and patience, and (also) recommended one another to pity and compassion.

18. They are those on the Right Hand (i.e. the dwellers of Paradise),

19. But those who disbelieved in Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.), they are those on the Left Hand (the dwellers of Hell).

20. The Fire will be shut over them (i.e. they will be enveloped by the Fire without any opening or window or outlet).[1]

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1. By the sun and its brightness.

2. By the moon as it follows it (the sun).

3. By the day as it shows up (the sun’s) brightness.

4. By the night as it conceals it (the sun).

5. By the heaven and Him Who built it.

6. By the earth and Him Who spread it.

7. By Nafs (Adam or a person or a soul), and Him Who perfected him in proportion;

8. Then He showed him what is wrong for him and what is right for him.

9. Indeed he succeeds who purifies his ownself (i.e. obeys and performs all that Allâh ordered, by following the true Faith of

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[1] (V.90:20) "Therein breathing out with deep sighs and roaring will be their portion, and therein they will hear not.*** [The Qur’ân, Verse 21:100]

**Ibn Mas’ûd recited this Verse and then said: "When those (who are destined to remain in the Hell-fire forever) will be thrown in the Hell-fire, each of them will be put in a separate Tabût (Box) of Fire, so that he will not see anyone punished in the Hell-fire except he himself." Then Ibn Mas’ûd recited this Verse (V.21:100). [Tafsîr Ibn Kathir, Tabarî and Qurtubi].
Islamic Monotheism and by doing righteous good deeds).

10. And indeed he fails who corrupts himself (i.e. disobeys what Allah has ordered by rejecting the true Faith of Islamic Monotheism or by following polytheism or by doing every kind of evil wicked deeds).

11. Thamûd (people) denied (their Prophet) through their transgression (by rejecting the true Faith of Islamic Monotheism, and by following polytheism, and by committing every kind of sin).

12. When the most wicked man among them went forth (to kill the she-camel).

13. But the Messenger of Allah [Sâlih عليه السلام] said to them: "Be cautious! (Fear the evil end). That is the she-camel of Allah! (Do not harm it) and bar it not from having its drink!"

14. Then they denied him and they killed it. So their Lord destroyed them because of their sin, and made them equal in destruction (i.e. all grades of people, rich and poor, strong and weak, etc.).!

15. And He (Allah) feared not the consequences thereof.

_Sûrat Al-Lail_  
(The Night) XCII

_In the Name of Allah_  
_the Most Gracious, the Most Merciful._

1. By the night as it envelops.

2. By the day as it appears in brightness.

3. By Him Who created male and female.

4. Certainly, your efforts and deeds are diverse (different in aims and purposes);

5. As for him who gives (in charity) and keeps his duty to Allah and fears Him,
6. And believes in Al-Husnā.  

7. We will make smooth for him the path of ease (goodness).

8. But he who is greedy miser and thinks himself self-sufficient.

9. And belies Al-Husnā (See the footnote of the Verse No. 6).

10. We will make smooth for him the path for evil.

11. And what will his wealth avail him when he goes down (in destruction)?

12. Truly! On Us is (to give) guidance.

13. And truly, unto Us (belong) the last (Hereafter) and the first (this world).

14. Therefore I have warned you of a blazing Fire (Hell).

15. None shall enter it save the most wretched.


17. And Al-Muttaqūn (the pious — See V.2:2) will be far removed from it (Hell).

18. He who spends his wealth for increase in self-purification,

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[1] (V.92:6)
(A) Al-Husnā: The Best (i.e. either Lā ilāha illallāh: none has the right to be worshipped but Allāh) or a reward from Allāh (i.e. Allāh will compensate him for what he will spend in Allāh’s Way or bless him with Paradise).
(B) See the footnote of (V.4:37).

[2] (V.92:8) Narrated ‘Ali: We were in the company of the Prophet صلى الله عليه وسلم and he said, “There is none among you but has his place written for him, either in Paradise or in the Hell-fire.” We said, “O Allāh’s Messenger! Shall we depend (on this fact and give up work)?” He replied, “No! Carry on doing good deeds, for everybody will find easy (to do) such deeds as will lead him to his destined place.” Then the Prophet صلى الله عليه وسلم recited: “As for him who gives (in charity) and keeps his duty to Allāh and fears Him, and believes in Al-Husnā. We will make smooth for him the path of ease ...” (V.92: 5-10) (Sahih Al-Bukhari, Vol.6, Hadith No.472).
19. And who has (in mind) no favour from anyone to be paid back,

20. Except to seek the Countenance of his Lord, the Most High.

21. He surely will be pleased (when he enters Paradise).

In the Name of Allah the Most Gracious, the Most Merciful.

