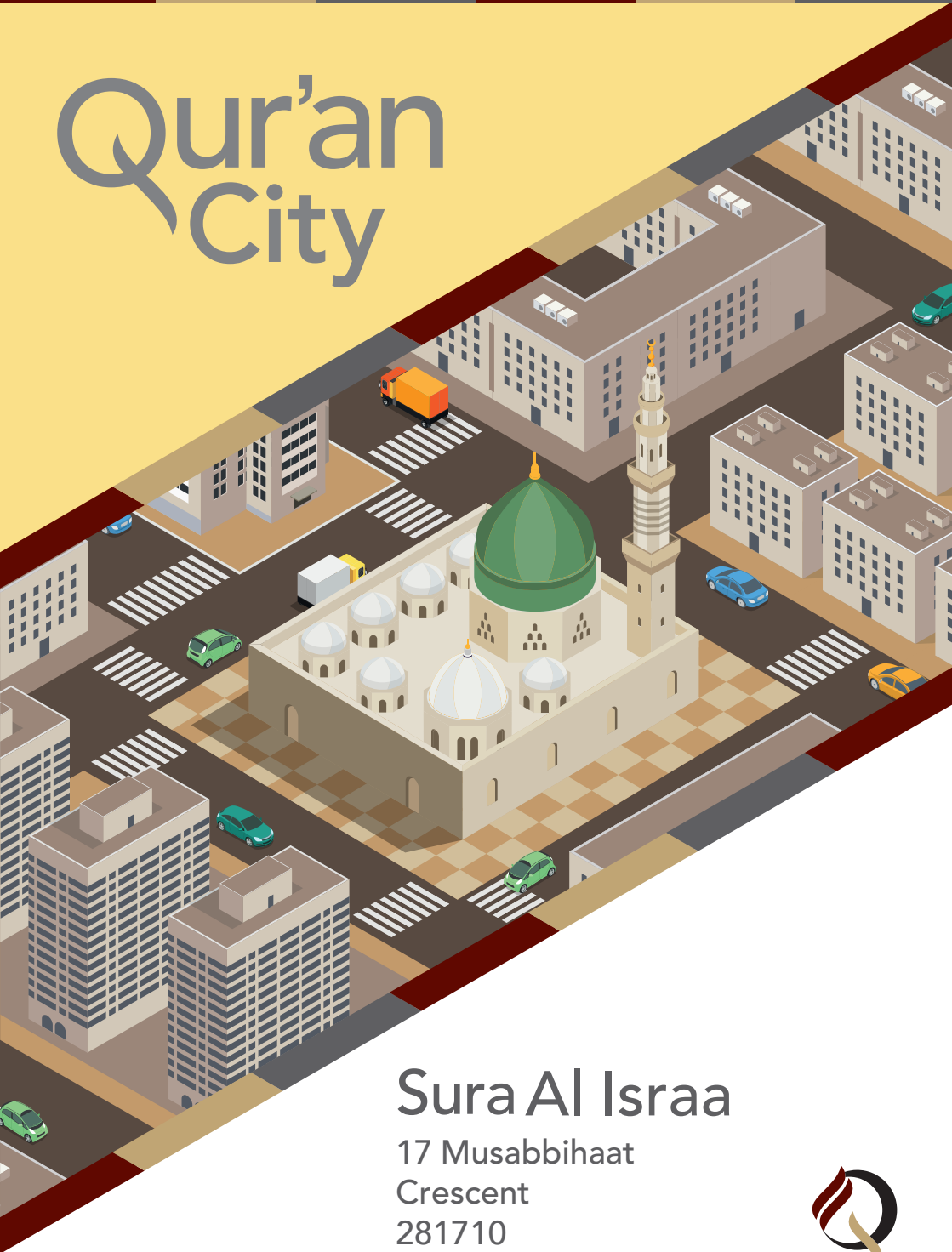


Qur'an City



Sura Al Israa

17 Musabbihaat
Crescent
281710



CONTENTS

| | |
|---|---------------|
| Qur'an City | 1 |
| Musabbihaat Crescent | 6 |
| Sura Al Israa | 8 |
| Sura Al Israa - Section 1 - Aya 1 | 35 |
| Israa wal Mi'raaj | 36 |
| Section 2 – Ayaat 2 - 8 | 40 |
| Timeline of the Bani Israail | 42 |
| Section 3 – Ayaat 9 - 22 | 34 |
| The human being prays for evils thinking he is praying for good | 47 |
| Bird's eye view of deeds | 49 |
| Section 4 – Ayaat 23 - 39 | 50 |
| 10 Commandments and warnings | 54 |
| Section 5 – Ayaat 40 - 60 | 55 |
| Intellectual humility | 60 |
| Speaking better words | 61 |
| Section 6 – Ayaat 61 – 65 | 64 |
| Shaytaan | 66 |
| Section 7 – Ayaat 66 – 77 | 67 |
| Seeking protection and safety from Allah | 70 |
| Section 8 – Ayaat 78 - 89 | 71 |
| Times for salaa | 74 |
| The Qur'an – A healing and mercy | 77 |
| Section 9 – Ayaat 90 - 100 | 80 |
| Section 10 – Ayaat 101 - 105 | 83 |
| Section 11 – Ayaat 106 - 111 | 85 |
| Asmaul Husna | 87 |
| Zhikr – Tasbeeh, Tahmeed, Tahleel, Takbeer | 89 |
| APPENDIX – SOW Sura Al Israa | 92 |

QUR'AN CITY

The inspiration to construct Qur'an City came from verse 66:11 where Allah quotes the dua of Sayyida Aasiya when she said: "Rabb! Build for me a house with You in Janna".

The Arabic word sura used for a chapter of the Qur'an is derived from a verbal root which means to enclose or surround and was used in reference to the outer bounds of the wall of an ancient city. It is also used with reference to the stages in the construction of a building. A city is made up of many different elements that are working with each other. Together, they form the city's personality, organically work together, and are interlocked together. Similarly, the buildings within Qur'an City have similarities and differences but ultimately have their own distinct personality.

Qur'an City is therefore a depiction of the groupings of the suwar of Qur'an into a city (made out of building bricks), where each sura (chapter) of the Qur'an is represented by a building, whose height is determined by the number of verses in that sura. The 114 chapters are distinguished as Makki or Madani through their rooftop colours - yellow for the 86 Makki chapters and green for the 28 Madani chapters. The chapters are grouped into suburbs surrounding the City Centre.

A network of roads called M14* links all the suburbs to each other.

*Representing the 14 Ma'sumeen who are the necessary guidance to navigate Qur'an City.





54

Al Qamar
The Moon

QAMAR

The Moon

Qur'an

EXILED CORNER

Negative traits

63

Al Munafiqun
The Hypocrites

80

'Abasa
He Frowned

83

Al Mutaffifeen
The Cheaters

102

Al Takwaathur
The Negative Abundance

104

Al Humaza
The Backbiters

107

Al Ma'a'un
Small Act Of Kindness

111

Al Lahab
The Flame

QASAM PLACE

Chapters beginning with an oath

37

Al Saaffaat
Troops Of Angels In Rows

51

Al Dhaariyaat
The Scatterers

52

Al Tur
The Mountain

79

Al Naazi'aat
Those Who Pull Out With Force

53

Al Najm
The Star

75

Al Qiyaama
The Day of Judgement

77

Al Mursalaat
Those Which Are Sent

85

Al Burooj
The Forts Of Stars

86

Al Taariq
The Brilliant Star

89

Al Fajr
The Dawn

90

Al Balad
The City

91

Al Shams
The Sun

92

Al Layl
The Night

95

Al Teen
The Fig

100

Al 'Aadiyaat
The Chargers

103

Al 'Asr
The Time

93

Al Dhuhaa
The Soothing Morning Light

COMFORT ZONE

Console and comfort

94

Al Inshiraah
Expansion, Relief

ENERGY ZONE

The light of Divine Energy

24

Al Nur
The Light

TAWBA TURN



8

Al Anfaal
The Spoils Of War

9

Al Tawba
The Repentance

Ability to make a U turn towards righteousness

KAMIL CLOSE

Last revelation 5:3 Perfection and completion of religion

5

Al Maaida
The Table

QIYAMA CLOSE

56

Al Waqa'i'a
The Great Event

69

Al Haasqa
The Truth

70

Al Ma'aarij
The Stairway

78

Al Nabaa
The News

81

Al Takweer
The Folding Up

AHLULBAYT CIRCLE

A focus on Fatima

76

Al Insaan/Dahr
The Human Being

108

Al Kawthar
The Abundant Good

HAAMIDAAT CRESCENT

1

Al Faatiha
The Opening

6

Al An'aam
The Cattle

18

Al Kahf
The Cave

34

Sabaa
Sabaa

35

Faatir
The Creative Originator

Chapters beginning with the praise of Divinity

DIVINE

In His hands and everyone Most M



55

Al Rahman
The All-Compassionate

KA'BA CORNER

Chapters pertaining to the Ka'ba

22

Al Hajj
The Pilgrimage

105

Al Feel
The Elephant

106

Quraysh
Quraysh

HEALTHY ZONE

A chapter that mentions Milk, fruits and honey

16

Al Nahl
The Bee

1. Wudhoo
2. Recite in Arabic
3. Seek protection from shaytan
4. Enter in his name
5. Pronounce the ultimate declaration of independence
6. Recite the dua of the Prophet





A vivid picture of the day of judgement

| | | | | |
|----------------------------------|---|---|------------------------------------|-----------------------------------|
| 82 Al Infitaar The Tearing | 84 Al Inshiqaaq The Tearing Apart | 88 Al Ghaashiyah The Overwhelming Event | 99 Al Zilzaal The Earthquake | 101 Al Qaari'a The Calamity |
|----------------------------------|---|---|------------------------------------|-----------------------------------|

ENTRE

ctly related to
ur'an

96
Al 'Alaq
The Clot

How?

98
Al Bayyina
The Undisputable Clear Evidence
What?

AD SQUARE

the Prophet

CENTRE

is everything
and He is the
Merciful

ان

67
Al Mulk
The Kingdom



VICTORY CIRCLE

110
Al Nasr
Divine Help

NIDAA STREET

Beginning with a direct
address to the Prophet

33
Al Ahzaab
The Coalition

65
Al Talaq
The Divorce

66
Al Tahreem
The Forbidden

73
Al Muzzammil
The Wrapped One

47
Muhammad
Muhammad

48
Al Fath
The Victory

49
Al Hujuraat
The Private Rooms

74
Al Muddaththir
The Covered One

20
Taa Haa
Taa Haa

36
Yaseen
Yaseen

Beginning
with
Haa Meem

ح م ع

HAWAMEEM PLACE

40
Ghaafir
The Forgiver

41
Fussilat
The Explanation

42
Al Shuraa
The Counsel

43
Al Zukhruf
The Decoration Of Gold

44
Al Dukhaan
The Smoke

45
Al Jaathiyah
The Kneeling

46
Al Ahqaaf
The Sand Dunes

SINGLES

ق ت ث

Beginning with
a single letter

38
Saad
Saad

50
Qaaf
Qaaf

68
Al Qalam
The Pen

TAWASEEN PLACE

Beginning with Taa Seen

26
Al Shu'araa
The Poets

27
Al Naml
The Ant

28
Al Qasas
The Story

RA'AAT PLACE

Beginning with Alif Laam Ra

10
Yunus
Jonah

11
Hud
Hud

12
Yusuf
Joseph

13
Al Ra'd
The Thunder

14
Ibraheem
Abraham

15
Al Hijr
The Rock

QUL CORNER

5 Chapters beginning
with the order of
"SAY"

قُلْ

72
Al Jin
The Jinn

109
Al Kaafirun
Those Who Defiantly
Cover Up The Truth

112
Al Ikhlās
The Purity
Of Belief

113
Al Falāq
The Daybreak

114
Al Naas
The Human Being

VIEWPOINT TERRACE

Aspiration of every Muslim - to
be a believer (23) and a
companion of Janna (39)

23
Al Mu'minun
The Believers

39
Al Zumar
The Companions

HURUFUL MUQATTA'AAT AREA

29 chapters beginning with
a unique letter combination

19
Maryam
Mary

4
Al Nisaa
The Women

58
Al Mujaadila
The Hearing One

60
Al Mumtahanah
The Examined One

MEEMAAT PLACE

Beginning with Alif Laam Meem

آ ل م

2
Al Baqara
The Cow

3
Aal 'Imraan
The Family Of 'Imraan

7
Al A'raaf
The Heights

29
Al 'Ankabut
The Spider

30
Al Rum
The Romans

31
Luqmaan
Luqmaan

32
Al Sajda
The Prostration

M14

M14

M14

M14

M14

PLACEMENT OF THE 114 BUILDINGS

SURA AL QAMAR (54) overlooks the City for Divinity emphasises 4 times in the chapter that the Qur'an is easy to internalise for anyone willing to put in a little bit of effort.

