

﴿SUBJECTS OF PARA 1﴾

﴿Surat al-Fatiha﴾

This is the 1st Surah of The Quran but 5th in terms of revelation.

This Surah is called Surah Fatiha because The Quran starts from this Surah. Its importance can be understood from the fact that the recitation of Surah Fatiha is Mandatory (Fardth) in the first two rak'ats of the prayers and required (wajib) in all other rak'ats.

Surah Fatiha consists of seven verses and in a hadith Qudsi it is referred to as "صلوة"

Allah ﷻ Almighty said: I have distributed the prayer (Namaz) between me and my servant. When the servant says "Praise be to Allah, Lord of the Worlds", then a call comes from Allah ﷻ Almighty that my servant has recited my praise (Hamd), And then when the servant recites "Al-Rahman-ul-Raheem", then there is a call from Allah ﷻ Almighty saying that My servant has praised me again with (Sana), And when servant recites "Malik-i-Yum-e-Din" then a call comes from Allah Almighty saying that My servant has described My greatness and majesty or the servant has entrusted his life to Me, And then when the servant recites "Iyyak naabdu waiyak nasta'in-", then there is a call from Allah ﷻ that there is an understanding between my servant and me, means worship will only be to Allah ﷻ , and true assistance against hardship will be relieved by Allah.

And when the servant recites from "Ihdin al-Sirrat al-Mustaqim", to "Wala-Dhaaleen", then since these words are supplications and the servant is asking Allah ﷻ to make him steadfast on the straight path, then Allah ﷻ Almighty will call for him and says, this is for my servant, and whatever he will ask it will be granted.

(Sahih Muslim: 877)

It is usually read at times to send rewards to the deceased; this is the other reason it's called Surah Fatiha.

Surah Fatiha is also known as Surah Al-Dua, Surah Al-Masa'llah, Surah Al-Shifa, Surah Al-Kanz, Surah Al-Waqiyah, Surah Al-Kafiyyah, Surah Al-Ruqiyyah, and Surah Al-Hamd.

It contains the description of all the praise and greatness of Allah Almighty. It also describes the order of Allah ﷻ that all worship is just for Allah ﷻ and he is a true savior and all seekers, ask for guidance and sustenance from him.

This Surah describes the etiquettes of asking Prayers (DUA) from Allah ﷻ. In this Surah true guidance (Hidayat) from Allah, has been sought. Hidayat (Guidance) is the comprehensive word that describes the purpose of Prophets, their teaching, and a summary of all holy books and their message. Therefore Surah Fatiha is also called the summary of Al Quran.

﴿Surat al-Baqarah﴾

This is the 2nd Surah of The Quran but the 87th in terms of revelation. Surah Al-Baqarah is the longest Surah of the Holy Quran and the first Surah revealed in Madina Munawara. In this Surah, the principles and rules of individual and collective life, worship, politics, economics, and sociology of Muslims have been described.

There is a verse in this surah in which Allah's ﷻ personality, oneness, and important attributes have been described. This is Ayat al-Kursi.

This Surah is named Baqarah (cow) because the cow is mentioned in this Surah.

All the Surahs of the Quran have been revealed gradually according to Allah's will and for the guidance of Rasool Allah on different stages of Prophecy and their names have been given according to easy understanding.

According to hadith: Reported by Imam Nasa'i: Hazrat Abu Huraira (رضي الله عنه) narrated: The Messenger of Allah ﷺ (peace and blessings be upon him) said: Do not make your houses graveyards, evil runs away from the houses, where Surah Al-Baqarah is recited.

Hazrat Huzaifa narrates: The Messenger of Allah ﷺ (peace and blessings be upon him) said: We are superior to (other) people for three reasons.

All the earth has been made a mosque (place for worship) for us, its soil has been made a source of purity for us, our rows are like the rows of the angels and we have been given the last verses of this Surah, which came

directly, under Allah's ﷻ throne. These verses have never been given to anyone before and it will never be given to anyone after me.

In the second verse of Surah Baqarah, it is stated that if someone ponders the message of the Quran with an open mind and heart, they will realize there are no doubts in this book.

The infidels and polytheists of Makkah used to deny that the Qur'an was the word of Allah and used to say, it was created by the Prophet ﷺ (peace and blessings of Allah be upon him). Therefore, in verses 23 and 24 of Surah Baqarah, all such opponents and deniers were challenged that if you doubt that the Qur'an is the word of Allah, ﷻ and you are proud of your eloquence, then all of you should come together to produce a narrative like this, and so far there is no reference in the history that this challenge was ever accepted.

Therefore the Qur'an decisively declares that you were never capable of doing this work nor you ever will be.

Verse No:3 to 5 mentions the qualities of believers, faith in the unseen, standing in prayer, charity for the sake of Allahﷻ , faith in Allah's ﷻ books and faith in the Hereafter.

Verses 5 and 6 mention those people whose disbelief is obvious and open, they do not hide their disbelief, and they have gone so far in their disobedience that it is now impossible for them to accept Hidayat. Their disbelief has reached the height that their hearts and minds have lost the ability to accept the truth and the seal of eternal shame and badness has been put on them.

The hypocrites are mentioned in verses 8 to 20. These are the people whose intentions and actions are contradictory, they claim faith for worldly interests, but their hearts are devoid of true faith.

Allah ﷻ has explained their condition, through more than one example. Also, they think they are deceiving Allah ﷻ and the believers, but in fact, it is their self-deception and its calamity will come upon them.

In verse number: 21 and 22, Allah's unity is preached, and staying away from shirk (believing in more than one God) has been ordered. By describing various bounties of Allah ﷻ it, it is stated that Allah ﷻ gives life and death and eventually everyone has to be present in his court.

In verses 23 and 24, the non-precedence of the Quran and the inability of people to bring text like this is mentioned. It is the nature of the Quran

that it makes opponents understand some issues with examples. Therefore in verse 26, it is stated that the size of the object in examples doesn't matter, it's the relevance that is important.

Verse No: 30 to 39: Allah ﷻ Almighty announced, in front of the angels that I am making Adam (عليه السلام) my caliph on earth. The angels, according to their understanding, submitted to Allah ﷻ Almighty that the sons of Adam (عليه السلام) will cause mischief on earth, will shed blood, and O Allah! We are always engaged in your aggrandizement and consecration.

Allah ﷻ said: I know secrets and wisdom, you do not know, and then by giving him extreme knowledge. He proved the excellence and superiority of Adam (عليه السلام), over the angels.

Then the angels were ordered to prostrate to Adam (عليه السلام) and all the angels except cursed Iblees, obeyed the order without hesitation.

This prostration (Sajda) was not worship, but "sajda ta'azimi". It is also mentioned in the story of Hazrat Yusuf (عليه السلام), and "sajda ta'azimi" was permissible in the Sharia of these Prophets, but in the sharia of the Prophet ﷺ prostration of respect is not permissible, but rather forbidden. Some scholars have explained that this Sajdah was actually for Allah Almighty, and Hazrat Adam (عليه السلام) was the direction of Sajda, to make Hazrat Adam (عليه السلام) great and respected like the Kaaba black stone is great and respected because of the direction of Sajda.

Then Hazrat Adam (عليه السلام) and Eve's (عليها السلام) entrance to Paradise and permission to enjoy all the bounties except one tree they were not supposed to go near is mentioned.

Along with this, Iblees' refusal of prostrating Adam (عليه السلام) whispering in the hearts of Adam (عليه السلام) and Eve (عليها السلام) and causing them to slip and be expelled from Paradise, then Hazrat Adam's (عليه السلام) words of repentance and acceptance of repentance due to these words is mentioned.

These words of repentance are mentioned in Surah Al-A'raf, verse number: 23: "O our Lord, we have done wrong to our lives, so if you do not forgive us and have mercy on us, then we will be among the losers.

After that, in several verses, the children of Israel and their various types of covenant violations, different rewards for them, and different ways of their disobedience have been described.

First, Allah ﷻ mentioned the blessings He sent down on them, which are: saving them from the rule and genocide of the Pharaoh and the Pharaohs, splitting the sea for them to reach the Sinai Valley, and shading them with clouds for a long time in the Sinai Valley, sending them food in the form of Manna and Salwa, the release of twelve springs for twelve tribes by striking the rock with the stick of Hazrat Musa (عليه السلام), finding of a killer by touch of a deceased, to slaughtered cow, making them more respected people during their times, many prophets belong to Bani Israel, etc.

Then after that, there is a detailed description of their rebellion, the details of which are: breaking the promise made with Allah ﷻ Almighty, the contradiction in the words and actions of their scholars, for greed of worldly wealth, they would change or hide the divine commandments for influential people. When Hazrat Musa (عليه السلام) went to Mount Tur, in his absence they started worshiping the calf, decreasing the high value of manna and salwa, instead of ready-made heavenly food, asking for wheat, vegetables, cucumbers, lentils and onions, i.e. (the produce of the land) like rejecting, higher value over low values, killing the Prophets unjustly, violating the sanctity of the Sabbath day, raising many questions about slaughtering of cow, instead of obeying the simple order. Changing the text and meanings of divine text, hiding the signs of the Sayyidina Muhammad Rasoolullah described in the Torah and Injeal (Bible). Learn and use magic to create differences between husband and wife, by using dual-meaning words and signs, and trying to insult Rasool Allah ﷺ.

Therefore, in verse number: 104, Allah, said: "O people of faith! (When you do not understand something of the Prophet) Then do not say, "Raa'ina" (that is, make allowances for us, because the Jews and the hypocrites use this word to disrespect and insult). O say: O Messenger of Allah! Pay attention to us and (it's more respectful if you focus and) Listen carefully, (from the beginning) this means believers are not allowed to use words for their respect which others can exploit for their disrespect.

Verse No: 55 stated that repentance for the crime of worshiping the calf was accepted in such a way that they were blinded and thousands of them killed each other with their own hands, Verse No: 56 stated that people of Sabbath faces were distorted and turned into humiliated and despised monkeys, then they died.

The Bani Israel carries animosity with Jibraeel-e-Amin because punishment was usually sent down through him. So Allah ﷻ it said: Jibreel and Michael reveal Allah's ﷻ commands, so whoever is their enemy, is Allah's ﷻ enemy.

The complacency of the people of Israel was also rejected that they are the beloved of Allah without any privilege and that Jews and Christians have a monopoly on the Hereafter and Paradise. The believers were told that until you follow the wishes of the Jews and Christians, they will not be satisfied with you,

Verse No: 123 of Surah Al-Baqarah and the following verses mention the elevation of Hazrat Ibrahim (عليه السلام) to the position of Imamate.

It is mentioned that Hazrat Ibrahim (عليه السلام) and Ismail (عليه السلام) built the House of Allah and after the construction of the House of Allah ﷻ they prayed to Allah ﷻ Almighty: O our Lord. Among them (the people of Makkah) send a great Prophet, who will recite your verses to these people and teach them the Book and wisdom and reform their souls.

That is why the Messenger of Allah (peace and blessings be upon him), used to say that I am the prediction of Hazrat Isa (عليه السلام) and the fruit of the prayer of Hazrat Ibrahim (عليه السلام).

After that, Hazrat Ibrahim's (عليه السلام) offspring Hazrat Ismael (عليه السلام), Hazrat Ishaq (عليه السلام), Hazrat Yaqub (عليه السلام), and their descendants Hazrat Musa (عليه السلام), Hazrat Isa (عليه السلام), and briefly other prophets are mentioned.

And also the people of faith believe in all Prophets and do not make any differentiation in their faiths.

Also, Hazrat Ibrahim (عليه السلام), Hazrat Ismail (عليه السلام), Hazrat Ishaq (عليه السلام), Hazrat Yaqub (عليه السلام), and their descendants were not Jews and Christians, but all of them were the flag bearers of the same religion of Islam and its claimants.

In these verses, it is also mentioned that the polytheists of Makkah and the People of the Book despite clear proof of his truthfulness and Prophecy did not believe in the Messenger of Allah ﷺ (peace be upon him) as why Allah ﷻ chose him instead of them??

In other words, their rejection of the Prophet's Messenger ship was not based on any popular excuse, ignorance, strong suspicion, or valid evidence, and the inner motive behind it was the jealousy of their hearts as to why they were not chosen for this blessing.

Therefore, if someone describes the signs of the Prophet (peace and blessings of Allah be upon him) mentioned in the Torah, the Jews would say to him: "Do you tell them (Muslims) the (truthful) things that Allah ﷻ has revealed to you?" (Surah Al-Baqarah: 76)

In these verses, this fact is disclosed: "Before this (the declaration of Prophecy of Rasool Allah) they used to pray for victory (with waseela of Rasool Allah) against the infidels, and when those whom they recognized came to them, they disbelieved with them," (Baqarah: 89)

Allah ﷻ said: "Allah it makes special with His mercy whom He wills".

These verses also mention the pointless demands of the polytheists of Makkah and the People of the Book: Why does Allah ﷻ Almighty not speak to us? Why do no direct sign come to us or the demands of the Israelites from Hazrat Musa (عليه السلام), that we should see Allah openly? All such things are done as short arguments, not as completion of arguments for the acceptance of truth.

﴿SUBJECTS OF PARA 2﴾

The second chapter of the Holy Quran begins with the statement that, now the qiblah (direction of prayers) of Muslims is being changed and obstinate people and hypocrites will object, why?

In fact, at the beginning of the Madani era of the Messenger of Allah's ﷺ for sixteen and seventeen months, prayers were offered facing towards Bayt-al-Maqdis, then one day, during Zohr prayers, at the wish of Rasool Allah ﷺ Allah ﷻ ordered to make the Kaaba, the direction of prayers instead of the Bait Ul Muqadas (Jerusalem). Then the wisdom behind this change was explained by Allah ﷻ.

"And (Messenger of Allah ﷺ) the Qibla, you were before, we made it, the Qibla so that we would reveal the one, who (unconditionally) follows the Messenger ﷺ and distinguish him from the one, who turns back on his heels (to disbelief).

And also said, "Indeed, we have seen you turning your face towards the sky many times (waiting for revelation) so we will definitely turn you towards the Qiblah that you like." So turn your face towards Masjid-e-Haram.

Allah ﷻ said further, that wherever Muslims are, they should turn their face toward the Holy Masjid during prayers and there can be no compromise, or agreement with the People of the Book on this.

Allah ﷻ also said that in the light of the bright signs of Rasool Allah ﷺ in the Torah and the Injeel, people of the Book know Rasool Allah ﷺ in the same way as they know their own sons, but the reason for their denial is only concealment of the truth.

Again In this surah, the Annunciation of Rasool Allah ﷺ and the duties of the position of prophethood were described, that is the recitation of the divine verses, inner purification, and the teachings of the book and wisdom.

In verse number: 153 to 155, during all calamities, it is taught to get the assistance of Allah ﷻ by means of patience and prayers. Problems during staying on the right path are mentioned, which could be fear of the enemy, hunger, loss of life, property, and children.

Good news has been given to those who are steadfast with patience in these difficulties and also good news of eternal life has been given to those who are martyred in the path of Allah ﷻ.

In verse number: 159 to 162, it is mentioned that those who hide the clear proofs of the truth of the religion and the message of guidance, on them is the curse of Allah ﷻ and his angels and all people and the promise of eternal punishment, but those who reform themselves, the door of accepting repentance is open for them. But those who's end up on disbelief, Allah ﷻ his angles and all people's eternal curse is on them. There is no relief in their punishment and there is no concession for them.

Verses 164 to 167 mention the unity of Allah ﷻ and His capabilities, i.e. the creation of the earth and the sky, the rotation of day and night, and the movement of boats and ships in the seas for human benefit. The natural system of rain, through which makes the dry, barren land fertile and settled again, the winds moving and the hanging of clouds between the sky and the earth, etc.

Allah ﷻ also said that as much as polytheists love their void idols, the believers love Allah much more than that.

It is also stated that people who have adopted misguidance in following their leaders, On the Day of Judgement, these leaders will acquit themselves from their followers after seeing Allah's punishment.

In verses number: 172 to 173, it was ordered to eat the pure blessings of Allah ﷻ and be grateful to Him. Then four definite forbidden things were mentioned, which are carrion (the halal animal that has died a natural death), the blood that flows during slaughtering, the meat of pig, and the halal animal on which the name of non-Allah ﷻ is mentioned while being slaughtered. In case of a life-threatening emergency, their use is permissible, to the amount necessary to save life.

In verse 174, hiding the message of Allah ﷻ book for money compares to filling fire in the stomach and missing the blessing of Allah's ﷻ word and reason of impurity.

In verse number 177, He ﷻ said that real goodness is not only the name of facing east and west during worship, but perfect goodness is the name of a comprehensive package. It means Allah Almighty ﷻ the Day of Judgment, the angels, faith in all the inspired books, and all the Prophets,

spending in the way of Allah, establishing the system of prayer and zakat, fulfilling the covenant with patience and steadfastness in the time of every calamity. Then He ﷻ said that in fact, those who have all these attributes are true in their faith and are pious.

