



حلاوة القرآن

The Prophet (ﷺ) said,

"The example of a believer who recites the Qur'an and acts on it, like a citron which tastes nice and smells nice."

[Sahih Al Bukhari 5059]

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تنويه

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ

عَنْ أَبِي مُوسَى، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ:
" الْمُؤْمِنُ الَّذِي يَقْرَأُ الْقُرْآنَ وَيَعْمَلُ بِهِ كَالْأُتْرُجَةِ، طَعْمُهَا طَيِّبٌ وَرِيحُهَا طَيِّبٌ، وَالْمُؤْمِنُ
الَّذِي لَا يَقْرَأُ الْقُرْآنَ وَيَعْمَلُ بِهِ كَالتَّمْرَةِ، طَعْمُهَا طَيِّبٌ وَلَا رِيحَ لَهَا، وَمَثَلُ الْمُنَافِقِ الَّذِي
يَقْرَأُ الْقُرْآنَ كَالرَّيْحَانَةِ، رِيحُهَا طَيِّبٌ وَطَعْمُهَا مُرٌّ، وَمَثَلُ الْمُنَافِقِ الَّذِي لَا يَقْرَأُ الْقُرْآنَ
كَالْحَنْظَلَةِ، طَعْمُهَا مُرٌّ - أَوْ حَيْثُ - وَرِيحُهَا مُرٌّ ."

Narrated Abu Musa: The Prophet (ﷺ) said, "The example of a believer who recites the Qur'an and acts on it, like a **CITRON** which tastes nice and smells nice. And the example of a believer who does not recite the Qur'an but acts on it, is like a **DATE** which tastes good but has no smell. And the example of a hypocrite who recites the Qur'an is like a **RAIHANA (SWEET BASIL)** which smells good but tastes bitter And the example of a hypocrite who does not recite the Qur'an is like a **COLOCYNTH** which tastes bitter and has a bad smell." [Sahih al-Bukhari 5059]





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Source: أول مرة أتدبر القرآن - إعداد: عادل محمد خليل



Introduction

Shaikh As Saa'di (رحمه الله) describes the magnificence of the Qur'an in his tafsir:

... وأنزله مباركاً، فيه الخير الكثير، والعلم الغزير، والأسرار البديعة، والمطالب الرفيعة، فكل بركة وسعادة تنال في الدنيا والآخرة، فسببها الاهتداء به واتباعه..

"..He has revealed it full of blessings. It contains great treasures of good, abundant knowledge, magnificent secrets, and high themes. Every blessing and happiness gained in this world and the Hereafter is attached to following it and taking guidance from it..."

(Tafsir As Saa'di xviii)

فضل القرآن الكريم (The Virtues of the Qur'an)

Reward from Allah (ثواباً من عند الله):

إِنَّ الَّذِينَ يَتْلُونَ كِتَابَ اللَّهِ وَأَقَامُوا الصَّلَاةَ وَأَنْفَقُوا مِمَّا
رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً يَرْجُونَ تِجَارَةً لَّن تَبُورَ ﴿٢٩﴾

(سورة فاطر 29:35)

"Indeed, those who recite the Book of Allah and establish prayer and spend [in His cause] out of what We have provided them, secretly and publicly, [can] expect a profit that will never perish." (Surah Fatir 35:29)

Ten Rewards for Each Letter (بكل حرف عشر حسنات):

قال رسول الله صلى الله عليه و سلم: من قرأ حرفاً من كتاب الله فله حسنة، والحسنة بعشر

أمثالها لا أقول: ألم حرف، ولكن ألف حرف، ولام حرف، وميم حرف

رواه الترمذي وقال: حديث حسن صحيح كتاب # ٩ حديث # ٩٩٩

The Messenger of Allah (ﷺ) said: "Whoever recites a letter from the Book of Allah, he will be credited with a good deed, and a good deed gets a ten-fold reward.

I do not say that Alif-Lam-Mim is one letter, but Alif is a letter, Lam is a letter and Mim is a letter." (At Tirmidhi, Book 9 Hadith 999)



Intercession on the Day of Judgement (الشفاعة يوم القيامة):

قال رسول الله صلى الله عليه و سلم: اقرءوا القرآن فإنه يأتي يوم القيامة شفيعاً لأصحابه

رواه مسلم ، كتاب # ٩ حديث # ٩٩١

The Messenger of Allah (ﷺ) said: "Read the Qur'an, for it will come as an intercessor for its reciters on the Day of Resurrection." (Muslim, Book 9 Hadith 991)



With the Angels (مع كرام البررة):

قال رسول الله صلى الله عليه و سلم: الذي يقرأ القرآن وهو ماهر به مع السفرة الكرام البررة،

والذي يقرأ القرآن ويتتعتع فيه وهو عليه شاق له أجران

متفق عليه ، رياض الصالحين ، كتاب # ٩ حديث # ٩٩٤

The Messenger of Allah (ﷺ) said: "The one who is proficient in the recitation of the Qur'an will be with the honorable and obedient scribes (angels) and he who recites the Qur'an and finds it difficult to recite, doing his best to recite it in the best way possible, will have a double reward." (Riyadh As Salihin, Book #9 Hadith #994)

Abandonment of the Qur'an

وَقَالَ الرَّسُولُ يَا رَبِّ إِنَّ قَوْمِي اتَّخَذُوا هَذَا الْقُرْآنَ مَهْجُورًا ﴿٣٠﴾

And the Messenger (Muhammad (ﷺ)) will say: "O my Lord! Verily, my people deserted this Qur'ân (neither listened to it, nor acted on its laws and teachings).

(*Surah al-Furqan 25: 30*)

The types of abandonment of the Qur'an were summarised by Imaam ibn Qayyim al-Jawziyyah as follows (*Uddat al sabireen- Ibn Qayyim, p 3-5*):

- ❁ Abandoning the Qur'an by not listening to its recitation, believing in it or giving attention to it.
- ❁ Abandoning the Qur'an by believing in it without acting upon it.
- ❁ Abandoning the Qur'an by not taking it as a judge in all matters.
- ❁ Abandoning the Qur'an by not reflecting upon its meanings, understanding them and knowing what Allaah [the One who spoke it] desires from the one who recites it.
- ❁ Abandoning the Qur'an by not using it as a cure for all of the diseases and ailments of the heart, such that one seeks the cure for his/her illness in other than the Qur'an thus abandoning its use as a medicine.



Please note that this book is based on the effort of scholars (إجتهد) and is not something fixed. It is simply a reference to facilitate the understanding of the overall surah and its connection to its theme.



Surah Al Fatihah (سورة الفاتحة)

Names of the Surah

- ❁ Al Fatihah (الفاتحة) - The Opening
- ❁ Um Al Kitab (أم الكتاب) - Mother of the Book
- ❁ As Sab' Al Mathani (السبع المثاني) - Seven Praises

Theme

- ❁ None like it in other divine books- لم توجد سورة مثلها في باقي الكتب السماوية
- ❁ It contains all the meanings of the Qur'an- تحتوي هذه السورة بجميع معاني القرآن

None like it in other Books:

قَالَ " تُحِبُّ أَنْ أُعَلِّمَكَ سُورَةً لَمْ يَنْزِلْ فِي التَّوْرَةِ وَلَا فِي الْإِنْجِيلِ وَلَا فِي الزَّبُورِ وَلَا فِي الْفُرْقَانِ مِثْلَهَا قَالَ نَعَمْ يَا رَسُولَ اللَّهِ . قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " كَيْفَ تَقْرَأُ فِي الصَّلَاةِ " . قَالَ فَقَرَأَ أُمَّ الْقُرْآنِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " وَالَّذِي نَفْسِي بِيَدِهِ مَا أَنْزَلْتُ فِي التَّوْرَةِ وَلَا فِي الْإِنْجِيلِ وَلَا فِي الزَّبُورِ وَلَا فِي الْفُرْقَانِ مِثْلَهَا وَإِنَّهَا سَبْعٌ مِنَ الْمَثَانِي وَالْقُرْآنُ الْعَظِيمُ الَّذِي أُعْطِيْتَهُ "

He said: 'Would you like for me to teach you a Surah the likes of which has neither been revealed in the Tawrah, nor the Injil, nor the Zabur, nor in the entire Qur'an?' He said: "Yes, O Messenger of Allah!" The Messenger of Allah (ﷺ) said: 'What do you recite in your Salat?' He said: 'I recite Umm Al-Qur'an.' So the Messenger of Allah (ﷺ) said: 'By the One in Whose Hand is my soul! The like of it has neither been revealed in the Tawrah, nor the Injil nor the Zabur, nor in the Furqan. It is the seven oft-repeated, and the Magnificent Qur'an which I was given.'

(At Tirmidhi Book 45, Hadith 3115)

Virtues of the Surah

Revealed as a light from the heavens:

عَنِ ابْنِ عَبَّاسٍ، قَالَ بَيْنَمَا جِبْرِيلُ قَاعِدٌ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَمِعَ نَقِيضًا مِنْ فَوْقِهِ فَرَفَعَ رَأْسَهُ فَقَالَ هَذَا بَابٌ مِنَ السَّمَاءِ فَتُحَ الْيَوْمَ لَمْ يُفْتَحْ قَطُّ إِلَّا الْيَوْمَ فَنَزَلَ مِنْهُ مَلَكٌ فَقَالَ هَذَا مَلَكٌ نَزَلَ إِلَى الْأَرْضِ لَمْ يَنْزِلْ قَطُّ إِلَّا الْيَوْمَ فَسَلَّمَ وَقَالَ أَبَشِرْ بِنُورَيْنِ أُوتِيْتَهُمَا لَمْ يُؤْتِيَهُمَا نَبِيٌّ قَبْلَكَ فَاتِحَةُ الْكِتَابِ وَخَوَاتِيمُ سُورَةِ الْبَقَرَةِ لَنْ تَقْرَأَ بِحَرْفٍ مِنْهُمَا إِلَّا أُعْطِيْتَهُ .

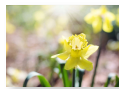
Ibn 'Abbas reported that while Gabriel was sitting with the Prophet (ﷺ) he heard a creaking sound above him. He lifted his head and said: This is a gate opened in heaven today which had never been opened before. Then when an angel descended through it, he said: This is an angel who came down to the earth who had never come down before. He greeted and said: Rejoice in two lights given to you which have not been given to any prophet before you: Fatihat al-Kitab and the concluding verses of Surah al-Baqarah. You will never recite a letter from them for which you will not be given (a reward). (*Sahih Muslim 806*)



No prayer without Al Fatiha:

عَنْ عُبَادَةَ بْنِ الصَّامِتِ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ
"لَا صَلَاةَ لِمَنْ لَمْ يَقْرَأْ بِفَاتِحَةِ الْكِتَابِ ."

Narrated 'Ubada bin As-Samit: Allah's Messenger (ﷺ) said, "Whoever does not recite Al-Fatiha in his prayer, his prayer is invalid." (*Sahih al-Bukhari 756*)



Best of the Qur'an:

Anas ibn Malik (ra) narrated, that the Prophet (ﷺ) said
أَلَا أُخْبِرُكُمْ بِأَفْضَلِ الْقُرْآنِ ؟ قَالَ : بَلَى . فَتَلَا الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Should I not inform you of the best of the Qur'an? He said, Yes. So he recited
(الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ) – Al Fatiha

(*Sahih At Targheeb 1454, Authenticated by Al Albani as Sahih*)



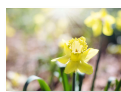
Surah Al Baqarah (سورة البقرة)

Virtues of Surah Al Baqarah

Keeps the house alive / Shaitan will not enter:

عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " لَا تَجْعَلُوا بُيُوتَكُمْ مَقَابِرَ وَإِنَّ الْبَيْتَ الَّذِي تُقْرَأُ فِيهِ الْبَقْرَةُ لَا يَدْخُلُهُ الشَّيْطَانُ "

Narrated Abu Hurairah: that the Messenger of Allah (ﷺ) said: "Do not turn your houses into graves. Indeed Ash-Shaitan does not enter the house in which Surat Al-Baqarah is recited." (At Tirmidhi Book 45, Hadith 3118)



Shaitan will not enter or come near for 3 nights:

أَنْزَلَ مِنْهُ آيَتَيْنِ خَتَمَ بِهِمَا سُورَةَ الْبَقْرَةِ وَلَا يُقْرَأُ فِي دَارٍ ثَلَاثَ لَيَالٍ فَيَقْرَبُهَا شَيْطَانٌ . "

The Messenger of Allah (ﷺ) said: "...and He sent down two Ayat from it to end Surat Al-Baqarah with. If they are recited for three nights in a home, no Shaitan shall come near it."

