he was well, record all those deeds in his books of records (as if he is still performing them now). It is a reward that does not become less or comes to a standstill (halt).

Aayat 7:

فما يكذبك بعد بالدين

"What than can cause you to deny the Judgment"

The perfection of mans creation and then the drastic transformation (old age) is sufficient for a person to realise the power of Allah Ta'ala. Therefore, there remains no room for one to deny the Day of Judgment.

Aayat 8:

اليس الله باحكم الحكمين

"Is not Allah Ta'ala the most sovereign of all Rulers"

The reward and consequences of a Muslim and kaafir is completely different and so should it be. Can there be greater justice meted than this?

LESSON TO BE LEARNT

Allah Ta'ala's amazing qudrat (power) is reflected in both man's body and his soul. Man can raise himself to a very high rank or disgrace himself. A good reward is reserved only for people of Imaan. A person who possesses sense will never reject nor deny that Allah Ta'ala is most Just and Fair.

SURAH AL INSHIRAAH

Revealed in Makkah No. Of Aayat: 8

الم نشرح لك صدرك ووضعنا عنك وزرك الذى انقض ظهرك ورفعنا لك ذكرك

فان مع العسر يسرا ان مع العسر يسرا فاذا فرغت فانصب و الى ربك فارغب

Aayat 1:

الم نشرح لك صدرك

"Did We not expand for you your breast"

Allah Ta'ala says: "We have expanded your breast to accommodate vast oceans of knowledge and wisdom, thus giving you the courage and determination not to be troubled (threatened) by the enmity and hatred of your enemies."

It is reported in authentic Ahaadeeth that on a number of occasions, the angels slit open Nabi (Sallallahu Alayhi Wa Sallam's) chest and conducted a brief procedure of cleansing it. However the first meaning seems to be more appropriate.

Aayat 2:

ووضعنا عنك وزرك

"And We have relieved you of your burden"

Aayat 3:

الذى انقض ظهرك

"Which has bent your back"

1. Revelation of Wahi in the beginning was extremely taxing on Nabi Kareem (Sallallahu Alayhi Wa Sallam) but with the passing of time this became easier.
2 Constantly performing the duties of the office of Nabuwwat, caused great discomfort, this was also removed.
3 On certain occasions, Nabi Kareem (Sallallahu Alayhi Wa Sallam) would act upon a permissibility on the basis of Shar'i regulations. However this would turn out to be contrary to the desires of Allah Ta'ala. Such actions would seriously affect his behaviour as if he had committed a sin.

Aayat 4:

ورفعنا لك ذكرك

"And we have exalted your name"

"Your name has been exalted in the company of prophets and angels." All sensible people in the world speak of you in honourable terms. Your name is proclaimed alongside Allah Ta'ala's in the symbol of Islam,

Adhaan. Your name is also mentioned in kalima Tayyiba, Iqaamat and Tashahhud. Mankind is encouraged to obey Allah Ta'ala and you. There are perhaps very few moments in the day when your blessed name is not mentioned.

Aayat 5:

فان مع العسر يسرا

"So, indeed, with hardship there is ease"

Aayat 6:

ان مع العسر يسرا

"Indeed, with hardship there is ease"

The difficulties you tolerated seeking the pleasure of Allah Ta'ala, for each one of them, there are many instances of relief. We have increased your courage and resolve through which you could endure the difficulties. The thought that We have exalted your name will lengthen the burden of hardships.

We have endowed you with spiritual ease (as is evident from the first aayat) so that you should be hopeful of Our blessings for worldly

comfort and ease. History records that one by one, all the hardships Nabi Kareem (Sallallahu Alayhi Wa Sallam) experienced were removed.

Aayat 7:

فاذا فرغت فانصب

"Therefore, when you are free, continue your toil"

Aayat 8:

و الى ربك فارغب

"And then turn your attention to your Lord"

When you are free from preaching to man - Tableegh, encouraging virtue and forbidding vice or difficulties that confronted you, than devote yourself to the glorification of Allah Ta'ala. You should be constant in your devotion to Allah Ta'ala. From this aayat it can be deduced that though Nabi Kareem (Sallallahu Alayhi Wa Sallam's) major (main) function was propagation of Deen which is a supreme form of Ibaadat, he should also engage in Ibaadat that directly establishes a link with Allah Ta'ala. Tableegh is an Ibaadat which involves man.

