

Qur'an City

THE ANSWER TO THE DUA OF
PROPHET IBRAHIM 2:126-129

"MY RABB, PROTECT THIS
CITY AND PROVIDE IT'S
PEOPLE WITH FRUITS..." 2:126

"OUR RABB, RAISE FROM
THEM A PROPHET..." 2:129



THE LAST
10 SUWER OF
THE QUR'AN



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A COMMUNIQUE TO HUMANKIND

هَذَا بَلْغٌ لِلنَّاسِ وَلِيُنذَرُوا بِهِ وَلِيَعْلَمُوا أَنَّمَا هُوَ إِلَهٌُ وَاحِدٌ وَلِيَذَّكَّرَ أُولُو الْأَلْبَابِ

“This is a communication to human kind, that they may be warned thereby, and that they may know that He is One God and that those possessed of understanding may mind.” 14:52

Balaagh is that which reaches – A communique from Divinity.

The most important aspect of the Qur’an is its message of guidance to enable humankind to reach their full potential. Communication is a dialogue not a monologue. So, a communication is said to be effective only if it brings the desired response from the receiver

Communication has 3 main components:

1. **The Speaker** – In the case of the Qur’an it is Divinity. However, those who didn’t believe believed the speaker to be Muhammad (pbuh). The concept of a speaker forms an opinion in the mind of the receiver as to how the message is received.
2. **The message:**
 - a) Content – The ayaat of the Qur’an.
 - b) Medium (mode) – How the message is transmitted.
3. **The receiver** – Communication **is said to be effective only when it receives some feedback. Feedback, actually, completes the loop of communication.**



THE LAST 10 SUWER OF THE QUR'AN 105 -114

Juz 'Amma warns of the accountability of the day of Judgement. The last 10 suwer are a testament to the **legacy and dua** of Prophet Ibrahim (pbuh) for the city of Makka when he prayed for **protection, prosperity, progeny** and a **prophet** saying:

*"My Rabb, make this a **secure** city and **provide** its people with fruits....." 2:126*

*"Our Rabb, raise from them a **prophet**" 2:129*

These suwer are one conversation in response to the duas of Prophet Ibrahim (pbuh) divided into 10 components.

1. **Suratul Feel (105)** – Makka protected by destroying Abraha and his army
2. **Suratul Quraysh (106)** – Protection and prosperity provided to the Quraysh through their trade caravans
3. **Suratul Maa'un (107)** – The trait of stinginess despite being provided with abundance. One of the qualities of those who deny Divinity(2:126)
4. **Suratul Kawthar (108)** - The answer to the dua of Ibrahim of a prophet (2:129) and the revival of the legacy of Ibrahim (Salaa & Sacrifice)
5. **Suratul Kafirun (109)** – The enemies in 108 (See end 2:126). In Arab history identity is tribe – this differentiates through Eiman and renounces citizenship through tribe, identifying oneself through servitude to Divinity (as requested by Prophet Ibrahim (pbuh) 2:128)
6. **Suratun Nasr (110)** – A promise that there is always victory for those who serve Divinity.
7. **Suratul Lahab (111)** – A clear example of overcoming one who denies the principles of belief.



8. **Suratul Ikhlas (112)** – The legacy of Prophet Ibrahim (pbuh) – The father of Monotheism (Tawheed)
9. **Suratul Falaq (113)** – Protection of belief from outer influences
10. **Suratun Naas (114)** – Protection of belief from inner influences.





105 - SURATUL FEEL (THE ELEPHANT) 570 CE

<p>Birth of Qusay ibn Kilab (The Gatherer) 400 CE Who was he? Father of Abd Manaf Hashim, Muttalib, Abdul Shams, Nawfal Shaybatul Hamd (Abdul Muttalib) Abdullah Muhammad (pbuh)</p>	<p>The capital city of the state of Sabaa' (Yemen) was Ma'rib one of the most developed cities of the time close to the River Adhana. A dam was built for irrigation and the two lands either side are referred to as a the "two gardens to the right and to the left," in the Qur'an. The expression "Sayl al-Arim" in the Qur'an describes a flood that came about with the collapse of the dam in 450 CE. The region started to turn into a desert. "Indeed there was for Sabaa' a sign in their dwelling place – two gardens on the right hand and on the left; and it was said to them: Eat of the provision of your Lord, and be grateful to Him. A fair land and an Oft-Forgiving Lord!" But they turned away (from the obedience of Allah), so We sent against them Sayl Al- Arim (flood released from the dam), and We converted their two gardens into gardens producing bitter bad fruit, and tamarisks, and some few lote trees. Suratus Sabaa' 34:15-17</p>	<p>Hashim and his three brothers make trade. agreements with Syria, Ethiopia, Yemen and Iraq making Makka a trading hub 464 CE. They are known as Ashabul Ilaaf (Companions of the trade agreement).</p>	<p>Abdul Muttalib continues with the trade caravans trading with Syria in Summer and Yemen in Winter as mentioned in Suratul Quraysh 106.</p>	<p>Abraha declared himself the King of Himayar and ruled Yemen. He built a great church in Sanaa' called Al Qullays in an attempt to divert the pilgrimage of the Ka'ba to Sana'a. His ulterior motive being to divert trade.</p>	<p>The Quraysh desecrate the church.</p>	<p>'Aamul Feel' - 570 CE. An angered Abraha had the excuse to march to Makka & destroy the Ka'ba. (12000 soldiers & elephants).</p>	<p>50 days after the 'Aamul Feel' the Prophet Muhammad (pbuh) was born on the 17th Rabi ul Awwal 570 CE.</p>
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Benefits of recitation

- Problem solver
- Safety from enemies

Background History

MAKKA

For a long period of time the rule of Saba' (Yemen,) with its ports, controlled trade between the Arab world (Shaam (Syria), Iraq and Al Jazeera. A flood destroyed everything in 450 CE (Refer Surat Saba 34) and the Yemenis migrated to different places. The tribes of Aws and Khazraj settled in Yathrib (Madina). Other Yemeni tribes had settled in Makka where the Zam Zam spring was. Prophet Ismail (pbuh) grew up amongst these tribes. From his progeny, Qusayy bin Kilab (born 400 CE) - the Prophet's great, great, grandfather known as Mujammi' (The gatherer) unified his family and settled in Makka.