(At Tirmidhi Book 45, Hadith 3124)



Taking it is a blessing and leaving it is a regret / Protection from magicians:

يَقُولُ حَدَّثَنِي أَبُو أُمَامَةَ، الْبَاهِلِيُّ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " اقْرءُوا الْقُرْآنَ فَإِنَّهُ يَأْتِي يَوْمَ الْقِيَامَةِ شَفِيعًا لِأَصْحَابِهِ اقْرءُوا الزُّهْرَاوَيْنِ الْبَقْرَةَ وَسُورَةَ آلِ عِمْرَانَ فَإِنَّهُمَا تَأْتِيَانِ يَوْمَ الْقِيَامَةِ كَأَنَّهُمَا غَمَامَتَانِ أَوْ كَأَنَّهُمَا غَيَّاتَانِ أَوْ كَأَنَّهُمَا فِرْقَانِ مِنْ طَيْرٍ صَوَافٍ تُحَاجَّانِ عَنَ أَصْحَابِهِمَا اقْرءُوا سُورَةَ الْبَقْرَةِ فَإِنَّ أَخْذَهَا بَرَكَهٌ وَتَرْكُهَا حَسْرَةٌ وَلَا تَسْتَطِيعُهَا الْبَطَلَةُ "

Abu Umama said he heard Allah's Messenger (ﷺ) say: Recite the Qur'an, for on the Day of Resurrection it will come as an intercessor for those who recite It. Recite the two bright ones, al-Baqara and Surah Al 'Imran, for on the Day of Resurrection they will come as two clouds or two shades, or two flocks of birds in ranks, pleading for those who recite them. Recite Surah al-Baqara, for to take recourse to it is a blessing and to give it up is a cause of grief, and the magicians cannot confront it.

(Sahih Muslim 804)

Theme



Belief in the unseen (الإيمان بالغيب)



Succession in the land (الخلافة في الأرض)

These two themes are related, when you believe in the unseen, then this is servitude and this will make you a successor in the land.

Surah Al Baqarah breakdown (سورة البقرة)

1 -20 Categories of the People (أصناف الناس)

21 - 39 Servitude (العبودية)

21-29

First Command and First Prohibition (أول أمر و أول نهى) -
Worship Allah تعالى سبحانه وتعالى alone and don't commit shirk

30-39

Story of Adam (قصة آدم) (عليه السلام)

40 - 152 People's Response and Reality of Servitude (الإستجابة و حقيقة العبودية)

40-123

Failure Example (مثال سلبي) - Banu Israel (بنو إسرائيل)

124-152

Successful Example (مثال إيجابي)

124 - 141

Ibrahim عليه السلام - (إبراهيم عليه السلام)

142 - 152

Qibla (القبلة)

153-253

Servitude Encompassing Entire Life (شمول العبودية جميع نواحي الحياة)

254-286

Magnification of Allah is the Head of Worship (التعظيم أساس العبودية)





Surah Ale Imran (سورة آل عمران)

Background of Surah Ale Imran

The name of the Surah is based on the name of the Family of Imran, the name is specifically mentioned in ayat 33 and 35.

It is especially talking about the mother of Maryam عليها السلام - who is the wife of Imran and also the grandmother of Eisa عليه السلام.

Surah Al Baqarah is mainly talking about Banu Israel while Surah Al Imran is mainly talking about the Nasarah.

Virtues of Surah Ale imran

Will come as a cloud interceding for the reader:

يَقُولُ حَدَّثَنِي أَبُو أُمَامَةَ، الْبَاهِلِيُّ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " اِقْرءُوا الْقُرْآنَ فَإِنَّهُ يَأْتِي يَوْمَ الْقِيَامَةِ شَفِيعًا لِأَصْحَابِهِ اِقْرءُوا الزُّهْرَاوَيْنِ الْبَقْرَةَ وَسُورَةَ آلِ عِمْرَانَ فَإِنَّهُمَا تَأْتِيَانِ يَوْمَ الْقِيَامَةِ كَأَنَّهُمَا غَمَامَتَانِ أَوْ كَأَنَّهُمَا غَيَّيْتَانِ أَوْ كَأَنَّهُمَا فِرْقَانِ مِنْ طَيْرٍ صَوَافٍ تُحَاجَّانِ عَنْ أَصْحَابِهِمَا اِقْرءُوا سُورَةَ الْبَقْرَةِ فَإِنَّ أَخْذَهَا بَرَكَهٌ وَتَرْكُهَا حَسْرَةٌ وَلَا تَسْتَطِيعُهَا الْبَطَلَةُ "

Abu Umama said he heard Allah's Messenger (ﷺ) say: Recite the Qur'an, for on the Day of Resurrection it will come as an intercessor for those who recite It. Recite the two bright ones, al-Baqara and Surah Al 'Imran, for on the Day of Resurrection they will come as two clouds or two shades, or two flocks of birds in ranks, pleading for those who recite them. Recite Surah al-Baqara, for to take recourse to it is a blessing and to give it up is a cause of grief, and the magicians cannot confront it.

(Sahih Muslim 804)

The other names for Surah Al Baqarah and Surah Al Imran are (الزُّهْرَاوَيْنِ) - the two flowers.

Theme



To be firm on Tawheed (الثبات على التوحيد)

Surah Ale Imran breakdown (سورة آل عمران)

1-120

Outer Firmness (الثبات خارجيا)

1-32

Introduction of what to say to the Nasara (مقدمات للحوار مع النصارى)

1-9

Allah سبحانه وتعالى reveals the Quran as guidance and test for the people (انزال الله الكتاب هداية و امتحانا للناس)

10-18

Warning the disbelievers and reality of the duniya (تحذير الكافرين و حقيقة الدنيا)

19-32

Announcement of transfer of message and leadership to Muslim Ummah (الإعلام بانتقال الرسالة و الريادة الى أمة الإسلام)

33-44

Allah سبحانه وتعالى chooses His messengers (اصطفاء الله لرسله)

45-63

Showing the reality of Eisa عليه السلام (بيان حقيقة عيسى عليه السلام)

64-99

Islam is the true religion and religion of all prophets (الاسلام دين الحق و هو دين الأنبياء)

64-68

Ibrahim عليه السلام is Haneefan (إبراهيم حنيفا)

69-83

Addressing the People of the Book (مخاطبة أهل الكتاب)

84-92

Unity of the message (وحدة الرسالات)

93-99

Affirming the connection of the Muslims with Ibrahim (تأكيد صلة المسلمين بإبراهيم عليه السلام)

100-120

Best Ummah is the Ummah of Muhammad (ﷺ) and advice to them (خيرية أمة محمد و نصائح)

100-109

Beware of falling into the same mistakes of the previous ones (التحذير من الوقوع في أخطاء السابقين)

110-115

Best Ummah (خيرية هذه الأمة)

116-120

Beware of the hypocrites (التحذير من المنافقين)

121-200

Inner Firmness (الثبات داخليا)

121-189

Lessons from the Battle of Uhud (معركة أحد)

121-129

Introduction (مقدمات)

130-138

Importance of obedience (أهمية الطاعة)

139-148

Condolence of the Muslims (تعزية للمسلمين)

149-189

Lessons learned (الدروس المستفادة)

149-158

Warning from obeying the enemies (التحذير من طاعة الأعداء)

159-164

Importance of the council and obeying the Prophet (أهمية الشورى و طاعة الرسول ﷺ)

165-179

Reasons for failure (أسباب الهزيمة)

180-189

Warning to the hypocrites and those who are miserly (تحذير المنافقين و البخلاء)

190-195

People of Understanding benefit from universal signs (أولوا الألباب)
(يستفيدون من الآيات الكونية)

196-200

Matters are according to their end (الأمر بخواتمها و عواقبها)

Obstacles to Firmness (عقبات الثبات)

Duniya
(الدنيا) (especially
wealth and children)

Nafs
(النفس) / Sins
(الذنوب)

Shaitan
(الشیطان)

Factors for Firmness (عوامل الثبات)

To go to
Allah سبحانه
وتعالى (اللجوء
الى الله)

Worship
(العبادة)

Call people to
Islam
(الدعوة الى الله)

Brotherhood/
sisterhood for Allah's
sake
(الأخوة)

Clear goal
(وضوح الهدف) -
Paradise





Surah An Nisa'a (سورة النساء)

Background of Surah An Nisa'a

Each surah of the Quran is connected to each other. Surah Al Baqarah is about (عبودية) servitude and succession in the land. Surah Al Imran is about remaining firm in the path of servitude. Surah An Nisa'a is about women and they are the key group in society to help attain this firmness.

To have a surah named as An Nisa'a (The Women) is an honor for women (تكریم) (المرأة). There isn't a a surah named (الرجال) - The Men.

The theme of the surah is justice and mercy towards the weak people in society. There will be balance in a society when there is justice and mercy. For example, this surah speaks in detail about inheritance - which is a justice and mercy from Allah سبحانه وتعالى.

Surah An Nisa'a (سورة النساء) and Surah Al Hajj (سورة الحج) both begin with (يَا أَيُّهَا النَّاسُ) (O mankind! Be dutiful to your Lord). What is the connection?

The Prophet (صلى الله عليه وسلم) said the struggle of the woman is the hajj.

عَنْ عَائِشَةَ - رَضِيَ اللَّهُ عَنْهَا - أَنَّهَا قَالَتْ يَا رَسُولَ اللَّهِ تَرَى الْجِهَادَ أَفْضَلَ الْعَمَلِ، أَفَلَا نُجَاهِدُ قَالَ
" لَكِنَّ أَفْضَلَ الْجِهَادِ حَجٌّ مَبْرُورٌ ."

Narrated `Aisha: (That she said), "O Allah's Messenger (صلى الله عليه وسلم)! We consider Jihad as the best deed. Should we not fight in Allah's Cause?" He said, "The best Jihad (for women) is Hajj-Mabrur (i.e. Hajj which is done according to the Prophet's tradition and is accepted by Allah) (Sahih al-Bukhari 2784)

In Surah An Nisa'a after addressing the people to have taqwa of your Rabb, Allah mentions about our beginning (المبدأ) - the start of our creation. Whereas in Surah Al Hajj, after the mention of having taqwa, Allah talks about our end, our return to Him, (المعاد). So we need to be just and merciful to all because our origin is one. And what will make us to be just and merciful and not follow our desires? When we remember we will all return to Allah سبحانه وتعالى.

يَأْتِيهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا
 وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً ۗ وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ ۖ وَالْأَرْحَامَ إِنَّ
 اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ﴿١﴾

O mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam) He created his wife [Hawwa (Eve)], and from them both He created many men and women; and fear Allâh through Whom you demand (your mutual rights), and (do not cut the relations of) the wombs (kinship). Surely, Allâh is Ever an All-Watcher over you. *(Surah An Nisa'a 1)*

يَأْتِيهَا النَّاسُ اتَّقُوا رَبَّكُمُ إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ
 عَظِيمٌ ﴿١﴾

O mankind! Fear your Lord and be dutiful to Him! Verily, the earthquake of the Hour (of Judgement) is a terrible thing. *(Surah Al Hajj 1)*

Surah An Nisa'a begins by teaching us to be just within our household and then moves on to show how to be just to those outside. The core is justice within the family, and only then can one be just to outsiders.