In verses number: 178 and 179, there is a description of the law of Qisas (life for life) of Islam. Allah ﷻ said, "There is life in Qisas for you." Therefore in those societies that don't have the law of Qisas, there is humiliation of the sanctity of lives, wealth, and respect of the innocent people.

In verses 183 to 185, a description of the descending of the Quran in the month of Ramadan, along with the obligation of fasting in Ramadan has been stated. During travel and sickness, obligatory fasting has been excused temporarily but needs to be completed later. Those due to extreme age and illness can't fast and need to feed two poor people per fast as a penalty (Fidya). It is stated that during Ramadan between Sunset and sunrise, fasting restrictions will be relieved. There is a hint of itikaf (staying the last 10 days in the Mosque). It is also mentioned that the lunar system helps establish times of fasting and Hajj Rituals.

Verse number 194, describes the sanctity of four months.

Verse 195 states about charity for the sake of Allah ﷻ.

Verse up to 203, describes Hajj, Umrah, and some issues of Hajj.

In verse number: 207 and 208, it is stated that the reality of faith is the trade of life with Allah Almighty ﷻ and Islam is not a name of accepting few things and rejecting others, rather, the reality of Islam is that all the commandments (commands and prohibitions) of Allah's ﷻ and His Messenger ﷺ (peace be upon him) shall be accepted. It cannot be like that if you like certain things, you accept them and if you do not like certain things, you reject them, which means there is no pick and choose in Islam.

In verse number: 213, it is mentioned that people were originally the same, then Allah ﷻ established the system of Prophethood ﷺ and revealed the Book of Guidance for people of different eras, after humanity was split into two major groups, one is The people of truth, i.e. the followers of the Prophets, and the other is the people of falsehood, i.e. the followers of the desires of the self and the devil.

In verse number: 214, it is stated that to get to heaven, only the claim of faith is not enough, but for that one has to face difficulties in the path of truth with perseverance.

As there are bright examples of Prophets (عليهم السلام) and their faithful followers before us.

In verse No: 215, a description of spending, for the sake of Allah ﷻ has been mentioned, and if verse no. 219 is learned in conjunction with the above verse then, Allah ﷻ commands that whatever you have more than your need, spend for Allah's ﷻ sake.

In the same verse, the initial statement about the sanctity of alcohol and gambling stated that their risk is much greater than the benefit.

Verse 216, obligates the Jihad (struggle) for the sake of Allah ﷻ.

Verse No: 221 states the prohibition of marriage with polytheist men and women and Verse No: 222 states that intercourse with a woman is prohibited during specific days (i.e. the state of menstruation and nifas).

In verse 224 and 225, it is stated that if someone has taken an oath that is not acceptable according to the Islamic laws, then one should break it and pay a penalty, So said, "And you should not make an excuse to take oaths in the name of Allah ﷻ in order to avoid goodness, piety, and the goodwill of people".

And said: In the court of Allah ﷻ there will be accountability for the oaths were taken carefully with strong intention and not the ones taken lightly or casually.

In verse 226 and 227, there is a description of (Eila)

"Eila" means that a person says to his wife "I swear by Allah, I will not establish marital relations with you for four months or forever".

If he breaks the oath by paying a penalty within four months, then the marriage will remain valid, otherwise, one irrevocable divorce will take place.

In verse number: 228, it was stated that the Iddat (period of staying home) of a divorced woman is the completion of three periods of specific days.

In verse number 229, the ruling was stated that even after giving two explicit divorces (whether given separately or together), the husband has the right to appeal, but if the third divorce is given, then the wife is forbidden to him, (i.e. there is no scope for recourse directly or through remarriage) except that the woman completes her iddat, marries another

person, and that person divorces her at his free will, then only she can marry her ex-husband. This verse also mentions خلع separation. If somehow the couple feels, under Allah ﷻ jurisdiction, they are not able to justify martial relation and the woman wants to be free, then women can be separated with their husband's understanding, by giving up a promised gift at Nikkah or giving monetary benefit to the husband.

This separation equals one irrevocable divorce.

In verse no: 231 and 232, it is stated that after the revocable divorce, if you intend to keep the woman in your marriage with a good heart and with good behavior, then you should return before the end of the Iddat, and if you don't have any good intention and wants to give her hard time and torture then do not return to her.

﴿SUBJECTS OF PARA 3﴾

The third chapter of the Holy Quran begins with the statement that despite the fact that all the Prophets and Messengers of Allah ﷺ are honorable, respectable and their dignity is great, Allah ﷻ Almighty, among his messengers, has placed excellence and higher status of some over the others. So he said: (Allah Almighty) spoke to some of them, and gave some (innumerable degrees) of elevation, and gave clear signs to Isa Ibn Maryam, and helped them with the Holy Spirit (Jibriel Amin).

In verse number: 254, Allah ﷻ said that on the Day of Resurrection, the transaction of good deeds, friendship, and intercession will not work, and the disbelievers are indeed the wrongdoers.

The great verse of the Holy Qur'an known as "Ayat al-Kursi" is the chief verse of the Holy Qur'an.

In this blessed verse, while describing the unity of Allah ﷻ Almighty, the glory, and the ability of vastness of power, it has also been said that only with His permission, intercession will take place in His presence. In the next verse, the principle is stated: that after guidance and misguidance are clearly evident; no one will be compelled to join religion.

Verse number: 258 mention the debate of Hazrat Ibrahim (عليه السلام) with Namrood, 'as a result of which Namrood had no answer', i.e. when Ibrahim (عليه السلام) said: Allah ﷻ Almighty brings the sun out from the east (if you have a claim to divinity), take it out of the West",

In verse number: 259, it is stated that Allah ﷻ Almighty resurrected one of his beloved servants (some commentators said that he meant Hazrat Uzair (عليه السلام) after he had been in death for a hundred years to show the truth of life after death. And despite the passage of such a long time his food and drink remained fresh, not rotten, while his long ear (donkey) had rotted during this period. By resurrecting him, Allah ﷻ Almighty showed that the dead will be resurrected on the Day of Judgment likes this.

In verse number: 260, for the satisfaction of the heart of Ibrahim (عليه السلام) Allah ﷻ Almighty showed the life after death in the form of a miracle, by slaughtering four birds and spreading the pieces of their meat around the mountain, and then when he called those birds by their well-known names, in a moment their scattered parts came together, they came to life, and they came to him running.

In verse number: 261, it was explained through an example that the reward of spending money in the way of Allah ﷻ Almighty will be given back up to fourteen hundred fold according to the sincerity of the servant and the grace of Allah ﷻ Almighty. In the next verse, it is said that the reward of charity in the way of Allah ﷻ Almighty, is wasted by showing off and mentioning favors.

In verse 263 and 264, hypocrisy and spending sincerely in the way of Allah ﷻ has been made clear with two different examples, and also that one does not give anything defective and inefficient in the way of Allah ﷻ Almighty. When a person likes something refined, noble, and pure for himself, then he shall give the same thing in the way of Allah ﷻ Almighty. He also said that only people who become stingy in charity are ones; the devil keeps scaring them from poverty. Then He ﷻ starts aid that charity can also be given openly due to certain religious wisdom, but it is better to give anonymously.

In verse number: 273, Allah ﷻ said that people who are entitled to charity, are those who are engaged in Jihad for the sake of Allah ﷻ or in any work of religion (for example teaching and education) and they do not have the leisure to earn a living but have integrity and do not go around begging and people who are not aware of their situation consider them well off.

In verse 275, Allah ﷻ said that the example of a usurer (person who deals with interest) is as if a person had been touched by the devil and had taken away all his senses. Then Allah ﷻ Almighty said that after the ruling on the sanctity of usury (interest), leave the transaction of interest. Past mistakes are forgiven. However, if a person has previous financial obligations to another, he should take the original amount and leave the interest. After the prohibition of interest came, Allah ﷻ Almighty declared war against those who did not refrain from interest. And he also said that give a poor debtor, time to repay, or forgive his debt.

In verse 282, some basic and fundamental principles of financial matters, businesses, and transactions have been described:

- (1) Proper Documentation.
- (2) Set a time for payment.
- (3) Whoever has the expertise in the documentation of financial transactions should help his Muslim brother in writing documentation.

- (4) The documentation is the responsibility of the borrower.
- (5) It is obligatory to act honestly in documentation.
- (6) Indebted, ignorant, weak, or a person who cannot write, then his guardian should do documentation.
- (7) Two men or one man and two women should be witnesses in commercial and financial transactions.
- (8) Witnesses should not refuse to testify but should testify willingly with happiness.
- (9) It is the responsibility of the contracting entity to provide protection to witnesses and document writers.
- (10) It is a sin to hurt the witnesses and document writers.
- (11) Hiding of the testimony is a sin.
- (12) If there are transactions during the journey, either party can keep something as a security deposit.
- (13) If transactions are done without documentation or witnesses, then one shall return the property. In the end, Allah ﷻ said: "one shall fear Allah ﷻ Almighty in this matter all the time".

In verse number 284 Allah ﷻ said: Verily, if you hide something in your hearts or reveal it, Allah ﷻ Almighty will hold you accountable for it.

In verse number: 285, the basic beliefs of Islam are mentioned, faith in the Messengers of Allah ﷻ Almighty, faith in angels, faith in all the revealed books, and faith in the Resurrection. Allah ﷻ also said that a Muslim is one who believes in the prophets and all the messengers of Allah ﷻ Almighty, i.e. it shall not be that one believes in one prophet and rejects another.

In verse number: 286, Allah ﷻ Almighty said: Allah ﷻ does not make a person responsible for any command, which is excessive in his ability, every human being will be accountable for his good and bad deeds. Then Allah ﷻ Almighty taught the prayers in these words: O my Lord! If we make an oblivion or make a mistake, don't hold us seized. O our Lord! Do not put on us such a heavy burden, which you put on the people before us, And O our Lord! So do not burden us (commandments or trials) that we do not have the strength to bear, so forgive us. Forgiving us and having mercy on us, and our Lord, help us against the disbelievers.

The Prophet ﷺ said: The house in which the last verses of Surah Baqarah are recited for three consecutive days, the devil does not come near this house. (Mishkaat)

The Messenger of Allah ﷺ said: Learn the last verses of Surah Baqarah yourself and teach them to your women too because apart from the Holy Qur'an, these are the best praise, eulogy, and the best supplication,

(Sunan Darimi)

﴿Surah Aal-Imran﴾

Surah Aal-Imran is The Madani Surah. It is the 3rd surah in terms of scriptural order while it is the 89th surah in terms of revelation. In this surah, excellence to the family of Imran has been mentioned; therefore, this surah is named Al Imran.

In this surah, the beliefs and rulings of Shariah are stated. The mention of the oneness and divinity of Allah ﷻ Almighty in the beliefs, the divinity (as a God) of Isa (عليه السلام), and the doctrine of the Trinity is rejected. The doubts of the people of the book about the authenticity of the Holy Qur'an and being the word of Allah Almighty have been removed; half of this surah rejects Christianity while the third part contains the description of the crimes of the Jews. In the rulings of the Shariah, there is a description of the obligation of Hajj and Jihad, the prohibition of interest, the punishment of those who do not give Zakah, and the punishment and rebuke of hypocrites.

The beginning of Surah Al-Imran is with reserved letters. In the beginning verses, the oneness of Allah ﷻ, the truthfulness of the Holy Qur'an, and the verification and confirmation of the Torah and the Injeel, and it has been stated that Allah ﷻ Almighty, by His will, He ﷻ creates the shapes, as he wishes in the wombs of mothers.

In verse 7 of Surah Aal Imran, it is stated that there are two types of Quranic verses.

(1) "Muhkam". These are the verses whose meaning is definite and clear in terms of meaning and context. In them all the Shariah rules, halal (allowed) and haram (forbidden), duties, and obligations. Limits and conditions, and statements of immortality and prohibitory are stated.

(2) "Similar". It is obligatory for every believer to believe in these verses, and the meanings of these verses are not clear to us, we leave their meaning to Allah ﷻ Almighty. Allah ﷻ Almighty said that those whose

hearts are crooked, they are full of temptation and similitudes, and they follow innuendos to draw out meaning; However, only Allah ﷻ Almighty knows the exact and final meaning of these types of verses. And those who are skilled in the knowledge of religion, they say that we believe in them and this is all from our Lord.

In verse 24, it is stated that (testing human beings) inclination towards women and sons, accumulated treasures of gold and silver, marked horses, cattle, and agriculture (i.e. worldly wealth, whatever its appearance in different times). The allure of these things has been made decorative and attractive. This is all the material, of the life of this world and the best residence is only with Allah ﷻ Almighty. After that, he said that Allah ﷻ Almighty has much better and everlasting bounties, which will be given in Paradise.

In the next verse, he explained the sign of the sincere believers who say: O our Lord! Verily, we believe, then forgive us our sins and save us from the punishment of hell. These people are patient, truthful, obedient to Allah ﷻ Almighty and spend in the way of Allah ﷻ Almighty and wake up in the middle of the night to ask forgiveness. And he also said that the (favorite) religion of Allah ﷻ Almighty is only Islam. After mentioning the evil deeds of the people of the Book, he said that the reason for their deviation from religion and their diseases is their complacency: they said: We will not be touched by the fire (of hell) except for a few days.

In verses 26 and 27, the majesty of Allah ﷻ Almighty is described in these words: "O (Prophet ﷺ), say: O Allah ﷻ Almighty! The Lord of the land, you give the land to whom You will and take it away from whom, You will." And you give respect to whom You will and humiliate whom You will, All goodness is in Your hands. Verily, you are able to do anything. You change night into day and change day into night. You bring life from the dead, and dead from life, and you give sustenance to whoever you will, without reckoning.

In verse: 31, the greatness of (the Messenger of Allah, Muhammad ﷺ) is mentioned in these words: (O Messenger) Say: If you claim to love Allah ﷻ Almighty, then follow me, and Allah ﷻ (Himself) will make you His Beloved. He will forgive your sins and Allah is most forgiving and very merciful. In this verse it is clearly stated, that if a person seeks the

closeness and pleasure of Allah ﷻ Almighty, then there is only one way for him, that is to follow (Prophet Muhammad ﷺ).

Verses numbers: 35 to 64, the story of Hazrat Maryam عليها السلام is described. Imran bin Yasham is the father of Hazrat (Maryam عليها السلام) and his mother's name is Hanna bint Faquz. Allah ﷻ Almighty said that when Imran's wife said: O my Lord! I have vowed to keep the pregnancy that is in my womb, for the services of your Bait-al-Muqaddis, (free from other responsibilities) so accept this vow from me. Indeed, you are the listener and know everything. Then when a baby girl was born to her, she said, O my Lord! A girl had been born to me and (Allah ﷻ Almighty) knows best what had been born to her. And (my desired) boy cannot be like a (God-given) girl, and I have named her Maryam (which means worshiper) and I give her and her offspring in your refuge, from a perverted devil.

After that, in the next verses, it is said that Allah ﷻ Almighty accepted Maryam in His presence and brought her up in a good way, and Hazrat Zakariya (عليه السلام) became her guardian and kept Hazrat Maryam عليها السلام in a room in Bait al-Muqadis. When Hazrat Zakaria (عليه السلام) saw the unseasonal fruits with Hazrat Maryam, he was astonished and asked, O Maryam عليها السلام! Where did these unseasonal fruits come to you?

Hazrat Maryam said: these are from Allah ﷻ Almighty, on this occasion, the desire of a child arose in the heart of Hazrat Zakaria (عليه السلام) that the Lord who can give fruits of unseason to Hazrat Maryam عليها السلام can also give me a child in my old age. Then Zakariya (عليه السلام) prayed to his Lord (and) said: "O my Lord, grant me pure child from you. Indeed, you are the listener of supplications."

Then when Zakariya (عليه السلام) was standing in the room praying, the angel gave him the good news, "Indeed, Allah ﷻ Almighty gives you the good news of Yahya (عليه السلام) "who will confirm the word of Allah ﷻ (i.e. Isa عليه السلام). He will be a master and will not be interested in women and he will be a prophet.

