

PRAISE AND GRATITUDE TO DIVINTY A MEANS OF INCREASE

DENIERS OF DIVINE GUIDANCE & RESURRECTION
DENIERS OF THE PEOPLE OF SABAA - DESTRUCTIVE POWER OF UNGRATEFULNESS AND GREED
TURNING FOR ONESSELE THINKING FOR ONESELF

CONSEQUENCE OF MOCKING & REJECTING DIVINE GUIDANCE

Ayaat 51-50

THINKING FOR ONESELF ABOUT THE PROPHET RATHER THAN GOING FOR HERD MENTALITY

AN ORDER TO THINK FOR ONESELF THE PROPHET IS NOT POSSESSED

CHALLENGES TO THE OPPOSERS OF THE PROPHET AND HIS MESSAGE

DEFINED SUCCESS AS WEALTH AND CHILDREN WHILST DIVINITY ASSERTED SUCCESS AS BELIEF AND SERVING **HUMANITY 37**



Ayaat 22-45

THE STORY OF SABAA (IN YEMEN) - DOWNFALL THROUGH INGRATITUDE & GREED

SABAA WAS THE TRADE CAPITAL OF YEMEN GREED AND UNGRATEFULNESS LED TO FLOODING AND DESTRUCTION DESIRED GREATNESS AT THE EXPENSE OF SMALLER TOWNS



Ayaat 15-21

PRAISE AND GRATITUDE OF PROPHET DAWUD AND SULAYMAN

MOUNTAINS AND BIRDS JOINED IN PRAISE AND GRATITUDE TO ALLAH WITH PROPHET DAWUD PROPHET SULAYMAN HAD THE ABILITY TO CONTROL THE WINDS



Ayaat 10-14

DENIERS OF RESURRECTION AND DIVINE GUIDANCE

EXAMPLE OF THE SEED PLANTED IN THE GROUND EMERGING AS A FRUIT BEARING TREE IN THE SAME WAY A HUMAN WHO IS BURIED WILL BE RESURRECTED AS THE FRUITS OF HIS LIFE CALLED THE PROPHET CRAZY





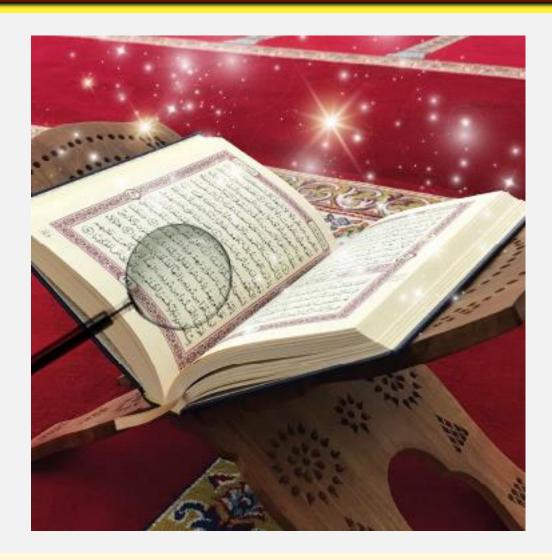
SURA SABAA

54 AYAAT - MAKKI

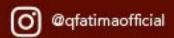


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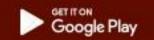


- Praise and gratitude to Divinity a means of increase
- Deniers of Divine guidance & resurrection
- Example of the people of Sabaa destructive power of ungratefulness and greed
- Thinking for oneself





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DID YOU KNOW?



Those who migrated from Sabaa (Yemen) after the flood went to Madina - these were the tribes of Aws and Khazraj

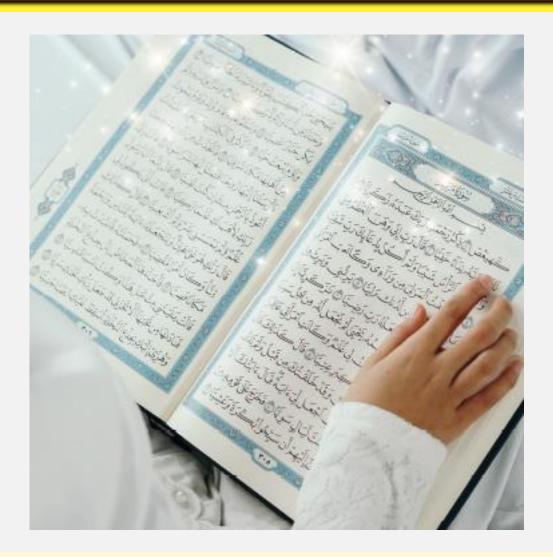








BENEFITS OF RECITATION



- Protection
- Removes fear from the heart









SECTION 1 AYAAT 1 - 9

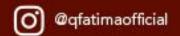


DENIERS OF RESURRECTION AND DIVINE GUIDANCE

Example of the seed planted in the ground emerging as a fruit bearing tree.

In the same way a human who is buried will be resurrected as the fruits of his life.

Called the Prophet crazy

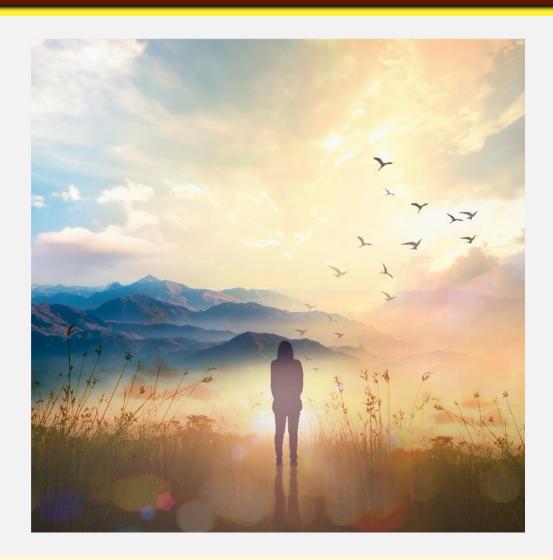








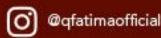
SECTION 2 AYAAT 10 - 14



PRAISE AND GRATITUDE OF PROPHET DAWUD AND SULAYMAN

Mountains and birds joined in praise and gratitude to Allah with Prophet Dawud

Prophet Sulayman had the ability to control the winds









SECTION 3 AYAAT 15 - 21



THE STORY OF SABAA (IN YEMEN) - DOWNFALL THROUGH INGRATITUDE & GREED

Sabaa was the trade capital of Yemen

Greed and ungratefulness led to flooding and destruction

Desired greatness at the expense of smaller towns







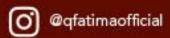


SECTION 4 AYAAT 22 - 45



CHALLENGES TO THE OPPOSERS OF THE PROPHET AND HIS MESSAGE

Defined success as wealth and children whilst Divinity asserted success as belief and serving humanity 37