Amongst his children was Abdul Manaf who had 4 sons – Hashim, Muttalib, Abdul Shams & Nawfal.

Hashim was born in 464 CE. He took advantage of the vacuum that has occurred in Yemen after the flood and with his brothers made trade agreements with the surrounding nations of Shaam (Syria), Habasha (Ethiopia), Iraq and Yemen. Makka, being central to these 4 nations, became the trading hub. The brothers made an Agreement (Ilaaf) and are called As-haab al Ilaaf (the companions of the United Agreement).

Hashim had a son – Abdul Muttalib whose original name is "Shaybatul Hamd" (the grey haired praised one) because he was born with some grey hair. While returning home from his maternal relatives, the Banu Najjar, where he was born, the young boy rode behind his uncle Mutallib. They asked him, "who is this



boy?’ The uncle (jestingly) said “This is my slave;” henceforth, he was called ‘Mutallib's slave’ (‘Abdul-Mutallib).

‘Abdullah ibn ‘Abdul-Mutallib (The Prophet’s father) was born in 545 CE, 25 years before the Year of the Elephant. On a business trip at the age of 25 he died without seeing his son.

YEMEN

300 years after Jesus, the Romans ruled Rome, Western Asia, Turkey, Egypt, Ethiopia and part of Yemen. The Christians of Yemen were oppressed (Refer Suratul Buruj 85 on Ashabul Ukhdud) and the Ethiopians seeing the oppression invaded Yemen. Internal disputes led to a military coup and Abraha – a general in the army took over. He promised his people that he will make Yemen powerful once again just as they were before the great flood.

He built a large opulent church in Sana’, known as Al –Qullays, hoping to attract the Arabs to it. Realising that it wasn’t working he wrote to the Ethiopians that the Arabs were still preferring the Ka’ba to the church. When the Arabs found out, they disrespected the building out of anger.

An angered Abraha decided to destroy the Ka’ba and with the help of the Ethiopians, an army of more than 12000 soldiers and elephants went towards Makka, reaching its outskirts in the month of Muharram. The whole city of Makka was evacuated.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Most Kind, the Most Merciful.

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ

Have you not seen how your Lord dealt with the companions of the elephant?

The Prophet (pbuh) was born 50 days after this event in the year Aamul Feel (the year of the elephant). This aya is asking figuratively about the amazing event. The event was so paranormal that the Arabs who did not have a formal calendar used it as the point where they would date events from (eg. Before Aamul Feel or after Aamul Feel).

Rabbuka (Your Rabb) points to its addressing the Prophet (pbuh).

Ashabul Feel - Whenever there is companionship between two people it is said that the lesser one is the companion of the higher one, e.g. The Prophet (pbuh) is higher than the companions and this is why - they are called Sahaba and the Prophet (pbuh) is not called their companion. So the title Ashabul Feel means that even the elephants are deemed higher than the army.

أَلَمْ يُجْعَلْ كَيْدَهُمْ فِي تَضْلِيلٍ

Did He not cause their plans to end in waste?



A mention of Ja'ala as opposed to Fa'ala in the first aya. Ja'ala means to take something and transfer it to something else. They made their plans, prepared, trained, and executed it but it was transformed into waste.

Kayd is a secret plot where the intention is different and it plans to harm someone secretly. Abraha was planning an economic war with the guise of a religious cause.

وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ

تَرْمِيهِمْ بِحِجَارَةٍ مِّن سِجِّيلٍ

فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍ

*And sent down flocks of birds upon them,
Pelting them with stones of baked clay,
So He made them as eaten straw.*

Abu Talib raises his hands in dua and he sees flocks of birds with small clay stones in their beaks, coming from the direction of Yemen.

'Abaabil' means flocks (there is no singular for this word) and it does not necessarily refer to only birds but also to large overwhelming numbers.



Tarmiyhim – to stone a specific target from a distance, over and over again, just like rain (present tense used).

'Sijjeel' means stones like lumps of dry clay. There are many interpretations of this aya. We do not know whether there was an actual storm of small creatures who pelted them with 'sijjeel' from a height which penetrated their skins, or whether it was an illness brought by these birds which affected them so drastically.

We know that the mighty army was suddenly destroyed – they looked like chewed up (eaten) leaves – cud, ('asf – wind that blows leaves and twigs in the air). It is said that after this destruction the ground appeared as if a flat sheet made up of squashed men and their elephants had been laid down on it.