1. By the forenoon (after sunrise).\[1\]

2. By the night when it darkens (and stand still).

3. Your Lord (O Muhammad صلى الله عليه وسلم) has neither forsaken you nor hates you.

4. And indeed the Hereafter is better for you than the present (life of this world).

5. And verily, your Lord will give you (all good) so that you shall be well-pleased.

6. Did He not find you (O Muhammad صلى الله عليه وسلم) an orphan and gave you a refuge?

7. And He found you unaware (of the Qur’an, its laws and Prophethood) and guided you?

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\[1\] (V.93:1)

a) Narrated Ibn Abi Lailâ: Only Umm Hâni told us that she had seen the Prophet صلى الله عليه وسلم offering the Duha (Forenoon prayer). She said, “On the day of the conquest of Makkah, the Prophet صلى الله عليه وسلم took a bath in my house and offered eight Raka’at. I never saw him praying such a light prayer but he performed perfect prostrations and bowings”. (Sahih Al-Bukhari, Vol.2, Hadith No.207A).

b) Narrated Abu Hurairah رضى الله عنه: My friend (the Prophet) advised me to observe three things:

1) to fast three days a month;
2) to pray two Raka’at of Duha prayer (Forenoon prayer); and
3) to pray Witr before sleeping.

8. And He found you poor and made you rich (self-sufficient with self-contentment)?

9. Therefore, treat not the orphan with oppression.

10. And repulse not the beggar.

11. And proclaim the Grace of your Lord (i.e. the Prophethood and all other Graces).

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**Sūrat Ash-Sharh**
(The Opening Forth) XCIV

*In the Name of Allāh the Most Gracious, the Most Merciful.*

1. Have We not opened your breast for you (O Muhammad صلى الله عليه وسلم)?

2. And removed from you your burden.

3. Which weighed down your back?

4. And have We not raised high your fame?

5. Verily, along with every hardship is relief,

6. Verily, along with every hardship is relief (i.e. there is one hardship with two reliefs, so one hardship cannot overcome two reliefs).

7. So when you have finished (your occupation), devote yourself for Allāh’s worship.

8. And to your Lord (Alone) turn (all your) intentions and hopes.

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**Sūrat At-Tīn**
(The Fig) XCV

*In the Name of Allāh the Most Gracious, the Most Merciful.*

1. By the fig, and the olive.

2. By Mount Sinai.
3. By this city of security (Makkah).\footnote{See footnote of (V.2:191).}

4. Verily, We created man in the best stature (mould).

5. Then We reduced him to the lowest of the low.

6. Save those who believe (in Islamic Monotheism) and do righteous deeds. Then they shall have a reward without end (Paradise).

7. Then what (or who) causes you (O disbelievers) to deny the Recompense (i.e. the Day of Resurrection)?

8. Is not Allâh the Best of judges?

\textit{Sûrat Al-‘Alaq (The Clot) XCVI}

\textit{In the Name of Allâh, the Most Gracious, the Most Merciful.}

1. Read! In the Name of your Lord Who has created (all that exists).

2. He has created man from a clot (a piece of thick coagulated blood).

3. Read! And your Lord is the Most Generous.

4. Who has taught (the writing) by the pen.

5. He has taught man that which he knew not.


7. Because he considers himself self-sufficient.

8. Surely, unto your Lord is the return.
9. Have you (O Muhammad ﷺ) seen him (i.e. Abū Jahl) who prevents
seen him (i.e. Abū Jahl) who prevents

10. A slave (Muhammad ﷺ) when he prays?

11. Tell me if he (Muhammad ﷺ) is on the guidance (of Allāh)

12. Or enjoins piety!

13. Tell me if he (Abū Jahl) denies (the truth, i.e. this Qur’ān) and turns away!

14. Knows he not that Allāh does see (what he does)?

15. Nay! If he (Abū Jahl) ceases not, We will catch him by the forelock —

16. A lying, sinful forelock!

17. Then let him call upon his council (of helpers).

18. We will call out the guards of Hell (to deal with him)!

19. Nay! (O Muhammad ﷺ)! Do not obey him (Abū Jahl). Fall prostrate and draw near to Allāh!

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Sūrat Al-Qadr
(The Night of Decree) XCVII

In the Name of Allāh
the Most Gracious, the Most Merciful

1. Verily, We have sent it (this Qur’ān) down in the night of Al-Qadr (Decree). ¹¹

2. And what will make you know what the night of Al-Qadr (Decree) is?

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¹¹ (V.97:1)“Therein (that night) is decreed every matter of ordainments.” [The Qur’ān, (Verse 44:4 )]**

** i.e., the matters of deaths, births, provisions, calamities for the whole (coming) year as decreed by Allāh.
3. The night of Al-Qadr (Decree) is better than a thousand months (i.e. worshipping Allah in that night is better than worshipping Him a thousand months, i.e. 83 years and 4 months).

4. Therein descend the angels and the Rūḥ [Jibrīl (Gabrīl)] by Allah’s Permission with all Decrees,

5. (All that night), there is Peace (and Goodness from Allah to His believing slaves) until the appearance of dawn.[1]

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**Sūrat Al-Bayyinah**
(The Clear Evidence) XCVIII

_In the Name of Allah
the Most Gracious, the Most Merciful._

1. Those who disbelieve from among the people of the Scripture (Jews and Christians) and Al-Mushrikin,[2] were not going to leave (their disbelief) until there came to them clear evidence.