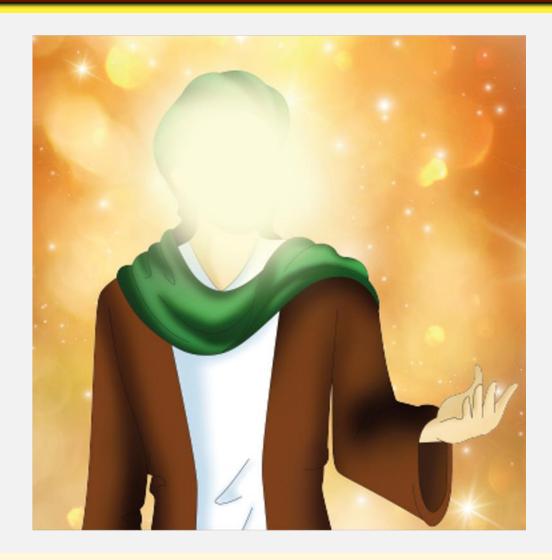








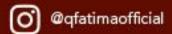
SECTION 5 AYAAT 46 - 50



THINKING FOR ONESELF ABOUT THE PROPHET RATHER THAN GOING FOR HERD MENTALITY

An order to think for oneself

The Prophet is not possessed





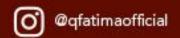




SECTION 6 AYAAT 51 - 54



CONSEQUENCE OF MOCKING & REJECTING DIVINE GUIDANCE





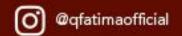




SECTION 1



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





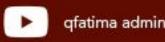




اَلْحُمُنُ لِللهِ النَّذِي لَهُ مَا فِي الْجَسَمَاوَ اتِومَا فِي الْأَرْضِ وَلَهُ الْحَمُنُ لِللهِ النَّهِ الْخَصَوَلَةُ الْحَمُ الْحَمَلُ فِي الْرَحْرَةِ وَهُوَ الْحَكِيمُ الْحَبَرُ الْحَمَلُ فِي الْرَحْرَةِ وَهُوَ الْحَكِيمُ الْحَبَرُ الْحَبَرُ الْحَمَلُ فِي الْرَحْرَةِ وَهُوَ الْحَكِيمُ الْحَبَرُ اللَّهِ اللَّهِ مَنْ فِي الْرَحْرَةِ وَهُوَ الْحَكِيمُ الْحَبَرُ اللَّهِ اللَّهِ مَنْ فِي الْرَحْرَةِ وَهُوَ الْحَبَرُ اللَّهِ اللَّهِ اللَّهِ مَنْ فِي الْرَحْرَةِ وَهُوَ الْحَبَرِ اللَّهِ اللَّهِ مَنْ فِي اللَّهِ مِنْ فَي اللَّهِ مِنْ فَي اللَّهُ عَلَيْهُ اللَّهُ عَلَيْهُ اللَّهُ عَلَيْهُ اللَّهُ عَلَيْهُ اللَّهُ عَلَيْهُ اللَّهُ عَلَيْهُ وَالْحَبَالِي اللَّهُ عَلَيْهُ اللَّهُ عَلَيْهِ اللَّهِ عَلَيْهُ اللَّهُ عَلَيْهُ وَاللَّهُ عَلَيْمُ اللَّهُ عَلَيْهُ اللَّهِ عَلَيْهِ اللَّهُ عَلَيْهُ عَلَيْهُ عَلَّا عَلَيْهِ عَلَيْكُ اللَّهُ عَلَيْهُ اللَّهُ عَلَيْهُ اللَّهُ عَلَيْهُ اللَّهُ عَلَيْهِ اللَّهُ عَلَيْهِ عَلَيْهِ عَلَيْهُ اللَّهُ عَلَيْهُ اللَّهُ عَلَيْهِ عَلَيْهُ اللَّهُ عَلَيْهُ عَلَيْهُ اللَّهُ عَلَيْهُ عَلَيْهُ اللَّهُ عَلَيْهُ اللَّهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ اللَّهُ عَلَيْهُ الل

All) praise is due to Allah, Whose is what is in the heavens and what is in the earth, and to Him is due (all) praise in the hereafter; and He is the Wise, the Aware.









يَعُلَمُ مَا يَلِجُ فِي الْأَرْضِ وَمَا يَغُرُجُ مِنْهَا وَمَا يَنُزِلُ مِنَ السَّمَاءِ وَمَا يَغُرُجُ فِيهَا وَهُوَ الرَّحِيمُ الْعَفُومُ وَمَا يَعُرُجُ فِيهَا وَهُوَ الرَّحِيمُ الْعَفُومُ

He knows that which goes down into the earth and that which comes out of it, and that which comes down from the heaven and that which goes up to it; and He is the Merciful, the Forgiving.