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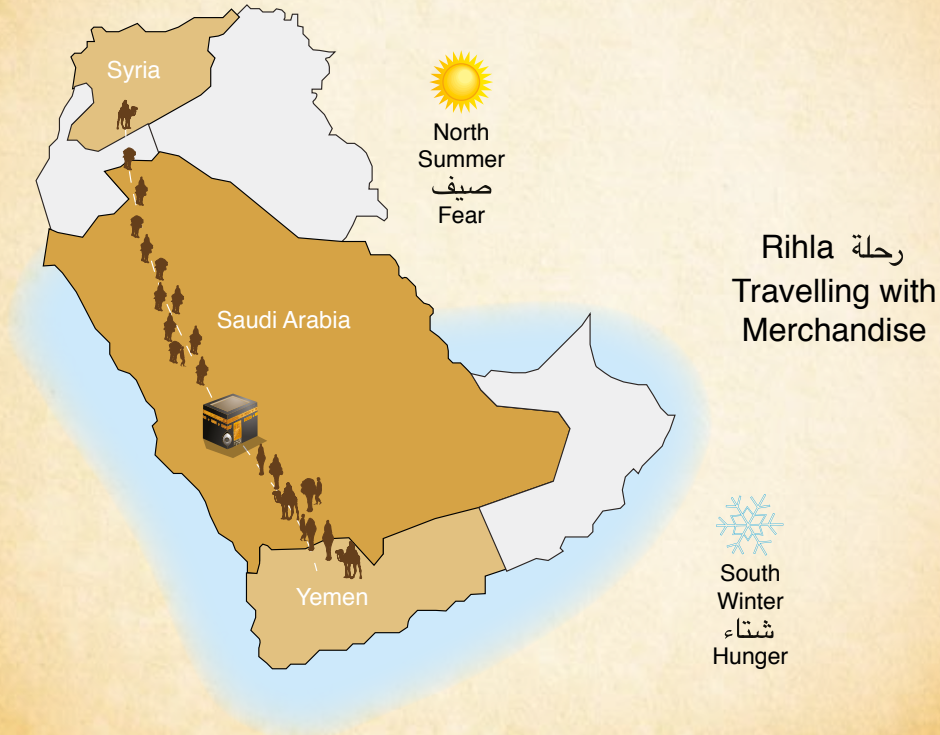


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106 - SURATUL QURAYSH



Benefits of recitation

- Cure for heart ailments
- Recite before eating to remove the ill effects of food.
- Sustenance easier to find if recited before sunrise.

Prophet Muhammad (pbuh) belonged to the tribe of Quraysh.

They were honoured amongst the Arabs for they were the custodians and guardians of the Ka'ba. This sura is recited with Suratul Feel as they are related suwer.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(I begin) in the name of Allah, the Kind, the Merciful

لَا إِلَهَ إِلَّا اللَّهُ

For the protection (of the covenants) of the Quraysh

Ilaaf comes from ulfa which means affection. Allafa (In Aali Imran – to cause love to happen over time). Ilaaf means to cause affection immediately – Their hearts should become affectionate towards Divinity immediately having seen the abundance of mercy (protection, safety and honour offered to the Quraysh) due to their guardianship of Baytullah (The Ka'ba).



Also refers to Ashabul Ilaaf (Hashim and his brothers who softened the heart of the neighbouring regions to form trade agreements).

The word Quraysh comes from taqarrush – to gather dispersed people from different places/ or a beast who lives in the sea and devours but is not devoured/ or a people who work hard (constant trading) (Destruction of Abraha's army meant that their trade caravans continued, their status was raised, and the hearts of people around them softened as Prophet Ibrahim (pbuh) had prayed for.

إِيْلَافِهِمْ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ

The protection (of their covenants) during their trading caravans in the winter and the summer.

2nd *ilaaf* here is an emphasis of the first to draw attention to the protection of their trade.

Rihla an indication of travel with merchandise.

The Quraysh would go to Syria in Summer and to Yemen in Winter.

فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ

So let them worship the Rabb of this house

The event of the Elephant (as in Suratul Feel) brought about the destruction of Abraha's army and established the Rabb of the house as Allah, focusing the attention of the custodians of the Ka'ba to enslave themselves to Divinity.



الَّذِي أَطْعَمَهُمْ مِّنْ جُوعٍ وَآمَنَهُمْ مِّنْ خَوْفٍ

Who feeds them against hunger and gives them security from fear

They were granted prosperity and protection by Divinity despite living in a valley which was barren and had no security. Also alludes to the answer to Prophet Ibrahim's dua as asked (he asked for fruits – thus hunger mentioned).



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107 - SURATUL MA'UN (DAILY NECESSITY)

MA'UN - Something so insignificant that you wouldn't suffer a loss if you gave it away

DEEN - Way of life with accountability

Obedience to the Creator



Serving Creation



DEEN

Balanced way of life
Recompensed with Janna

Selfishness

1. Pushes away orphan harshly
2. Doesn't help or encourage the Miskeen
3. Refusing even Ma'un



NOT giving importance to Salaa

1. Praying to be seen
2. Neglectful



PERSISTENT LYING ABOUT DEEN

Unbalanced Life



Benefits of Recitation

- Acceptance of salaa if read as part of salaa
- Read 41x daily with salawat 10x before and after, for freedom from dependency on anyone/anything
- Recite for forgiveness

KEY CONCEPTS

Despite the immense blessings of Prosperity and Protection granted to the Quraysh (highlighted in Suratul Quraysh) there were those who denied Divinity and the sura gives the profile of such an individual.

Ma'un literally means 'the plate upon which food is served' and by implication it means even the smallest of useful articles.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

(I begin) in the name of Allah, the Kind, the Merciful

أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالْذِّیْنِ

Have you seen the one who denies the deen?

Allah is asking - Do you see the one who denies the true religion? - (The true way of living and conduct). It is said that here 'deen' also refers to the Day of Qiyama which is the belief that regulates our conduct. The



term used for denial used is 'kadhb' which is to declare the truth as a lie in contrast to 'kufr' which is to reject the truth.