Theme



Justice and mercy towards the weak people in society
 (العدل و الرحمة بالضعفاء)

Surah An Nisa'a Overview

1-42 Justice between the people (العدل بين الناس)

44-173 Justice with the self (العدل مع النفس)

Struggle for the sake of Allah (الجهاد) سبحانه وتعالى

Migration (الهجرة)

Rulings of Allah (حكم الله) سبحانه وتعالى

Divine revelation (الوحي)

Distance oneself from excessiveness/exaltation (البعد عن الغلو)

174-176 Quran is the path to justice (القرآن طريق العدل)

Surah An Nisa'a breakdown (سورة النساء)

1-18*

The Origin of humanity is one and its Creator is One so don't transgress in matters concerning wealth and children (أصل البشرية واحد وخالقها واحد فلا عدوان على المال أو النسل)

All of humanity is created from one origin (خلق الناس من أصل واحد)

Injustice to orphans (ظلم الأيتام)

Marriage (الزواج)

Inheritance (الإرث)

Prohibited relations (العلاقة المحرمة)

19-28

Honoring the woman and her rights as a wife (تكريم المرأة وحقها كزوجة)

19-22

The woman's honor: the ownership of herself and her wealth (كرامة المرأة و استقلالها بنفسها و مالها)

23,24

Prohibition of marriage to certain women (المحرمات من النساء)

25

Marriage to what the right hand owns / 'slave-women' (نكاح الاماء)

26-28

Advice and warning from following temptations (مواظب و تحذير من اتباع الشهوات)

*Please note that there is no particular breakdown for this section as the topics go back and forth.

29-43

Do not transgress in matters of wealth, ; the one in charge of (guarding/ managing) wealth; and organization of the family (حرمة الأموال و القوامة المالية و) (التنظيمية في الأسرة)

29-33

Do not transgress in matters of wealth (حرمة الأموال)

34-35

The one in charge of the family (القوامة)

36-43

Obeying Allah و تعالاه و سبجانه و طاعة الله و) and servitude to Him (عبوديته)

44-58

Corrupt role of the Jews and the command to justice (دور اليهودي التخريبي و) (الأمر بالعدل)

44-54

Role of the Jews (دور اليهود)

55-57

Believers and disbelievers (المؤمنين و الكافرين)

58

Command to justice (الأمر بالعدل)

59-70

Foundation of the deen and reality of faith is to obey Allah و تعالاه و سبجانه و طاعة الله و) and His Messenger (أساس الدين و حقيقة الإيمان طاعة الله و رسوله)

71-94

Defeating the enemies of truth is essential to give freedom to the weak in society and to guard the truth (قتال أعداء الحق ضروري لتحرير المستضعفين و حماية الحق)

95-104

Connection between migration and freedom (علاقة الهجرة بالتححرر)

105-135

The judgment of Allah و تعالاه و سبجانه و طاعة الله و) is absolute justice and His recompense is true (حكم الله عدل مطلق و جزاؤه حق)

136-149

Turning away of the disbelievers is hypocrisy; and about the correct faith (تولي الكافرين نفاق و الإيمان الصحيح)

150-162

Depiction of deviation of the People of the Book in order to show the correct belief (بيان إنحراف أهل الكتاب لتوضيح الإعتقاد الصحيح)

163-170

The divine revelation gives freedom to the people (الوحي لتحرير الناس)

171-173

Excessiveness from the People of the Book took them out from the correct faith (الغلو عند أهل الكتاب أخرجهم من الإيمان الصحيح)

174-176

The Quran is clear proof and evidence (القرآن دليل قاطع و حجة واضحة)





Surah Al Maeda (سورة المائدة)

Names of Surah Al Maeda (أسماء سورة المائدة)

Al Maeda because of the story of 'Al Maeda' (المائدة لورود قصة المائدة)

It is called 'Al Maeda' because ayah 112 mentions 'Al Maeda' (المائدة) - which means a table full of food. The supporters of Eisa عليه السلام asked him if Allah سبحانه وتعالى can send down a 'maeda' from the sky. Eisa عليه السلام told them to have taqwa of Allah سبحانه وتعالى to ask such a thing. They responded by saying that they had asked for it in order to eat from the 'maeda' as they were poor, as well to increase them in faith and put their hearts at rest, and to know with certainty that Eisa عليه السلام was of the truthful ones, and to witness over it. Some scholars say that Allah سبحانه وتعالى did not bring it down though Allah سبحانه وتعالى is able to do it.

Covenants (العقود)

This Surah is also named العقود because of the many covenants that are mentioned in it.

Background of Surah Al Maeda

Surah Al Maeda is a Medeniah surah, revealed after the Treaty of Hdaybiyah (صلح الحديبية) and after the revelation of Surah Al Fat'h (سورة الفتح) (سورة مدنية نزلت بعد الهجرة). (بعد صلح الحديبية و بعد نزول سورة الفتح).

It is said that Surah Al Maeda was revealed in its entirety (آخر سورة نزلت كاملة), and it is the last Surah to be revealed in its entirety. Except ayah 3 -

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ
الْإِسْلَامَ دِينًا

This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islâm as your religion

It was revealed in the Farewell Pilgrimage (حجة الوداع).

The ayat of this surah are (محكمة) - meaning none of the Ayaat are abrogated.

It is said that Surah Al Maeda was revealed while the Prophet (صلى الله عليه وسلم) was riding his camel, and as it was being revealed, the camel couldn't walk. It is a surah full of covenants and because of the 'heaviness' of the matter, the camel couldn't carry him and move forward.

Theme



Fulfilling the covenants (الوفاء بالعهود)

Surah Al Maeda Breakdown (سورة المائدة)

1-40

حفظ الدين و العرض و (و حفظ النفس و المال و النفس)

1-6

Fulfilling the covenant, what Allah سبحانه و تعالى has made lawful/unlawful, ghusl and tayamum (الإيفاء بالعهد و بيان ما أحل الله و ما حرّم و الغسل و التيمم)

7-11

Reminder of favors and covenants and the command to be just in rulings (judgement) and bearing witness (التذكير بالنعم و الموائيق و (الأمر بالقسط في الحكم و الشهادة)

12-19

Some of the conditions/state of the People of the Book and their reminder of the Messenger (صلّى الله عليه و سلم) and the Quran (بعض أحوال أهل (الكتاب و تذكيرهم بالرسول و القرآن)

20-26

Situations between the Jews and Musa عليه السلام (مواقف اليهود مع موسى عليه السلام)

27-31

Story of Cain and Abel sons of Adam عليه السلام (قصة قابيل و هابيل)

32-34

Recompense for murder and mischief in the land (جزاء القتل و (الفساد في الأرض)

35

The virtue of drawing close to Allah سبحانه و تعالى (فضيلة التقرب الى الله)

36-37

Recompense of the disbelievers (جزاء الكافرين)

38-40

Recompense for stealing in order to protect the wealth (حد السرقة) (لحفظ المال)

41-86

Prohibition of taking People of the Book as awliya (close friends and companions)(نهى عن موالة أهل الكتاب)

41-43

Console to the Prophet (صلى الله عليه وسلم) from what he faces from the Jews and hypocrites (تسلياً للنبي صلى الله عليه وسلم مما يلقاه من اليهود و المنافقين)

44-50

The Divine Books affirm each other and the Quran abrogates the previous books (الكتب السماوية تصدق بعضها بعضاً و القرآن ينسخ ما قبلها)

51-58

Prohibition of taking non-disbelievers as awliya and the obligation of taking Allah (صلى الله عليه وسلم) and His Messenger (صلى الله عليه وسلم) and believers as awliya (و تحريم موالة غير المؤمنين و وجوب موالة الله و رسوله و المؤمنين)

59-76

Hideous deeds of the People of the Book committed against their Rabb and the shirk of the Nasarah (من قبائح أهل الكتاب مع ربهم و شرك النصارى بالله)

77-86

Prohibition of People of the Book to exaggerate in the deen and exposing the level of their enmity (نهى أهل الكتاب عن الغلو في الدين و بيان مقدار عداوتهم)

87-108

Ayat regarding legislations and rulings (آيات الأحكام)

87-88

What Allah (صلى الله عليه وسلم) has made lawful from food, drink, and relations (ما أحل الله الطيب)

89

Ruling for taking an oath and its expiation for breaking it (حكم اليمين و كفارة الحنث به)

90-93

Prohibitions (المنهيات)

94-100

Hunting while in ihram (الصيد في الاحرام)

101-105

Response of the people of ignorance regarding their wrongdoings (رد على ضلالات أهل الجاهلية)

106-108

Witnessing the will when there is death (الاشهاد على الوصية عند الموت)

109-120

Revising the fulfillment of the covenants on the Day of Judgement and the Story of Al Maeda/Table full of food (مراجعة العقود يوم القيامة و قصة المائدة)

109

Allah سبحانه وتعالى will ask the messengers on the Day of Judgement if they fulfilled the covenants (سؤال الله الرسل يوم القيامة)

110-115

Miracles of Eisa عليه السلام
(معجزات عيسى عليه السلام)

116-118

Conversation between Allah سبحانه وتعالى and Eisa عليه السلام
(محاورة بين الله و عيسى عليه السلام)

119-120

Recompense of those who fulfilled the covenant on the Day of Judgement (جزاء الصادقين يوم القيامة)





Surah Al An'am (سورة الأنعام)

Background of Surah Al an'am

Surah Al An'aam is a Makkan surah (سورة مكية). Makkan surahs are usually about the aqeedah and belief.

It was revealed in its entirety (نزلت جملة واحدة) and it was revealed in the time when the proclamation of the dawah was public (نزلت في مرحلة الجهر بالدعوة), about three years after prophethood.

Surah Al An'aam consists of 165 ayat. It mainly talks about the aqeedah and the doubts of the disbelievers. Notice that the previous surah - Surah Al Maeda, means a 'table of food' and 'Al An'aam' means 'cattle'.

Surah Al Maeda is addressing the People of the Book (أهل الكتاب) while Surah Al An'aam is addressing the mushrikeen (يخاطب الله المشركين) who do not have a divine book; for this reason the ayat of Surah Al Maeda are very strong.