QUR'AN CITY CENTRE

The 4 chapters in the City Centre all relate directly to the Qur'an.

SURA AL FURQAAN (25)

The qualities of one WHO rejects the Qur'an and one WHO accepts it?

SURA AL 'ALAQ (96)

HOW the revelation began (in the cave of Hira)?

SURA AL QADR (97)

WHEN the Qur'an was revealed?

SURA AL BAYYINA (98)

Clarification of WHAT the Qur'an is – that which is a crystal-clear message from Divinity revealed to an awesome Prophet.



THE 19 SUBURBS WHICH SURROUND QUR'AN CITY CENTRE

- Viewpoint Terrace
- Divine Centre
- Musabbihaat Crescent
- Haamidaat Crescent
- Muhammad Square which contains Ahlulbayt circle and Nidaa Street
- Victory Circle
- Kamil Close
- Energy Zone
- Healthy Zone
- Comfort Zone
- Qiyama Close
- Ka'ba corner
- Womens corner
- Qul Corner
- Exiled Corner
- Tawba Turn
- Huruful Muqatta'aat Area which is subdivided into
 - Singles close
 - Meemaat Place
 - Tawaaseen Place
 - Hawaameem Place
- Raa'aat Place
- Ambiya Annexe
- Qasam Place



DIFFERENCE BETWEEN MAKKI AND MADANI SUWER

The chapters (suwer) revealed in Makka are known as Makki and the chapters revealed in Madina known as Madani. There are 86 Makkan suwer and 28 Madani suwer. The distinction between them can be described as the journey from the why? (the nature of belief) to the how? (the manifestation of belief into a way of life which leads towards one's personal best). The presence of Makkan ayaat (verses) in Madani suwer and vice versa shows that why and how are interwoven throughout the journey of life.

MAKKAN CHAPTERS (WHY OF RELIGION)

- The verses (ayaat) are brief and short.
- Invitation to submit to Divinity and follow Divine Guidance.
- Accountability emphasised on the day of Judgement and consequences of actions
- Janna & Jahannam
- Prophet Adam and Shaytan mentioned
- All the obligatory sajadaat in Makkan chapters
- Verses addressing humanity (O humankind) in Makkan chapters
- Kallaa (never ever) used only in Makkan chapters.
- Of the 29 chapters beginning with Huruful Muqatta'aat 26 are Makkan (exceptions being 2,3 and 13)



MADANI CHAPTERS (HOW OF RELIGION)

- The verses (ayaat) are longer and formal.
- Focus on social responsibilities and law
- Hypocrisy mentioned
- Address to 'O you who believe' in Madani chapter (except for Suratul Hijr)
- Address to people of the book in Madani chapters
- Verses about warfare as permission to defend given



MUSABBIHAAT CRESCENT

There are 7 chapters in this suburb that begin with declaration of His perfection.

The Prophet (pbuh) made it a habit to recite these chapters before he slept at night

- | | |
|-----------------------|---|
| 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 |
| 62 - JUMUA' | How to orchestrate a paradigm shift to success, Day of Jumua', a weekly convention to assist with |
| 64 - TAGHAABUN | Refresher on Aqaaid – Back to Basics |
| 87 - A'LAA | Mission condensed in two words – SABBIH! (Declare His perfection) and ZHAKKIR! (Remind) |



MUSABBIHAAT CRESCENT

17

Al Israa

The Night Journey

57

Al Hadeed

The Iron

59

Al Hashr

The Gathering

61

Al Saff

The Rows/Ranks

62

Al Jumua'

Friday

64

Al Taghaabun

Ultimate Loss
And Gain

87

Al A'laa

The Most High

Chapters
beginning with
declaration of His
perfection





AL ISRAA - THE NIGHT JOURNEY



AL ISRAA – THE PROPHET'S TOUR OF THE UNIVERSE
QUR'ANIC VERSION OF 10 COMMANDMENTS
CLOSENESS TO DIVINITY (ASCENSION) THROUGH DAILY SALAA, THE NIGHT PRAYER,
QUR'AN AND ASMAUL HUSNA

017

THE ATTRIBUTES OF ALLAH, HIS PRAISE AND DECLARING HIS PERFECTION
 QUR'AN REVEALED PURPOSEFULLY AT THE RIGHT OCCASION
 ORDERS TO CALL UPON HIM THROUGH HIS ATTRIBUTES AND TO PRAISE HIM
 AND DECLARE HIS PERFECTION



11
Ayaat 108-111

PROPHET MUSA & THE BANI ISRAAIL
 9 CLEAR SIGNS

10
Ayaat 101-105

DEMANDS OF THE QURAYSH
 BRING A FOUNTAIN, A GARDEN, A HOUSE OF GOLD, ANGELS.... BEFORE WE BELIEVE.

9
Ayaat 90-100

SALAA, TAHAJJUD, THE 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, MERCY AND A BLESSING

8
Ayaat 78-89

DIVINE PRESENCE & PROTECTION AND THE DAY OF QIYAAMA
 SIMILITUDE OF PROTECTION IN STORMY SEAS
 EVERY HUMAN BEING WILL BE RAISED WITH THEIR IMAM AND GIVEN THEIR
 AUTOBIOGRAPHY TO READ



7
Ayaat 66-77

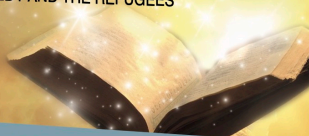
SHAYTAN
 ARROGANT AND A DECEPTIVE BULLY
 SLAVES OF DIVINITY PROTECTED FROM SHAYTAN

6
Ayaat 61-65

CONSEQUENCES AND ADMONITION TO REJECTERS OF REVELATION
 BARRIER BETWEEN QUR'AN AND THEM
 SPEAK THE BEST OF WORDS

5
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



4
Ayaat 23-39

PSYCHE OF THE HUMAN BEING
 THE HUMAN BEING WANTS INSTANT GRATIFICATION
 DEEDS LIKE A BIRD AROUND YOUR NECK WHICH WILL BECOME A BOOK TO READ ON QIYAAMA
 DEEDS LINKED TO THE HEREAFTER ARE IMMORTAL



3
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

2
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

1
Aya 1



SURA AL ISRAA - 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

DID YOU KNOW?

Israa means a small portion of the night and refers to the journey from Makka to Jerusalem.

Mi’raj (Ascension) is mentioned in Sura Al Najm (53)

The chapter is also called Bani Israel because it mentions Jewish history
The Sura ends with an order to say Alhamdulillah and the next sura (AL
KAHF 18) begins with the phrase Alhamdulillah (All praise and gratitude
are for Allah)

BENEFITS

Written with saffron & water and given to child with speech problems

Reciter will not die without meeting Imam

Last 2 ayaat for protection against theft

NARRATIVE

The chapter takes its name from the first verse which refers to the night journey (israa) of the Prophet from Makka to Jerusalem from where the ascension (mi’raj) happened. It is also referred to as Bani Israail as verses 4-8 discuss their historical destruction.

The human being’s need for instant gratification is followed by the Qur’anic version of the ten commandments.

A warning against Shaitan, and believers are instructed to pray the mandatory prayers and the night prayer.

There is a brief account of the creation of Prophet Adam as well as Prophet Musa’s confrontation with Firawn and deliverance of the children of Israail.

Finally, the chapter discusses various qualities of the Qur’an; its revelation in portions and the awesomeness of the effects of its message for those who follow it and an order to call upon Divinity through His attributes.



SURA AL ISRAA

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى

الَّذِي بَارَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ آيَاتِنَا إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ

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.

وَاتَيْنَا مُوسَى الْكِتَابَ وَجَعَلْنَاهُ هُدًى لِبَنِي إِسْرَآئِيلَ آلَا تَتَّخِذُوا مِنْ دُونِي

وَكَيْلًا

2. And We gave Musa the Book and made it a guidance to the children of Israel, saying: Do not take a protector besides Me;

ذُرِّيَّةَ مَنْ حَمَلْنَا مَعَ نُوحٍ إِنَّهُ كَانَ عَبْدًا شَكُورًا

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

وَقَضَيْنَا إِلَى بَنِي إِسْرَآئِيلَ فِي الْكِتَابِ لُتْفُسِدَنَّ فِي الْأَرْضِ مَرَّتَيْنِ وَلَتَعْلُنَّ

عُلُوًّا كَبِيرًا

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.



فَإِذَا جَاءَ وَعْدُ أُولَاهُمَا بَعَثْنَا عَلَيْكُمْ عِبَادًا لَنَا أُولِي بَأْسٍ شَدِيدٍ فَجَاسُوا

خِلَالَ الدِّيَارِ وَكَانَ وَعْدًا مَفْعُولًا

5. When the first of those turns (rises) came, we appointed 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

ثُمَّ رَدَدْنَا لَكُمُ الْكَرَّةَ عَلَيْهِمْ وَأَمْدَدْنَاكُمْ بِأَمْوَالٍ وَبَنِينَ وَجَعَلْنَاكُمْ

أَكْثَرَ نَفِيرًا

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

إِنْ أَحْسَنْتُمْ أَحْسَنْتُمْ لِأَنْفُسِكُمْ وَإِنْ أَسَأْتُمْ فَلَهَا فَإِذَا جَاءَ وَعْدُ

الْآخِرَةِ لِيَسُوءُوا وُجُوهَكُمْ وَلِيَدْخُلُوا الْمَسْجِدَ كَمَا دَخَلُوهُ أَوَّلَ مَرَّةٍ

وَلِيُتَبِّرُوا مَا عَلَوْا تَتْبِيرًا

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.