2. A Messenger (Muhammad صلی اللہ علیه وسلم) from Allah, reciting (the Qur’ān) purified pages [purified from Al-Bātîl (falsehood)].

3. Wherein are correct and straight laws from Allah.

4. And the people of the Scripture (Jews and Christians) differed not until after there came to them clear evidence (i.e. Prophet Muhammad صلی اللہ علیه وسلم and whatever was revealed to him).

5. And they were commanded not, but that they should worship Allah, and worship none but Him Alone (abstaining from ascribing partners to Him), and perform As-Salāt

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[2] (98:1) _Al-Mushrikin_: polytheists, pagans, idolaters and disbelievers in the Oneness of Allah and His Messenger Muhammad صلی الله علیه وسلم.
(Iqâmat-as-Salât) and give Zakât, and that is the right religion.

6. Verily, those who disbelieve [in the religion of Islâm, the Qur'ân and Prophet Muhammad صلى الله عليه وسلم] from among the people of the Scripture [Jews and Christians] and Al-Mushrikûn will abide in the Fire of Hell. They are the worst of creatures.\[^1\]

7. Verily, those who believe [in the Oneness of Allâh, and in His Messenger Muhammad صلى الله عليه وسلم] including all obligations ordered by Islâm] and do righteous good deeds, they are the best of creatures.

8. Their reward with their Lord is 'Adn (Eden) Paradise (Gardens of Eternity), underneath which rivers flow. They will abide therein forever, Allâh will be pleased with them, and they with Him. That is for him who fears his Lord.

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\[^1\] (V.98:6) It is obligatory to have Belief in the Messengership of the Prophet (Muhammad صلى الله عليه وسلم). Narrated Abu Hurairah: Allâh's Messenger صلى الله عليه وسلم said: "By Him (Allâh) in Whose Hand Muhammad's soul is, there is none from amongst the Jews and Christians (of these present nations) who hears about me and then dies without believing in the Message with which I have been sent (i.e. Islâmic Monotheism) but he will be from the dwellers of the (Hell) Fire." (Sahih Muslim, the Book of Faith, Vol. 1, Chapter No.240). See also (V.3:85) and (V.3:116).
4. That Day it will declare its information (about all that happened over it of good or evil).

5. Because your Lord will inspire it.

6. That Day mankind will proceed in scattered groups that they may be shown their deeds.\[^{11}\]

7. So whosoever does good equal to the weight of an atom (or a small ant) shall see it.

8. And whosoever does evil equal to the weight of an atom (or a small ant) shall see it.

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10. And that which is in the breasts (of men) is made known?

11. Verily, that Day (i.e. the Day of Resurrection) their Lord will be Well-Acquainted with them (as to their deeds and will reward them for their deeds).

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In the Name of Allâh, the Most Gracious, the Most Merciful.

1. Al-Qâri‘ah (the striking Hour i.e. the Day of Resurrection).

2. What is the striking (Hour)?

3. And what will make you know what the striking (Hour) is?

4. It is a Day whereon mankind will be like moths scattered about.

5. And the mountains will be like carded wool.

6. Then as for him whose balance (of good deeds) will be heavy,\(^1\)

7. He will live a pleasant life (in Paradise).

8. But as for him whose balance (of good deeds) will be light,

9. He will have his home in Hâwiyyah (pit, i.e. Hell).

10. And what will make you know what it is?

11. (It is) a fiercely blazing Fire!

\(^1\) (V.101:6) See footnote of (V.7:8).
In the Name of Allâh
the Most Gracious, the Most Merciful.

1. The mutual rivalry (for piling up of worldly things) diverts you,

2. Until you visit the graves (i.e. till you die).

3. Nay! You shall come to know!

4. Again nay! You shall come to know!

5. Nay! If you knew with a sure knowledge (the end result of piling up, you would not have been occupied yourselves in worldly things).

6. Verily, You shall see the blazing Fire (Hell)!

7. And again, you shall see it with certainty of sight!

8. Then on that Day you shall be asked about the delights\(^1\) (you indulged in, in this world)!

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\(^1\) (V.102:8) Narrated Abu Hurairah رضي الله عنه: Once during a day or a night Allâh's Messenger ﷺ came out and found Abu Bakr and ’Umar رضي الله عنهما, he said: "What has brought you out of your homes at this hour?" They replied: "Hunger, O Allâh's Messenger." He said: "By Him (Allâh) in Whose Hand my soul is, I too have come out for the same reason for which you have come out." Then he رضي الله عليه وسلم said to them (both): "Come along! And he went along with them to a man from the Ansâr but they did not find him in his house. The wife of that man saw the Prophet ﷺ and said: "You are welcome." Allâh’s Messenger ﷺ asked her (saying): "Where is so-and-so?" She replied: "He has gone to fetch some water for us." In the meantime the Ansâr man came, saw Allâh’s Messenger ﷺ with his two Companions and said: "All the praise and thanks be to Allâh: today there is none superior to me as regards guests." Then he went and brought a part of a bunch of date-fruit, having dates, some still green, some ripe and some fully ripe and requested them to eat from it. He then took his knife (to slaughter for them a sheep). Allâh's Messenger ﷺ said to him: "Beware! Do not slaughter a milk sheep." So he slaughtered a sheep (prepared the meals from its meat). They ate from that sheep and that bunch of dates and drank water. After they had finished eating and drinking to their fill, Allâh’s Messenger ﷺ said to Abu Bakr and ’Umar: "By Him in Whose Hand my soul is, you will be asked about this treat on the Day of Resurrection. He (Allâh) brought you out of your homes with hunger and you are not returning to your homes till you have been blessed with this treat." (Sahih Muslim, Vol.6, The Book of Drinks, Chapter 20, Pages 116,117).
Surah 103. Al-'Asr
Surah 104. Al-Humazah Part 30