فَذَلِكَ الَّذِي يَدُعُّ الْيَتِيمَ

He/she is the one who rejects/rebukes the orphan

Historically, many people were identified with this sura, including Abu Sufyan. These were those who pushed away the orphans (the most vulnerable in society) despite their immense wealth.

وَلَا يَجْجُزُّ عَلَىٰ طَعَامِ الْمِسْكِينِ

And does not encourage the feeding of the poor

The aya says how these people neither help nor encourage others to do so. 'Miskeen' is a person who even gives up on being a 'faqeer' (needy). His 'faqr' (poverty) has caused him to give up any rest or comfort and he reaches a point where no aspirations remain. The aya points to the fact that they don't even give the poor their basic lawful rights.

فَوَيْلٌ لِلْمُصَلِّينَ

الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ



الَّذِينَ هُمْ يُرَآؤُونَ

So, woe (destruction) to those who pray - those who are neglectful in their salaa - those who wish to be seen

It starts with a warning to all those who pray – The very fact that a human being prays should be enough to reflect on the fact that with salaa goes its manifestation of Mercy to Creation. Therefore if a Musalli (one who regularly prays) is one who rebukes the orphan and denies those who need even their basic right, then the salaa is not a salaa. The word used is wayl (same category as Humaza (104), Mutaffifeen (84), those who wrote the book and then claimed it was from Allah (17)

The next two ayaat now allude to the qualities of the salaa of those whose salaa does not have an effect on their behaviour.

1. They do not give importance to salaa (the word used is 'an and not fiy thus not giving importance to salaa – not in salaa)
2. They pray to be seen. They miss the essence of salaa, performing it as 'outer movements' for others to see.

وَيَمْنَعُونَ الْمَاعُونَ

And refuse the daily necessities (to others).



Ma'un is the smallest of useful things. It is that which you cannot possibly be miserly about. The message of this sura is that we must use every tool that is available to us to reduce the outer afflictions of others. Ma'un in Arabic means the plate upon which food is served and here it means anything that is useful – even the smallest of things.

The sura indicates the two main characteristics of those who are believe:

1. Connecting with Divinity - Salaa
2. Connecting with Humanity - Sharing

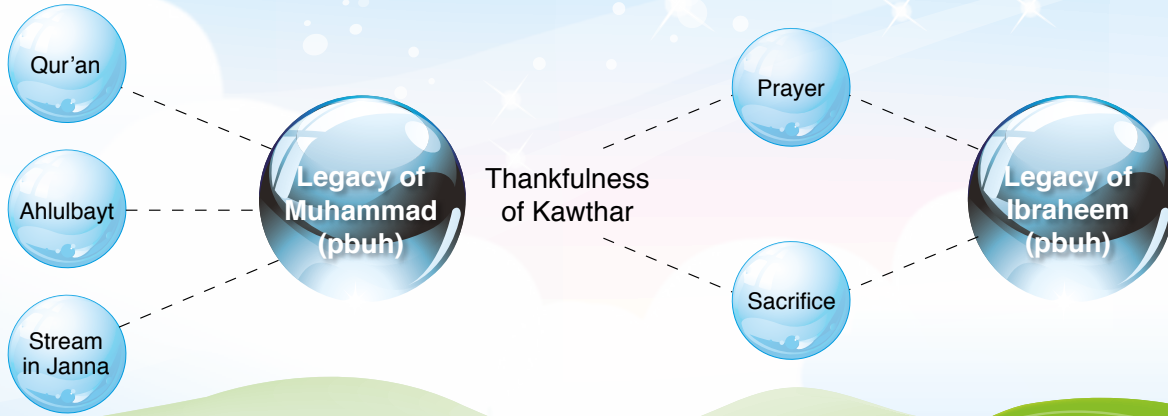


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108 - SURATUL KAWTHAR (THE ABUNDANCE)



The Shani' will be Abtar (someone without a legacy)

Animal without tail

An enemy who hates and wishes to destroy

Benefits of recitation

- Recite to be able to drink from the fountain of Kawthar

KEY CONCEPTS

Kawthar is the abundance beyond which there is no further increase indicating the mercy of Allah. The Prophet (pbuh) had a son called Abdulla (also known as Tahir) who died in infancy. When he died some people taunted him calling him 'Abtar' which means an animal without a tail - one who had no succession. The pain of losing his son was extenuated by those who celebrated saying his legacy would die with him. This sura was revealed in reply to those who taunted the Prophet (pbuh) and gives consolation to him and expounds on the immense favours given to him which would be timeless. The sura provides a remedy to deal with loss – Salaa & Sacrifice.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Most Kind, the Most Merciful.

إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ

Indeed We have given you Kawthar - the heavenly fountain of plenty.

'Kawthar' comes from the word 'kathara' which means plenty. The traditional description of Kawthar is that of a spring in Janna to which we all can have access, provided we stick to those who have been



granted it. It cannot be quantified. The waw is stronger than the yaa and thus Kawthar is abundance multiplied by abundance. It can only be used with positive (good) abundance.

'Kawthar' also means abundance of descendants. It is a fact that none can correctly count the descendants of the Prophet (pbuh) whereas those who taunted the Prophet (pbuh) are unknown.

'Kawthar' also implies the other abundance of good given to the Prophet (pbuh) in this world and in the hereafter. Eg. Suratudh Dhuha, Inshirah, Qur'an to heart, Adhan, Salawat, Revelation, Legacy, etc.

l'taa - given because of the ita'aa (obedience) but not expected - Ajr - expected compensation.