Theme



Establishing the evidence against the disbelievers regarding their doubts and confirming the aqeedah (اقامة الحجة على الكفار و تقرير العقيدة)

Surah Al An'am Breakdown (سورة الأنعام)

1-90

Allah's ability in the universe (قدرة الله في الكون)

1-3

Mentioning some of Allah's ability and His Oneness (بعض مظاهر قدرة الله و وحدانيته)

4-11

Stubbornness and arguing of the mushrikeen and their punishment (تعند المشركين و جدالهم و عقابهم)

12-19

Evidence of Allah's Oneness and resurrection after death (بعض دلائل و حدانية الله و البعث بعد الموت)

20-32

People of the Book know the Prophet (صلى الله عليه وسلم) but they belied him and their stance on the Day of Judgement (معرفة أهل الكتاب للنبي صلى الله عليه و سلم و تكذيبهم و مواقفهم يوم القيامة)

33-39

Console to the Prophet (صلى الله عليه وسلم) and keeping his heart firm, and the perfect ability of Allah سبحانه وتعالى (تسليية للنبي صلى الله عليه و سلم و تثبيت فؤاده و تمام قدرة الله)

40-47

Stance of the mushrikeen in times of ease and difficulty and evidence of Allah's ability (موقف المشركين من السراء و الضراء و أدلة قدرة الله)

48-67

Duty of the messengers, how the people deviated after them, and Allah's perfect knowledge and ability (مهمة الرسل و انقسام بهم و كمال علم و قدرة الله)

68-73

Prohibition to sit with those who mock and their punishment and reply to the mushrikeen and their warning (النهي عن مجالسة المستهزئين و عقابهم و الرد على المشركين و تحذيرهم)

74-83

Dialogue between Ibrahim عليه السلام and his father and people, and the establishment of the evidence against them (محاورة ابراهيم عليه السلام لأبيه و قومه و إقامة الحجة عليهم)

84-90

Allah's guidance to the messengers and taking them as role models (هداية الله الأنبياء و حقيقتهم و الإقتداء بهم)

91-103

Reply to the Jews and mushrikeen and their recompense, and display of Allah's ability (الرد على اليهود و المشركين و عقابهم و بعض مظاهر قدرة الله)

104-107

Reality of the Messenger (حقيقة الرسول صلى الله عليه و سلم)

108

Prohibition to insult idols of the mushrikeen (النهي عن سب آلهة المشركين)

109-113

Stubbornness of the mushrikeen when asking for ayat and Allah's promise to them (تعنت المشركين في طلب الآيات و وعيد الله لهم)

114-115

Allah witnessing to the truthfulness of His Messenger (شهادة الله بصدق رسوله صلى الله عليه وسلم)

116-117

Description of the majority of people and Allah's knowledge of what's inside their hearts (صفة أكثر الناس و علم الله بما نفوسهم)

118-121

What Allah has made lawful and unlawful regarding the slaughter (ما يحل و ما يرحم من الذبيحة)

122-127

Example of the believer and disbeliever, the plot of the disbelievers and their recompense (مثل المؤمن و الكافر و مكر المجرمين و عقابتهم)

128-144

Scenes from the Day of Judgment, threat to those who fabricate lies against Allah and His ability and favors (مشاهد يوم القيامة و تهديد العصاة و قدرة و نعم الله سبحانه و تعالى)

145-147

What Allah has made unlawful in the Quran and what He has made unlawful in the Tawrat (ما حرمه الله في القرآن و ما حرمه في التوراة)

148-150

Reply to the doubts of the mushirkeen (الرد على شبهات المشركين)

151-153

What is actually unlawful and what are the virtues in Islam
(أصول المحرمات و الفضائل في الإسلام)

154-157

Guidance in all that Allah سبحانه وتعالى sends and our obligation
to follow it (ما أنزل الله من كتاب إلا و فيه هداية و يجب اتباعه)

158-160

Warning of death and the Day of Judgement (تهديد بالموت و بيوم القيامة)

161-165

Remembering Allah's blessing of guidance and to worship Him
alone (ذكر نعمة الله بالهداية و العبادة الخالصة له)





Surah Al 'Araf (سورة الأعراف)

Background of Surah Al 'Araf

Surah Al 'Araf is a Makkan surah (سورة مكية) and it is one of the longer Makkan surahs after Surah Al An'am. It speaks of the aqeedah and disobedience and falsehood throughout history. It tells us how Allah سبحانه وتعالى dealt with the believers and how He dealt with the disbelievers.

The word (الأعراف) is the plural for (عرف), which means

- ❁ A place that is high (المكان المرتفع المشرف), like a mountain
- ❁ A bridge between paradise and hellfire (السور المضروب بين الجنة و النار)

The story of the people of 'Araf is only found in this surah (لأن قصة أصحاب الأعراف) (موجودة فيها).

The Prophet (صلى الله عليه وسلم) once recited the entire Surah Al 'Araf in maghrib. Surah Al 'Araf is the longer one of the 'two long ones' (of the Makkan surahs) (طولى الطولين). So Surah Al 'Araf is longer than Surah Al An'am (الأعراف أطول من الأنعام).

عَنْ مَرْوَانَ بْنِ الْحَكَمِ، قَالَ قَالَ لِي زَيْدُ بْنُ ثَابِتٍ مَا لَكَ تَقْرَأُ فِي الْمَغْرِبِ بِقِصَارِ الْمُفْصَلِ وَقَدْ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقْرَأُ فِي الْمَغْرِبِ بِطُولِ الطُّولِيِّينَ قَالَ قُلْتُ مَا طُولِ الطُّولِيِّينَ قَالَ الْأَعْرَافُ وَالْأُخْرَى الْأَنْعَامُ

Marwan bin Al Hakkam said: Zaid bin Thabit asked me: Why do you recite short surahs in the sunset prayer? I saw the Messenger of Allah (صلى الله عليه وسلم) reciting two long surahs at the sunset prayers. I asked him: which are those two long surahs? He replied: Al-'Araf and Al-An'am.

(Sunan Abi Dawud 812, Authenticated by Al Albani as Sahih)

Names of Surah Al 'Araf

- ❁ Surah Al 'Araf is also called (سورة الميقات) - which refers to the meeting of Musa عليه السلام.
- ❁ Surah Al 'Araf is also called (سورة الميثاق) - which refers to the covenant that took place on the Day of Arafah when we were in the form of atoms.

Theme

- ❁ Aqeedah throughout history (العقيدة عبر التاريخ)
- ❁ Settling the fight between truth and falsehood (حسم الموقف)
(من الصراع)

Surah Al 'Araf Overview (محاوَر سورة الأعراف)

1-9

Allah addressing the Prophet (ﷺ) and warning the Ummah
(خطاب للرسول و تحذير للأمة)

10-58

Story of Adam عليه السلام (قصة آدم)

10-25

Story of Adam عليه السلام and Iblis (قصة آدم و إبليس)

26-27

Warning the Children of Adam from Iblis (تحذير بني آدم من إبليس)

28-33

Response to the misguidance of the disbelievers regarding the aqeedah (رد على ضلال الكفار في العقيدة)

34-39

Belief in the messengers and the state of the disbelievers with them (الإيمان بالرسل و حال الكفر معهم)

40-43

Recompense of the disbelievers and reward of the believers on the Day of Judgement (جزاء الكفار و ثواب المؤمنين يوم القيامة)

44-51

Dialogue between people of paradise, people of hellfire, and those in the middle (Al 'Araf) (محاوَرَة بين أصحاب الجنة و النار و الأعراف)

52-56

Establishing the evidence against the disbelievers and signs of Allah's ability (إقامة الحجة على الكافرين و دلائل قدرة الله)

57-58

Examples confirming bringing life to the dead (أمثلة إثبات إحياء الموتى)

59-136

Stories of the messengers (قصص الأنبياء)

59-64

Story of Nuh عليه السلام (قصة نوح عليه السلام)

65-72

Story of Hud (قصة هود عليه السلام)

73-79

Story of Salih (قصة صالح عليه السلام)

80-84

Story of Lut (قصة لوط عليه السلام)

85-102

Story of Shuaib (قصة شعيب عليه السلام)

103-136

Story of Musa (قصة موسى عليه السلام)

137-171

Banu Israel and their misguidance (بنو إسرائيل و انحرافاتهم)

137-141

Reminder to Banu Israel (تذكير بني إسرائيل)

142-145

Dialogue between Allah (تعالى) and Musa (عليه السلام) and the sending down of the Tawrat (مناجاة موسى عليه السلام و نزول التوراة)

146-147

Punishment of the arrogant ones (عقوبة المتكبرين)

148-154

Story of As Samiree (قصة السامري)

155-156

Apology of Musa (عليه السلام) to his Rabb for his people's misguidance (إعتذار موسى عليه السلام لربه عن ضلال قومه)

157-162

Allah's commands to Banu Israel (أوامر الله لبني إسرائيل)

163-171

Story of the People of Saturday (قصة أصحاب السبت)

172-206

سبحانه وتعالى (موثيق) عليه السلام
البشرية بالعبودية لله

172-179

Covenant for the Children of Adam (العهد على بني آدم) عليه السلام

180-188

Realities and some instructions (حقائق و توجيهات)

189-198

Attitude of the mushrikeen and the response to them (طبيعة المشركين و الرد عليهم)

199-206

Advice regarding the best of manners and the reality of the believers (توجيهات للأخلاق الفاضلة و حقيقة المؤمنين)





Surah Al Anfal (سورة الأنفال)

Background about Surah Al Anfal

Surah Al Anfal is a Medaniah surah (مدنية). It has other names including:

🌿 Surah of Striving (سورة الجهاد)

🌿 Surah of Badr (سورة بدر)

The word 'Anfal' (أنفال) means booty that comes without struggle (الغنائم). (نفل) means something extra, it's not the main goal but it's something extra you get. It also means returning.

Surah Al Anfal consists of 75 ayat. It teaches the Laws of Victory, including against the shaitan and against your nafs.

What did the Companions say about Surah Al Anfal?

They said Surah Al Anfal was revealed when their manners were not good because they disputed with regards to the division of the booty after being given victory by Allah سبحانه وتعالى. This shows their humbleness to admit to their shortcomings.

It teaches us to not dispute over the duniya and be happy with Allah's favors.

Theme



Laws of victory (قوانين النصر)

Surah Al Anfal Overview (موجز سورة الأنفال)

1-40 Divine laws of victory (القوانين الربانية)

1-4 Ruling regarding the booty and description of the believers (حكم الغنائم و صفات المؤمنين)

5-19 Story of the Battle of Badr (قصة غزوة بدر)

20-29 Command to follow the Prophet (صلى الله عليه وسلم) and have taqwa (الأمر بطاعة الرسول صلى الله عليه وسلم و التقوى)

30-40 Plot of the mushrikeen against the Prophet (صلى الله عليه وسلم) and their punishment (مكر المشركين بالنبي صلى الله عليه وسلم و عقابهم)

41-75 Material laws of victory (القوانين المادية)

41 Division of the booty (تقسيم الغنائم)

42-47 Do not dispute, the blessing of victory and the command to remain firm (عدم التنازع و نعمة النصر و الأمر بالثبات)

48-49 Plot of the shaitan against his followers (مكر الشيطان لأتباعه)

50-59 Betrayal of the disbelievers (تخوين الكفار)

60-64 Command to prepare physically (الأمر بإعداد القوة)

65-71 Verbal encouragement for battle (التحريض على القتال)

72-75 Strength of the unity of the Muslims and caution from enemies (قوة رابطة الإسلام و الحذر من الموالاة)

Two main reasons for victory (النصر سببين)

Victory is only from Allah سبحانه وتعالى (وما النصر الا من عند الله)

Take the means (الأخذ بالأسباب)

The combination of these two reasons is having tawakul in Allah سبحانه وتعالى (التوكل على الله). The believer takes the means, but knows victory is only from Allah سبحانه وتعالى, not from the means.

Allah's favor to the believers for granting them victory (منة الله على)

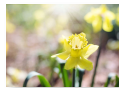
- (المؤمنين بالنصر

Divine reasons (الأسباب الربانية)

- ❖ Organizing the battle (ترتيب المعركة) - this is only from Allah سبحانه وتعالى
- ❖ Emotional and physical preparation for the battle (الإعداد النفسي للمعركة), when Allah سبحانه وتعالى made them fall asleep and rain came down to cleanse them, and their standing on the sand as a means of ease for them.
- ❖ Spiritual preparation (التجهيز المعنوي للجيش) - the believers saw the disbelievers as few and the disbelievers saw the believers as few, and the dream of the Prophet (صلى الله عليه وسلم)
- ❖ Descending of the angels for support (نزول الملائكة)
- ❖ Location and time of the battle is all decreed by Allah سبحانه وتعالى (مكان المعركة وزمانها). The believers were standing on sand while the disbelievers stood where it was slippery, and Allah سبحانه وتعالى is able to do everything.
- ❖ It was Allah سبحانه وتعالى Who threw (فلم تقتلوهم ولكن الله قتلهم)

Tangible means (الأسباب المادية)

- ❁ Importance of taking the means but having full reliance in Allah سبحانه وتعالى (أهمية الأخذ بالأسباب)
- ❁ Scale of strength (موازن القوى المادية). There's a specific number mentioned of how many believers defeated the disbelievers, and this depends on their patience (الصبر).
- ❁ Deep understanding of the laws of battle (فقه قوانين الحرب)
- ❁ Obey Allah سبحانه وتعالى and be united, don't dispute (طاعة الله و الأخوة في الأرض)
- ❁ Leave the riya'a and self-amazement, a person needs to be humble (ترك الرياء والعجب)
- ❁ Positive and practical characteristics of the believers (صفات المؤمنين إيجابية وعملية) – when Allah سبحانه وتعالى is remembered their hearts are fearful, their faith increases when the Quran is recited to them, they have tawakul in Allah سبحانه وتعالى, and they establish the prayer.