Surat Al-'Asr
(The Time) CIII

In the Name of Allah
the Most Gracious, the Most Merciful.

1. By Al-'Asr (the time).

2. Verily, man is in loss,

3. Except those who believe (in Islamic Monotheism) and do righteous good deeds, and recommend one another to the truth [i.e. order one another to perform all kinds of good deeds (Al-Ma'ruf) which Allah has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar) which Allah has forbidden], and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allah's Cause during preaching His religion of Islamic Monotheism or Jihâd).

Surat Al-Humazah
(The Slanderer) CIV

In the Name of Allah
the Most Gracious, the Most Merciful.

1. Woe to every slanderer and backbiter.\(^{[1]}\)

2. Who has gathered wealth and counted it.

3. He thinks that his wealth will make him last forever!

4. Nay! Verily, he will be thrown into the crushing Fire.

5. And what will make you know what the crushing Fire is?

6. The fire of Allah kindled,

7. Which leaps up over the hearts,

\(^{[1]}\) (V.104:1) See the footnotes A, B, C, of (V.49:12).
8. Verily, it shall be closed upon them,
9. In pillars stretched forth (i.e. they will be punished in the Fire with pillars).

*Surat Al-Fil*
(The Elephant) CV

*In the Name of Allâh*  
*the Most Gracious, the Most Merciful.*

1. Have you (O Muhammad صلى الله عليه وسلم) not seen how your Lord dealt with the owners of the Elephant? [The Elephant army which came from Yemen under the command of Abrahâmah Al-Ashram intending to destroy the *Ka’bah* at Makkah].

2. Did He not make their plot go astray?

3. And He sent against them birds, in flocks,

4. Striking them with stones of *Sijjil* (baked clay).

5. And He made them like (an empty field of) stalks (of which the corn has been eaten up by cattle).[[1]](V.105:5) The story of the army of the Elephants (the Qur’ân 105:1-5). This incident happened during the period of the birth-year of Prophet Muhammad صلى الله عليه وسلم. Abrahâmah Al-Ashram was the governor of Yemen on behalf of the king of Ethiopia (as Yemen was a part of the Ethiopian kingdom). He (Abrahâmah) thought to build a house (like the *Ka’bah* at Makkah) in San’a (the capital of Yemen) and call the Arabs to perform the pilgrimage there in San’a instead of the *Ka’bah* (Al-Bait Al-Harâm) in Makkah, with the intention of diverting the trade and benefits from Makkah to Yemen. He presented his idea to the king of Ethiopia who agreed to his idea. So the house (church) was built and he named it Al-Qu’llais; there was no church of its like at that time. Then a man from the Quraish tribe of Makkah came there and was infuriated by it, so he relieved its nature (stools and urine) in it, soiled its walls and went away. When Abrahâmah Al-Ashram saw that, he could not control his anger and raised an army to invade Makkah and demolish the *Ka’bah*. He had in that army thirteen elephants and amongst them was an elephant called Mahmûd which was the biggest of them. So that army proceeded and none amongst the Arab tribes that faced them (fought against them) but was killed and defeated, till it approached near Makkah. Then there took place negotiations between Abrahâmah Al-Ashram and the chief of Makkah (Abdul Muttalib bin Hâshim, the grandfather of the Prophet صلى الله عليه وسلم), and it was concluded that Abrahâmah would restore the camels of Abdul Muttalib which he had taken away, and then he (Abrahâmah Al-Ashram) would decide himself as regards the *Ka’bah*. Abdul Muttalib ordered the men of Makkah to evacuate the city and go to the top of the mountains along with their wives and children in case some harm should come to them from the invading oppressors. Then that army moved towards Makkah till
In the Name of Allâh
the Most Gracious, the Most Merciful.

1. (It is a great Grace and Protection from Allâh) for the taming of the Quraish,
2. (And with all those Allâh’s Grace and Protections for their taming, We cause) the
(Quraish) caravans to set forth safe in winter
(to the south) and in summer (to the north
without any fear),
3. So let them worship (Allâh) the Lord of
this House (the Ka‘bah in Makkah),
4. (He) Who has fed them against hunger,
and has made them safe from fear.

In the Name of Allâh
the Most Gracious, the Most Merciful.