وقال النَّذِينَ كَفَرُو الْاتَأْتِينَا السَّاعَةُ قُلْ بَلِّي وَرَبِّي لِتَأْتِينَّكُمْ عَالِمِ الْعَيْبِ لَا يَعُرُبُ عَنْهُ مِثْقَالُ ذَسَّةٍ فِي السَّمَاوَاتِ وَلَا فِي الْكَرُّضِ وَلَا اَصْعَرُ مِنْ ذَلِكَ وَلَا فِي الْكَرُّضِ وَلَا اَصْعَرُ مِنْ ذَلِكَ وَلَا فِي كِتَابِ مُبِينِ الْكَرُولِلَا فِي كِتَابِ مُبِينِ

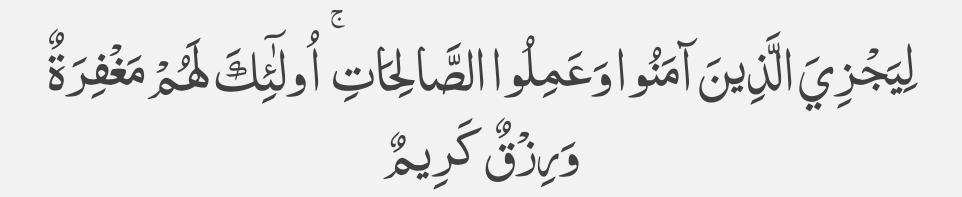
And those who disbelieve say: The hour shall not come upon us. Say: Yea! by my Lord, the Knower of the unseen, it shall certainly come upon you; not the weight of an atom becomes absent from Him, in the heavens or in the earth, and neither less than that nor greater, but (all) is in a clear book



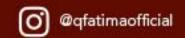








That He may reward those who believe and do good; these it is for whom is forgiveness and an honourable sustenance.







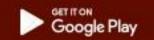


وَالَّذِينَ سَعَوْا فِي آيَاتِنَا مُعَاجِزِينَ أُولَئِكَ لَكُمْ عَذَابٌ مِنْ بِجُزِ اللَّهُ

And (as for) those who strive hard in opposing Our communications, these it is for whom is a painful chastisement of an evil kind.









ويرى النّنِينَ أُوتُوا الْعِلْمَ النّنِي أُنْزِلَ النَّكِ مِنْ مَرِّبِكُ هُوَ الْحُقْ الْحُقْ الْحُقْ الْحُورِينِ الْحُمِينِ وَيَهْدِي إِلَى صِرَاطِ الْعَزِيزِ الْحُمِينِ

And those to whom the knowledge has been given see that which has been revealed to you from your Lord, that is the truth, and it guides into the path of the Mighty, the Praised.





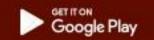




And those who disbelieve say: Shall we point out to you a man who informs you that when you are scattered the utmost scattering you shall then be most surely (raised) in (to) a new creation?









اَفْتَرَاى عَلَى اللهِ كَنِبًا اَمْ بِهِ جِنَّةُ بَلِ النَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ فِي الْفَارِي النَّالِ النَّلِ النَّلْ النَّلِ النَّلْ النَّلِ النَّلِ النَّلِ النَّلِ النَّلْ النَّلِ النَّلِي النَّلِ النَّلِي النَّلِي النَّلِ النَّلِي النَّلِ النَّلِي النَّلِ

He has forged a lie against Allah or there is madness in him. Nay! those who do not believe in the hereafter are in torment and in great error.









اَفَلَمْ يَرُوْا إِلَى مَا بَيْنَ اَيْدِيهِمْ وَمَا خَلْفَهُمْ مِنَ السَّمَاءِوَ إِلْاَبُضِ إِنْ نَشَا اَفَلَمْ يَرُوْا إِلَى مَا بَيْنَ اَيْدِيهِمْ وَمَا خَلْفَهُمْ مِنَ السَّمَاءِ إِنَّ فِي ذَٰلِكَ لَاَيَةً نَعْسِفُ بِهِمُ الْاَبُضَ اَوْ نُسْقِطُ عَلَيْهِمْ كِسَفًا مِنَ السَّمَاءِ إِنَّ فِي ذَٰلِكَ لَاَيَةً لَا يَتُ اللَّهُ مَا يَعْلِ عَبْدٍ مُنِيبٍ لِكُلِّ عَبْدٍ مُنِيبٍ لِكُلِّ عَبْدٍ مُنِيبٍ

Do they not then consider what is before them and what is behind them of the heaven and the earth? If We please We will make them disappear in the land or bring down upon them a portion from the heaven; most surely there is a sign in this for every servant turning (to Allah).

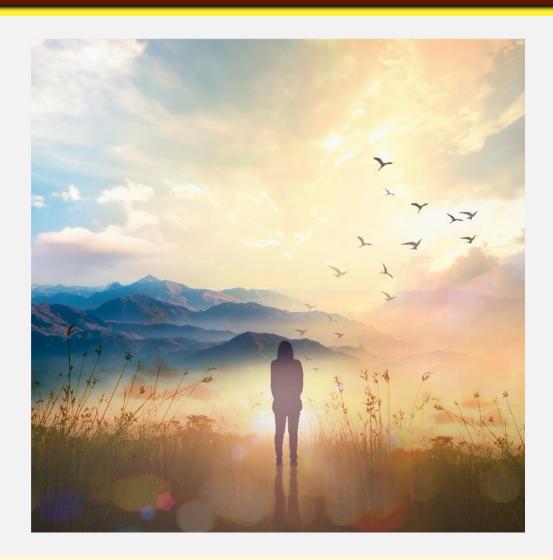








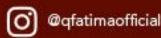
SECTION 2 AYAAT 10 - 14



PRAISE AND GRATITUDE OF PROPHET DAWUD AND SULAYMAN

Mountains and birds joined in praise and gratitude to Allah with Prophet Dawud

Prophet Sulayman had the ability to control the winds











And certainly We gave to Dawood excellence from Us: O mountains! sing praises with him, and the birds; and We made the iron pliant to him,









ان اعُمَلُ سَابِعَاتٍ وَقَلِّى فِي السَّرْدِ وَاعْمَلُوا صَالِحًا إِنِي مِمَا تَعْمَلُونَ بَصِيرٌ

Saying: Make ample (coats of mail), and assign a time to the making of coats of mail and do good; surely I am Seeing what you do.