LESSON TO BE LEARNT

Times and circumstances do not remain the same all the time. They keep on changing. The greatness of a person is that he remembers the favours of Allah Ta'ala and does not allow himself to become negligent and unmindful of Allah Ta'ala.

SURAH ADH DHUHAA

(THE MORNING LIGHT)

Revealed in Makkah **No. Of Aayaat: 11**

والضحى واليل اذا سجى ما ودعك ربك وما قلى

و للاخرة خير لك من الاولى و لسوف يعطيك ربك فترضى

الم يجدك يتيما فاوى ووجدك ضالا فهدى ووجدك عائلا فاغنى

فاما اليتيم فلا تقهر و اما السائل فلا تنهر و اما بنعمة ربك فحدث

Cause for revelation:

It is reported in the hadeeth that once Nabi Kareem (Sallallahu Alayhi Wa Sallam) hurt his finger and thereafter it began to bleed. Thereupon Nabi (Sallallahu Alayhi Wa Sallam) said: "You are but one finger which has become bloodied. Whatever difficulty you have experienced has been in the path of Allah Ta'ala. As a result there is no cause or reason to be grieved."

After this incident, some time elapsed before revelation was resumed. This gave the kufaar of Makkah Mukarramah (particularly Abu Jahl's wife, Umme Jameel) opportunity to taunt Nabi Kareem (Sallallahu Alayhi Wa Sallam) that "your Lord has deserted you". Wahi was temporarily stopped on a few occasions.

1. In the initial stages of revelation. This period is known as **Fatrat**.
2 When Nabi Kareem (Sallallahu Alayhi Wa Sallam) was questioned about the soul (by the mushrikeen) and he forgot to say Insha' Allah while undertaking to reply.
3. The period of surah Adh Duhaa.

However, there is an inclination to believe that the period of Fatrat co-incided with the taunting of the Kufaar, after which this surah was revealed. It now means that wahi (revelation) was temporarily stopped on two occasions only.

Aayat 1:

والضحى

"By the morning light"

Aayat 2:

واليل اذا سجى

"And by the night when it enshrouds"

Aayat 3:

ما ودعك ربك وما قلى

"Your Lord has not forsaken you nor is He displeased"

This aayat comforts Nabi Kareem (Sallallahu Alayhi Wa Sallam) that you have not erred in any way which can cause your Lord to forsake or to become displeased with you because Ambiyaa (Alayhi Salaam) are masoom (sinless). Furthermore , this cannot be true as we read further on of the glad tidings mentioned in the next aayat

Aayat 4:

و للاخرة خير لك من الاولى

"And verily , the hereafter is better for you than the present life"

Allah Ta'ala has endowed Nabi Kareem (Sallallahu Alayhi Wa Sallam) with many gifts which include wahi. A temporary stopping cannot be understood as withholding of bounties. Nonetheless, the favours and boons of hereafter will be superior.

The words Akhira and Oola in their literal sense would mean that with the passage of time , Allah Ta'ala 's favours will increase upon Nabi Kareem (Sallallahu Alayhi Wa Sallam) until they reach their pinnacle in the latter portion of his life. Thus the hereafter is not only in the future life but in his later life in earth, full of victory and satisfaction.

Aayat 5:

و لسوف يعطيك ربك فترضى

" And soon your Lord will give you (than therewith) you shall be pleased"

This pleasing news has a strong link with the oaths taken in the beginning of the surah. The process of day following the night and the night following the day is an outward expression of Allah Ta'ala's wisdom and power. This physical change should also be extended to the spiritual realm. The light of day followed by the darkness of night is no proof of Allah's displeasure, nor is there evidence that after nightfall, day will not follow.

Likewise, why should a temporary delay in wahi be understood to be a sign of Allah Ta'ala's displeasure with His chosen servant, Nabi Kareem (Sallallahu Alayhi Wa Sallam) and that the process of wahi would never resume. To bring about a thought like that also meant that Allah Ta'ala chose such a person to be a Nabi who in future would prove to be unfit and unworthy of such a post (Allah forbid).

Allah Ta'ala will bless Nabi Kareem (Sallallahu Alayhi Wa Sallam) with such bounties that he will be pleased with these (bounties). He will be

blessed and pleased with the things he desires. These include the spread of Islam, overcoming of the enemy and the general good of the Ummah.

It is reported in the hadeeth that Nabi Kareem (Sallallahu Alayhi Wa Sallam) said that he shall not be satisfied until the last individual of his Ummah enters Jannah.