Then, telling Hazrat Zakariya (عليه السلام) and his wife the signs of the birth of a son in their old and almost impossible-to-conceive age. He said that your sign is that you will not be able to speak to people except by signs for three days, and remember your Lord in abundance and glorify Him day and night. Then Allah ﷻ Almighty gave the good news of a son to Hazrat

Maryam through an angel and said that his name is Maseeh Isa, and stated these attributes of him: He will be honorable in this world and the hereafter, he will speak to the people in the cradle and mature age and will teach them the Book and wisdom, the Torah and the Injeel, and will be a messenger to the Bani Israel. Hazrat Maryam expressed surprise at becoming a mother without marriage, then Allah ﷻ Almighty said that when Allah ﷻ Almighty intends something, there is no need for any assistance or reason, but only Allah's command is sufficient and it happens. After that the miracles of Hazrat Isa (عليه السلام) are mentioned, by the permission of Allah ﷻ Almighty making a bird out of clay and putting life into it, healing the born blind and lepers, bringing the dead back to life with the touch of his hand, telling people that what they have eaten and what they have stored in their homes, And despite all these miracles, I am a servant of Allah ﷻ Almighty, and Allah ﷻ Almighty is my Lord and yours, so worship Him, this is the right path.

Verse No: 52 mentions the apostles helping Allah's ﷻ religion, on request of Isa (عليه السلام) to help his religion.

"Hoor" means white. (The companions of Isa (عليه السلام) are called apostles because their clothes were white. After that sincere companion of any person is called an apostle, therefore our Holy Prophet Muhammad ﷺ said: Every Prophet has an apostle and my apostle is Zubair bin Awam.

(Jami al-Bayan, Volume: 3, Pages: 200-201, authenticated)

Then it is mentioned that Isa (عليه السلام) was taken up to heaven, and as Allah ﷻ created Adam (عليه السلام) from clay, so he created Isa (عليه السلام) without a father. The Christians of Najran refused to accept the invitation of truth, despite the clear arguments, so they were invited to Mubahala but they did not accept the challenge of Mubahala either and agreed to pay tax.

The Messenger of Allah ﷺ said to the people of the book: If you do not accept Islam, then come to an agreement on the points that are common between us and you, that is worship will be only for Allah ﷻ Almighty alone, quit the polytheism and stop the practice of believing people to be there Lord instead of Allah ﷻ. People of the Book did not gather even on commonalities, which is a clear proof of their obstinacy.

In verse number: 67 it is mentioned that the People of the Book have falsely claimed Ibrahim (عليه السلام) as a Jew and a Christian. Ibrahim (عليه السلام) belonged to the nation of Hanif and he was not among the polytheists, and

the Prophet Muhammad ﷺ and the believers (nominees) were the closest to him.

After that, from verse number: 69, many vices and dishonesties of the people of the Book are mentioned.

In verse number: 77, Allah ﷻ Almighty said that those who take a small price for Allah's verses and their oaths, they have no share in the Hereafter, and neither will Allah Almighty speak to them in the Hereafter, nor will He purify them".

In verse no: 81, the great incident of the world of spirits, is described when Allah ﷻ Almighty took promise from all Prophets, and said: O Messenger ﷺ! Remember when Allah ﷻ Almighty took a firm pledge from all the prophets, that I would give you the book and the wisdom, Then if in case the Great Messenger ﷺ come to you, and he, who confirms what you have, so you shall believe and accept him and shall help him. Allah ﷻ Almighty asked: do you acknowledge and accept this heavy pledge of mine? They answered: We do, then Allah ﷻ Almighty said: So be a witness and I am one of the witnesses with you. From this contract, it was agreed that every prophet was bound to believe, support, and protect Khatam al-Mursaleen ﷺ. And then its practical demonstration took place on the Night of Ascension, at that time, when all the Prophets from Adam (عليه السلام) to Isa (عليه السلام) prayed under his guidance and he being the Imam of the Prophets was manifested in practice.

In the last verses of this chapter, Allah ﷻ stated that the religion of Islam is the name of a continuous religion, which has been going on from Hazrat Adam (عليه السلام) to the Prophet Muhammad ﷺ and still people are being called to this religion.

Allah ﷻ Almighty said: Whatever system of creation is established in the heavens and the earth and between them is bound to obey and follow willingly or unwillingly.

Islam is the religion, in which Hazrat Ibrahim (عليه السلام) Hazrat Ismail (عليه السلام) Hazrat Ishaq (عليه السلام) Hazrat Yaqub (عليه السلام) and their children, and Hazrat Musa (عليه السلام) and Hazrat Isa (عليه السلام) have been preaching. No religion other than Islam will ever be accepted, so if a person seeks refuge in a religion other than Islam, then he will be among the losers.

In verses number: 86 to 88, Allah ﷻ Almighty describes the punishment of those who disbelieve after they believe: There will be no reduction in punishment and no respite will be given to them. In the next verse, where there is a description of the forgiveness of those who repent, there is a description of the repentance of those who persist in disbelief and those who die in the state of disbelief, and their repentance never be accepted, even if they bring gold equal to the size of a mountain as redemption, it will not be accepted.

﴿SUBJECTS OF PARA 4﴾

In the first verse of the fourth chapter, it is stated that although the wealth spent in the way of Allah will be rewarded accordingly, the highest level of goodness is to spend one's favorite and beloved thing. The Messenger of Allah ﷺ used to eat camel meat and drink camel milk, Jews objected, saying that the camel's meat and its milk are forbidden by the Ibrahimic law. The Messenger of Allah ﷺ was ummi (did not learn from anyone other than Allah). He ﷺ did not formally read and write, but, He challenged the Jews that if your claim is true, bring the Torah and show this command in it, otherwise it is your slander against Allah ﷻ. As declaring something haram according to Shari'ah is the right of (Allah ﷻ Almighty) or the right of the Messenger of Allah ﷺ by Allah ﷻ authority. As in Surah Aaraf verse no: 157. Therefore Allah ﷻ Almighty said that all kinds of food were lawful for the Bani Israel, except that, which was self-forbidden by Hazrat Yaqub (عليه السلام) before the revelation of the Torah. It was learned that Hazrat Yaqub (عليه السلام) did not stop eating camel meat and milk by command of Allah ﷻ but he imposed this restriction on himself, As Hazrat Umar (رضي الله عنه) banned the use of honey on himself due to the poverty of Muslims.

In verse number: 95 to 97, it was explained that Hajj is obligatory to those who can afford it, and that the first house on land for the worship of (Allah ﷻ Almighty) was built in Makkah, the House of Allah, ﷻ In which there are clear signs, place (footprints) of Ibrahim (عليه السلام) and it is a place of peace.

In verses number: 98, and 99, there is a statement about the people of the book denying the verses of Allah ﷻ Almighty and condemning of people forbidding from the religion of Allah ﷻ Almighty. In the following verses, believers are prohibited from following the People of the prior Books.

In verses number: 103 to 110, the unity of the Ummah and the command to avoid sectarianism were explained and it was said that before Islam you were enemies to each other, thirsty for each other's blood and you had reached the brink of the pit of fire because of your misdeeds, but with the blessing of the birth of Prophet Muhammad ﷺ and the blessing of Islam, (Allah ﷻ Almighty) united your hearts and you became brothers. Then

Allah ﷻ Almighty said as a further emphasis that after receiving clear proof, do not divide like previous nations, otherwise you will have to face a great punishment on the Day of Resurrection. On the Day of Resurrection, the faces of the believers will be bright and the faces of those who disobeyed Allah ﷻ Almighty and His Messenger ﷺ will be dark.

In verse number: 110, the Muslim Ummah was declared the best Ummah and explained the reason for its excellence, that you have been created for spreading good deeds and preventing evil deeds in the world of humanity. That is, the responsibility of the Muslim Ummah is to invite the world of humanity to the truth and carry out the prophetic mission.

In verse number: 112, it is mentioned that the Jews were humiliated because of their wrongdoings, because they denied the verses of Allah, killed His prophets unjustly, and transgressed the limits. Also said that there was a group among the People of the Book who stood on the truth, recitation of the divine verses, being occupied in doing good deeds and order to goodness and forbidding evil were its signs.

In verse number: 118, it was decreed that the believers should not make the enemies of their religion, their confidants, they will not leave anything in destroying the Muslims and they desire that the Muslims shall suffer. Their hatred towards Muslims is evident to some extent from their words and the hatred and indifference they hide in their hearts is apart from that. Their sign is hypocrisy. When they come forward, they make claims of love and plan to harm Muslims behind their backs. They are hurt by the peace of Muslims and they are relieved by their sorrow.

Referring to the Battle of Badar, Allah ﷻ Almighty said in verse: 122 that after leaving the side of the hypocrites, the courage of the two groups of Muslims (Banu Haritha and Banu Salma) was getting low, but (Allah ﷻ Almighty) saved them.

Verses No: 123 to 128 mention the Battle of Badar, "(Allah ﷻ Almighty) sent three thousand angels to help the Muslims in a state, they were visibly weak and (Allah ﷻ Almighty) promised more unseen help." And also said that the descent of the angels to help those doing Jihad was for the satisfaction of the hearts of the believers.

In verse number: 130, the prohibition of interest was once again revealed, and not double or quadruple wealth illegally.

It is stated that the signs of pious people who are entitled to heaven are: they spend their wealth in the way of Allah ﷻ in all situations, be it prosperity or poverty, control their anger, and forgive people's mistakes.

In the next verses, forgiveness was promised to the sinners of the Ummah, that if you have unfortunately committed acts of disobedience and indecency to Allah ﷻ then once again you are invited to turn back, Repent in the presence of Allah ﷻ Almighty, provided that they do not persistence on sins, but desert them.

In verses number: 139 to 143, He ﷻ consoled the warriors who were giving up in the battle of Uhud due to the lack of men and resources, that they should be steadfast, and in the end they will be victorious. If there is temporary hardship, it has happened to the righteous in the past too, but bad days do not last forever, and these hardships cause the Muslims to rise in rank. It has also been said that fearing death is not a sign of Muslims.

In the Battle of Uhud, when the rumor was spread that the Messenger of Allah ﷺ had been martyred, the Muslims temporarily staggered. To reassure them, Allah ﷻ Almighty said, "And Muhammad ﷺ is the Messenger of Allah ﷻ. "Messengers have passed before them, So if they die (by divine decree) or are martyred (if by any chance), will you turn back backward?" i.e. Muslims shall be steadfast in all situations, it is a sign of righteous people that they seek forgiveness from Allah ﷻ Almighty in times of trouble and disturbances.

In the same verses about the Battle of Uhud, it is said that when the courage of the Muslims temporarily began to fail and various suspicions began to arise in their minds, Allah ﷻ Almighty made some of them drowsy in order to comfort them. And in the state of drowsiness, he showed them a promising scene so that they would gain courage. There was also the thought in their minds that if we had not come out of Madinah to the mountain of Uhud, they might have escaped death. So Allah ﷻ Almighty said: "(Death is inevitable) even if you are in your homes, then the person whose death is destined will come out to the place of his death. (Can't avoid)". i.e. No plan can postpone the time and place of death)".

In these verses, it is also mentioned that the hypocrites will say all sorts of things to make Muslims feel bad, but death in the way of Allah ﷻ Almighty

is rewarding for the hereafter. Those Muslims temporarily retreated, and later returned to Prophet Muhammad ﷺ and he did not make them accountable. So this moral greatness of Rasool Allah ﷺ has been described by the Holy Qur'an as follows: "So by the great mercy of Allah ﷻ Almighty, you became kind-hearted towards the Muslims, and if you had been quick-tempered and hard-hearted, they would have run away from you". So forgive them and seek forgiveness for them and consult with them in (important) matters, so when you intend (to do something), then put your trust in Allah ﷻ Almighty."

In verse number: 164, Allah ﷻ Almighty declared the sending of Prophet Muhammad (ﷺ) as his blessing and favor to the believers and explained his duties of prophethood once again. In verse 165, the sufferings of the Battle of Uhud were described as the result of disobeying the orders of the Prophet Muhammad ﷺ and described it as a cause of trial for both the believers and the hypocrites. Because the hypocrites repeatedly tormented the warriors of Uhud by saying that if you had obeyed us and had not gone to the mountain of Uhud, you would have avoided these consequences. Therefore, Allah ﷻ Almighty has described the greatness of the martyrs for the peace of Muslims in these words: And those who are killed in the way of Allah ﷻ Almighty (to say dead is a far-off thing' in some corner of their mind) don't even think of them as dead, they are alive with their Lord, they are provided with sustenance, which Allah ﷻ Almighty has given them out of His grace, and they are happy with it.

Verse No 172: Despite being injured and threatening of a large army, by people, those who responded to the call of the Messenger of Allah ﷺ, and who did not fall under the temptation of the devil and his disciples, a great reward has been mentioned for them. Unbelievers were told that more time they have been given in the world would be "more disastrous for them". Because the more rebellious they continue to be, the worse will come upon them.

In verse number: 180, a warning was given to those miserly rich people who do not charity from the wealth given by Allah ﷻ Almighty.

Allah ﷻ Almighty has bestowed upon them wealth by His grace. They shall not think, it is better for them, rather, it is bad for them, and on the Day of

Resurrection, their accumulated wealth will be made into a noose and put around their neck.

Verse number 181 mentions the blasphemous saying of the People of the Book of calling Allah ﷻ Almighty poor and themselves rich. Allah ﷻ Almighty mentioned this saying and the killings of the Prophets unjustly and the punishment of hell for them.

In verse number: 183, there is a mention of the demand of the Jews to the Messenger of Allah (ﷺ), that according to them the sign of the Prophet's authenticity is that he should offer a sacrifice to Allah Almighty and fire comes from the sky and consumes it (i.e. burns it to ashes). It was told that this is just their obstinacy and stubbornness. The proof of this is that they did not believe in the messengers who presented this miracle.

Verse No: 185 mentions that every soul will taste death, everyone will be rewarded for their deeds, and true success, i.e. entering Paradise is mentioned. In the next verse, patience and piety in the persecution of the People of the Book and polytheists are counted as determinations.

In verse number 187, it is mentioned that Allah ﷻ Almighty took a promise from the People of the Book to describe the glory of the Holy Prophet ﷺ and not to hide it, but they reneged on this promise for a small price. Verse 188 mentions the commination of a painful punishment for those who heap praises without any merit.

Verse No: 190 and in the following verses, it is said that the birth of the heavens and the earth and the rotation of night and day are signs for the wise. These are the people who remember Allah ﷻ while standing, sitting, and lying on their knees (in every situation) and pondering on the wisdom of Allah ﷻ Almighty in the creation of the heavens and the earth and say: O our Lord! You did not create this (system of the universe) without a purpose." This universe and all its mysteries, order, and invisible control is a great sign of Allah's ﷻ power. And drowning in devotion to the power and majesty of Allah ﷻ Almighty, they say: O our Lord! We heard the call of the supplicant of faith to believe in your Lord, so we believed. O our Lord! So forgive us our sins, wipe out our mistakes, and end us with righteous people. O our Lord! Grant us whose You have promised us through the tongues of Your messengers. Allah ﷻ Almighty accepts the prayer and says that I will not waste the good deeds of any man or woman and I will give a better reward for the sacrifices of all in the path of religion.

In the last verse of this Surah, he said, O who believe, be patient and exhort one another to patience and secure your borders and fear Allah ﷻ Almighty so that you may prosper.

﴿Surat Al-Nisa﴾

Surat Al-Nisa is the Madani Surah. It is the 4th surah in terms of scriptural order while it is the 92th Surat in terms of revelation. It is the longest surah after the Surah Al-Baqarah. In this surah, good treatment of relatives, payment of orphans' rights, conditional permission of polygamy, rules of inheritance, preliminary rules for elimination of immorality from society, description of muhramat marriage, persuasion of good deeds, forbidding Muslims to take the wealth of Muslims unjustly and killing Muslims, Family and social rules, good manners from parents and relatives, Condemnation of stinginess, refutation of the wickedness of Jews, and warnings to Muslims against Jews, the rebuke of hypocrites, exhortation to jihad, and detailed commandments concerning orphans are mentioned.

In the first verse of Surah al-Nisa, Allah ﷻ Almighty says: O people! Fear your Lord, who created you from a single person and created from him his wife (Eve), and then through them both men and women spread on the earth in great numbers, namely the origin of all humanity is one. After that, he said, "Don't eat the wealth of orphans under your care by mixing it with your own wealth. This is a great sin". Likewise, do not exchange your bad wealth with the orphan's good wealth. In the next verse, it is stated that although more than one up to four marriages are allowed at the time of need, but with the strict condition of justice between the spouses. Regarding the dependent orphans, he said that if they are not aware of the protection of their wealth, the guardian of the power should protect their wealth, provide for their needs, and treat them well. Give the wealth of the orphan to him when he becomes mature and wise. Do not grab the wealth of an orphan in a hurry for fear that he will demand his wealth when he becomes an adult, and when you hand over the wealth of an orphan to him, carefully appoint witnesses. The Holy Qur'an also said that if the guardian of an orphan is rich, he should not spend the wealth of the orphan on himself and his own needs, and if he is poor, he should spend only on himself as much as he needs.