Ataa - given with responsibility.

They taunted him continuously for what he didn't have – Here Allah consoles him drawing his attention to what he has given. (Abu Jahl danced in the streets shouting 'Batara Muhammad')

فَصَلِّ لِرَبِّكَ وَأَنْحِرْ

Therefore pray to your Lord and make a sacrifice.

Although the verses are addressed to the Prophet (pbuh) it is directed to us to follow.

'Nahr' means sacrifice but also means the raising of the hands to the (neck) when Takbeer is said - implying that God is greater than any/everything and we would sacrifice all for Him.

Nahr – That which is above the chest and literally means to cut the throat (associating it to the legacy of Ibrahim (pbuh) and his sacrifice)



إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ

Certainly, your enemy shall be the one cut off.

This aya refers to those who celebrated when the Prophet (pbuh) lost his son saying “*Batara Muhammad*” (Abtar is an animal without a tail) alluding to the fact that the Prophet (pbuh) had no sons to continue his name. Allah uses a stronger reference to those who taunted him implying that they would be the ones who would have no legacy.

‘Shaani’ refers to the worst kind of enemy who not only hates you but wishes to harm you (a combination of Aduw (enemy) and Bugdh (hatred)).



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109 - SURATUL KAFIRUN (COVER-UP THE TRUTH)

2 Proposals, 2 Rejections

Kafirun

1. Rejects Tawheed
2. Rejects Nabuwwa
3. Rejects Accountability (Day of Judgement)
4. Rejects Ubudiyya

Ibada (Abd)

Ubudiyya

1. I will obey my creator
2. I will love Allah
3. I will trust in Allah
4. I will be sincere in my actions
5. I will fulfil my responsibilities to all creation

Deen

Obedience to the Creator



Serving Creation



DEEN

Balanced way of life
Recompensed with Janna

Selfishness

1. Pushes away orphan harshly
2. Doesn't help or encourage the Miskeen
3. Refusing even Ma'un

NOT giving importance to Salaa

1. Praying to be seen
2. Neglectful



PERSISTENT LYING ABOUT DEEN

Unbalanced Life

Benefits of recitation

- Thawab for reciting $\frac{1}{4}$ of the Qur'an
- Safety on a journey with Nasr, Ikhlas, Falaq & Naas
- Recite for forgiveness.

KEY CONCEPTS

The Prophet (pbuh) now declares independence from the Quraysh, identifying himself as a Muslim and them as Kafirun (those who reject Tawheed, Nabuwwa and Qiyama). The sura refers to the proposal of the Quraysh to the Prophet (pbuh) to agree to worship each other's God(s) in alternate years. It defines who the Shaani' are (enemies from the previous sura).

This sura is the response to any compromise in belief.

BACKGROUND

A party of Quraysh came to the Holy Prophet (pbuh) once with a proposal of compromise. They proposed that they (the Kuffar) and the Muslims should both agree to worship each other's God(s). They proposed that for one year the Muslims should worship what the unbelievers worshipped and for the next year the unbelievers would worship He whom the Muslims worshipped and then the pattern to be repeated again. They (the Kuffar) believed that this way both parties would be able to live in harmony. The sura was revealed in answer to the proposal repeating the verses (ayaat 3 -6 are a repetition of the same statement) just as the proposal was repeated in order to totally reject it.

The sura very clearly indicates that there can be no compromise in the truth (Islam).



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(I begin) in the name of Allah, the Kind, the Merciful.

قُلْ يَا أَيُّهَا الْكَافِرُونَ

Say! O unbelievers.

The statement is an address from Divinity which identifies them as those who not only reject Tawheed, Nabuwwa and Accountability (Qiyama) but also those who deny the favours of Allah on them. It identifies a separation between those who believe in Divinity and those who don't and refers specifically to those who showed animosity to the Prophet (pbuh) and not only rejected him but fought with him too.

لَا أَعْبُدُ مَا تَعْبُدُونَ

وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ

وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ

وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ



*I do not serve that which you serve.
Nor do you serve He Whom I serve.
Nor am I going to serve that which you serve.
Nor are you going to serve He Whom I serve.*

An 'abd is one who traverses the 5 stages of Tawheed:

1. Tawheed in Worship
2. Tawheed in Attributes
3. Tawheed in that none can order or forbid (Terms of Ubudiyya)
4. Tawheed in that none can benefit or deprive
5. Tawheed in trusting Allah
6. Tawheed in deeds
7. Tawheed in love

“My 'abd comes close to me with his continuous devotion until I love him, and when I love him I become his ears with which he hears, his eyes with which he sees and tongue with which he speaks and hand with which he holds.” Hadith Al Qudsi

The Kuffar believed in Divinity but did not agree to the terms of Ubudiyya – They wished to define the terms themselves rather than be dictated by Divinity.

Ubudiyya in essence is a combination of worship and slavery. To be enslaved to none but Allah. Therefore these ayaat in essence say - I will not be enslaved by that which you are enslaved with. Nor will you enslave yourself to Allah (therefore freeing yourself from all other shackles).



لَكُمْ دِينُكُمْ وَلِيَ دِينِ

For you your religion and for me my religion.

The word deen comes from the 'Arabic word 'dayn' which is a loan. To be recompensed with whatever you deserve and thus Qiyama is also known as the day of Deen.

After a decade of explaining Tawheed in the best way possible and no response save abuse, this aya now denounces the Kuffar, breaking all ties with them. The aya is also an indicator to the Prophet (pbuh) leaving Makka for the Hijra to Madina.



