OBJECTIONS OF THE MAKKANS TO MONOTHEISM AND DIVINITY'S REPLY OBJECTIONS OF THE MARNANS TO MUNICIPEISM AND DIVINITY STEPLE
PRACTICAL IMPLICATIONS OF TAWHEED
LIVESTOCK DEDICATED TO DEITIES AND INNOVATIONS IN THE NAME OF DIVINITY



Certainly, my salaa, my sacrifice and my life and death are all for Allah, the Rabb of the worlds Aya 162



DIVINE COMMANDS AND PROHIBITIONS

Kindness to parents Do not take a life Do not steal Give full measure



Ayaat 147-152

INNOVATIVE LAWS MADE UP BY THE QURAYSH REGARDING CONSUMPTION OF CATTLE

Simple dietary laws given by Divinity Ayaat 145-146



Ayaat 136-146

COMPARISON OF THOSE WHO BELIEVE

Security and peace for one who believes (expansion of the chest to reach full potential climbs higher)

THOSE WHO COVER UP THE TRUTH

Humiliation and agitation for those who cover up the truth (constriction - cannot climb higher)

Ayaat 122-135

EAT THAT ON WHICH ALLAH'S NAME IS MENTIONED

Concept of halal meat

Avaat 118-121

REFLECTION ON ALLAH AS THE CREATOR

Germination of the grain Living from the dead and death of the living Breaking of dawn and the night for rest The sun, moon and stars Rain and the subsequent produce from the earth





Avaat 95-117

PROPHET IBRAHEEM'S DISCOURSE ON MONOTHEISM Rhetoric questions of whether statues, stars, moon and

sun could be worshipped? Mention of other Prophets



REPLY TO THE MAKKANS OBJECTIONS ABOUT ALLAH

To Him belong the treasures of the unseen and He is the Absolute Knower of the minute detail of everything Aya 59 To Him belong the treasures or the unseen and the to the production of the first that the lakes you in your sleep at night. He knows what you do in the day and you will be returned to Him and He will inform you what you did

AWESOMENESS OF ALLAH AND THE OBJECTION OF THE MAKKANS

AWESOMENESS OF ALLAH AND THE OBJECTION OF THE MAKKANS Introduction of Allah as the Creator of the human being, he asevens and earth, Chower of secret thoughts, Master of the day of Judgement and earth, Chower of secret thoughts, Master of the day of Judgement and earth, Chower of secret hypriscal book and an angel — Divinity replies saying they will say it is magic and mock their stance being their disbelief in the hereafter and accountability



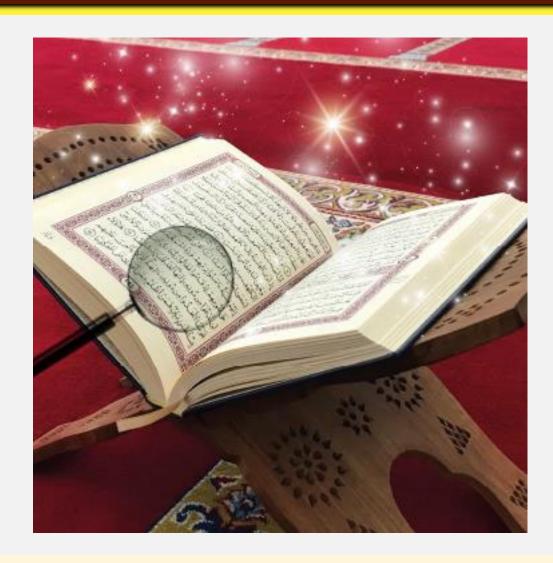
SURA AL AN'AAM

165 AYAAT - MAKKI

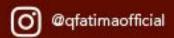


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FOCUS



- Objections of the Makkans to monotheism and Divinity's reply
- Practical implications of Tawheed
- Livestock dedicated to deities and innovations in the name of Divinity









DID YOU KNOW?



This is the longest Makkan sura possibly revealed as one discourse with 70,000 angels. It takes its name from the discussion of the self-imposed restrictions placed by the Makkans on the consumption of cattle.

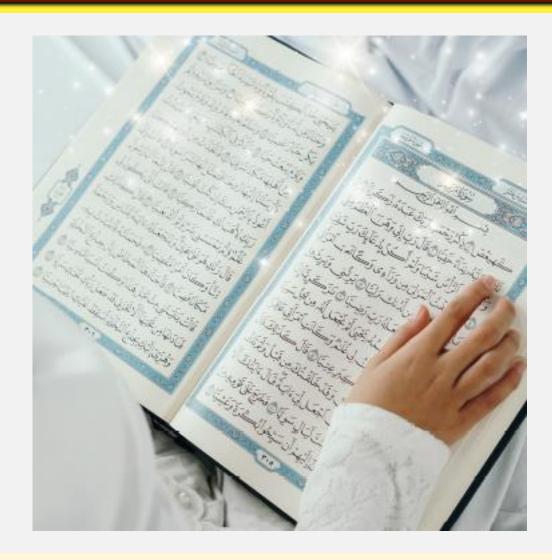




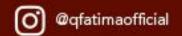




BENEFITS OF RECITATION



• If written (with saffron) and drunk, free from all ailments

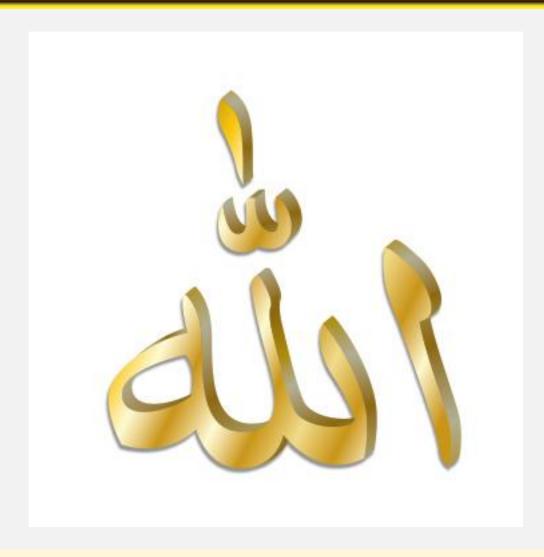








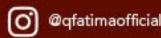
SECTION 1 AYAAT 1 - 47



AWESOMENESS OF ALLAH AND THE OBJECTION OF THE MAKKANS

Introduction of Allah as the Creator of the human being, heavens and earth, Knower of secret thoughts, Master of the day of Judgement.

Quraysh demanded a physical book and an angel – Divinity replies saying they will say it is magic and mock. Their stance being their disbelief in the hereafter and accountability.

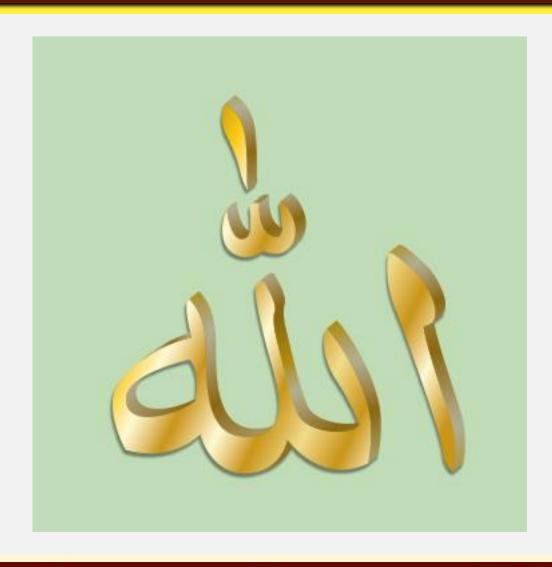








SECTION 2 AYAAT 48 - 73



REPLY TO THE MAKKANS OBJECTIONS ABOUT ALLAH

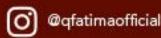
To Him belong the treasures of the unseen and He is the Absolute Knower of the minute detail of everything - Aya 59.

He takes you in your sleep at night

He knows what you do in the day and you will be returned to Him and He will inform you what you did.

He is the One who delivers from distress.

Establish salaa and be God conscious

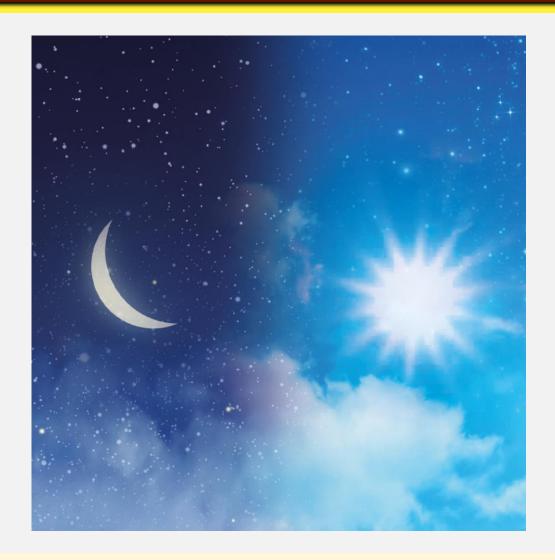








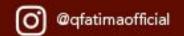
SECTION 3 AYAAT 74 - 91



PROPHET IBRAHEEM'S DISCOURSE ON MONOTHEISM

Rhetoric questions of whether statues, stars, moon and sun could be worshipped?

Mention of other Prophets.

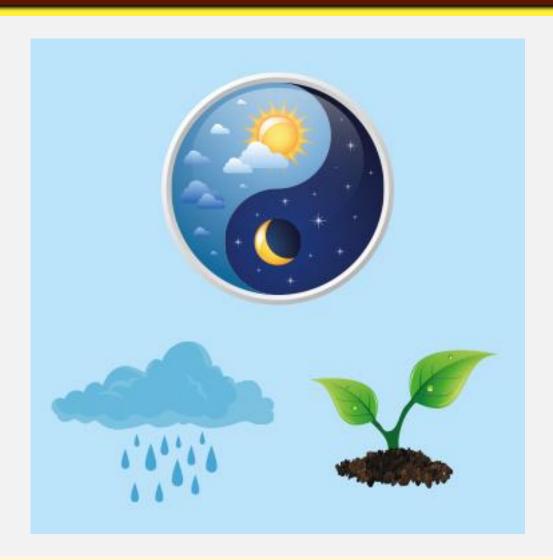






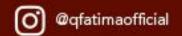


SECTION 4 AYAAT 92 - 117



REFLECTION ON ALLAH AS THE CREATOR

Germination of the grain
Living from the dead and death of the living
Breaking of dawn and the night for rest
The sun, moon and stars
Rain and the subsequent produce from the earth

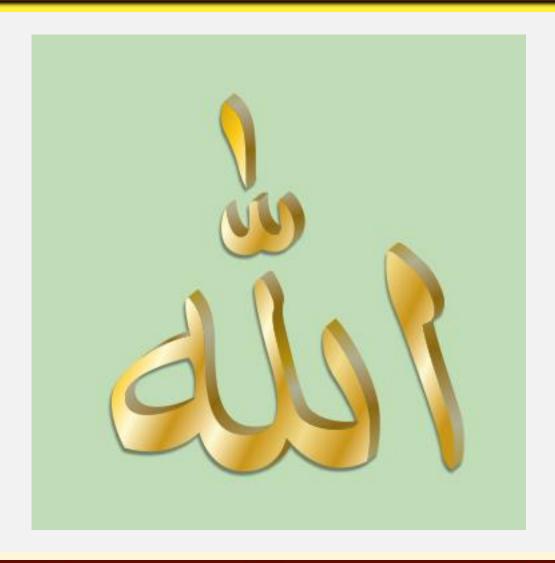








SECTION 5 AYAAT 118 - 121



EAT THAT ON WHICH ALLAH'S NAME IS MENTIONED

Concept of halal meat

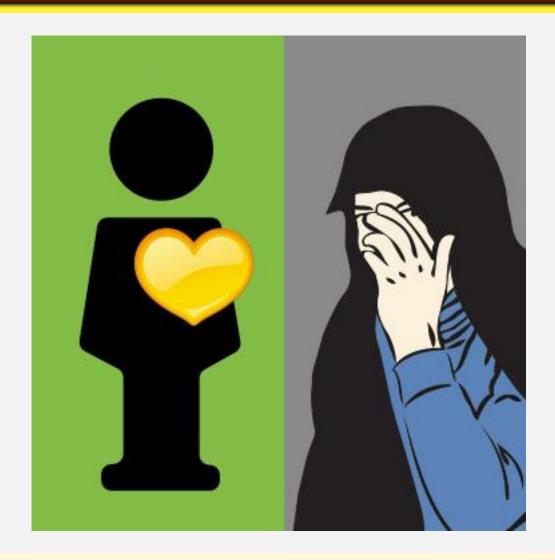






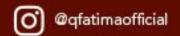


SECTION 6 AYAAT 122 - 135

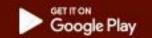


COMPARISON OF THOSE WHO BELIEVE VERSUS THOSE WHO COVER UP THE TRUTH

Security and peace for one who believes (expansion of the chest to reach full potential – (climbs higher) Humiliation and agitation for those who cover up the truth (constriction – (cannot climb higher)







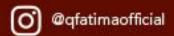


SECTION 7 AYAAT 136 - 146



INNOVATIVE LAWS MADE UP BY THE QURAYSH REGARDING CONSUMPTION OF CATTLE

Simple dietary laws given by Divinity Ayaat 145-146

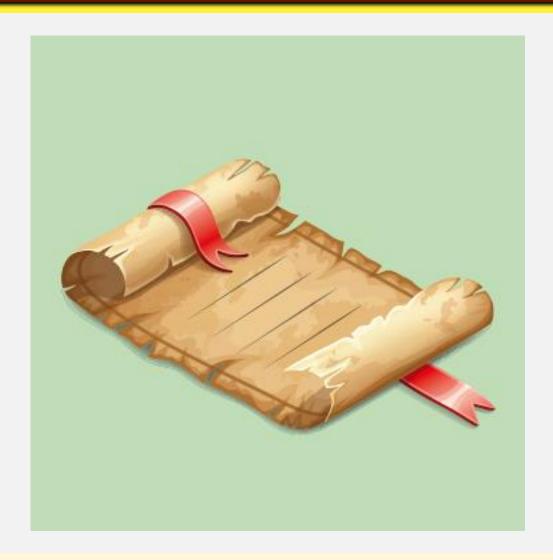






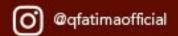


SECTION 8 AYAAT 147 - 152

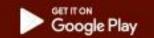


DIVINE COMMANDS AND PROHIBITIONS

Kindness to parents
Do not take a life
Do not steal
Give full measure

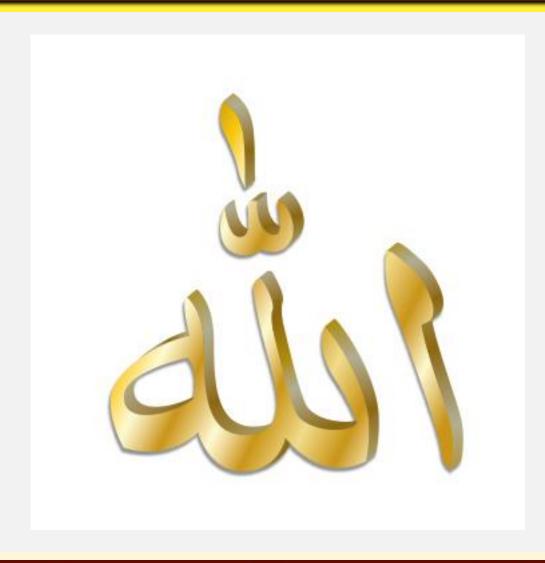








SECTION 9 AYAAT 153 - 165



DIVINE GUIDANCE

Certainly my salaa, my sacrifice and my life and death are all for Allah, the Rabb of the worlds Aya 162

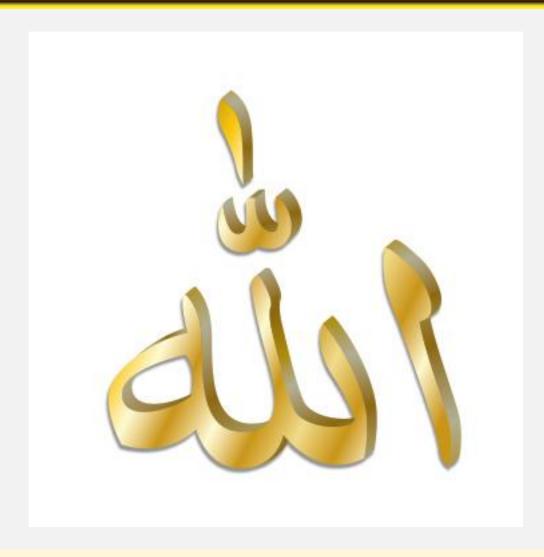








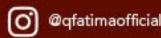
SECTION 1 AYAAT 1 - 47



AWESOMENESS OF ALLAH AND THE OBJECTION OF THE MAKKANS

Introduction of Allah as the Creator of the human being, heavens and earth, Knower of secret thoughts, Master of the day of Judgement.

Quraysh demanded a physical book and an angel – Divinity replies saying they will say it is magic and mock. Their stance being their disbelief in the hereafter and accountability.









اَلْحَمُنُ لِلهِ النَّهِ عَلَى السَّمَاوَاتِ وَالْاَرْضُ وَجَعَلَ السَّمَاوَاتِ وَالْاَرْضُ وَجَعَلَ النَّهِ النَّهِ النَّهِ مَا النَّهِ النَّهِ مَا النَّهُ مَا النَّهِ مَا النَّهِ مَا النَّهِ مَا النَّهِ مَا النَّهِ مَا النَّهِ مَا النَّهُ مَا النَّهُ مَا النَّهِ مَا النَّهُ مَا النَّالِي اللَّهُ مَا النَّهُ مَا النَّهُ مَا النَّهُ مَا النَّهُ مَا النَّهُ مَا اللَّهُ مَا النَّهُ مَا النَّالِ اللَّهُ مَا النَّالِ اللَّهُ مَا النَّالِقُلْمُ اللَّهُ مَا النَّالِي اللَّهُ مَا اللَّهُ مَا النَّالِي اللَّهُ مَا اللَّهُ مَا اللَّهُ اللَّهُ مَا اللَّهُ مَا اللَّهُ مَا اللَّهُ مَا اللَّهُ مَا اللَّهُ مَا اللّلْمُ اللَّهُ مَا اللَّهُ مَا اللَّهُ مَا اللَّهُ مَا اللَّهُ مِلْ اللَّهُ مِلْ اللَّهُ مِلْ اللَّهُ مِلْ اللَّهُ مِلْ اللَّهُ مِلَّا مِلْ اللَّهُ مُ

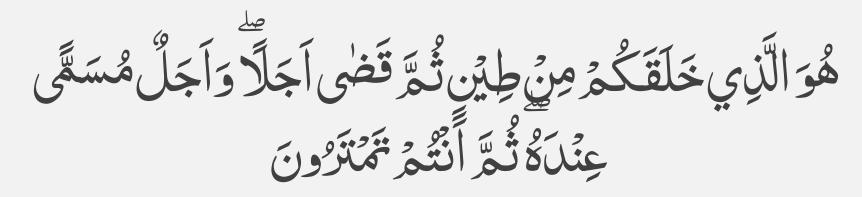
All praise is due to Allah, Who created the heavens and the earth and made the darkness and the light; yet those who disbelieve set up equals with their Lord.