Allah ﷻ Almighty also said that whether a man or a woman is entitled to the inheritance of his fixed share in the Shari'ah. That is women are not

deprived of inheritance in Islam. As a recommendation, the Holy Qur'an also said that on the occasion of distribution of inheritance, if such relatives, orphans, and poor people come who are not getting a share in the inheritance, then give them something as posthumous charity. Just think about what will happen to your children if they are faced with this condition of deprivation.

In Surah Al-Nisa verses 11 and 12, the issues of inheritance are explained which are:

- (1) If a person dies and his descendants have sons and daughters, then each son will get double the daughter's share.
- (2) If there is only one son, then the share of the heirs is determined in the Shari'ah, after giving them, the remaining total inheritance will be given to the son.
- (3) If there is more than one son, there shall be equal division among them.
- (4) If there is only one daughter, the remaining half of the inheritance will be given.
- (5) If there are more than one only daughters, they will get two-thirds of the entire remaining inheritance.
- (6) If a person dies and he has children and his parents are alive, then each of them will get one-sixth of the legacy.
- (7) If a person dies and has no children but his parents are alive, then the mother will get one-third of the inheritance and the remaining inheritance will be given to the father.
- (8) If the deceased person is childless, in that case, if he has siblings, his mother will get a one-sixth share.
- (9) If the wife is childless, the husband will get half of her inheritance.
- (10) If the husband is childless, the wife will get one-fourth of his inheritance.
- (11) If the husband dies, the wife whether one or more than one, (in the presence of children) all together shall receive one-eighth of the husband's inheritance.
- (12) If a childless person dies and has no parents and only a sister or brother on the mother's side, he will get a one-sixth share, and if there is more than one brother or sister from the mother's side only, they will get one-third of the total inheritance. After the death of the deceased, the

expenses of his burial will be determined first from his inheritance. After that, if any debt is owed to him, it will be paid. After that, if he has made a will (and that will is not in favor of an heir), then his will will be enforced to the extent of a maximum of one-third of the inheritance. These three matters precede the division of inheritance.

Verses No: 15 and 16 describe the preliminary and temporary punishment of adultery. The permanent punishment was then revealed in Surah Noor and for this, a strict condition of four witnesses has been imposed and the glad tidings of forgiveness and absolution have been announced for those who repent.

In verse number: 17, Allah ﷻ Almighty has explained the principle of acceptance of repentance that those who commit a sin and repent when they realize their mistake, then the acceptance of their repentance is on the responsibility of Allah ﷻ Almighty. But for those who continue to sin throughout their lives until the angel of death is on their heads and then say, "I have repented", there is no guarantee that their repentance will be accepted, and for those who die in disbelief, there is no guarantee of salvation in the hereafter.

In verse number: 20, it is advised that the fixed mahr of the wife should be paid, whether it is less or much. Not permissible to marry a woman whom the father has married, and after that, there is a description of related women with whom marriage is forbidden forever and they are:

- (1) Mother: (includes grandmother, maternal grandmother, and above).
- (2) Daughter (this includes the daughter-in-law, granddaughter, and great-granddaughter, down to the bottom); however, the daughter-in-law and the foster child are not included in this, provided there is no other reason for sanctity.
- (3) Sisters: This includes the real, step (father's share), and uterine (mother's share).
- (4) Paternal aunts (paternal real, step (paternal partner), and uterine (maternal partner) are all included).
- (5) Maternal Aunts: (mother's real, step (father's share), and uterine (mother's share) all sisters are included in this.
- (6) Niece: (It is prohibited to marry the daughters of real, step, and uterine brothers).

- (7) Sister's daughter: (Marriage to the daughters of all types of real, step, and uterine sisters is forbidden).
- (8) Mother-in-law: (i.e. wives' mothers and their grandmothers, however high they may be).
- (9) lawful wife: It is forbidden to marry the daughter of another husband with whom the relation of cohabitation has been established, (And if only the marriage has taken place, the wife has not had intercourse and has been separated for some reason, then the marriage of that person with the daughter of her ex-husband is permissible).
- (10) Marriage with the wives of one's sons is prohibited. Daughter-in-law, grandson's wife, and grandson's wife are in the lower ranks, all are prohibited.
- (11) It is forbidden to keep two sisters in marriage with any person at the same time, If the wife is divorced, her second sister can be married after the end of her period. Similarly, it is forbidden to marry two women at the same time, such that if one of them is assumed to be a man, their marriage would not be permissible, such as mother-in-law and niece, aunt and niece, etc. In the verse, this issue has been defined as "Jamaa bin al-Ukhtain" (i.e. bringing two sisters together in marriage at the same time).
- (12) Just as it is forbidden to marry two blood-related sisters at the same time, similarly it is forbidden to marry foster sisters at the same time. Allah ﷻ Almighty said that similar marriages that took place in the past before this order came are forgiven. It is stated in the Holy Hadith that marriage with women due to the relationship of lineage is forbidden, it is also forbidden due to the relationship of adoption with them. This issue has also been described in Al-Nisaa: 23.

﴿SUBJECTS OF PARA 5﴾

At the beginning of the fifth Chapter, in the continuation of Mahramat-e-Qatiyya, it is also stated that as long as a woman is married to another person, it is forbidden to marry her. Even if the husband has given divorced, it is forbidden to marry within the Iddah (forbidden period) and to give the message of marriage in clear words; However, after the Iddah a woman can marry another person with her consent Those women of the infidels who are captured from the battlefield and come into your possession, then sexul intercourse with them is lawful after assignment. In verse number: 25, it is said that a person who cannot afford to marry a free woman can marry a slave woman.

In verse number: 29, it is stated that it is forbidden to take one another's wealth by false means (i.e. gambling, lying, wrath, theft, robbery, betrayal, bribery, swearing falsely, and bearing false witness). And trade by mutual consent is permissible and the profit derived from it is also permissible. In the same way, wealth acquired through gift and inheritance is also permissible.

Verse number: 30 say that the person who unjustly takes the wealth of others will become the fuel of hell. Allah ﷻ Almighty said that if the servant avoids large sins, Allah ﷻ Almighty will forgive the small and unintentional sins of the servant by His grace and mercy.

Prohibiting jealousy in verse number: 32, he said that Allah ﷻ Almighty the Exalted by His wisdom has given someone excellence in wealth, honor, or status, so do not wish for it to disappear, because it is jealousy that is forbidden, It is better to ask Allah ﷻ Almighty for His grace than to be jealous of someone; there is no limit of His treasures.

In verse number: 34, Allah ﷻ Almighty said: "Men are the administrators and guardians of women" because Allah ﷻ Almighty has given them priority, over the other and also men spent their wealth on them. (The husband pays the dowry and the maintenance of the wife and children is also his responsibility). A woman who is disobedient to her husband is called "Nashza". The Holy Qur'an has described the order of gradual reformation of a disobedient woman, that is:

- (1) Reform with love and affection,
- (2) Temporarily separating their beds,

(3) Disciplinary reprimand. If a woman accepts correction through these gradual steps, it is forbidden to be hard on her. If these gradual steps do not resolve the conflict between the spouses, then the Holy Qur'an teaches this method of reconciliation that the families of both the husband and the wife shall find a judge and if they are reformists, then Allah ﷻ Almighty will resolve the dispute between the spouses. There will be a consensus. This shows that the Holy Qur'an has given great importance to keeping married life happy and secure.

In verse number: 36, Allah ﷻ Almighty has ordered the unity of God and has prohibited all kinds of polytheism. After that, the rights of the people were explained and he said: Be kind to parents, relatives, orphans, poor people, neighbors, travelers, and your subordinates. Then while classifying the neighbors, he said that a neighbor who is related, this relationship can be related to kinship and Islamic relationships as well. The second is the neighbor who is a stranger; this stranger means one who is not a relative and also one who belongs to another religion. The third is the one with whom kinship is established in the office or factory, on a journey, or in a class or assembly. All of them have different rights. The Messenger of Allah (ﷺ) said: "He is not a believer, from whose mischief his neighbor is not protected, and who does not respect his neighbor". And The Prophet (ﷺ) also said: "Gibriel-e-Amin kept insisting me about the rights of the neighbor so much that I thought that, maybe the neighbor would be made an heir."

In verses number: 37 to 40, the prohibition of miserliness, showing off while charity and hypocrisy was ordered and spending and said that whoever does not believe in Allah ﷻ Almighty and the Day of Resurrection, can do charity with show off. He also said that Allah ﷻ Almighty does not oppress anyone in the slightest and doubles the reward of good deeds. In verse number: 41, it was said that on the Day of Judgment, all the Prophets of Allah ﷻ will testify about the conditions and actions of their respective nations, And the Prophet (ﷺ) will bear witness to the validity of the testimony of the Prophets. Verse 42 mentions the regret of those who disobeyed the Prophets and Messengers.

In verse number: 43 explained some issues of prayer (Salah).

(1) Do not perform Prayer (Salah) while intoxicated, Prayer cannot be abandoned in any condition, so a Muslim should avoid all kinds of intoxicating drugs.

(2) Tayammum is permitted in certain unavoidable conditions such as, the person is a traveler and water is not available at all or if it is available at a price, which is not in his capacity, or if there is only enough water to quench thirst or perform ablution, then quenching thirst will be preferred, or if water is available but the user is ill and consumption of the water may cause serious harm to his life or health. Whether it is obligatory bath or ablution, Tayammum is permissible in both cases, The method of Tayammum is to touch the pure clay with the intention once and wipe the face with it once and then touch the clay a second time and wipe both hands including the elbows, It is permissible to perform tayammum with anything related to the earth.

Verse No: 44 mentions the misguidances of the Jews, and comforting the Prophet Muhammad (ﷺ).

In verse number: 46, a bad quality of the Jews is mentioned that they distort the Word of God. One of the cases is to remove a word from its place or to hide it. And when Allah's command is given to them, instead of saying, "We heard and obeyed", they say, we heard and we disobey and we will not listen. They distorted the word Ra'ena (give us an excuse) to Ra'ina (our shepherd)," that is, they use it in an insulting way. This is because of their hatred and their natural malice toward the Messenger of Allah ﷺ and for this reason, the curse of Allah ﷻ is upon them. Allah ﷻ Almighty said to them that as you distort the words of God, as punishment your appearances may also be distorted.

In verse number: 48, he said that Allah ﷻ Almighty does not forgive the sin of polytheism under any circumstances, Besides He forgives minor sins for whomever He wills. In verse 49, there is a rejection of those who describe their own purity. He said that Allah ﷻ Almighty purifies whom He wills. There is a lesson in this for every braggart and booster.

He said in verse 51: People of the Book believe in idols and evil. Leaders of the Jews, Kaab bin Ashraf, and Huey bin Akhtab went to make Mecca's polytheists allies for a war against the Messenger of Allah ﷺ, so the Meccan polytheists said, "We will not believe in you until you prostrate to our idols". Despite being People of the Book and People of Tawheed, they

bowed down to idols in hostility to the Messenger ﷺ and received the curse of Allah ﷻ Almighty. The Holy Qur'an stated that the reason for their enmity with Khatam al-Mursaleen ﷺ. because he was granted prophethood, although before that, Allah ﷻ Almighty had also bestowed upon Ibrahim and the Children of Ibrahim, the honor of the book, wisdom, and kingship, and He bestows blessings on whomever He wills. Then said that the Jews would be severely punished in hell because of their disobedience and their skins would continue to burn and after burning they would be given new skins and the punishment will continue. In verse number: 58, Allah ﷻ Almighty said: Give fidelities back to their rightful owners, and when you judge, judge with justice. Government, power, post, and position are also fidelities, consultation is also fidelity, and if someone has deposited something with someone, then this is also fidelity.

The Messenger of Allah ﷺ was asked: "When will the Resurrection come?" Prophet ﷺ said: "When the fidelity (trust) is lost." It was asked how the trust will be lost. Prophet ﷺ said: When the Government of the Ummah is given to the incompetent people.

He ﷺ said in verse 59: 'O believers! Be obedient to Allah ﷻ Almighty and the Messenger of Allah ﷻ Almighty and those among you who are in authority, in it, there is a command of unconditional obedience of Allah ﷻ Almighty and His Messenger (ﷺ), and obedience to those in authority is conditional. If there is a disagreement with the people of power about the permissible or impermissible of a matter, then a decision will be made according to the Holy Qur'an and Sunnah.

Verse No: 60 to 63 mentions the two-faced and hideous tricks of the hypocrites. After that, there is faith-enhancing good news for the believers. Allah ﷻ Almighty said: And we have sent every Messenger only so that people may be obedient by the permission of Allah ﷻ Almighty. And when they oppress (sins) their lives, O Messenger! And come to you and ask Allah ﷻ Almighty, forgiveness for their sins, and the Messenger also prays for them, so they will surely find Allah ﷻ Almighty to be very repentant, very merciful. i.e. if one seeks forgiveness from Allah ﷻ Almighty through the Messenger of Allah ﷺ, then Allah ﷻ Almighty does not reject it, and this connection of forgiveness is still available to every Muslim.

In verse number: 65, he said: "Those who do not make the Messenger of Allah ﷺ, judge in disputes between them and then do not accept his decision by heart and soul (That is, there should not be any distress or boredom in the heart over the decision of the Messenger of Allah ﷺ), so they cannot be believers in reality despite their apparent claim of faith.

He said in verse number 69: Whoever obedient to Allah ﷻ Almighty and His Messenger ﷺ, he will be (in the Hereafter) with those whom Allah ﷻ Almighty has rewarded, the prophets, the truthful, the martyrs, and the servants of the righteous.

Then there are commands, instructions, and tidings of success about Jihad. Muslims have been warned that, when the weak people of the society, women, and children cry for help to get out of the hostile or oppressive environment, then they must come to the field of Jihad to help the oppressed.

Verse number: 76 and in the following verses, it is said that when hypocrites and cowards are invited to Jihad, their hearts tremble for fear of being killed and they want respite from life. Allah ﷻ Almighty said: Say, O Messenger! The goods of this world are very little and the Hereafter is better for the pious.

He said to those who avoided Jihad for fear of death: "Wherever you are, death will feed you, even if you are fortified in strong forts" A sign of the hypocrites is also mentioned: When good befalls them, they say: It is from Allah ﷻ Almighty, and when evil befalls them, they say (to the Messenger of Allah ﷺ): It is from you, (O Messenger ﷺ!) Say that everything is from Allah Almighty. Then he said: The good that befalls you is from Allah Almighty and the evil that befalls you is because of yourself. A quality of the hypocrites is that they say in front of the Messenger of Allah ﷺ, that we obeyed your order, and then at night in their gatherings, they say the opposite.

Allah ﷻ Almighty says: Why do they not consider the Holy Qur'an, if this Holy Qur'an had come from other than Allah ﷻ Almighty, then they would have found many differences in it. The Holy Qur'an states a principle about rumors during peace and fear, (i.e. victory and defeat) that these rumors could be dangerous and cause losses. In such a time monitoring of the rumors should be organized to determine which news publication is helpful for Muslims and which publication is harmful to Muslims. It is

called (Censorship) in today's terms and the modern world even in a state of war the publication of news is under government control and it is the work of experts in politics and war to decide it. Because these rumors affect the morale of the army and the nation. And now apart from the arenas, psychological warfare is also fought by propaganda.

In verse number: 84, the Prophet ﷺ has been ordered to do jihad himself and motivate the believers to participate.

In verse number: 85, he said that the reward of legal intercession and the calamity of illegal intercession will be for the one who intercedes.

In verse No: 86, it was mentioned about social etiquette that when you are greeted with a word, you should respond with better words (such as saying in response to Al-Salam Alaikum: Wa Alaikum Al-Salam Rahmatullah Wa Barakatuhu) or at least respond in the same words (like saying in response to Salam Al-Alaikum: Wa Alaikum Al-Salaam).

During the war, Muslims had to deal with several types of people:

(1) Those hypocrites who wanted the destruction and failure of the Muslims from their hearts. He ﷺ said for them that neither they shall be made friends nor shall they be treated with any concessions, but they shall be destroyed.

(2) Some people were those who wanted to avoid war, neither wanted to fight with Muslims nor wanted to fight in support of their nation or they would go to a nation with whom the Muslims have an agreement, not to fight, So the Holy Qur'an said: If they withdraw from the war and do not fight Muslims and give a message of peace to Muslims, then Muslims should not do opposition with them.

(3) A group of hypocrites was those who wanted to live in peace with both the Muslims and their nation, but their internal state was that if war was imposed on the Muslims by their nation, they would jump into it. So the Holy Qur'an said: If they do not separate from the Muslims and do not give a message of peace to the Muslims and do not stop their hands from harming the Muslims when they get an opportunity, then the Muslims also have the right to destroy them when they get an opportunity.

