

Qur'an City



Suratul Israa

17 Musabbihaat Crescent
Qur'an City
281710





INTRODUCTION TO QUR'AN CITY

رَبِّ ابْنِ لِي عِنْدَكَ بَيْتًا فِي الْجَنَّةِ...

“Rabb! Build for me a house with You in Janna”

(Suratul Tahreem) 66:12

This is the dua of Sayyida Aasiya. A queen living in probably the best architecturally built palace in the most advanced civilisation of the world Egypt.

Yet she asks for a house in Janna with "HIM"

The Qur'an therefore encourages investment in real estate in Janna. It is with this encouragement that we that we decided to teach an overview of the Qur'an through building a city.

With 114 buildings, Qur'an City is divided into 14 suburbs which surround Muhammad City Centre.

The heights of the buildings represent the number of verses (ayaat) in the chapter (sura). They are distinguished as Makki or Madani through the colour of their roof tops. Yellow for Makki and green for Madani. There are 86 Makki chapters and 28 Madani chapters. A road network called M14* (representing the 14 Ma'sumeen) links all the suburbs to each other.

*These provided the necessary guidance to navigate Qur'an City.

The placement of the buildings in the suburbs are based on the names and/or opening of the suwer. The 14 suburbs which circle MUHAMMAD CITY CENTRE are:

1. BOOK CLOSE
2. HAAMIDAAT PLACE
3. MUSABBIHAAT PLACE
4. HURUFUL MUQATTIAAT AREA
WHICH IS SUB DIVIDED INTO:
 - a. SINGLES CLOSE
 - b. MEEMAAT PLACE
 - c. TAWAASEEN PLACE
 - d. HAWAAMEEM PLACE
 - e. RA'AAT PLACE
5. CRESCENT CLOSE
6. KA'BA CORNER
7. QUL CORNER
8. WOMEN'S CORNER
9. EXILED CORNER
10. TAWBA TURN
11. QASAM PLACE
12. KINGDOM PLACE
13. QIYAMA CLOSE
14. KAAMIL CLOSE

Join us in our quest of discovering
the awesomeness of the Qur'an
through Qur'an City...

MUSABBIHAAT PLACE



MUSABBIHAAT CHAPTERS

MUSABBIHAAT are the chapters that begin with the declaration of the perfection of Allah. It is said that the Prophet (pbuh) used to recite the Musabbihaat before he went to sleep saying; "Indeed there is a verse (aya) in them that is better than 1000 verses."

17 - ISRAA – The Night Journey, Summary of Jewish history, Qur'anic Injunctions, Tahajjud, Qur'an and Asmaul Husna

57 - HADEED – Motivational – Rush to success – serve humanity

59 - HASHR – Warning to those who oppose Divinity, Awesomeness of the Qur'an (softens)

61 - SAFF – Refusal of the hypocrites to accept guidance, Mission of Rasulullah to lead the human being to success – Full potential

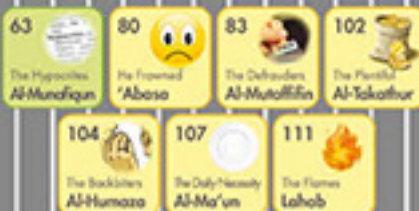
SABAAHAA – To float, to be perfectly balanced
TASBEEH – to make something float. To declare His perfection constantly.

62 - JUMUA' – How to orchestrate a paradigm shift to success, Day of Jumua', a weekly convention to assist with this.

64 - TAGHABUN – Refresher on Aqaaid – Back to Basics

87 - A'LAA – Mission condensed in two words – SABBIHI (Declare His perfection) and ZHAKKIRI (Remind)

EXILED CORNER



TAWBA TURN



QUR'AN

QASAM PLACE



CRESCENT



QIYAMA CLOSE



VICTORY SQUARE



MUHAMMAD



MUSABBIHAAT PLACE



BOOK



KA'BA CORNER



HAAMIDAAT PLACE



N CITY

KAMIL CLOSE

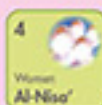


5

The Table
Al-Ma'ida

5:3

WOMEN'S CORNER



4

Women
Al-Nisa'



58

The Pending One
Al-Mujadala



60

The Examined One
Al-Mumtahanah



19

Mary
Maryam

T CLOSE



71

Nuh
Nuh

CITY CENTRE



49

The Chambers
Al-Hujurat



108

The Abundance
Al-Kawthar



RA'AAT PLACE



10

Jonah
Yunus



11

Hud
Hud



12

Joseph
Yusuf



13

The Thunder
Al-Ra'ad



14

Ibrahim
Ibraheem



15

The Rock
Al-Hijr

HURUFUL MUQATTA'AAT AREA

HAWAAMEEM PLACE



40

The Forgiver
Ghafir



41

Explained in Detail
Fussilat



42

The Council Meeting
Al-Shura



43

The Ornaments
Al-Zukhruf



44

The Smoke
Ad-Dukhan



45

The Kneeling
Al-Jathiyah



46

The Sand Dunes
Al-Ahqaf



TAWAASEEN PLACE



26

The Poet
Al-Shu'ara'



27

The Ant
An-Naml



28

The Story
Al-Qasas



20

To Ha
Ta Ha



36

Ya Sin
Ya Sin

CLOSE



25

The Criterion
Al-Furqan



SINGLES CLOSE



68

The Pen
Al-Qalam



50

Qaaf
Qaaf



38

Seed
Saad



2

The Cow
Al-Baqara



3

Family of Imran
Ale 'Imran



7

The Heights
Al-A'raf



29

The Spider
Al-Ankabut



30

The Romans
Al-Rum



31

Luqman
Luqman



32

The Prostration
Al-Sajda



KINGDOM PLACE



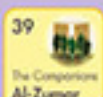
16

The Bee
Al-Nahl



23

The Believers
Al-Mu'minun



39

The Companies
Al-Zumar



67

The Kingdom
Al-Mulk



55

The All-Merciful
Al-Rahman

QUL CORNER



72

The Inn
Al-Ann



109

Those who cover
up the Faith
Al-Kafirun



112

The Unity of Allah
Al-ShMas



113

The Dawnbreak
Al-Falaq



114

The Light
Al-Noor

SURATUL ISRAA (17)

THE NIGHT JOURNEY - 111 AYAAT (MAKKI)

FOCUS

- **AL ISRAA – THE PROPHET’S TOUR OF THE UNIVERSE**
- **SUMMARY OF 2000 YEARS OF THE HISTORY OF BANI ISRAAIL**
- **QUR’ANIC VERSION OF 10 COMMANDMENTS**
- **CLOSENESS TO DIVINITY (ASCENSION) THROUGH DAILY SALAA, THE NIGHT PRAYER, QUR’AN AND ASMAUL HUSNA**






BENEFITS OF RECITATION

- **Written with saffron and water & given to child having speech problems**
- **Reciter will not die without meeting Imam (pbuh)**
- **Last 2 ayaat for protection against theft**

DID YOU KNOW?

The word Qur’an is most mentioned in this sura.
Sura ends with an order to say Alhamdulillah. The next sura (Kahf 18) begins with Alhamdulillah.

SURATUL ISRAA 17

017. AL-ISRAA		THE NIGHT JOURNEY
THE ATTRIBUTES OF ALLAH, HIS PRAISE AND DECLARING HIS PERFECTION Orders to Call upon Him through His attributes and to Praise Him and Declare His Perfection		Ayaat 106 - 111
PROPHET MUSA & THE BANI ISRAAIL • 9 Clear signs • Drowning of Firawn • Living in Palestine	9 SIGNS	Ayaat 101 - 105
SALAA, TAHAJJUD, THE QUR'AN LUDICROUS DEMANDS OF THE REJECTORS OF REVELATION (QUR'AN) • Times of salaa and the recitation of Qur'an at Fajr witnessed • Tahajjud (The night prayer) raises one's status in the hereafter • The Qur'an a healing and mercy • Believers and rejectors of Qur'an		Ayaat 78 - 100
DIVINE PRESENCE & PROTECTION AND THE DAY OF QIYAMA • Example of Divine protection on land and sea • Rhetoric question of "Do you feel safe even on land?" • Every human being will be raised with their Imam and given their autobiography to read		Ayaat 66 - 77
SHAYTAN • Refuses to obey Allah • Threatens to deceive human beings • Arrogant bully • Slaves of Allah protected from Shaytan		Ayaat 61 - 65
CONSEQUENCES AND ADVICE TO THE REJECTORS OF REVELATION • Barrier between the rejectors and the Qur'an • Speak better words		Ayaat 40 - 60
QUR'ANIC VERSION OF THE 10 COMMANDMENTS AND WARNINGS 1. Obedience to the Creator 2. Kindness to Parents 3. Responsibility towards relations, the needy and the refugees 4. Don't be stingy or wasteful 5. Do not kill children for fear of poverty 6. Do not go near unlawful intimacy 7. Do not take a life 8. Protect the property of orphans 9. Do not speak without knowledge 10. Do not be arrogant	THE 10 COMMANDMENTS 	Ayaat 23 - 39
THE HUMAN BEING • Prays for evil, thinking he is praying for good. • Insistent gratification - rushes to judgement • Birds eye view of his deeds around his neck revealed on the day of Qiyama • Worldly actions (selfishness) cause of agitation and Jahannam • Deeds linked to the hereafter (selflessness) are immortal.		Ayaat 9 - 22
A SUMMARY OF THE HISTORY OF THE BANI ISRAAIL Reference to their historical interaction with the Babylonians and Assyrians - 2 falls and 2 rises		Ayaat 2 - 8
AL ISRAA - THE NIGHT JOURNEY Israa and Mi'raj - the night journey of the Prophet to Masjidul Aqsa and a tour of the universe		Aya 1

10

9

8

7

6

5

4

3

2

1



SECTION 1

AL ISRAA – THE NIGHT JOURNEY AYA 1

Israa and Mi'raj – the night journey of the Prophet to Masjid Aqsa and a tour of the universe.

In the name of Allah, the Entirely Merciful, the Especially Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. *How perfect is the one who took his slave at night from the Masjid Al-Haram to the Masjid Al- Aqsa whose surroundings We have blessed for the purpose of showing him some of our miraculous signs. No doubt about it He is All Hearing and All Seeing.*

سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى
الْمَسْجِدِ الْأَقْصَى الَّذِي بَارَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ آيَاتِنَا
إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ

The land of Jerusalem is very lush, green and full of vegetation. In addition, Allah blessed it with Prophets and revelation.



AL ISRAA WAL MI'RAJ

THE NIGHT JOURNEY AND THE ASCENSION

The Prophet was going through a difficult time.

He had lost Sayyida Khadija (his wife and soul mate) and his guardian Abu Talib.

The Quraysh constantly ridiculed him and oppressed his companions.

The people of Taif including their children stoned him out of the town when he visited.

In Suratul Inshirah (94) Allah says:

"Indeed after every hardship they're are two eases"

Israa was Mi'raj was the ultimate comforting Divine gift.

The Prophet (pbuh) was having iftaar at the house of Umm Haani (the sister of Imam Ali pbuh) who lived near the Ka'ba. Jibrail comes and leads him to a mode of transport called 'Buraq' (from Barq - energy of a bolt of lightning) and was taken to Masjid Al Aqsa (Jerusalem). They stopped at various points - Madina (where he would emigrate to), Mount Sinai (where the Tawrat was revealed to Prophet Musa) and Baytul Haam (where Prophet Isa was born).

At Masjid Al Aqsa he leads to the prayers for the souls of all the previous Prophets.

He then ascends to the heavens where he sees the archetypes of Janna and Jahannam. He meets the other Prophets

who to have been through trials and difficulties.

He is then brought to the boundary of the seventh heavens to a tree called Sidratul Muntaha - an honour bestowed on no other creation. It signifies the closeness to the Creator - his ultimate source of strength and comfort.

Here he is mandated with the gift of the daily Salaa which becomes Mi'rajul Mu'mineen - the ascension for the believers.