NOTES





110 - SURATUL NASR (HELP)

AFWAJ افواج - Group after group



TASBEEH
Declaring perfection
& Divinity



Tahmeed
Praise & Thanks



ISTIGHFAR
Forgiveness

Benefits of Recitation

- Recite 7 times with Suratul Fath for victory in any task

KEY CONCEPTS

This is probably the last complete sura to be revealed when the Muslims entered Makka and victory was achieved with no bloodshed.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(I begin) In the name of Allah, the Kind, the Most Merciful.

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ

When there comes the help of Allah and victory.

The statement is in answer to those who doubted the Prophet (pbuh) and continually asked – “When will the help of Allah come?” It guarantees victory.

Nasr means help in the context of rain that comes to dry land to promote growth of vegetation. It also refers to help against an oppressor or an affliction or help in a battle. It is used when it is to overpower an opponent. In this case it is Divine help which is incomparable.

The victory of Makka came after a life time of struggle and conflicts – This victory ensured no more conflicts and total domination.



وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا

And you see people entering the religion of Allah in multitudes

With the bloodless conquest of Makka, other Arab tribes sent their deputations and whole tribes became Muslims, one after another. The year was called Aamul Wufood (The year of delegations).

This is what was promised to the Prophet (pbuh) in Suratudh Dhuha “*And soon We will give you that which will please you*”

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا

Then glorify the praises of Your Rabb and ask for forgiveness from Him; Indeed He is Oft Returning (in Mercy).

The aya is a request to human beings to declare the perfection of Allah (Glorification) at each event of success in their lives, seeking His fadhil (grace) and protection through forgiveness of shortcomings. The three aspects of remembrance (Zikr) are Tasbeeh (To declare His perfection), Tahmeed (praise and gratitude) and Istighfar (acknowledgement of one’s faults). The sequence teaches us the methodology of Zikr.

The sura begins with the victory of the purification of the Ka’ba – the external house of God and ends with the internal purification through zikr.



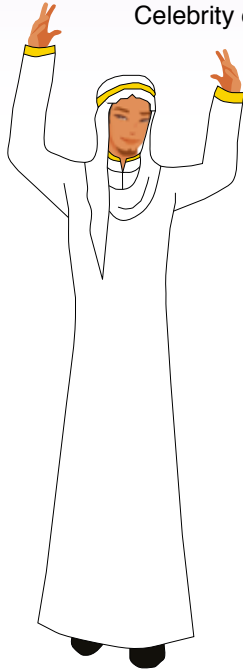
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111 - SURATUL LAHAB/ TABBAT (FLAMES)

Celebrity couple of Makka - Staunch enemies of the Prophet (pbuh).



**Abdul Uzza
Abu Lahab**

Status

Wealth



**Urwah
Umm Jameela**

Benefits of recitation

- Cure for backache and stomach ailments
- Safety at night

KEY CONCEPTS

The sura is dedicated to a staunch enemy of the Prophet (pbuh) - Abdul Uzza (Abu Lahab – father/associated with flames), an uncle of the Prophet (pbuh) who not only refused to accept the truth but hated him with a vengeance.

When warned against Jahannam, he said he would buy it with his wealth.

His wife Urwah (Umm Jameela) assisted him in tormenting the Prophet (pbuh) and she too is implicated in the sura.

The sura is also known as Suratul Masad (a twisted rope)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Most Kind, the Most Merciful.

تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ

May the two hands of Abu Lahab perish, and may He perish.

Abu Lahab and his wife were a celebrity couple of Makka.



He was wealthy, good looking and intelligent and he had a notable lineage (grandson of Hashim). However he was a coward. His wife was the granddaughter of Umayya (Abu Sufyan's sister) and had the title Umm Jameela as she was beautiful.

He had a fiery temper, the sharpest of tongues and was an open enemy of the Prophet (pbuh).

When the Prophet (pbuh) called all his relations to announce his Prophethood for the first time, he asked them all whether they would believe him if he told them that there was an army waiting behind the mountain. They all replied that they would because they had never heard the Prophet (pbuh) lie. The Prophet (pbuh) then announced that he had come from the One God as a messenger to preach the oneness of God.

Abu Lahab said "May you perish (die)! Is this why you have called us?"

He used to throw stones at the Prophet (pbuh) and would shout at the people not to listen to the Prophet (pbuh). He would raise his hands and tell the Prophet "*May you be destroyed*" using the word Tabb

He raised a large stone to throw at the Prophet (pbuh) but his hands froze. This aya refers to the raising of his hands to throw the stone.

"Tabba" also means to be lost, be destroyed or collapse, and it refers to the fact that whatever his hands did (whatever his actions were), he was to be at a loss. Repetition of the word Tabb in the sura is an indication of guaranteed destruction.

He set the stage for his own destruction, dying a slow painful death where even his family and slaves kept away from him fearing they would catch his illness. Abu Lahab died a week after the battle of Badr and his body smelt so badly that no one would bury him. In the end some slaves were hired to bury him.



مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ

His wealth and what he gains will be of no use.

When Abu Lahab was warned against the fire of Jahannam, he said he would buy Jahannam with his wealth and escape it. This aya said that nothing will be of use to him. The word kasab also includes children.

سَيَصْلَىٰ نَارًا إِذْ أَتَىٰ لَهَبٌ

Soon shall he burn in the flaming fire.

When Abu Lahab will be in the fire (the same title Lahab used which at one time referred to an attribute (the redness of his skin) which was looked upon as good looking), then only will he realise the recompense for his disbelief and the value of his wealth.