In verse number: 92, it is stated that if a Muslim is accidentally killed by another Muslim, then expiation must be done and the heirs of the deceased must also be given compensation, except that the heirs of the deceased forgive. Similarly, if a member of a confederate nation is

accidentally killed by a Muslim, then the order is the same. And if a member of an enemy nation is accidentally killed by a Muslim, then there is only expiation for him. Expiation is to free a believing slave and if a believing slave is not available, as now the practice of slavery has ended in the world and Islam also looks at the end of slavery with an approval eye, rather Islam has made its end by giving inducement incentives and presenting it as a reward, So in such a case, the expiation is to fast continuously for two months, this is repentance from Allah ﷻ Almighty. The penalty for killing by accident is described in the Holy Hadith, which is: one thousand golden dinar or ten thousand silver dirham or one hundred camels. Consult jurisprudence books for details of accidental killing.

In verse number: 93, the order of wilful murder, i.e. intentionally taking the life of an innocent person, has been explained, which is: continuous punishment in Hell (If the killing is done thinking it's forbidden, he will remain in Hell for an extended period, as long as Allah's wishes and if the unjustified murder is done, thinking to be permissible, then he will remain in hell forever). And Allah's wrath will be upon him, and Allah's curse will be upon him, and there is a great punishment for him in the Hereafter. If someone has committed an unjustified murder by mistake and has paid compensation, even then repentance is a condition for salvation in the Hereafter. In case of wrongful killing, compensation can be life for life or any financial award or pardoned without any financial award, these are worldly rulings.

In verse number: 94, Allah ﷻ said to the believers, that if someone professes faith in the journey of Jihad or on the battlefield, so for getting wealth one should not kill such a person by denying his faith And he said: Allah ﷻ has many treasures and Allah ﷻ Almighty has favored you with faith.

In verse number: 95, it is stated that those who avoid Jihad cannot be equal to those who are doing Jihad with their lives and wealth in the way of Allah ﷻ Almighty, Allah ﷻ has given them excellence. However, the one who does not participate in practical Jihad due to illness or Poor age, but he is a war planner, a strategist, one who teaches war tactics or is engaged in the service of soldiers, he will surely get the reward of a soldier. In the context of the prophethood, while the Muslims were in a constant state of war, he said about those who avoided war that when the time

comes for their souls to be departed, the angels will ask them about the war between truth and falsehood and where they were at that time. They will say we were weak on earth, then the angels will say to them, why did you not migrate to Dar-al-Iman?, but those men, women, and children who were really weak, there was no way of salvation for them, then Allah Almighty will forgive them. He also said that as a result of migration, Allah ﷻ Almighty will grant expansion and whoever leaves his home with the intention of migrating and dies during that time, then his reward is on Allah ﷻ Almighty.

Verse number: 101 and the following verses have stated the order of reducing the prayer for the traveler. In Hanafi jurisprudence, the size of the travel distance is 98km. Prayer and congregation are such obligatory duties that they are not dropped even in a state of war. Therefore Allah ﷻ Almighty said that in the exact situation of war when the time of prayer comes, the soldiers up front stay in their positions, and rest pray one rak'at following the imam. Then they go to the front and take positions and let other soldiers, come and join the Imam in the second Rak'at and complete their prayer. After that, they go to the front position and others come back and complete their prayers. This prayer is called Salat al-Khauf. It was learned that neglecting defense is not permissible in any way, this is called Red Alert or High Alert in today's war terminology, and that it is not permissible to abandon prayer under any circumstances. Then he said, "When you have finished praying, remember Allah ﷻ Almighty in every situation while standing, sitting, and lying on your knees." And when the state of war is over and there is a state of peace, offer the usual prayer. Indeed prayer has been made obligatory on the believers at certain times. In verse number: 104, He said that do not show laziness in pursuing the enemy. If you suffer, so they also suffer like you, even though you are also hopeful for the reward of the Hereafter.

Verses 105 to 108 indicate a specific incident in the Prophethood of a judgment between a Jew and a Muslim in a case of theft. When some members of a Muslim tribe deliberately wanted to prove the guilty innocent and the innocent guilty, Allah ﷻ Almighty gave His beloved prophet Muhammad ﷺ the knowledge of the reality that the guilty should be punished whether he is related or not. Therefore support shall be for one who is innocent even if he or she is not related.

In verse number: 115, he said that there is no good in consultation and meetings without practical measures. And great is the reward for those who take practical measures. Allah ﷻ Almighty said: And whoever opposes the Messenger of Allah ﷺ after the revelation of guidance and goes against the path of all the Muslims, We will turn him to the direction he chose and enter him into Hell which is a bad abode. There is a clear threat in it for those who choose a different course of action, away from the consensus path of Muslims, are taking the path of hell.

In verse number: 116, he said that Allah ﷻ Almighty forgives all sins except polytheism, and polytheism with Allah ﷻ Almighty is a great misguidance. Allah ﷻ Almighty has given the threat of hell to the followers of the evil and the good news of paradise to the perfect believers and he said that every believing man and woman who did good deeds in the state of faith will enter Paradise.

Verse No: 122, 123 stated that salvation does not depend on wishes and false hopes but on righteous deeds, and those who do bad deeds will be punished.

In verse number: 125, Allah ﷻ Almighty said: Who will have a better religion than the one who submits himself to the service of Allah ﷻ Almighty and is a righteous person and a follower of the nation of Ibrahim (عليه السلام). Verse No: 127 mentions the rights of orphan girls in inheritance, marriage matters, dower, etc. And he said that if you wish to marry them, pay their rights and also take care of the rights of weak orphans.

In verse number: 128, he said that if a woman wants to make peace with her husband by renouncing her rights to maintain the marriage, there is no problem, and the husband is encouraged to be kind and fear Allah ﷻ Almighty.

In verse number: 129, he said that you cannot do complete justice, but do not be completely bend to one wife and hang the other by completely neglecting it, but continue to act with even the widest possible justice and if you are not able to be successful and if there is a separation, then Allah ﷻ Almighty is the creator of better options.

In verse number: 135, Allah ﷻ Almighty said, 'O believers! Be steadfast in justice and bear witness for Allah ﷻ Almighty, whether it is against yourself or your parents and relatives, whether you are rich or poor, Allah

ﷻ Almighty belongs to them (than you) is more benevolent. So (while testifying) do not follow your desires and do not turn away from justice, and if you distort or shunning your testimony, then Allah ﷻ Almighty is well aware of all your deeds.

In verse number: 136, he urged the believers to be steadfast in their religion. In the latter verse, he mentioned the loss of forgiveness and guidance for those who changed their religion after seeing the direction of the wind. The bad habits of hypocrites are mentioned from verse number: 142. One sign is that they are lazy in prayer. They consider prayer as a burden and pray only to show and deceive the Muslims. These people are always wavering between disbelief and faith. Therefore he said that the hypocrites will be in the lowest class of hell.

In verse number: 146, he mentioned the great reward for those who repent and those who firmly hold on to religion.

In verse number: 147, he said that Allah ﷻ Almighty's punishment is for the ungrateful and unbelieving. If you are grateful and believe, then what will Allah ﷻ Almighty do by punishing you?

﴿SUBJECTS OF PARA 6﴾

One of the fundamental principles of Islam is that it commands the veiling of the weakness of others and does not like the publicity of evil deeds, but the oppressor is allowed to raise his voice against the oppressor for justice. In verse number: 150, Allah ﷻ said that those who differentiate Allah ﷻ Almighty and His messengers in believing, or believe in some messengers and reject others, or find a middle way between faith and disbelief, all these people are non-believers. Believers are only those who believe in Allah ﷻ Almighty and believe in all of His Messengers without distinction. Verses numbers: 153 to 161 mention the many ignorances, disobediences, obstinacy, and demands of the Jews.

They demanded the Messenger of Allah ﷺ to send down the Book from the sky. Allah ﷻ Almighty said that they have made even greater demands from Musa (عليه السلام) which are:

- (1) Show us the Allah ﷻ Almighty openly, so as punishment for their cruelty, they were caught by lightning.
- (2) Then despite clear proof, they worshiped the calf and Allah ﷻ Almighty accepted their repentance.
- (3) They broke a promise which was taken while Mountain Thu was above their head and they promised to be steadfast in Islam.
- (4) Similarly, a promise was taken from them to enter the gate while prostrating and not to violate the sanctity on Saturday.

Then Allah ﷻ Almighty explained the reasons for their breaking of the covenant and disbelief:

- (1) They denied the revelations of Allah ﷻ Almighty. It refers to the miracles of the Prophets.
- (2) Killed the Prophets of Allah ﷻ unjustly.
- (3) They slandered Hazrat Maryam (عليها السلام).
- (4) Claimed to kill, Maseeh the son of Maryam (عليها السلام) the Messenger of Allah ﷻ.
- (5) They obstinately said that our hearts are covered. So Allah ﷻ Almighty said that because of their disbelief, a seal has been placed on their hearts.

Allah ﷻ Almighty said that they did not kill Hazrat Isa (عليه السلام) and did not crucify him, but the situation was changed for them.

The exegeticals have written: that a follower (Hawary) of Hazrat Isa (عليه السلام) was made to resemble him and by putting him on the cross, they thought that they crucified Isa (عليه السلام). So Allah ﷻ almighty said: They certainly did not kill Hazrat Isa (عليه السلام), but Allah Almighty raised him to Himself (alive).

Then he said that before the Day of Resurrection, the People of the Book would definitely believe in Hazrat Isa (عليه السلام). And Hazrat Isa (عليه السلام) will bear witness for them on the Day of Judgment. Allah ﷻ Almighty said: Because of the oppression of the Jews, We made some of their things forbidden to them, which were allowed before. Some details of this have already been given in Surah Baqarah and some will come later.

One of the disobedience of the Jews was that despite the prohibition, they took interest and unjustly took people's wealth. But the Holy Qur'an stated that those among them who had firm knowledge, believed in the Holy Qur'an and the first celestial books from Allah ﷻ. They were committed to establishing prayer and giving zakah, they had faith in Allah ﷻ Almighty and the Day of Resurrection, and such people will be given a great reward.

In verse number: 163, it was stated that the entire chain of divine revelation and prophethood is interconnected. Hazrat Nooh (عليه السلام) and the Prophets after him (عليه السلام) and Hazrat Ibrahim (عليه السلام) to Hazrat Isa (عليه السلام) mentioned several prophets: Just as we have revealed, revelations to these Prophets one after the other, in the same way, O Messenger of Allah ﷺ.

We have revealed to you as well. Allah ﷻ further said that we have stated to you the names and circumstances of some messengers and there are also messengers whose incidents have not been described in the Holy Qur'an. For those whose names are mentioned in the Holy Qur'an and Hadith, it is obligatory to believe in them definitively, and for those whose names and circumstances are not mentioned, it is obligatory to believe in them vaguely, that is, whoever Allah ﷻ Almighty sent as a Messenger, we believe in them. The wisdom of the system of prophethood and apostleship is to establish the argument of Allah ﷻ Almighty regarding the call of truth to all human beings. And on the Day of Resurrection, no human being will have any excuse to persist in disbelief, polytheism, sinfulness, impiety, and misguidance. That is why the obligation of the

prophets was to announce the good news of Allah's ﷻ mercy and to warn of Allah's ﷻ punishment. Allah ﷻ Almighty and his angels bear witness to the revelation of the Prophet Muhammad ﷺ and thus reveal his prophethood. Those who disbelieve and prevent people from the straight path of Allah ﷻ Almighty are in open seduction. And Allah ﷻ Almighty does not forgive such disbelievers and cruel persons, nor does He guide them to any other path than the path of Hell. If people accept what the Messenger of Allah ﷺ brought It is better for them, otherwise Allah ﷻ Almighty does not care about people's disobedience. Therefore He is the owner of the earth and the sky and all that is in them.

The Christians exaggerated in the religion and called Isa (عليه السلام) "son of Allah" then Allah ﷻ Almighty said that do not exceed the limit in the religion. Do not speak unjustly about Allah ﷻ Almighty. Isa (عليه السلام) the son of Maryam, was the Messenger of Allah ﷻ Almighty, the Word of Allah ﷻ Almighty, which was directed to Hazrat Maryam, and was his spirit. Allah ﷻ further said: Do not say that there are three Gods (i.e. the Holy Father, the Holy Son, and the Holy Spirit). He said: abandon from immoderation of creed. There is only one God, He is worthy of worship and He is beyond having children and He is the owner of the heavens and the earth.

He further said: Neither Isa (عليه السلام) nor the close angels have any disgrace in being a servant of Allah ﷻ Almighty. That is in the presence of Allah ﷻ Almighty, the glory of servitude is honor and dignity for every level of creation.

In verse number: 174 he said: O people! A strong argument has come to you from Allah ﷻ Almighty and We have sent down a clear light to you. Burhan (strong argument) means (Sayyidna Muhammad ﷺ). Achieving God's mercy and staying steadfast on the right path depends only on full commitment to Prophet Muhammad ﷺ and the Holy Qur'an (clear light).

In the last verse of Surah Al-Nisa, an issue of inheritance was explained that if a person dies and he does not have parents alive and no children, he is called Klala. If he has a true or dad's side (step) sister, then this sister will get half of his inheritance. And if that sister dies and she is also childless, then this person will inherit her total inheritance. And if he has two (or more than two) sisters, they will get two-thirds of his inheritance. And if the person's heirs have real brothers and sisters or steps from the father's

side, then the entire inheritance will be divided among them and each brother will get twice the share of each sister. Since Allah ﷻ Almighty wants to protect from misguidance, He explains these financial matters in detail. After that is Surah al-Maidah.

﴿Surat al-Maidah﴾

Surah Al-Maidah is the Madani Surah, but some of its verses were revealed in Makkah. It is the fifth surah in terms of scriptural order while it is the 113th surah in terms of revelation. In two verses of this Surah, Maidah (eating, tablecloth) is mentioned. Therefore it is called Surah Al-Maidah; This Surah is also called Surah Al-Uqud and Surah Al-Munqizah. The Messenger of Allah ﷺ said: Surah Al-Maidah is called a munqizah in the Kingdom of Allah ﷻ because this Surah saves its reciter from the angels of punishment.

(Tafseer Al-Munir: Volume: 6, Page: 60)

This surah starts with moral training by commanding to fulfill the promise. The importance of fulfilling promises in individual, collective, international affairs, and personal relationships is obvious to every person.

He further said: Except for the exceptions (the description of which is coming next), four-legged animals have been made halal, but hunting in the state of Ihram is not halal. Allah ﷻ further said do not disgrace the signs of Allah ﷻ Almighty and the holy (four) months, In the same way, do not disgrace the sacrifices sent to the Holy Kaaba and the animals that have bands on their necks (as a symbol of sacrifice). And that you can hunt after opening Ihram. After this, the Muslims have been ordered to help each other in good deeds and avoid sinful and cruel deeds. This is one of those blessed verses (in which the words are few and the meanings are many). By mentioning every auspiciousness, good and evil in this blessed verse with great brevity, the Holy Quran has declared a principle and rule for all works.

In verse number: 3, there is a description of Muharramat-e-Qatia, (haram) which are:

- (1) The halal animal that has died a natural death and could not be slaughtered, i.e. dead.
- (2) Blood floats at the time of slaughter.
- (3) Meat of pig.
- (4) The animal on which the name of other than Allah Almighty has been taken while slaughtering.

- (5) Those halal animals that die from strangulation.
- (6) Those halal animals that die due to injury.
- (7) The halal animal that fell from a height and died.
- (8) The halal animal which was killed by another animal's horns.
- (9) Which is eaten by beasts.
- (10) The halal animal that was slaughtered at the place of idols.
- (11) To find out the state of luck with the arrows of omen.

This is the same verse in which an honorable announcement was made for the Muslims: Today I have completed your religion for you and fulfilled my blessing on you and have chosen Islam (as a religion) for you. No other inspired book before the Holy Qur'an declared the completion of religion. In the same verse, it is stated that in an emergency, it is allowable to eat forbidden things as much as necessary for survival. In the same surah, the command of the halal animal hunted by hunting dogs is described, the detailed issues of which can be seen in the books of tafsir, hadith, and jurisprudence.

In verse number: 5, it was stated that the food of Muslims is halal for the People of the Book and the food of the people of Book is halal for Muslims, provided that food is halal in its origin and does not contain any forbidden thing in it. In the same verse, the ruling also stated that the marriage of a Muslim with the free and virtuous women of the People of the Book is permissible.

Verse No: 6 describes the four obligations of ablution, namely.

- (1) washing the whole face, (2) washing the hands, wrists forearms, and elbows.
- (3) wiping the head (4) washing the feet including the ankles.

After that, for the patient, the traveler, one without ablution, and for Junubi (on whom a bath is obligatory) there is a statement regarding the permission of Tayammum when necessary. The little detail of tayammum has been stated in Surah Nisa.

In verse number: 8, while commanding unfettered justice, he said: do not indulge in injustice because of the enmity of a nation, do justice and this approach is closer to the fear of Allah ﷻ.