On the return trip, he came across a Makkan trade caravan who were searching for a lost camel. The Prophet drank from the water that the people of the caravan had with them and was back to the house of Umm Haani.

He narrated the distance and the news spread like wildfire. The Quraysh asked him to describe Baytul Muqaddas which he did in detail, but they still mocked him. He also related to them of the trade caravan he had met who when returned to Makka confirmed his narrative.

The story of Israa was Mi'raj continues to instil wonder - the journey when the best of creations was given the honour to traverse the Universe and see the secrets of Creation.



AL ISRAA AN

ADHAN
DAILY



ARCHETYPES OF JANNA AND JAHANNAM

MI'RAJ
Ascension

MODE OF TRANSPORT - BURQAQ - FROM

الَّذِي بَارَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ آيَاتِنَا إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ (17:1)

MAKKA
House of Umm Hani
(Imam Ali's (pbuh) sister)



10 Qur'an City



MADINA
Place of Hijra



MOUNT SINAI
Where Musa (pbuh)
spoke to Allah

AL-ISRAA
The Night Journey

ND MI'RAAJ

AND
SALAA

RAAJ
nsion

MEETING SOULS
OF PROPHETS

SIDRATUL MUNTAHA
Boundary of the 7th Heaven
Ultimate closeness to Creator
Suratul Najm (53) 8-16

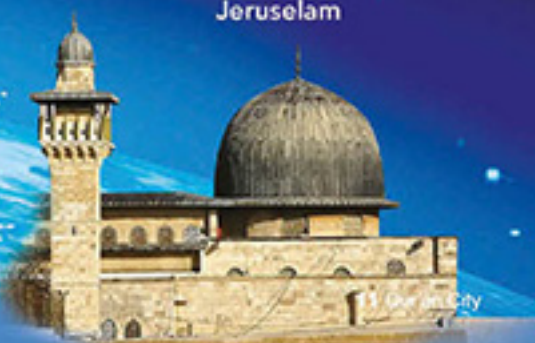
BARQ - ENERGY OF A LIGHTNING BOLT

سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى

SRAA
t Journey

BETHLEHEM
Where Isa (pbuh)
was born


MASJID AL-AQSA
Jerusalem



SECTION 2

A SUMMARY OF THE HISTORY OF THE BANI ISRAAIL 2-8

Reference to their historical interaction with the Babylonians and Assyrians - 2 falls and 2 rises.

- 
- 1550 BCE** | Prophet Musa leads Bani Israail out of Egypt.
- 1407 BCE** | The Bani Israail refused to fight for the promised land - Jericho - Prophet Musa dies.
- 1405 BCE** | Bani Israail wander in the desert and are led to victory by Yusha bin Nun to the promised land.
- 1100 BCE** | Infighting between the 12 tribes led the Assyrians to invade.
- 1050 BCE** | Saul came and revives them with assistance from Prophet Dawud freeing and uniting them again.
- 950 BCE** | Prophet Sulayman builds First Temple in Jerusalem.
- 931 BCE** | Prophet Sulayman dies - his 2 sons divide the country Israel whose capital is Samaria and Judea whose capital is Jerusalem. Nationalism, magic and corruption creep in.
- 722 BCE** | Assyrians destroy Northern Israelite Kingdom.
- 605 BCE** | Babylonians overthrow Southern Kingdom, Nebuchednezzar from Babylon destroys Jerusalem and the Temple of Sulayman killing half the population and taking the other half as prisoners.
- 539 BCE** | Prophet Uzayr encourages the Bani Israail in Babylon to fight and the Iranians come and tell them to return to their homeland thus reviving Jerusalem.
- 300 BCE - 70 CE** | They fell into magic, and lost their values thus weakening themselves. The Greeks followed by the Romans attacked them destroying Masjidul Aqsa.
- 70 CE** | In 70 CE, no one was left in Jerusalem.

2. *And we have given Musa the book and we have made it a guide for the sons of Israail. Do not take anyone but Allah as a guardian.*

وَأَتَيْنَا مُوسَى الْكِتَابَ وَجَعَلْنَاهُ هُدًى لِّبَنِي إِسْرَائِيلَ إِلَّا
تَتَّخِذُوا مِن دُونِي وَكَيْلًا

The Tawrat was a guide for the sons of Israail.

They were asked not to take anyone but Allah as **Wakeel**. Wakala: to put your trust in someone with a personal matter.

3. *The offspring of those whom We bore with Nuh; surely he was a grateful servant.*

ذُرِّيَّةَ مَنْ حَمَلْنَا مَعَ نُوحٍ إِنَّهُ كَانَ عَبْدًا شَكُورًا

4. *We had declared to the Israelites that you are going to cause a lot of mischief in the land twice. You will have power and authority.*

وَقَضَيْنَا إِلَىٰ بَنِي إِسْرَائِيلَ فِي الْكِتَابِ لُتْفِسِدُنَّ فِي
الْأَرْضِ مَرَّتَيْنِ وَلِتَعْلَنَ اُكْبَادًا

Uluwwan - to be high and raise your head in rebellion, to gain great power.

5. *When the first of those turns (rises) came, we raised against you slaves we owned that possess power to make war (Babylonians) and they penetrated every house and that was a promise that was fulfilled.*

فَإِذَا جَاءَ وَعْدُ أُولَاهُمَا بَعَثْنَا عَلَيْكُمْ عِبَادًا لَّنَا أُولِي بَأْسٍ
شَدِيدٍ فَجَاسُوا خِلَالَ الدِّيَارِ وَكَانَ وَعْدًا مَّفْعُولًا

This war didn't happen on the battlefield. The war came to the city and the victims were civilians.

6. Then We returned for you the turn (second rise) against them and we aided you with assets, money and sons.

ثُمَّ رَدَدْنَا لَكُمُ الْكَرَّةَ عَلَيْهِمْ وَأَمْدَدْنَاكُمْ بِأَمْوَالٍ وَ
بِئِينٍ وَجَعَلْنَاكُمْ أَكْثَرَ نَفِيرًا

7. If you have been good, you're good only for yourselves. And if you've been bad, that's only for yourself. When the second promise came, We appointed another army against you so that they may darken your faces (publicly humiliate you). They entered the masjid again like they entered it the first time. So that they may create other destruction and annihilate whatever civilisation was there.

إِنْ أَحْسَنْتُمْ أَحْسَنْتُمْ لِأَنفُسِكُمْ وَإِنْ أَسَأْتُمْ فَلَهَا
فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ لِيَسُوءُوا وُجُوهَكُمْ وَلِيَدْخُلُوا
الْمَسْجِدَ كَمَا دَخَلُوهُ أَوَّلَ مَرَّةٍ وَلِيُتَبِّرُوا مَا عَلَوْا تَتْبِيرًا

8. Maybe your master might show you mercy. But if you resort to your old behavior, you will be punished again. It had happened twice before and it can happen again. We have made jahanam as a prison.

عَسَىٰ رَبُّكُمْ أَنْ يَرْحَمَكُمْ وَإِنْ عُدتُّمْ عُدتْنَا وَجَعَلْنَا
جَهَنَّمَ لِلْكَافِرِينَ حَصِيرًا





SECTION 3

THE HUMAN BEING 9-22

1. Prays for evil, thinking he is praying for good.
2. Instant gratification - rushes to judgement
3. Birds eye view of his deeds around his neck revealed on the day of Qiyama
4. Worldly actions (selfishness) cause of agitation and Jahannam
5. Deeds linked to the hereafter (selflessness) are immortal.

THE HUMAN BEING

- 1 Calls for good while he is actually doing dua for evil.
- 2 Rushes to judgment.
- 3 Bird's eye view of his deeds around his neck revealed on Qiyama.



- 4 Worldly deed(selfish) cause agitation.
- 5 Deeds linked to hereafter are immortal (selfless).



BIRDS EYE VIEW OF DEEDS

It is the ability to look at something from a comprehensive perspective. The phrase can also be used in a more figurative sense; when someone steps back and looks at the entire situation from a more distant perspective, it can be said that they are seeing it from a bird's eye view.

The human eye has 3 cone cells - Red, Blue & Yellow (thus RGB on a computer display).

Birds however, have an extra cone cell which is able to see ultra violet light. We also know that their cone cells have a drop of coloured oil allowing them to be much better than human beings at detecting different colours.

So the concept is looking at our deeds with an extra lens - the intention with the action.



***"If you change the way you look at things,
the things you look at change."***



THE HUMAN BEING PRAYS FOR EVIL THINKING HE IS PRAYING FOR GOOD

THE HUMAN BEING IS A CREATURE OF HASTE 21:37

خُلِقَ الْإِنْسَانُ مِنْ عَجَلٍ سَأَرِيكُمْ آيَاتِي فَلَا تَسْتَعْجِلُونِ

With technology (instant messaging, one click purchases etc...) the idea of waiting is difficult.

Internally we are in a constant struggle between the immediate satisfaction of desires and the 'sabr' (patience) required in attaining the rewards of the aakhira.

Instant rewards are tangible and immediately available whilst the benefits of the aakhira seem a far away concept.

We prefer that which our senses confirm to be true giving up what the Creator has promised. The culture around us makes us more impulsive and thus determines the impulsiveness we display in our behaviours - the question is how do we change?

The Qur'an provides the answer:

"Seek help through patience and prayer - it is indeed difficult except for those who are humbly submissive, who are certain in meeting their Rabb and that it is to Him they will return." 2:45,46

"O you who have believed, seek help through patience and prayer. Indeed, Allah is with the patient." 2:153

1. Pray to Him at every moment for 'Sabr'
2. Practice will power - There is no greater quality than 'Sabr'

3. Visualise the aakhira at all times in all situations in the consequences to actions.

SABR

There are over 100 ayaat in the Qur'an on Sabr.

Sabr consists of 6 components:

1. Constancy
2. Perseverance
3. Patience
4. Endurance
5. Restrain
6. Forbearance

In essence it is to hold something back - to control words and actions.

The Quran says that them as those who when touched by a museeba (a difficulty which targets precisely) they say "Innaa lilahi wa innaa ilayhi raajiu

"We are from Allah and to Him we return."

... وَبَشِّرِ الصَّابِرِينَ ... 2:155

الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ 2:156



9. *No doubt about it this Qur'an it guides to that which is more upright and congratulate those that truly believe - those who actually do good deeds will have a great compensation.*

إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِينَ
الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا

The Bani Israail used to say that faith was enough but the Qur'an asks for its manifestation in action (good deeds)

10. *And as for those that don't believe in the hereafter (accountability), We have prepared a specific painful punishment.*

وَأَنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ أَغْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا

11. *The human being calls to good while he is actually calling to evil. He rushes to judgement.*

وَيَدْعُ الْإِنْسَانَ بِالشَّرِّ دُعَاءَهُ بِالْخَيْرِ وَكَانَ الْإِنْسَانُ
عَاجِلًا

He calls to good, but he doesn't know that he's calling to bad. He's quick to judge. He rushes to judgement.

12. *We have made the night and day two miraculous signs. Then we erased the sign of the night in a way that no trace of it remains. And we made the miracle of the day as a means for you to see clearly so that you may pursue the blessing from your Rabb (to be able to go earn a living) and so that you may learn the count of years and calculation and everything we have explained very thoroughly.*

وَجَعَلْنَا اللَّيْلَ وَالنَّهَارَ آيَاتَيْنِ فَمَحْوُونا آيَةَ اللَّيْلِ وَ
جَعَلْنَا آيَةَ النَّهَارِ مُبْصِرَةً لِتَبْتَغُوا فَضْلًا مِنْ رَبِّكُمْ
وَلِتَعْلَمُوا عَدَدَ السِّنِينَ وَالْحِسَابَ وَكُلَّ شَيْءٍ فَصَّلْنَاكُمْ
تَفْصِيلًا



13. *And every single person we have hanged his bird on his neck. We will bring out for him on the Day of Resurrection a book that he will find wide open.*

وَكُلُّ إِنْسَانٍ أَلْزَمْنَاهُ طَائِرَهُ فِي عُنُقِهِ وَنُخْرِجُ لَهُ يَوْمَ الْقِيَامَةِ كِتَابًا يَلْقَاهُ مَنشُورًا

A bird in traditional Arabic represented destiny. Here the context is there will be a bird's eye view of every deed (its intention, action and consequence will all be visible).