He it is Who created you from clay, then He decreed a term; and there is a term named with Him; still you doubt.



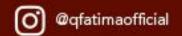






وهُوَ اللهُ فِي السَّمَاوَ اتِ وَفِي الْأَرْضِ يَعْلَمُ سِرَّ كُمْ وَجَهْرَكُمْ وَهُوَ اللهُ فِي الْكَرْضِ يَعْلَمُ سِرَّ كُمْ وَجَهْرَكُمْ وَهُوَ اللهُ فِي الْكَرْضِ يَعْلَمُ مَا تَكْسِبُونَ وَيَعْلَمُ مَا تَكْسِبُونَ

And He is Allah in the heavens and in the earth; He knows your secret (thoughts) and your open (words), and He knows what you earn.









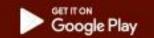
وَمَا تَأْتِيهِمْ مِنَ أَيَةٍمِنَ أَيَاتِ رَبِّهِمْ إِلَّا كَانُوا عَنْهَا مُعْرِضِينَ

And there does not come to them any communication of the communications of their Lord but they turn aside from it











فَقُلُ كَنَّ بُوابِ لَحُنِّ لِمَّا جَاءَهُمُ فَسَوْفَ يَأْتِيهِمُ أَنْبَاءُمَا كَانُوا بِعِنْ لَمَّا جَاءَهُمُ فَسَوْفَ يَأْتِيهِمُ أَنْبَاءُمَا كَانُوا بِعِيسَةُ فَرِنُونَ بِعِيسَتَهُ زِنُونَ

So they have indeed rejected the truth when it came to them; therefore the truth of what they mocked at will shine upon them.









اَلَمْ يَرُواكُمْ اَهُلَكْنَامِنْ تَبُلِهِمْ مِنْ قَرْنِ مَكَّنَاهُمْ فِي الْأَمْضِ مَالَمُ مُمَكِّنَ اللهُ يَكُولُ اللهُ مَا اللهُ مَا اللهُ ا

Do they not consider how many a generation We have destroyed before them, whom We had established in the earth as We have not established you, and We sent the clouds pouring rain on them in abundance, and We made the rivers to flow beneath them, then We destroyed them on account of their faults and raised up after them another generation.







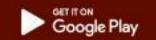


وَلُوْنَزَّلْنَا عَلَيْكُ كِتَابًا فِي قِرْطَاسِ فَلَمَسُوْهُ بِأَيْدِيهِمُ لَقَالَ اللَّهِ فَرَلْقَالَ اللَّهِ فَرَوْا إِنْ هٰذَا اللَّهِ مُؤْوَا إِنْ هٰذَا اللَّهِ مُؤُو الْنَ هٰذَا اللَّهِ مُؤُو اللَّهِ مُؤُو النَّهُ اللَّهِ مُؤُو اللَّهِ مُؤَوّا اللَّهِ مُؤَوّا اللَّهُ اللَّهِ مُؤُو اللَّهُ اللَّالَ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللّلْهُ اللَّهُ اللللَّهُ اللَّهُ اللَّاللَّ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ

And if We had sent to you a writing on a paper, then they had touched it with their hands, certainly those who disbelieve would have said: This is nothing but clear enchantment.







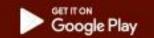


وقالوالولا أنزل عليه ملك وكوانزلنا ملكالقضي الأمرثم لا وقالوالنول المرابعة والمرابعة و

And they say: Why has not an angel been sent down to him? And had We sent down an angel, the matter would have certainly been decided and then they would not have been respited.





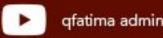




وَلَوْ جَعَلْنَا كُمُلِكًا لِجَعَلْنَاكُم مُ كِلَّا وَلَلْبَسْنَا عَلَيْهِمْ مَا يَلْبِسُونَ

And if We had made him angel, We would certainly have made him a man, and We would certainly have made confused to them what they make confused.





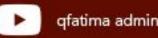




وَلَقُو السُّهُ وَى بِرُسُلِ مِنْ قَبُلِكَ فَكَانَ بِاللَّذِي سَحِرُوا مِنْهُمْ مَا كَانُو ابِدِيسَتَهُ رِنُونَ مِنْهُمُ مَا كَانُو ابِدِيسَتَهُ رِنُونَ

And certainly messengers before you were mocked at, but that which they mocked at encompassed the scoffers among them.







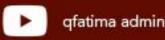




Say: Travel in the land, then see what was the end of the rejecters.







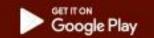




Say: To whom belongs what is in the heavens and the earth? Say: To Allah; He has ordained mercy on Himself; most certainly He will gather you on the resurrection day-there is no doubt about it. (As for) those who have lost their souls, they will not believe.



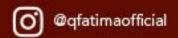






وَلَهُمَا سَكَنَ فِي اللَّيْلِ وَالنَّهَا بِ وَهُوَ السَّمِيْعُ الْعَلِيْمُ

And to Him belongs whatever dwells in the night and the day; and He is the Hearing, the Knowing.









Say: Shall I take a guardian besides Allah, the Originator of the heavens and the earth, and He feeds (others) and is not (Himself) fed. Say: I am commanded to be the first who submits himself, and you should not be of the polytheists.







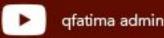




Say: Surely I fear, if I disobey my Lord, the chastisement of a grievous day.











مَن يُصْرَفَ عَنْهُ يَوْمَئِنٍ فَقَلَى مَهُ وَذَٰلِكَ الْفُورُ الْمُبِينِ

He from whom it is averted on that day, Allah indeed has shown mercy to him; and this is a manifest achievement.







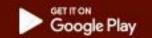


وَإِنْ يَمْسَسُكُ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ اللَّهُ وَإِنْ يَمْسَسُكُ وَإِنْ يَمْسَسُكُ وَانْ يَمْسَسُكُ وَالْ اللَّهِ وَاللَّهُ وَاللَّاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللّهُ وَاللَّهُ وَا اللَّهُ و اللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللّ

And if Allah touch you with affliction, there is none to take it off but He; and if He visit you with good, then He has power over all things.





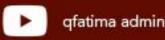




ع وهُو الْقَاهِرُ فَوْقَ عِبَادِةِ وَهُو الْحَكِيْمُ الْخَبِيْرُ

And He is the Supreme, above His servants; and He is the Wise, the Aware.



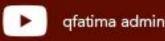






Say: What thing is the weightiest in testimony? Say: Allah is witness between you and me; and this Quran has been revealed to me that with it I may warn you and whomsoever it reaches. Do you really bear witness that there are other gods with Allah? Say: I do not bear witness. Say: He is only one Allah, and surely I am clear of that which you set up (with Him).









اللّٰذِينَ النِّنَاهُمُ الْكِتَابَ يَعُرِفُونَهُ كَمَا يَعُرِفُونَ اَبْنَاءَهُمُ اللّٰذِينَ النِّنَاءُهُمُ الْكِتَابَ يَعُرِفُونَ النَّاءَهُمُ اللّٰذِينَ خَسِرُ وَا انْفُسَهُمُ فَهُمُ لَا يُؤْمِنُونَ اللّٰذِينَ خَسِرُ وَا انْفُسَهُمُ فَهُمُ لَا يُؤْمِنُونَ

Those whom We have given the Book recognize him as they recognize their sons; (as for) those who have lost their souls, they will not believe.









وَمَنَ أَظُلَمُ اللَّهِ كَالِهُ اللَّهِ كَذِبًا أَوْ كَنَّ بِإِيَاتِهِ إِنَّهُ لَا وَمَنَ أَظُلَمُ اللَّهِ كَاللَّهِ كَاللَّهِ كَاللَّهِ النَّالَةِ وَكَنَّ بِإِيَاتِهِ إِنَّهُ لَا وَمَنَ أَظُلَمُ اللَّهِ كَاللَّهُ وَنَ الْطَالِمُونَ وَلَا النَّالِمُ وَنَ

And who is more unjust than he who forges a lie against Allah or (he who) gives the lie to His communications; surely the unjust will not be successful.



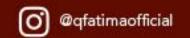


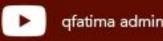


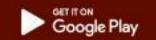


ويؤم أَخْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ اَشُرَكُوا اَيْنَ وَيُومَ أَخُشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ اَشُرَكُوا اَيْنَ شَرَكُوا اَيْنَ شَرَكُوا اَيْنَ مُنْتُمُ تَرْعُمُونَ شُرَكًا وَ كُمُ الَّانِيْنَ كُنْتُمُ تَرْعُمُونَ

And on the day when We shall gather them all together, then shall We say to those who associated others (with Allah): Where are your associates whom you asserted?







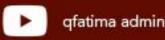


ثُمَّ لَمْ تَكُنَ فِتُنتُهُمْ إِلَّا أَنْ قَالُوْ اوَ اللَّهِ رَبِّنَا مَا كُنَّا مُشْرِكِينَ

Then their excuse would be nothing but that they would say: By Allah, our Lord, we were not polytheists.





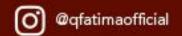






انْظُرْ كَيْفَ كَنْ بُواعَلَى اَنْفُسِهِمْ وَضَلَّ عَنْهُمْ مَا كَانُوْا يَفْتُونُ وَضَلَّ عَنْهُمْ مَا كَانُوْا يَفْتُونُ وَنَ

See how they lie against their own souls, and that which they forged has passed away from them.









وَمِنْهُمْ مَنْ يَسْتَمِعُ الِيُكَ وَجَعَلْنَا عَلَى قُلُوبِهِمُ اَكِنَّةً اَنْ يَّفْقَهُوْ هُوفِي اَذَا هِمُ وقُرًا وَانْ يَرُوا كُلَّ اَيَةٍ لَا يُؤْمِنُوا بِهَا حَتَّى اِذَا جَاءُوْكَ يُجَادِلُوْنَكَ يَقُولُ النِّرِيْنَ كَفَرُوْا اِنْ هِذَا اللّهَ اَسَاطِيْرُ الْاَوْلِيْنَ

And of them is he who hearkens to you, and We have cast veils over their hearts lest they understand it and a heaviness into their ears; and even if they see every sign they will not believe in it; so much so that when they come to you they only dispute with you; those who disbelieve say: This is naught but the stories of the ancients.









يَنْهُوْنَ عَنْهُوَيْنَاوُنَ عَنْهُ وَإِنْ يُهْلِكُوْنَ إِلّا اَنْفُسَهُمْ وَمَا يَنْهُوْنَ عَنْهُ وَيَنَاوُنَ عَنْهُ وَإِنْ يُهْلِكُونَ إِلَّا اَنْفُسَهُمْ وَمَا يَنْهُوْنَ عَنْهُ وَيَ اللَّهُ اللَّهُ عَنْهُ وَنَ

And they prohibit (others) from it and go far away from it, and they only bring destruction upon their own souls while they do not perceive.









وَلُوْ تَرِى إِذُوْقِفُوا عَلَى النَّارِ فَقَالُوا يَالَيْتَنَا نُرَدُّ وَلَا نُكُنِّ بَ وَلُوْ تَكُنِّ النَّارِ فَقَالُوا يَالَيْتَنَا نُرَدُّ وَلَا نُكُنِّ بَ وَلَا تُكُنِّ اللَّهُ وَمِنِينَ وَاللَّهُ وَمِنْ اللَّهُ وَمِنِينَ وَاللَّهُ وَمِنِينَ وَلَا تُكُونَ مِنَ اللَّهُ وَمِنِينَ وَاللَّهُ وَمِنْ اللَّهُ وَاللَّهُ وَمِنْ اللَّهُ وَمِنْ اللَّهُ وَمِنْ اللَّهُ وَمِنْ اللَّهُ وَمِنْ إِنَّا وَاللَّهُ وَمِنْ اللَّهُ وَمِنْ إِنَّ اللَّهُ وَمِنْ إِنَّ اللَّهُ وَمِنْ مِنْ اللَّهُ وَمِنْ إِنَّا وَاللَّهُ وَمِنْ أَنْ مُنْ وَاللَّهُ وَمِنْ إِنَّ اللَّهُ وَمِنْ إِنَّ اللَّهُ وَمِنْ أَنْ مُنْ وَاللَّهُ وَمُؤْمِنِ فَا مُؤْمِنِ اللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ مِنْ أَلَّ اللَّهُ وَمِنْ أَنْ مُنْ أَلَّا وَاللَّهُ وَاللَّهُ وَاللَّهُ مِنْ أَنْ مُنْ وَاللَّهُ وَمِنْ إِنَّا وَاللَّهُ وَمِنْ مِنْ أَلَّا مُنْ مُنْ أَلَّا مُنْ مُنْ أَلَّا مُنْ أَنْ مُنْ أَلَّا مُنْ مُنْ أَلَّ مُنْ أَلَّا مُنْ مُنْ أَلَّا مُنْ أَلَّا مُنْ مُنْ أَلَّا مُنْ أَلَّا مُنْ مُنْ أَلَّا مُنْ مُنْ أَلَّا مُنْ أَنَّ مُلَّا مُنْ أَلَّا مُنْ أَلَّا مُنْ مُنْ أَلّا مُنْ أَلَّا مُنْ مُنْ أَلَّا مُنْ مُنْ أَلَّا مُنْ مُنْ أَلّ

And could you see when they are made to stand before the fire, then they shall say: Would that we were sent back, and we would not reject the communications of our Lord and we would be of the believers.





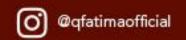




بَلْ بَلْ الْمُهُمَّ اَكَانُو الْمُخْفُونَ مِنْ قَبُلُ وَلَوْ مُرَّوُ الْعَادُو الْمِانْمُو الْمَانُمُو اللَّهُ الْمُانِدُونَ عَنْهُ وَ الْمُعَادُ اللَّهُ وَالْمُعُودُ الْكَاذِبُونَ عَنْهُ وَالْمُعُودُ الْكَاذِبُونَ عَنْهُ وَالْمُعُمُّ لِكَاذِبُونَ

Nay, what they concealed before shall become manifest to them; and if they were sent back, they would certainly go back to that which they are forbidden, and most surely they are liars.

afatima admin









وقَالُوْ النَّهِ هِي إِلَّا حَيَاتُنَا النَّانْيَا وَمَا نَحُنْ مِمَنْعُوْثِينَ

And they say: There is nothing but our life of this world, and we shall not be raised.











وَلُوْتَرِى إِذَ وُقِفُوا عَلَى رَبِّهِمْ قَالَ النِّسَ هٰذَا بِالْحُقِّ قَالُوا بَلَى وَلَوْتَرَى إِذَ وُقِفُوا عَلَى رَبِّهِمْ قَالَ النِّسَ هٰذَا بِالْحُنِّ قَالُوا بَلَى وَرَبِّنَا قَالَ فَنُو قُوا الْعَذَابِ مِمَا كُنْتُمْ تَكُفُّرُونَ وَرَبِّنَا قَالَ فَنُو قُوا الْعَذَابِ مِمَا كُنْتُمْ تَكُفُّرُونَ

And could you see when they are made to stand before their Lord. He will say: Is not this the truth? They will say: Yea! by our Lord. He will say: Taste then the chastisement because you disbelieved.









قَلْ خَسِرَ النَّذِينَ كَنَّ بُوْ ابِلِقَاءِ اللَّهِ حَتَّى إِذَا جَاءَهُمُ السَّاعَةُ بِغُتَةً قَالُوْ ايَا حَسْرَتَنَا عَلَى اللَّهِ عَلَى مَا فَرَّ طَنَا فِيهَا وَهُمْ يَحُمِلُوْنَ أَوْزَارَهُمْ عَلَى ظُهُوْ بِهِمْ الرَّسَاءَمَا يَزِرُوْنَ عَلَى طُهُوْ بِهِمْ الرَّسَاءَمَا يَزِرُوْنَ

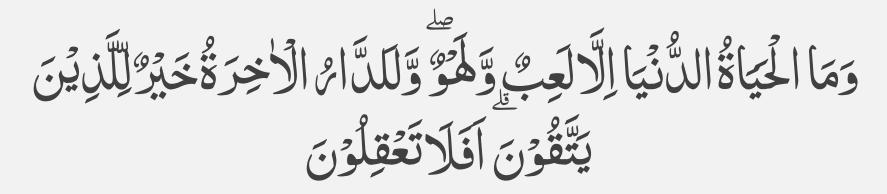
They are losers indeed who reject the meeting of Allah; until when the hour comes upon them all of a sudden they shall say: O our grief for our neglecting it! and they shall bear their burdens on their backs; now surely evil is that which they bear.











And this world's life is naught but a play and an idle sport and certainly the abode of the hereafter is better for those who guard (against evil); do you not then understand?









قَلُ نَعُلَمُ إِنَّهُ لِيَحُرُّ نُكُ النِّي يَقُولُونَ فَإِنَّهُ لَا يُكَنِّ بُونَكَ قَلُ نُعُلَمُ لَا يُكَنِّ بُونَكَ وَلَا اللَّهِ يَعُمُ لَا يُكَنِّ بُونَكَ وَلَا يَكُنَّ الظَّالِمِ فِي إِيَاتِ اللَّهِ يَجْحَدُونَ وَلَكِنَّ الظَّالِمِ فِي إِيَاتِ اللَّهِ يَجْحَدُونَ

We know indeed that what they say certainly grieves you, but surely they do not call you a liar; but the unjust deny the communications of Allah.





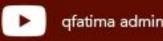




وَلَقُلُ كُنِّ بَثِي مُسُلُّ مِنْ قَبُلِكَ فَصَبَرُوْ اعَلَى مَا كُنِّ بُوْا وَاوْدُوْا حَتَى اَتَاهُمُ وَلَقَلُ كُنِّ بُوْا وَاوْدُوْا حَتَى اَتَاهُمُ وَلَقَلُ حَاءَكُ مِنْ نَبَا الْمُرْسَلِيْنَ نَصُرُنَا وَلَا مُبَرِّلَ لِكَلِمَاتِ اللهِ وَلَقَلُ جَاءَكُ مِنْ نَبَا الْمُرْسَلِيْنَ

And certainly messengers before you were rejected, but they were patient on being rejected and persecuted until Our help came to them; and there is none to change the words of Allah, and certainly there has come to you some information about the messengers.