Overview of the First Seven Surahs, exclusive of Surah Al Fatiha

When we look at the first seven surahs, the overall theme is the way to succession and establishment in the land (المنهج اللازم للإستخلاف).

Surah Al Fatiha (سورة الفاتحة)		You are responsible on this earth (أنتم مسئولون عن الأرض) by: Servitude to Allah (العبودية) Belief in the unseen (الإيمان بالغيب)
Surah Al Baqarah (سورة البقرة)	→	
Surah Al Imran (سورة آل عمران)	→	Remain steadfast on the deen (الثبات على المنهج)
Surah An Nisa'a (سورة النساء)	→	Being just is a condition for succession and establishment in the land (العدل شرط للإستخلاف)
Surah Al Maeda (سورة المائدة)	→	Fulfill the covenants (الوفاء بالعقود)
Surah Al An'am (سورة الأنعام)	→	Aqeedah (عقيدة)
Surah Al 'Araf (سورة الأعراف)	→	Aqeedah throughout history – look at where you stand regarding the deen (عقيدة عبر التاريخ / احسم / موقفك تجاه المنهج)
Surah Al Anfal (سورة الأنفال)	→	Laws of victory (قوانين النصر)



Surah At Tawbah (سورة التوبة)

Background about Surah At Tawbah

- ❁ Surah At Tawbah comes after Surah Al Anfal (سورة الأنفال) (جاءت في ترتيب المصحف بعد سورة الأنفال) and some scholars say it's a continuation of Surah Al Anfal and Allah سبحانه وتعالى knows best.
- ❁ This is the last complete surah revealed upon the Prophet (ﷺ) before his death (آخر سورة نزلت على النبي صلى الله عليه وسلم). The surah is firm in addressing matters because it's before his death, as if it's the last chance to change themselves.
- ❁ Surah Al Anfal talks about the Battle of Badr which is the first battle for the Muslims in which 300 Muslims participated (سورة الأنفال تتحدث عن أول غزوة وهي بدر). Surah At Tawbah talks about the last battle for the Prophet (ﷺ) which was the Battle of Tabuk and 30,000 Muslims participated (نزلت سورة التوبة بعد آخر غزوة النبي صلى الله عليه وسلم غزوة تبوك).
- ❁ Surah At Tawbah is the only surah in the Quran which does not begin with (بسم) (الله الرحمن الرحيم). Some scholars said the reason for this is because:
 - ❁ The surah speaks so much of the disbelievers and hypocrites that they've been deprived of (بسم الله الرحمن الرحيم).
 - ❁ The first ayah of the surah is freedom from the mushrikeen (بدأت ببراءة).

Names of the Surah

- Some names of Surah At Tawbah are:
- The Exposer (الفاضحة):** it exposes the characteristics of the hypocrites
 - The Revealer (الكاشفة):** it reveals the faults of the disbelievers
 - The Sword (السيف):** due to the sharpness of the ayat and the call to battle
- The hypocrites were afraid of what the ayat would reveal about their hearts. Surah At Tawbah reveals more than 55 characteristics of the hypocrites (سورة التوبة بها أكثر من 55 صفة للمنافقين). It also reveals the faults of the disbelievers (سورة التوبة بها عيوب الكافرين). Allah سبحانه وتعالى is not exposing just for the sake of exposing, but in order to know yourself because someone might not know he/she have traits of hypocrisy, and hence this surah is an invitation to repent and return back to Allah سبحانه وتعالى.
- The name of the surah is 'Tawbah' (التوبة) which means 'repentance' (اسم السورة التوبة) and this is so encouraging despite exposing the characteristics of the hypocrites and revealing the faults of the disbelievers. Even if there is exposure and revealing, never forget the door of repentance is still open and we can return back to Allah سبحانه وتعالى, alhamdulillah.
- You will find repetition of the word (توبة) in this surah **17 times** (تكررت التوبة في سورة التوبة), it is the most in any surah. Imagine it is speaking of the great sin of hypocrisy where if died upon then he will be in the lowest level in the hellfire, yet a person can still repent. This gives so much hope. If a hypocrite can return back to Allah سبحانه وتعالى, so what about a sinning believer.
- Tawbah is mentioned **13 times** in Surah Al Baqarah
 - Tawbah is mentioned **3 times** in Surah Al Imran
 - Tawbah is mentioned **12 times** in Surah An Nisa'a

Theme

Exposure of the hypocrites (فضيحة المنافقين)

Surah At Tawbah Overview

1-6

Freedom from the covenants of the mushrikeen and ruling on how to deal with them (البراءة من عهود المشركين وأحكام معاملتهم)

7-15

Characteristics of the mushrikeen and how they deal with the believers (صفات المشركين وتعاملهم مع المؤمنين)

16-19

Encouragement to the battle and building of mosques (الحض على الجهاد وعمارّة المساجد)

20-22

Virtue and reward for those who fight in the battle (فضل وجزاء المجاهدين)

23-24

Prohibition to take kafireen as awliya (تحريم تولي الكافرين)

25-27

Allah's favor upon the believers by granting them victory (فضل الله على المؤمنين بالنصر)

28-33

Prohibition of mushrikeen's entry to Masjid Al Haram and the command to fight them (تحريم دخول المشركين للمسجد الحرام وقتالهم)

34-35

Knowledgeable ones from the People of the Book stealing people's wealth and their punishment (نهب الأحرار لأموال الناس وعقابهم)

36-37

The sacred months and the mushrikeen's playing around with it (الأشهر الحرم وتلاعب المشركين بها)

38-41

Command to the Prophet (صلى الله عليه وسلم) for the struggle and the reminder of Allah's victory (الأمر بالجهاد والتذكير بنصر الله)

42-59

Exposure of the hypocrites (فضح المنافقين)

60

Eight groups of people whom zakat is given (أهل الزكاة الثمانية)

61-72

Characteristics and recompense of the hypocrites and believers (صفات و جزاء المنافقين و المؤمنين)

73-102

Command to the Prophet (صلى الله عليه وسلم) for the struggle and types of hypocrites and those who give excuses (الأمر بالجهاد و أنواع المنافقين و المعتذرين)

103-112

Virtues of the sadaqah and tawbah and the winning trade (فضل الصدقة و (التوبة و التجارة الرباحة)

113-116

Prohibition of seeking forgiveness for the mushrikeen (للمشركين) (تحريم الإستغفار)

117-119

Allah's repentance upon the people of the Battle of Tabuk (غزوة تبوك) (توبة الله على أهل)

120-123

Superiority of the people of Medina and superiority of the people of knowledge (فضل أهل المدينة و فضل أهل العلم)

124-127

State of the believers and the hypocrites when surahs are revealed (المؤمنين و المنافقين من نزول السور) (موقف)

128-129

Some of the virtues of the Prophet (صلى الله عليه وسلم) (بعض صفات الرسول صلى الله عليه وسلم)



Characteristics of the Hypocrites (صفات المنافقين) from Surah At Tawbah

Hypocrisy is a type of disbelief but it's the worst of disbelief because a disbeliever shows he's a disbeliever, whereas the hypocrite appears as Muslim from the outside but he disbelieves from inside. The hypocrites try their best to conceal what's in their heart but it shows in their actions and behaviors. If we have this or any of the characteristics then we need to repent to Allah **سبحانه وتعالى** and ask Him for forgiveness. It's important to have the intention to want to correct ourselves (الإصلاح). May Allah **سبحانه وتعالى** forgive us and protect us from hypocrisy. Ameen.

One of the names for Surah At Tawbah is (الفاضة) – The Exposer because it exposes sins we are unaware of and it exposes the inner-feelings and actions of the hypocrites. We find these characteristics from ayat 42 until towards the end of the surah.

Ayah	Characteristic	Opposite
#42	1 They prefer their desires over the commandments of Allah سبحانه وتعالى . (يفضلون أهوائهم على أوامر الله).	Taqwa Allah سبحانه وتعالى . (تقوى الله).
	2 If there's an easy gain, then they'll do it (عرضا قريبا). If it's something difficult and it's not an easy gain, then they'll stay away from it. This can be applied to whether doing good deeds or staying away from sins.	Ask Allah سبحانه وتعالى the help to do the good deeds and stay away from the sins (الإستعانة بالله).
	3 They give excuses for not doing something (أعذار), they're always trying to justify themselves.	Confess to your mistakes (الإعتراف), don't justify yourselves for people's sake.

Ayah	Characteristic	Opposite
	4 They swear by Allah سبحانه وتعالى (يحلِفون بالله) if they could do something, they would.	Swearing by Allah سبحانه وتعالى is a worship and only used in urgency (الحلِف بالله فقط عند الحاجة), not all the time.
	5 Lying (الكذب) - whether for something small or big, why? Because they're afraid of what people will think of them. They lie to cover up the excuses they're always giving.	Tell the truth (الصدق).
#45	6 Give excuses (يستئذِنك).	Don't give excuses (لا تعتذر).
	7 Don't believe (لا يؤمنون).	Believe (الإيمان).
	8 Doubts in the heart (الريب), there's no yaqeen.	Have yaqeen (اليقين), certain belief.
	9 Hesitant and confused, not stable in faith (مترددون).	At rest, tranquil (الإطمئنان).
#46	10 Bad intentions so its not easy for them to do good deeds (نية سيئة فلم يتيسر لهم العمل الصالح).	Purify your intentions. Have ikhlaas- do good deeds sincerely for Allah سبحانه وتعالى (الإخلاص).
#47	11 Increase others in confusion (يزيدونكم خبالا).	Be clear and orderly (التوضيح).
	12 Excessively talkative amongst people, making people not rely on Allah سبحانه وتعالى (أوضعوا خلالكم).	Speak little, act more (قلة الكلام).
	13 Want to cause fitna among believers (يبغون الفتنة).	Extinguish the fitna before it starts (إطفاء الفتنة).
#48	14 Twist matters to make themselves look good in front of the people (قلبوا الأمور).	Be straight-forward (مستقيم).