14. *Read your own book. You are enough to take the full account.*

اقْرَأْ كِتَابَكَ كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا

You yourself are enough today as an auditor against yourself. All you have to do is read. You wrote it.

15. *Whoever holds on to guidance, he does so for himself. And whoever gets lost, then it is for his own disadvantage. No carrier of burden is going to carry the load of anyone else. And We would never punish until We appoint a messenger.*

مَنْ اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا

We are responsible for our actions. Messengers were not appointed to carry the burdens of the human beings but to make one understand one's own burdens. Every nation that got punished was sent a messenger.



16. *And whenever we intended to destroy a town we command the affluent ones (to obey Allah). But they create corruption and the consequence is destruction.*

وَإِذَا أَرَدْنَا أَنْ نُهْلِكَ قَرْيَةً أَمَرْنَا مُتْرَفِيهَا فَفَسَقُوا فِيهَا
فَحَقَّقْنَا عَلَيْهَا الْقَوْلَ فَدَمَرْنَا مَا تَدْمِيرًا

When Allah wants to destroy a town, He commands the affluent ones to bet Him but they end up making laws that serve only themselves. Hatred takes over and the society destroys itself.

17. *How many generations have We destroyed since Nuh. And your Rabb is enough (as a witness) when it comes to the sins of His slaves, He has All Knowledge and is All Seeing.*

وَكَمْ أَهْلَكْنَا مِنَ الْقُرُونِ مِنْ بَعْدِ نُوحٍ وَكَفَىٰ بِرَبِّكَ
بِدُّوْبِ عِبَادِهِ خَبِيرًا بَصِيرًا

18. *Whoever desires the immediate (instant gratification) - We rush it for him what We will to whom We intend. Then We have made for him Hell, which he will be banished to.*

مَنْ كَانَ يُرِيدُ الْعَاجِلَةَ عَجَّلْنَا لَهُ فِيهَا مَا نَشَاءُ لِمَنْ نُرِيدُ
ثُمَّ جَعَلْنَا لَهُ جَهَنَّمَ يَصْلَاهَا مَذْمُومًا مَدْحُورًا

19. *But whoever desires the Hereafter (one who has made Janna his goal) and strives for it while he is a believer - it is those whose effort is appreciated [by Allah].*

وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَىٰ لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ
كَانَ سَعْيُهُمْ مَشْكُورًا

20. *Every one of these groups: those who work for worldly gratification and those who work towards the hereafter. We extend our gift to them and We do not restrict it.*

كُلًّا مِمَّا هُوَ لَكُمْ مِنْ عَطَايَ رَبِّكَ وَمَا كَانَ عَطَايَ
رَبِّكَ مَحْظُورًا

Both groups are given the gift of time.

21. *Contemplate how we have given preference to some over others And the hereafter is even greater in terms of rank and preference.*

أَنْظُرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ وَلِالْآخِرَةِ أَكْبَرُ
تَفْضِيلًا

22. *Don't associate anyone with Allah worthy of worship or obedience. Then you will end up being condemned and deceived*

لَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ فَتَقْعُدَ مَذْمُومًا مَكْذُوبًا





SECTION 4

QUR'ANIC VERSION OF THE 10 COMMANDMENTS AND WARNINGS 23-39

THE 10 COMMANDMENTS AND WARNINGS

1. Obedience to the Creator
2. Respect and kindness to Parents
3. Responsibility towards relations, the needy and the refugees
4. Don't be stingy or wasteful
5. Do not kill children for fear of poverty
6. Do not go near unlawful intimacy
7. Do not take a life
8. Protect the property of orphans
9. Do not speak without knowledge
10. Do not be arrogant

23. *And Your Rabb declared that you will not be enslaved to none but Him... And when it comes to both your parents, you will show the best of behaviours. If one or both of them reach old age, then don't even say uff* to them. And speak to them with the greatest respect.*
*Uff is an expression of frustration.

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا
إِمَّا يَبُلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا
تَقُلْ لَهُمَا أُفٍّ وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا

If one has accepted Allah as his Rabb, then the first manifestation of this acceptance is to display the best of behaviours towards parents.

24. *And lower for them the wings of powerlessness in mercy. And say "Rabb! show mercy to both of them the way they raised me when i was small (from infancy).*

وَاخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ
ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا

"lowering wings of mercy" is used when a bird protects its nest. Here the protection is of parents by their child.
At the end of the aya the dua to Allah is that He may show mercy to both his parents the same way they took care of him from infancy.

25. *Your Rabb knows what is within yourselves. If you are righteous [in intention] - then indeed He is Ever Returning (Awaabeen*) and All Forgiving.*

رَبُّكُمْ أَعْلَمُ بِمَا فِي نُفُوسِكُمْ إِن تَكُونُوا صَالِحِينَ فَإِنَّهُ
كَانَ لِلذَّاكِرِينَ عَافِيًا

*Awwaba is to return from a long journey.

Awwaab is a person who went on the road to sin and when he looks back, he realises he is so far away that he may never be able to get back.

For those who have messed up their relationships with their parents, He is saying there is light at the end of the tunnel if one turns back to amend the relationship for Allah is All Forgiving.



26. *And give the relative (the ones closest to you) his right, and the one in financial need and the traveler, and do not waste (tabzheeraa*)*

وَأْتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ وَلَا تُبَذِّرْ
تَبْذِيرًا

One should give individual attention to every single family member.

***Bazhzhara** - to take a seed and throw it.

It's used to describe a person who is irresponsible in his spending - reminding him that there are those who need to be taken care of rather than wrongful wastage.

27. *Those who irresponsibly spend and waste reckless spend are the siblings of shayateen. And certainly shaytan has always been excessively disobedient to his Rabb.*

إِنَّ الْمُبَذِّرِينَ كَانُوا إِخْوَانَ الشَّيَاطِينِ وَكَانَ الشَّيْطَانُ
لِرَبِّهِ كَفُورًا

28. *If you have to turn them away because of your own seeking of mercy from your Rabb, then speak to them gently.*

وَأَمَّا تَعْرِضْ عَنْهُمْ إِيغَاءَ رَحْمَةٍ مِنْ رَبِّكَ تَرْجُوهَا
فَقُلْ لَهُمْ قَوْلًا مَيِّسُورًا

If one cannot help, then let them down gently giving the asker hope and explaining that you are in a similar situation of need.

29. *Don't put your hand as if it is tied to your neck. And don't extend it as far as you can go thus becoming blameworthy and regretful.*

وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ
الْبَسْطِ فَتَقْعُدَ مَلُومًا مَحْسُورًا

Don't be stingy (tying hands to the neck implies an inability to reach into ones pocket) and don't be wasteful (extending out to all transactions)...



30. *Indeed, your Rabb extends provision to whoever He wants and holds back. Certainly He is Ever Concerned and All Seeing about His servants.*

إِنَّ رَبَّكَ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ إِنَّهُ كَانَ بِعِبَادِهِ
خَبِيرًا بَصِيرًا

The aya relates to helping others. We do our part in helping but ultimately it is Divinity who gives or holds back.

31. *And do not kill your children for fear of poverty. We provide for them and for you. Indeed, their killing is a great sin.*

وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ نَّحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ
إِنَّ قَتْلَهُمْ كَانَ خِطْئًا كَبِيرًا

32. *Do not go near unlawful intimacy. It is shameless and an evil path.*

وَلَا تَقْرُبُوا الزِّنَىٰ إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا

Find a respectable way to conduct a relationship in order to respect social boundaries.

33. *Don't kill any individual that Allah has sanctified except with just right. Whoever has been killed wrongfully, then We have given authority for his guardian and his family and he shouldn't exceed the limits. Certainly he will be helped (by the justice of law).*

وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَمَن قُتِلَ
مَظْلُومًا فَقَدْ جَعَلْنَا لَوْلِيهِ سُلْطَانًا فَلَا يُسْرِفُ فِي
الْقَتْلِ إِنَّهُ كَانَ مَنصُورًا

Do not take a life unlawfully. And if that happens then the family of the victim have a right to decide the recompense and/or punishment for the criminal.



34. *And do not go near the wealth of an orphan, except in the way that is best, until he reaches maturity. And fulfil the promise. No doubt the promise will be asked about.*

وَلَا تَقْرُبُوا أَمْوَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ
أَشُدَّهُ وَأَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ كَانَ مَسْئُولًا

35. *And give full measure when you measure, and weigh with an even balance. That is the best [way] and best in results.*

وَأَوْفُوا الْكَيْلَ إِذَا كَلْتُمْ وَزِنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ
ذَٰلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

Engage in honest business practices.

36. *Don't follow that which you have no direct knowledge of. Your hearing, your sight and your heart will all be questioned.*

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَ
الْقُلُوبَ أَدْكُلُ أُولَٰئِكَ كَانَ عَنْهُ مَسْئُولًا

One of the messages of this aya is not to be led by emotions in our behaviours. Everything will be questioned.

37. *Don't walk around arrogantly on the earth. You will neither crack the earth nor reach the heights of the mountains.*

وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّكَ لَأَنْتَ تَخْرِقُ الْأَرْضَ وَلَنْ
تَبْلُغَ الْجِبَالَ طُولًا



38. *All of that (the prohibitions mentioned) are evil deeds as far as your master is concerned. They have always been detestable.*
-

كُلُّ ذَلِكَ كَانَ سَيِّئُهُ عِنْدَ رَبِّكَ مَكْرُوهًا

39. *That is, a piece of the wisdom Allah has revealed to you and don't associate anyone as a god besides Allah or you will be cast into jahannam, blameworthy and banished.*
-

ذَلِكَ بِمَا أَوْحَىٰ إِلَيْكَ رَبُّكَ مِنَ الْحِكْمَةِ وَلَا تَجْعَلْ مَعَ اللَّهِ
إِلَهًا آخَرَ فَتُلْقَىٰ فِي جَهَنَّمَ مَلُومًا مَّدْحُورًا



SECTION 5

CONSEQUENCES AND ADVICE TO THE REJECTORS OF REVELATION 40-60

Barrier between the rejectors and the Qur'an
Speak better words

INTELLECTUAL HUMILITY "HIJAABAN MASTURA" THE HIDDEN BARRIER

"NOT KNOWING THE SCOPE OF YOUR OWN IGNORANCE IS PART OF THE HUMAN CONDITION"

The hidden barrier between the Qur'an and those who rejected revelation is their stubbornness in not recognising their ignorance.

Intellectual humility is simply "the recognition that the things you believe in might in fact be wrong,"

It's a method of thinking. It's about entertaining the possibility that you may be

wrong and being open to learning from the experience of others. Intellectual humility is about being actively curious about your blind spots.

Most important of all, the intellectually humble are more likely to admit it when they are wrong. When we admit we're wrong, we can grow closer to the truth

It promises to help us avoid headstrong decisions and erroneous opinions, and allows us to engage more constructively with our fellow citizens.



SPEAKING BETTER WORDS

"Have you not considered how Allah sets forth a parable of a good word being like a good tree, whose root is firm and whose branches are in heaven, yielding it's fruit in every season, with the permission of it's Rabb, And Allah gives examples for people that they may reflect. And the example of an evil word is that of an evil tree pulled up from the earth's surface, it has no stability."
Suratul Ibraheem 14:24,25

Imam Zaynul 'Abideen (pbuh) in his treatise of rights says -

"The right of the tongue is that you consider it too noble for obscenity, accustom it to good, refrain from any meddling in which there is nothing to be gained, express kindness to people, and speak well concerning them."