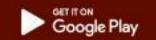
وَإِنْ كَانَ كَبْرَ عَلَيْكَ إِغْرَاضُهُمْ فَإِنِ اسْتَطَعْتَ أَنْ تَبْتَغِي نَفَقًا فِي الْأَيْضِ وَإِنْ كَانَ كَبْرَ عَلَيْكَ إِغْرَاضُهُمْ فَإِنِ اسْتَطَعْتَ أَنْ تَبْتَغِي نَفَقًا فِي اللّهِ عَلَى الْمُعْلَى فَلا الْوَسُلّمَا فِي السّمَاءِ فَتَأْتِيهُمْ بِأَيّةٍ وَلَوْ شَاءَ اللّهُ لَكَمَعَهُمْ عَلَى الْمُعْلَى فَلا اللّهُ عَلَى الْمُعْلَى فَلا تَكُونَنّ مِنَ الْجَاهِلِينَ تَكُونَنّ مِنَ الْجَاهِلِينَ

And if their turning away is hard on you, then if you can seek an opening (to go down) into the earth or a ladder (to ascend up) to heaven so that you should bring them a sign and if Allah had pleased He would certainly have gathered them all on guidance, therefore be not of the ignorant.







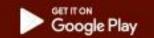




Only those accept who listen; and (as to) the dead, Allah will raise them, then to Him they shall be returned.



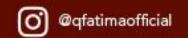






وقالوالولائرِّلَ عَلَيْهِ ايَةُ مِنْ سَّبِهِ قُلُ إِنَّ اللهَ قَادِمُ عَلَى اَنْ وَقَالُوالوَلاَنْزِلَ عَلَيْهِ ايَةُ مِنْ سَّرِّهِ قُلُ إِنَّ اللهَ قَادِمُ عَلَى اَنْ وَقَالُوا لَوَلاَ يُعْلَمُونَ وَقَالُوا لَيَعْلَمُونَ وَقَالُوا لَيَعْلَمُونَ وَقَالُوا لَيَعْلَمُونَ وَقَالُوا لَكُونَ اللهَ قَالُوا لَكُونَ اللهَ قَالُوا لَكُونَ اللهَ قَالُوا لَكُونَ اللهَ قَالُوا لَهُ اللهُ وَلَيْعُلَمُونَ وَقَالُوا لَوَلاَ يَعْلَمُونَ وَقَالُوا لَوَلاَ يَعْلَمُونَ وَقَالُوا لَوَلاَ يَعْلَمُونَ وَقَالُوا لَوَلاَ اللهَ قَالُوا لَوْلاَ عَلَيْهِ فَلَا يَعْلَمُونَ وَمِنْ عَلَيْهِ وَلَا يَعْلَمُونَ وَلَا يَعْلَمُونَ وَقَالُوا لَوْلِ اللهُ اللهُ اللهُ وَلِي اللهُ الل

And they say: Why has not a sign been sent down to him from his Lord? Say: Surely Allah is able to send down a sign, but most of them do not know.





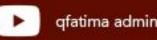




ومَامِنَ دَ ٱبَّةٍ فِي الْأَرْضِ وَلَا طَآئِرِ يَّطِيرُ بِجِنَا حَيْهِ اللَّا اُمَرُ اللَّهُ وَمَامِنَ دَ ٱبَّةٍ فِي الْأَرْضِ وَلَا طَآئِرِ يَّطِيرُ بِجِنَا حَيْهِ اللَّامُ الْمُثَالُكُمُ مَا فَرَّ طَنَا فِي الْكِتَابِ مِنْ شَيْءٍ ثُمَّ إِلَى مَبِّهِمُ لَيُحْشَرُونَ الْمُثَالُكُمُ مَا فَرَّ طَنَا فِي الْكِتَابِ مِنْ شَيْءٍ ثُمَّ إِلَى مَبِّهِمُ لَيُحْشَرُونَ

And there is no animal that walks upon the earth nor a bird that flies with its two wings but (they are) genera like yourselves; We have not neglected anything in the Book, then to their Lord shall they be gathered.



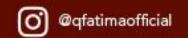






وَالنَّانِينَ كَنَّابُوا بِالْيَاتِنَا صُرَّ وَالنَّالِكُ مُن يَشَا الله وَمَن يَشَا يَجْعَلُهُ عَلَى صِرَاطٍ مُسْتَقِيْمٍ وَيُعْلِلُهُ وَمَن يَشَا يَجْعَلُهُ عَلَى صِرَاطٍ مُسْتَقِيْمٍ

And they who reject Our communications are deaf and dumb, in utter darkness; whom Allah pleases He causes to err and whom He pleases He puts on the right way.



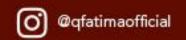






قُلُ آمَايُتَكُمْ إِنَ آتَاكُمْ عَنَ ابْ اللهِ آوُ آتَتُكُمُ السَّاعَةُ آغَيْرَ السَّاعَةُ آغَيْرَ السَّاعَةُ آغَيْرَ اللهِ آوُ آتَتُكُمُ السَّاعَةُ آغَيْرَ اللهِ تَلُعُونَ إِنْ كُنْتُمْ صَادِقِينَ اللهِ تَلُعُونَ إِنْ كُنْتُمْ صَادِقِينَ

Say: Tell me if the chastisement of Allah should overtake you or the hour should come upon you, will you call (on others) besides Allah, if you are truthful?







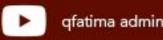


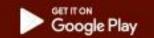
بَلْ إِيَّا لَا تُكُونَ فَيَكُشِفُ مَا تَلْ عُونَ اللَّهِ النَّهُ اللَّهُ وَاللَّهُ مَا اللَّهُ وَاللَّهُ وَاللَّا اللَّهُ وَاللَّهُ وَاللّهُ وَاللَّهُ وَاللَّا اللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَالَّاللَّهُ وَاللَّهُ وَاللَّا اللَّهُ اللَّالِمُ اللَّاللَّا اللَّهُ اللَّاللَّا اللّهُ اللَّا

Nay, Him you call upon, so He clears away that for which you pray if He pleases and you forget what you set up (with Him).









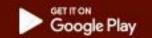


وَلَقُلُ أَنْ سَلْنَا إِلَى أُمّ مِ مِنْ قَبُلِكَ فَأَخَذُنَاهُمْ بِالْبَأْسَاءِ وَلَقُلُ أَنْ اللَّهُ مُ اللَّهُ مُ اللَّهُمْ اللَّهُمُ اللّلْلِكُ اللَّهُمُ اللَّهُمُ اللَّهُمُ اللَّهُمُ اللَّهُمُ اللَّهُ اللَّهُمُ اللَّهُ اللَّهُمُ اللَّهُ اللَّهُمُ اللَّهُ اللَّهُمُ اللَّهُ اللَّهُمُ اللَّهُ اللَّهُمُ اللَّاللَّا اللَّهُمُ اللَّهُمُ اللَّهُمُ اللَّهُمُ اللَّهُمُ اللَّهُ

And certainly We sent (messengers) to nations before you then We seized them with distress and affliction in order that they might humble themselves.









فَلُولِ إِذْ جَاءَهُمْ بَأَسُنَا تَضَرَّعُوْ اوَلَكِنَ قَسَتُ قُلُوبُهُمْ وَرَيَّنَ فَلُولِ إِذْ جَاءَهُمُ وَرَيَّنَ فَلُولِ الْأَيْمَا كَانُو ايَعُمَلُونَ هَمُ الشَّيْطَانُ مَا كَانُو ايَعُمَلُونَ هَمُ الشَّيْطَانُ مَا كَانُو ايَعُمَلُونَ

Yet why did they not, when Our punishment came to them, humble themselves? But their hearts hardened and the Shaitan made what they did fair-seeming to them.



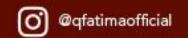






فَلَمَّانَسُوْامَاذُكُوُ وَابِهِ فَتَحْنَا عَلَيْهِمُ اَبُوَابِ كُلِّ شَيْءٍ حَتَّى فَلَمَّا اَسُوْمَا أُوتُوا اَحَنَا عَلَيْهِمُ اَبُوَابَ كُلِّ شَيْءٍ حَتَّى اللهُ اللهُ وَتُوا اَحَنَا عُلَيْهُمُ بَغْتَةً فَإِذَا هُمُ مُبُلِسُونَ إِذَا فَرِحُوْا مِمَا أُوتُوا اَحَنَا عُمْ بَغْتَةً فَإِذَا هُمُ مُبُلِسُونَ

But when they neglected that with which they had been admonished, We opened for them the doors of all things, until when they rejoiced in what they were given We seized them suddenly; then lo! they were in utter despair.









وَقُطِعَ دَابِرُ الْقُوْمِ النَّانِينَ ظَلَمُوْا وَالْحَمُنُ لِللَّهِ رَبِّ الْعَالَمِينَ

So the roots of the people who were unjust were cut off; and all praise is due to Allah, the Lord of the worlds.









Say: Have you considered that if Allah takes away your hearing and your sight and sets a seal on your hearts, who is the god besides Allah that can bring it to you? See how We repeat the communications, yet they turn away.









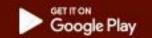
قُلُ أَمَا يُتَكُمُ إِنَ أَتَاكُمُ عَنَ ابْ اللهِ بَغْتَةً أَوْجَهُ رَقَّهُ لَكُهُ لَكُ قُلُكُ فُلُكُ وَلَا أَنْ النَّا الْمُونَ وَالظَّالِمُونَ وَالظَّالِمُونَ وَالظَّالِمُونَ

Say: Have you considered if the chastisement of Allah should overtake you suddenly or openly, will any be destroyed but the unjust people?











SECTION 2 AYAAT 48 - 73



REPLY TO THE MAKKANS OBJECTIONS ABOUT ALLAH

To Him belong the treasures of the unseen and He is the Absolute Knower of the minute detail of everything - Aya 59.

He takes you in your sleep at night

He knows what you do in the day and you will be returned to Him and He will inform you what you did.

He is the One who delivers from distress.

Establish salaa and be God conscious









And We send not messengers but as announcers of good news and givers of warning, then whoever believes and acts aright, they shall have no fear, nor shall they grieve.





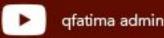




وَالَّذِينَ كَنَّابُوابِ آيَاتِنَا يَمَسُّهُمُ الْعَنَابِ مِمَا كَانُوا يَفُسُقُونَ

And (as for) those who reject Our communications, chastisement shall afflict them because they transgressed.



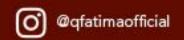






قُلُ لَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللهِ وَلَا أَعْلَمُ الْعَيْبَ وَلَا أَقُولُ لَكُمْ إِنِي مَلَكُ اللهِ وَلَا أَعْلَمُ الْعَيْبَ وَلَا أَقُولُ لَكُمْ إِنِي مَلَكُ اللهِ وَلَا أَعْلَمُ الْعَيْبَ وَلَا أَقُولُ لَكُمْ إِنِّي قُلُ هَلُ يَسْتَوِي الْاَعْمَىٰ وَالْبَصِيرُ افَلَا تَتَفَكَّرُونَ إِنْ النَّبِحُ لِلْ مَا يُوحَىٰ إِلَيّ قُلُ هَلُ يَسْتَوِي الْاَعْمَىٰ وَالْبَصِيرُ افَلَا تَتَفَكَّرُونَ اللهِ عَلَى اللهُ عَلَى اللهِ عَلَى اللهِ عَلَى اللهُ اللهِ اللهِ عَلَى اللهِ عَلَى اللهِ عَلَى اللهُ عَلَى اللهُ عَلَى اللهُ عَلَى اللهُ عَلَى اللهُ اللهُ عَلَى اللهُ عَلَى اللهِ عَلَى اللهُ عَلَى اللهُ اللهُ عَلَى اللهُ عَلَى اللهُ عَلَى اللهُ عَلَى اللهُ عَلَى اللهُ عَلَى اللهِ عَلَى اللّهُ عَلَى اللهُ عَلَى اللهُ عَلَى اللهُ عَلَى اللّهُ عَلَى اللهُ اللهُ عَلَى اللهُ عَلَى اللهُ عَلَى اللهُ اللهُ عَلَى اللهُ اللهِ اللهُ اللهُ اللهُ اللهُ عَلَى اللهُ اللهُ اللهُ اللهُ اللهُ عَلَى اللهُ اللهُ عَلَى اللهُ ا

Say: I do not say to you, I have with me the treasures of Allah, nor do I know the unseen, nor do I say to you that I am an angel; I do not follow aught save that which is revealed to me. Say: Are the blind and the seeing one alike? Do you not then reflect?









وَانْنِرَبِهِ النّٰنِينَ يَخَافُونَ أَنْ يُحْشَرُوا إِلَى رَبِّهِمُ لَيْسَ لَمُهُمْ مِنْ وَانْنِرَبِهِ النّٰنِينَ يَخَافُونَ أَنْ يُحْشَرُوا إلى رَبِّهِمُ لَيْسَ لَمُهُمْ مِنْ فَي وَانْنِرَ مِن اللَّهُمْ مَا يَسْقُونَ وَنِهِ وَلِي وَلَّهُ وَلِي وَلِي

And warn with it those who fear that they shall be gathered to their Lord-there is no guardian for them, nor any intercessor besides Him-- that they may guard (against evil).





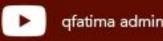




ولاتَظُرُدِ النَّذِينَ يَنْعُونَ مَ بَهُمْ بِالْعُكَ الْإِوَ الْعَشِيِّ يُرِيدُونَ وَجُهَةُ مَا عَلَيْكَ مِنْ وَلَا تَظُرُدِ النَّذِينَ يَنْعُونَ مَنَ الظَّالِمِينَ حِسَابِهِمْ مِنْ شَيْءٍ وَمَا مِنْ حِسَابِهُ عَلَيْهِمْ مِنْ شَيْءٍ وَمَا مِنْ حِسَابِهُ عَلَيْهِمْ مِنْ شَيْءٍ وَمَا مِنْ حِسَابِهُ مَ مِنْ شَيْءٍ وَمَا مِنْ حِسَابِهِمْ مِنْ شَيْءٍ وَمَا مِنْ حِسَابِهُ مَ مِنْ شَيْءٍ وَمَا مِنْ حِسَابِهُ مَ مِنْ شَيْءٍ وَمَا مِنْ حِسَابِهُ مَنْ مَنْ مَنْ مَنْ مَنْ مَنْ مَا مِنْ مِنْ الظَّالِمِينَ وَمُعَامِلُ وَمُ مِنْ الظَّالِمِينَ الطَّالِمِينَ مَا مِنْ حَسَابِهِمْ مِنْ شَيْءٍ وَمَا مِنْ حِسَابِهِمْ مَنْ شَيْءٍ وَمَا مِنْ حِسَابِهِمْ مِنْ شَيْءٍ وَمَا مِنْ حِسَابِهِمْ مُنْ شَيْءٍ وَمَا مِنْ حِسَابِهِمْ مُنْ شَيْءٍ وَمَا مِنْ حِسَابِهُ مِنْ مُنْ مَا مِنْ مَا مِنْ حَسَابِهِمْ مُنْ شَيْءٍ وَمَا مِنْ حِسَابِهِمْ مُنْ مَنْ مَا مِنْ مَنْ مَنْ مَا مِنْ مَنْ مَنْ مَا مِنْ مَا مِنْ مَا مِنْ مَنْ مَا مِنْ مِنْ مُنْ مُنْ مَا مِنْ مَا مِنْ مَا مِنْ مَا مِنْ مُنْ مَا مِنْ مِنْ مَا مِنْ مَا مِنْ مُ مِنْ مُنْ مُنْ مَا مِنْ مَا مِنْ مُ مِنْ مُ مِنْ مُ مَا مِنْ مَا مِنْ مَا مِنْ مَا مِنْ مِنْ مَا مِنْ مُ مَا مِنْ مَا مِنْ مِنْ مَا مِنْ مُ مِنْ مُ مَا مِنْ مَا مِنْ مَا مِنْ مَا مِنْ مُ مَا مِنْ مَا مَا مِنْ مُ مِنْ مُ مَا مِنْ مَا مَا مِنْ مِنْ مَا مِنْ مَا مِنْ مَا مِنْ مَا مِنْ مَا مِنْ

And do not drive away those who call upon their Lord in the morning and the evening, they desire only His favor; neither are you answerable for any reckoning of theirs, nor are they answerable for any reckoning of yours, so that you should drive them away and thus be of the unjust.





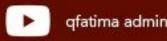




وَكَنْ لِلْكَ فَتَنَّا بَعُضَ لِمُ مِبِعُضِ لِيَقُولُوا الْمُؤلِّاءِمَنَّ اللَّهُ عَلَيْهِمُ وَكَنْ لِللَّهُ عِلَيْهُمُ لِبِعُضِ لِيَقُولُوا الْمُؤلِّاءِمَنَّ اللَّهُ عَلَيْهِمُ اللَّهُ عِلْمَ عِلْ اللَّهُ عِلْمَ عِلْ اللَّهُ عِلْمَ عِلْ اللَّهُ عِلْمَ اللَّهُ عِلْمَ عِلْمَ عِلْمَ اللَّهُ عِلْمَ عِلْمَ اللَّهُ عِلْمَ عِلْمَ اللَّهُ عِلْمَ عِلْمَ اللَّهُ عِلْمَ عِلْمَ عَلَيْهُ مَنْ اللَّهُ عَلَيْهُ عَلَيْ عَلَيْهُ عَلْمُ عَلَيْهُ عَلَيْهِ عَلَيْهُ عَلَيْهُ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهُ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهُ عَلَيْهِ عَلَيْهِ عَلَيْهُ عَلَيْهِ عَلَيْهِ عَلَيْهُ عَلَي عَلَي عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَا عَلَيْهِ عَلَيْهُ عَلَيْهُ عَلَيْهِ عَلَيْهُ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهُ عَ

And thus do We try some of them by others so that they say: Are these they upon whom Allah has conferred benefit from among us? Does not Allah best know the grateful?







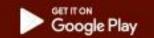


وَإِذَا جَاءَكَ النَّذِينَ يُؤُمِنُونَ بِآيَاتِنَا فَقُلْ سَلَامٌ عَلَيْكُمُ كَتَبَ رَبُّكُمُ عَلَى نَفْسِهِ الرَّحْمَةُ وَإِذَا جَاءَكَ النَّهُ عَلَى نَفْسِهِ الرَّحْمَةُ وَإِذَا جَاءَكُ النَّهُ عَلَى نَفْسِهِ الرَّحْمَةُ وَإِنَّا مَنْ عَمِلَ مِنْ كُمُ سُوءًا بِجَهَا لَةٍ ثُمَّ تَابَ مِنْ بَعْلِ وِوَ اَصْلَحَ فَانَّهُ عَفُومٌ رَحِيمٌ النَّهُ مَنْ عَمِلَ مِنْ كُمُ سُوءًا بِجَهَا لَةٍ ثُمَّ تَابَ مِنْ بَعْلِ وِوَ اَصْلَحَ فَانَّهُ عَفُومٌ رَحِيمٌ اللَّهُ الللَّهُ اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللّهُ الللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الل

And when those who believe in Our communications come to you, say: Peace be on you, your Lord has ordained mercy on Himself, (so) that if any one of you does evil in ignorance, then turns after that and acts aright, then He is Forgiving, Merciful.