Ayah	Characteristic	Opposite
	15 Hate for the truth to be revealed (يكرهون ظهور الحق).	Love the truth (محبة الحق).
#49	16 Already indulged into the fitna (سقطوا في الفتنة) even if they lie and give excuses.	Seek refuge with Allah سبحانه الإستعاذة بالله) from the fitna (من الفتن).
#50	17 Don't like it / sad when others have goodness or happiness in their lives (تصبك حسنة تسوؤهم). They want goodness only for themselves.	No one believes until he loves for his brother what he loves for himself (لا يؤمن أحدكم حتى يحب لأخيه) (ما يحب لنفسه).
	18 If a calamity happens to the believers, they say we took the means and didn't get affected, they're happy (تصبك مصيبة وهم فرحون).	Believers are like one body, if one part aches, then the whole body aches (مَثَلُ الْمُؤْمِنِينَ فِي تَوَادُّهِمْ) وَتَرَاحُمِهِمْ وَتَعَاطُفِهِمْ مَثَلُ الْجَسَدِ إِذَا اشْتَكَى مِنْهُ عُضْوٌ تَدَاعَى لَهُ سَائِرُ الْجَسَدِ).
#51	19 Do not rely on Allah سبحانه وتعالى (عدم التوكل على الله), only on themselves and the means.	Rely on Allah سبحانه وتعالى (ألتوكل على الله).
#52	20 Waiting for other's failure or misery (يتربصون فشل الآخرين).	Happy when other's succeed (الفرح عند نجاح الآخرين).
#53	21 Out of the religion (فاسقين), so their spending is not accepted.	Obedient (طائعين).
#54	22 Disbelieved in Allah سبحانه وتعالى and His Messenger (صلى الله عليه وسلم). (كفروا بالله ورسوله).	Believe in Allah سبحانه وتعالى and His Messenger (صلى الله عليه وسلم). (آمنوا بالله ورسوله).
	23 Come lazily to the obligatory prayers (يأتون الصلاة وهم كسالى).	Come happily (eagerly) to the prayer (إيتاء الصلاة وهم فرحون).

Ayah	Characteristic	Opposite
	24 Hate to spend in charity (لا ينفقون الا) (وهم كارهون) because they don't believe in the reward of Allah سبحانه وتعالى nor fear His punishment.	Willingly give (ينفقون طوعا).
#55	25 Want to impress others with their wealth and children (يتباهون بأموالهم) (وأولادهم) and they're so tired from it until they die.	Believer knows wealth and children are means to be closer to Allah سبحانه وتعالى. المال و الأولاد أسباب ليقرب المؤمن الى الله).
#56	26 Falsely swear by Allah سبحانه وتعالى they're with you (يحلفون بالله) .	Swearing by Allah سبحانه وتعالى is a worship and only used in urgency (الحلف بالله فقط عند الحاجة), not all the time.
	27 Excessively talkative (كثرة الكلام).	Talk less (قلة الكلام).
	28 Scared people will forsake them, disregard them and not talk to them if they show their reality (قوم يفرقون). For them it's only taqwa of the people and not taqwa Allah سبحانه وتعالى.	Do not fear the blame of the blamers (ولا يخافون لومة لائم).
#57	29 Cowards (جبناء).	Brave (شجاع).
	30 They panic when there's a problem, they run and can't be firm (يجمحون).	Tawakul and seeking help in Allah سبحانه وتعالى (التوكل و الإستعانة) , not panic where there is a problem.
#58	31 Always criticizing in matters of distribution (ينتقدون أمور التقسيم). They're always thinking about themselves.	Pleased with whatever is given (فخذ ما أتيتك و كن من الشاكرين).

Ayah		Characteristic	Opposite
	32	Pleased if given, and angry if not (الرضا عند العطاء و السخط عند المنع).	Pleased in all situations (الرضا في جميع الأحوال).
#61	33	They think they can deceive the people and make fun of the believers with their tongue (اخداع) - they harm the Prophet (ﷺ) verbally and accuse him of believing everyone as if he can't distinguish between truthful people and liars. If they harm the Prophet (ﷺ), then they can harm anyone.	Do not deceive or make fun of the people (عدم اخداع الناس و استهزائهم).
#62	34	Falsely swear by Allah سبحانه وتعالى (يحلّفون بالله ليرضوا) to please others (الأخرين). They want everyone to be happy with them and accept them even if they have to falsely swear and lie.	Swearing by Allah سبحانه وتعالى is a worship and only used in urgency (الحلف بالله فقط عند الحاجة), not all the time.
#63	35	They oppose Allah سبحانه وتعالى and His Messenger (ﷺ) by not following the commands (يحادون الله) (ورسوله).	Follow the commands of Allah سبحانه وتعالى and His Messenger (ﷺ). (اتباع أوامر الله و رسوله).
#64	36	Scared to be exposed and people will think bad about them (يخافون) (الفضيحة)	Fear Allah سبحانه وتعالى only (خوف الله).
	37	Everything is a subject of mockery (استهزاء).	Don't mock anything (عدم الإستهزاء).

Ayah	Characteristic	Opposite
#65	38 Make fun of other's and say 'we're just joking', no respect or magnification of Allah سبحانه وتعالى and His ayat (عدم تعظيم الله و آياته).	Magnify Allah سبحانه وتعالى and His ayat (تعظيم الله و آياته), Respect everything.
#66	39 Disbelief (الكفر) as a result of mockery in the deen.	Belief (الإيمان).
	40 Criminals (مجرمين),	Obedient (طائعين).
#67	41 Command evil and forbid goodness (الأمر بالمنكر والنهي عن المعروف).	Command to good and forbid evil (الأمر بالمعروف والنهي عن المنكر).
	42 Don't give sadaqat or zakat, miserly (يقبضون أيديهم).	Spend and give (انفقوا).
	43 Don't remember Allah سبحانه وتعالى much / they forget Allah سبحانه وتعالى (نسوا الله).	Remember Allah سبحانه وتعالى much (اذكروا الله كثيرا).
	44 Rebellious (فاسقون).	Obedient (طائعون).
#69	45 Enjoy his share of the duniya (استمتاع خلاقهم في الدنيا), concern is duniya.	Use your blessings to worship Allah سبحانه وتعالى (استخدام النعم لله), concern is the akhira.
	46 Indulged in falsehood and their desires (خاضوا بالباطل).	Taqwa (التقوى).
#74	47 Falsely swear by Allah سبحانه وتعالى to make others believe them, to justify themselves (يحلفون بالله).	Swearing by Allah سبحانه وتعالى is a worship and only used in urgency (الحلف بالله فقط عند الحاجة), not all the time.
	48 Say words of kufr (قول كلمة الكفر).	Say the truth (قول الحق).

Ayah		Characteristic	Opposite
#75	49	Betray the promise to Allah سبحانه سبجانه to be given from duniya and will increase in worship (اخلاف الاخلاف). (العهد).	Don't betray your promise (عدم عدم). (اخلاف العهد).
#76	50	Miserly, turned away, averse (بخلوا ، تولوا ، معرضون).	Be generous, don't turn away (العطاء ، عدم الإعراض).
#77	51	Hypocrisy in their hearts (نفاقا في قلوبهم).	Ask Allah سبحانه وتعالى to be of the believers (مؤمن حقا).
	52	Liars (كاذبون).	Say the truth (قول الحق).
#79	53	Criticize the worship of the believers (لمز طاعات المؤمنين).	Don't judge (لا تحكم).
	54	Mock the believers (سخرية المؤمنين).	Respect the believers (إحترام المؤمنين).
#80	55	Disbelieve in Allah سبحانه وتعالى and His Messenger (صلى الله عليه وسلم). (كفر بالله ورسوله).	Believe in Allah سبحانه وتعالى and His Messenger (صلى الله عليه وسلم). (الإيمان بالله ورسوله).
	56	Outside the boundaries of the deen (فاسقون).	Obedient (طائعون).
#81	57	Happy for not doing a good deed (الفرح لعدم فعل الطاعات).	Happy with Allah's favor and mercy (قل بفضل الله وبرحمته فبذلك فليفرحوا).
	58	Hate to struggle for good deeds (كرهوا العمل الصالح).	Hasten to good deeds (مسارة الى العمل الصالح).
	59	Give false excuses (أعذار).	Don't give excuses, tell the truth (قول الحق).
#83	60	Happy and pleased to not do good deed, no guilt (رضيتم بالفعود).	Upset when miss a good deed (الندم على عدم فعل العمل الصالح).

Ayah		Characteristic	Opposite
#84	61	Disbelieve in Allah <small>وتعالى</small> and His Messenger <small>(صلى الله عليه وسلم)</small> . (كفر بالله ورسوله)	Believe in Allah <small>وتعالى</small> and His Messenger <small>(صلى الله عليه وسلم)</small> . (الإيمان بالله ورسوله).
	62	Outside the boundaries of the deen (فاسقون).	Obedient (طائعون).
#85	63	Want to impress others with their wealth and children <small>(يتباهون بأموالهم وأولادهم)</small> and they're so tired from it until they die.	Believer knows wealth and children are means to be closer to Allah <small>وتعالى</small> المال والأولاد أسباب ليقرب المؤمن الى الله).
	64	Disbelievers (كافرون).	Believers (مؤمنون).
#86	65	Ayat of the Quran and commands are a burden for them <small>(الآيات والأوامر ثقيلة عليهم)</small>	Hasten to good deeds <small>(سارعوا الى الطاعة)</small> .
	66	No affect from Allah's ayat, so they give excuses <small>(الأعذار)</small> .	Don't give excuses, confess to your mistake <small>(لا تعتذر، اعترف لخطأك)</small> .
#87	67	Content with their state, don't want to be elevated for akhira <small>(رضوا بحالهم)</small>	Content with duniya but want to increase for akhira <small>(يريد الزيادة في)</small>
	68	Don't have deep understanding <small>(لا يفقهون)</small> .	Knowledge and fiqh in deen <small>(الفقه والعلم في الدين)</small> .
#90	69	Give false excuses <small>(أعذار)</small>	Don't give false excuses, be truthful <small>(كن صادق)</small>
	70	Belied Allah <small>وتعالى</small> and His Messenger <small>(صلى الله عليه وسلم)</small> . (كذبوا الله ورسوله).	Believe in Allah <small>وتعالى</small> and His Messenger <small>(صلى الله عليه وسلم)</small> .
	71	Disbelievers (كافرون)	Believers (مؤمنون)

Ayah		Characteristic	Opposite
#93	72	Content with their state, don't want to be elevated for akhira (رضوا بحالهم)	Content with duniya but want to increase for akhira (يريد الزيادة في الإيمان والعمل الصالح)
	73	Do not know (لا يعلمون).	Acquire knowledge (طلب العلم).
#94	74	Give false excuses (أعذار).	Don't give excuses, tell the truth (قول الحق).
#95	75	They swear by Allah سبحانه وتعالى (يحلِفون بالله) if they could do something, they would.	Swearing by Allah سبحانه وتعالى is a worship and only use in urgency (الحلف بالله فقط عند الحاجة), not all the time.
#96	76	They swear by Allah سبحانه وتعالى so that people can be pleased with them (يحلِفون لترضوا عنهم).	Swearing only for Allah سبحانه وتعالى (الحلف فقط للهو), want pleasure of Allah سبحانه وتعالى.
	77	Outside the boundaries of the religion (فاسقين).	Obedient (طائعين).
#97	78	Those away from civilization are greater in disbelief and hypocrisy (الأعراب أشد كفرا و نفاقا).	Acquire knowledge (زيادة العلم).
#98	79	They see charity as a loss (يتخذ ما ينفق مفرما) - don't hope for the reward from Allah سبحانه وتعالى.	Worship Allah سبحانه وتعالى with taqwa (العبادة بالتقوى).
	80	Waiting for other's failure or misery (يتربصون فشل الآخرين).	Happy when other's succeed (الفرح عند نجاح الآخرين).
#101	81	Always practicing hypocrisy (مردوا على النفاق), no one knows about them except Allah سبحانه وتعالى.	Seek refuge from hypocrisy (الإستعاذة من النفاق)
#107	82	Want to separate between the believers (تفريق بين المؤمنين)	Be together and unity (الجماعة)

Ayah	Characteristic	Opposite
	83 Swear about their goodness (يخلفون يريدون الحسنى)	Don't need to swear about your goodness (لا تزكوا أنفسكم)
#108	84 Don't want to purify their inner (لا يريدون تزكية القلب)	Purify the heart (تزكية القلب)
#110	85 Doubts (ريب)	Yaqeen (يقين)
#119	86 Liars (كاذبون)	Be among the truthful ones (كن مع الصادقين)
#125	87 Sicknesses in their heart, when ayat are revealed increase in doubts (مرضا في قلوبهم)	Believer increases in faith and rejoices when ayat revealed (المؤمن يزيد إيمانا ويستبشر عند الآيات)
#126	88 Do not repent nor do they remember (لا يتوبون و لا يذكرون)	Repent and remember (توبوا و اذكروا)
#127	89 Ayah is revealed, they look at each other and leave (نظر بعضهم ثم انصرفوا)	Remain for ayat of the Quran (لا تنصرفوا عن القرآن)
	90 Do not understand (لا يفقهون)	Knowledge and fiqh in deen (الفقه و العلم في الدين)

ربنا ظلمنا أنفسنا وإن لم تغفر لنا و ترحمنا لنكونن من الخاسرين

Our Rabb, we have wronged ourselves
and if You do not forgive us and have mercy on us
then surely we will be among the losers.