It has been estimated that most people speak enough in one week to fill a large 500-page book. In the average lifetime this would amount to 3000 volumes or 1,500,000 pages. It is a frightening thought that by these words we shall be either 'blessed' or 'condemned'.

There is an ancient Greek fable about a monster known as Proteus who had the power of assuming many shapes and appearances. He could become a tree or a pebble, a lion or a dove, a serpent or a lamb. He seemed to have very little difficulty in passing from one form into another. The fabled creature reminds one of the human tongue. It can bless or curse, express praise or whisper slander, it can spread a word of encouragement or spread vindictive hatred.

The commentator of Nahjul Balagha - Ibn Abil Hadeed writes about the Prophet (pbuh): Everyone who heard him speak became

inclined towards him and developed love for him in their hearts. Thus the Quraysh called the Muslims in Makka 'Subat' (Infatuated ones) and they said: "His speech is magic, it intoxicates more than wine."

They forbade their sons to sit with him in case they might be attracted by his speech. Whenever the Prophet (pbuh) sat near the Ka'ba and recited the Qur'an or remembered Allah, the Quraysh would stick their fingers firmly in their ears so as not to hear and fall under 'the spell' of his speech. They gathered their clothes over their heads and covered their faces so his radiant appearance would not draw them to him. Nevertheless, most people accepted Islam just by hearing him once

AHADITH ON WORDS

"A person is hidden under his tongue"

"Do not begin a conversation without first greeting the person you are talking to."

"Keep away from a conversation which is without an aim or object, for it lowers your position."

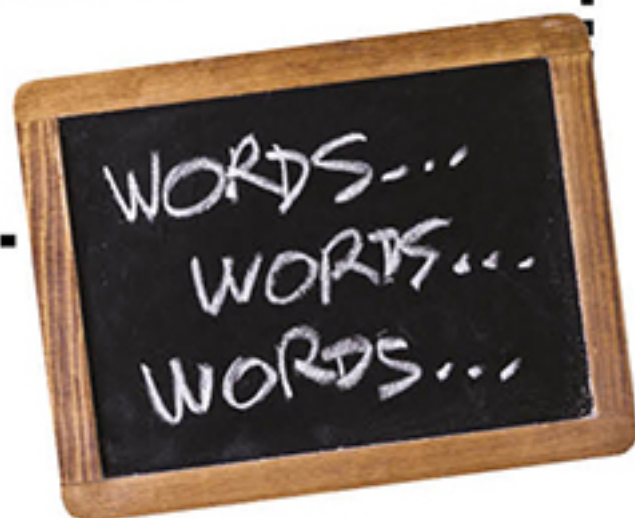
"Wait to speak at the right opportunity; Many speak the truth but not at the right moment and therefore have to face disrespect."

"Do not argue with foolish and ignorant people as they will hurt you with their nonsense."

"Your speech is under your firm control as long as you do not speak, but if you speak you come under it's control; so guard your tongue as you guard your gold and silver, for many a word is a blessing but leads to displeasure"

”

Soft words in a lullaby put a baby to sleep.
 Hateful words stir violence.
 Eloquent words will send armies into the face of death.
 Encouraging words will fan the flame of genius of a
 Salman or a Jabir.
 Powerful words will mould the public mind as the
 sculptor moulds his clay.
 Words, spoken or written are a dynamic force.
 Words are the swords we use in battles for success
 and happiness.
 How others react towards us depends, in a large
 measure, upon the words we utter to them.
 Life is a great whispering gallery that sends back
 echoes of the words we send out.
 Our words are immortal - they go marching through
 the years in the lives of all those with whom we come
 into contact. They will survive us.



40. *What! has then your Rabb preferred to give you sons, and (for Himself) taken daughters from among the angels? Most surely you utter a grievous saying.*

أَفَأَصْفَاكُمْ رَبُّكُمْ بِالْبَنِينَ وَاتَّخَذَ مِنَ الْمَلَائِكَةِ إِنَاثًا
إِنَّكُمْ لَتَقُولُونَ قَوْلًا عَظِيمًا

So what you hate for yourself, you give that to Allah.

41. *And certainly We have repeated (warnings) in this Quran that they may be mindful, but it does not add save to their aversion.*

وَلَقَدْ صَرَّفْنَا فِي هَذَا الْقُرْآنِ لِيَذَّكَّرُوا وَمَا يَزِيدُهُمْ إِلَّا
تُفُورًا

42. *Say: If there were with Him gods as they say, then certainly they would have been able to seek a way to the Rabb of power.*

قُلْ لَوْ كَانَ مَعَهُ آلِهَةٌ كَمَا يَقُولُونَ إِذًا لَابْتَعَرُوا إِلَىٰ ذِي
الْعَرْشِ سَبِيلًا

Where there are multiple gods there is almost always a clash. Here Allah says if there were multiple gods they would have wanted the 'Arsh... that is they would have wanted His position.

43. *Glory be to Him and exalted be He above what they say.*

سُبْحَانَهُ وَتَعَالَىٰ عَمَّا يَقُولُونَ عُلُوًّا كَبِيرًا



44. *The seven heavens declare His perfection and the earth (too), and those who are in them; and there is not a single thing but declares His perfection with His praise, but you cannot comprehend their declaration of His Perfection; surely, He is Forbearing, Forgiving.*

تُسَبِّحُ لَهُ السَّمَاوَاتُ السَّبْعُ وَالْأَرْضُ وَمَنْ فِيهِنَّ وَإِنْ
مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَلَكِنْ لَا تَفْقَهُونَ تَسْبِيحَهُمْ
إِنَّهُ كَانَ حَلِيمًا غَفُورًا

45. *And when you recite the Quran, We place between you and those who do not believe in the hereafter a hidden barrier (Hijaaban Mastooraa*)*

وَإِذَا قَرَأْتَ الْقُرْآنَ جَعَلْنَا بَيْنَكَ وَبَيْنَ الَّذِينَ لَا يُؤْمِنُونَ
بِالْآخِرَةِ حِجَابًا مَسْتُورًا

Hijaab: a barrier ---a means by which something is obstructed, blocks view or denies access.

Mastoor: from satara which means to cover, difference between "hijab" and "satar" is that "satar" doesn't completely cover. It almost entirely covers.

46. *And We have placed coverings on their hearts and a heaviness in their ears lest they understand it, and when you mention your Rabb in the Qur'an, they turn their backs in aversion.*

وَجَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا وَ
وَإِذَا ذُكِرْتِ رَبِّكَ فِي الْقُرْآنِ وَحُذِّعُوا لَوْ أَنَّ عَلَى آدْبَارِهِمْ
نُفُورًا

In other words, there is a seal on their hearts, and a blockage in their listening....

47. *We know best what they listen to when they listen to you, and when they meet secretly, when the unjust say: You follow only a man possessed of magic.*

نَحْنُ أَعْلَمُ بِمَا يَسْتَمِعُونَ بِهِ إِذْ يَسْتَمِعُونَ إِلَيْكَ وَإِذْ هُمْ
يَجُوسِي إِذْ يَقُولُ الظَّالِمُونَ إِنْ تَتَّبِعُونَ إِلَّا رَجُلًا مَسْحُورًا



48. See what they liken you to! So they have gone astray and cannot find the way.

أَنْظُرْ كَيْفَ صَرَّبُوا لَكَ الْأَمْثَالَ فَضَلُّوا فَلَا يَسْتَطِيعُونَ

سَبِيلًا

Allah is saying - Look how they talk about you.

49. And they say: What! when we shall have become bones and decayed particles, shall we then certainly be raised up, being a new creation?

وَقَالُوا إِذَا كُنَّا عِظَامًا وَرُفَاتًا أَلَيْسَ لَنَا خَلْقًا جَدِيدًا

50. Say: Become stones or iron.

قُلْ كُونُوا حِجَارَةً أَوْ حَدِيدًا

Resurrection has been explained well before. Here they are not even told to become earth as that has a potential of life. Stones and iron have no potential to raise life.

51. Or some other creature of those which are too hard (to receive life) in your minds! But they will say: Who will return us? Say: Who created you at first. Still they will shake their heads at you and say: When will it be? Say: Perhaps it is near.

أَوْ خَلْقًا مِمَّا يَكْبُرُ فِي صُدُورِكُمْ فَسَيَقُولُونَ مَن يُعِيدُنَا
قُلِ الَّذِي فَطَرَكُمْ أَوَّلَ مَرَّةٍ فَسَيُنْغِضُونَ إِلَيْكَ
رُءُوسَهُمْ وَيَقُولُونَ مَتَى هُوَ قُلْ عَسَى أَنْ يَكُونَ قَرِيبًا

52. On the day when He will call all of you, then you will try to obey Him, by praising Him, and you will think that you lived for only a little time (on the earth).

يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ بِحَمْدِهِ وَتَظُنُّونَ إِن لَّبِئْتُمْ
إِلَّا قَلِيلًا



53. *And say to My servants (that) they speak that which is better; surely the Shaitan creates friction among them; surely the Shaitan is an open enemy to the human being.*

وَقُلْ لِعِبَادِي يَقُولُوا الَّتِي هِيَ أَحْسَنُ إِنَّ الشَّيْطَانَ يَنْزِعُ
بَيْنَهُمْ إِنَّ الشَّيْطَانَ كَانَ لِلْإِنْسَانِ عَدُوًّا مُّبِينًا

Using the right language is a sign of one connected to Allah. Communication is not only about words but perception and how they are received. Here the admonition is to always use better words.

54. *Your Lord knows you best; He will have mercy on you if He pleases, or He will punish you if He pleases; and We have not sent you as being responsible of them.*

رَبُّكُمْ أَعْلَمُ بِكُمْ إِنَّ يَشَاءُ بِكُمْ أَوْ إِنْ يَشَاءُ
يُعَذِّبُكُمْ وَمَا أَرْسَلْنَاكَ عَلَيْهِمْ وَكِيلًا

55. *And your Rabb knows those who are in the heavens and the earth; and certainly We have made some of the prophets to excel others, and to Dawud We gave the Zaboor.*

وَرَبُّكَ أَعْلَمُ بِمَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ وَلَقَدْ فَضَّلْنَا
بَعْضَ النَّبِيِّينَ عَلَى بَعْضٍ وَأَتَيْنَا دَاوُدَ زَبُورًا

56. *Say: Call on those whom you assert besides Him, so they shall not control the removal of distress from you nor change your situation.*

قُلْ ادْعُوا الَّذِينَ زَعَمْتُمْ مِنْ دُونِهِ فَلَا يَمْلِكُونَ كَشْفِ
الضَّرِّ عَنْكُمْ وَلَا تَحْوِيلًا



57. Those whom they call upon, themselves seek the means of access to their Rabb— whoever of them is nearest - and they hope for His mercy and fear His punishment; surely the punishment of your Rabb is a thing to be wary of.

أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ إِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُورًا

58. And there is not a town but We will destroy it before the day of resurrection or punish it with a severe punishment; this is written in the Divine record.

وَإِنْ مِنْ قَرْيَةٍ إِلَّا نَحْنُ مُهْلِكُوهَا قَبْلَ يَوْمِ الْقِيَامَةِ أَوْ مُعَذِّبُوهَا عَذَابًا شَدِيدًا كَانَ ذَلِكَ فِي الْكِتَابِ مَسْطُورًا

59. And nothing could have prevented Us that We should send signs except that the earlier ones rejected them; and We gave to Thamood the she-camel-- a manifest sign-- but on her account they did injustice, and We do not send signs but to make human beings God conscious.

وَمَا مَنَعَنَا أَنْ نُرْسِلَ بِالْآيَاتِ إِلَّا أَنْ كَذَّبَ بِهَا الْأَوَّلُونَ وَآتَيْنَا ثَمُودَ النَّاقَةَ مُبْصِرَةً فَظَلَمُوا بِهَا وَمَا نُرْسِلُ بِالْآيَاتِ إِلَّا تَخْوِيفًا

The Quraysh were asking for visible miraculous signs. Here Allah answers saying the she camel was clearly visible but they still rejected it.