عَسَىٰ رَبُّكُمْ أَنْ يَرْحَمَكُمْ وَإِنْ عُذْتُمْ عُدْنَا وَجَعَلْنَا جَهَنَّمَ لِلْكَافِرِينَ

حَصِيرًا

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

إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ

الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا

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

وَأَنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا

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

وَيَدْعُ الْإِنْسَانُ بِالشَّرِّ دُعَاءَهُ بِالْخَيْرِ وَكَانَ الْإِنْسَانُ عَجُولًا

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

وَجَعَلْنَا اللَّيْلَ وَالنَّهَارَ آيَتَيْنِ فَمَحْوُتَ آيَةِ اللَّيْلِ وَجَعَلْنَا آيَةَ النَّهَارِ

مُبْصِرَةً لِتَبْتَغُوا فَضْلًا مِنْ رَبِّكُمْ وَلِتَعْلَمُوا عَدَدَ السِّنِينَ وَالْحِسَابَ وَكُلَّ

شَيْءٍ فَصَّلْنَاهُ تَفْصِيلًا

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.

وَكُلِّ إِنْسَانٍ أَلْزَمْنَاهُ طَائِرَهُ فِي عُنُقِهِ^ط وَنُخْرِجُ لَهُ يَوْمَ الْقِيَامَةِ كِتَابًا يَلْقَاهُ

مَنْشُورًا

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.

اقْرَأْ كِتَابَكَ كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا

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

مَنْ اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ^ط وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا^ج وَلَا تَزِرُ

وِازِرَةً وِزْرَ أُخْرَىٰ^ظ وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا

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.

وَإِذَا أَرَدْنَا أَنْ نُهْلِكَ قَرْيَةً أَمَرْنَا مُتْرَفِيهَا فَفَسَقُوا فِيهَا فَحَقَّ عَلَيْهَا الْقَوْلُ

فَدَمَّرْنَا هَاتِهِمَا تَدْمِيرًا

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.



وَكَمْ أَهْلَكْنَا مِنَ الْقُرُونِ مِنْ بَعْدِ نُوحٍ ^ط وَكَفَىٰ بِرَبِّكَ بِذُنُوبِ عِبَادِهِ

خَيْرَ آبَصِيرٍ

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.

مَنْ كَانَ يُرِيدُ الْعَاجِلَةَ عَجَّلْنَا لَهُ فِيهَا مَا نَشَاءُ لِمَنْ نُرِيدُ ثُمَّ جَعَلْنَا لَهُ

جَهَنَّمَ يَصْلَاهَا مَنْ مَدَّ مَدَّ حُورًا

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 Jahannam, which he will be banished to.

وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَىٰ لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ كَانَ سَعْيُهُمْ

مَشْكُورًا

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].

كُلًّا نُّمِدُّ هُوْلًا وَهَؤْلًا مِنْ عَطَاءِ رَبِّكَ وَمَا كَانَ عَطَاءُ رَبِّكَ مَحْظُورًا

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.

أَنْظُرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَىٰ بَعْضٍ وَلِلَّهِ الْآخِرَةُ الْأَكْبَرُ دَرَجَاتٍ وَأَكْبَرُ

تَفْضِيلًا

21. Contemplate how we have given preference to some over



others And the hereafter is even greater in terms of rank and preference.

لَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ فَتَقْعُدَ مَذْمُومًا مَّخْذُولًا

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

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

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.

وَاخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي

صَغِيرًا

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).

رَبُّكُمْ أَعْلَمُ بِمَا فِي نُفُوسِكُمْ إِنْ تَكُونُوا صَالِحِينَ فَإِنَّهُ كَانَ لِلْأَوَّابِينَ

عَفْوًا

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



وَاتِذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ وَلَا تَبْذُرْ تَبْذِيرًا

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

إِنَّ الْمُبَذِّرِينَ كَانُوا إِخْوَانَ الشَّيَاطِينِ وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا

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.

وَأَمَّا تَعْرِضْنَنَّهُنَّ عَنْهُمْ ابْتِغَاءَ رَحْمَةٍ مِنْ رَبِّكَ تَرْجُوهُنَّ أَفْقُلَ لَهُمْ قَوْلًا

مَيْسُورًا

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

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

لَحْشُورًا

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

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

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



وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ^ط نَحْنُ نَرِزُقُهُمْ وَإِيَّاكُمْ إِنَّ قَتْلَهُمْ كَانَ

خُطْئًا كَبِيرًا

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 تَقْرُبُوا الزِّنَا إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا

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

وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ^ط وَمَنْ قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا

لَوْلِيهِ سُلْطَانًا فَلَا يُسْرِفُ فِي الْقَتْلِ إِنَّهُ كَانَ مَنْصُورًا

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 تَقْرُبُوا أَمْالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ وَأَوْفُوا

بِالْعَهْدِ^ط إِنَّ الْعَهْدَ كَانَ مَسْئُولًا

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.

وَأَوْفُوا الْكَيْلَ إِذَا كُنْتُمْ وَزِنُوْا بِالْقُسْطَاسِ الْمُسْتَقِيمِ ذَلِكَ خَيْرٌ وَأَحْسَنُ

تَأْوِيلًا

35. And give full measure when you measure, and weigh with



an even balance. That is the best [way] and best in results.

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَٰئِكَ كَانَ

عَنْهُ مَسْئُولًا

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

وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّكَ لَن تَخْرِقَ الْأَرْضَ وَلَن تَبْلُغَ الْجِبَالَ طُولًا

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

كُلُّ ذَلِكَ كَانَ سَيِّئُهُ عِنْدَ رَبِّكَ مَكْرُوهًا

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

ذَٰلِكَ بِمَا أَوْحَىٰ إِلَيْكَ رَبُّكَ مِنَ الْحِكْمَةِ وَلَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ فَتُنْقَلَىٰ فِي

جَهَنَّمَ مَلُومًا مَّدْحُورًا

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.

أَفَاصْفَاكُمْ رَبُّكُمْ بِالْبَيْنِينَ وَاتَّخَذَ مِنَ الْمَلَائِكَةِ إِنَاثًا إِنَّكُمْ لَتَقُولُونَ قَوْلًا

عَظِيمًا

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.



وَلَقَدْ صَرَّفْنَا فِي هَذَا الْقُرْآنِ لِيَذَّكَّرُوا وَمَا يَزِيدُهُمْ إِلَّا نُفُورًا

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

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

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.

سُبْحَانَهُ وَتَعَالَىٰ عَمَّا يَقُولُونَ عُلُوًّا كَبِيرًا

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

تُسَبِّحُ لَهُ السَّمَاوَاتُ السَّبْعُ وَالْأَرْضُ وَمَنْ فِيهِنَّ وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ

بِحَمْدِهِ وَلَكِنْ لَا تَفْقَهُونَ تَسْبِيحَهُمْ إِنَّهُ كَانَ حَلِيمًا غَفُورًا

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.

وَإِذَا قُرِئَ الْقُرْآنُ جَعَلْنَا بَيْنَكَ وَبَيْنَ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ حِجَابًا

مَسْتُورًا

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



وَجَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا وَإِذَا ذُكِّرْتِ رَبَّكَ^ج

فِي الْقُرْآنِ وَحْدَهُ وَلَوْ أَعْلَى آذَانِهِمْ نُفُورًا

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.

نَحْنُ أَعْلَمُ بِمَا يَسْتَمِعُونَ بِهِ إِذْ يَسْتَمِعُونَ إِلَيْكَ وَإِذْ هُمْ نَجْوَى إِذْ يَقُولُ

الظَّالِمُونَ إِنْ تَتَّبِعُونَ إِلَّا رَجُلًا مَسْحُورًا

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.

أَنْظُرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَالَ فَضَلُّوا فَلَا يَسْتَطِيعُونَ سَبِيلًا

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

وَقَالُوا إِذَا كُنَّا عِظَامًا وَرُفَاتًا أَلَا نُمَبِّعُونَ خَلْقًا جَدِيدًا

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?

قُلْ كُونُوا حِجَارَةً أَوْ حَدِيدًا

50. Say: Become stones or iron,

رُءُوسِهِمْ وَيَقُولُونَ مَتَى هُوَ قُلْ عَسَى أَنْ يَكُونَ قَرِيرًا^ط

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.

يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ بِحَمْدِهِ وَتَظُنُّونَ إِن لَّبِثْتُمْ إِلَّا قَلِيلًا

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)

وَقُلْ لِعِبَادِي يَقُولُوا الَّتِي هِيَ أَحْسَنُ إِنَّ الشَّيْطَانَ يَنْزِعُ عُنَيْنَهُمْ إِن

الشَّيْطَانُ كَانَ لِلْإِنْسَانِ عَدُوًّا مُّبِينًا

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.

رَبُّكُمْ أَعْلَمُ بِكُمْ إِن يَشَأْ يُرْحَمْكُمْ أَوْ إِن يَشَأْ يُعَذِّبْكُمْ وَمَا أَرْسَلْنَاكَ

عَلَيْهِمْ وَكَيْلًا

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.

وَرَبُّكَ أَعْلَمُ بِمَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ وَلَقَدْ فَضَّلْنَا بَعْضَ النَّبِيِّينَ

عَلَىٰ بَعْضٍ وَآتَيْنَا دَاوُدَ زَبُورًا

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.



قُلِ ادْعُوا الَّذِينَ زَعَمْتُمْ مِنْ دُونِهِ فَلَا يَمْلِكُونَ كَشْفَ الضُّرِّ عَنْكُمْ وَلَا

تَحْوِيلًا

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.

أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ

رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ إِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُورًا

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.

وَأَنَّ مِنْ قَرْيَةٍ إِلَّا نَحْنُ مُهْلِكُوهَا قَبْلَ يَوْمِ الْقِيَامَةِ أَوْ مُعَذِّبُوهَا عَذَابًا

شَدِيدًا كَانَ ذَٰلِكَ فِي الْكِتَابِ مَسْطُورًا

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.

وَمَا مَنَعَنَا أَنْ نُرْسِلَ بِالْآيَاتِ إِلَّا أَنْ كَذَّبَ بِهَا الْأَوَّلُونَ وَآتَيْنَا ثَمُودَ النَّاقَةَ

مُبْصِرَةً فَظَلَمُوا بِهَا وَمَا نُرْسِلُ بِالْآيَاتِ إِلَّا تَخْوِيفًا

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.



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

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 لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ قَالَ أَأَسْجُدُ لِمَنْ خَلَقْتُ طِينًا

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?

قَالَ أَرَأَيْتَكَ هَذَا الَّذِي كَرَّمْتَ عَلَيَّ لَئِنْ أَخَّرْتَنِ إِلَى يَوْمِ الْقِيَامَةِ لَأَحْتَنِكَنَّ ذُرِّيَّتَهُ إِلَّا قَلِيلًا

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 except a few.

قَالَ اذْهَبْ فَمَنْ تَبِعَكَ مِنْهُمْ فَإِنَّ جَهَنَّمَ جَزَاءُكُمْ جَزَاءً مَوْفُورًا

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



وَاسْتَفْزِزْ مَنِ اسْتَطَعْتَ مِنْهُمْ بِصَوْتِكَ وَأَجْلِبْ عَلَيْهِمْ بِخَيْلِكَ وَرَجِلِكَ
ج

وَشَارِكُهُمْ فِي الْأَمْوَالِ وَالْأَوْلَادِ وَعِدَّهُمْ ۖ وَمَا يَعِدُهُمُ الشَّيْطَانُ إِلَّا

عُرُورًا

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.

ج
إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ وَكَفَى بِرَبِّكَ وَكِيلًا

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

ج
رَبُّكُمُ الَّذِي يُزْجِي لَكُمُ الْفُلْكَ فِي الْبَحْرِ لِتَبْتَغُوا مِنْ فَضْلِهِ إِنَّهُ كَانَ

بِكُمْ رَحِيمًا

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.