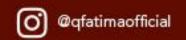




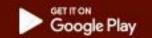
وَ كَنْ لِلْكَ نُفَصِّلُ الْآيَاتِ وَلِتَسْتَبِينَ سَبِيلُ الْمُجْرِمِينَ

And thus do We make distinct the communications and so that the way of the guilty may become clear.











قُلُ إِنِي هُمِيكَ أَنْ إَعْبُلَ النَّانِينَ تَلْعُونَ مِنْ دُونِ اللَّهِ قُلُ لَا أَتَّبِعُ قُلُ النَّانِ اللَّهِ قُلُ النَّامِنَ الْمُهُتَانِينَ الْمُؤْتَانِينَ الْمُؤْتَانِينَ الْمُؤْتَانِينَ الْمُؤْتَانِينَ الْمُؤْتَانِينَ

Say: I am forbidden to serve those whom you call upon besides Allah. Say: I do not follow your low desires. for then indeed I should have gone astray and I should not be of those who go aright.



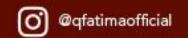






قُلُ إِنِي عَلَى بَيِّنَةٍ مِنْ مَنِي وَكَنَّ بَعُمْ بِهِ مَا عِنْدِي مَا تَسْتَعُجِلُونَ وَلَى الْجَانِ عَلَى بَيْنَةٍ مِنْ مَنْ مَنْ فَعَلَى مَا تَسْتَعُجِلُونَ وَهُو خَبُرُ الْفَاصِلِينَ وَهُو خَبُرُ الْفَاصِلِينَ وَهُو خَبُرُ الْفَاصِلِينَ

Say: Surely I have manifest proof from my Lord and you call it a lie; I have not with me that which you would hasten; the t judgment is only Allah's; He relates the truth and He is the best of deciders.









قُلُ لَوُ انَّ عِنْدِي مَا تَسْتَعُجِلُونَ بِهِ لَقَضِي الْأَمْرُ بَيْنِي وَبَيْنَكُمْ قُلُ لُو انْ عِنْدِي مَا تَسْتَعُجِلُونَ بِهِ لَقَضِي الْأَمْرُ بَيْنِي وَبَيْنَكُمْ وَاللَّهُ اَعْلَمُ بِالظَّالِمِينَ وَاللَّهُ اَعْلَمُ بِالظَّالِمِينَ

Say: If that which you desire to hasten were with me, the matter would have certainly been decided between you and me; and Allah best knows the unjust.









وَعِنْكَهُمَفَاتِحُ الْعَيْبِ لا يَعْلَمُهَا إِلَّاهُوَ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ وَمَا تَسْقُطُ مِنُ وَرَقَةٍ وعِنْكَهُمَفَا تِحُ الْعَيْبِ لا يَعْلَمُهَا إِلَّاهُو وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ وَمَا تَسْقُطُ مِنُ وَرَقَةٍ الديعُلَمُهَا ولا حَبَّةٍ فِي ظُلْمَاتِ الْأَرْضِ ولا رَطْبِ ولا يَابِسِ إِلَّا فِي كِتَابِ مُبِينٍ

And with Him are the keys of the unseen treasures-- none knows them but He; and He knows what is in the land and the sea, and there falls not a leaf but He knows it, nor a grain in the darkness of the earth, nor anything green nor dry but (it is all) in a clear book.







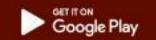


وَهُوَ النَّانِي يَتُوفًّا كُمْ بِاللَّيْلِ وَيَعُلَمُ مَا جَرَحْتُمْ بِالنَّهَا بِثُمَّ يَبُعَثُكُمْ فِيهِ لِيُقْضَىٰ اَجَلُ مُسَمًّى ثُمَّ اللَّيْهِ مَرْجِعُكُمْ ثُمَّ يُنَبِّئُكُمْ مِمَا كُنْتُمُ تَعُمَلُونَ لِيُقْضَىٰ اَجَلُ مُسَمًّى ثُمَّ اللَّهِ مَرْجِعُكُمْ ثُمَّ يُنَبِّئُكُمْ مِمَا كُنْتُمُ تَعُمَلُونَ لِيُقْضَىٰ اَجَلُ مُسَمًّى ثُمَّ اللَّهِ مَرْجِعُكُمْ ثُمَّ يُنتِبِعُكُمْ مُمَا كُنْتُمُ تَعُمَلُونَ

And He it is Who takes your souls at night (in sleep), and He knows what you acquire in the day, then He raises you up therein that an appointed term may be fulfilled; then to Him is your return, then He will inform you of what you were doing.







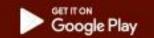


وهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ وَيُرْسِلُ عَلَيْكُمْ حَفَظَةً حَتَى إِذَا جَآءًا حَلَكُمُ وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ وَيُرْسِلُ عَلَيْكُمْ حَفَظَةً حَتَى إِذَا جَآءًا حَلَكُمُ اللّهُ وَهُوَ الْقَاهِرُ فَوْقَ الْمَوْتُ وَقَاعُهُمُ اللّهَ وَهُمْ لَا يُفَرِّطُونَ الْمُوتُ قَاتُهُ مُسُلّنًا وَهُمْ لَا يُفَرِّطُونَ

And He is the Supreme, above His servants, and He sends keepers over you; until when death comes to one of you, Our messengers cause him to die, and they are not remiss.











Then are they sent back to Allah, their Master, the True one; now surely His is the judgment and He is swiftest in taking account.





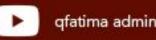


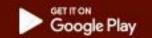


قُلُمَنُ يُنَجِيكُمْ مِنَ ظُلْمَاتِ الْبَرِّوَ الْبَحْرِتَلُ عُونَهُ تَضَرُّعًا وَخُفْيَةً لَئِنَ الْبَكِرِ تَلُ عُونَهُ تَضَرُّعًا وَخُفْيَةً لَئِنَ الْبَكُونَ الشَّاكِرِينَ الشَّاكِرِينَ الْبَكُونَ الشَّاكِرِينَ

Say: Who is it that delivers you from the dangers of the land and the sea (when) you call upon Him (openly) humiliating yourselves, and in secret: If He delivers us from this, we should certainly be of the grateful ones.









قُلِ اللَّهُ يُنَجِّيكُمْ مِنْهَا وَمِنْ كُلِّ كَرْبِ ثُمَّ اَنْتُمُ تُشْرِكُونَ

Say: Allah delivers you from them and from every distress, but again you set up others (with Him).











قُلْ هُوَ الْقَادِمُ عَلَى اَنْ يَبْعَثَ عِلَيْكُمْ عَنِ البَّامِنْ فَوْقِكُمْ اَوْمِنْ تَخْتِ اَنْ جُلِكُمْ اَوْ يَلْبِسَكُمْ فَوْقِكُمْ اَوْمِنْ تَخْتِ اَنْ جُلِكُمْ اَوْ يَلْبِسَكُمْ فَوْقِكُمْ اَوْمِنْ تَخْتِ الْمُحْلِكُمْ اَوْ يَلْبِسَكُمْ فَوْقِكُمْ الْأَيْاتِ لَعَلَّهُمْ يَفْقَهُونَ شِيعًا وَيُذِينَ بَعْضَكُمْ بَأْسَ بَعْضِ انْظُرْ كَيْفَ نُصَرِّفُ الْآيَاتِ لَعَلَّهُمْ يَفْقَهُونَ

Say: He has the power that He should send on you a chastisement from above you or from beneath your feet, or that He should throw you into confusion, (making you) of different parties; and make some of you taste the fighting of others. See how We repeat the communications that they may understand.











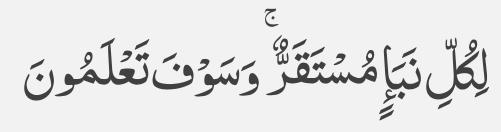
And your people call it a lie and it is the very truth. Say: I am not placed in charge of you.





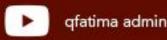


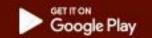




For every prophecy is a term, and you will come to know (it).









وَإِذَا رَا يَكُونُ النَّهِ مِن فِي آيَاتِنَا فَأَعُرِضَ عَنْهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ عَلَيْ النَّهِ وَالنَّهِ عَلَيْ اللَّهِ عَلَيْهِ وَإِمَّا يُنُسِينًا فَالسَّيْطَانُ فَلا تَقْعُلُ بَعُلَ الذِّكُ رَى مَعَ الْقَوْمِ الظَّالِمِينَ عَبُرُ وَإِمَّا يُنُسِينًا فَالسَّيْطَانُ فَلا تَقْعُلُ بَعُلَ الذِّكُ رَى مَعَ الْقَوْمِ الظَّالِمِينَ

And when you see those who enter into false discourses about Our communications, withdraw from them until they enter into some other discourse, and if the Shaitan causes you to forget, then do not sit after recollection with the unjust people.



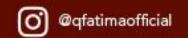






وَمَا عَلَى النَّانِينَ يَتَقُونَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ وَلَكِنْ ذِكُرى لَكُونَ وَكُرى لَكُونَ وَكُرى لَكُونَ وَكُرى لَكُونَ وَكُرَى لَكُونَ وَكُرَى لَكُونَ وَكُرَى لَكُونَ وَكُرَى لَكُونَ لَكُلُّهُمْ يَتَقُونَ لَكُلُّهُمْ يَتَقُونَ

And nought of the reckoning of their (deeds) shall be against those who guard (against evil), but (theirs) is only to remind, haply they may guard.

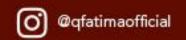








And leave those who have taken their religion for a play and an idle sport, and whom this world's life has deceived, and remind (them) thereby lest a soul should be given up to destruction for what it has earned; it shall not have besides Allah any guardian nor an intercessor, and if it should seek to give every compensation, it shall not be accepted from it; these are they who shall be given up to destruction for what they earned; they shall have a drink of boiling water and a painful chastisement because they disbelieved.









قُلُ اَنَى عُومِنَ دُونِ اللهِ مَا لَا يَنْفَعْنَا وَلَا يَضُرُّ نَا وَنُرَدُّ عَلَى اَعْقَابِنَا بَعُنَ اِذُهَنَ إِنَّا اللهُ كَالَّذِي قُلُ اَنَى عُومِنَ دُونِ اللهِ مَا لَا يَنْفَعْنَا وَلَا يَضُرُّ نَا وَنُرَدُّ عَلَى اَعْقَابِنَا بَعُنَا اللهُ كَالَانِي اللهُ كَالَ اِنَّا اللهُ كَالَ اِنَّ هُنَى اللهِ هُوَ الْهُنَاى وَالْمِرُ نَا لِنُسْلِمَ لِرَبِّ الْعَالَمِينَ الْعَالَمِينَ اللهِ هُوَ الْهُنَاى وَالْمِرُ نَا لِنُسْلِمَ لِرَبِّ الْعَالَمِينَ

Say: Shall we call on that besides Allah, which does not benefit us nor harm us, and shall we be returned back on our heels after Allah has guided us, like him whom the Shaitans have made to fall down perplexed in the earth? He has companions who call him to the right way, (saying): Come to us. Say: Surely the guidance of Allah, that is the (true) guidance, and we are commanded that we should submit to the Lord of the worlds.

afatima admin









وَأَنُ أَقِيمُوا الصَّلَاةَ وَاتَّقُوهُ وَهُوَ النِّنِي اليَّهِ ثُخْشُرُونَ

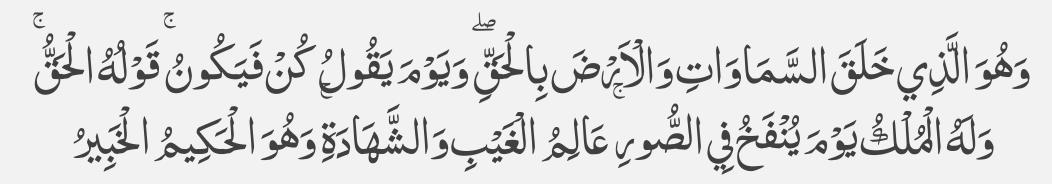
And that you should keep up prayer and be careful of (your duty to) Him; and He it is to Whom you shall be gathered.







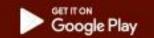




And He it is Who has created the heavens and the earth with truth, and on the day He says: Be, it is. His word is the truth, and His is the kingdom on the day when the trumpet shall be blown; the Knower of the unseen and the seen; and He is the Wise, the Aware.

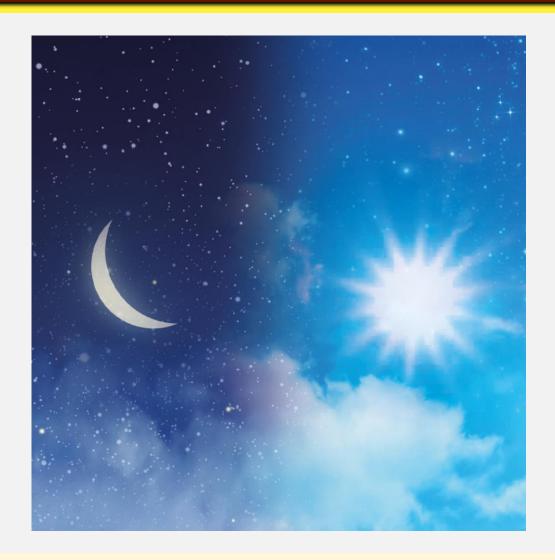








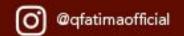
SECTION 3 AYAAT 74 - 91



PROPHET IBRAHEEM'S DISCOURSE ON MONOTHEISM

Rhetoric questions of whether statues, stars, moon and sun could be worshipped?

Mention of other Prophets.





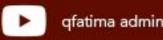




وَإِذْقَالَ إِبْرَاهِيمُ لِأَبِيهِ آزَى اَتَتَخِذُ اَصْنَامًا آهِكَ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ ال

And when Ibrahim said to his sire, Azar: Do you take idols for gods? Surely I see you and your people in manifest error.









وَكَنْ لِلْكَ ثُرِي إِبْرَاهِيمَ مَلَكُوتَ السَّمَاوَاتِ وَالْأَنْ ضِ وَكَنْ لِلْكَ ثُرِي إِبْرَاهِيمَ مَلَكُوتَ السَّمَاوَاتِ وَالْآئِضِ وَالسَّمَاوَاتِ وَالْآئِضِ الْمُوقِنِينَ وَلِيَكُونَ مِنَ الْمُوقِنِينَ

And thus did We show Ibrahim the kingdom of the heavens and the earth and that he might be of those who are sure.









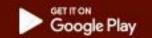
فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ مَا مَ كُو كَبًّا قَالَ هٰذَا مَدِّ فَلَمَّا افَلَ فَلَمَّا افَلَ فَلَمَّا افَلَ فَلَمَّا افَلَ فَلَمَّا افَلَ قَالَ لَا أُحِبُّ الْآفِلِينَ قَالَ لَا أُحِبُّ الْآفِلِينَ

So when the night over-shadowed him, he saw a star; said he: Is this my Lord? So when it set, he said: I do not love the setting ones.











فَلَمَّا مَا أَى الْقَمَرَ بَازِغًا قَالَ هٰذَا مَدِّ فَلَمَّا اَفَلَ قَالَ لَئِنَ لَمُ فَلَمَّا اَفَلَ قَالَ لَئِنَ لَمُ لَمِّ الْقَالَ الْمَالِينَ عَلَيْ الْقَوْمِ الضَّالِينَ عَلَيْ الْمُونِ مَنِي الْمُونِ مِن الْقَوْمِ الضَّالِينَ عَلَيْ الْمُونِ مَ إِن الْمُونِ مَن الْقَوْمِ الضَّالِينَ

Then when he saw the moon rising, he said: Is this my Lord? So when it set, he said: If my Lord had not guided me I should certainly be of the erring people.









فَلَمَّا مَا أَى الشَّمْسَ بَازِغَةً قَالَ هٰذَا مَدِّ هٰذَا اَكُبُو فَلَمَّا وَلَمَّا مَا اِللَّهُ مُسَانَا مَا اللَّهُ فَلَمَّا اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ قَالَ يَا قَوْمِ إِنِّي بَرِيءٌ هِمَّا تُشُرِكُونَ اللَّهُ قَالَ يَا قَوْمِ إِنِّي بَرِيءٌ هِمَّا تُشُرِكُونَ اللَّهُ اللَّهُ اللَّهُ قَالَ يَا قَوْمِ إِنِّي بَرِيءٌ هِمَّا تُشُرِكُونَ

Then when he saw the sun rising, he said: Is this my Lord? Is this the greatest? So when it set, he said: O my people! surely I am clear of what you set up (with Allah).



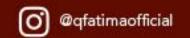






الني وجهي لِلّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ وَمَا أَنَا مِنَ الْمُشْرِكِينَ

Surely I have turned myself, being upright, wholly to Him Who originated the heavens and the earth, and I am not of the polytheists.

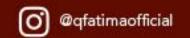








And his people disputed with him. He said: Do you dispute with me respecting Allah? And He has guided me indeed; and I do not fear in any way those that you set up with Him, unless my Lord pleases; my Lord comprehends all things in His knowledge; will you not then mind?



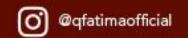


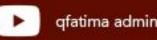




وَكَيْفَ أَخَافُمَا أَشْرَكُتُمْ وَلَا يَخَافُونَ أَنَّكُمْ أَشْرَكُتُمْ بِاللّهِ مَالَمُ يُنَزِّلُ بِهِ وَكَيْفَ أَخُافُونَ أَنَّكُمْ أَشْرَكُتُمْ بِاللّهِ مَالَمُ يُنَزِّلُ بِهِ عَلَيْكُمُ اللّهُ يُنْكُمُ اللّهُ يَعْلَمُونَ عَلَيْكُمُ سُلْطَانًا فَأَيُّ الْفُرِيقَيْنِ أَحَتّى بِالْأَمْنِ إِنْ كُنْتُمْ تَعْلَمُونَ عَلَيْحُمُ سُلْطَانًا فَأَيّ الْفُرِيقَيْنِ أَحَتّى بِالْأَمْنِ إِنْ كُنْتُمْ تَعْلَمُونَ

And how should I fear what you have set up (with Him), while you do not fear that you have set up with Allah that for which He has not sent down to you any authority; which then of the two parties is surer of security, if you know?