60. And when We said to you: Surely your Rabb encompasses human beings; and We did not make the vision which We showed you but a trial for human beings and the cursed tree in the Quran as well; and We cause them to fear, but it only adds to their rebellion.

وَإِذْ قُلْنَا لَكَ إِنَّ رَبَّكَ أَحَاطَ بِالنَّاسِ وَمَا جَعَلْنَا الرُّؤْيَا الَّتِي آتَيْنَاكَ إِلَّا فِتْنَةً لِلنَّاسِ وَالشَّجَرَةَ الْمَلْعُونَةَ فِي الْقُرْآنِ وَنُفَعُوا لَهُمْ فَمَا يَزِيدُهُمْ إِلَّا طُغْيَانًا كَبِيرًا

The cursed tree referred to is the tree of Zaqqoom found in the entrance of Jahannam. The connotation is that they will not believe in Israa just as they do not believe in accountability.



SECTION 6

SHAYTAN 61-65

Refuses to obey Allah
 Arrogant bully
 Threatens to deceive human beings
 Slaves of Allah protected from Shaytan

SHAYTAAN

Allah on the creation of Prophet Adam(pbuh) commanded all to do sajdah before him.

Iblees - a jinn refused to do so claiming he was better as he was created from fire and Adam was created of dust.

His refusal to obey Divinity led to his dismissal from his position but was allowed respite after he asked for it until the Day of Qiyama. Iblees swore to divert human beings but those who were the slaves of God were promised immunity.

The word Iblees* appears 11 times in the Qur'an whilst Shaytaan and its plural Shayaateen appears 88 times.

Iblees was known as Azaazil (close to Allah) because he worshipped Allah for long periods of time. When he refused to obey Allah because of His arrogance, he was called Iblees (one who is disappointed of Allah's mercy). He then was called Shaytaan (one who is rebellious and deceiving)

Iblees refers to a particular creation whilst Shaytaan refers to any harmful deviating and rebellious entity (be it human, jinn or any other creation). Iblees is referred to as Shaytaan because of his corruption, harmfulness and rebellious nature.



61. *And when We said to the angels: Prostrate to Adam; they prostrated, but Iblis (did not). He said: Shall I prostrate to him whom You hast created of dust?*

وَأَذَقْنَا لِمَلَأَكَّةَ اسْجُدُوا لِلْأَدَمِ فَسَجَدُوا إِلَّا إِبْلِيسَ
قَالَ أَسْجُدْ لِمَنْ خَلَقْتَ طِينًا

A transition into the story of Shaytan. Aya 60 ends with rebellion and here Allah points out the cause of rebelliousness. Disobedience to the Creator and arrogance. By extension the arrogance of the Quraysh is highlighted.

62. *He said: Tell me, is this he whom You have honored above me? If You should respite me to the day of resurrection, I will most certainly cause his progeny to perish (la'ahtanikunna*) except a few.*

قَالَ أَرَأَيْتَكَ هَذَا الَّذِي كَرَّمْت عَلَيَّ لَئِنِ أَخَّرْتَنِي إِلَى يَوْمِ
الْقِيَامَةِ لَا أَخْتَنِكُنَّ دُرَيْتَهُ إِلَّا قَلِيلًا

Ihtinaak - when swarms of insects destroy crops. Iblees uses it to describe what he will do to the good of humankind ... he will eat away all of the good they have in them so they will be worthless.

63. *He said: Be gone! for whoever of them will follow you, then surely jahannam is your compensation.*

قَالَ اذْهَبْ فَمَنْ تَبِعَكَ مِنْهُمْ فَإِنَّ جَهَنَّمَ جَزَاءُكُمْ
جَزَاءً مَوْفُورًا

64. *And whomsoever you make slip (make weak) with your intimidating (words) voice, and collect against them your forces - whether riding and on foot, and share with them in wealth and children, and promise all kind of things; and the Shaitan only makes deceiving promises.*

وَاسْتَفْزِزْ مَنْ اسْتَطَعْتَ مِنْهُمْ بِصَوْتِكَ وَأَجْلِبْ عَلَيْهِمْ
بِخَيْبِكَ وَرَجِلِكَ وَشَارِكْهُمْ فِي الْأَمْوَالِ وَالْأَوْلَادِ
عَدُوَّهُمْ وَمَا يَعِدُهُمُ الشَّيْطَانُ إِلَّا غُرُورًا

65. *Surely (as for) My servants, you have no authority over them; and your Rabb is sufficient as a Protector.*

إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ وَكَفَى بِرَبِّكَ وَكِيلًا



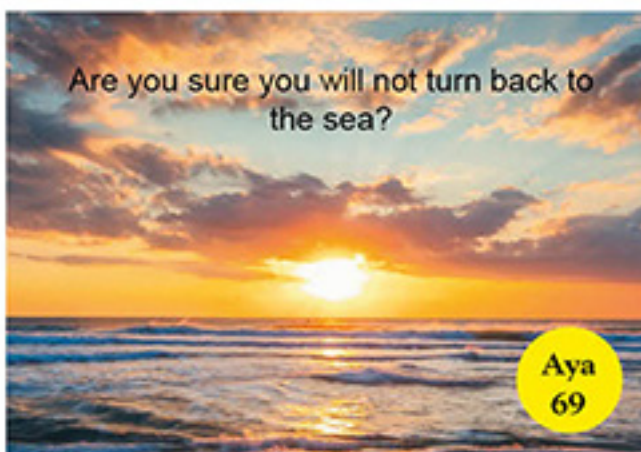
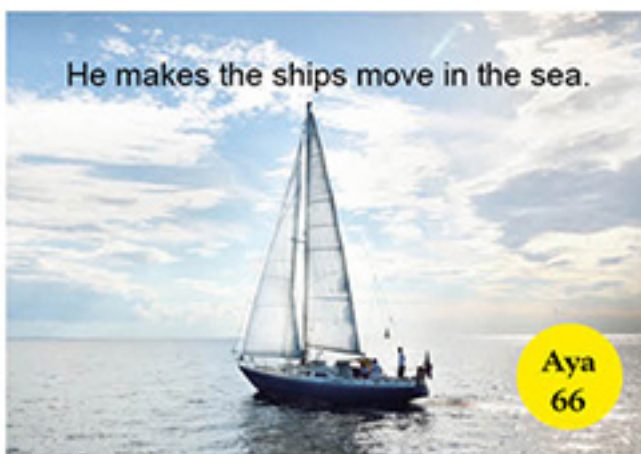
SECTION 7

DIVINE PRESENCE & PROTECTION AND THE DAY OF QIYAMA 66-77

Rhetoric question of 'Do you feel safe even on land?'

Every human being will be raised with their Imam and given their autobiography to read

PROTECTION AND SAFETY FROM ALLAH



66. *Your Rabb is He Who pushes the ships for you in the sea that you may seek of His favours; surely He is ever Merciful to you.*

رَبُّكُمْ الَّذِي يُزْجِي لَكُمْ الْفُلْكَ فِي الْبَحْرِ لِتَبْتَغُوا مِنْ
فَضْلِهِ إِنَّهُ كَانَ بِكُمْ رَحِيمًا

67. *And when distress afflicts you in the sea, all the false gods you used to call are forgotten and you call on Him; but when He brings you safe to the land, you turn aside; and the human being is extremely ungrateful.*

وَإِذَا مَسَّكُمُ الضُّرُّ فِي الْبَحْرِ صَلَّ مِنْ تَدْعُونَ إِلَّا إِيَّاهُ
فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ ائْتَرَضْتُمْ وَقَانَ الْإِنْسَانُ كَفُورًا

68. *What! Do you then feel secure that He will not cause a tract of land to engulf you or send on you a show of stones? Then you shall not find a protector for yourselves.*

أَفَأَمِنْتُمْ أَنْ يُخْسِفَ بِكُمْ جَانِبَ الْبَرِّ أَوْ يُرْسِلَ عَلَيْكُمْ
حَاصِبًا ثُمَّ لَا تَجِدُوا لَكُمْ وَكِيلًا

A rhetoric question is asked...

So you were in the sea and in trouble and He saved you and brought you to the safety of the land. So do you feel safe now?

69. *Or, do you feel secure that He will (not) take you back into (the sea) another time, then send on you a fierce wind and thus drown you on account of your ungratefulness? Then you shall not find any helper against Us in the matter.*

أَمْ أَمِنْتُمْ أَنْ يُعِيدَ كُمْ فِيهِ تَارَةً أُخْرَى فَيُرْسِلَ عَلَيْكُمْ
قَاصِبًا مِنْ الرِّيحِ فَيُغْرِقَكُمْ بِمَا كَفَرْتُمْ ثُمَّ لَا تَجِدُوا
الْكَفْمَ عَلَيْنَا بِهِ تَبِيعًا



70. *And surely We have honoured the children of Adam, and We carry them in the land and the sea, and We have given them of the good things, and We have given preference to them over most of those whom We have created.*

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَ
رَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِمَّنْ خَلَقْنَا
تَفْضِيلًا

The more we learn about nature and all creation we realise the preference Allah has given us over all of them.

71. *(Remember) the day when We will call every people with their Imam; then whoever is given his book in his right hand, these shall read their book; and they shall not be dealt with at all unjustly.*

يَوْمَ نَدْعُو كُلَّ أُنَاسٍ بِإِمَامِهِمْ فَمَنْ أُوْتِيَ كِتَابَهُ بِيَمِينِهِ
فَأُولَئِكَ يَفْرَحُونَ كِتَابَهُمْ وَلَا يُظْلَمُونَ فَتِيلًا

72. *And whoever is blind in this, he shall (also) be blind in the hereafter; and more lost from the way.*

وَمَنْ كَانَ فِي هَذِهِ أَعْمَى فَهُوَ فِي الْآخِرَةِ أَعْمَى وَأَضَلُّ
سَبِيلًا

If one cannot see the signs of the Creator all around, then there is a permanent blindness.

73. *And surely they wish you turn you away from that which We have revealed to you, that you should make up something against Us, and then they would certainly have taken you for a friend.*

وَإِنْ كَادُوا لَيَفْتِنُوكَ عَنِ الَّذِي أَوْحَيْنَا إِلَيْكَ لِتَفْتَرِيَ
عَلَيْنَا غَيْرَهُ وَإِذَا اتَّخَذُوكَ خَلِيلًا

It's almost as though they want to put you on trial and attack you to get you away from what We have revealed to you and change the revelation to become their friend.