وَأَمْرًا لَهُ حَمَّالَةَ الْحَطَبِ

فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ

*And his wife, the carrier of firewood,
Upon her neck is the halter (leash) of twisted rope.*



Abu Lahab's wife Urwah was the granddaughter of Umayya (Abu Sufyan's sister) and had the title Umm Jameela as she was beautiful. She also had a bad temperament like her husband. She used to wear an expensive necklace which showed her status. She used to say that she would gladly sell her necklace to destroy the Prophet (pbuh).

Allah refers to her with a title given to slaves who used to carry firewood thus demeaning her. It could also refer directly to her for she used to collect thorny sticks and spread them along the path that the Prophet (pbuh) used to take to go to the mosque for prayers early in the morning.

It may also refer to her words with which she used to incite people, by carrying tales from one place to the other (gossip).

It showed her inner discontentment which reflected in what she did outwardly; her inner thorns were carried on her back outwardly.

The twisted rope around her neck implies that she was strangling her soul with the rope of her own making.



NOTES





112 - SURATUL IKHLAS (UNITY OF BELIEF)

An Exposition of Ahad

الله

U
N
I
Q
U
E

Solid

Absolute

Magnificent

All depend on Him

Depends on no-one

No parents

No Children

None like HIM (KUFU)

Benefits of Recitation

- Recite 3 times for thawab of reciting whole Qur'an.
- Recite 100 times for forgiveness.
- Abundance in wealth
- Safety in travelling
- Recite for fulfilment of wishes.
- Protection from 'evil eye' (bad vibes)

KEY CONCEPTS

In essence it is an explanation of the attribute of 'AHAD' (The Unique One)

This sura was revealed to the Holy Prophet (pbuh) in Makka when he was continuously asked to describe the identity of Allah. This sura was revealed as an answer. It differentiates and explains clearly the distinction made in Suratul Kafirun between an 'abd (servant) and one who is not an 'abd.

It contains only 5 verses yet it encompasses the basis of Tawheed. It is said that one third of the Qur'an is an explanation of this very principle. Perhaps that is why the Prophet (pbuh) has said that the recitation of this sura once carries the thawab of reciting one third of the Qur'an.

It is also known as Suratut Tawheed and Suratus Samad besides other names.

The sura is paired with Suratul Kafirun.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(I begin) in the name of Allah, the Kind, the Merciful.

قُلْ هُوَ اللَّهُ أَحَدٌ

Say! He Allah is One.

In this sura Allah uses the word **'ahad'** as opposed to 'wahid' to depict his **oneness**. 'Wahid' is the numerical digit 'one' in Arabic which is divisible and can also be preceded and followed by other numbers. **'Ahad'** depicts one in the sense of the Absolute One which cannot be divided, multiplied, preceded nor followed. By Allah using Ahad, He is implying affirmation to His Oneness, and there being none similar to Him.

اللَّهُ الصَّمَدُ

Allah is He on Whom all depend.

The attribute As Samad is amongst other things, the One who fulfils all the needs whenever He is turned to. It also implies that He is the one who is turned to and is the Ultimate goal, thus the name Ikhlas for the sura – seeking the pleasure of Allah. However, the most appropriate of the definitions is that He is not in need of anyone, cannot be overpowered and is One on whom all depend.



لَمْ يَلِدْ وَلَمْ يُولَدْ

He does not give birth and neither was He given birth to.

وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

And none is like Him.

Kufu means one who is compatible or equal in rank and status. It is used for marriage partners in relation to compatibility. Here Allah is saying that in His Ahad He is unique – none like Him

In the beginning of the sura Allah denies the view of the mushrikeen who believe in more than one God or associate partners to God.

He then denies the views of the Kuffar who view that God is in need.

Finally the view of the Christians and the Jews is denied in their thinking that God has a son or progeny.....



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113 - SURATUL FALAQ (DAYBREAK)

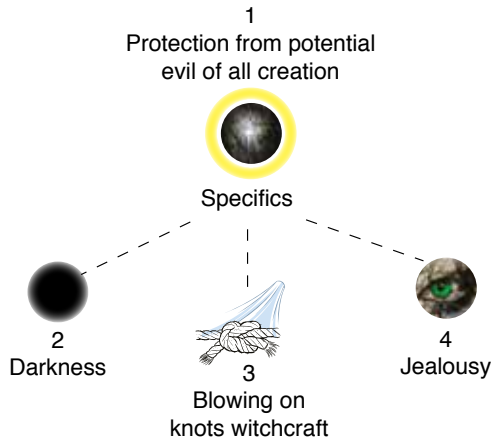
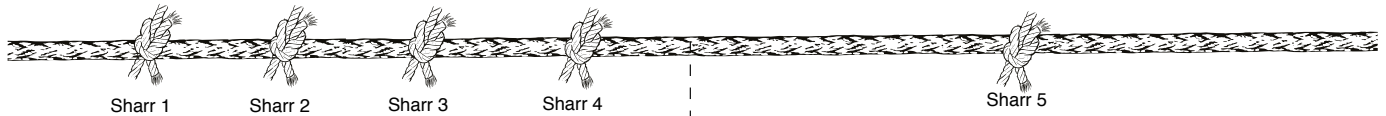


114 - SURATUN NAAS (HUMAN BEINGS)

Putting oneself in the protection of the Rabb from Sharr (Evil)

Outer entities

Inner entity



Benefits of Recitation

- If recited in wajib salaa in the month of Ramadhan, it is as though you have fasted in Makka and gain thawab of Hajj.
- Removes anxiety if recited with Suratun Naas.