Verse number: 11, describes the unsuccessful attempt of the Jews to kill the Holy Prophet ﷺ by rolling a heavy stone and it mentions Allah ﷻ Almighty's favor to protect Rasool Allah ﷺ.

In verse number: 12, while mentioning the covenant of Allah ﷻ Almighty with the Bani Israel, said: And Allah ﷻ Almighty said, "Indeed, I am with you if you continue to establish prayer and give Zakat". And you believe in My Messengers, and you help them with reverence and a good debt to Allah ﷻ Almighty (from His wealth). Then I will definitely erase your sins from you and I will surely admit you to the paradise under which rivers flow. After that, the curse of Allah ﷻ Almighty is mentioned on the Bani Israel for breaking their covenant, being cruel, and changing the words (books) of Allah ﷻ Almighty.

And further, he said that because of forgetting a large part of the Divine Covenant, enmity, and hatred were created among themselves until the Day of Resurrection. The crimes of the People of the Book are many, but very few of their crimes have been described here because the purpose is to correct them and not to publicize their crimes. Then Allah ﷻ Almighty said: Verily, there came to you from Allah ﷻ Almighty the splendor of Prophethood and a Bright Book. Through it, Allah guides those who follow His will to the paths of safety and by his permission; He brings them out of darkness, to light, and guides them to the straight path.

In verse number: 17, Allah ﷻ Almighty has called those who call Isa (عليه السلام) the son of Mariyam "God" as disbelievers. And he said that if Allah ﷻ Almighty wants to destroy Isa (عليه السلام) the son of Maryam and his mother, then all the people of the earth cannot save them even if they unite. Then he rejected the false understanding and false claim of the Jews and Christians that they are the sons of Allah ﷻ Almighty and His beloved. He said that you are also among the human beings. Addressing the People of the Book, he said that after the sending of the Prophets, there came a period of separation of Prophethood and apostleship, and then We sent Our Great Messenger so that you may not say that no evangelist and a scarecrow to us, So now the last Messenger (Muhammad ﷺ) has come to you, giving the good news of Allah ﷻ Almighty mercy and warning you of His punishment.

In verses 21 to 26, it is mentioned that the Bani Israel were ordered to enter the Holy Land. These people said: O Musa (عليه السلام)! There are very large people in this land, until they are expelled, we will not enter.

So you and your Lord go and both fight (with them), surely we will sit here. When Musa (عليه السلام) was disappointed with his nation, he said to Allah ﷻ Almighty, "O Lord! My control can only be over myself and my brother (Haroon (عليه السلام)), so judge between me and my disobedient nation. As a result of these disobediences of Bani Israel, the holy land was forbidden to them for forty years and they continued to wander in the land.

In verse number: 27 to 31, the incident of the two sons of Adam (عليه السلام) was described when both of them offered a sacrifice in the presence of Allah ﷻ Almighty. One's sacrifice was accepted and the other's was rejected. In the divine laws of that time, the sign of acceptance of the sacrifice was that fire would come from the sky and burn it. Qabeel, whose sacrifice was rejected, killed his brother Habel in anger. The background of this sacrifice is mentioned in the book of exegesis. Then Qabeel did not understand what to do with his brother's body, then Allah ﷻ Almighty sent a crow and taught him to bury the Dead body in the soil.

After describing this background, Allah ﷻ Almighty said: For this reason, we wrote on the Bani Israel that whoever killed a human life without compensation (i.e. without the right of retribution) or without mischief (crime) in the land. So it is as if he has killed all human beings and whoever saves the life of (an innocent) person, it is as if he has saved all human beings. It is known that the sanctity of human life is the collective right of humanity and to kill an innocent person is to violate the right of the entire humanity.

After that, the extent of the greatest crime of humanity, which is today's world called terrorism, was described by Allah ﷻ Almighty as a war against Allah ﷻ Almighty and His Messenger in these words: And those who fight Allah ﷻ Almighty and His Messenger and spread mischief in the land and commit terrorism, their punishment is to be killed by picking them. Either they should be executed or their hands should be amputated on one side and their feet on the other side or they should be expelled from the earth (i.e. imprisoned), this is a disgrace for them in this world and a great punishment for them in the Hereafter.

In verse number: 35, ordered the believers to adopt piety and seek the means (of salvation) in the presence of Allah ﷻ Almighty.

In verse number: 36, it is said that if a person becomes the owner of the entire earth and the same amount of wealth is given to him, and he gives all this as a ransom for his life, then the salvation of a disbeliever is not possible on the Day of Judgment.

In verse number: 38, there is a command to cut off the hands of men and women who theft. This is a punishment for their actions and a lesson from Allah ﷻ Almighty for other people. After that, if they repent and are willing to reform themselves, Allah ﷻ Almighty will forgive them. In verse number: 40, he said that the sovereignty of the heavens and the earth and the authority to punish and forgive belongs to the Lord of the worlds. In verse No: 41-42 once again describes the hypocrisy of the Jews:

(1) They claim faith with their tongues and there is hypocrisy in their hearts.

(2) They listen too many lies.

(3) Listen carefully to those who live far away from you.

(4) They distort the word of Allah ﷻ Almighty.

(5) They bring their disputes to you with the intention that they will get a decision, in their favor then it will be acceptable, otherwise, they do not accept your decision.

(6) They eat too much haram food.

(7) In the Torah, adultery is punishable by death, but their scholars hide this order, the Messenger of Allah ﷺ, revealed it.

Allah ﷻ Almighty said to the Messenger of Allah ﷺ, that if they bring a case to you, you have the right to judge or not, but if you judge, then make a decision that is based on justice. After that, in verses 44 to 47 respectively, he said that those who do not judge in accordance with the commands, revealed by Allah ﷻ Almighty, they are disbelievers, unjust, and transgressors. That is, whoever is so rebellious that he does not accept Allah's ﷻ order completely, then he is a disbeliever. And whoever does not implement it because of his obstinacy or laziness, then he is unjust and a transgressor.

Allah ﷻ said in verse number: 44 that we sent the Torah, in it there is guidance and light, Prophets who were Allah's ﷻ obedient, guide Jews. Jewish scholars and People of Allah ﷻ were supposed to protect the Book of Allah, which is why it was changed. The responsibility of protecting the

Holy Qur'an is taken by Allah ﷻ Almighty himself, so it is safe from any change, which is the miracle of the Quran.

In verse number: 45, the law of retribution was explained that life is retribution for a life, eye is retribution for an eye, nose is retribution for a nose, ear is retribution for an ear, the tooth is retribution for a tooth, and in the same way wounds are retribution. And whoever gives retribution cheerfully (and also sincerely repents for his crime), then this is an atonement for his sin.

In verse number: 46, it is said that even after Hazrat Musa (عليه السلام) the chain of prophethood continued and Isa (عليه السلام) followed in his footsteps, he confirmed the Torah and was given the Injeel, which is like the Torah, a complete guidance and bright light. After the Torah and the Injeel, he mentioned the Holy Qur'an and its characteristics, that the Holy Qur'an was revealed with the truth and that it confirms the prior books, and that the Holy Qur'an is the protector, watcher, and guardian of these books.

In verses number: 48, and 49, it is said that Allah ﷻ Almighty has established a law and a clear way of action for every nation. If it were Allah's Will, He would have made everyone a single Ummat-i-Ajabat, but He has given His servants the right to follow whatever course of action they want, right or wrong, and therein lies the test of good deeds, then try to surpass each other in good deeds. The desire of the false worshipers was stated that they only want ignorance and darkness, while the system and command given by Allah Almighty is the best and excellent.

In verse number: 51, it was said that do not make Jews and Christians your friends, compared to Muslims, they are supporters and friends of each other, so whoever befriends them, he will be one of them. And the hypocrites who are afraid to come into trouble, when Allah ﷻ Almighty blesses the Muslims with victory, these people will regret their behavior. In verse number: 54, it was said that the religion of Allah ﷻ Almighty is not dependent on anyone. If Allah ﷻ Almighty wills, He will create such a people, whom He will love and they will love Allah ﷻ Almighty, they will be kind to the Muslims and they will be harsh on the disbelievers.

In verse number 56: He said that whoever makes Allah ﷻ Almighty and His Messenger and the believers, his friends, verily, Allah's ﷻ party is victorious.

In verse number: 57, it is said that among the People of the Book, do not make friends with those who make fun of religion and disbelievers.

In verse 60: Allah ﷻ Almighty said: The worst punishment is for those people whom Allah ﷻ Almighty cursed, angered, those who worshiped the Devil, and he disfigured some of them into monkeys and pigs.

In verses 61 and 62, it is mentioned that the dishonesty of the hypocritical Jews is rapidly increasing in lying, sinning, excesses, and fornication. In verse number: 63, the scholars and elders of the Jews have been condemned for their silence and neglect of their official duties.

In verse number: 64, he mentioned the insolent audacity of the Jews to use words like beggar and miser for Allah ﷻ Almighty. Allah ﷻ Almighty rejected them and said that the hands of these unfortunates are bent and cursed be upon them because of this insolent speech. Rather, his hands are open, spending as he wishes. In verse number: 66, he said that if the people of the book had followed the orders of the Torah and the Injeel, they would have been given generous sustenance, and he said that the people of the book, apart from a moderate group, are suffering from evils as a whole.

In verse number: 67, Allah ﷻ Almighty said: O Messenger! Convey to the people what has been revealed to you from your Lord, and if you do not do so, then you have not conveyed the message of your Lord, and may Allah ﷻ Almighty protect you from (the evil of) the people.

In verse number: 68, he said to the People of the Book that unless they follow the orders of the Torah, the Injeel, and the Holy Qur'an, they will not receive guidance.

In verse number: 69, he said: The claimants of faith, the Jews, the Sabeans and the Christians, whoever (among them) believes in Allah ﷻ Almighty and the Day of Resurrection (in the true sense) and is steadfast in doing good, then there will be no fear for them and nor will they grieve. This means that when they believe in Allah ﷻ Almighty in the true sense, they will accept all the commandments of Allah ﷻ Almighty, they will also have faith in the Holy Qur'an and Khatam al-Mursaleen ﷺ, they will no longer be Jews, Christians, and Sabaens, but They will become believers.

In verses number: 71 and 70, there is a description of the Bani Israel denying and killing the prophets and the reason for their complacency that they will not be punished.

Verse number: 73 to 80 explained the defects of the belief of the Christians that they believe in the belief of the divinity of Isa (عليه السلام) and the Trinity, even though God is one, and the same was said by Isa (عليه السلام) the son of Mariyam to the Bani Israel. Isa (عليه السلام) ibn Mariyam is a Messenger in the same way as Messengers have passed before him and His mother is Siddiqah, he used to eat food (like ordinary people) which is necessary and he who is in need, then how can he be God. Because of disobedience, intemperance, transgression and not commanding good and not preventing evil, the Jews were cursed by Hazrat Dawood (عليه السلام) and Hazrat Isa (عليه السلام). After describing the immoderately of the Jews, he said that the most enmity with the Muslims is the Jews and the polytheists, and there are scholars and monks among the Christians and who are not arrogant, and maybe friends of the Muslims.

﴿SUBJECTS OF PARA 7﴾

Hazrat Ibn Abbas (رضي الله عنه) said: When the Companions of the Prophet ﷺ reached Najashi and recited the Holy Qur'an, his scholars and monks heard the Holy Qur'an and began to shed tears because of the recognition of the truth. This situation is described in the opening verses of the seventh Para: And when they listen to it (the Holy Qur'an), which was revealed to the Messenger, you see tears flowing from their eyes because of the recognition of the truth, they say: O our Lord! We believe, so write, us, with those who bear witness (to the truth). After that, the reward of the Hereafter and the blessings of entering Paradise are mentioned for them.

In verse number: 87, Allah ﷻ said to the believers: Only Allah ﷻ Almighty and His Messenger have authority over what is halal and haram, so do not forbid what Allah ﷻ Almighty has made halal and eat from Allah's halal and pure sustenance.

In verse number: 89, the order of the oath of convened is explained, The oath of convened means that a person swears to do or not do something in the future, If he adheres to this oath, then jurisprudentially it is said that he is free in his oath and if he breaks the oath, i.e. does the opposite of what he has said, then jurisprudentially he is said to be "Hanith". In this verse, the expiation for this has been explained, which are: give food in charity to ten poor people twice a day according to their average standard or giving them clothes or freeing slaves (slavery is not practiced today). And if you are not able to do these things, then you should fast for three days. Allah ﷻ Almighty also said that protect your oaths so that there is no expiation. It is said in the Holy Hadith that if a person swears something that is forbidden by the Shari'ah (such as severing ties with parents or siblings), then he should break it and pay expiation.

Allah ﷻ said in verses number 90 and 91: O believers! Wine, gambling, stones placed near idols (for sacrifice), and arrows of divination are only impure satanic acts, so avoid them so that you may prosper.

The Devil only wants to create hatred and enmity among you through alcohol and gambling and prevent you from remembering Allah ﷻ Almighty and praying, so are you going to stop? In these two verses, due to the mention of wine with definite prohibitions, its prohibition has been

emphasized, now there is no room for any doubt about the absolute prohibition of wine.

In verse number: 95 to 99, the prohibition of hunting in the state of Ihram was explained. And whoever commits this crime, he will have to sacrifice an animal like it as compensation, which will be taken to the limits of the Haram and sacrificed. And two judges will determine the value of the hunt, and then the Muhrim will have the option to feed the poor people equal to that amount or to keep as many fasts as that amount is equal to the redemption of fasts. See detailed issues in books of jurisprudence. He further said that in the state of Ihram hunting land animals is forbidden, while sea hunting is halal.

In verses number: 100 to 103, it is forbidden to ask unnecessary questions to the Messenger of Allah ﷺ that if many things are revealed to you, then you will be displeased. In the era of Jahiliyyah (illiterate), polytheists dedicated certain halal animals in the name of idols and prohibited milking them, loading them with goods, and eating their meat, some of them are: Baheera, Saibah, Wasila and Ham. There are various sayings in their definitions, which can be seen in books of hadith and jurisprudence. Allah ﷻ Almighty said: The disbelievers slander Allah ﷻ Almighty, it is the authority of Allah ﷻ Almighty and His Messenger ﷺ to declare halal and haram; it is not the authority of a servant to declare something halal as haram.

It is stated in verse number: 104 that when the People of the Book and those who deviate from the religion are invited to follow the religion revealed by Allah ﷻ Almighty and the Messenger, then they say that the way we are on is the same as our ancestors and how can we leave the religion of our forefathers, even if their forefathers were ignorant and strayed from the path of guidance. The atheists of every age, when the arguments were incontrovertible with the truth, this was their final response as stubbornness. It is obvious that the Messenger of Allah ﷺ was hurt by this attitude, so Allah ﷻ Almighty said to comfort the people of faith that when you are on your own guidance, someone's misguidance is not harmful to you.

In verse number: 106, Allah ﷻ said that when a will is to be made, two just witnesses shall be appointed so that there is no dispute later and he also ordered that the testimony of the truth shall not be hidden. In the

beginning of Islam, the will was declared as an obligation, but after the revelation of the orders of inheritance, its acknowledgment and affirmation of good deeds remain.

In verses 110 to 111, Allah ﷻ almighty reminded Hazrat Isa (عليه السلام) of His blessings:

- (1) Allah ﷻ helped you with the Holy Spirit (Jebriel Amin).
- (2) (By the power given by me) you used to speak to people in the cradle and will do so in your mature age.
- (3) I taught you the Book and Wisdom, the Torah, and the Injeel.
- (4) Then he mentioned the miracles that were given to Hazrat Isa (عليه السلام), i.e., by the permission of Allah ﷻ Almighty, making a bird out of clay and putting life in it, healing the blind and lepers, raising the dead, protect from the atrocities of Bani Israel, etc.

In verse number: 112, it is mentioned that the disciples of Isa (عليه السلام) requested to him that Allah ﷻ Almighty sends down prepare meals from the sky, so we eat and get satisfaction in our hearts. So Hazrat Isa (عليه السلام) prays to Allah ﷻ that: O our Lord, please send us to prepare meals from Sky, which could be Eid for after and before us, and a sign of your ability and provide us sustenance, surely you are the best provider of sustenance. Allah ﷻ Almighty said: I will send down this blessing, but then whoever disbelieves (after seeing the desired sign), I will give him such a punishment that I will not give to anyone else. From this, we can conclude that the day of the revelation of the Divine Blessing can be called Eid and therefore Muslims refer to the blessed day of Milad-ul-Nabi ﷺ as Eid.

In the following verses, he said in order to establish the argument against the Christians: O Isa (عليه السلام) ! Did you tell the people to make me and my mother two gods besides Allah ﷻ Almighty? It is obvious that Isa (عليه السلام) expressed his disgust and said: I said to people, what you commanded me, to worship (only) Allah ﷻ Almighty, who is mine and your god If you punish them, then they are your servants, and if you forgive them, then you are supremely wise, that is, their matter is now in your hands.