74. *And had it not been that We had made you firm, you would have possibly been near to incline to them a little;*

وَلَوْلَا أَنْ تُبَيِّنَّاكَ لَقَدْ كُنْتَ تَرْتَدُّ كُنُ الْيَهُومِ شَيْئًا قَلِيلًا

75. *In that case We would certainly have made you to taste a double (punishment) in this life and a double (punishment) after death, then you would not have found any helper against Us.*

إِذَا لَذُقْنَاكَ ضِعْفَ الْحَيَاةِ وَضِعْفَ الْمَمَاتِ ثُمَّ لَا تَجِدُ لَكَ عَلَيْنَا نَصِيرًا

76. *And surely they purposed to unsettle you from the land that they might expel you from it, and in that case they will not tarry behind you but a little.*

وَإِنْ كَادُوا لَيَسْتَفِزُّوكَ مِنَ الْأَرْضِ لِيُخْرِجُوكَ مِنْهَا وَإِذَا لَا يَلْبِثُونَ خِلَافَكَ إِلَّا قَلِيلًا

77. *(This is Our) course with regard to those of Our messengers whom We sent before you, and you shall not find a change in Our course.*

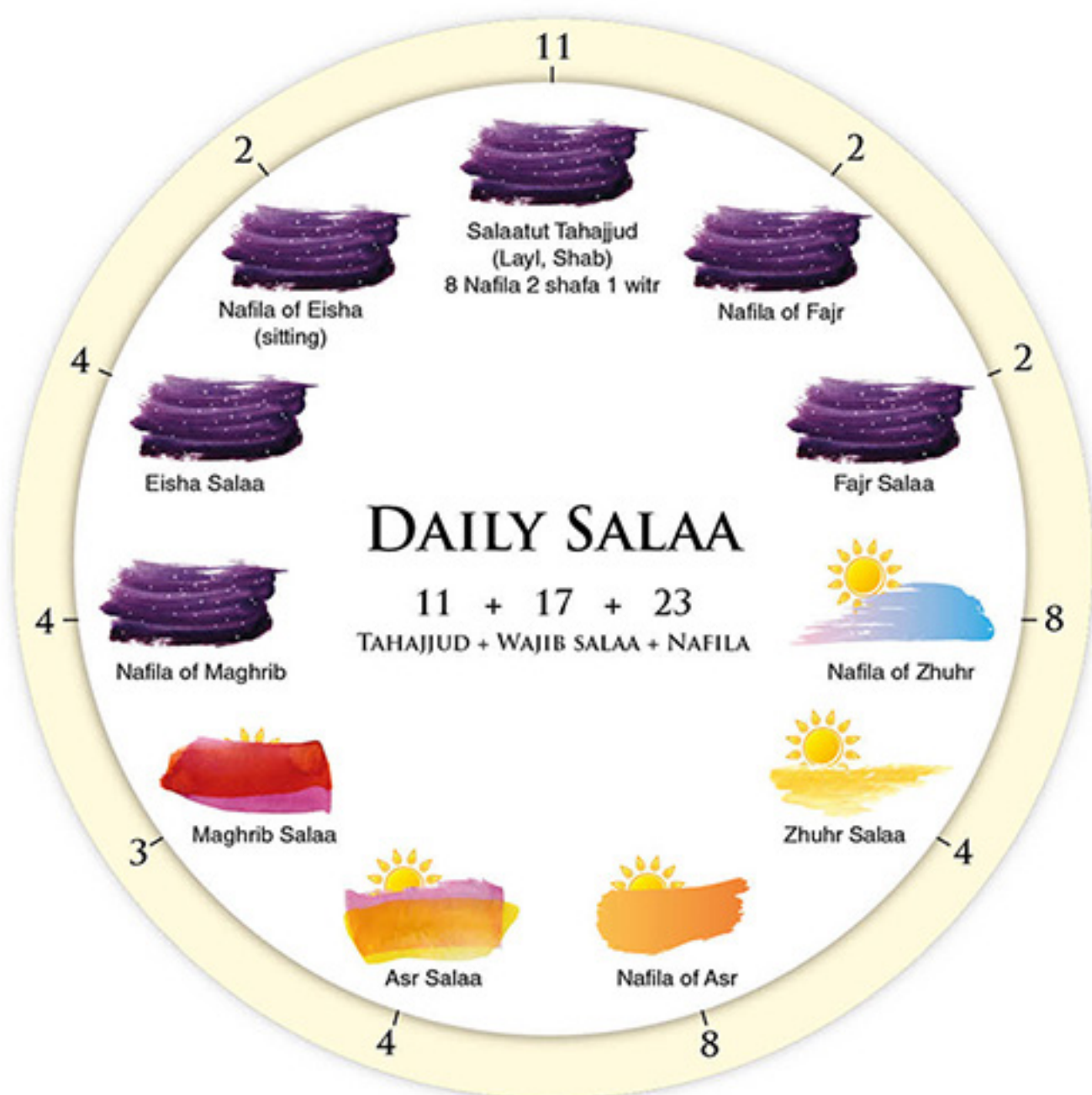
سُنَّةَ مَنْ قَدْ أَرْسَلْنَا قَبْلَكَ مِنْ رُسُلِنَا وَلَا تَجِدُ لِسُنَّتِنَا تَحْوِيلًا
قَبْلَكَ مِنْ رُسُلِنَا وَلَا تَجِدُ لِسُنَّتِنَا تَحْوِيلًا



SECTION 8

SALAA, TAHAJJUD, THE QUR'AN 78-100

Times of salaa and the recitation of Qur'an at Fajr witnessed
 Tahajjud (The night prayer) raises one's status in the hereafter
 The Qur'an a healing and mercy
 Ludicrous demands of the rejectors of revelation (Qur'an)



TIMES FOR SALAA

Salaa	Time
Fajr	When the sky begins to lighten, some time before the sun itself appears.
Sunrise	The time at which the first part of the sun appears above the horizon.
Dhuhr	When the sun appears the highest in the sky during its journey from sunrise to sunset.
Asr	The time when the length of any object's shadow equals the length (or twice the length) of the object itself plus the length of that object's shadow at noon.
Sunset	The time at which the sun disappears below the horizon.
Maghrib	Soon after the sunset.
Isha	The time at which darkness falls and there is no scattered light in the sky.

"When the time for Salaa sets in, the doors of heaven are opened for the ascension of the (good) deeds." Imam Sadiq (pbuh)

Prophet Musa asked Allah the merits of praying on time.

"Whatever he asks from Me, I will give it to him and I will make Janna permissible for him."

"When you intend to perform your wajib salaa, perform it on time, like the prayer of a person who is about to depart [this life] worried that they may never have another opportunity to perform prayer." Imam Sadiq (pbuh)

There are three merits for those who perform salaa: when they stand for prayer, the angels surround them from their feet up to heaven; blessings descend upon their head from heaven; and an angel, appointed for them calls, "If they knew with whom they are conversing, they would never stop [praying]." Imam Baqir (pbuh)



QUR'AN OF FAJR WITNESSED

SALAA OF FAJR MOST AWESOME SALAA

Witnessed by two sets of angels as they change shifts as explained by Imam Sadiq (pbuh).

SALATUT TAHAJJUD

And during a part of the night, pray Tahajjud beyond what is your responsibility; maybe your Rabb will raise you to an elevated station. 17:79

وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَكَ عَسَىٰ أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا

Salatut Tahajjud also known as Salatul Layl or Shab prayers.

Their sides draw away from (their) beds, they call upon their Rabb in fear and in hope, and they spend (benevolently) out of what We have given them So no soul knows what is hidden for them of that which will refresh the eyes; a reward for what they did. 32: 16-17

تَتَجَاوَىٰ جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُمْ مِّن قُرَّةِ أَعْيُنٍ جَزَاءً لِّمَا كَانُوا يَعْمَلُونَ

They used to sleep but little in the night. And in the early part of the morning they asked forgiveness. (51: 16-17)

كَانُوا قَلِيلًا مِّنَ اللَّيْلِ مَا يَهْجَعُونَ وَبِالْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ

And in the night, give Him glory too, and at the setting of the stars 52:49

وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَإِدْبَارَ النُّجُومِ

Surely the rising by night is the firmest way to tread and the best corrective of speech. 73:6

إِنَّ نَاشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَطْئًا وَأَقْوَمُ قِيلًا

And during part of the night adore Him, and give glory to Him for a long (part of the) night 76:2

وَمِنَ اللَّيْلِ فَاسْجُدْ لَهُ وَسَبِّحْهُ لَيْلًا طَوِيلًا

AHADITH ON THE IMPORTANCE OF SALATUT TAHAJJUD

1. Three things bring happiness to the heart of a believer:
 - a) Meeting brethren in faith
 - b) Breaking the fast
 - c) Waking up in the later part of the night for Salatut Tahajjud - Prophet (pbuh)
2. Jibrail continued to advise me about staying up at night until I thought that the virtuous ones of my Ummah do not sleep. Prophet (pbuh)
3. The honour and greatness of a believer lies in his praying at night. Imam Ja'fer As-Sadiq (pbuh)
4. Allah says; "Wealth and children are an ornament of the life of this world" (18:46), but the 8 raka'ats recited by a servant at the end of the night are an ornament of the Hereafter. Imam as-Sadiq (pbuh)
5. Two raka'ats of prayer recited in the darkness of the night are more beloved to me than the world and all that is in it. Holy Prophet (pbuh)
6. The rising by night is healthy for the bodies. Imam Ali (pbuh)
7. Salatut Tahajjud brightens the faces, makes the night pleasant, and attracts sustenance. Imam Ja'fer As-Sadiq (pbuh)
8. When the servant of Allah turns to his Rabb in the middle of the dark night, and whispers to Him, Allah establishes His light in his heart . . . then He tells the angels: O my angels, look at my servant. He has turned to Me in the middle of the dark night while the false ones are playing, and the heedless ones are sleeping; bear witness that I have forgiven him. Holy Prophet (pbuh)
9. There is no good deed except that its reward has been outlined in the Qur'an, except the Salatut Tahajjud. Almighty Allah has not specified its reward due to its greatness with Him. He says (about the reward of those who recite Salatut Tahajjud: So, no soul knows what is hidden for them of that which will refresh the eyes; a reward for what they did. (32:17) Holy Prophet (pbuh)
10. Whoever tells himself he will wake up for Salatut Tahajjud but sleeps through the time, his sleep will be charity and the reward of what he intended will be written for him. Holy Prophet (pbuh)
11. The performance of Salatut Tahajjud leads to gaining the pleasure of Allah; love of the Angels; is the Sunnah of the Prophets; leads to the light of true recognition of Allah; is the foundation of belief; tranquillity of the soul; destruction of Shaytaan; a weapon against one's enemies; acceptance of one's supplications; acceptance of one's actions; increases the blessings in one's sustenance; intercession when the Angel of Death comes; brightness in the grave; protects the person while in the grave; ease in the answering of the angels Munkir and Nakir and is the companion and friend in the grave.



THE QUR'AN - A HEALING AND A MERCY

"O humankind, there has to come to you instruction from your Lord and healing for what is in the chests and guidance and mercy for the believers." 10: 57

"And when I am ill, it is He who cures me."
26: 80

"Seek A cure from it [the Quran] for your illnesses and seek its assistance in your distress. It contains a cure for the worst of diseases, including disbelief, hypocrisy, rebellion, and misguidance." Nahjul Balagha, Sermon 175

"Whenever people gather in one of Allah's houses to recite and study His book, then serenity is revealed upon them, mercy embraces them, the angels surround them, and Allah mentions them to those with Him."
Prophet (pbuh)

In times of distress and illness one of the cures to turn to is the Qur'an.

"And We send down of the Quran that which is a healing and a mercy to those who believe..."

Listening to the Qur'an is proven to heal physical and psychological ailments. Two characteristics that the Qur'an focuses on are gratitude and 'Sabr' (patience & perseverance).

"If you were to count the blessings of Allah you would not be able to compute them..."
14:34

"And whatever of blessings and good things you have, it is from Allah" 16:53

They remind us of how blessed we are even in the darkness of times. Gratitude is in itself a healing and mercy.

Sabr (perseverance and patience) gives strength and solace as He says:

"Indeed we shall test you with something of fear and hunger, some loss in goods or lives

or the fruits [of your toil], but give good news to those with sabr who, when afflicted with calamity, say, 'Indeed to Allah we belong and Indeed, to Him we shall return.' Those are the ones upon whom are blessings from their Lord, and mercy. And it is they who are the guided ones" 2:157

"Strange is the affair of the believer; verily, all his affairs are good for him. If something pleasing befalls him, he thanks [Allah] and it becomes better for him. And if something harmful befalls him, he is patient and it becomes better for him. And this is only for the believer." Prophet (pbuh)

Recitation and reflection on the words of the Qur'an bring solace and healing.

Gratitude in difficult times; there are moments that allow one to focus on the many blessings of life.

Sabr (patience and perseverance) especially during one's darkest hours is an assurance that Janna is guaranteed.