1. Have you seen him who denies the
Recompense?
2. That is he who repulses the orphan
(harshly),[1]
3. And urges not on the feeding of
Al-Miskîn (the poor),[2]

they reached valley Muhassir. While the army was marching towards Makkah, in the middle
of the valley, suddenly it was overtaken by flocks of birds, flocks after flocks, air-raiding that
army with small stones slightly bigger than a lentil seed. There never fell a stone on a
soldier except it dissolved his flesh and burst it into pieces. So they perished with a total
destruction. Abrahah Al-Ashram fled away while his flesh was bursting into pieces till he
died on the way (back to Yemen). Such was the victory bestowed by Allâh, (the
All-Majestic, All-Powerful) to the people of Makkah and such was the protection provided by
Him for His House (Ka‘bah in Makkah). (See Tafsir Ibn Kathir, Sûrah Al-Fil).

[1] (V.107.2) Narrated Sahl bin Sa‘d: ﷺ صلى الله عليه وسلم: رضي الله عنهما said, “I and the
person who looks after an orphan and provides for him, will be in Paradise like this,” putting
his index and middle fingers together. (Sahih Al-Bukhari, Vol.8, Hadith No.34).
who looks after a widow or a poor person is like a Mujâhid (fighter) who fights for Allâh’s
4. So woe unto those performers of Salât (prayers) (hypocrites),
5. Those who delay their Salât (prayer from their stated fixed times).
6. Those who do good deeds only to be seen (of men).
7. And prevent Al-Mâ‘ûn (small kindnesses like salt, sugar, water).

Sûrat Al-Kauthar
(A River in Paradise) CVIII

In the Name of Allâh the Most Gracious, the Most Merciful.

1. Verily, We have granted you (O Muhammad صلى الله عليه وسلم) Al-Kauthar (a river in Paradise).\[1\]
2. Therefore turn in prayer to your Lord and sacrifice (to Him only).
3. For he who hates you (O Muhammad صلى الله عليه وسلم), he will be cut off (from posterity and every good thing in this world and in the Hereafter).\[2\]

Sûrat Al-Kâfirûn
(The Disbelievers) CIX

In the Name of Allâh the Most Gracious, the Most Merciful.

1. Say: (O Muhammad صلى الله عليه وسلم) to these Mushrikûn and Kâfirûn: “O Al-Kâfirûn (disbelievers) in Allâh, in His Oneness, in His

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\[1\] (V.108:1) Narrated Anas رضي الله عنه: When the Prophet صلى الله عليه وسلم was made to ascend to the heavens. He صلى الله عليه وسلم said (after his return), “I came upon a river (in Paradise) the banks of which were made of tents of hollow pearls. I asked Jibril (Gabriel), ‘What is this (river)?’ He replied, ‘This is the Kauthar.’ ” (Sahih Al-Bukhari, Vol.6, Hadith No. 488).

\[2\] (V.108:3) Narrated Anas رضي الله عنه: The Prophet صلى الله عليه وسلم said, “None of you will have Faith till he loves me more than his father, his children and all mankind. (Sahih Al-Bukhari, Vol.1, Hadith No.14).
Angels, in His Books, in His Messengers, in the Day of Resurrection, and in Al-Qadar."

2. "I worship not that which you worship,

3. "Nor will you worship that which I worship.

4. "And I shall not worship that which you are worshipping.

5. "Nor will you worship that which I worship.

6. "To you be your religion, and to me my religion (Islamic Monotheism)."

In the Name of Allah
the Most Gracious, the Most Merciful.

1. When there comes the Help of Allah (to you, O Muhammad  and His brother against your enemies) and the conquest (of Makkah).

2. And you see that the people enter Allah's religion (Islam) in crowds.

3. So glorify the Praises of your Lord, and ask His Forgiveness. Verily, He is the One Who accepts the repentance and Who forgives.

(V.111:1) Narrated Ibn 'Abbas : "When the Verse, 'And warn your tribe (O Muhammad of near kinred,' (V.26:214) was revealed, Allah's Messenger out, and when he had ascended As-Safâ mountain, he shouted, 'Ya Sabâhâh!' The people said, 'What is that?' Then they gathered around him, whereupon he said, 'Do you see? If I inform you that cavalymen are proceeding up the side of this
2. His wealth and his children will not benefit him!

3. He will be burnt in a Fire of blazing flames!

4. And his wife, too, who carries wood (thorns of Sa’dân which she used to put on the way of the Prophet صلى الله عليه وسلم, or use to slander him).

5. In her neck is a twisted rope of Masad (palm fibre).

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**Sûrat Al-Ikhâs or At-Tauhid**

(The Purity) CXII

**In the Name of Allah the Most Gracious, the Most Merciful.**

1. Say (O Muhammad صلى الله عليه وسلم): "He is Allah, (the) One."

2. "Allâh-us-Samad (السيد الذي يبصّد اليه في الحاجات) [Allah the Self-Sufficient Master,
Whom all creatures need, (He neither eats nor drinks)].

3. “He begets not, nor was He begotten.”