ج
وَإِذَا مَسَّكُمُ الضُّرُّ فِي الْبَحْرِ ضَلَّ مَنْ تَدْعُونَ إِلَّا إِلَاهُ فَلَمَّا نَجَّاهُمْ إِلَى

ج
الْبَرِّ أَغْرَضْنَاهُمْ ۚ وَكَانَ الْإِنْسَانُ كَفُورًا

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.



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

تَجِدُوا لَكُمْ وَكِيلًا

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.

أَمْ أَمِنْتُمْ أَنْ يُعِيدَ كُمْ فِيهِ تَارَةً أُخْرَىٰ فَيُرْسِلَ عَلَيْكُمْ قَاصِفًا مِنَ الرِّيحِ

فَيَغْرِقَكُم بِمَا كَفَرْتُمْ ثُمَّ لَا تَجِدُوا لَكُمْ عَلَيْهِ تَبِيعًا

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

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ

وَفَضَّلْنَاهُمْ عَلَىٰ كَثِيرٍ مِمَّنْ خَلَقْنَا تَفْضِيلًا

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.

يَوْمَ نَدْعُو كُلَّ أُنَاسٍ بِإِمَامِهِمْ^ط فَمَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ فَأُولَٰئِكَ

يَقْرَأُونَ كِتَابَهُمْ وَلَا يُظْلَمُونَ فَتِيلًا

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.



وَمَنْ كَانَ فِي هَذِهِ أَعْمَىٰ فَهُوَ فِي الْآخِرَةِ أَعْمَىٰ وَأَضَلُّ سَبِيلًا

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

وَإِنْ كَادُوا لَيَفْتِنُوكَ عَنِ الَّذِي أَوْحَيْنَا إِلَيْكَ لَتَقْتِرِي عَلَيْنَا غَيْرُهُ وَإِذَا

لَتَتَّخِذُوكَ خَلِيلًا

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.

وَلَوْ لَا أَنْ تَبَيَّنَّاكَ لَقَدْ كِدْتَ تَرْكُنَ إِلَيْهِمْ شَيْئًا قَلِيلًا

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

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

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.

وَإِنْ كَادُوا لَيَسْتَفِزُّوكَ مِنَ الْأَرْضِ لِيُخْرِجُوكَ مِنْهَا وَإِذَا لَا يَلْبَثُونَ

خِلَافَكَ إِلَّا قَلِيلًا

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.

سُنَّةَ مَنْ قَدْ أَرْسَلْنَا قَبْلَكَ مِنْ رُسُلِنَا وَلَا تَجِدُ لِسُنَّتِنَا تَحْوِيلًا

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.

أَقِمِ الصَّلَاةَ لِذُلُوكِ الشَّمْسِ إِلَى غَسَقِ اللَّيْلِ وَقُرْآنَ الْفَجْرِ إِنَّ قُرْآنَ

الْفَجْرِ كَانَ مَشْهُودًا

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.

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

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.

وَقُلْ رَبِّ ادْخُلْنِي مَدْخَلَ صِدْقٍ وَأَخْرِجْنِي مُخْرَجَ صِدْقٍ وَاجْعَلْ لِي مِنْ

لَدُنْكَ سُلْطَانًا نَّصِيرًا

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 جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا

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

وَنُنَزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا

خَسَارًا

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.



وَإِذَا أَنْعَمْنَا عَلَى الْإِنْسَانِ أَعْرَضَ وَنَأَى بِجَانِبِهِ وَإِذَا مَسَّهُ الشَّرُّ كَانَ

يَتُوسًّا

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.

قُلْ كُلُّ يَعْمَلُ عَلَى شَاكِلَتِهِ فَرُبُّكُمْ أَعْلَمُ بِمَنْ هُوَ أَهْدَى سَبِيلًا

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

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

قَلِيلًا

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.

وَلَئِنْ شِئْنَا لَنَذْهَبَنَّ بِالَّذِي أَوْحَيْنَا إِلَيْكَ ثُمَّ لَا تَجِدُ لَكَ بِهِ عَلَيْنَا وَكِيلًا

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.

إِلَّا رَحْمَةً مِنْ رَبِّكَ إِنَّ فَضْلَهُ كَانَ عَلَيْكَ كَبِيرًا

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



قُلْ لِّئِنْ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَى أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لَا

يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا

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.

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

كُفُورًا

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

وَقَالُوا لَنْ نُؤْمِنَ لَكَ حَتَّى تَفْجُرَ لَنَا مِنَ الْأَرْضِ يَنْبُوعًا

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.

أَوْ تَكُونَ لَكَ جَنَّةٌ مِنْ نَخِيلٍ وَعِنَبٍ فَتُفَجِّرَ الْأَنْهَارَ خِلَالَهَا تَفْجِيرًا

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 تُسْقِطَ السَّمَاءَ كَمَا زَعَمْتَ عَلَيْنَا كِسَفًا أَوْ تَأْتِي بِلَهُ اللَّهِ وَالْمَلَائِكَةِ

قَبِيلًا

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 يَكُونَ لَكَ بَيْتٌ مِّن زُرْخُوفٍ أَوْ تَرْقَىٰ فِي السَّمَاءِ وَلَن نُّؤْمِنَ لِرُقِيِّكَ

حَتَّىٰ تُنْزِلَ عَلَيْنَا كِتَابًا نَّقْرُؤُهُ قُلْ سُبْحَانَ رَبِّيَ هَلْ كُنْتُ إِلَّا بَشَرًا مَّرْسُولًا

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?

وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَىٰ إِلَّا أَنْ قَالُوا أَبَعَثَ اللَّهُ 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?

قُلْ لَوْ كَانَ فِي الْأَرْضِ مَلَائِكَةٌ يَّمْشُونَ مُطْمَئِنِّينَ لَنَزَّلْنَا عَلَيْهِم مِّن

السَّمَاءِ مَلَكًا مَّرْسُولًا

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 كَفَىٰ بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا

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



وَمَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَمَنْ يُضِلِّ فَلَنْ تَجِدَ لَهُمْ أَوْلِيَاءَ مِنْ دُونِهِ
وَنَحْشُرُهُمْ يَوْمَ الْقِيَامَةِ عَلَىٰ وُجُوهِهِمْ عُمْيًا وَبُكْمًا وَصُمًّا مَأْوَاهُمْ
جَهَنَّمُ كُلَّمَا خَبَتْ زِدْنَاهُمْ سَعِيرًا

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.

ذَٰلِكَ جَزَاءُ هُم بِأَنَّهُمْ كَفَرُوا بِآيَاتِنَا وَقَالُوا إِذَا كُنَّا عِظَاءً وَرُفَاقًا إِنَّا
لَمُبْعُوثُونَ خَلْقًا جَدِيدًا

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?

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

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.

قُلْ لَوْ أَنْتُمْ تَمْلِكُونَ خَزَائِنَ رَحْمَةِ رَبِّي إِذًا لَأَمْسَكْتُمْ خَشْيَةَ الْإِنْفَاقِ

وَكَانَ الْإِنْسَانُ قَتُورًا

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.

وَلَقَدْ آتَيْنَا مُوسَى تِسْعَ آيَاتٍ بَيِّنَاتٍ فَأَسَالَ^ط بُنِي إِسْرَآئِيلَ إِذْ جَاءَهُمْ

فَقَالَ لَهُ فِرْعَوْنُ إِنِّي لَأَظُنُّكَ يَا مُوسَى مَسْحُورًا

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.

قَالَ لَقَدْ عَلِمْتُ مَا أُنْزِلَ هَؤُلَاءِ إِلَّا مِنْ رَبِّ السَّمَاوَاتِ وَالْأَرْضِ بَصَائِرَ

وَإِنِّي لَأَظُنُّكَ يَا فِرْعَوْنُ مَثْبُورًا

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.

فَأَرَادَ أَنْ يَسْتَفِزَّهُمْ مِنَ الْأَرْضِ فَأَغْرَقْنَاهُ وَمَنْ مَعَهُ جَمِيعًا

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

وَقُلْنَا مَنْ بَعْدَهُ لَبِنِي إِسْرَآئِيلَ اسْكُنُوا الْأَرْضَ فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ

جِئْنَا بِكُمْ لَفِيفًا

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.

وَبِالْحَقِّ أَنْزَلْنَاهُ وَبِالْحَقِّ نَزَلَ وَمَا أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا

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.

وَقُرْآنًا فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى النَّاسِ عَلَى مُكُثٍ وَنَزَّلْنَاهُ تَنْزِيلًا

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.

قُلْ أَمُّوَابِهِ أَوْ لَا تَأْمُرُوهُ إِنَّ الَّذِينَ أُوتُوا الْعِلْمَ مِنْ قَبْلِهِ إِذَا يُتْلَى عَلَيْهِمْ

يَخْرُونَ لِلْأَذْقَانِ سُجَّدًا

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.

وَيَقُولُونَ سُبْحَانَ رَبِّنَا إِنْ كَانَ وَعْدُ رَبِّنَا لَمَفْعُولًا

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

وَيَخْرُونَ لِلْأَذْقَانِ يَسْكُونُ وَيَزِيدُهُمْ خُشُوعًا

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

قُلْ ادْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ أَيًّا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَى وَلَا

تَجْهَرُوا بِصَلَاتِكُمْ وَلَا تَخَافُتْ بِهَا وَابْتَغِ بَيْنَ ذَلِكَ سَبِيلًا

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.

وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَلَمْ

يَكُنْ لَهُ وِليٌّ مِنَ الدُّنْيَا وَكَبْرُهُ تَكْبِيرًا

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).



SECTION 1 AYA 1

AL ISRAA – THE NIGHT JOURNEY

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

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

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.



ISRAA WAL MI'RAAJ THE NIGHT JOURNEY AND 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 Sura Al Inshiraah (94) Allah says:

Indeed after every hardship there are two eases.

Israa wal Mi'raaj 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 came and led him to a mode of transport called 'Buraq' (from Barq - energy of a bolt of lightning) and took him to Masjid Al Aqsa (Jerusalem). They stopped at various points - Madina (where he would emigrate to), Mount Sinai (where the Tawraat was revealed to Prophet Musa) and Baytul Haam (where Prophet Isa was born) and finally to Masjid Al Aqsa where he led the prayers for the souls of all the previous Prophets.

He then ascended to the heavens where he saw the archetypes of Janna and Jahannam.

He met the other Prophets who too had been through trials and difficulties.



He was then brought to the boundary of the seventh heaven 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 was mandated with the gift of the daily salaa, which becomes Mi'raajul Mu'mineen - the ascension for the believers.

On his return, he met a Makkan trade caravan searching for a lost camel. He drank from their water and went back to Umm Haani's house.

He recounted the journey, and the news spread rapidly. The Quraysh inquired about his description of Baytul Muqaddas, which he provided in detail; however, they still ridiculed him. He also mentioned encountering a trade caravan that later confirmed his account upon their return to Makka.