ولِسُلَيْمَانَ الرِّيحَ غُلُوُّهَا شَهِرُّ وَرَوَا عُهَا شَهُرُّ وَ اَسَلَنَا لَهُ عَيْنَ الْقِطْرِ وَمِنَ الجُرِّمِنَ الْجِرِّمِنَ الْجِرِّمِنَ الْجِرِّمِنَ الْجَرِّمِ وَمَنَ يَزِغُ مِنْهُمْ عَنْ اَمْرِنَا نُنِ قُهُ مِنْ عَنَ السَّعِيرِ يَعْمَلُ بَيْنَ يَكَ يُوبِازُنِ رَبِّهِ وَمَنْ يَزِغُ مِنْهُمْ عَنْ اَمْرِنَا نُنِ قُهُ مِنْ عَنَ السَّعِيرِ

And (We made) the wind (subservient) to Sulaiman, which made a month's journey in the morning and a month's journey m the evening, and We made a fountain of molten copper to flow out for him, and of the jinn there were those who worked before him by the command of his Lord; and whoever turned aside from Our command from among them, We made him taste of the punishment of burning.









يَعُمَلُونَ لَهُ مِمَا يَشَاءُمِنَ فَحَامِيبَ وَتَمَاثِيلَ وَجِفَانِ كَالْجُوابِ وَقُلُومٍ مَاسِيَاتٍ اعْمَلُوا آلَ دَاوُودَشُكُرًا وَقَلِيلٌ مِنْ عِبَادِيَ الشَّكُومُ

They made for him what he pleased of fortresses and images, and bowls (large) as watering-troughs and cooking-pots that will not move from their place; give thanks, O family of Dawood! and very few of My servants are grateful.









فَلَمَّا قَضَيْنَا عَلَيْهِ الْمُوْتَ مَا دَهُمْ عَلَى مَوْتِهِ إِلَّادَ آبَّةُ الْأَرْضِ تَأْكُلُ مِنْسَاتَهُ فَلَمَّا خَرَّ تَبَيَّنَتِ الْجِنُّ أَنْ لَوْ كَانُو ايَعُلَمُونَ الْعَيْبَ مَا لَبِثُو ا فِي الْعَنَابِ الْمُهِينِ

But when We decreed death for him, naught showed them his death but a creature of the earth that ate away his staff; and when it fell down, the jinn came to know plainly that if they had known the unseen, they would not have tarried in abasing torment.

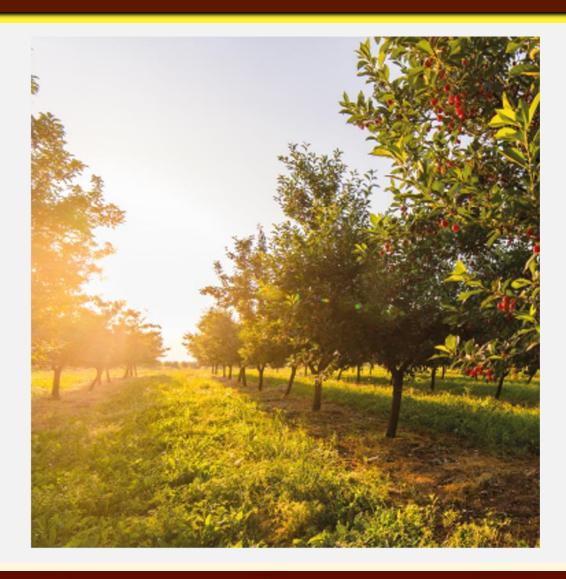








SECTION 3 AYAAT 15 - 21



THE STORY OF SABAA (IN YEMEN) - DOWNFALL THROUGH INGRATITUDE & GREED

Sabaa was the trade capital of Yemen

Greed and ungratefulness led to flooding and destruction

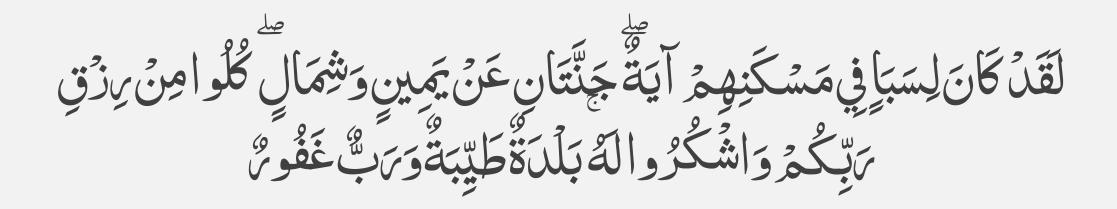
Desired greatness at the expense of smaller towns



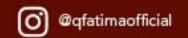








Certainly there was a sign for Saba in their abode; two gardens on the right and the left; eat of the sustenance of your Lord and give thanks to Him: a good land and a Forgiving Lord!







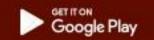


فَأَعُرَضُوافَأَرُسَلْنَاعَلَيْهِمْ سَيْلَ الْعَرِمِ وَبَلَّالْنَاهُمْ بِجَنَّتَيْهِمْ جَنَّتَيْنِ ذَوَاتَيْ اُكُلِ خَمْطِ وَ أَثْلِ وَشَيْءٍ مِنْ سِدُمِ قَلِيلٍ

But they turned aside, so We sent upon them a torrent of which the rush could not be withstood, and in place of their two gardens We gave to them two gardens yielding bitter fruit and (growing) tamarisk and a few lote-trees.











This We requited them with because they disbelieved; and We do not punish any but the ungrateful.