4. “And there is none co-equal or comparable unto Him.”

**Sūrat Al-Falaq**
(The Daybreak) CXIII

_In the Name of Allâh the Most Gracious, the Most Merciful._

1. Say: “I seek refuge with (Allâh), the Lord of the daybreak,

2. “From the evil of what He has created,

3. “And from the evil of the darkening (night) as it comes with its darkness; (or the moon as it sets or goes away),

4. “And from the evil of those who practise witchcraft when they blow in the knots,

5. “And from the evil of the envier when he envies.”

[1] (V.112:3)

A) Narrated Mu‘âdh bin Jabal: The Prophet ﷺ said, “O Mu‘âdh! Do you know what Allâh’s Right upon His slaves is?” I said, “Allâh and His Messenger know better.” The Prophet ﷺ said, “To worship Him (Allâh) Alone and to join none in worship with Him (Allâh). Do you know what their right upon Him is?” I replied, “Allâh and His Messenger know better.” The Prophet ﷺ said, “Not to punish them (if they did so).” [Sahih Al-Bukhari, Vol. 9, Hadith No. 470].

B) Narrated Abu Sa‘îd Al-Khudrî: A man heard another man reciting: ‘Say (O Muhammad): “He is Allâh, (the) One.”’ (112:1) And he recited it repeatedly. When it was morning, he went to the Prophet ﷺ and informed him about that as if he considered that the recitation of that Sûrah by itself was not enough. Allâh’s Messenger ﷺ said, “By Him in Whose Hand my soul is, it is equal to one-third of the Qur’ân.” [Sahih Al-Bukhari, Vol. 9, Hadith No. 471].

C) Narrated ‘Aishah: The Prophet ﷺ sent (an army unit) under the command of a man who used to lead his companions in the prayers and would finish his recitation with (the Sûrah 112); ‘Say (O Muhammad): “He is Allâh, (the) One.”’ (112:1). When they returned (from the battle), they mentioned that to the Prophet ﷺ. He said (to them), “Ask him why he does so.” They asked him and he said, “I do so because it mentions the Qualities of the Most Gracious and I love to recite it (in my prayer).” The Prophet ﷺ said (to them), “Tell him that Allâh loves him.” [Sahih Al-Bukhari, Vol. 9, Hadith No. 472].
In the Name of Allah, the Most Gracious, the Most Merciful.

1. Say: "I seek refuge with (Allâh) the Lord of mankind."

2. "The King of mankind —

3. "The Ilâh (God) of mankind,

4. "From the evil of the whisperer (devil who whispers evil in the hearts of men) who withdraws (from his whispering in one’s heart after one remembers Allâh).

5. "Who whispers in the breasts of mankind.

6. "Of jinn and men."

1 (V.114:1) Narrated 'Aishah : whenever Allâh's Messenger went to bed, he used to recite Sûrat Al-Ikhlas (112), Sûrat Al-Falaq (113) and Sûrat An-Nâs (114) and then blow on his palms and pass them over his face and those parts of his body that his hands could reach. And when he fell ill, he used to order me to do like that for him. (Sahih Al-Bukhari, Vol. 7, Hadith No. 644).

2 (V.114:2) The Statement of Allâh: 'The King of mankind.'

Narrated Abu Hurairah : The Messenger said, "On the Day of Resurrection Allâh will grasp the whole (planet of) earth (by His Hand) and shall roll up the heaven with His Right Hand and say, 'I am the King. Where are the kings of the earth?" (Sahih Al-Bukhari, Vol. 9, Hadith No. 479).

3 (V.114:4) Narrated Abu Hurairah : Allâh's Messenger said, "The (Hell) Fire is surrounded by all kinds of desires and passions, while Paradise is surrounded by all kinds of disliked undesirable things." (Sahih Al-Bukhari, Vol. 8, Hadith No. 494).

* Inordinate desires and animalistic passions lead to the Fire while self-control, perseverance, chastity and all other virtues, and the obedience to Allâh and His Messenger lead to Paradise. What leads to Hell is easy to do while what leads to Paradise is difficult to do.
LIST OF PROSTRATION PLACES IN THE QUR’ÂN

It is a good practice to prostrate at the following places while reciting the Qur’ân.

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<tr>
<th>No.</th>
<th>Part No.</th>
<th>Name of Sûrah</th>
<th>Sûrah No.</th>
<th>Verse No.</th>
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<td>Al-A‘râf</td>
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<td>2.</td>
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<td>Ar-Ra‘d</td>
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<td>3.</td>
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<td>Al-Hajj</td>
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<td>7.</td>
<td>17</td>
<td>Al-Hajj</td>
<td>22</td>
<td>77*</td>
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<td>8.</td>
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<td>Al-Furqân</td>
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<td>An-Naml</td>
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<td>As-Sajdah</td>
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<td>Sâd</td>
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<td>13.</td>
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<td>An-Najm</td>
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<td>14.</td>
<td>30</td>
<td>Al-Inshiqâq</td>
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<td>15.</td>
<td>30</td>
<td>Al-‘Alaq</td>
<td>96</td>
<td>19</td>
</tr>
</tbody>
</table>

*In all, fourteen places of prostration are agreed upon by all Muslim religious scholars and ‘Ulama, while Imâm Shâfi‘î suggests prostration at this place also.