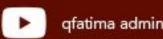




اللّٰذِينَ آمَنُوا وَلَمْ يَلْدِسُوا إِيمَا هُمُ رِظُلْمِ الوَاطِكَ لَمْ الْأَمْنُ وَاللّٰذِينَ آمَنُوا وَلَمْ يَلْدِسُوا إِيمَا هُمُ مُلْمَتَكُونَ وَهُمْ مُلْمَتَكُونَ وَهُمْ مُلْمَتَكُونَ

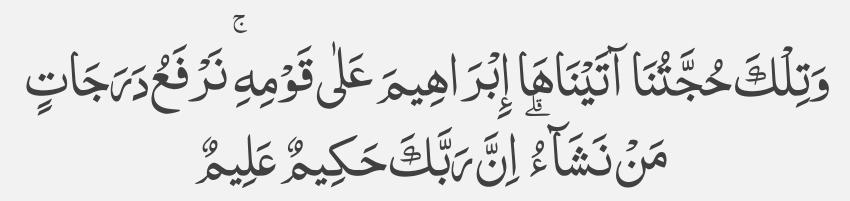
Those who believe and do not mix up their faith with iniquity, those are they who shall have the security and they are those who go aright.



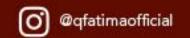








And this was Our argument which we gave to Ibrahim against his people; We exalt in dignity whom We please; surely your Lord is Wise, Knowing.



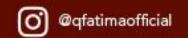






وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعُقُوبَ كُلّاهَا يُنَا وَنُو حًا هَلِ يُنَامِنُ قَبُلُ وَمِنُ ذُسِّ يَتِعِدَا وُودَ وَهُبْنَا لَهُ إِسْحَاقَ وَيَعُقُوبَ كُلّاهَا يُنَا وَنُو حًا هَلِ اَيْنَامِنُ قَبُلُ وَمِنْ ذُسِّ يَتِعِدَا وُودَ وَسُلَيْمَانَ وَاللَّهُ اللَّهُ عَلَيْمَانَ وَاللَّهُ عَلَيْمَانَ وَاللَّهُ عَلَيْمِانَ وَمُوسَى وَهَا مُونَ وَكَنْ لِلْكَ نَجُرِي الْمُحْسِنِينَ وَسُلَيْمَانَ وَاللَّهُ اللَّهُ عَلَيْمِانَ وَاللَّهُ اللَّهُ اللَّهُ عَلَيْمِ اللَّهُ عَلَيْمَانَ وَاللَّهُ اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللْمُ اللَّهُ اللَّهُ

And We gave to him Ishaq and Yaqoub; each did We guide, and Nuh did We guide before, and of his descendants, Dawood and Sulaiman and Ayub and Yusuf and Haroun; and thus do We reward those who do good (to others).





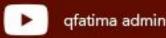


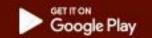




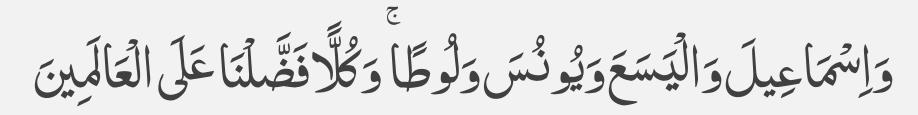
And Zakariya and Yahya and Isa and Ilyas; every one was of the good;











And Ismail and Al-Yasha and Yunus and Lut; and every one We made to excel (in) the worlds:





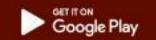




And from among their fathers and their descendants and their brethren, and We chose them and guided them into the right way.



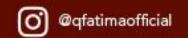






﴿لِكَ هُلَى اللهِ يَهُدِي بِهِ مَنْ يَشَاءُ مِنْ عِبَادِةِ وَلَوْ اَشُرَكُوا خَلِكَ هُلَى اللهِ يَهُدِي بِهِ مَنْ يَشَاءُ مِنْ عِبَادِةِ وَلَوْ اَشُرَكُوا خَبِطَ عَنْهُمْ مَا كَانُوا يَعْمَلُونَ

This is Allah's guidance, He guides thereby whom He pleases of His servants; and if they had set up others (with Him), certainly what they did would have become ineffectual for them.









أُولِئِكَ النَّبُونَ آتَيْنَاهُمُ الْكِتَابَ وَالْحُكُمَ وَالنَّبُوَّةُ فَإِنْ يَكُفُرُ بِهَا هُؤُلَاءِ فَقَلُ وَكُلْنَا بِهَا قَوْمًا لَيُسُوا بِهَا بِكَافِرِينَ

These are they to whom We gave the book and the wisdom and the prophecy; therefore if these disbelieve in it We have already entrusted with it a people who are not disbelievers in it.









الله عَلَيْهِ عَلَيْهِ الله عَلَيْهِ الله عَلَيْهِ الله عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ الله عَلَيْهِ عَلَيْهِ الله عَلَيْهِ عَلَيْهِ الله عَلَيْهِ الله عَلَيْهِ عَلَيْهِ الله عَلَيْهِ الله عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ الله عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْه

These are they whom Allah guided, therefore follow their guidance. Say: I do not ask you for any reward for it; it is nothing but a reminder to the nations.



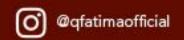


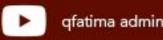




وَمَا قَكَنُ وَاللّهَ حَقَّ قَلُ مِعِ إِذْقَالُوامَا أَنْزَلَ اللهُ عَلَى بَشَرٍ مِنْ شَيْءٍ قُلُ مَنُ أَنْزَلَ الْكِتَابِ اللّهُ عَلَى بَشَرٍ مِنْ شَيْءٍ قُلُ مَنُ أَنْزَلَ الْكِتَابِ اللّهُ اللّهِ عَلَى بَشَرِ مِنْ شَيْءً وَلُوا اللّهُ اللّهُ اللّهُ قَرَاطِيسَ تُبُلُوهُمُ وَلَا أَنْكُمُ وَلَا آبَاؤُكُمُ قُلِ اللّهُ ثُمَّ ذَنَهُ هُمْ فِي خَوْضِهِمُ يَلْعَبُونَ وَعُلِّمُتُمْ مَالَمُ تَعْلَمُوا أَنْتُمُ وَلَا آبَاؤُكُمُ قُلِ اللّهُ ثُمَّ ذَنَهُ هُمْ فِي خَوْضِهِمُ يَلْعَبُونَ وَعُلِّمُتُمْ مَالَمُ تَعْلَمُوا أَنْتُمُ وَلَا آبَاؤُكُمْ قُلِ اللّهُ ثُمَّ ذَنَهُ هُمْ فِي خَوْضِهِمُ يَلْعَبُونَ

And they do not assign to Allah the attributes due to Him when they say: Allah has not revealed anything to a mortal. Say: Who revealed the Book which Musa brought, a light and a guidance to men, which you make into scattered writings which you show while you conceal much? And you were taught what you did not know, (neither) you nor your fathers. Say: Allah then leave them sporting in their vain discourses.

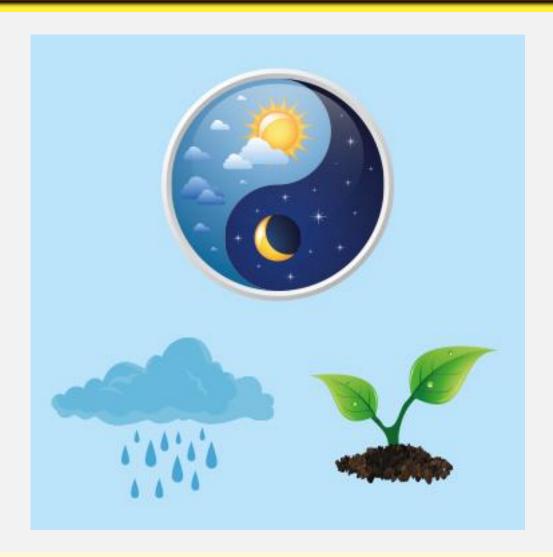






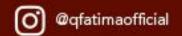


SECTION 4 AYAAT 92 - 117

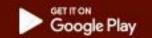


REFLECTION ON ALLAH AS THE CREATOR

Germination of the grain
Living from the dead and death of the living
Breaking of dawn and the night for rest
The sun, moon and stars
Rain and the subsequent produce from the earth









وَهٰذَا كِتَابُ انْزَلْنَاهُمُبَاءَكُ مُصَدِّقُ النَّذِي بَيْنَ يَدَيُهِ وَلِثْنُنِ الْمَّالُقُرى وَمَنَ وَهٰذَا كَتَا النَّذِينَ يُؤْمِنُونَ بِهِ وَهُمْ عَلَى صَلَا يَهِمُ يُعَافِظُونَ حَوْهُمُ عَلَى صَلَا يَهُمُ يُعَافِظُونَ حَوْهُمُ عَلَى صَلَا يَهُمُ يُعَافِظُونَ

And this is a Book We have revealed, blessed, verifying that which is before it, and that you may warn the metropolis and those around her; and those who believe in the hereafter believe in it, and they attend to their prayers constantly.









وَمَنُ اَظْلَمْ فِهِ مِنَ اَنْهُ اللهِ كَذِبًا اَوْقَالَ أُوحِي إِلَيَّ وَلَمْ يُوحَ اليَهِ شَيْءٌ وَمَنْ قَالَ سَأُنْ ذِلُ مِثْلَ مَا اللهُ وَلَوْ يَكُمْ فِي اللهِ كَذِبًا اَوْقَالَ أُوحِي إِلَيَّ وَلَمْ يُوحَ اليَهِ شَيْءٌ وَمَنْ قَالَ سَأُنْ ذِلُ مِثْلُ مِا اللهِ وَلَوْنَ عَلَى اللهِ وَلَوْنَ عَلَى اللهِ عَيْرًا لَحُقْ وَكُنْتُمْ مَنْ آيَاتِهِ تَسْتَكُبُونَ الْيُومَ نُجُّزُونَ عَنَ آبَ الْمُونِ مِمَا كُنْتُمْ تَقُولُونَ عَلَى اللهِ عَيْرًا لَحُقِّ وَكُنْتُمْ مَنْ آيَاتِهِ تَسْتَكُبُونَ اللهِ عَيْرًا لَحُقِّ وَكُنْتُمْ مَنْ آيَاتِهِ تَسْتَكُبُونَ

And who is more unjust than he who forges a lie against Allah, or says: It has been revealed to me; while nothing has been revealed to him, and he who says: I can reveal the like of what Allah has revealed? and if you had seen when the unjust shall be in the agonies of death and the angels shall spread forth their hands: Give up your souls; today shall you be recompensed with an ignominious chastisement because you spoke against Allah other than the truth and (because) you showed pride against His communications.









وَلَقَلُ جِئْتُمُونَا فُرَالِى كَمَا خَلَقُنَاكُمُ اَوَّلَ مَرَّةٍ وَتَرَكْتُمُ مَا خَوِّلْنَاكُمُ وَمَا أَظُهُومِ كُمُّ وَلَقَلُ جِئْتُمُونَا فُرَالِى كَمَا خَلَقُنَاكُمُ اللَّالِينَ زَعَمُتُمُ اللَّهُمُ فِيكُمُ شُرَكًا ءُ لَقَلُ تَقَطَّعَ بَيْنَكُمُ وَضَلَّ وَمَا نَرِى مَعَكُمُ شُفَعًاءَكُمُ اللَّذِينَ زَعَمُتُمُ اللَّهُمُ قَيْدُمُ فَي كُمُ شُرَكًا ءُ لَقُلُ تَقَطَّعَ بَيْنَكُمُ وَضَلَّ عَمُونَ عَنْكُمُ مَا كُنْتُمُ تَزُعُمُونَ عَنْكُمُ مَا كُنْتُمُ تَزُعُمُونَ

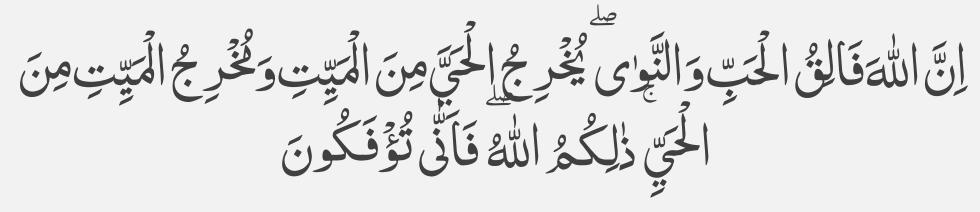
And certainly you have come to Us alone as We created you at first, and you have left behind your backs the things which We gave you, and We do not see with you your intercessors about whom you asserted that they were (Allah's) associates in respect to you; certainly the ties between you are now cut off and what you asserted is gone from you.











Surely Allah causes the grain and the stone to germinate; He brings forth the living from the dead and He is the bringer forth of the dead from the living; that is Allah! how are you then turned away.









قَالِقُ الْإِصْبَاحِ وَجَعَلَ اللَّيْلَ سَكَنَّا وَالشَّمْسَ وَالْقَمَرَ حُسْبَانًا ذَلِكَ تَقُدِيرُ الْعَزِيزِ الْعَلِيمِ

He causes the dawn to break; and He has made the night for rest, and the sun and the moon for reckoning; this is an arrangement of the Mighty, the Knowing.







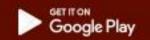


وَهُوَ النَّذِي جَعَلَ لَكُمُ النَّجُومَ لِتَهُتَكُوا بِهَا فِي ظُلْمَاتِ الْبَرِّوَ الْبَحْرِقَ لَ قَلُ النَّالِيَ النَّالِيَ النَّالِيَ النَّالِيَ اللَّهِ اللَّهُ الللَّهُ اللَّهُ اللَّهُلَّا اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ الللّهُ اللّهُ اللّهُ ال

And He it is Who has made the stars for you that you might follow the right way thereby in the darkness of the land and the sea; truly We have made plain the communications for a people who know.









وَهُو النَّذِي أَنْشَاكُمْ مِنْ نَفْسِ وَاحِلَةٍ فَمُسْتَقَرٌّ وَمُسْتَوْدَعٌ قَلْ فَصَّلْنَا اللَّهِ النَّهُ اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ عَلَّهُ عَلَى اللَّهُ عَلَّى اللّهُ عَلَى اللّهُ عَلّهُ عَ

And He it is Who has brought you into being from a single soul, then there is (for you) a resting-place and a depository; indeed We have made plain the communications for a people who understand.









وهُو النَّذِي اَنْزَلَ مِنَ السَّمَاءِ مَاءً فَا خَرَجْنَا بِهِ نَبَاتَ كُلِّ شَيْءٍ فَا خَرَجْنَا مِنْهُ خَضِرًا نُغُرِجُ مِنْهُ حَبًّا مُثَرًا كِبًا وَمِنَ النَّخِيلِ مِنْ طَلْعِهَا قِنُو انْ دَانِيةٌ وَجَنَّا بِهِ مِنْ اَعْنَا بِوالزَّيْتُونَ وَالرُّمَّانَ مُشْتَبِهًا وَغَيْرَمُتَشَابِهِ انْظُرُوا إِلَى ثُمَرِ فِإِذَا اَثْمَرَ وَيَنْعِهِ إِنَّ فِي ذَلِكُمْ لَا يَاتٍ لِقَوْمٍ يُؤْمِنُونَ مُشْتَبِهًا وَغَيْرَمُتَشَابِهِ انْظُرُوا إِلَى ثُمَرِ فِإِذَا اَثْمَرَ وَيَنْعِهِ إِنَّ فِي ذَلِكُمْ لَا يَاتٍ لِقَوْمٍ يُؤْمِنُونَ

And He it is Who sends down water from the cloud, then We bring forth with it buds of all (plants), then We bring forth from it green (foliage) from which We produce grain piled up (in the ear); and of the palm-tree, of the sheaths of it, come forth clusters (of dates) within reach, and gardens of grapes and olives and pomegranates, alike and unlike; behold the fruit of it when it yields the fruit and the ripening of it; most surely there are signs in this for a people who believe.



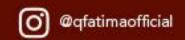






وَجَعَلُوالِلهِ شُرَكًا ءَ الْجُنَّوَ خَلَقَهُمْ وَخَرَقُوالهُ بَنِينَ وَبَنَاتٍ بِعَبْرِ عِلْمِ وَجَعَلُواللهُ بَنِينَ وَبَنَاتٍ بِعَبْرِ عِلْمِ وَجَعَلُواللهُ بَنِينَ وَبَنَاتٍ بِعَبْرِ عِلْمِ وَجَعَلُواللهُ بَنِينَ وَبَنَاتٍ بِعَبْرِ عِلْمِ وَ وَجَعَلُواللهُ بَنِينَ وَبَنَاتٍ بِعَبْرِ عِلْمِ وَ وَجَعَلُواللهِ مَنْ اللهِ عَمَّا يَصِفُونَ مَنْ عَمَّا يَصِفُونَ مَنْ عَمَّا يَصِفُونَ وَتَعَالَى عَمَّا يَصِفُونَ

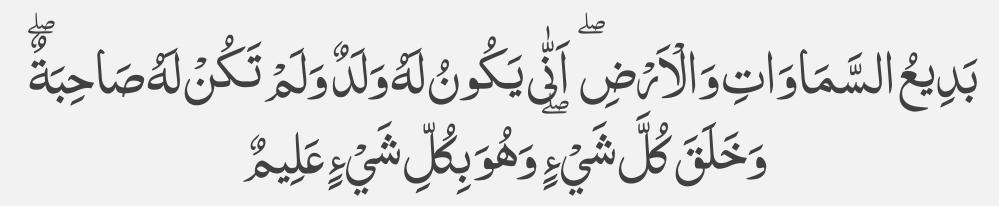
And they make the jinn associates with Allah, while He created them, and they falsely attribute to Him sons and daughters without knowledge; glory be to Him, and highly exalted is He above what they ascribe (to Him).











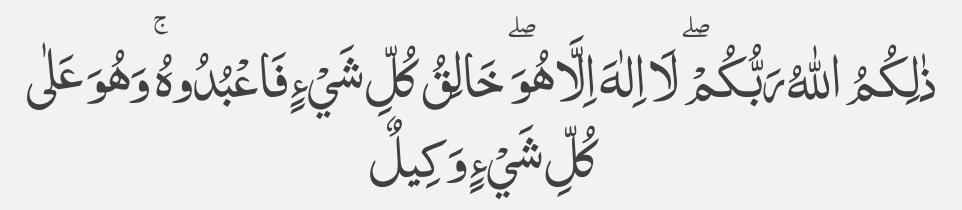
Wonderful Originator of the heavens and the earth! How could He have a son when He has no consort, and He (Himself) created everything, and He is the Knower of all things.