لا اله الا أنت سبحانك إني كنت من الظالمين

There is no one worthy of worship except You,
Glory be to You, I have been of the wrong-doers.



Surah Yunus – (سورة يونس)

Background about Surah Yunus

- ✿ The name of the Surah is after Yunus (عليه السلام). Though what's interesting, you don't find much elaboration about him in this surah except towards the end which is one ayah – ayah 98. It is speaking about the people of Yunus (as). They didn't believe in him so he left them. When he left them, he was swallowed by the whale and remained there until he was forgiven. When he was forgiven, the punishment was removed from his people.

Theme

✿ Belief in the decree (الإيمان بالقضاء و القدر)

Belief in the decree (الإيمان بالقضاء و القدر)

- ✿ **Knowledge of Allah (علم القدر) (عَلَّمَ):** Allah (عَلَّمَ) knows the decree of everything from before time. Whatever you're doing at the moment, Allah (عَلَّمَ) already knew this.
- ✿ **Writing of the decree (كتابة القدر):** all the decrees are written 50,000 years before the creation of the heavens and the earth in the Preserved Tablet – it never changes. Allah (عَلَّمَ) created the Pen and told it to write all the decrees of everything to the Day of Judgement – who is in paradise and who is in the hellfire, and it did, subhan Allah. This truly shows you (لا حول و لا قوة الا بالله) – there is no might and power except with Allah (عَلَّمَ). The writing in the record of the angels can change but its end result will be exactly as what's written in the Preserved Tablet.

Parts 1 and 2 are before the decree actually befalls (قبل وقوع القدر)

- Will of Allah (مشيئة القدر) (ﷻ): at the time of the decree, Allah (ﷻ) wills for it to happen out of His knowledge and wisdom. That's why we say (ان شاء الله) – if Allah wills. Sometimes we will something, but it doesn't happen. For example we want to go out, but we don't. It's important to have a good intention and Allah (ﷻ) will make it easy. A person can't say, 'if Allah wanted me to pray fajr then He would make me get up'. A person needs to have a good intention and Allah (ﷻ) knows our intentions and facilitates accordingly.
- Creation of the decree (خلق القدر): Allah (ﷻ) will create the reasons for the decree to happen. For example, a leaf falls, and Allah (ﷻ) decrees how it falls, whether the wind blows it, or a child pulls it, etc.

Parts 3 and 4 are at the time of the decree (وقت حدوث القدر)

Surah Yunus Overview (محاوړ سورۃ ځونس)

1-2

The Quran and the stance of the mushrikeen (القرآن و موقف المشركين)

3-6

Evidence of the greatness of Allah (ﷻ) and His ability (دلائل عظمة الله و قدرته)

7-10

Those who deny the Judgement Day and the believers and their reward (المنكرون للقيامة و المؤمنون و جزاؤهم)

11-14

People's nature and the way of Allah (ﷻ) (من طبائع الناس و سنة الله)

15-20

The Quran and the mushrikeens's stance towards it, and the reply to them (القرآن و موقف المشركين منه و الرد عليهم)

21-24

People's nature in times of ease and difficulty (طبيعة الناس في السراء و الضراء)

25-30

Guidance and the recompense on the Day of Judgement (الهداية و الجزاء يوم القيامة)

31-44

Challenge of the Quran to the mushrikeen (تحدي القرآن للمشركين)

45-60

Warning to the mushrikeen and their lying about the Quran (تهديد المشركين و افتراءهم على القرآن)

61-64

Allah's all-encompassing knowledge and the rewards for His awliya (إحاطة علم الله و جزاء أوليائه)

65-70

Warning to the mushrikeen and reply to their allegations (تهديد المشركين ورد مزاعمهم)

71-74

Story of Nuh (as) (قصة نوح عليه السلام)

75-93

Story of Musa (as) with Firaoun (قصة موسى عليه السلام مع فرعون)

94-97

The Quran and warning to whomever goes against it (القرآن و تهديد من يخالفه)

98

Story of Yunus (as) (قصة يونس عليه السلام)

99-103

All that Allah wills in the universe will happen (نفاذ مشيئة الله في الكون)

104-109

Oneness of Allah (جلالة) and His instructions to the people and the Prophet
(توحيد الله و توجيهاته للناس و النبي صلى الله عليه وسلم) (عليه وسلم)





Surah Hud - (سورة هود)

Background about Surah Hud

Surah Yunus talked about belief in the decree. If a person has the will to be guided then he will be guided and if the person doesn't have the will to be guided then he will not be guided. So a person cannot blame the decree.

Surah Yunus ends with instructions to the Prophet (ﷺ). Allah (ﷻ) tells him if people are against you then you should follow what's been inspired to you and remain patient. Allah (ﷻ) is the Best of judges and He is the One to decide.

Next comes Surah Hud which is a Makkan surah (سورة مكية). It was revealed in a time when the Muslims were among the weak in society, facing oppression from the disbelievers. Surah Hud was revealed when the Prophet (ﷺ) was facing these challenges in Makkah.

When a person faces difficulties then it can make him stop with his duty. We all have the duty to worship Allah (ﷻ) and we can't leave our duty because of the decree. For example, there are people who left prayer or the dawah because of the people. The Prophet (ﷺ) is not only a worshipper but he's a messenger, calling the people to Allah (ﷻ).

Surah Hud is telling you the best duty is dawah to Allah (ﷻ) and reforming, whether yourself, your family or society. So a person should continue with his duty regardless of the decree. And a person should be patient until Allah (ﷻ) decides.

There are no other names for Surah Hud. Abu Bakr (as) once saw the Prophet (ﷺ) and told him your hair has turned gray. The Prophet (ﷺ) said Surah Hud and its sisters made my hair turn gray. Meaning the content in these surahs. The sisters of Surah Hud are Al Waqiah, Al Mursalat, An Naba', Al Takweer (الواقعة، المرسلات، النبا، التكوير).

عَنِ ابْنِ عَبَّاسٍ، قَالَ: قَالَ أَبُو بَكْرٍ: يَا رَسُولَ اللَّهِ، قَدْ شَبَّتَ، قَالَ: شَيَّبَنِي هُوَ، وَالْوَاقِعَةُ،
وَالْمُرْسَلَاتُ، وَعَمَّ يَتَسَاءَلُونَ، وَإِذَا الشَّمْسُ كُوِّرَتْ.

Abu Ishaq narrated from Ikrimah, from Ibn Abbas who said: "Abu Bakr [may Allah be pleased with him] said: 'O Messenger of Allah! You have become gray.' He said: 'I have gone gray from (Surat) Hud, Al-Waqi`ah, Al-Mursalat and `Amma Yatasa'alun and Idhash-Shamsu Kuwwirat.'" (At Tirmidhi Book 47, Hadith 3609)

Theme



Continue in reforming (الإستمرار في الإصلاح)

Surah Hud Overview (محاوړ سورة هوڊ)

1-24

Showing the truths of the aqeedah and negating any faults or imperfections regarding the Quran (إبراز حقائق العقيدة و تنزيه القرآن). In order to continue in the way of reforming, a person needs to know the aqeedah and the Quran is the means to guidance. This is the foundation.

1-7

The Quran and the stance of the Mushrikeen regarding it and the resurrection (القرآن و موقف المشركين منه و من البعث)

8-11

Stance of the mushrikeen and believers regarding the blessings, hardships and their recompense (موقف المشركين و المؤمنين من النعم و النقم و جزاؤهم)

12

Tightness of the Prophet's (ملسو هيلع هلالا لبحص) chest because of the mushrikeen's stubbornness and instructions to him from Allah (ضيق صدر الرسول صلى الله عليه وسلم من عناد المشركين و توجيهه الله)

13-16

Allah (swt) challenges the mushrikeen, their preference of the duniya over the akhira and their recompense (تحدي الله للمشركين و إثارةهم الدنيا على الآخرة و جزاؤهم)

17-23

Believers and disbelievers, their recompense and some of their descriptions (المؤمنين و الكافرين، جزاؤهم و بعض أوصافهم)

24

Tightness of the Prophet's (صلى الله عليه وسلم) chest because of the mushrikeen's stubbornness and instructions to him from Allah (ضيق صدر الرسول صلى الله عليه وسلم من عناد المشركين و توجيهه الله (جلّاله))

25-99

Scenes from the stories of the messengers (مواقف من قصص الأنبياء). The stories of the messengers tell us how they continued in their reforming without transgression or inclining to the disbelievers.

25-49

Nuh (as) (نوح عليه السلام)

50-60

Hud (as) (هود عليه السلام)

61-68

Salih (as) (صالح عليه السلام)

69-76 Ibrahim (as) (إبراهيم عليه السلام)

77-83 Lut (as) (لوط عليه السلام)

84-95 Shuaib (as) (شعيب عليه السلام)

96-99 Musa (as) (موسى عليه السلام)

100-123 Lessons from the stories (التعقيب على القصص)

Obstacles to Reforming

The Companions went through a difficult period and were oppressed and under pressure in the early stages of Islam. When someone is under pressure from the people (تحت الضغوطات), it will cause them to do the following:

- ❁ **Loss of hope (فقدان الأمل و تضييع الهموم)**: to be depressed and demotivated. There is no determination or willpower. When someone is under so much pressure from the people then it will stop them from reforming themselves (التوقف من الإصلاح); they give up.
- ❁ **Becoming rebellious (التهور و اللجوء الى العنف)**: instead of reforming themselves, they become harsh and misbehave.
- ❁ **To incline towards disbelief (الالتجاء الى الأعداء)**: a person cannot handle the pressure anymore so they give up and submit to the enemy. This person will surely stop reforming themselves.