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



AL ISRAA AL

ADHA
DAILY



ARCHETYPES OF JANNA AND JAHANNAM

MI'R
Asce

MODE OF TRANSPORT - BURQA - 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-IS
The Nigh

ND MI'RAAJ

AND
ALAA

AAJ
sion

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

RAA
Journey

BETHLEHEM
Where Isa (pbuh)
was born

MASJID AL-AQSA
Jerusalem

11 Qur'an City

SECTION 2 AYAAT 2 - 8

A SUMMARY OF THE HISTORY OF THE BANİ ISRAAIL

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

وَاتَيْنَا مُوسَى الْكِتَابَ وَجَعَلْنَاهُ هُدًى لِّبَنِي إِسْرَءِيلَ أَلَّا تَتَّخِذُوا مِنْ دُونِي
وَكَيلًا

2. And We gave Musa the Book and made it a guidance to the children of Israel, saying: Do not take a protector besides Me;

ذُرِّيَّةَ مَنْ حَمَلْنَا مَعَ نُوحٍ إِنَّهُ كَانَ عَبْدًا شَكُورًا

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

وَقَضَيْنَا إِلَىٰ بَنِي إِسْرَءِيلَ فِي الْكِتَابِ لُتُفْسِدُنَّ فِي الْأَرْضِ مَرَّتَيْنِ وَلِتَعْلَمَنَّ

عُلُوًّا كَبِيرًا

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.

فَإِذَا جَاءَ وَعْدُ أُولَاهُمَا بَعَثْنَا عَلَيْكُمْ عِبَادًا لَّنَا أُولِي بَأْسٍ شَدِيدٍ فَجَاسُوا

خِلَالَ الدِّيَارِ وَكَانَ وَعْدًا مَّفْعُولًا

5. When the first of those turns (rises) came, we appointed 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

ثُمَّ رَدَدْنَا لَكُمُ الْكَرَّةَ عَلَيْهِمْ وَأَمْدَدْنَاكُمْ بِأَمْوَالٍ وَبَنِينَ وَجَعَلْنَاكُمْ

أَكْثَرَ نَفِيرًا

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

إِنْ أَحْسَنْتُمْ أَحْسَنْتُمْ لِأَنفُسِكُمْ وَإِنْ أَسَأْتُمْ فَلَهَا فَإِذَا جَاءَ وَعْدُ

الْآخِرَةِ لَيَسُوءُوا وُجُوهَكُمْ وَلِيَدْخُلُوا الْمَسْجِدَ كَمَا دَخَلُوهُ أَوَّلَ مَرَّةٍ

وَلِيَتَّبِعُوا أَمَّا عَلُو اتَّيْبِرًا

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.

عَسَىٰ رَبُّكُمْ أَنْ يَرْحَمَكُمْ وَإِنْ عُدتُمْ عُدتُمْ وَعَدْنَا وَجَعَلْنَا جَهَنَّمَ لِلْكَافِرِينَ

حَصِيرًا

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



TIMELINE OF THE BANI ISRAAIL

| | |
|----------|--|
| 1550 BCE | Prophet Musa leads the Bani Israail out of Egypt |
| 1407 BCE | The Bani Israail refused to fight for the promised land - 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 revived them with assistance from Prophet Dawud freeing and uniting them again. |
| 950 BCE | Prophet Sulayman builds the 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, Nebuchadnezzar 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 | They fell into magic and lost their values thus weakening themselves. The Greeks followed by the Romans attacked them destroying Masjid Al Aqsa. |
| 70CE | Jerusalem is abandoned |



SECTION 3 AYAAT 9 - 22

PSYCHE OF THE HUMAN BEING

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

إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ

الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا

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

وَأَنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا

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

وَيَدْعُ الْإِنْسَانُ بِالشَّرِّ دُعَاءَهُ بِالْخَيْرِ وَكَانَ الْإِنْسَانُ عَجُولًا

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



وَجَعَلْنَا اللَّيْلَ وَالنَّهَارَ آيَتَيْنِ فَمَحَوْنَا آيَةَ اللَّيْلِ وَجَعَلْنَا آيَةَ النَّهَارِ
مُبْصِرَةً لِتَبْتَغُوا فَضْلًا مِنْ رَبِّكُمْ وَلِتَعْلَمُوا عَدَدَ السِّنِينَ وَالْحِسَابَ وَكُلَّ
شَيْءٍ فَصَّلْنَاهُ تَفْصِيلًا

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.

وَكُلَّ إِنْسَانٍ أَلْزَمْنَاهُ طَائِرَهُ فِي عُنُقِهِ وَنُخْرِجُ لَهُ يَوْمَ الْقِيَامَةِ كِتَابًا يَلْقَاهُ
مَنْشُورًا

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.

اقْرَأْ كِتَابَكَ كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا

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

مَنْ اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا وَلَا تَزِرُ
وِزْرَةَ ذِي زُرٍّ أُخْرَىٰ وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا

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.



وَإِذَا أَرَدْنَا أَنْ نُهْلِكَ قَرْيَةً أَمَرْنَا مُتْرَفِيهَا فَفَسَقُوا فِيهَا فَحَقَّ عَلَيْهَا الْقَوْلُ

فَدَمَّرْنَا هَاتَا تَدْمِيرًا

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.

وَكَمْ أَهْلَكْنَا مِنَ الْقُرُونِ مِنْ بَعْدِ نُوحٍ وَكَفَىٰ بِرَبِّكَ بِذُنُوبِ عِبَادِهِ

خَبِيرًا بَصِيرًا

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.

مَنْ كَانَ يُرِيدُ الْعَاجِلَةَ عَجَّلْنَا لَهُ فِيهَا مَا نَشَاءُ لِمَنْ نُرِيدُ ثُمَّ جَعَلْنَا لَهُ

جَهَنَّمَ يَصْلَاهَا مَنْ مَوْماً مَدْحُوراً

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 Jahannam, which he will be banished to.

وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَىٰ لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ كَانَ سَعْيُهُمْ

مَشْكُوراً

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].

كُلًّا نُمِدُّ هَؤُلَاءِ وَهَؤُلَاءِ مِنْ عَطَاءِ رَبِّكَ وَمَا كَانَ عَطَاءُ رَبِّكَ لَمَحْظُوراً

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.

أَنْظُرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ وَلِلْآخِرَةِ أَكْبَرُ دَرَجَاتٍ وَأَكْبَرُ

تَفْضِيلًا

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

لَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ فَتَقْعُدَ مَذْمُومًا مَخْذُولًا

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



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

Man is created of haste; now will I show to you My signs, therefore do not ask Me to hasten (them) on.

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 faraway 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

وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ

Seek help through patience and prayer - it is indeed difficult except for those who are humbly submissive, 2:45

الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلَاقُوا رَبِّهِمْ وَأَنَّهُمْ إِلَيْهِ رَاجِعُونَ

who are certain in meeting their Rabb and that it is to Him they will return. 2:46



يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ

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. Always visualise the aakhira in all situations in the consequences to actions.

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 Qur'an says that them as those who when touched by a museeba (a difficulty which targets precisely) they say

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ . . .

...We are from Allah and to Him we return. 2:156

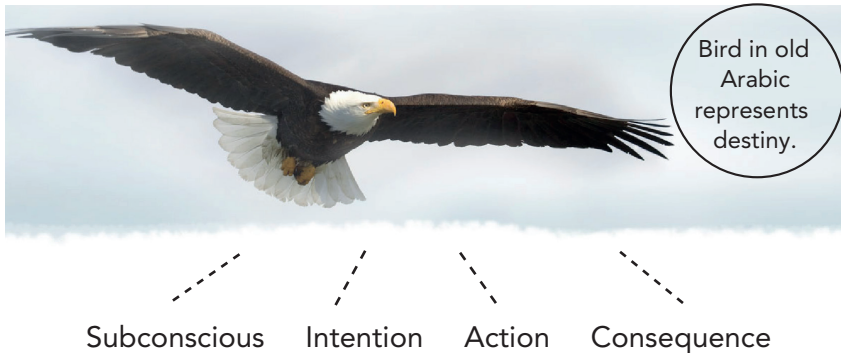


BIRDS EYE VIEW OF DEEDS

It means viewing something from a broad perspective. Figuratively, it refers to considering an entire situation from a more distant standpoint.

Humans have 3 cone cells—Red, Blue, and Yellow (thus RGB on displays). Birds have an additional cone cell that detects ultraviolet light. Their cone cells also contain coloured oil droplets, enabling them to distinguish colours better than humans.

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."



SECTION 4 AYAAT 23 - 39
QUR'ANIC VERSION OF THE 10
COMMANDMENTS AND WARNINGS

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا ۖ إِنَّمَا يُبَلِّغُنَّ عَنْكَ
 الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٍّ وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا
 كَرِيمًا

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.

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

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).

رَبُّكُمْ أَعْلَمُ بِمَا فِي نُفُوسِكُمْ ۚ إِنَّ تَكُونُوا صَالِحِينَ فَإِنَّهُ كَانَ لِلْأَوَّابِينَ
 غَفُورًا

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



وَاتِذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ وَلَا تَبْذُرْ تَبْذِيرًا

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

إِنَّ الْمُبَذِّرِينَ كَانُوا إِخْوَانَ الشَّيَاطِينِ وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا

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.

وَأَمَّا تَعْرِضْنَنَّهُنَّ عَنْهُمْ ابْتِغَاءَ رَحْمَةٍ مِنْ رَبِّكَ تَرْجُوهُنَّ أَفْقُلْ لَهُمْ قَوْلًا

مَيْسُورًا

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

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

مَحْسُورًا

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

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

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



وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ^ط نَحْنُ نَرِزُقُهُمْ وَإِيَّاكُمْ إِنَّ قَتْلَهُمْ كَانَ

خُطْئًا كَبِيرًا

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 تَقْرُبُوا الزِّنَا إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا

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

وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ^ط وَمَنْ قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا

لَوْلِيِّهِ سُلْطَانًا فَلَا يُسْرِفُ فِي الْقَتْلِ إِنَّهُ كَانَ مَنْصُورًا

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 تَقْرُبُوا أَمْالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ وَأَوْفُوا

بِالْعَهْدِ^ط إِنَّ الْعَهْدَ كَانَ مَسْئُولًا

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.

وَأَوْفُوا الْكَيْلَ إِذَا كُنْتُمْ وَزِنُوْا بِالْقُسْطَاسِ الْمُسْتَقِيمِ ذَلِكَ خَيْرٌ وَأَحْسَنُ

تَأْوِيلًا

35. And give full measure when you measure, and weigh with



an even balance. That is the best [way] and best in results.

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَٰئِكَ كَانَ

عَنْهُ مَسْئُولًا

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

وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّكَ لَن تَخْرِقَ الْأَرْضَ وَلَن تَبْلُغَ الْجِبَالَ طُولًا

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

كُلُّ ذَٰلِكَ كَانَ سَيِّئُهُ عِنْدَ رَبِّكَ مَكْرُوهًا

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

ذَٰلِكَ بِمَا أَوْحَىٰ إِلَيْكَ رَبُّكَ مِنَ الْحِكْمَةِ وَلَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ فَتُنْقَلِي فِي

جَهَنَّمَ مَلُومًا مَّدْحُورًا

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.



THE 10 COMMANDMENTS & WARNINGS

- 1. Obedience to the Creator**
- 2. Respect and kindness to Parents**
- 3. Responsibilities towards relations, the needy and the refugees**
- 4. Don't be miserly 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**



SECTION 5 AYAAT 40 - 60

CONSEQUENCES AND ADMONITION TO REJECTORS OF REVELATION

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

أَفَاصْفَاكُمْ رَبُّكُمْ بِالْبَيْنِينَ وَاتَّخَذَ مِنَ الْمَلَائِكَةِ إِنَاثًا إِنَّكُمْ لَتَقُولُونَ قَوْلًا

عَظِيمًا

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.