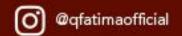








That is Allah, your Lord, there is no god but He; the Creator of all things, therefore serve Him, and He has charge of all things.







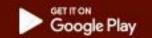




Vision comprehends Him not, and He comprehends (all) vision; and He is the Knower of subtleties, the Aware.









Indeed there have come to you clear proofs from your Lord; whoever will therefore see, it is for his own soul and whoever will be blind, it shall be against himself and I am not a keeper over you.





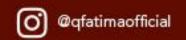




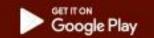
وكَنْ لِلْكَ نُصَرِّفُ الْآيَاتِ وَلِيَقُولُوا دَى سُتَ وَلِنْبَيِّنَهُ لِقَوْمِ لِكَانِ وَكَنْ لِلْكَاتِ وَلِيقُولُوا دَى سُتَ وَلِنْبَيِّنَهُ لِقَوْمِ لَا كَانُولُونَ لَا يَعْلَمُونَ يَعْلَمُونَ لَا يَعْلَمُونَ

And thus do We repeat the communications and that they may say: You have read; and that We may make it clear to a people who know.

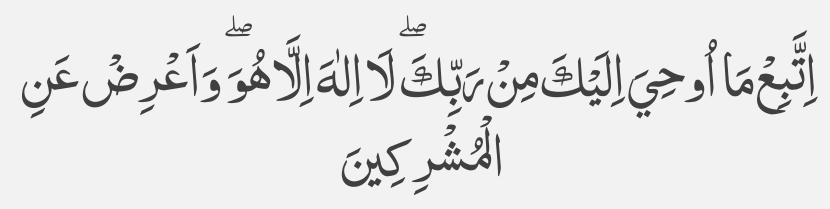












Follow what is revealed to you from your Lord; there is no god but He; and withdraw from the polytheists.





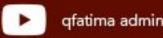




وَلَوْشَاءَ اللهُ مَا اَشُرَكُوا وَمَا جَعَلْنَاكِ عَلَيْهِمْ حَفِيظًا وَمَا اَنْتَ عَلَيْهِمْ حَفِيظًا وَمَا اَنْتَ عَلَيْهِمْ بِوَكِيلٍ عَلَيْهِمْ بِوَكِيلٍ

And if Allah had pleased, they would not have set up others (with Him) and We have not appointed you a keeper over them, and you are not placed in charge of them.









وَلاتَسُبُّوا النَّانِينَ يَنْ عُونَ مِنْ دُونِ اللهِ فَيَسُبُّوا اللهَ عَنْ وَالْبِعَبُرِ عِلْمِ كَنْ لِكَ وَلاَتَسُبُّوا اللهَ عَنْ وَالنَّهِ عَنْ اللهَ عَنْ وَالنَّهُ مَنْ وَعِنْ اللهِ فَيَنْ اللهُ مَنْ وَعِنْ اللهُ مَنْ وَاللهُ مَنْ وَاللّهُ مِنْ وَاللّهُ مِنْ وَاللّهُ مِنْ وَاللّهُ مِنْ وَاللّهُ مَنْ وَاللّهُ مَنْ وَاللّهُ مَنْ وَاللّهُ وَاللّهُ مِنْ وَلَهُ مُنْ وَلَهُ وَاللّهُ مِنْ اللّهُ اللّهُ وَاللّهُ مَنْ وَاللّهُ مِنْ وَلِي اللّهُ اللّهُ اللّهُ وَاللّهُ مَنْ وَاللّهُ مِنْ اللّهُ مُنْ وَاللّهُ مَنْ وَاللّهُ مَنْ وَاللّهُ مِنْ اللّهُ اللّهُ وَاللّهُ مِنْ وَاللّهُ مِنْ اللّهُ مِنْ وَاللّهُ مِنْ اللّهُ مِنْ اللّهُ مِنْ وَاللّهُ مِنْ اللّهُ اللّهُ وَاللّهُ مِنْ اللّهُ اللّهُ وَاللّهُ مِنْ اللّهُ مِنْ مِنْ اللّهُ مِنْ الللّهُ

And do not abuse those whom they call upon besides Allah, lest exceeding the limits they should abuse Allah out of ignorance. Thus have We made fair seeming to every people their deeds; then to their Lord shall be their return, so He will inform them of what they did.





afatima admin





وَأَقْسَمُوا بِاللهِ جَهُلَ الْمُمَا هِمْ لَئِنْ جَاءَتُهُمْ آيَةُ لَيُؤْمِنُنَ بِهَا قُلُ وَأَقْسَمُوا بِاللهِ جَهُلَ المُمَا هِمْ لَئِنْ جَاءَتُهُمْ آيَةً لَيُؤْمِنُنَ بِهَا قُلُ اللهِ وَمَا يُشْعِرُ كُمْ آهَا إِذَا جَاءَتُ لَا يُؤْمِنُونَ إِنَّمَا اللهِ وَمَا يُشْعِرُ كُمْ آهَا إِذَا جَاءَتُ لَا يُؤْمِنُونَ

And they swear by Allah with the strongest of their oaths, that if a sign came to them they would most certainly believe in it. Say: Signs are only with Allah; and what should make you know that when it comes they will not believe?









وَنْقَلِّبِ أَفْئِلَهُمْ وَأَبْصَاءَهُمْ كَمَالَمْ يُؤْمِنُوا بِوِ أَوَّلَ مَرَّةٍ

And We will turn their hearts and their sights, even as they did not believe in it the first time, and We will leave them in their inordinacy, blindly wandering on.









وَلُو النَّانَزَّلْنَا النَّهِمُ الْمَلَائِكَةَ وَكُلَّمَهُمُ الْمَوْنَى وَحَشَرْنَا عَلَيْهِمُ كُلَّ وَلُو النَّالِكُ اللَّهِمُ الْمَلَائِكَةَ وَكُلَّمَهُمُ الْمَوْنَى وَحَشَرْنَا عَلَيْهِمُ كُلَّ اللَّهُ وَلَكِنَّ النَّهُ وَلَكِنَّ اكْثَرَهُمُ يَجُهَلُونَ شَيْءٍ قُبُلًا مَا كَانُو الِيُؤْمِنُوا اللَّهَ اللَّهُ وَلَكِنَّ اكْثَرَهُمُ يَجُهَلُونَ اللَّهُ وَلَكِنَّ اكْثَرَهُمُ يَجُهَلُونَ

And even if We had sent down to them the angels and the dead had spoken to them and We had brought together all things before them, they would not believe unless Allah pleases, but most of them are ignorant.





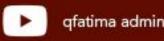




وَكَالِكَ جَعَلْنَالِكُلِّ نَبِي عَلُواً اللَّهِ الْمِن الْإِنْسِ وَالْجُنِي يُوحِي بَعُضْهُمُ إِلَى وَكَالِكَ جَعَلْنَا لِكُلِّ نَبِي عَلُوا اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ مَا فَعَلُوا فَا فَا اللَّهُ وَمَا يَفُتَرُونَ اللَّهُ وَمَا يَفْتَرُونَ اللَّهُ وَلَا مُنْ اللَّهُ وَلَا اللَّهُ وَلَا اللَّهُ وَلَا اللَّهُ وَلَى اللَّهُ وَلَا اللَّلْكُولُ اللَّهُ وَلَا اللَّهُ وَلَّا مُلْكُولُولُ اللَّهُ وَلَا اللَّهُ وَلَا اللَّهُ وَلَا اللّلَا لَا اللَّهُ وَلَا اللَّهُ وَلَا اللَّهُ وَلَا اللَّهُ وَلَا اللَّهُ اللَّ

And thus did We make for every prophet an enemy, the Shaitans from among men and jinn, some of them suggesting to others varnished falsehood to deceive (them), and had your Lord pleased they would not have done it, therefore leave them and that which they forge.









وَلِتَصْعَى إِلَيْهِ اَفْئِلَةُ النَّالِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَلِيَرْضُونَ وَلِيَصُونُ وَاللَّهِ مَ اللَّهُ مُ مُقَاتَرِفُونَ وَلِيقَاتَرِفُوا مَا هُمُ مُقَاتَرِفُونَ وَلِيقَاتَرِفُوا مَا هُمُ مُقَاتَرِفُونَ

And that the hearts of those who do not believe in the hereafter may incline to it and that they may be well pleased with it and that they may earn what they are going to earn (of evil).









اَفَعَيْرَ اللهِ اَبْتَغِي حَكَمًا وَهُوَ النِّرِي اَنْزَلَ اِلنِّكُمُ الْكِتَابَ مُفَصَّلًا وَالنِّرِينَ اتَيْنَاهُمُ الْكِتَابَ مُفَصَّلًا وَالنَّذِينَ اتَّيْنَاهُمُ الْكِتَابَ يَعْلَمُونَ اَنَّهُ مُنَزَّلٌ مِنْ رَبِّلِكَ بِالْحَابِ لَئِي فَلَا تَكُونَنَّ مِنَ الْمُمُنَزِينَ الْكِتَابَ يَعْلَمُونَ اللَّهُ مُنَزِّلُ مِنْ رَبِّلْكَ بِالْحَابِ لَئِي فَلَا تَكُونَنَّ مِنَ الْمُمُنَزِينَ

Shall I then seek a judge other than Allah? And He it is Who has revealed to you the Book (which is) made plain; and those whom We have given the Book know that it is revealed by your Lord with truth, therefore you should not be of the disputers.





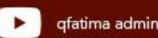




وَ ثَمَّتُ كُلِمَتُ كُلِمَتُ كَالِكُم الْكُلِمَاتِهِ وَهُو وَثَمَّتُ كُلِمَاتِهِ وَهُو الْعَلِمَاتِهِ وَهُو الْعَلِمَاتِهِ وَهُو الْعَلِمَاتِهِ وَهُو الْعَلِيمُ الْعِلْمُ الْعَلِيمُ الْعَلِيمُ الْعُلِيمُ الْعَلِيمُ الْعَلِيمُ الْعَلِيمُ الْعَلِيمُ الْعَلِيمُ الْعِلْمُ الْعِلْمُ الْعِلْمُ الْعِلْمُ الْعُلِيمُ الْعِلْمُ الْعُلِيمُ الْعُلِيمُ

And the word of your Lord has been accomplished truly and justly; there is none who can change His words, and He is the Hearing, the Knowing.



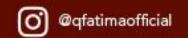






وَإِنْ تُطِعُ اكْثَرَ مَنْ فِي الْأَرْضِ يُضِلُّولِكَ عَنْ سَبِيلِ اللهِ إِنْ وَإِنْ تُطِعُ اكْثَرُ مَنْ فِي الْأَرْضِ يُضِلُّولِكَ عَنْ سَبِيلِ اللهِ إِنْ عَنْ سَبِيلِ اللهِ إِنْ عَنْ سَبِيلِ اللهِ إِنْ عَنْ اللهِ عَنْ صَوِينَ وَإِنْ هُمُ اللهِ يَعْدُونَ اللهِ الظّنَّ وَإِنْ هُمُ اللهِ يَعْدُونَ وَالْ الطّنَّ وَإِنْ هُمُ اللهِ يَعْدُونَ وَاللهِ الطّنَّ وَإِنْ هُمُ اللهِ يَعْدُونَ وَاللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهُ عَنْ صُونَ اللهِ اللهِ اللهِ اللهِ اللهِ اللهُ عَنْ صُونَ اللهِ اللهُ اللهُ اللهُ عَنْ صَالِحُ اللهِ اللهِ اللهِ اللهِ اللهُ اللهُ

And if you obey most of those in the earth, they will lead you astray from Allah's way; they follow but conjecture and they only lie.











Surely your Lord - He best knows who goes astray from His way, and He best knows those who follow the right course.

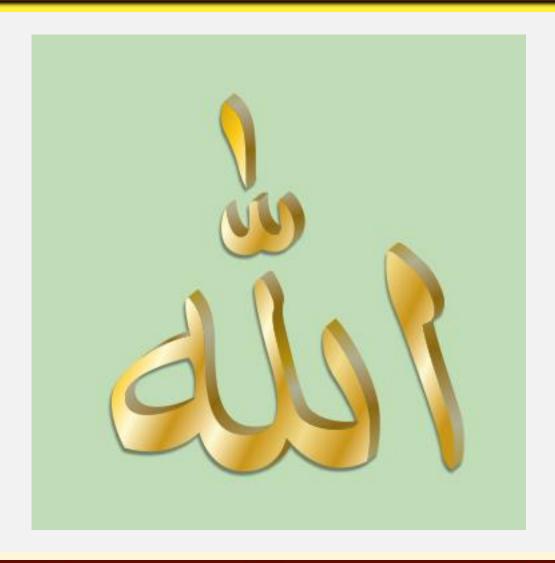








SECTION 5 AYAAT 118 - 121



EAT THAT ON WHICH ALLAH'S NAME IS MENTIONED

Concept of halal meat







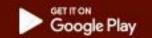


فَكُلُو الْمِمَّا ذُكِرَ اللهِ عَلَيْهِ إِنْ كُنْتُمْ بِآيَاتِهِ مُؤْمِنِينَ

Therefore eat of that on which Allah's name has been mentioned if you are believers in His communications.









وَمَا لَكُمْ اللَّهِ عَلَيْهُ اللَّهِ عَلَيْهِ وَقَلُ فَصَّلَ لِكُمْ مَا حَرَّمَ عَلَيْكُمْ اللَّهِ عَلَيْهِ وَقَلُ فَصَّلَ لِكُمْ مَا حَرَّمَ عَلَيْكُمْ اللَّهِ عَلَيْهِ وَقَلُ فَصَّلَ لِكُمْ مَا حَرَّمَ عَلَيْكُمْ اللَّهِ عَلَيْهِ وَقَلُ فَصَّلَ لِلْكُمْ مَا حَرَّمَ عَلَيْهُ وَاللَّهُ عَلَيْهِ وَاللَّهُ عَلَيْهُ وَاللَّهُ عَلَيْهِ وَاللَّهُ عَلَيْهِ وَاللَّهُ عَلَيْهِ وَاللَّهُ عَلَيْهُ وَاللَّهُ عَلَّهُ وَاللَّهُ عَلَيْهُ وَاللَّهُ عَلَيْهُ مَا كُولُولُ اللَّهُ عَلَيْهُ مَا عَلَّهُ وَاللّهُ عَلَيْهُ مَا عَلَيْهُ مَا عَلَيْهُ عَلَيْهُ وَاللَّهُ عَلَّهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ وَاللَّهُ عَلَيْهُ وَاللَّهُ عَلَيْهُ وَاللَّهُ عَلَيْهُ عَلَيْهُ وَاللَّهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ وَاللَّهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَّهُ عَلَّا عَلَّهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَّا عُلَّا عُلْكُ عَلَّهُ عَلَّا عُلَّا عَلَّهُ عَلَيْهُ عَلَّهُ عَلَّا عَلَّا عَا عَلَّا عُلْكُ عَلَّهُ عَلَيْهُ عَلَّا عُلْكُ عَلَّهُ عَلَّهُ عَلَّا عَلَّا عُلَّا عَلَّا عَلَّهُ عَلَّهُ عَلَّهُ عَلَّهُ عَلَّ عَلَّهُ عَلّ

And what reason have you that you should not eat of that on which Allah's name has been mentioned, and He has already made plain to you what He has forbidden to you-- excepting what you are compelled to; and most surely many would lead (people) astray by their low desires out of ignorance; surely your Lord-- He best knows those who exceed the limits.







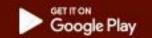




And abandon open and secret sin; surely they who earn sin shall be recompensed with what they earned.







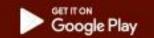


وَلاتَأْكُلُوا مِسَّالَمُ يُنْ كَرِ اللهِ عَلَيْهِ وَإِنَّهُ لَفِسُقُ وَإِنَّ الشَّيَاطِينَ لَيُو حُونَ إِلَى اللهِ عَلَيْهِ وَإِنَّ اطَعْتُمُوهُمُ إِنَّكُمُ لَمُشُرِكُونَ إِلَى اَوْلِيَا يَهِمُ لِيْجَادِلُو كُمْ وَإِنْ اَطَعْتُمُوهُمُ إِنَّكُمُ لَمُشُرِكُونَ

And do not eat of that on which Allah's name has not been mentioned, and that is most surely a transgression; and most surely the Shaitans suggest to their friends that they should contend with you; and if you obey them, you shall most surely be polytheists.

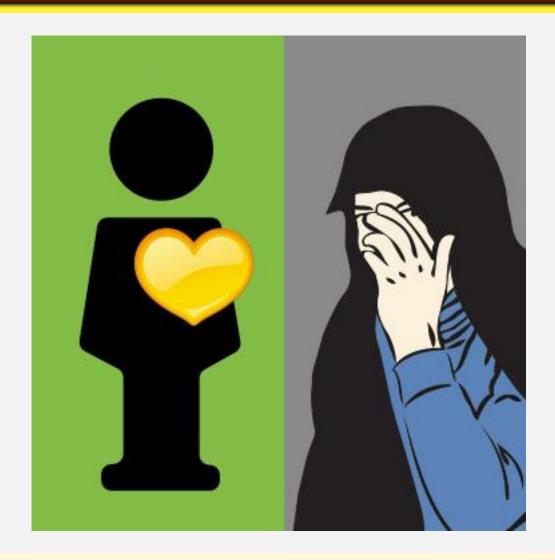






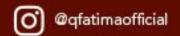


SECTION 6 AYAAT 122 - 135

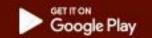


COMPARISON OF THOSE WHO BELIEVE VERSUS THOSE WHO COVER UP THE TRUTH

Security and peace for one who believes (expansion of the chest to reach full potential – (climbs higher) Humiliation and agitation for those who cover up the truth (constriction – (cannot climb higher)









اَوَمَنْ كَانَ مَيْتًا فَا حُيينَا هُو جَعَ إِنَا لَكُنُومًا يَمُ شِي بِهِ فِي النَّاسِ كَمَنْ مَثَلُكُ فِي النَّاسِ كَمَنْ مَا كَانُو ايعُمَلُونَ الظُّلْمَاتِ لَيْسَ بِغَامِ جِمِنْهَا كَنْ لِلْكَافِرِينَ مَا كَانُو ايعُمَلُونَ الظُّلْمَاتِ لَيْسَ بِغَامِ جِمِنْهَا كَنْ لِلْكَافِرِينَ مَا كَانُو ايعُمَلُونَ الطَّلْمَاتِ لَيْسَ بِغَامِ جِمِنْهَا كَنْ لِلْكَافِرِينَ مَا كَانُو ايعُمَلُونَ

Is he who was dead then We raised him to life and made for him a light by which he walks among the people, like him whose likeness is that of one in utter darkness whence he cannot come forth? Thus what they did was made fair seeming to the unbelievers.