The following invocation is usually recited during the prostration:

Sajada wajhiya lilladhi khalaqahu wa sawwarahu, wa shaqqa sam‘ahu wa basarahu, tabarak-Allahu Ahsan-ul-Khaliqin. [Sahih Muslim, Vol. 4, Hadîth No.201].

(صحيح مسلم) سجد وجهي للذي خلقه وصوره وشاقه وبرصوه تبارك الله أحسن الخالقين. (صحيح مسلم)
### PROPHETS MENTIONED IN THE QUR’AN

Names of some of the Prophets mentioned in the Qur’an and their English equivalent:

<table>
<thead>
<tr>
<th>S. No.</th>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
</table>
| 1.     | Al-Yasa‘  
اليسم عليه السلام | Elisha |
| 2.     | Ayyûb  
إيوب عليه السلام | Job |
| 3.     | Dâwûd  
داود عليه السلام | David |
| 4.     | Hârûn  
هارون عليه السلام | Aaron |
| 5.     | Ibrâhîm  
إبراهيم عليه السلام | Abraham |
| 6.     | Idrîs  
ادريس عليه السلام | Enoch |
| 7.     | Ilyâs  
الياس عليه السلام | Elias |
| 8.     | ‘Îsâ  
عيسى عليه السلام | Jesus |
| 9.     | Ishâq  
اسحق عليه السلام | Isaac |
| 10.    | Ismâ‘îl  
isuâعيل عليه السلام | Ishmael |
| 11.    | Lût  
لوط عليه السلام | Lot |
| 12.    | Mûsâ  
موسى عليه السلام | Moses |
| 13.    | Nûh  
نوح عليه السلام | Noah |
| 14.    | Sulaimân  
سلمان عليه السلام | Solomon |
| 15.    | ‘Uzair  
عزرî عليه السلام | Ezra |
| 16.    | Ya‘qûb  
يعقوب عليه السلام | Jacob |
| 17.    | Yahyâ  
يحيى عليه السلام | John |
| 18.    | Yûnûs  
يونس عليه السلام | Jonah |
| 19.    | Yûsuf  
يوسف عليه السلام | Joseph |
| 20.    | Zakariyâ  
زكريا عليه السلام | Zachariya |
GLOSSARY

′Abd : (العبد) A male slave, a slave of Allâh.

′Ād : (عاد) An ancient tribe that lived after Nûh (Noah). It was prosperous, but disobedient to Allâh, so Allâh destroyed it with a violent destructive westerly wind.

Adhân : (الأذان) The call to Salât (prayer) pronounced loudly to indicate that the time of praying is due. And it is as follows: Allâhu Akbar, Allâhu-Akbar; Allâhu-Akbar, Allâhu-Akbar; Ash-hadu an lá ilâha illallâh, Ash-hadu an lá ilâha illallâh; Ash-hadu anna Muhammâdan Rasûl-Ullâh, Ash-hadu anna Muhammâdan Rasûl-Ullâh; Haiya ‘alâ-Salâ(h), Haiya’alâ-Salâ(h); Haiya ‘alâ-Falâh, Haiya ‘alâ-Falâh; Allâhu-Akbar, Allâhu-Akbar; Lâ ilâha illallâh. (See Sahîh Al-Bukhârî, Vol.1, Page 334).

Ahkâm : (الأحكام) “legal status”. According to Islâmic law, there are five kinds of ahkâm:
1. Compulsory (Wâjib الواجِب)
2. Desirable but not compulsory (Mustahabb المستحب)
3. Forbidden (Muharram المحرِّم)
4. Disliked but not forbidden (Makrûh المكرّه)
5. Lawful and allowed (Halâl الحلال)

Al-Ahzâb : (الاحزاب) The Confederates. The term is used for the disbelievers of Quraish and the Jews residing at Al-Madinah and some other Arab tribes who invaded the Muslims of Al-Madinah but were forced to withdraw.

ʿAjwah : (العجوة) A kind of date.

ʿĀlim : (العالم) A knowledgeable person or a religious scholar in Islâm.

Allâhu-Akbar : (الله أكبر) Allâh is the Most Great.

ʿAmah : (الأمة) A female slave.

Al-ʿAmânah : (الأمانة) The trust or the moral responsibility or honesty, and all the duties which Allâh has ordained.

Āmin : (آمين) O Allâh, accept our invocation.

Ansâr : (الأنصار) The Companions of the Prophet صلى الله عليه وسلم from the inhabitants of Al-Madinah, who embraced Islâm and
supported it and who received and entertained the Muslim emigrants from Makkah and other places.

**Al-‘Aqîq** (العقیق): A valley in Al-Madînah about seven kilometers west of Al-Madînah.

**‘Aqîqah** (العقیقہ): It is the sacrificing of one or two sheep on the occasion of the birth of a child as a token of gratitude to Allâh. (See Sahîh Al-Bukhârî, The Book of ‘Aqîqah, Vol. 7, Page No. 272).