He said in verse 119: Today the truthful will be profit by their truthfulness and then there is a description of Paradise and its blessings.

﴿Surat Al-An'am﴾

Surat Al-An'am is the Makki Surah. It is the sixth surah in terms of scriptural order while it is the 55th surah in terms of revelation. Surah Al-An'am was revealed to the Prophet ﷺ all at once. In this surah, the basic issues and arguments of monotheism and prophethood have been explained and the life after death, requital, and punishment have been explained. The explanation of the original Ibrahimovic religion, the internal and external martyrdoms of humans, and the requirements of reason and nature have been argued. He has explained the reasons for not showing miracles requested by polytheists, in it, is the description of destiny and he has rejected some polytheistic rites and the ignorance of polytheists. He has described the Muslim morals and manners of civilizational and social life.

At the start of this surah, the power of Allah ﷻ Almighty is described that He created the heavens, the earth, darkness, and light, He created man from clay, Then He fixed a period of life for him and a time of resurrection, but the disbelievers still associate partners with their God and are plagued with doubts about His power, although He knows the revealed or non revealed, every deed of men. One of the signs of disbelievers is that despite the signs of Allah ﷻ Almighty's power, they do not consideration on them. Allah ﷻ Almighty says that We gave authority to many peoples on the earth before you, sent down heavy rains on them, made rivers flow for them under the gardens, and then destroyed them for their sins.

He said in verse number: 07 the condition of disbelievers is that if a written book is brought down to them, which they can touch and see with their hands, they will still not believe but will call it magic. Similarly, if an angel descends to them, then they will not be able to see it in an angelic form, and if it comes in a human form, then they will say that it is a human like us. While comforting the Messenger of Allah ﷺ, Allah ﷻ Almighty said that the infidels had been making fun of their prophets, you should walk on the earth and see the destroyed traces of the past nations. It will reveal to you their bad end.

In verse number: 14, the Messenger of Allah ﷺ, was commanded: Tell the disbelievers and polytheists that shall I accept anyone else as my creator, apart from the creator of the earth and the sky and the provider of all sustenance? You say that I am the first to accept Islam. There is none who

can save whomsoever Allah ﷻ Almighty harms, and if He bestows good on someone, no one can stop him; he is the Owner of all goodness. I have been ordered to warn everyone I am addressing of Allah ﷻ Almighty's chastisement, and to invite him to monotheism, and to proclaim his absolution from polytheism.

In verse number: 20, Allah ﷻ rejected the false statement of people of the book, that we do not know the prophethood of the Messenger of Allah ﷺ, Allah ﷻ Almighty said that they recognize you as their sons, and know your prophethood is true.

Verse number: 22, he said that on the Day of Resurrection, we will gather all the polytheists and will ask where are your false gods now, then they will refute their past.

In verse number: 25, Allah ﷻ Almighty says that the disbelievers listen to you attentively, but because of their misdeeds, veils have fallen over their hearts, and their ears are blocked. It means that they listen, but it does not benefit them and they stubbornly reject the truth. They will wish in the Hereafter, that if we would be sent back to the world then we would be among the believers, but while living in this world they deny life after death.

In verse number: 27, there is a description of the regret of the disbelievers on the Day of Judgment and the promise not to deny the divine revelations after returning to this world. Allah ﷻ Almighty says that even if we return them, they will still do the same things we had forbidden them. And these are the deniers of the Hereafter when Allah ﷻ Almighty will stand them before Him and ask them about the Hereafter, then these people will confess the truth, but it will not be of any use at that time.

In verse number: 31, Allah ﷻ Almighty said that they denied the reality of appearing before Allah ﷻ Almighty, they are carrying the burden of their bad deeds on their backs and when the Day of Judgment suddenly strikes them, So they will say alas! We made a big mistake. While comforting the Messenger of Allah ﷺ, Allah ﷻ Almighty said: Do not be sad, they are not denying you, but in fact, these people are denying the revelations of Allah ﷻ. And the prophets before you were denied and they persevered. If Allah ﷻ Almighty willed, He would have forced everyone to gather under

guidance, but it was a requirement of his wisdom to test the servant by giving authority and establishing a system of rewards and punishments.

In verse number: 36, he said that the truth is accepted by those who listen but their hearts are dead.

After that, he mentions the false requests of disbelievers and says that Allah ﷻ Almighty is able to fulfill them, but it is against His wisdom.

In verse number: 38, Allah ﷻ Almighty said that the animals that walk on the land and the birds that fly in the air are creatures like you, When the Hour will come and Allah ﷻ Almighty's punishment will be in front of the eyes, then these polytheists will also call on the one Lord. Verse No: 44 mentions the training of nations and leading them from astray to guidance, forgetting of guidance by people and challenged by the abundance in their sustenance, bragging on blessings, and their sudden capture by Allah ﷻ.

In verses number: 46 to 50, it is said that if Allah ﷻ Almighty takes away your ability to hear, see, and understand, then who can give you all these blessings? The polytheists used to make various requests to the Messenger of Allah ﷺ, so Allah ﷻ Almighty said: Say, I have never claimed that I have the treasures of Allah ﷻ Almighty, nor do I know the unseen on my own, nor have I this Claiming that I am an angel, I only follow what is revealed to me. Although the Messenger of Allah ﷺ knows the things of the unseen when Allah ﷻ Almighty tells him, but the knowledge of the unseen is exclusive of Allah ﷻ Almighty, and all the affairs of the Prophet are by the grace of Allah ﷻ Almighty.

The leaders of the polytheists said to the Messenger of Allah ﷺ, that if you set aside a time for us in which the poor companions (Sohaib, Ammar, Miqdad, Bilal, Abdullah bin Masood (رضي الله عنهم) may not be with you, so maybe we'll consider your message, Messenger of Allah ﷻ Almighty ﷺ was very desirous for Da'wa-e-Haq, so the thought arose in his heart that their request can also be fulfilled.

In verse 51, there is a command to warn those who believe in the resurrection from Allah ﷻ Almighty's punishment. In verse number: 52 to 54, Allah ﷻ Almighty said: Those who believe in worshiping their Lord, morning and evening, and seeking His pleasure, don't take them away from you.

When the disbelievers made their wealth the standard of truth, then Allah ﷻ denounced them and said about the poor Muslims, "When they come to you, so you say May peace be upon you, your Lord has made mercy obligatory upon Himself, that whoever among you does a bad deed out of ignorance and then repents afterward, surely Allah Almighty is Oft-Forgiving, Most Merciful.

He said in verse 59: And with Him are the keys of the unseen, no one (by themselves) knows it, except Him, He knows everything that is on land and in the sea, He knows every leaf that falls from a tree and knows every grain in the darkness of the earth, and wet and dry, is everything is written on the protected tablet. Verse No: 60 describes the continuance of sleep and wakefulness, dying at a certain time and returning to Allah ﷻ Almighty. He said in verse 61: Allah ﷻ Almighty is supreme over His servants and He sends angels to watch over them and when the time of someone's death comes, these angels take possession of his soul without any mistake. In verse number: 63, He said Who saves you in the darkness of the land and the sea, to whom you call humbly and secretly that if he saves us from this trouble and every suffering, yet you polytheism with him. He said in verse number: 65: Allah ﷻ Almighty is able to send punishment on you from above you and under your feet, make you confront each other and let you taste of fight among each other.

The commentators interpret: One form of punishment above is destructive winds and torrential rains, and one form of punishment below is floods, earthquakes, and famine. And the form of punishment from above is the imposition of cruel rulers and the disobedience of subordinates, and the fighting of different groups of the Ummah with each other is also a form of punishment and we keep seeing the manifestations of these situations from time to time.

In verse number: 68, regarding avoiding the bad company of people with misleading beliefs, he said: turn away from those who argue in vain about our verses, and if you have forgotten sit, do not sit with wrongdoers when you remember.

Verse No: 70 Leave those involved in luxury and taking religion lightly as a fun, at their own situation and continue to advise them.

In Verse No: 71, he said in refuting to polytheists that, O Messenger ﷺ say: Shall we call on false gods other than Allah ﷻ Almighty, who can neither

benefit us nor harm us, so shall we turn back to disbelief after being guided by Allah ﷻ Almighty. Sound mind will never accept it.

He said in verse number 73: Allah ﷻ Almighty is the One who created the heavens and the earth with truth and when He orders a perishable thing to be happen, and it will happened.

Verses No: 74 to 81 mention Hazrat Ibrahim (عليه السلام), Allah ﷻ Almighty said: To give Ibrahim complete certainty in faith, we showed him the kingdom of the heavens and the earth, which means secrets and wisdom of the system of the universe. Hazrat Ibrahim (عليه السلام) adopted this method to correct the phenomenalist nation with the wisdom of the impermanence of the phenomena of the universe and to prove the monotheism of Allah ﷻ Almighty with arguments. The darkness of the night came and he saw a bright star, so he said: (Is) this my Lord, then when it drowned, he said: I do not like those who drown. Then when he saw the shining moon, he said: (Is) this my Lord, but when it also drowned, Ibrahim (عليه السلام) said: If my Lord does not guide me, then I too will be among the misguided. Then when he saw the sun shining, he said: (Is) this my Lord, he is the greatest (of them), but when it also drowned, Ibrahim (عليه السلام) said: O my nation! I am disgusted by your polytheism.

Ibrahim (عليه السلام) very wisely told the nation that he who could not save himself from wane, sunset, and destruction, how can he be the Lord. So he said: I turn my face of worship to the One who created the heavens and the earth, I turn away from all false religions and accept the worship of Allah ﷻ, the One and Only. He said to his argumentative and disputing people: You dispute with me about Allah ﷻ who guided me. After this long rational and intellectual discussion and the explanation of the proofs of truth, Allah ﷻ Almighty said: These are the strong proofs that we gave to Ibrahim compared to his people.

Then after mentioning, Noah, the children of Ibrahim, Ishaq, Yaqub, Dawood, Sulaiman, Ayyub, Yusuf, Musa, Haroon, Zakariya, Yahya, Isa, Ilyas, Ismail, Al-yas'a, Yunus and Lut (عليهم السلام) he said that all of them are among the righteous. And we gave each one of them superiority over the people of their generation. We gave them the Book and the wisdom of the Shariah and Prophethood. Then he said: These are the people whom we have guided, so you also follow their way.

Allah ﷻ said in verse 91: And they did not value Allah ﷻ Almighty, as He has the right. The Jews say: that Allah ﷻ Almighty has not revealed anything to any human being. O Messenger you say! The Book which Musa (عليه السلام) brought, which is light and guidance for the people, who revealed it? Allah ﷻ Almighty says: (O addressee!) I wish you could see the scene when these oppressors will suffer in the hardships of death and the angels will spread their hands towards them (and will say :) Take your lives out; today you will be punished with humiliation.

He said in verse number: 94 Your false gods, whom you used to associate with Allah ﷻ Almighty, are not present today to intercede for you, and you have come to us alone, as We had created you for the first time, and you have left everything in the world and all relationships are broken and expectations are gone.

He said in verse number: 95 Indeed, Allah ﷻ Almighty is the one who tears the grain and the kernel; He brings out the living from the dead and brings out the dead from the living. He further said: (He is the one who brings out the dawn by chalking the darkness of the night) and He made the night for rest and established the system of the sun and the moon. And made the stars as a sign of direction for you in the sea.

He said in verse number: 98 Allah ﷻ Almighty is the One who created you from a single soul (Adam), then for everyone there is a place to stay (womb and worldly resting place) and a place of surrender (grave).

In verse number: 99, by mentioning the blessings of bringing rain, growing greens from it, the greenness of fields, and various flowers and fruits, it was argued for monotheism.

He said in verse number: 100 that the polytheists took the ghosts who are Allah's creation as Allah's ﷻ partner and compared them as his sons and daughters, although He is pure from them. He is the creator of the heavens and the earth and he is free from wife and children. He is the most superior, the Creator, the eyes cannot encompass Him, but He is Aware of everything.

Verses No: 104 to 107, He said that there have come to you clear proofs, and if one walks in its light, it will be beneficial for him, and if someone goes astray, it will be harmful for him, and if someone commits polytheism, do not be disheartened, just continue to follow divine revelation.

In verse number: 108, describing a principle of peaceful coexistence among different religions, he said: And (O Muslims) do not speak ill of the false gods of the polytheists, as because of their ignorance and disobedience, they may say bad words in honor of Allah ﷻ Almighty.

In verse 109, he said that these people swear that if a sign comes to them, they will surely believe in it. Say: Signs are with Allah ﷻ alone, and what do you (O Muslims) know that even if this sign comes, they will not believe.

﴿SUBJECTS OF PARA 8﴾

The disbelievers used to make different demands from the Messenger of Allah ﷺ, that we will believe when the angels descend to us or the things you tell us about the Hereafter, may our dead come back to life and confirm your claims, The Holy Qur'an said that all these things of them are based on ignorance and are just excuses for denying the truth.

In verse number: 112, comforting the Holy Prophet ﷺ, he said: And in the same way, We have made devil, human beings and ghost enemies of every prophet, those who utter flattering words to each other to deceive people. He further said that they do this to turn the hearts of the disbelievers of the Hereafter towards them.

In verses 117 to 118, he said: "Eat the one on which the name of Allah ﷻ Almighty has been taken at the time of slaughter. The forbidden things have been explained to you in detail". They are allowed to be used only in life-threatening situations and in the amount necessary to save a life. He further said: Do not eat the slaughtered animal on which the name of Allah ﷻ Almighty has not been taken.

In verse number: 120, he said that sin is a sin whether it is open or hidden, and it must be renounced, and whoever commits a sin will be punished for it. He said in verse 122: Can a person who has been guided after going astray and is moving forward in the light of the guidance of the Holy Qur'an and one who is constantly in apostasy be equal?

He said in verse 123: And in the same way we made criminals, leaders in every town so that they would deceive, and the visitation of their imposture and deception will come upon them. He said in verse 124: And when a sign comes to them, they say: We will not believe until we are given the like of it, as it was given to the Messengers of Allah ﷻ. (Allah Almighty said) Allah ﷻ Almighty knows well to whom He awards Prophethood.

He said in verse 125: So whoever Allah ﷻ Almighty wants to guide, He opens his chest to Islam, and for whom He wishes to be misguided, He narrows his chest (for acceptance of the truth). He said in verse 129: And similarly we impose some wrongdoers on others because they used to commit sins. In verses 130 to 131, he said to document the fact: O group of jinn and humans! Did not messengers come to you, who used to explain to

you my verses and warn you of the meeting of that Day (of Resurrection), they will say: We bear witness against ourselves and the world's life has deceived them. (This testimony was given because) your Lord is not the one who destroys the towns unjustly.

In verse number 136, he mentioned the ignorance of the polytheists of Arabia that they not only associate idols with Allah ﷻ Almighty in the crops that Allah ﷻ Almighty grows and cattle he produce, but they consider the part of idols to be more important and sacred than Allah ﷻ. Also killing offspring is also the ignorance of polytheists.

In verses 138 to 140, it is stated that the disbelievers and polytheists categorize their cattle and fields into three types during the period of ignorance:

- (1) The cattle and fields of which they used to say that it is not permissible for anyone to profit from them, it is particular for their false gods and idols, They can be eaten by the person who they choose or only men who are appointed in the service of idols can eat them, women cannot eat them.
- (2) They made it forbidden to ride or carry goods on certain cattle especially for idols.
- (3) On some cattle they did not mention the name of Allah ﷻ Almighty at the time of slaughter, which means they slaughtered them in the name of idols and prohibited their use. The Holy Qur'an said that all these categories are self-made things.

In verses number: 141 to 146, Allah ﷻ Almighty mentioned the blessings he has given through fruits, fields, and animals and said, "Eat these blessings of Allah ﷻ Almighty and do not waste them and do not follow the footsteps of Devil, Pay Allah ﷻ Almighty's right (charity, ushr or half an ushr) in the produce of fields and fruits. The types of halal animals are described. After this, there is a description of these unlawful things which has already come before, He also said that due to the disobedience of the Jews, hoofed animals, cows, and goats fat was forbidden to them but they melted it down and sold it."

In verse 148, he described a psychological trick used by disbelievers of all ages whatever they are doing, it is from Allah ﷻ Almighty's will, if He had not willed, we would not have been able to do at all. In fact, the matter is that Allah ﷻ Almighty's will is different and His pleasure is different, for example: punishing the criminal is His will, but His pleasure is that no one

disobeys Him. If Allah ﷻ Almighty's Will was to force everyone to follow the path of obedience, then there would not be anyone, able to disobey His command.