KEY CONCEPTS

Suratul Falaq and Suratun Naas are called Maudhatayn meaning “the two which protect”.

Falaq means to split – remove the shadows of darkness.

We take refuge in Allah from evils (powers which we do not understand) like darkness, witchcraft and jealousy. In essence take refuge in Allah in any difficulty.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(I begin) in the name of Allah, the Kind, the Merciful.

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ

Say! I place myself in the refuge of the Lord of the dawn.

Falaq literally means to split or tear open, to remove the shadows of the night with the rays of light.

We seek refuge in the One who brings forth the dawn after the darkness of the night.



مِنْ شَرِّ مَا خَلَقَ

*From the evil of those He created **

*Allah creates only good. It is His creation who resorts to evil (absence of goodness).

Sharr is that which causes harm (evil). Here we are first asking protection from the harm which comes from the evil tendencies of all creation in general.

وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ

And from the evil of intense darkness when it comes.

The protection now focuses on three specifics, the first of them being darkness. Ghasaq is darkness whilst waqab points to that which becomes invisible when darkness falls.

وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ

And from the evil of those who blow on knots.

The next is taking refuge from the powers whose functioning we cannot understand like those of witchcraft represented by the blowing on knots....

وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ

And from the evil of the jealous one when he is jealous.



And finally refuge from the jealous ones. In some traditions they are compared to lice which are harmless but irritating to their victim - feeding on dead skin and dying of overeating it. The haasid (jealous one) never wins. We ask for refuge from this attitude which has its seed in every heart.

The essence of this sura is to verbalise our weakness in dealing with external elements beyond our control and take refuge in Allah first from all evil (General) and then the 3 specific major ones of darkness (which may also allude to ignorance), witchcraft or those who blow on the knots (ties) of relationships, and finally jealousy (possibly the most potent of all).



NOTES



Benefits of recitation

- Relief of pain – fast cure when read on medicine
- Safety from Jinn & Shaytan

KEY CONCEPTS

We are seeking refuge from the Rabb, King and God of humankind from the subtle whisperings of the soul which leads us to evil like greed, pride, stinginess, etc...

This is the final sura of the Qur'an which complements Suratul Falaq. The beginning of the Qur'an is a chapter on the realisation that the only path of success is through glorification, dua and praise of Allah. The final is concerned with taking refuge in Allah from the whisperings within the soul.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(I begin) in the name of Allah, the Kind, the Merciful.

قُلْ أَعُوذُ بِرَبِّ النَّاسِ

Say! I place myself in the refuge of the Rabb of humankind.



مَلِكِ النَّاسِ

The King (one with absolute authority) of humankind.

إِلَهِ النَّاسِ

The God of humankind.

There is a sense of desperation in these 3 ayaat where one is calling upon Divinity using the attribute of Rabb, King and God, which are the essence of arrogance when adopted by humankind.

Firawn called himself all three (79:24 Rabb, 43:51 Malik and 28:38 God).

مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ

From the evil of the whisperings of the slippery Shaytan.

Khannaas is one who retreats (when there is a mention of Divinity)

الَّذِي يُوسْوِسُ فِي صُدُورِ النَّاسِ

Who whispers in the innermost hearts of humankind.



We are seeking refuge in the Lord, King and God of mankind from 'waswas' which is the subtle whispering within our innermost being that incites us to evil. It is said that there are sources or rivers which feed the 'waswas'. Some of them being greed, unrealistic expectations, pride, stinginess, love of the world, etc.

مِنَ الْجِنَّةِ وَالنَّاسِ

From (among the) Jinn and humankind.

The Jinn are unseen and hidden from man but have their limitations and states just as man does.

Therefore, we are asking for refuge for protection from the energies whose nature we do not understand, and whose creation is not visible to us.



NOTES



DOVE TAILED TO EACH OTHER

When the elephant (large projections) of desires and fear come to attack your heart, pelt them with the ABABEEL of Asmaa ul Husna. - **Suratul Feel (105)**.

He will provide food and security for those who honour Him as the Rabb of Ka'ba through all seasons of life, Summer & Winter – **Suratul Quraysh (106)**

Word of caution – Do not say you believe without manifesting it. For that will show when one:

- Rejects the orphan
- Discourages the feeding of the poor
- Prays only to be seen and

Refuses to help neighbourly needs. - **Suratul Ma'un (107)**

If you don't display the qualities mentioned above He will grant you the abundance of **Suratul Kawther (108)**. What is required is submission to Him as Rabb, sacrificing the ego and know that those who cause enmity will be the ones cut off.

These are those who come to you asking you to compromise your faith and in essence cover up the truth. Tell them without any hesitation – “For you your religion and for me my religion.” - **Suratul Kafirun (109)**
For that He will help you win. And you will see others enter religion in groups. At that point glorify Him through praise and seek forgiveness for He is Tawwab – **Suratun Nasr (110)**

It is only then that you will realise those who are at loss – the ones who only see their way as the right way. Everything they do with their hands will be at a loss. Their wealth and earnings will not profit them. Even those who support them will be in the fire with the rope of their own making – **Suratul Lahab (111)**

The only rope that leads to success if you hold on to it is the rope of Ikhlas which is unity of belief for He is the only One and there is none like Him. - **Suratul Ikhlas (112)**



Keep a continuous check on your eiman by making sure you take REFUGE in Him – The Rabb of Dawn and Human Beings - from 5 sharrs (evils):

- That which is created
- The dark night when it covers
- Those who blow on knots
- Jealousy
- Whisperings from human beings and Jinn

Suratul Falaq (113) & Suratun Naas (114)



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