Aayat 6:

الم يجدك يتيما فاوى

"Did He not find you an orphan and gave you shelter"

Judge the future from the past, Allah Ta'ala has been good to you in the past, trust His goodness to you in the future. Three aspects are selected from the outer life of Nabi Kareem (Sallallahu Alayhi Wa Sallam's) life.

Nabi (Sallallahu Alayhi Wa Sallam) was an orphan. His father, Abdullah died before he was born. His mother, Aamina was of ill health and was chiefly cared and brought up by the wet nurse, Halima Saadiya. His mother died when he was six years old. His aged grandfather, Abdul Muttalib treated him as his own son. He died two years later. He was left in the care of his uncle, Abu Taalib. Thus he was an orphan in more ways than one. Despite this, the love and affection he received from each of these persons was even greater than parental love.

Aayat 7:

ووجدك ضالا فهدى

"And He found you unaware (wandering) and then gave you guidance"

Nabi (Sallallahu Alayhi Wa Sallam) was born in the midst of idolatry in Makkah Mukarramah and in a family who were the custodians of this false worship. Despite such an environment, the passion of one God's worship burnt in his heart. In his zealous quest, no clear and open way was evident. He wandered distressed and perplexed until guided by Allah Ta'ala with the experience of Divine revelation in the Cave of Hira. Refer to the verse of Surah Shura:

ما كنت تدرى ما الكتب و لا الايمان و لكن جعلنه نورا نهدى به من نشاء من عبادنا

"Thou knewest not what the book was nor the Imaan, but we have put this light whereby we guided who we will, of our servants"

Whilst translating or interpreting the word Dhallan, the verse of Surah Yusuf should be kept in mind.

Aayat 8:

ووجدك عائلا فاغنى

"And He found in you need and then made you independent"

As a Mudhaarib with Khadija (before and after marriage), he earned a handsome profit. It not only raised him above want but made him independent of worldly needs in later life. His marriage to her ensured him of this when she offered him all her wealth.

Aayat 9:

فاما اليتيم فلا تقهر

"Therefore treat not the orphan with harshness"

As Allah Ta'ala gave you an abode, you should also give shelter to the orphans. Nabi Kareem (Sallallahu Alayhi Wa Sallam) treated all orphans with tender affection, setting an example for his followers, particularly in an environment where orphans were ill treated. Helpless beings should be treated as trusts whether they be orphans, dependents or persons who are unable to assert themselves.

Aayat 10:

و اما السائل فلا تنهر

"Nor repulse him who asks (and he who asks, do not repulse chide)"

The spirit of a grateful servant is such that he is not distressed in his heart by the petitions of beggars asking for financial help or people who are not aware asking for knowledge (information). He should not adopt the manner of scolding them and frowning though the common habit is

to repulse them. People may even scorn when alms and assistance has to be given. Such an attitude is totally incorrect. Charity has no value when bereft of love and sympathy. Incidents of Nabi Kareem (Sallallahu Alayhi Wa Sallam's) magnanimity and tolerance towards beggars will make his most fierce opponent admire his morality.

Aayat 11:

و اما بنعمة ربك فحدث

"But proclaim the bounty of Your Lord"

To declare the favours of the benefactor with the intention of thanksgiving is admirable in the Shariah. Hence, all those favours which Allah Ta'ala has bestowed upon you, to express gratitude for these favours verbally before people is a fundamental duty.

LESSON TO BE LEARNT

Do not at any time feel that Allah Ta'ala is displeased with you or has become your enemy. Instead, think of Him as your Sustainer and Cherisher. If you engage yourself in the obedience of Allah Ta'ala, He will bless you to such an extent making you independent. Whatever you have been favoured with by Allah Ta'ala, constantly remind yourself thereof. You are thus obliged to express your gratitude.

WORKSHEET

SURAH AT TAKAATHUR

1. What is the significance of Surah Takaathur ?
2. In this surah we are cautioned against a certain vice (act). What is this vice.
3. What would help us from falling into this trap ?
4. Explain this aayat: كلا لو تعلمون علم اليقين

   "But nay, if you with knowledge of certainty."

5. Aayaat 6 and 7 are repetitions. What message does these repetitions emphasize ?
6. What will an individual be questioned in the hereafter ?

QUICK SUMMARY

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

WORKSHEET

SURAH AL QARI'A

4. To what does the word "Qari'a" refer to ?
5. What is the literal meaning of "Qari'a" ?
6. Why has been compared to moths ?
7. What is the underlying message in the following aayat

و تكون الجبال كالعهن المنفوش

"And the mountains will be like carded wool."