وكَاللَّ جَعَلْنَا فِي كُلِّ قَرْيَةٍ أَكَابِرَ نَجُرِمِيهَا لِيَمْكُرُوا فِيهَا وَمَا يَمْكُرُونَ وَكَاللَّهِ عَلَيْهَا وَمَا يَمْكُرُونَ وَمَا يَشْعُرُونَ وَمَا يَشْعُرُونَ

And thus have We made in every town the great ones to be its guilty ones, that they may plan therein; and they do not plan but against their own souls, and they do not perceive.









وَإِذَا جَاءَ عُمُ آيَةٌ قَالُوالَنَ نُؤُمِنَ حَتَى نُؤْتَى مِثَلَمَا أُونِي مُسُلُ اللهِ اللهُ اَعُلَمُ حَيْثُ يَجُعَلُ وَإِذَا جَاءَ عُمُ مَ اللهِ اللهُ اَعْلَمُ حَيْثُ يَجُعَلُ مِنَالَتُهُ سَيْطِيبُ اللّٰذِينَ اَجْرَمُوا صَغَامٌ عِنْلَ اللهِ وَعَذَا بُشُويِنٌ مِمَا كَانُوا يَمُكُرُونَ مِسَالَتُهُ سَيْطِيبُ اللّٰذِينَ اَجْرَمُوا صَغَامٌ عِنْلَ اللهِ وَعَذَا بُ شَوِيدٌ مِمَا كَانُوا يَمُكُرُونَ

And when a communication comes to them they say: We will not believe till we are given the like of what Allah's messengers are given. Allah best knows where He places His message. There shall befall those who are guilty humiliation from Allah and severe chastisement because of what they planned.





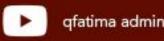




فَمَن يُرِدِ اللهُ اَن يَهُ رِيهُ يَهُ يَهُ مَن يُرِدُ اللهُ اَنْ يُضِلُّهُ يَجْعَلُ صَلْمَهُ لِلْإِسْلَامِ وَمَن يُرِدُ اَن يُضِلُّهُ يَجْعَلُ صَلْمَهُ فَي فَمَن يُرِدُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ عَلَى النّهِ يَكُومِنُونَ ضَيِّقًا حَرَجًا كَانتُمَا يَصَعَلَى السَّمَاءِ كَنْ لِلهَ يَجْعَلُ اللهُ الرّجُسَ عَلَى النّهِ يَنَ لا يُؤْمِنُونَ ضَيِّقًا حَرَجًا كَانتُما يَصَعَى النّهِ يَن لا يُؤْمِنُونَ

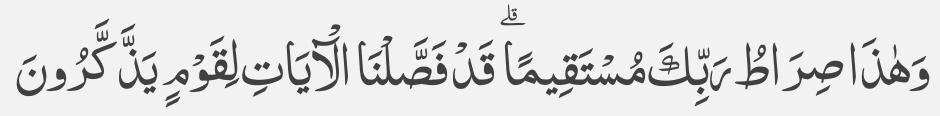
Therefore (for) whomsoever Allah intends that He would guide him aright, He expands his breast for Islam, and (for) whomsoever He intends that He should cause him to err, He makes his breast strait and narrow as though he were ascending upwards; thus does Allah lay uncleanness on those who do not believe.







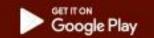




And this is the path of your Lord, (a) right (path); indeed We have made the communications clear for a people who mind.



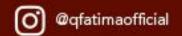






مَا السَّلَامِ عِنْكَ رَبِّهِمْ وَهُو وَلِيُّهُمْ مِمَا كَانُو ايَعُمَلُونَ لَهُمْ وَاللَّهُمْ مِمَا كَانُو ايَعُمَلُونَ

They shall have the abode of peace with their Lord, and He is their guardian because of what they did.









وَيُومَ يَخْشُرُهُمُ جَمِيعًا يَامَعُشَرَ الْجُنِّ قَلِ اسْتَكُثَرُ تُمْ مِنَ الْإِنْسِ وَقَالَ اَوْلِيَاؤُهُمُ مِنَ الْإِنْسِ وَقَالَ الْوَلِيَاؤُهُمُ مِنَ الْإِنْسِ وَتَنَا اسْتَمُتَعَ بَعُضْنَا بِبَعْضِ وَبَلَغْنَا إَجَلْنَا اللّهِ يَ اجْلَتَ لَنَا قَالَ النّامُ مَثُواكُمُ الْإِنْسِ رَبّنَا اسْتَمُتَعَ بَعُضْنَا بِبَعْضِ وَبَلَغْنَا إَجَلْنَا اللّهِ يَ اجْلَتَ لَنّا قَالَ النّامُ مَثُواكُمُ اللّهُ إِنّ رَبّلِكَ حَكِيمٌ عَلِيمٌ عَلِيمٌ عَلِيمٌ عَلِيمٌ عَلِيمٌ عَلِيمٌ اللّهُ النّ رَبّلَكَ حَكِيمٌ عَلِيمٌ اللّهُ اللّهُ اللّهُ النّ رَبّلَكَ حَكِيمٌ عَلِيمٌ اللّهُ الللّهُ اللّهُ الللّهُ اللّهُ اللللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللللّهُ الللللّهُ الللللّهُ اللللّهُ الللّهُ الللللّهُ اللّهُ الللللّهُ الللللّهُ اللّهُ الللللللّهُ الللللّهُ اللللّ

And on the day when He shall gather them all together: O assembly of jinn! you took away a great part of mankind. And their friends from among the men shall say: Our Lord! some of us profited by others and we have reached our appointed term which Thou didst appoint for us. He shall say: The fire is your abode, to abide in it, except as Allah is pleased; surely your Lord is Wise, Knowing.







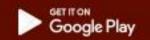


وَ كَنْ لِلْكَ نُولِي بَعْضَ الظَّالِمِينَ بَعْضًا مِمَا كَانُو ايَكُسِبُونَ

And thus do We make some of the iniquitous to befriend others on account of what they earned.





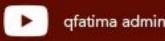




يَامَعُشَرَ الجُنِّوَ الْرِنْسِ المَرْيَأْتِكُمْ مُسُلُّمِنَكُمْ يَقُصُّونَ عَلَيْكُمْ آيَا بِيَوَيُنْنِمُ ونَكُمْ لِقَاءَيُومِكُمْ هٰذَا قَالُوا شَهِدُنَا عَلَى اَنْفُسِنَا وَغَرَّتُهُمُ الْحَيَاةُ اللَّانْيَا وَشَهِدُوا عَلَى اَنْفُسِهِمُ الْمُمْ كَانُوا كَافِرِينَ

O assembly of jinn and men! did there not come to you messengers from among you, relating to you My communications and warning you of the meeting of this day of yours? They shall say: We bear witness against ourselves; and this world's life deceived them, and they shall bear witness against their own souls that they were unbelievers.







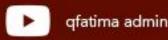


﴿ لِلَّ أَن لَمْ يَكُن رَبُّ الْ مَهُ لِلَّا الْقُرى بِظُلْمٍ وَاهْلُهَا غَافِلُونَ

This is because your Lord would not destroy towns unjustly while their people were negligent.

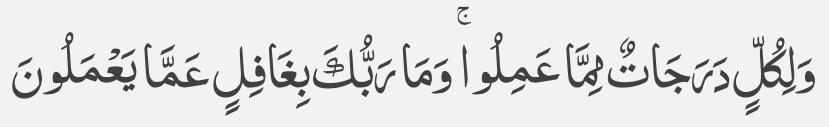






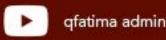


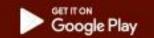




And all have degrees according to what they do; and your Lord is not heedless of what they do.









وَى الْكَفِيُ ذُو الرَّحْمَةِ إِنْ يَشَأَ يُنُهِ بُكُمْ وَيَسْتَخُلِفُ مِنْ بَعُلِ كُمْ مَا يَشَاءُ كُمَ النَّسَاءُ كُمُ مِنْ ذُرِّيَةِ قَوْمِ آخَرِينَ يَشَاءُ كُمَا انْشَاكُمُ مِنْ ذُرِّيَةِ قَوْمِ آخَرِينَ

And your Lord is the Self-sufficient one, the Lord of mercy; if He pleases, He may take you off, and make whom He pleases successors after you, even as He raised you up from the seed of another people.







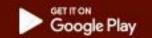




Surely what you are threatened with must come to pass and you cannot escape (it).







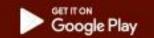


قُلْ يَا قَوْمِ اعْمَلُوا عَلَى مَكَانَتِكُمْ إِنِّي عَامِلُ فَسَوْفَ تَعْلَمُونَ مَنْ قُلْ يَا قَوْمِ اعْمَلُوا عَلَى مَكَانَتِكُمْ إِنِّي عَامِلُ فَسَوْفَ تَعْلَمُونَ مَنْ تَكُونُ لَهُ عَاقِبَةُ السَّامِ إِنَّهُ لَا يُغْلِحُ الظَّالِمُونَ تَكُونُ لَهُ عَاقِبَةُ السَّامِ إِنَّهُ لَا يُغْلِحُ الظَّالِمُونَ

Say: O my people! act according to your ability; I too am acting; so you will soon come to know, for whom (of us) will be the (good) end of the abode; surely the unjust shall not be successful.







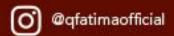


SECTION 7 AYAAT 136 - 146



INNOVATIVE LAWS MADE UP BY THE QURAYSH REGARDING CONSUMPTION OF CATTLE

Simple dietary laws given by Divinity Ayaat 145-146









And they set apart a portion for Allah out of what He has created of tilth and cattle, and say: This is for Allah - so they assert-- and this for our associates; then what is for their associates, it reaches not to Allah, and whatever is (set apart) for Allah, it reaches to their associates; evil is that which they judge.





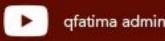




وكَنْ لِلْكَ زِينَ لِكَثِيرِ مِنَ الْمُشْرِكِينَ قَتْلَ أَوْلَا فِهِمْ شُرَكًا وَهُمْ لِبُرُ وُهُمْ وَكُوهُمُ وَكُوهُمُ وَكُوهُمُ وَكُوهُمُ وَلَوْ شَاءَ اللّهُ مَا فَعَلُوهُ فَنَا ثُمُهُمْ وَمَا يَفْتُرُونَ وَلِيلِبِسُوا عَلَيْهِمْ دِينَهُمْ وَلَوْ شَاءَ اللّهُ مَا فَعَلُوهُ فَنَاثُمُ هُمْ وَمَا يَفْتُرُونَ

And thus their associates have made fair seeming to most of the polytheists the killing of their children, that they may cause them to perish and obscure for them their religion; and if Allah had pleased, they would not have done it, therefore leave them and that which they forge.





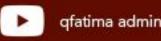




وقَالُواهٰنِ وَانْعَامُ وَحَرُثُ حِجْرُ لا يَطْعَمُهَا اللّهِ مَنْ نَشَا عُرِزَعْمِهِمْ وَانْعَامُ حُرِّمَتُ وَقَالُواهٰنِ وَانْعَامُ حُرِّمَتُ اللّهِ عَلَيْهَا افْتِرَاءً عَلَيْهِ سَيَجْزِيهِمْ مِمَا كَانُوا يَفْتَرُونَ اللّهِ عَلَيْهَا افْتِرَاءً عَلَيْهِ سَيَجْزِيهِمْ مِمَا كَانُوا يَفْتَرُونَ

And they say: These are cattle and tilth prohibited, none shall eat them except such as We please - so they assert - and cattle whose backs are forbidden, and cattle on which they would not mention Allah's name-- forging a lie against Him; He shall requite them for what they forged.









وقالوامَا فِي بُطُونِ هٰنِ وِ الْأَنْعَامِ خَالِصَةُ لِنُ كُومِ نَا وَهُجَرَّمُ عَلَى اَزُوَاجِنَا وَإِنَ وَقَالُوامَا فِي بُطُونِ هٰنِ وَ الْأَنْعَامِ خَالِصَةُ لِنَ كُومِ نَا وَهُجَرِّمُ عَلَى اَزُوَاجِنَا وَإِنَّ يَكُنُ مَيْتَةً فَهُمْ فِيهِ شُرَكًا عُسَيَجُزِيهِمْ وَصْفَهُمْ إِنَّهُ حَكِيمٌ عَلِيمٌ يَكُنُ مَيْتَةً فَهُمْ فِيهِ شُرَكًا عُسَيَجُزِيهِمْ وَصْفَهُمْ إِنَّهُ حَكِيمٌ عَلِيمٌ

And they say: What is in the wombs of these cattle is specially for our males, and forbidden to our wives, and if it be stillborn, then they are all partners in it; He will reward them for their attributing (falsehood to Allah); surely He is Wise, Knowing.









قَلْ خَسِرَ النَّذِينَ قَتَلُوا أَوْلَادَهُمْ سَفَهًا بِعَبْرِ عِلْمٍ وَحَرَّمُوا مَا مَرَ قَهُمُ اللهُ قَلْ خَسِرَ النَّذِينَ قَتَلُوا أَوْلَادَهُمُ مَنْ فَهًا بِعَبْرِ عِلْمٍ وَحَرَّمُوا مَا مَرَاقَهُمُ اللهِ قَلْ ضَلُّوا وَمَا كَانُوا مُهُتَدِينَ افْرِرَاءً عَلَى اللهِ قَلْ ضَلُّوا وَمَا كَانُوا مُهُتَدِينَ

They are lost indeed who kill their children foolishly without knowledge, and forbid what Allah has given to them forging a lie against Allah; they have indeed gone astray, and they are not the followers of the right course.









وهُو النّبي اَنْشَا جَنَّاتٍ مَعُرُوشَاتٍ وَغَيْرَ مَعُرُوشَاتٍ وَالنَّبُ لَوَ النَّرِي اَنْشَا جَنَّاتٍ مَعُرُوشَاتٍ وَغَيْرَ مَعُرُوشَاتٍ وَالنَّهُ مَا وَالزَّيْتُونَ وَالنَّا مُنَا وَالنَّهُ اللّهُ اللّهِ وَالزَّيْتُونَ وَالنَّهُ اللّهُ اللهُ وَالنَّ اللهُ اللهُ وَالنَّهُ اللّهُ اللهُ اللهُ

And He it is Who produces gardens (of vine), trellised and untrellised, and palms and seed-produce of which the fruits are of various sorts, and olives and pomegranates, like and unlike; eat of its fruit when it bears fruit, and pay the due of it on the day of its reaping, and do not act extravagantly; surely He does not love the extravagant.









ومِنَ الْأَنْعَامِ مُمُولَةً وَفَرْشًا كُلُوا مِمَّا مَرْقَكُمُ اللَّهُ وَلاَتَّكِبُوا خُطُواتِ الشيطان إنه لكم عَلُو مبين

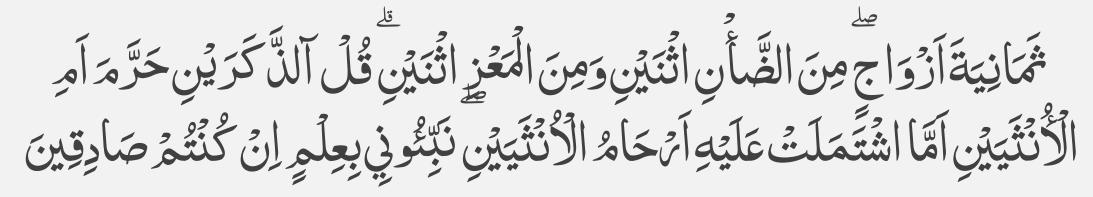
And of cattle (He created) beasts of burden and those which are fit for slaughter only; eat of what Allah has given you and do not follow the footsteps of the Shaitan; surely he is your open enemy.







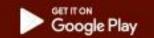




Eight in pairs - two of sheep and two of goats. Say: Has He forbidden the two males or the two females or that which the wombs of the two females contain? Inform me with knowledge if you are truthful.









وَمِنَ الْإِبِلِ اثْنَيْنِ وَمِنَ الْبَقَرِ اثْنَيْنِ قُلْ النَّكَرَيْنِ حَرَّمَ أَمِ الْأُنْتَيِيْنِ امَّا اشْتَمَلَثُ عَلَيْهِ الْهُ عَامُ الْأُنْتَيِيْنِ آمُ كُنْتُمْ شُهَلَ آءَاذُو صَالَّكُمُ اللَّهُ بِهِلْذَا فَمَنُ اَظُلَمُ لِمِسَّنِ افْتَرَى عَلَى النَّامِ كَنْ بَالِيْضِلَ النَّاسَ بِعَيْرِ عِلْمٍ إِنَّ اللَّهَ لا يَهْدِي الْقَوْمَ الظَّالِمِينَ النَّاسَ بِعَيْرِ عِلْمٍ إِنَّ اللَّهَ لا يَهْدِي الْقَوْمَ الظَّالِمِينَ اللَّهُ عَيْرِ عِلْمٍ إِنَّ اللَّهَ لا يَهْدِي الْقَوْمَ الظَّالِمِينَ

And two of camels and two of cows. Say: Has He forbidden the two males or the two females or that which the wombs of the two females contain? Or were you witnesses when Allah enjoined you this? Who, then, is more unjust than he who forges a lie against Allah that he should lead astray men without knowledge? Surely Allah does not guide the unjust people.









قُلُ لِا أَجِدُ فِي مَا أُوحِي إِلَيَّ لُحَرِّمًا عَلَى طَاعِمٍ يَطْعَمُهُ إِلَّا أَنْ يَكُونَ مَيْتَةً أَوْدَمًا مَسْفُو كَا أَوْ لَكُمْ خِنْزِيرٍ فَإِنَّهُ مِ جُسُّ أَوْفِسُقًا أُهِلَ لِغَيْرِ اللهِ بِهِ فَمَنِ اضْطُرَّ غَيْرَ مَسْفُو كَا أَوْ لَكُمْ خِنْزِيرٍ فَإِنَّهُ مِ جُسُّ أَوْفِسُقًا أُهِلَ لِغَيْرِ اللهِ بِهِ فَمَنِ اضْطُرَّ غَيْرَ مَسْفُو كَا أَوْ لَكُمْ خِنْ مَا إِنَا مَا يَا غُولًا عَادٍ فَإِنَّ مَ بَلَكُ غَفُومٌ مَ حِيمٌ مَا عُولًا عَادٍ فَإِنَّ مَ بَلَكُ غَفُومٌ مَ حِيمٌ

Say: I do not find in that which has been revealed to me anything forbidden for an eater to eat of except that it be what has died of itself, or blood poured forth, or flesh of swine-- for that surely is unclean - or that which is a transgression, other than (the name of) Allah having been invoked on it; but whoever is driven to necessity, not desiring nor exceeding the limit, then surely your Lord is Forgiving, Merciful.