وَلَقَدْ صَرَّفْنَا فِي هَذَا الْقُرْآنِ لِيَذَّكَّرُوا وَمَا يَزِيدُهُمْ إِلَّا نُفُورًا

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

قُلْ لَوْ كَانَ مَعَهُ آلِهَةٌ كَمَا يَقُولُونَ إِذًا لَابْتَغَوْا إِلَى ذِي الْعَرْشِ سَبِيلًا

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.

سُبْحَانَهُ وَتَعَالَى عَمَّا يَقُولُونَ عُلُوًّا كَبِيرًا

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



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

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.

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

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

وَجَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا وَإِذَا ذُكِّرْتُمْ رَبَّكَ
فِي الْقُرْآنِ وَحْدَهُ وَلَوْ أَعْلَى آذَانِهِمْ نُفُورًا

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.

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

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.



أَنْظُرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَالَ فَضَلُّوا أَفَلَا يَسْتَطِيعُونَ سَبِيلًا

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

وَقَالُوا آلَإِذَا كُنَّا عِظَامًا وَرِفَافًا أَلَا نَأْتِي لَمَبْعُوثُونَ خَلْقًا جَدِيدًا

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?

قُلْ كُونُوا حِجَارَةً أَوْ حَدِيدًا

50. Say: Become stones or iron,

مُرُّوْسَهُمْ وَيَقُولُونَ مَتَى هُوَ قُلْ عَسَى أَنْ يَكُونَ قَرِيبًا

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.

يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ بِحَمْدِهِ وَتَظُنُّونَ إِن لَّبِثْتُمْ إِلَّا قَلِيلًا

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)

وَقُلْ لِعِبَادِيَ يَقُولُوا الَّتِي هِيَ أَحْسَنُ إِنَّ الشَّيْطَانَ يَنْزِعُ عَنْ بَيْنَهُمْ إِنَّ

الشَّيْطَانَ كَانَ لِلْإِنْسَانِ عَدُوًّا مُبِينًا

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.



رَبُّكُمْ أَعْلَمُ بِكُمْ إِنَّ يَشَآئِرَ حَمُّكُمْ أَوْ إِن يَشَآءُ يُعَذِّبْكُمْ وَمَا أَرْسَلْنَاكَ

عَلَيْهِمْ وَكَيْلًا

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.

وَرَبُّكَ أَعْلَمُ بِمَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ وَلَقَدْ فَضَّلْنَا بَعْضَ النَّبِيِّينَ

عَلَى بَعْضٍ وَآتَيْنَا دَاوُدَ زَبُورًا

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.

قُلِ ادْعُوا الَّذِينَ زَعَمْتُمْ مِنْ دُونِهِ فَلَا يَمْلِكُونَ كَشْفَ الضَّرِّ عَنْكُمْ وَلَا

تَحْوِيلًا

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.

أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَى رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ

رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ إِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُورًا

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.



وَأَنْ مِنْ قَرْيَةٍ إِلَّا نَحْنُ مُهْلِكُوهَا قَبْلَ يَوْمِ الْقِيَامَةِ أَوْ مُعَذِّبُوهَا عَذَابًا

شَدِيدًا كَانَ ذَلِكَ فِي الْكِتَابِ مَسْطُورًا

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.

وَمَا مَنَعَنَا أَنْ نُرْسِلَ بِالْآيَاتِ إِلَّا أَنْ كَذَّبَ بِهَا الْأَوَّلُونَ وَآتَيْنَا ثَمُودَ النَّاقَةَ

مُبْصِرَةً فَظَلَمُوا بِهَا وَمَا نُرْسِلُ بِالْآيَاتِ إِلَّا تَخْوِيفًا

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.

وَإِذْ قُلْنَا لَكَ إِنَّ رَبَّكَ أَحَاطَ بِالنَّاسِ وَمَا جَعَلْنَا الرُّؤْيَا الَّتِي أَرَيْنَاكَ إِلَّا

فِتْنَةً لِلنَّاسِ وَالشَّجَرَةَ الْمَلْعُونَةَ فِي الْقُرْآنِ وَنُخَوِّفُهُمْ فَمَا يَزِيدُهُمْ إِلَّا

طُغْيَانًا كَبِيرًا

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.

INTELLECTUAL HUMILITY

"HIJAABAN MASTURA" THE HIDDEN BARRIER

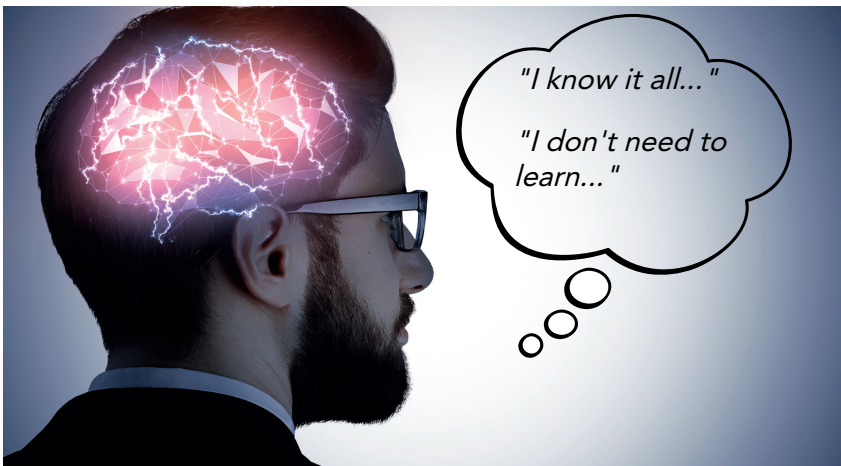
NOT KNOWING THE SCOPE OF YOUR OWN IGNORANCE IS PART OF THE HUMAN CONDITION

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 is 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 regarding 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

أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ
وَفَرْعُهَا فِي السَّمَاءِ

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, 14:24

تُؤْتِي أُكْلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ
يَتَذَكَّرُونَ

yielding its fruit in every season, with the permission of its 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. 14:25

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 tongues. 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

SOME 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 face disrespect.

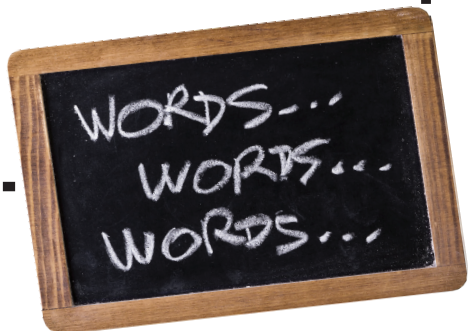
Do not argue with foolish and ignorant people as they will hurt you with their nonsense.



Your speech is under your firm control if you do not speak, but if you speak you come under its 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.



SECTION 6 AYAAT 61 - 65

SHAYTAN

Arrogant & deceptive bully
Slaves of Allah protected from Shaytan

وَاذْكُرْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ قَالَ أَأَسْجُدُ لِمَنْ

خَلَقْتَ طِينًا

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?

قَالَ أَرَأَيْتَكَ هَذَا الَّذِي كَرَّمْتَ عَلَيَّ لَنْ أُوْحِدَ إِلَى يَوْمِ الْقِيَامَةِ

لَأَحْتَنِكَنَّ ذُرِّيَّتَهُ إِلَّا قَلِيلًا

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 except a few.

قَالَ اذْهَبْ فَمَنْ تَبِعَكَ مِنْهُمْ فَإِنَّ جَهَنَّمَ جَزَاؤُكُمْ جَزَاءً مَوْفُورًا

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



وَاسْتَفْزِزْ مَنِ اسْتَطَاعَتْ مِنْهُمْ بِصَوْتِكَ وَأَجْلِبْ عَلَيْهِمْ بِخَيْلِكَ وَرَجِلِكَ
ج

وَشَارِكُهُمْ فِي الْأَمْوَالِ وَالْأَوْلَادِ وَعِدَّهُمْ ۚ وَمَا يَعِدُهُمُ الشَّيْطَانُ إِلَّا

عُزُورًا

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.

ج
إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ وَكَفَىٰ بِرَبِّكَ وَكِيلًا

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

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.



SECTION 7 AYAAT 66 - 77

DIVINE PRESENCE & PROTECTION AND THE DAY OF QIYAMA

Similitude of protection in stormy seas

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

رَبُّكُمُ الَّذِي يُزْجِي لَكُمُ الْفُلَّ فِي الْبَحْرِ لِتَبْتَغُوا مِنْ فَضْلِهِ إِنَّهُ كَانَ

بِكُمُ رَحِيمًا

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.

وَإِذَا مَسَّكُمُ الضُّرُّ فِي الْبَحْرِ ضَلَّ مَنْ تَدْعُونَ إِلَّا إِلَٰهًا فَلَمَّا نَجَّاهُمْ إِلَى

الْبَرِّ أَغْرَضْتُمُ وَكَانَ الْإِنْسَانُ كَفُورًا

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.

أَفَأَمِنْتُمْ أَنْ يُخْسِفَ بِكُمُ الْبَرُّ أَوْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا ثُمَّ لَا

تَجِدُوا لَكُمْ وَكِيلًا

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.



أَمْ أَمِنْتُمْ أَنْ يُعِيدَ كُمْ فِيهِ تَارَةً أُخْرَىٰ فَيُرْسِلَ عَلَيْكُمْ قَاصِفًا مِّنَ الرِّيحِ
فَيُغَرِّقَكُم بِمَا كَفَرْتُمْ ثُمَّ لَا تَجِدُوا لَكُمْ عَلَيْنَاهُ تَبِيعًا

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

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِّنَ الطَّيِّبَاتِ
وَفَضَّلْنَاهُمْ عَلَىٰ كَثِيرٍ مِّمَّنْ خَلَقْنَا تَفْضِيلًا

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.

يَوْمَ نَدْعُو كُلَّ أَنَسٍ بِإِمَامِهِمْ^ط فَمَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ فَأُولَٰئِكَ

يَقْرَأُونَ كِتَابَهُمْ وَلَا يُظْلَمُونَ فَتِيلًا

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.

وَمَنْ كَانَ فِي هَذِهِ أَعْمَىٰ فَهُوَ فِي الْآخِرَةِ أَعْمَىٰ وَأَضَلُّ سَبِيلًا

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



وَأِنْ كَادُوا لَيَفْتِنُوكَ عَنِ الَّذِي أَوْحَيْنَا إِلَيْكَ لِتَفْتَرِيَ عَلَيْنَا غَيْرَهُ وَإِذَا

لَا تَخَذُوكَ خَلِيلًا

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.

وَلَوْ لَا أَنْ تَبْنِيَاكَ لَقَدْ كِدْتَ تَرْكُنَ إِلَيْهِمْ شَيْئًا قَلِيلًا

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

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

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.

وَأِنْ كَادُوا لَيَسْتَفِزُّوكَ مِنَ الْأَرْضِ لِيُخْرِجُوكَ مِنْهَا وَإِذَا لَا يَلْبَثُونَ

خِلَافَكَ إِلَّا قَلِيلًا

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.

سُنَّةَ مَنْ قَدْ أَرْسَلْنَا قَبْلَكَ مِنْ رُسُلِنَا وَلَا تَجِدُ لِسُنَّتِنَا تَحْوِيلًا

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.

SEEKING PROTECTION AND SAFETY FROM ALLAH



Aya
66

He makes the ships move in the sea.



Aya
67

Turbulence, Trouble, Calls out to Allah for safety.



Aya
67

When rescued becomes ungrateful - Safe from Land.



Aya
68

Do you feel safe on the land?



Aya
69

Are you sure you will not turn back to the sea?