وَجَعَلْنَا بَيْنَهُمْ وَبَيْنَ الْقُرَى الَّتِي بَامَ كُنَا فِيهَا قُرَّى ظَاهِرَةً وَقَلَّمُنَا فِيهَا وَجَعَلْنَا بَيْنَهُمْ وَبَيْنَ الْقُرَى الَّتِي بَامَ كُنَا فِيهَا لَيَا لِيَ وَالْيَامِ وَافِيهَا لَيَا لِي وَالْيَامَ الْمِنِينَ السَّبْرُ سِبرُ وافِيهَا لَيَا لِي وَالْيَامَ الْمِنِينَ

And We made between them and the towns which We had blessed (other) towns to be easily seen, and We apportioned the journey therein: Travel through them nights and days, secure.









فَقَالُوا مَ النَّا بَاعِلُ بَيْنَ النَّفَاعِ نَا وَظَلَمُوا اَنْفُسَهُمْ فَجَعَلْنَاهُمُ اَحَادِيثَ وَمَرَّقْنَاهُمُ كُلُّ مُمَرَّتِ إِنَّ فِي ذَلِكَ لَا يَاتٍ لِكُلِّ صَبَّا مِشَكُومٍ

And they said: O our Lord! make spaces to be longer between our journeys; and they were unjust to themselves so We made them stories and scattered them with an utter scattering; most surely there are signs in this for every patient, grateful one









وَلَقُلُ صَلَّىٰ عَلَيْهِمُ إِبْلِيسُ ظَنَّهُ فَاتَّبُعُو كُوالْ فَرِيقًا مِنَ الْمُؤْمِنِينَ

And certainly the Shaitan found true his conjecture concerning them, so they follow him, except a party of the believers.









وَمَا كَانَ لَهُ عَلَيْهِمْ مِنْ سُلِطَانِ إِلَّالِنَعْلَمَ مَنْ يُؤْمِنُ بِالْآخِرَةِ فِي أَنْ هُوَمِنْهَا فِي وَمَا كَانَ لَهُ عَلَيْهِمْ مِنْ سُلِطًانِ إِلَّالِنَعْلَمَ مَنْ يُؤْمِنُ بِالْآخِرَةِ فِي أَلَّا فَي مَنْ اللَّهِ وَمَ اللَّهِ عَلَى كُلِّ شَيْءٍ حَفِيظً فَي اللَّهِ وَمَ اللَّهِ وَمَ اللَّهِ عَلَى كُلِّ شَيْءٍ حَفِيظً

And he has no authority over them, but that We may distinguish him who believes in the hereafter from him who is in doubt concerning it; and your Lord is the Preserver of all things







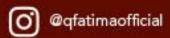


SECTION 4 AYAAT 22 - 45



CHALLENGES TO THE OPPOSERS OF THE PROPHET AND HIS MESSAGE

Defined success as wealth and children whilst Divinity asserted success as belief and serving humanity 37









قُلِ ادْعُوا النَّذِينَ زَعَمْتُمْ مِنْ دُونِ اللَّهِ لا يَمْلِكُونَ مِثْقَالَ ذَرَّةً فِي السَّمَاوَاتِ وَلا فِي الْأَرْضِ وَمَا لَهُ مُ فِيهِمًا مِنْ شِرُكِ وَمَا لَهُ مِنْهُمْ مِنْ ظَهِيرِ

Say: Call upon those whom you assert besides Allah; they do not control the weight of an atom in the heavens or in the earth nor have they any partnership in either, nor has He among them any one to back (Him) up.









وَلاتَنَفَعُ الشَّفَاعَةُ عِنْدَهُ اللَّهِ الْمِنَ أَذِنَ لَهُ حَتَى إِذَا فُرِّعَ عَنْ قُلُوبِهِمْ قَالُوا مَاذَا قَالَ مَا مُحَمِّ قَالُوا الْحَقِّ وَهُو الْعَلِيُّ الْحَبِيرُ

And intercession will not avail aught with Him save of him whom He permits. Until when fear shall be removed from their hearts, They shall say: What is it that your Lord said? They shall say: The truth. And He is the Most High, the Great.









قُلْ مَنْ يَرُرُقُكُمْ مِنَ السَّمَاوَاتِ وَالْأَرْضِ قُلِ اللَّهُ وَإِنَّا أَوْ إِيَّا كُمْ لَعَلَى

Say: Who gives you the sustenance from the heavens and the earth? Say: Allah. And most surely we or you are on a right way or in manifest error









قُلُ لِاتُسَالُونَ عَمَّا أَجْرَمْنَا وَلَائْسَالُ عَمَّا تَعُمَلُونَ

Say: You will not be questioned as to what we are guilty of, nor shall we be questioned as to what you do.













Say: Our Lord will gather us together, then will He judge between us with the truth; and He is the greatest Judge, the All-knowing.

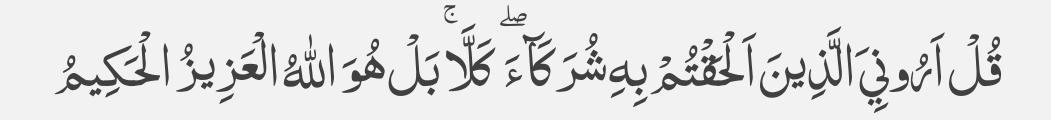












Say: Show me those whom you have joined with Him as associates; by no means (can you do it). Nay! He is Allah, the Mighty, the Wise.





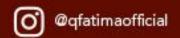




وَمَا أَنْ سَلْنَاكِ إِلَّا كَافَّةً لِلنَّاسِ بَشِيرًا وَنَذِيرًا وَلَكِنَّ اكْثَرَ النَّاسِ لا يَعْلَمُونَ

And We have not sent you but to all the men as a bearer of good news and as a warner, but most men do not know.







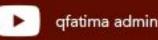




وَيَقُولُونَ مَنَّى هٰذَا الْوَعُنُ إِنْ كُنْتُمْ صَادِقِينَ

And they say: When will this promise be (fulfilled) if you are truthful?









قُلُ لَكُمْ مِيعَادُيَوْمِ لِاتَسْتَأْخِرُونَ عَنْهُ سَاعَةً وَلاتَسْتَقُدِمُونَ

Say: You have the appointment of a day from which you cannot hold back any while, nor can you bring it on.