78. *Establish Salaa from the declining of the sun till the darkest part of the night and the morning recitation; surely the morning recitation is witnessed.*

أَقِمِ الصَّلَاةَ لَدُلُوكِ الشَّمْسِ إِلَى غَسَقِ اللَّيْلِ وَقُرْآنَ
الْفَجْرِ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا

There is a narration that states there is a change of shift in angels at Fajr and so the recitation at Fajr is witnessed doubly.

79. *And during a part of the night, pray Tahajjud beyond what is your responsibility; maybe your Rabb will raise you to an elevated station.*

وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَكَ عَسَىٰ أَنْ يَبْعَثَكَ رَبُّكَ
مَقَامًا تَحْمُودًا

Salatut Tahajjud also known as Salatul Layl or Shab prayers.

80. *And say: My Rabb! make me to enter a true entrance (of respect), and cause me to go out in a good way (with respect), and grant me from You an authority that assists.*

وَقُلْ رَبِّ أَدْخِلْنِي مُدْخَلَ صِدْقٍ وَأَخْرِجْنِي مُخْرَجَ
صِدْقٍ وَاجْعَلْ لِي مِنْ لَدُنْكَ سُلْطَانًا نَصِيرًا

The concern of the Prophet was in leaving Makka. He wished to leave with nobility and the assistance was for the mission as ordained by Divinity.

81. *And say: The truth has come and the falsehood has vanished; surely falsehood is a vanishing (thing).*

وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا



82. *And We reveal of the Quran that which is a healing and a mercy to those who believe, and it adds only to the loss of the unjust.*

وَنُنزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا

The Quran didn't just come down to make falsehood vanish ... It is a cure for what is in the chest.

83. *If we bestowed a human being with a favour, he will ignore it as if it is not a favour and he becomes distant, turns to his side in pride. And when harm touches him he becomes extremely depressed.*

وَإِذَا أَنْعَمْنَا عَلَى الْإِنْسَانِ أَعْرَضَ وَنَأَى بِجَانِبِهِ وَإِذَا مَسَّهُ الشَّرُّ كَانَ يَكُوفًا

84. *Say: Everyone acts according to his manner (Shaakila*); but your Rabb best knows who is best guided in the path.*

قُلْ كُلٌّ يَعْمَلُ عَلَى شَاكِلِيهِ فَرُبُّكُمْ أَعْلَمُ بِمَنْ هُوَ أَهْدَى سَبِيلًا

***Shaakila** - From 'shakil' which is a form or shape.

Each human being has his own capabilities and limitations within which he can work. One's personality will dominate, and it is a responsibility to discover one's own Shaakila. Imam Ali (pbuh) says - "One who has recognised himself will recognise his Rabb"

85. *And they ask you about the Rooh. Say: The Rooh is one of the commands of my Lord, and you are not given out of knowledge but a little.*

وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا

The greatest mystery is the human being's psyche and here Allah says we have been given very little knowledge of it.



86. *And if We please, We should certainly take away that which We have revealed to you (The Qur'an), then you would not find for it any protector against Us.*

وَلَيْنُ شِئْنَا لَنذْهَبَنَّ بِالَّذِي أَوْحَيْنَا إِلَيْكَ ثُمَّ لَا تَجِدُ لَكَ بِهِ عَلَيْنَا وَكِيلًا

87. *But on account of mercy from your Rabb— surely His grace to you is abundant.*

إِلَّا رَحْمَةً مِنْ رَبِّكَ إِنَّ فَضْلَهُ كَانَ عَلَيْكَ كَبِيرًا

The revelation of the Qur'an is nothing but a mercy from.

88. *Say: If human beings and jinn should combine together to bring the like of this Qur'an, they could not bring the like of it, though some of them were collaborating with the others.*

قُلْ لَّيْنِ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَىٰ أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا

89. *And certainly We have presented in this Quran every kind of example, but most human beings are insistent on disbelieving and refuse to consider an alternative.*

وَلَقَدْ صَرَّفْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ فَأَبَى أَكْثَرُ النَّاسِ إِلَّا كُفُورًا



90. *And they say: We will by no means believe in you until you cause a fountain to gush forth from the earth for us.*

وَقَالُوا لَنْ نُؤْمِنَ لَكَ حَتَّىٰ تَفْجُرَ لَنَا مِنَ الْأَرْضِ يَنْبُوعًا

They are so stuck on covering up the truth that they make ludicrous demands. Spring water from the ground that's bubbling out is a **yanbu'aa**, a crazy bubbling spring of water.

91. *Or you should have a garden of palms and grapes in the midst of which you should cause rivers to flow forth, gushing out.*

أَوْ تَكُونَ لَكَ جَنَّةٌ مِّنْ نَّجِيلٍ وَعِنَبٍ فَتُفَجَّرَ الْأَنْهَارُ جَلًا
هَٰذَا تَفَجِيرًا

92. *Or you should cause the heaven to come down upon us in pieces as you think, or bring Allah and the angels face to face (with us).*

أَوْ تُسْقِطَ السَّمَاءَ كَمَا زَعَمْتَ عَلَيْنَا كِسْفًا أَوْ تَأْتِي بِلِلِّهِ
وَالْمَلَائِكَةِ قَبِيلًا

93. *Or you should have a house of gold, or you should ascend into heaven, and we will not believe in your ascending until you bring down to us a book which we may read. Say: How perfect is my Rabb; and I am but a mortal messenger?*

أَوْ يَكُونَ لَكَ بَيْتٌ مِّنْ ذَهَبٍ أَوْ تَرْقَىٰ فِي السَّمَاءِ وَلَنْ
نُّؤْمِنَ لِرُؤْيَاكَ حَتَّىٰ تُنَزَّلَ عَلَيْنَا كِتَابًا نَّقْرُؤُهُ قُلْ سُبْحَانَ
رَبِّي هَلْ كُنْتُ إِلَّا بَشَرًا مَّرْسُولًا



94. *And nothing prevented people from believing when the guidance came to them except that they said: What! has Allah raised up a human messenger?*

وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمْ الْهُدَىٰ إِلَّا أَنْ قَالُوا
أَبَعَثَ اللَّهُ بَشَرًا رَسُولًا

When the messenger says I'm just a human, they protest at his humanness. Their issue was in following Divine rules.

95. *Say: Had there been in the earth angels walking about casually then, We would certainly have sent down an angel from the sky as a messenger.*

قُلْ لَوْ كَانَ فِي الْأَرْضِ مَلَائِكَةٌ يَمْشُونَ مُطْمَئِنِّينَ لَنَزَّلْنَا
عَلَيْهِمْ مِنَ السَّمَاءِ مَلَكًا رَسُولًا

But then they would have protested that this was an angel.

96. *Say: Allah is enough as a witness between me and you; surely He is Aware of His servants, He is All Seeing.*

قُلْ كَفَىٰ بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا
بَصِيرًا

97. *And whomsoever Allah guides, he is the follower of the right way, and whomsoever He causes to be misled, you shall not find for him guardians besides Him; and We will gather them together on the day of resurrection on their faces, blind, dumb and deaf; their final place is jahannam; whenever it dies down We will add to their burning.*

وَمَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَمَنْ يُضِلِّمْ فَلَنْ تَجِدَ لَهُمْ
أَوْلِيَاءَ مِنْ دُونِهِ وَيَحْشُرُهُمْ يَوْمَ الْقِيَامَةِ عَلَىٰ وُجُوهِهِمْ
عُمًى وَأَبْصَارًا وَصَمًّا مَا أَوْاهُمْ جَهَنَّمُ كُلَّمَا خَبَتْ
زِدْنَاهُمْ سَعِيرًا



98. *This is their compensation because they disbelieved in Our signs and said What! when we shall have become bones and decayed particles, shall we then indeed be raised up into a new creation?*

ذَلِكَ جَزَاءُ هُمُ بِآيَاتِنَا وَقَالُوا إِذَا كُنَّا
عِظَامًا وَرُفَاتًا أَلَا نُنبِئُكَ خَلْقًا جَدِيدًا

99. *Do they not consider that Allah, Who created the heavens and the earth, is able to create their like, and He has appointed for them a deadline about which there is no doubt? But the unjust continue denying.*

أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ
قَادِرٌ عَلَىٰ أَنْ يُخْلِقَ مِثْلَهُمْ وَجَعَلَ لَهُمْ أَجَلًا لَا رَيْبَ فِيهِ
فَأَبَى الظَّالِمُونَ إِلَّا كُفُورًا

100. *Say: Even if you controlled the treasures of the mercy of my Rabb, then you would withhold it from fear of spending, and the human being is very stingy.*

قُلْ لَوْ أَنَّهُمْ يَمْلِكُونَ خِزْيَانِ رَحْمَةِ رَبِّي إِذًا لَأَمْسَكْتُمْ
خَشْيَةَ الْإِنْفَاقِ وَكَانَ الْإِنْسَانُ قَنُورًا



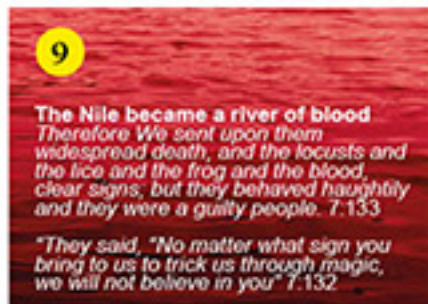
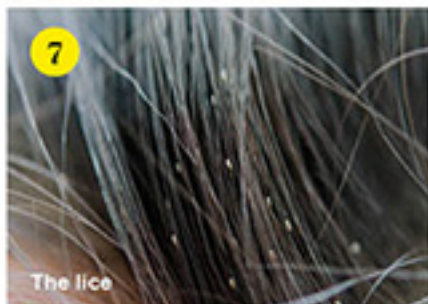
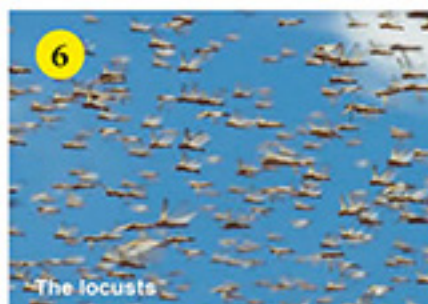


SECTION 9

PROPHET MUSA & THE BANI ISRAAIL 101- 105

9 Clear signs
Drowning of Firawn
Living in Palestine

9 CLEAR SIGNS GIVEN TO PROPHET MUSA (pbuh)



101. *And certainly We gave Musa nine clear signs; so ask the children of Israel. When he came to them, Firawn said to him: Most surely I see you O Musa as a man of magic.*

وَلَقَدْ آتَيْنَا مُوسَى تِسْعَ آيَاتٍ بَيِّنَاتٍ فَأَسَاءَ
بَنِي إِسْرَائِيلَ إِذْ جَاءَهُمْ فَقَالَ لَهُ فِرْعَوْنُ إِنِّي لَأَظُنُّكَ يَا
مُوسَى مَسْحُورًا

102. *He (Musa) said: Truly you know that none but the Rabb of the heavens and the earth has sent down these as clear proof and most surely I believe you, O Firawn, are as good as dead.*

قَالَ لَقَدْ عَلِمْتُمْ مَا أَنْزَلَ هَؤُلَاءِ إِلَّا رَبُّ السَّمَاوَاتِ وَالْأَرْضِ
بَصَائِرَ وَإِنِّي لَأَظُنُّكَ يَا فِرْعَوْنُ مَثْبُورًا

103. *So he desired to chase them out of the earth, but We drowned him and those with him all together;*

فَأَرَادَ أَنْ يَنْفِرَهُمْ مِنَ الْأَرْضِ فَأَغْرَقْنَاهُ وَمَنْ مَعَهُ
جَمِيعًا

Firawn wanted to chase the Bani Israail and Prophet Musa from the land, so we drowned him and whoever was with him all together.