Aya
70

It is he who carries you (keeps you safe and protected) on the land and the sea. Has given the preference over all creation.



SECTION 8 AYAAT 78 - 89

SALAA, TAHAJJUD, THE 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, mercy and a blessing.

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

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.

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

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.

وَقُلْ رَبِّ ادْخُلْنِي مَدْخَلَ صِدْقٍ وَأَخْرِجْنِي مُخْرَجَ صِدْقٍ وَاجْعَلْ لِي مِنْ
لَدُنْكَ سُلْطَانًا نَّصِيرًا

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 جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا

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



وَنُنَزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا

خَسَارًا

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.

وَإِذَا أَنْعَمْنَا عَلَى الْإِنْسَانِ أَعْرَضَ وَنَأَى بِجَانِبِهِ وَإِذَا مَسَّهُ الشَّرُّ كَانَ

يُئُوسًا

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.

قُلْ كُلٌّ يَعْمَلُ عَلَى شَاكِلَتِهِ فَرَبُّكُمْ أَعْلَمُ بِمَنْ هُوَ أَهْدَى سَبِيلًا

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

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

قَلِيلًا

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.

وَلَئِنْ شِئْنَا لَنَذْهَبَنَّ بِالَّذِي أَوْحَيْنَا إِلَيْكَ ثُمَّ لَا تَجِدُ لَكَ بِهِ عَلَيْنَا وَكِيلًا

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.



إِلَّا رَحْمَةً مِنْ رَبِّكَ إِنَّ فَضْلَهُ كَانَ عَلَيْكَ كَبِيرًا

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

قُلْ لِّئِنْ اجْتَمَعَتِ الْإِنْسُ وَالْجُنُّ عَلَى أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لَا

يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا

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.

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

كُفُورًا

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



TIMES FOR SALAA

| Salaa | Time |
|---------|---|
| Fajr | When the sky begins to lighten, a while before the sun itself appears. |
| Sunrise | The time at which the first part of the sun appears above the horizon. |
| Zhuhr | 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)

SALAA OF FAJR MOST AWESOME SALAA

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

TIME FOR SALATUT TAHAJJUD AS MENTIONED IN THE QUR'AN

Salatut Tahajjud also known as Salatul Layl or Shab prayers
وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَّكَ عَسَىٰ أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا

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

تَتَجَافَىٰ جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ جَزَاءً مِّمَّا كَانُوا يَعْمَلُونَ

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



كَانُوا قَلِيلًا مِّنَ اللَّيْلِ مَا يَهْجَعُونَ وَبِالْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ

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

وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَإِدْبَارَ النُّجُومِ

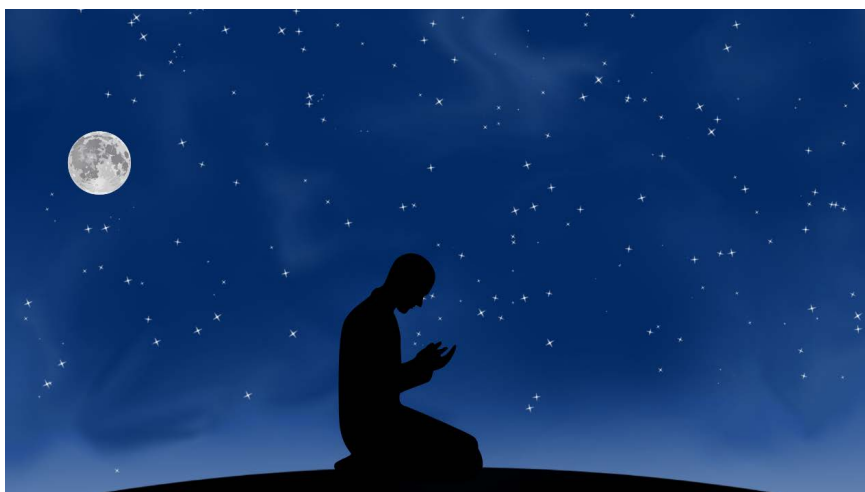
And in the night, give Him glory too, and at the setting of the stars 52:49

إِنَّ نَاشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَطْءًا وَأَقْوَمُ قِيلًا

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

وَمِنَ اللَّيْلِ فَاسْجُدْ لَهُ وَسَبِّحْهُ لَيْلًا طَوِيلًا

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



THE QUR'AN – A HEALING AND MERCY

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

وَنُزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ

And We send down of the Quran that which is a healing and a mercy to those who believe... 17:82

Listening to the Qur'an is proven to heal physical and psychological ailments.

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُم مَّوْعِظَةٌ مِّن رَّبِّكُمْ وَشِفَاءٌ لِّمَا فِي الصُّدُورِ

وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ

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

وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ

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)



Two characteristics that the Qur'an focuses on are gratitude and 'Sabr' (patience & perseverance).

وَأَتَاكُمْ مِنْ كُلِّ مَا سَأَلْتُمُوهُ وَإِنْ تَعُدُّوا نِعْمَتَ اللَّهِ لَا تَحْصُوهَا^ج

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

وَمَا بِكُمْ مِنْ نِعْمَةٍ فَمِنَ اللَّهِ

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

These verses highlight the importance of recognizing our blessings even during challenging times. Being thankful during hardships allows individuals to reflect on the positive aspects of life. Gratitude in itself is a healing and mercy.

"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)

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

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِنَ الْأَمْوَالِ وَالْأَنْفُسِ

وَالثَّمَرَاتِ^ط وَبَشِّرِ الصَّابِرِينَ

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



الَّذِينَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

who, when afflicted with calamity, say, 'Indeed, to Allah we belong and Indeed, to Him we shall return.'

أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِنْ رَبِّهِمْ وَرَحْمَةٌ وَأُولَئِكَ هُمُ الْمُهْتَدُونَ

Those are the ones upon whom are blessings from their Lord, and mercy. And it is they who are the guided ones. 2:157

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



SECTION 9 AYAAT 90 - 100

DEMANDS OF THE QURAYSH

Bring a fountain, a garden, a house of gold, angels... before we believe

وَقَالُوا لَنْ نُؤْمِنَ لَكَ حَتَّى تَفْجُرَ لَنَا مِنَ الْأَرْضِ يَنْبُوعًا

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.

أَوْ تَكُونَ لَكَ جَنَّةٌ مِّنْ نَّخِيلٍ وَعِنَبٍ فَتُفَجِّرَ الْأَنْهَارَ خِلَالَهَا تَفْجِيرًا

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 تُسْقِطَ السَّمَاءَ كَمَا زَعَمَتْ عَلَيْنَا كِسْفًا أَوْ تَأْتِيَ بِلِلَّهِ وَالْمَلَائِكَةِ

قَبِيلًا

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 يَكُونَ لَكَ بَيْتٌ مِّنْ زُخْرِفٍ أَوْ تَرْقَىٰ فِي السَّمَاءِ وَلَنْ نُؤْمِنَ لِرُقِيِّكَ

حَتَّى تُنْزِلَ عَلَيْنَا كِتَابًا نَقْرُوهُ قُلْ سُبْحَانَ رَبِّي هَلْ كُنْتُ إِلَّا بَشَرًا مَّرْسُولًا

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?



وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَى إِلَّا أَنْ قَالُوا أَبَعَثَ اللَّهُ بَشَرًا

رَسُولًا

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?

قُلْ لَوْ كَانَ فِي الْأَرْضِ مَلَائِكَةٌ يَمْشُونَ مُطْمَئِنِّينَ لَنَزَّلْنَا عَلَيْهِمْ مِنْ

السَّمَاءِ مَلَكًَا رَسُولًا

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 كَفَى بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا

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

وَمَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَمَنْ يُضِلِّ فَلَنْ تَجِدَ لَهُمْ أَوْلِيَاءَ مِنْ دُونِهِ

وَنَحْشُرُهُمْ يَوْمَ الْقِيَامَةِ عَلَىٰ وُجُوهِهِمْ عُمْيًا وَبُكْمًا وَصُمًّا مَأْوَاهُمْ

جَهَنَّمَ كُلَّمَا خَبَتْ زِدْنَاهُمْ سَعِيرًا

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.

ذَلِكَ جَزَاءُ هُمُ بِآيَاتِنَا كَفَرُوا إِيَّايَاتِنَا وَقَالُوا إِذَا كُنَّا عِظَامًا وَهَرَفَاتًا أَرَأَيْنَا

لَمُبْعُوثُونَ خَلْقًا جَدِيدًا

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?

أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ قَادِرٌ عَلَى أَنْ يَخْلُقَ

مِثْلَهُمْ وَجَعَلَ لَهُمْ أَجَلًا لَا رَيْبَ فِيهِ فَأَبَى الظَّالِمُونَ إِلَّا كُفُورًا

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.

قُلْ لَوْ أَنْتُمْ تَمْلِكُونَ خَزَائِنَ رَحْمَةِ رَبِّي إِذًا لَأَمْسَكْتُكُمْ خَشْيَةَ الْإِنْفَاقِ

وَكَانَ الْإِنْسَانُ قَتُورًا

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.



SECTION 10 AYAAT 101 - 105

PROPHET MUSA & THE BANISRAAIL

9 clear signs

وَلَقَدْ آتَيْنَا مُوسَى تِسْعَ آيَاتٍ بَيِّنَاتٍ فَاسْأَلْ بَنِي إِسْرَآئِيلَ إِذْ جَاءَهُمْ

فَقَالَ لَهُ فِرْعَوْنُ إِنِّي لَأَظُنُّكَ يَا مُوسَى مَسْحُورًا

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.

قَالَ لَقَدْ عَلِمْتُ مَا أُنْزِلُ هَؤُلَاءِ إِلَّا رُبُّ السَّمَاوَاتِ وَالْأَرْضِ بِصَآئِرَ

وَأِنِّي لَأَظُنُّكَ يَا فِرْعَوْنُ مَثْبُورًا

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.

فَأَرَادَ أَنْ يَسْتَفِزَّهُمْ مِنَ الْأَرْضِ فَأَغْرَقْنَاهُ وَمَنْ مَعَهُ جَمِيعًا

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

وَقُلْنَا مَنْ بَعْدِهِ لِبَنِي إِسْرَآئِيلَ اسْكُنُوا الْأَرْضَ فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ

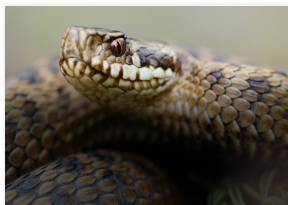
جِئْنَا بِكُمْ لَفِيفًا

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.



وَبِالْحَقِّ أَنْزَلْنَاهُ وَبِالْحَقِّ نَزَلَ وَمَا أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا

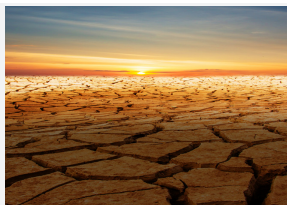
105. And with truth have We revealed it, and with truth did it come; and We have not sent you but as the giver of good news and as a warner.



The staff that turned into a serpent.



His hand had a bright white glow.



A drought in Egypt which led to a shortage of food.