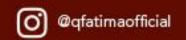




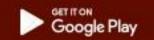


وَقَالَ النَّذِينَ كَفَرُو النَّ نُؤُمِنَ بِهِذَا الْقُرُ آنِ وَلَا بِالنِّذِي بَيْنَ يَدَيُهِ وَلَوْ تَرى إِذِ الظَّالِمُونَ مَوْقُوفُونَ عِنْدَى رَبِّهِمُ يَرْجِعُ بَعُضْهُمُ إِلَى بَعْضِ الْقَوْلَ يَقُولُ النِّدِينَ الشَّفُعِفُو اللَّذِينَ المُتَكُبُّو وَالْوَلَا اَنْتُمُ لَكُنَّا مُؤْمِنِينَ

And those who disbelieve say: By no means will we believe in this Quran, nor in that which is before it; and could you see when the unjust shall be made to stand before their Lord, bandying words one with another! Those who were reckoned weak shall say to those who were proud: Had it not been for you we would certainly have been believers.





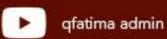




قَالَ النَّذِينَ اسْتُكَبُّووالِلَّذِينَ اسْتُضْعِفُوا أَنْحُنْ صَلَّدُنَا كُمْ عَنِ الْمُكْلَى قَالَ النَّذِينَ اسْتُضُعِفُوا أَنْحُنْ صَلَّدُنَّا كُمْ عَنِ الْمُكُلِّي فَاللَّهُ النَّهُ النَّهُ الْمُحْرِمِينَ بَعُلَ الذِّجَاءَ كُمْ بَلَ كُنْتُمْ الْجُرْمِينَ

Those who were proud shall say to those who were deemed weak: Did we turn you away from the guidance after it had come to you? Nay, you (yourselves) were guilty









وقال النّبِينَ اسْتُضْعِفُو اللّبَينَ اسْتَكَهِرُو ابَلُ مَكُرُ اللّيْلِو النّهَامِ إِذَ تَامُرُونَا النّبَ اسْتُكَهُرُو اللّهُ اللّهُ اللّهُ الْعُذَابِ تَامُرُونَا النّبَ اللّهُ اللّهُ اللهُ اللهُ

And those who were deemed weak shall say to those who were proud. Nay, (it was) planning by night and day when you told us to disbelieve in Allah and to set up likes with Him. And they shall conceal regret when they shall see the punishment; and We will put shackles on the necks of those who disbelieved; they shall not be requited but what they did.









وَمَا أَنُسَلْنَا فِي قَرْيَةٍ مِنْ نَنِيرٍ إِلَّا قَالَ مُثَرَّفُوهَا إِنَّا مِمَا أُنُسِلْتُهُ بِهِ كَافِرُونَ

And We never sent a warner to a town but those who led lives in ease in it said: We are surely disbelievers in what you are sent with.





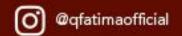




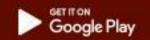




And they say: We have more wealth and children, and we shall not be punished.









قُلُ إِنَّ رَبِّي يَبُسُطُ الرِّرْقَ لِمِن يَشَاءُ وَيَقُدِمُ وَلَكِنَّ اكْثَرَ النَّاسِ لَا يَعُلَمُونَ

Say: Surely my Lord amplifies the means of subsistence for whom He pleases and straitens (for whom He pleases), but most men do not know.









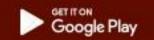


وَمَا أَمُوالْكُمْ وَلَا أُولَادُكُمْ بِالنِّنِي تُقَرِّبُكُمْ عِنْدَانَا رُلْفَى إِلَّا مَنَ آمَنَ وَعَمِلَ وَمَا أَمُوالْكُمْ وَلَا أُولَادُكُمْ بِالنِّنِي تُقَرِّبُكُمْ عِنْدَانَا رُلْفَى إِلَّا مَنَ وَعَمِلَ مَا عَمِلُوا وَهُمْ فِي الْغُرُفَاتِ آمِنُونَ صَالِحًا فَأُولِكُمْ فَي الْغُرُفَاتِ آمِنُونَ صَالِحًا فَأُولِكُمْ فَي الْغُرُفَاتِ آمِنُونَ

And not your wealth nor your children, are the things which bring you near Us in station, but whoever believes and does good, these it is for whom is a double reward for what they do, and they shall be secure in the highest places.











And (as for) those who strive in opposing Our communications, they shall be caused to be brought to the chastisement.









قُلُ إِنَّى مِنِي يَبُسُطُ الرِّرْقَ لِمِنَ يَشَاءُ مِنْ عِبَادِ فِو يَقْدِمُ لَهُ وَمَا اَنْفَقُتُمْ مِنَ فَلُو يَقُدِمُ لَكُ وَمَا اَنْفَقُتُمْ مِنَ شَيْءِ فَهُو يُخَلِفُهُ وَهُو حَيْرُ الرَّ ازِقِينَ شَيْءٍ فَهُو يُخَلِفُهُ وَهُو حَيْرُ الرَّ ازِقِينَ

Say: Surely my Lord amplifies the means of subsistence for whom He pleases of His servants and straitens (them) for whom (He pleases), and whatever thing you spend, He exceeds it in reward, and He is the best of Sustainers.







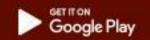


وَيَوْمَ يَحْشُرُهُمْ جَمِيعًا ثُمَّ يَقُولُ لِلْمَلَائِكَةِ اَهُؤُلَاءِ إِيَّاكُمْ كَانُوا يَعْبُلُونَ

And on the day when He will gather them all together, then will He say to the angels: Did these worship you?