**‘Aqrâ Halqa** (عقلی حلقی): It is an exclamatory expression. It expresses disapproval.

**‘Arafah (day of)** (عرفة): The ninth day of the month Dhul-Hijjah, on which the pilgrims stay in the ‘Arafât plain till sun set.

**‘Arafât** (عرفات): A famous place of pilgrimage on the southeast of Makkah about twenty-five kilometers from it.

**Arâk** (الأراک): A tree from which Siwâk سوک (tooth brush) is made.

**Al-Arba‘ah** (الأربعة): The four compilers of Ahadîth — Abu Dâwûd, Nasâ’î, Tirmidhi, Ibn Mâjah.

**‘Arsh** (الأرض): Compensation given in case of someone’s injury caused by another person.

**‘Asabah** (العصبة): All male relatives of a deceased person from the father’s side.

**Ashâb As-Suffah** (أصحاب الصفة): They were about eighty or more men who used to stay and have religious teachings in the Prophet’s mosque in Al-Madînah, and they were very poor people.

**Ashâb As-Sunan** (أصحاب السنن): The compilers of the prophetic Ahadîth on Islamic jurisprudence.

**‘Ashûrâ’** (العاشوراء): The 10th of the month of Muharram (the first month in the Islâmic calendar).


**‘Aurah** (المورثة): That part of the body which is illegal to expose to others.

**Awsuq** (أوسق): Plural of Wasq, which is a measure equal to 60 Sâ’ = 135 kgms. (approx). It may be less or more.

**Ayât** (الآيات): Proofs, evidences, verses, lessons, signs, revelations, etc.
<table>
<thead>
<tr>
<th>Glossary</th>
<th>Arabic</th>
<th>English</th>
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<tr>
<td><strong>Ayat-ul-Kursi</strong>:</td>
<td>(آية الكرسي) Qur'anic Verse No. 255 of سورة البقرة.</td>
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<tr>
<td><strong>Ayyám</strong> (أيام التشريق):</td>
<td>It is a term used for the eleventh, twelfth and thirteenth of Dhul-Hijjah.</td>
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<tr>
<td><strong>At-Tashrîq</strong> (الأيم):</td>
<td>A woman who already has had a sexual experience; she may be a widow or a divorced.</td>
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<tr>
<td><strong>Az-Zihār</strong> (الظهار):</td>
<td>One's telling to his wife, &quot;You are unlawful to me for cohabitation like my mother.&quot;</td>
<td></td>
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<tr>
<td><strong>'Azl</strong> (العزل):</td>
<td>Coitus interruptus, i.e., pulling out the penis from vagina at the time of ejaculation of semen for the purpose of birth control.</td>
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<tr>
<td><strong>Azlām</strong> (الألزم):</td>
<td>Literally means &quot;arrows&quot;. Here it means arrows used to seek good luck or a decision, practised by the 'Arabs of Pre-Islamic Period of Ignorance.</td>
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<tr>
<td><strong>Badanah</strong> (بدنة) (Plural : Budn):</td>
<td>A camel or a cow or an ox driven to be offered as a sacrifice, by the pilgrims at the sanctuary of Makkah.</td>
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<tr>
<td><strong>Badr</strong> (البدر):</td>
<td>A place about 150 kilometers to the south of Al-Madînah, where the first great battle in Islâmic history took place between the early Muslims and the infidels of Quraish.</td>
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<tr>
<td><strong>Al-Bahirah</strong> (البحيرة):</td>
<td>A milking she-camel, whose milk used to be spared for idols and other false deities.</td>
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<tr>
<td><strong>Bai' As-Salaf</strong> (بيع السلف):</td>
<td>See Salaf</td>
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<tr>
<td><strong>Bai' As-Salam</strong> (بيع السلام):</td>
<td>See Salam.</td>
<td></td>
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<tr>
<td><strong>Bai'ah</strong> (البيعة):</td>
<td>A pledge given by the citizens to their Imâm (Muslim ruler) to be obedient to him according to the Islâmic religion.</td>
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<tr>
<td><strong>Bai'at-ur-Ridwân</strong> (بيعة الرضوان):</td>
<td>The oath and pledge taken by the Sahâbah at Al-Hudaibiyah in the year 6 H to fight Quraish in case they harmed Úthmân رضي الله عنه who had gone to negotiate with them and reported to have been taken captive.</td>
<td></td>
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<tr>
<td><strong>Al-Bait-ul-Ma'mûr</strong> (البيت المعمر):</td>
<td>Allâh's House over the seventh heaven.</td>
<td></td>
</tr>
<tr>
<td><strong>Bait-ul-Maqdis</strong> (بيت المقدس):</td>
<td>Bait literally means 'House': a mosque is frequently called Baitullâh (the House of Allâh). Bait-ul-Maqdis is the famous mosque in Jerusalem which is regarded as the third sacred mosque in Islâm; the first and</td>
<td></td>
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