There are core ayat which are solving these three issues:

فَأَسْتَقِمَّ كَمَا أُمِرْتَ وَمَنْ تَابَ مَعَكَ وَلَا تَطْغَوْا إِنَّهُ بِمَا تَعْمَلُونَ
بَصِيرٌ

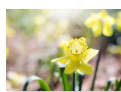
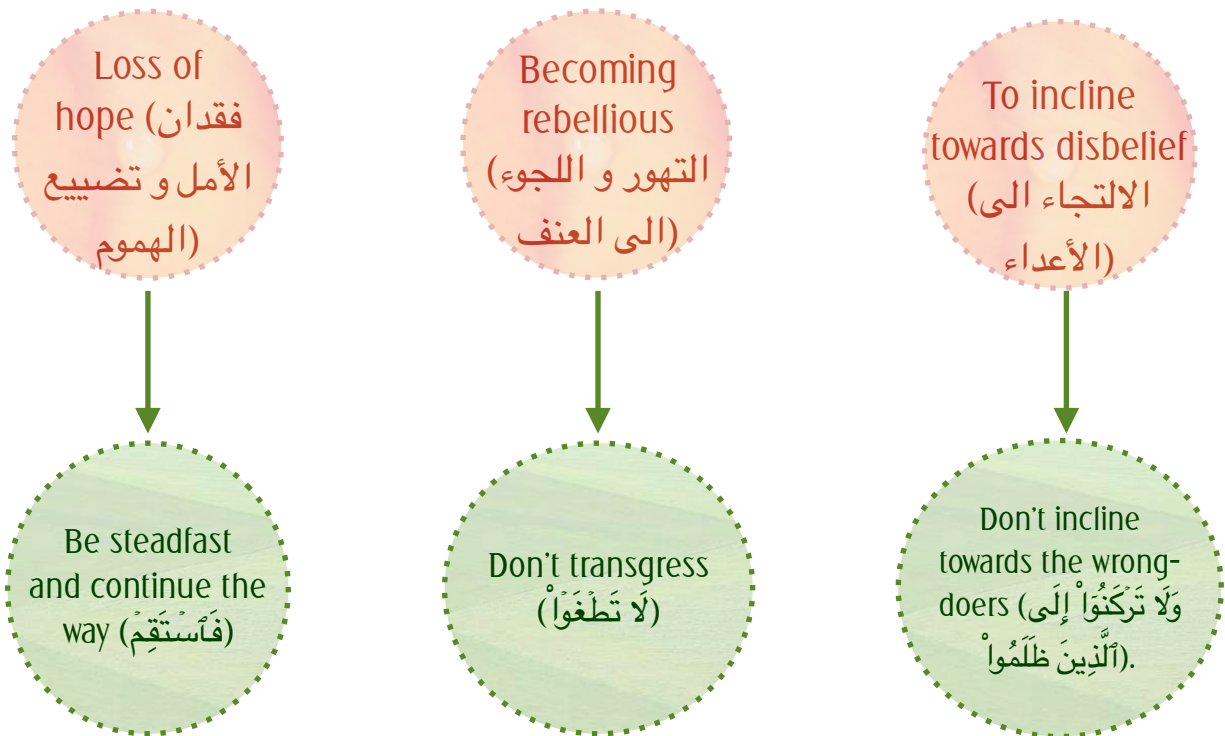
So stand (ask Allâh to make) you (Muhammad ﷺ) firm and straight (on the religion of Islâmic Monotheism) as you are commanded and those (your companions) who turn in repentance (unto Allâh) with you, and transgress not (Allâh's legal limits).
Verily, He is All-Seer of what you do.

وَلَا تَرْكَنُوا إِلَى الَّذِينَ ظَلَمُوا فَتَمَسَّكُمُ النَّارُ وَمَا لَكُم مِّنْ دُونِ
اللَّهِ مِنْ أَوْلِيَاءَ ثُمَّ لَا تُنصَرُونَ

And incline not toward those who do wrong, lest the Fire should touch you, and you have no protectors other than Allâh, nor you would then be helped

- ❁ In order to not lose hope: **be steadfast and continue the way** (فَأَسْتَقِمَّ)
- ❁ In order to not be rebellious: **don't transgress** (لَا تَطْغَوْا). For example you want to reform your kids and you're screaming at them; it won't work. It's causing more corruption.
- ❁ In order to not incline towards disbelief: **don't incline towards the wrong-doers** (وَلَا تَرْكَبُوا إِلَى الَّذِينَ ظَلَمُوا).

When you're balanced then you can continue on the way to reforming. The ones who help you to be balanced are the ones who repent to Allah (يَتُوبُونَ).





Surah Yusuf – (سورة يوسف)

Background about Surah Yusuf

Surah Yunus, Surah Hud and Surah Yusuf were all revealed one after the other and they were all console for the Prophet (ﷺ). It was revealed after the year of sadness, after his wife Khadija (ra) and uncle passed away, and the incident of Taif took place. The harm of Quraish reached its max and the Companions faced difficulties from the disbelievers in this period.

Surah Yunus was about decrees and Surah Hud was to remain steadfast and to not leave the dawah. Surah Yusuf is like a gift. It's a story about one messenger – Yusuf (as).

Omar bin Al Khattab (ra) would recite Surah Yusuf in the fajr because of its emotions.

Theme



Trust Allah's disposing of affairs (الثقة بتدبير الله)

Trust how Allah (ﷻ) is taking you from one decree to another and from one level to another. Surah Yusuf is building this trust through this beautiful story.

Surah Yusuf Overview (محاوړ سورۃ يوسف)

1-3

Characteristics of the Quran (من صفات القرآن)

4-6

Dream of Yusuf (as) and his father's view (رؤيا يوسف عليه السلام ورأي أبيه)

7-20

Yusuf (as) in the well (يوسف عليه السلام في الجب)

21-35

Yusuf (as) in the house of the aziz (يوسف عليه السلام في بيت العزيز)

36-53

Yusuf (as) in prison (يوسف عليه السلام في السجن)

54-82

Yusuf (as) in charge of the treasury (يوسف عليه السلام على خزائن الأرض)

83-101

Fulfillment of the dream (تحقق الرؤيا)

102-104

Story of Yusuf (as) is evidence of Mohammed's (صلى الله عليه وسلم) prophethood (قصة يوسف عليه السلام دليل على نبوة محمد صلى الله عليه و سلم)

105-110

Rejection of the mushrikeen (إعراض المشركين)

111

Wisdom of the stories of the Quran (حكمة القصص القرآنية)





Surah Ar Ra'ad - (سورة الرعد)

Background about Surah Ar Ra'ad

The word (الرعد) means thunder. Thunder has a startling sound though goodness follows. From the outside it's terrifying but inside it's glorifying and magnifying Allah (ﷻ).

The word (الرعد) is mentioned in ayah 13:

وَيَسْبِحُ الرَّعْدُ بِحَمْدِهِ، وَالْمَلَائِكَةُ مِنْ خِيفَتِهِ، وَيُرْسِلُ
الصَّوَاعِقَ فَيُصِيبُ بِهَا مَنْ يَشَاءُ وَهُمْ يُجَادِلُونَ فِي اللَّهِ وَهُوَ
شَدِيدُ الْمِحَالِ ﴿١٣﴾

And Ar-Ra'd (thunder) glorifies and praises Him, and so do the angels because of His Awe, He sends the thunderbolts, and therewith He strikes whom He wills, yet they (disbelievers) dispute about Allâh. And He is Mighty in strength and Severe in punishment

The ra'ad is an example of something positive and negative. Scientifically it's said the positives and negatives cause the sound. In Surah Ar Ra'ad you will find many opposites and only Allah (ﷻ) can gather this beautifully. For example, ayah 6 - good deeds and sins, ayah 9 - seen and unseen, , ayah 10 - night and day, ayah 12 - fear and hope.

Theme



قوة الحق و ضعف (الباطل)
Strength of truth and weakness of falsehood

The truth is strong and strikes like thunder unlike falsehood which is weak and can easily be removed despite being spread. Don't be deceived with seeing more falsehood than truth. The truth is a strong sound, like the thunder.

In Surah Yusuf it was building our trust and in Surah Ar Ra'ad it is to strengthen our faith.

Surah Ar Ra'ad Overview (محاوړ سورة الرعد)

1-4

Truth of the Quran and great power of Allah's ability (أدلة على قدرة الله)

5-7

Mushrikeen's denial of the resurrection (إنكار المشركين البعث)

8-16

Allah's All-Encompassing knowledge and ability (إحاطة علم الله و قدرته)

17

Parable of the people of truth and falsehood (مثال على الحق و الباطل و أهليهما)

18-25

Characteristics and destination of the believers and disbelievers (مصير و صفات المؤمنين و الكافرين)

26-28

Provision and guidance is from Allah (الرزق و الهداية من الله)

29-30

Outcome of the believers and the role of the Prophet (صلى الله عليه وسلم) and Quran (عاقبة المؤمنين و مهمة الرسول صلى الله عليه وسلم و القرآن)

31-34

Reply to the disbelievers and their destination (الرد على الكفار و مصيرهم)

35-37

Description of paradise and the outcome of the believers and disbelievers (وصف الجنة و عاقبة المؤمنين و الكفار)

38-39

Facts about the messengers and abrogation of the ayat (حقائق عن الرسل و النسخ في الآيات)

40-43

Firmness to the heart of the Prophet (تثبيت فؤاد النبي صلى الله عليه وسلم)





Surah Ibrahim - (سورة إبراهيم)

Background about Surah Ibrahim

Previous to Surah Ibrahim is Surah Ar Ra'ad which is about truth and Surah Ibrahim is about the message and the messenger. The greatest blessing is Islam.

Ibrahim (as) is one of the messengers of determination, Father of the Prophets and forefather of Mohammed (ﷺ).

Whenever Ibrahim (as) is mentioned we think of tawheed which is the message of all the messengers.

Theme



The oneness of the messenger and the message (وحدة الرسول و الرسالة)

Surah Ibrahim Overview (محاوور سورۃ إبراهيم)

1-4

Mission and goal of the Quran and the role of the messenger (أصل القرآن و مهمته و وظيفه الرسل)

5-8

Story of Musa (as) and his people (قصة موسى عليه السلام مع قومه)

9-17

Some stories of the previous nations with their messengers (من أنباء الأمم السابقة مع رسلهم)

18

Parable of the deeds of the disbelievers (مثل لأعمال الكفار)

19-20

Allah is the Only Creator of the Universe (الله خالق الكون وحده)

21

Dialogue of the people of the hellfire (حوار أهل النار)

22

Shaitan frees himself from his followers in the hellfire (تبرؤ الشيطان من أتباعه في النار)

23

Believers win paradise (فوز المؤمنین بالجنة)

24-27

Parable of a good word and ugly word (مثل الكلمة الطيبة و الكلمة الخبيثة)

28-30

Destination of the one who is ungrateful to Allah's blessings (مصير من يكفر بنعمة الله)

31

Instruction to the believers (توجيهات للمؤمنين)

32-34

Allah's ability and blessings (مظاهر قدرة الله سبحانه و تعالى و نعمه)

35-41

Ibrahim (as) invoking his Rabb (مناجاة إبراهيم ربه)

42-52

Warning the wrongdoers of the Day of Judgment and its horrors (تهدید الظالمين بيوم القيامة و أهواله)

Theme of the Surahs

Surah	Theme
Surah Al Fatihah سورة الفاتحة	None like it in other divine books (لم توجد سورة مثلها في باقي الكتب السماوية) It contains all the meanings of the Qur'an (تحتوي هذه السورة بجميع معاني القرآن)
Surah Al Baqarah سورة البقرة	Belief in the unseen (الإيمان بالغيب) Succession in the land (الخلافة في الأرض)
Surah Ale Imran سورة آل عمران	To be firm on Tawheed (الثبات على التوحيد)
Surah An Nisa سورة النساء	Justice and mercy towards the weak people in society (العدل و الرحمة بالضعفاء)
Surah Al Maeda سورة المائدة	Fulfilling the covenants (الوفاء بالعهود)
Surah Al An'am سورة الأنعام	Establishing the evidence against the disbelievers regarding their doubts and confirming the aqeedah (اقامة الحجة على الكفار و تقرير العقيدة)
Surah Al 'Araf سورة الأعراف	Aqeedah throughout history (العقيدة عبر التاريخ) Settling the fight between truth and falsehood (حسم الموقف من الصراع)
Surah Al Anfal سورة الأنفال	Laws of victory (قوانين النصر)
Surah At tawbah سورة التوبة	Exposure of the hypocrites (فضيحة المنافقين)
Surah Yunus سورة يونس	Belief in the decree (الإيمان بالقضاء و القدر)
Surah Hud سورة هود	Continue in reforming (الإستمرار في الإصلاح)
Surah Yusuf سورة يوسف	Trust Allah's disposing of affairs (الثقة بتدبير الله)
Surah Ar Ra'ad سورة رعد	Strength of truth and weakness of falsehood (قوة الحق و ضعف الباطل)
Surah Ibrahim سورة إبراهيم	The oneness of the messenger and the message (وحدة الرسول و الرسالة)



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