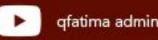




قَالُواسُبُحَانَكُ أَنْتَ وَلِيْنَامِنُ دُونِهِمْ بَلُ كَانُوا يَعْبُلُونَ الْجِنَّ أَكْثَرُهُمْ فَالُواسُبُحَانَكُ أَنْتُ وَلِيْنَامِنُ دُونِهِمْ بَلُ كَانُوا يَعْبُلُونَ الْجَنَّ أَكْثَرُهُمْ فَوْمِنُونَ بِهِمْ مُؤْمِنُونَ بِهِمْ مُؤْمِنُونَ

They shall say: Glory be to Thee! Thou art our Guardian, not they; nay! they worshipped the jinn; most of them were believers in them.



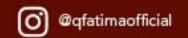


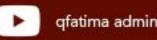




فَالْيَوْمَ لَا يَمْلِكُ بَعُضْكُمْ لِبَعْضِ نَفْعًا وَلَا ضَرَّا وَنَقُولُ لِلَّذِينَ ظَلَمُوا ذُوقُوا فَالْيَوْمَ لَا يَمْلِكُ بَعُضْكُمْ لِبَعْضِ نَفْعًا وَلَا ضَرَّا وَنَقُولُ لِلَّذِينَ ظَلَمُوا ذُوقُوا عَلَى النَّامِ النَّيْ عَنْتُمْ بِهَا تُكَنِّبُونَ عَنَابِ النَّامِ النَّيْ كُنْتُمْ بِهَا تُكَنِّبُونَ

So on that day one of you shall not control profit or harm for another, and We will say to those who were unjust: Taste the chastisement of the fire which you called a lie.





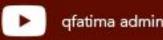


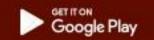


وَإِذَا تُتُلَى عَلَيْهِمُ آيَاتُنَا بَيِّنَاتٍ قَالُوا مَا هٰذَا اللَّرِيُ اللَّا يَعُلُ يُرِيدُ آنَ يَصُلَّ كُمْ عَمَّا كَانَ يَعْبُلُ آبَا وَ كُمْ وَقَالُوا مَا هٰذَا اللَّا إِفْكُ مُفْتَرَى وَقَالَ النَّذِينَ كَفَرُوا لِلْحَقِّ لَمَّا كَانَ يَعْبُلُ آبَا وَ كُمْ وَقَالُوا مَا هٰذَا اللَّالِ اللَّاللَّالِ اللَّالِ اللَّالِي اللَّالِ اللَّالِ اللَّالِي اللَّالِ اللَّالِي اللَّالِ اللَّالِي اللَّالِي اللَّالْ اللَّالِي اللَّالْ اللَّلْلُولِ اللَّالْ اللَّالْ اللَّالْ اللَّالْ اللَّالْ اللَّالْ اللَّالْ الْحَالْ اللَّلْلِي اللَّالْ اللَّالْمُلْلِلْ اللْمُلْلِلْ اللَّا اللَّالْمُلْمُ الللَّالْمُلْلِلْ الللْمُلْلِي الللْمُلْمُلْمُ اللْمُلْمُلْمُ

And when Our clear communications are recited to them, they say: This is naught but a man who desires to turn you away from that which your fathers worshipped. And they say: This is naught but a lie that is forged. And those who disbelieve say of the truth when it comes to them: This is only clear enchantment.









ومَا اتَّيْنَاهُمْ مِنْ كُتُبِ يَنْ مُسُونَكًا وَمَا أَمُسَلْنَا الدِّهِمْ قَبْلَكُ مِنْ نَانِيرٍ

And We have not given them any books which they read, nor did We send to them before you a warner.









وكنَّ بالنَّذِينَ مِنْ قَبُلِهِمْ وَمَا بَلَغُوا مِعْشَامَ مَا آتَيْنَاهُمْ فَكَنَّ بُوا رُسُلِي فَكَنَّ بُوا رُسُلِي فَكَيْفَ كَانَ نَكِيرِ

And those before them rejected (the truth), and these have not yet attained a tenth of what We gave them, but they gave the lie to My messengers, then how was the manifestation of My disapproval?