وعَلَى النَّذِينَ هَا وُوا حَرَّمْنَا كُلَّ ذِي ظُفُرٍ وَمِنَ الْبَقَرِ وَالْغَنَمِ حَرَّمْنَا عَلَيْهِمُ وَعَلَى النَّفَرِ وَالْغَنَمِ حَرَّمُنَا عَلَيْهِمُ اللَّهِ الْحُوايَا اَوْمَا اخْتَلَطَ بِعَظْمٍ ذَلِكَ شُحُومَ هُمَا إِلَّا الْمَاحَمُلَتُ ظُهُومُ هُمَا إِلَّهِ الْحُوايَا اَوْمَا اخْتَلَطَ بِعَظْمٍ ذَلِكَ شُحُومَ هُمَا إِلَّهُ السَّالِ اللَّهُ مَا اللَّهُ مُ لِبَغِيهِمْ وَإِنَّا لَصَادِقُونَ جَزَيْنَا هُمُ بِبَغِيهِمْ وَإِنَّا لَصَادِقُونَ

And to those who were Jews We made unlawful every animal having claws, and of oxen and sheep We made unlawful to them the fat of both, except such as was on their backs or the entrails or what was mixed with bones: this was a punishment We gave them on account of their rebellion, and We are surely Truthful.

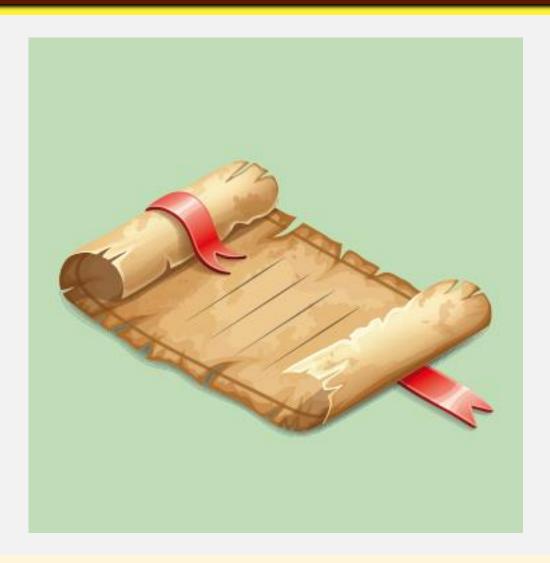






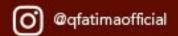


SECTION 8 AYAAT 147 - 152



DIVINE COMMANDS AND PROHIBITIONS

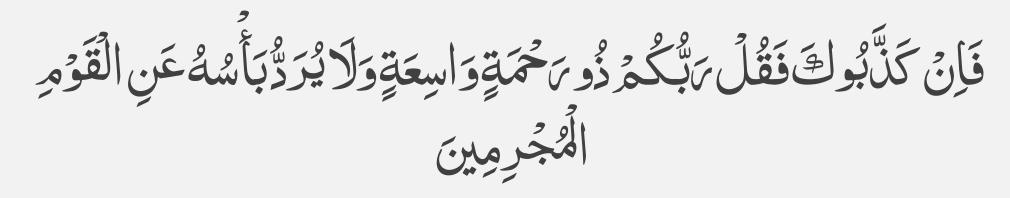
Kindness to parents
Do not take a life
Do not steal
Give full measure



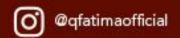








But if they give you the lie, then say: Your Lord is the Lord of All-encompassing mercy; and His punishment cannot be averted from the guilty people.









سَيَقُولُ النَّذِينَ اَشُرَكُو الوَشَاءَ اللهُ مَا اَشُرَكُنَا وَلاَ آبَاؤُنَا وَلاَ حَرَّمُنَا مِنْ شَيْءٍ كَنْ لِكَ كَنَّ بِ النَّذِينَ مِنْ قَبْلِهِمْ حَتَّى ذَاقُو ابَأْسَنَا قُلْ هَلْ عِنْدَ كُمْ مِنْ عِلْمٍ فَتُخْرِجُوهُ لَنَّا إِنْ تَتَبِعُونَ إِلَّا الظَّنَّ وَإِنْ أَنْتُمْ إِلَّا تَغُرُصُونَ

Those who are polytheists will say: If Allah had pleased we would not have associated (aught with Him) nor our fathers, nor would we have forbidden (to ourselves) anything; even so did those before them reject until they tasted Our punishment. Say: Have you any knowledge with you so you should bring it forth to us? You only follow a conjecture and you only tell lies.





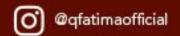




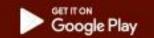


lest you err; and Allah knows all things.











قُلُ هَلْمَّ شُهَا اَءَكُمُ النَّذِينَ يَشُهَا وَ النَّالَةِ حَرَّمَ هَا اَ فَإِنْ شَهِا وَ اللَّهَ عَهُمُ قُلُمَ اللَّهِ عَلَى اللَّهَ عَرَّمَ هَا اللَّهِ عَلَى اللَّهُ اللَّهُ عَلَى الللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَ

Say: Bring your witnesses who should bear witness that Allah has forbidden this, then if they bear witness, do not bear witness with them; and follow not the low desires of those who reject Our communications and of those who do not believe in the hereafter, and they make (others) equal to their Lord.









Say: Come I will recite what your Lord has forbidden to you-- (remember) that you do not associate anything with Him and show kindness to your parents, and do not slay your children for (fear of) poverty-- We provide for you and for them-- and do not draw nigh to indecencies, those of them which are apparent and those which are concealed, and do not kill the soul which Allah has forbidden except for the requirements of justice; this He has enjoined you with that you may understand.







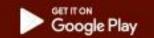


وَلاتَقُرَبُوامَالَ الْيَتِيمِ اللَّابِالَّتِيهِ هِي الْحَسَنُ حَتَى يَبُلْغَ اَشُلَّهُ وَاوْفُوا الْكَيْلَ فَ وَالْمِيزَانَ بِالْقِسُطِ لَا نُكَلِّفُ نَفْسًا اللَّوْسُعَهَا وَإِذَا قُلْتُمْ فَاعْدِلُوا وَلَوْ كَانَ ذَا قُرُبِى وَبِعَهُ لِ اللّٰهِ اَوْفُوا ذَلِكُمْ وَصَّاكُمْ بِهِ لَعَلَّكُمْ تَنَ كُرُونَ

And do not approach the property of the orphan except in the best manner until he attains his maturity, and give full measure and weight with justice— We do not impose on any soul a duty except to the extent of its ability; and when you speak, then be just though it be (against) a relative, and fulfill Allah's covenant; this He has enjoined you with that you may be mindful;

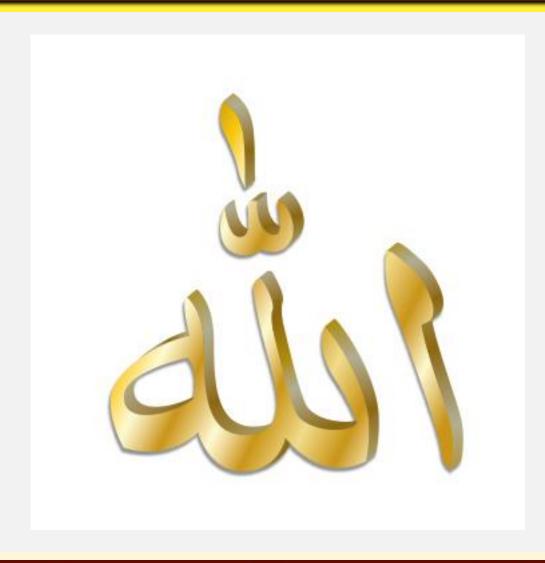








SECTION 9 AYAAT 153 - 165



DIVINE GUIDANCE

Certainly my salaa, my sacrifice and my life and death are all for Allah, the Rabb of the worlds Aya 162









وَأَنَّ هٰذَا صِرَاطِي مُشِتَقِيمًا فَاتَّبِعُوكُ وَلاتَتَبِعُوا السُّبُل فَتَفَرَّ قَ بِكُمْ عَنَ وَأَنَّ هٰذَا صِرَاطِي مُشِتَقِيمًا فَاتَّبِعُوكُ وَلاتَتَبِعُوا السُّبُل فَتَفَرَّ قَ بِكُمْ عَنَ مَنْ اللَّهُ عَلَى مُنْ اللَّهُ عَلَى اللَّهُ عَلْ اللَّهُ عَلَى اللَّهُ عَلَّى اللَّهُ عَلَى اللَّهُ عَلَ

And (know) that this is My path, the right one therefore follow it, and follow not (other) ways, for they will lead you away from His way; this He has enjoined you with that you may guard (against evil).



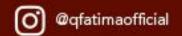




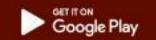


ثُمَّ آتَيْنَا مُوسَى الْكِتَابَ ثَمَامًا عَلَى النِّنِي اَحْسَنَ وَتَفْصِيلًا لِكُلِّ شَيْءٍ وَهُلَّى أَثُمَّ النِّي اَحْسَنَ وَتَفْصِيلًا لِكُلِّ شَيْءٍ وَهُلَّى وَمُحَمَّةً لَعَلَّهُمْ بِلِقَاءِ مَرِّهِمْ يُؤْمِنُونَ وَمَحْمَةً لَعَلَّهُمْ بِلِقَاءِ مَرِّهِمْ يُؤْمِنُونَ

Again, We gave the Book to Musa to complete (Our blessings) on him who would do good (to others), and making plain all things and a guidance and a mercy, so that they should believe in the meeting of their Lord.









وَهٰذَا كِتَابُ أَنْزَلْنَاكُمْ مِاءَكُ فَاتَّبِعُوكُ وَاتَّقُوالْعَلَّكُمْ ثُرُحُمُونَ

And this is a Book We have revealed, blessed; therefore follow it and guard (against evil) that mercy may be shown to you.









آن تَقُولُو النَّمَا أُنْزِلَ الْكِتَابُ عَلَى طَآئِفَتَيْنِ مِنْ قَبْلِنَا وَإِنْ كُنَّا مَنْ وَلَوْ النِّمَا أُنْزِلَ الْكِتَابُ عَلَى طَآئِفَتَيْنِ مِنْ قَبْلِنَا وَإِنْ كُنَّا مِنْ وَمُنَا وَإِنْ كُنَّا مِنْ وَمُنْ وَمَ اسْتِهِمُ لَعَافِلِينَ عَنْ دِمَ اسْتِهِمُ لَعَافِلِينَ

Lest you say that the Book was only revealed to two parties before us and We were truly unaware of what they read.









اَوْتَقُولُوالُوْ اَنَّا اُنِزِلَ عَلَيْنَا الْكِتَابُ لَكُنَّا اَهُلَى مِنْهُمْ فَقَلُ جَاءَكُمْ بَيِّنَةُ مِنْ بَيِّكُمْ وَهُلَّى وَهُلَّى وَبَهُمْ فَقَلُ جَاءَكُمْ بَيِّنَةُ مِنْ بَيْكُمْ وَهُلَّى وَبَهُمْ فَقَلُ جَاءَكُمْ بَيْنَا الْكِتَابُ لَكُنَّا الْهُلَامُ فِي اللَّهِ وَصَلَافَ عَنْهَا سَنَجُزِي النِّذِينَ وَهُلَّى وَمُنَّ الْفَالُمُ فِي اللَّهِ وَصَلَافَ عَنْهَا سَنَجُزِي النِّذِينَ اللهِ وَصَلَافَ عَنْهَا سَنَجُزِي النَّذِينَ اللهِ وَصَلَافَ عَنْهَا سَنَجُونِ عَنْ آيَاتِنَا سُوءَ الْعَنَا الْمِيمَا كَانُوا يَصْدِونَ وَلَا يَصْدِونَ عَنْ آيَاتِنَا سُوءَ الْعَنَا بِ مِمَا كَانُوا يَصْدِونَ

Or lest you should say: If the Book had been revealed to us, we would certainly have been better guided than they, so indeed there has come to you clear proof from your Lord, and guidance and mercy. Who then is more unjust than he who rejects Allah's communications and turns away from them? We will reward those who turn away from Our communications with an evil chastisement because they turned away.



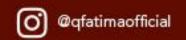






هَلْ يَنْظُرُونَ إِلَّا اَنْ تَأْتِيهُمُ الْمَلَائِكَةُ أَوْ يَأْنِي مَبُّكَ أَوْ يَأْنِي مَبُّكَ أَوْ يَأْنِي مَبُّكُ أَوْ يَأْنِي مَبُّكُ أَوْ يَأْنِي مَبِّكُ يَوْمَ يَأْنِي مَبُكُ أَوْ يَكُنُ آمَنَتُ مِنْ قَبُلُ آوْ كَسَبَتُ فِي إِيمَا فِهَا يَمَا فِهَا إِيمَا فِهَا لَمُ تَكُنُ آمَنَتُ مِنْ قَبُلُ آوْ كَسَبَتُ فِي إِيمَا فِهَا يَعْفَى اللّهُ مَنْ تَظِرُوا إِنَّا مُنْتَظِرُونَ عَبُرًا قُلِ انْتَظِرُوا إِنَّا مُنْتَظِرُونَ عَلَيْ الْتَظِرُونَ عَبُرًا قُلِ انْتَظِرُوا إِنَّا مُنْتَظِرُونَ

They do not wait aught but that the angels should come to them, or that your Lord should come, or that some of the signs of your Lord should come. On the day when some of the signs of your Lord shall come, its faith shall not profit a soul which did not believe before, or earn good through its faith. Say: Wait; we too are waiting.



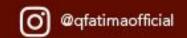






إِنَّ النَّذِينَ فَرَقُوادِينَهُمْ وَكَانُواشِيعًا لَسُنَ مِنْهُمْ فِي شَيَّ إِنَّمَا اَمُرُهُمْ الله الله ثُمَّ يُنَبِّئُهُمْ مِمَا كَانُوا يَفْعَلُونَ الله الله ثُمَّ يُنَبِّئُهُمْ مِمَا كَانُوا يَفْعَلُونَ

Surely they who divided their religion into parts and became sects, you have no concern with them; their affair is only with Allah, then He will inform them of what they did.









مَنْ جَاءَبِالْحَسَنَةِ فَلَهُ عَشُرُ اَمْتَالِهَا وَمَنْ جَاءَبِالسَّيِّعَةِ فَلا يُجُزى اللَّا مِثْلَهَا وَهُمُ لا يُظْلَمُونَ مِثْلَهَا وَهُمُ لا يُظْلَمُونَ

Whoever brings a good deed, he shall have ten like it, and whoever brings an evil deed, he shall be recompensed only with the like of it, and they shall not be dealt with unjustly.









قُلُ إِنَّنِي هَا إِنِي رَبِي إِلَى صِرَ اطِ مُسْتَقِيمٍ دِينًا قِيمًا مِلَّةَ إِبْرَ اهِيمَ قُلُ إِنَّ فِي مَا كَانَ مِنَ الْمُشْرِكِينَ حَدِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ

Say: Surely, (as for) me, my Lord has guided me to the right path; (to) a most right religion, the faith of Ibrahim the upright one, and he was not of the polytheists.





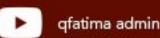


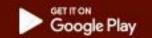


قُلُ إِنَّ صَلَا بِي وَنُسُكِي وَ نَحْيَا يَ وَهَمَا نِي لِلَّهِ مَ الْعَالَمِينَ

Say. Surely my prayer and my sacrifice and my life and my death are (all) for Allah, the Lord of the worlds;









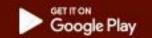


No associate has He; and this am I commanded, and I am the first of those who submit.











قُلُ اَغَيْرِ اللهِ اَبْغِي مَا اللهِ اَبْغِي مَا اللهِ اَبْغِي مَا اللهِ اَبْغِي مَا اللهِ الهُ اللهِ اللهُ اللهِ الله

Say: What! shall I seek a Lord other than Allah? And He is the Lord of all things; and no soul earns (evil) but against itself, and no bearer of burden shall bear the burden of another; then to your Lord is your return, so He will inform you of that in which you differed.







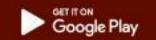


وهُو النَّذِي جَعَلَكُمْ خَلَائِفَ الْآرُضِ وَمَفَعَ بَعْضَكُمْ فَوْقَ بَعْضِ دَمَجَاتٍ وَهُو النَّذِي جَعَلَكُمْ خَلَائِفَ الْآرُضِ وَمَفَعَ بَعْضَكُمْ فَوْقَ بَعْضِ دَمَجَاتٍ لِيَبْلُو كُمْ فِي مَا آتَاكُمْ إِنَّ مَ بَلْكَ سَرِيعُ الْعِقَابِ وَإِنَّهُ لَعُفُومٌ مَحِيمٌ لِيَبْلُو كُمْ فِي مَا آتَاكُمْ إِنَّ مَ بَلْكَ سَرِيعُ الْعِقَابِ وَإِنَّهُ لَعُفُومٌ مَحِيمٌ

And He it is Who has made you successors in the land and raised some of you above others by (various) grades, that He might try you by what He has given you; surely your Lord is quick to requite (evil), and He is most surely the Forgiving, the Merciful.





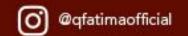




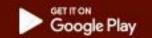
NARRATIVE



The chapter begins with a powerful statement introducing Allah as the Universal Creator and His total power. The Makkans for not taking heed of the Prophet are rejected by Allah, after which He reminds them of the fate of previous generations who ignored divine messengers. He specifies His absolute knowledge of everything and being the One who delivers from distress. This consoles the Prophet in the face of the rejection by the Makkans.







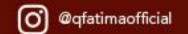


NARRATIVE

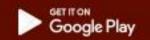


Prophet Ibraheem's discourse about worshipping anything other than Allah whether it be the stars, moon and sun is followed by reflection on Allah as the Creator and Giver of both life and death.

A directive to eat meat on which Allah's name is mentioned (halal) is followed by a comparison of the consequences of belief in Divinity (security and peace) versus the humiliation and agitation suffered by those who cover up the truth.







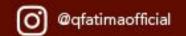


NARRATIVE



The chapter then addresses the innovative restrictions made up by the Makkans regarding the consumption of certain kinds of meats countering it with a simple set of dietary laws and a concise list of divine commands and prohibitions.

Finally, it concludes with verses on monotheistic belief and utter devotion to Divinity in prayer, sacrifice, life and death.





afatima admin





SELECTED AYAAT



6:59 Keys of unseen treasure with Allah

6:63 Who delivers from danger?

6:141 Extravagance

6:160 Good deeds

6:162 Say: surely my prayer and my sacrifice and my life and my death are (all) for Allah, the

Lord of the worlds.