5. When will the two "weighing" of deeds take place ?
6. The fact that the deeds will be weighed rather than counted, what does this mean here. Explain.
7 What will be the two outcomes of the weighing referred to in this surah ?

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 AADIYAAT

1. Why has the reference of attack during the morning been specifically mentioned ?
2. Aayaat 1 to 5 build a link to the latter aayaats of this surah. Explain aayat 6 in this context ?
3. What is meant by the following aayat ?

و انه على ذلك لشهيد

"And that person to that fact will indeed bear witness."

4. When is the lure of wealth of wealth considered an evil and vice ?
5. What is intended in the mentioning of aayaats 9 and 10 ?
6. What do you understand by the closing 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 ZILZAAL

1. When will this convulsion appear ?
2. In the aayat , و اخرجت الارض اثقالها

   "And the earth throws up her burden"

   what exactly will be removed from earths belly
3. Aayat 4 relates : يومئذ تحدث اخبارها

   "On that day she will tell her tidings"

   What is meant here?
4. Aayat 5 and 6 relate:

   بان ربك اوحى لها يومئذ يصدر الناس اشتاتا ليروا اعمالهم

   "For that Thy Lord has given her inspiration"

   "On that day, men will proceed in groups sorted, that actions be shown to them."

   What interpretation can be given to "in groups sorted"?
5. What warning is sounded in the two closing aayaats of this surah?

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 BAYYINAH

1. In the first aayat Allah Ta'ala mentions :

   لم يكن الذين كفروا من اهل الكتب و المشركين منفكين حتى تاتيهم البينة

   "Those who reject (truth and disbelief) from the Ahle Kitaab and the polytheists were not going to disasspcoate until a clear evidence comes to them".

   What is the clear evidence referred to in this instance?

2. و ما تفرق الذين اوتوا الكتاب الا من بعد ما جاءتهم البينة

   "And the people of the Book did not dissent but after, there came to them clear evidence." Explain this aayat.

3. Explain in detail the closing 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 Madani surah:

WORKSHEET

SURAH AL QADR

1. Mention one virtue of this surah ?
2. What is its literal translation i.e. Al Qadr ?
3. In what month was this surah revealed?
4. Explain the significance, status and honour of this night by citing one verse from this surah:
5. تنزل الملئكة و الروح فيها باذن ربهم من كل امر

   "The angels and Rooh descend with all decrees." What decrees are these?
6. What is the purpose of the closing aayat?

   سلم هى حتى مطلع الفجر

   " Peace till the break of dawn."

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 ALAQ

1. Explain the events at the time of revelation of the first five aayaats?
2. What is the underlying message in the second aayah?
3. What do you understand from reading the following aayat?

علم الانسان ما لم يعلم

"He taught man what he knew not"

4. To who is the sixth aayat directed?
5. In the aayat:

ا لم يعلم بان الله يرى

"Did he not know that Allah Ta'ala sees"

6. Explain the meaning of this aayat: ناصية كاذبة خاطئة

"Lying sinful forelock"

7. Which aayat provides guidance from Allah Ta'ala to Nabi (Sallallahu Alayhi Wa Sallam) in this circumstance.

QUICK SUMMARY

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

WORKSHEET

SURAH AT TEEN

1. What are the four items mentioned in the opening three verses of this surah?
2. Why have they been mentioned ?
3. Aayat four and five are contrasting aayat. Explain their meaning?
4. What is meant by "a reward unfading" in aayat 6 ?
5. What is the underlying message in aayat 7 ?

QUICK SUMMARY

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

WORKSHEETS

SURAH AL INSHIRAH

1. Explain aayat one.
2. What message does aayat two and three convey?
3. Elaborate on the aayat

و رفعنا لك ذكرك

"And we have exalted your name."

4. Comment on the two closing aayats of this surah.

QUICK SUMMARY

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

WORKSHEET

SURAH ADH DHUHAA

1. Briefly explain the cause its revelation.
2. What do you understand from the first three aayaat?
3. What is the significance of mentioning of the day going into night?
4. What is meant by وَ لَلْاٰخِرَةُ خَيْرٌ لَّكَ مِنَ الْاُولٰى

   "And verily the hereafter is better for you than the present."
5. Explain aayat 6, 7 and 8 paying particular attention to the emphasis being laid by Allah Ta'ala.
6. Comment on aayat 9 and 10.
7. Explain the significance of the closing aayat.

QUICK SUMMARY

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