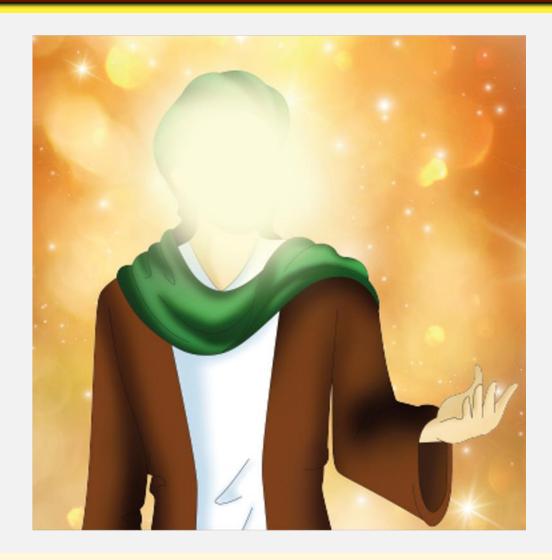








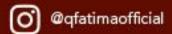
SECTION 5 AYAAT 46 - 50



THINKING FOR ONESELF ABOUT THE PROPHET RATHER THAN GOING FOR HERD MENTALITY

An order to think for oneself

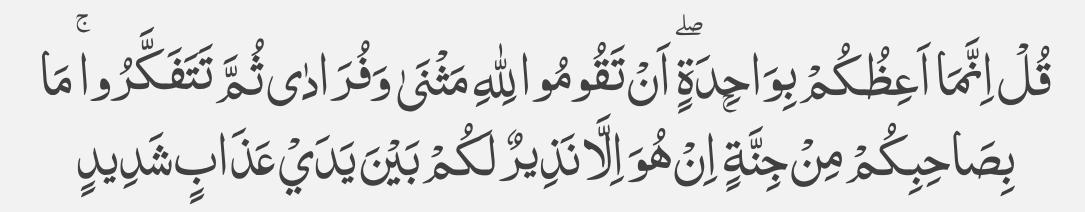
The Prophet is not possessed











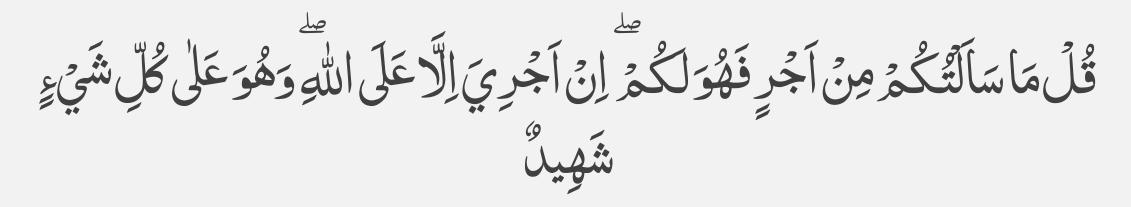
Say: I exhort you only to one thing, that rise up for Allah's sake in twos and singly, then ponder: there is no madness in your fellow-citizen; he is only a warner to you before a severe chastisement.











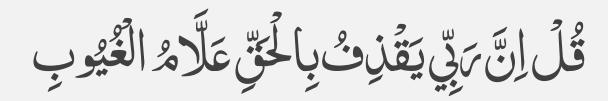
Say: Whatever reward I have asked of you, that is only for yourselves; my reward is only with Allah, and He is a witness of all things.











Say: Surely my Lord utters the truth, the great Knower of the unseen.



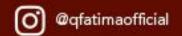


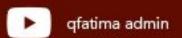




قُلْ جَاءً الْحُقُّ وَمَا يُبْدِئُ الْبَاطِلُ وَمَا يُعِيدُ

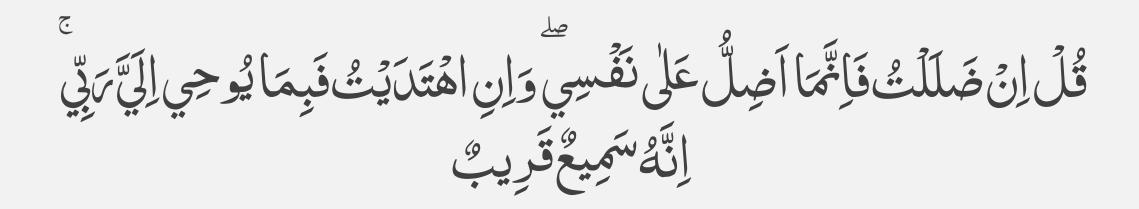
Say: The truth has come, and the falsehood shall vanish and shall not come back.



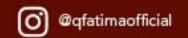








Say: If I err, I err only against my own soul, and if I follow a right direction, it ?s because of what my Lord reveals to me; surely He is Hearing, Nigh.





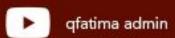


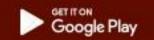




And could you see when they shall become terrified, but (then) there shall be no escape and they shall be seized upon from a near place











And they shall say: We believe in it. And how shall the attaining (of faith) be possible to them from a distant place?











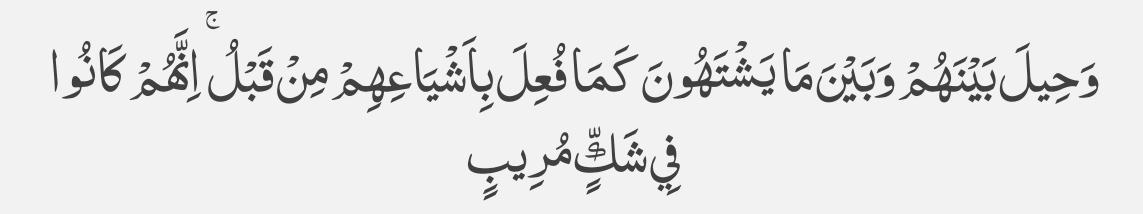
And they disbelieved in it before, and they utter conjectures with regard to the unseen from a distant place.











And a barrier shall be placed between them and that which they desire, as was done with the likes of them before: surely they are in a disquieting doubt.





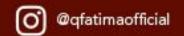




NARRATIVE



The chapter begins with praise and gratitude of Allah and criticises those who deny the Prophet and resurrection. The praise and gratitude of Prophets Dawud and his son Sulayman is followed by a discussion of the people of Sabaa. Their arrogance, greed and ungratefulness led them to be destroyed by a flood. They desired greatness at the expense of the smaller towns.







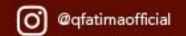


NARRATIVE



Two verses regarding the nature of Shaytan is followed by a series of challenges to those to those who opposed the prophet and his message with an assertion that divine success is belief in Allah manifested in serving humanity.

The chapter then orders the reader to think for himself and not go for a herd mentality when it comes to the prophet asserting that he was not mad. It ends with the terrifying consequences of rejecting Divine Guidance.

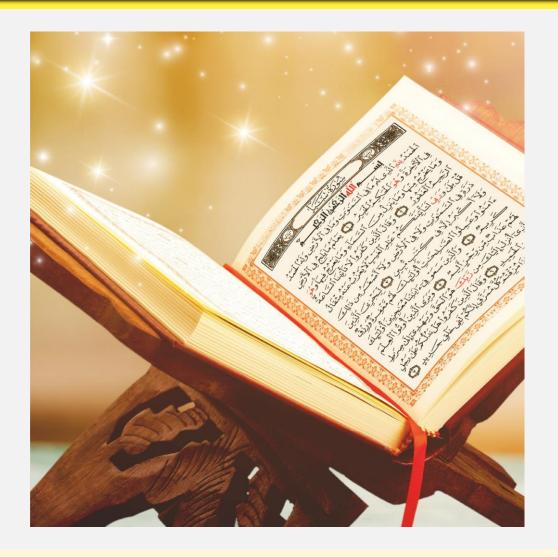








SELECTED AYAAT



34:15 Gardens of Sabaa

34:37 Closeness to Allah through faith and good

deeds

34:49 Truth prevails and falsehood vanishes and

doesn't return







qfatima admin