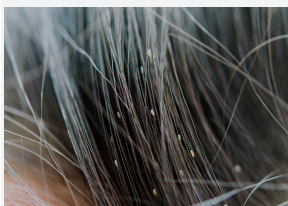
Widespread deaths



The floods



The locusts



The lice



The frogs



The Nile became a river of blood



The drowning of Firawn

SECTION 11 AYAAT 106 - 111

THE ATTRIBUTES OF ALLAH, HIS PRAISE AND DECLARING HIS PERFECTION

- Qur'an revealed purposefully at the right occasion
- Orders to Call upon Him through His attributes and to Praise Him and Declare His Perfection

وَقُرْآنًا فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى النَّاسِ عَلَى مُكْثٍ وَنَزَّلْنَاهُ تَنْزِيلًا

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.

قُلْ أَمُّوَابِهِ أَوْ لَا تَأْمُرُوهُ إِنَّ الَّذِينَ أُوتُوا الْعِلْمَ مِنْ قَبْلِهِ إِذَا يُتْلَى عَلَيْهِمْ

يَخْرُونَ لِلْأَذْقَانِ سُجَّدًا

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.

وَيَقُولُونَ سُبْحَانَ رَبِّنَا إِنْ كَانَ وَعْدُ رَبِّنَا لَمَفْعُولًا

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

وَيَخْرُونَ لِلْأَذْقَانِ يَبْكُونَ وَيَزِيدُهُمْ خُشُوعًا

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



قُلِ ادْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ أَيًّا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَى وَلَا

تَجْهَرُ بِصَلَاتِكَ وَلَا تُخَافُ بِهَا وَاتَّبِعْ بَيْنَ ذَلِكَ سَبِيلًا

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 .

وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَلَمْ يَكُنْ لَهُ وِلِيٌّ مِنَ الذَّلِّ وَكَبِيرَةٌ تَكْبِيرًا

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).

ASMAUL HUSNA (A99)

وَاللَّهُ الْأَكْثَمَاءُ الْحُسْنَى فَادْعُوهُ بِهَا
"THE MOST BEAUTIFUL NAMES BELONG TO ALLAH. SO CALL ON HIM BY THEM..." 9:180

| | | | | | | | | | |
|---------------------------------|--------------------------------|-----------------------|--------------------------------|--------------------------------|--------------------------------|--------------------------------|--------------------------------|--------------------------------|---------------------------------|
| 1. RAHMAN THE MOST GRACIOUS | 11. KHAALID THE EVER-LIVING | 21. RAHAT THE EASY | 31. KHAALID THE EVER-LIVING | 41. KHAALID THE EVER-LIVING | 51. KHAALID THE EVER-LIVING | 61. KHAALID THE EVER-LIVING | 71. KHAALID THE EVER-LIVING | 81. KHAALID THE EVER-LIVING | 91. KHAALID THE EVER-LIVING |
| 2. RAHIM THE MOST MERCIFUL | 12. KHAALID THE EVER-LIVING | 22. RAHAT THE EASY | 32. KHAALID THE EVER-LIVING | 42. KHAALID THE EVER-LIVING | 52. KHAALID THE EVER-LIVING | 62. KHAALID THE EVER-LIVING | 72. KHAALID THE EVER-LIVING | 82. KHAALID THE EVER-LIVING | 92. KHAALID THE EVER-LIVING |
| 3. MALIK THE SOVEREIGN | 13. KHAALID THE EVER-LIVING | 23. RAHAT THE EASY | 33. KHAALID THE EVER-LIVING | 43. KHAALID THE EVER-LIVING | 53. KHAALID THE EVER-LIVING | 63. KHAALID THE EVER-LIVING | 73. KHAALID THE EVER-LIVING | 83. KHAALID THE EVER-LIVING | 93. KHAALID THE EVER-LIVING |
| 4. QUDUS THE PURE, HOLY | 14. KHAALID THE EVER-LIVING | 24. RAHAT THE EASY | 34. KHAALID THE EVER-LIVING | 44. KHAALID THE EVER-LIVING | 54. KHAALID THE EVER-LIVING | 64. KHAALID THE EVER-LIVING | 74. KHAALID THE EVER-LIVING | 84. KHAALID THE EVER-LIVING | 94. KHAALID THE EVER-LIVING |
| 5. SALAM THE PEACE, ORDER | 15. KHAALID THE EVER-LIVING | 25. RAHAT THE EASY | 35. KHAALID THE EVER-LIVING | 45. KHAALID THE EVER-LIVING | 55. KHAALID THE EVER-LIVING | 65. KHAALID THE EVER-LIVING | 75. KHAALID THE EVER-LIVING | 85. KHAALID THE EVER-LIVING | 95. KHAALID THE EVER-LIVING |
| 6. MUJIB THE RESPONDER | 16. KHAALID THE EVER-LIVING | 26. RAHAT THE EASY | 36. KHAALID THE EVER-LIVING | 46. KHAALID THE EVER-LIVING | 56. KHAALID THE EVER-LIVING | 66. KHAALID THE EVER-LIVING | 76. KHAALID THE EVER-LIVING | 86. KHAALID THE EVER-LIVING | 96. KHAALID THE EVER-LIVING |
| 7. MUHYI THE BRINGER OF LIFE | 17. KHAALID THE EVER-LIVING | 27. RAHAT THE EASY | 37. KHAALID THE EVER-LIVING | 47. KHAALID THE EVER-LIVING | 57. KHAALID THE EVER-LIVING | 67. KHAALID THE EVER-LIVING | 77. KHAALID THE EVER-LIVING | 87. KHAALID THE EVER-LIVING | 97. KHAALID THE EVER-LIVING |
| 8. AZEEZ THE EXALTED | 18. KHAALID THE EVER-LIVING | 28. RAHAT THE EASY | 38. KHAALID THE EVER-LIVING | 48. KHAALID THE EVER-LIVING | 58. KHAALID THE EVER-LIVING | 68. KHAALID THE EVER-LIVING | 78. KHAALID THE EVER-LIVING | 88. KHAALID THE EVER-LIVING | 98. KHAALID THE EVER-LIVING |
| 9. JABAR THE POWERFUL | 19. KHAALID THE EVER-LIVING | 29. RAHAT THE EASY | 39. KHAALID THE EVER-LIVING | 49. KHAALID THE EVER-LIVING | 59. KHAALID THE EVER-LIVING | 69. KHAALID THE EVER-LIVING | 79. KHAALID THE EVER-LIVING | 89. KHAALID THE EVER-LIVING | 99. KHAALID THE EVER-LIVING |
| 10. MUTAKABIR THE GREAT | 20. KHAALID THE EVER-LIVING | 30. RAHAT THE EASY | 40. KHAALID THE EVER-LIVING | 50. KHAALID THE EVER-LIVING | 60. KHAALID THE EVER-LIVING | 70. KHAALID THE EVER-LIVING | 80. KHAALID THE EVER-LIVING | 90. KHAALID THE EVER-LIVING | 100. KHAALID THE EVER-LIVING |

www.qfatiima.com

KINDNESS, PROTECTION, GUIDANCE ■ AWESOMENESS ■ KNOWLEDGE ■ JUSTICE ■ FORGIVENESS ■ CREATION



ASMAUL HUSNA - (THE ATTRIBUTES OF DIVINITY)

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا

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.

وَاللَّهُ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا

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

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا

O you who believe! Remember Allah, remembering frequently.
33:41

وَسَبِّحْهُ بُكْرَةً وَأَصِيلًا

And glorify Him morning and evening. 33:42

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. These 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 Sura Al Layl

فَأَمَّا مَنْ أَعْطَىٰ وَاتَّقَىٰ

Then as for he who gives away and guards against evil

وَصَدَّقَ بِالْحُسْنَىٰ

and accepts the best,

فَسُيِّرَ لَهُ الْيُسْرَىٰ

We will facilitate for him the easy end.



APPENDIX

SUGGESTED SCHEMES OF WORK

SURA AL ISRAA (017)

| NO. | TOPIC | LEARNING OBJECTIVE | SUGGESTED ACTIVITIES |
|-----|------------------------|--|---|
| 1 | INTRO TO QUR'AN | <p>Introduce the Qur'an as the final testament that God revealed. The Prophet (pbuh) said the Qur'an was to be:</p> <ol style="list-style-type: none"> 1. Read 2. Memorised 3. Understood 4. Applied 5. Teach | <p>The Qur'an a book of guidance? What is most important to me? The lamenting Qur'an</p> |
| 2 | INTRO TO QU'RAN CITY | <p>19 suburbs around a city centre 114 buildings Difference between Makki & Madani Suwer Sura Al Israa is Makki Musabbahaat Crescent</p> | <p>Activity on the suburb of Musabbahaat Crescent Draw the building of Sura Al Israa Recite Sura Al Israa</p> |
| 3 | INTRO TO SURA AL ISRAA | <p>Concept of Tasbeeh - to declare the perfection of Divinity</p> | <p>Activity on Tasbeeh</p> |



| NO. | TOPIC | LEARNING OBJECTIVE | SUGGESTED ACTIVITIES |
|-----|--|---|---|
| 4 | ISRAA WAL MI'RAAJ AYA 1 | STORY OF ISRAA Salaa known as Mi'rajul Mu'mineen (Mandated in Israa) | Activity on the journey map |
| 5 | HISTORY OF BANI ISRAAIL AYAAT 2 - 8 | 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. |
| 6 | HOW THE HUMAN BEING THINKS AYAAT 9 - 22 | THE HUMAN BEING PRAYS FOR EVIL THINKING IT TO BE GOOD | Examples of things we do dua for which are not good for us |
| 7 | HOW THE HUMAN BEING THINKS AYAAT 9 - 22 | 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 |
| 8 | QUR'ANIC VERSION OF 10 COMMANDMENTS AYAAT 23 - 39 | Focus on obedience to Creator and importance of Parents | Worksheet on dua of qunoot for parents |



| NO. | TOPIC | LEARNING OBJECTIVE | SUGGESTED ACTIVITIES |
|-----|--|---|---|
| 9 | REJECTORS OF REVELATION AYAAT 40 - 60 | 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. |
| 10 | REJECTORS OF REVELATION AYAAT 40 - 60 | SPEAK THE BEST OF WORDS Always speak the best of words | Group discussion on the usage of better words in everyday language |
| 11 | SHAYTAAN AYAAT 61 - 65 | 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 one's full potential) |
| 12 | DIVINE PROTECTION AYAAT 66 -77 | ASKING A RHETORIC QUESTION "DO WE FEEL SAFE ON LAND OR SEA?" Visual explanation of ayaat 66-70 | Illustrations of ayaat 66-70 |



| NO. | TOPIC | LEARNING OBJECTIVE | SUGGESTED ACTIVITIES |
|-----|---|--|---|
| 13 | SALAA, TAHAJJUD & QUR'AN AYAAT 78 – 89 | Times of wajib salaa, nafila and tahajjud and number of rakaats | Activity on the times of salaa and number of rakats (including nafila and tahajjud) Additional activity Attach a pointer to the centre that can point to the appropriate salaa for the time of the day |
| 14 | DEMANDS OF THE QURAYSH AYAAT 90 - 100 | | |
| 15 | PROPHET MUSA & THE BANI ISRAAIL AYAAT 101 - 105 | 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 |



| NO. | TOPIC | LEARNING OBJECTIVE | SUGGESTED ACTIVITIES |
|-----|---|--|--|
| 16 | ATTRIBUTES OF ALLAH AS DUA AYAAT 106 – 111 | Learning the importance of Asmaul Husna in daily life as duas Encourage the learning of all 99 names throughout the year with their meaning and usage | Activities on Asmaul Husna |
| 17 | OVERVIEW OF SURA AL ISRAA | Aims of the sura Revision of key concepts Importance of ethics in life | Sura Al Israa wordsearch Open book assessment |