104. *And then we said to him and the Bani Israail - settle in the land when the final promise arrives we will bring you multitudes of tribes and people all together.*

وَقُلْنَا مِنْ بَعْدِ ذَلِكَ لِيَأْخُذْ إِسْرَائِيلُ اسْكُنُوا الْأَرْضَ فَإِذَا جَاءَ
وَعْدُ الْآخِرَةِ جِئْنَا بِكُمْ لَفِيفًا

Lafeef are a group of people that belong to different families that come together.

105. *And with truth have We revealed it, and with truth did it come; and We have not sent you but as the giver of good news and as a warner.*

وَبِالْحَقِّ أَنْزَلْنَاهُ وَبِالْحَقِّ نَزَّلَ وَمَا أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا
وَنَذِيرًا

The commandment was issued that this book will come down with purpose and the entire delivery will be done purposefully.



SECTION 10

THE ATTRIBUTES OF ALLAH, HIS PRAISE AND DECLARING HIS
PERFECTION 106-111

Orders to Call upon Him through His attributes and to Praise Him and Declare
His Perfection



ASMAUL HUSNA

THE ATTRIBUTES OF DIVINITY

The first human being on earth - *Adam* was taught 'all the names' 2:31

'Teaching the names' means making the human being conscious of the essence of divinity within him (the potential to attain the 'unlimited')

According to several Arabic dictionaries the word Allah means "*He Who comprises all the attributes of perfection*".

"The Most Beautiful Names belong to Allah. So call on Him by them....." 7:180

The aya indicates, that these Most Beautiful Names are a means to call, appeal, supplicate and pray to Him.

The Prophet (pbuh) said: "*No one will ever be grieved if he asks Allah by every Name that belongs to Him, that He has called Himself by, or has brought down in His book, or has taught to any of His creation.*"

This means that Allah's Names and Attributes are far greater in power than we know or can relate to.

The names are hidden within us and the challenge of life is to raise them into our consciousness and to live according to them.

It does not suffice to hear them, or read them, to recite them from memory or know their dictionary meanings for then we only know the name but not the Named.

In order to truly understand the attributes of Divinity, we need to look at the theo ethics, psycho ethics and socio ethics of each name – basically knowledge, process & action.

The healing and comfort that each Name (Attribute) brings for our nature – changes and assists us to develop and are essential tools for our state, perfection, transformation and transcendence. The total reliance on Allah, the appeal and petitioning improves our inner state and He will honour us with a generous gift of upliftment. They are antidotes and answers and will produce a result for various matters and issues in our lives.



ZHIKR - TASBEEH, TAHMEED, TAHLEEL & TAKBEER

"O you who believe! Remember Allah, remembering frequently. And glorify Him morning and evening."

33:41,42

Zhikr is the remembrance of Allah. The Prophet (pbuh) has said

"Everything has a limit except Zhikr for which there is no limit"

The four aspects of Zhikr are

1. TASBEEH

Declaring the perfection of Allah. It comes from the word 'Sabaahaa' which means to swim or to be perfectly balance.

2. TAHMEED

All praise is for Allah

Imam Sadiq (pbuh) was asked by one of his companions to be taught a comprehensive dua. Imam responded:

"Praise Allah, for in this case, every worshipper will recite Dua for you and will say: Allah hears one who praise Him."

"Whoever says: Praise is due to the Lord of the worlds at dawn four times, has thanked Allah for that day and whoever repeats the same in the evening, has thanked Allah for the night."

3. TAHLEEL

There is no God but Allah

"The best shirk is to say: There is no god but Allah." Prophet (pbuh)

4. TAKBEER

To announce His Greatness

Allah is Greater than anything or anyone.

TASBEEHAAT 'ARBA'AA

One day the Prophet (pbuh) said to his companions:

If you pile all your clothes, buildings and material goods, do you think they will reach

the sky?

They said: "No, O Messenger of Allah!"

The Prophet (pbuh) said: *"Shall I introduce to you something whose root is in the earth and its branches in heavens?"*

"Whenever you complete your prayer say thirty times:

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ

the roots of which are in the earth and its branches are in heavens.

It is these words that removes from man sorrows, collapsing of wall, fire, being drown in water, falling into well, being attacked by fierce animals, bad death, and tribulation which descend from heavens on the day. Those words are truly righteous deeds."

Rasulullah was passing by a man who was planting trees in his orchard.

The Prophet stopped and said: *"Shall I introduce to you a tree whose roots are stronger, gives fruits earlier, and has purer and more lasting fruits than this?"*

The man said: *"Yes, show it to me O Messenger of Allah!"*

The Prophet said: *"At dawn and in the evening say:*

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ

If you recite this Dua there will be ten trees of every fruit for each Tasbeeh in paradise.

This is an example of the righteous deed."

The man said: *"O Messenger of Allah! I take you witness and give this orchard to you as a charity for muslim, that is, for the alms givers."*

It is at this point that Allah revealed ayaat 5-7 of Suratul Layl.

"Then as for he who gives away and guards against evil and accepts the best, We will facilitate for him the easy end."



106. *And it is a Quran which We have revealed in portions so that you may read it to the people by slow degrees, and We have revealed it, revealing in portions.*

وَقُرْآنًا فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى النَّاسِ عَلَى مُكْثٍ وَنَزَّلْنَاهُ
تَنْزِيلًا

107. *Say: Believe in it or believe not; surely those who are given the knowledge before it fall down on their chins, prostrating when it is recited to them.*

قُلْ أَمْؤُابِهِ أُولَئِكَ يُؤْمِنُوا إِنَّ الَّذِينَ أُوتُوا الْعِلْمَ مِنْ قَبْلِهِ
إِذَا نُتِلَى عَلَيْهِمْ يَخِرُّونَ لِلْأَذْقَانِ سُجَّدًا

Falling in prostration on the chins indicates becoming overwhelmed by the revelation.

108. *And they say: Perfect is our Rabb! most surely the promise of our Rabb was to be fulfilled.*

وَيَقُولُونَ سُبْحَانَ رَبِّنَا إِنْ كَانَ وَعْدُ رَبِّنَا لَمَفْعُولًا

109. *And they fall down on their chins (overwhelmed) weeping, and it adds to their humility.*

وَيَخِرُّونَ لِلْأَذْقَانِ يَبْكُونَ وَيَزِيدُهُمْ خُشُوعًا

110. *Say: Call upon Allah or call upon the Rahmaan (the incredibly Merciful) ; whichever you call upon, He has the best names; and do not say your prayer with a very raised voice nor be overtly low voiced with regard to it, and find a way between the two .*

قُلِ ادْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ أَيًّا مَا تَدْعُوا فَلَهُ
الْأَسْمَاءُ الْحُسْنَىٰ وَلَا تَجْهَرُوا بِصَلَاتِكُمْ وَلَا تَخَافُوا بِهَا
وَابْتَغِ بَيْنَ ذَلِكَ سَبِيلًا

111. *And say: (All) praise is for Allah, Who has not taken a son and Who has not a partner in the kingdom, and Who has no friend to assist because weakness; and declare His greatness magnifying (Him).*

وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ
شَرِيكٌ فِي الْمُلْكِ وَلَمْ يَكُنْ لَهُ وِليٌّ مِنَ الدُّنْيَا وَكَبِّرْهُ
تَكْبِيرًا

This aya proclaims Tawheed - the concept of the Oneness of Allah.



SUGGESTED SCHEMES OF WORK

	TOPIC	REFERENCE	LEARNING OBJECTIVES	SUGGESTED ACTIVITIES
LESSON 1	INTRO TO QUR'AN CITY INTRO TO SURATUL ISRAA (MAKKI)	INTRO TO QUR'AN CITY	<ul style="list-style-type: none"> • 114 buildings • Difference between Makki & Madani Suwer • Suratul Israa is Makki • Musabbihaat Place 	Activity on the suburb of Musabbihaat Place
LESSON 2	INTRO TO SURATUL ISRAA (MAKKI)	SURA 17	<ul style="list-style-type: none"> • Concept of Tasbeeh - to declare the perfection of Divinity • FOCUS OF SURATUL ISRAA 	Activity on Tasbeeh
LESSON 3	ISRAA WAL MI'RAAJ	SECTION 1 AYA 1	<ul style="list-style-type: none"> • STORY OF ISRAA • Salaa known as Mi'rajul Mu'mineen (Mandated in Israa) 	Activity on the journey map
LESSON 4	HISTORY OF BANI ISRAAIL	SECTION 2 2-8	<ul style="list-style-type: none"> • A general overview of the history of the Bani Israail from when they are slaves under Firawn to current day in simple steps 	Masjidul Aqsa & Palestine on the map – and their importance.
LESSON 5	HOW THE HUMAN BEING THINKS	SECTION 3 9-22	<ul style="list-style-type: none"> • THE HUMAN BEING PRAYS FOR EVIL THINKING IT TO BE GOOD 	Examples of things we do dua for which are not good for us
LESSON 6	HOW THE HUMAN BEING THINKS	SECTION 3 9-22	<ul style="list-style-type: none"> • 360 DEGREE VIEW OF DEEDS AROUND ONES NECK • DEEDS LINKED TO HEREAFTER ARE IMMORTAL • To think through ones duas • To develop Sabr 	Examples of deeds with their intention, action and consequence
LESSON 7	QUR'ANIC VERSION OF 10 COMMANDMENTS	SECTION 4 23-39	<ul style="list-style-type: none"> • Focus on obedience to Creator and importance of Parents 	Worksheet on dua of Qunoot for parents
LESSON 8	REJECTORS OF REVELATION	SECTION 5 40-60	<ul style="list-style-type: none"> • INTELLECTUAL HUMILITY • The Quran can only be accessed if one recognises that one might be wrong 	A group discussion on how one can be stubborn about what one believes in even if it is wrong

	TOPIC	REFERENCE	LEARNING OBJECTIVES	SUGGESTED ACTIVITIES
LESSON 9	REJECTORS OF REVELATION	SECTION 5 40-60	<ul style="list-style-type: none"> • SPEAK THE BEST OF WORDS • Always speak the best of words 	Group discussion on the usage of better words in every day language
LESSON 10	SHAYTAAN	SECTION 6 61-65	<ul style="list-style-type: none"> • STORY OF SHAYTAAN His refusal to do sajda –because of arrogance His asking for respite and threatening to harass human beings • Protection of Divinity for those on Siraat Al Mustaqeem 	Activity on the deeds that keep us on Siraat Al Mustaqeem (The path to Divinity – to ones full potential)
LESSON 11	DIVINE PROTECTION	SECTION 7 66-77	<ul style="list-style-type: none"> • ASKING A RHETORIC QUESTION “DO WE FEEL SAFE ON LAND OR SEA?” • Visual explanation of ayaat 66-70 	Illustrations of ayaat 66-70
LESSON 12	SALAA, TAHAJJUD & QUR'AN	SECTION 8 78-100	<ul style="list-style-type: none"> • Times of wajib salaa, nafila and tahajjud and number of rakats 	On a paper plate mark the times of salaa and number of rakats (including nafila and tahajjud). Attach a pointer to the centre that can point to the appropriate salaa for the time of the day.
LESSON 13	PROPHET MUSA & THE BANI ISRAA-IL	SECTION 9 101-105	<ul style="list-style-type: none"> • THE STORY OF THE FREEING OF THE BANI ISRAAIL FROM FIRAWN • 9 signs • Parting of the red sea and drowning of Firawn and his army • Living in Palestine after 40 years of wandering in the desert 	Illustrating the 9 clear signs
LESSON 14	ATTRIBUTES OF ALLAH AS DUA	SECTION 10 106-111	<ul style="list-style-type: none"> • Learning the importance of Asmaaul Husnaa in daily life as duas • Encourage the learning of all 99 throughout the year with their meaning and usage 	Colouring in the Asmaaul Husna tasbeeh and learning the Nasheed
LESSON 15	OVERVIEW OF SURATUL ISRAA	SURATUL ISRAA BOOK	<ul style="list-style-type: none"> • Aims of the Sura • Revision of key concepts • Importance of ethics in life 	Open book assessment