In verse number: 151 to 160, he said that:

- (1) Do not associate anyone with Allah ﷻ Almighty.
- (2) Be kind to your parents.
- (3) Do not kill your children for fear of poverty.
- (4) Avoid obscenity open or close.
- (5) Don't kill unjustified.
- (6) Do not spend orphans' money illegally.
- (7) Measure accurate during trades.
- (8) Do justice without discrimination.
- (9) And keep the promises made with Allah ﷻ Almighty.

Because these nine precepts of Shariah are the summary and essence of the teachings of Islam and all other Shariah precepts are dependent on them. That is why he said: This is the straight path leave sectarianism and follow it and observe the rules of the Divine Book. He said: These people ask for signs to believe, that angels come to them, or Allah ﷻ Almighty himself, or some sign from Him. The Holy Qur'an said that on the day when the signs of the Unseen will come, then it will not be profitable for those disbelievers to believe. He also said O Messenger! Those who divided the religion into sectarian, you have nothing to do with them.

In verse number: 162, describing the reality of faith and the spirit of faith and the purpose of a Muslim's life, Allah ﷻ said: (O Messenger)! Say that my prayer, my sacrifice, my life, and my death (everything) is for Allah ﷻ Almighty, the Lord of the Worlds It has no partner and this is what I have been commanded and I am the first Muslim. The infidels repeatedly say to you that you should accept our religion; we will be responsible that no harm will befall you in this world and the hereafter. Allah ﷻ Almighty said: Say, Should I seek a Lord other than Allah ﷻ Almighty? Although Allah ﷻ is the Lord of everything and everyone is responsible for everything they do, no burden bearer shall not bear another's burden.

In verse 165, Allah ﷻ Almighty said that the difference in ranks is for the test of those, who obey Allah ﷻ Almighty despite the abundance of wealth and sustenance and those who forget Allah ﷻ Almighty's

commandments in the high of wealth. Allah ﷻ Almighty is quick to take account and is forgiving.

﴿Surat Al-A'raf﴾

Surah Al-A'raf is the Makki Surah. It is the 7th surah in terms of scriptural order while it is the 39th surah in terms of revelation. In this Surah, there is a detailed description of some of the issues of Surah Al-An'am. It mentions the invitations toward Allah ﷻ by various prophets and the troubles that befell them as a result. It mentions the birth of Hazrat Adam (عليه السلام) and his migration from heaven and his descent to earth. After that, in several rukus, the events of Hazrat Musa (عليه السلام) are mentioned along with the harm caused by Pharaoh and Bani Israel. This Surah mentions the final end of polytheists and the skeptics. In this Surah, there is a statement of dialogue between the people of A'raf and the people of Hell, that's why this Surah is called Al-A'raf. There is a mention of life after death and a detailed rejection of polytheism in this surah.

A'raf means height and it also means to know and recognize. A saying about the "people of A'raf" is that their good deeds and sins will be equal and their place will be between Paradise and Hell, or these are the people who will recognize the people of Paradise and the people of Hell and according to one opinion, they are prophets or angels.

At the beginning of this Surah, the Prophet ﷺ is comforted that you should not be weary of the unbelievers who are violent and hostile, but rather continue to do your duty and be active in the preaching of this holy book.

In verse number 4, it was told that the punishment came on some settlements while sleeping in the afternoon, so their residents confessed that yes! We were cruel. In verse number: 8, it is said that on the Day of Resurrection, the deeds will be weighed and those whose good deeds will be heavy, will be the ones who will be prosperous and successful, and those whose good deeds will be light will be the losers.

In verse number 10, he mentioned the blessings of settling people on the earth and providing them with a means of livelihood and said that very few people show gratitude.

In verse number: 11 to 27, the incident of Adam (عليه السلام) and Iblis is described. When Iblis did not prostrate to Adam (عليه السلام) on the command of Allah ﷻ Almighty, so Allah ﷻ Almighty asked him why you did not

prostrate despite my order? He justified his rebellion with the intellectual argument that I am better than Adam (عليه السلام) he was created from clay, and my essence of creation is fire, and fire is superior to clay because it is subtle. Because of his arrogance, Allah ﷻ Almighty humiliated Iblis and expelled him from the place of honor. When Iblees asked Allah ﷻ Almighty for respite until the Day of Resurrection, Allah ﷻ Almighty granted him this respite. On this, he said that I will sit in an ambush on the straight path and mislead the Bani Adam from right to left, back and front, even from all sides. Allah ﷻ Almighty said: Your followers will go to hell. Allah ﷻ Almighty entered Adam and Eve (عليهما السلام) in Paradise and forbade them to go near a particular tree. The Iblees whispered to them and assumed the form of a sincere and benevolent person and said that you people have been forbidden to go near this tree simply because by going near it you will become angels and you will get eternal life. He assured his well-wishing by taking oaths. Then they made an unintentional mistake and by tasting this tree their private parts were revealed and they started to cover their private parts with the leaves of the trees.

Here the Holy Qur'an also stated that the devil's purpose was to make their modesty unveil. Upon realizing his unintentional mistake, Adam (عليه السلام) repented and his words of repentance are described in verse 23, then he was sent down from paradise to the earth and said for a fixed period you have to stay here. Then Allah ﷻ Almighty explained the object of clothing: We have revealed clothing to the Bani Adam so that they may be clothed and beautified, and the best clothing is piety. Then the Bani Adam were warned not to be deceived by the Devil's tricks, he has been given this skill that he can see you from all directions.

He said in verse 28 that when the disbelievers were prevented from false beliefs and ugly deeds, they would say that this is the way of our fathers and Allah ﷻ Almighty has commanded us to do so. Allah ﷻ Almighty rejected this saying that Allah ﷻ Almighty does not command immodesty, but Allah ﷻ Almighty commands justice and fairness, so worship Him with all your heart.

He said in verses 31 and 32: O Bani Adam! At the time of every worship, adopt ornamental clothing, avoid extravagance, and benefit from the blessings of Allah ﷻ Almighty. Pure things, whether clothing or food, are

lawful for the believers, Allah ﷻ Almighty has forbidden immodesty, sin, and adultery in evident and internal ways.

In verse 35, there is the good news of Paradise for those who obey the Messengers and those who do righteous deeds, while Hell is promised for those who disbelieve, deny, and are arrogant. In verse 40, it is said that the gates of heaven will not be opened for those who deny the revelations of Allah ﷻ Almighty and those who are arrogant, nor will they enter in Paradise. In verse number: 43, he said that Allah ﷻ Almighty has removed malice from the hearts of the people of Paradise and they are grateful to Allah ﷻ Almighty for being guided because guidance is given by His grace.

In verse number 44 and the following verses, it was said that in the hereafter, the people of Paradise would ask the people of Hell that we have found the promise of our Lord to be true, tell us how you found it? So a reply from, among them will call out that the curse of Allah ﷻ Almighty is upon the cruel people. He further said that there will be a curtain between the people of Paradise and the people of Hell and the people of A'raf would recognize both groups by their signs and they would greet the people of Paradise and they will say to the people of Hell that your group and your arrogance are of no use today. The people of Hell will beg the people of Paradise to pour some water on us and give us some of the blessings that have been given to you, but Allah ﷻ Almighty said that these things are forbidden to the disbelievers.

For those who took religion as a game, Allah ﷻ Almighty will say to them that just as you have forgotten the Day of Judgment, you will be ignored today. In verse number: 54, describes the signs of the power of Allah ﷻ Almighty and after that he said, "Call upon your Lord secretly, fearing His punishment and believing in His mercy. And do not spread mischief in the land after the reformation.

In verse number: 57, Allah ﷻ Almighty tells about the system of rain, that by His command, the winds carry away the clouds full of water and rain on the barren land and create the blessings of Allah ﷻ Almighty in it, In this way, he will bring the dead back to life. Then he said that the good land grows green by the command of Allah ﷻ Almighty and the bad land does not bring gardens and spring. By giving these examples, the Holy Qur'an tells us that the condition of the basis of human hearts and minds is also

the same. That is, faith is found in a pure heart and mind, and the fruits of good deeds are produced, while a wicked heart and mind do not produce fruits and flowers.

From verse number: 59, the situation of Hazrat Nooh (عليه السلام) and his people has been described, the leaders of his people said: (معاذ الله) you are in open misled. Hazrat Nooh (عليه السلام) said that I am the messenger of Allah ﷻ Almighty and my job is your wellness and deliver a message of truth. After that, the denial of the nation of Nooh (عليه السلام), the storm of Nooh (عليه السلام), and the drowning of all except those who were in the boat with Nooh (عليه السلام) are mentioned.

Verse number: 65, mentions about Hazrat Hud (عليه السلام) and his people of Aad. The people of Aad also slandered the Prophet of Allah Almighty that (معاذ الله) he is suffering from stupidity. Then Hud (عليه السلام) gave the same answer to his nation as Nooh (عليه السلام) gave to his nation. Hazrat Hud (عليه السلام) exhorted the nation of Aad to be thankful for God's rewards, but they refused, so Allah ﷻ Almighty's punishment and wrath descended upon them, Allah ﷻ Almighty saved Hazrat Hud (عليه السلام) and his companions and destroyed those who denied the revelations of God.

Verse number: 73 mentions Hazrat Saleh (عليه السلام) and his nation Thamud. At the request of the people of Thamood, Allah ﷻ Almighty created a pregnant camel out of the rock as a miracle for Hazrat Saleh (عليه السلام) and ordered him to let her graze freely. The people of Thamud were very powerful and they carved mountains and built houses in them as if they were proud of their power. Then the people of Thamud disobeyed the order of Allah ﷻ Almighty and cut off the hooves of the camel. Allah ﷻ Almighty punished them for their disobedience in such a way that they were punished by an earthquake at night and in the morning they were left lying in their houses with their faces down.

From verse number: 80, Allah ﷻ mentioned about Hazrat Lut (عليه السلام) and his people that they surpassed all the people of their time in immorality, they used to fulfill their sexual desire in an unnatural way, and when the Prophet of Allah ﷻ warned them of punishment, they thought it as a joke. In the end, Allah ﷻ Almighty sent down punishment on them by raining stones from the sky and thus their name and marks were erased, even the wife of Hazrat Lut (عليه السلام) , who was of the same mind as the people of Lut,

could not escape the punishment. Only Hazrat Lut(عليه السلام) and a few righteous people of the tribe were safe.

From verse number: 85, Hazrat Shoaib (عليه السلام) and his nation, the people of Madyan are mentioned. The Holy Qur'an stated that their dirty qualities were that they would under-measure and weigh less during trades. And sit on the path and frightening the believers and preventing them from the right path. They were also told to turn away from mischief in the land and see the end results of the rebellious nations before them.

﴿SUBJECTS OF PARA 9﴾

At the start of this Para (section), the threat of the leaders of the nation of Shoaib (عليه السلام) is mentioned, O Shoaib (عليه السلام)! Return to our religion, or we will exile you and your followers. Hazrat Shuaib (عليه السلام) begged Allah ﷻ Almighty that O Allah ﷻ Almighty! Decide between us and our nation with the truth. Then punishment descended on them like the people of Thamud and they were destroyed as there was nothing there.

In verse 94, it is mentioned that they were not destroyed right after they denied the Prophets but they were given pain and suffering then relief and blessings but when they still stayed non-believers then they were destroyed.

In verse number: 96, Allah ﷻ Almighty said that if all the people of these towns had believed and adopted piety, we would have given them the blessings of the earth and the sky in abundance. But because of denying the truth, they met with an evil end. The people of these towns should not have been unconcerned that our punishment may come upon them in their sleep at night or during the day.

By narrating the stories of the past nations, it is intended to console the Messenger of Allah ﷺ or the persecution of the infidels of Makkah and to teach the polytheists of Makkah a lesson.

From verses 103 to 129, the Annunciation of Hazrat Musa (عليه السلام) and Pharaoh and his followers are mentioned. Musa (عليه السلام) invited them to the truth and said: I have brought you clear signs and send the Bani Israel with me, Pharaoh asked to perform miracles: Hazrat Musa (عليه السلام) threw his cane on the ground and it became a visible dragon, He took out his hand (from his collar) and it became bright for the beholders. Instead of accepting the truth, Pharaoh's ministers said it is magic and said that he wants to remove you from your country. They said take it easy and call the magicians. The magicians came and they said to Pharaoh if we prevail, what will be our reward? He said that you will be among our close ones. The magicians said to Musa (عليه السلام) you will do it first or we will do it. Musa (عليه السلام) said: You should do it first. When the magicians cast their (ropes) on the ground, they bewitched the eyes of the people and frightened them, and (they said) they had brought even bigger magic. Allah ﷻ Almighty ordered Musa (عليه السلام) to put down his cane (on the ground); the cane

became a snake and began to swallow the magical things. The veracity of this miracle and the refutation of magic prove and the pharaohs were disgraced. The magicians prostrated themselves and believed in Allah ﷻ Almighty.

Pharaoh threatened them that if you believe without my permission, I will cut off your hands and feet from the opposite direction and I will execute you. They said that you want to punish us for believing? Then they prayed to Allah ﷻ Almighty for patience and firmness. Pharaoh then ordered the sons of the Bani Israel to be killed and the daughters to be living spared. Musa (عليه السلام) persuaded the nation to be patient and said that the good end is for the pious.

In verses 130 to 143, it is said that Allah ﷻ Almighty sent down the punishment of famine on Pharaohs.

Pharaohs would take credit for good and blame Musa (عليه السلام) for bad omen. Then the punishment of locusts, lice, frogs and blood descended upon them. When they were suffering from the punishment, they asked Hazrat Musa (عليه السلام) to pray Allah ﷻ Almighty that if punishment can be removed from us, if this happens, we will believe in you and free the Bani Israel too, But after the punishment was removed, as a result of the prayer of Musa (عليه السلام), the pharaohs broke their promise, so Allah ﷻ Almighty drowned them in the sea. Allah ﷻ Almighty made the weak people the heirs of the East and the West and the promise of good to the Bani Israel was fulfilled. Bani Israel crossed the sea and came to a nation that worshiped idols. They asked Musa (عليه السلام) to make a god for us too. Hazrat Musa (عليه السلام) said: Those who worship idols are ignorant and will perish because of their ignorance. Then Allah ﷻ Almighty mentioned His favors on the Bani Israel. Musa (عليه السلام) made Haroon (عليه السلام) the caliph of his nation and visited the mountain of Thur for a period of forty days. Musa (عليه السلام) asked Allah ﷻ Almighty to show himself. But when Allah ﷻ Almighty manifested his glimpse indirectly, Musa (عليه السلام) fainted and the mountain crumbled.

In verses 144 to 155, it is mentioned that Hazrat Musa (عليه السلام) was given the prophethood, the designation of Kaleem Allah (one who has spoken to Allah), and the Torah. He went on to say that the arrogant will reject the divine revelations and those who deny the revelations of Allah ﷻ and the resurrection, their deed are void. Then it is mentioned that during the

absence of Hazrat Musa (عليه السلام). They made a calf out of the jewels of the Bani Israel and made it a deity. So when Musa (عليه السلام) returned, he expressed his anger and regret on the people and said, "You did such a bad thing behind me, He put the tablets of the Torah on the ground and held the head of his brother Hazrat Haroon (عليه السلام) and demanded an answer from him. He said: O my brother, the nation made me helpless and was about to kill me. Now don't give your enemies a chance to laugh by being harsh on me. Then in verse number 151, there is a mention of the prayer and words of forgiveness of Hazrat Musa (عليه السلام). He went on to say that when his anger subsided, Musa (عليه السلام) picked up the tablets of the Torah. The writing of which was a promise of guidance and mercy for those who fear Allah ﷻ Almighty.

Verses 156 to 158 mention the prayers of Hazrat Musa (عليه السلام), in which he asked Allah ﷻ Almighty for the good of this world and the hereafter for his people. Allah ﷻ Almighty said that I will grant this perfect blessing to those people who will adopt piety with faith. they will give Zakah and follow this great Messenger, ummi (does not have a teacher) The mention of whom they have in the Torah and the Injeel, and this Prophet will order them good and stop them from bad. And He will make the pure things halal for them and forbid the impure things and remove the burden of the evildoers and the shackles from their necks. So those who believe in him, honor him and support him, and follow the light (guidance) that has been sent down with him, they are the ones who will prosper. After this, there is a mention of the public mission of the Messenger of Allah ﷺ. Your apostleship is not specific to a nation not limited to a particular time, but just as the rulership of Allah is universal, so the apostleship of the Messenger of Allah ﷺ is also universal.

Verse number 160 describes the miracles of Musa (عليه السلام) of striking the stone for the twelve tribes of his people to release twelve springs, the shadow of the cloud, and the dropping of wonderful victuals from the sky. After that, there is a statement that the Bani Israel were commanded to enter the Bait-ul-Muqaddas while asking for forgiveness and prostrating, but they deviated from this command.

Allah ﷻ further said that they were forbidden to hunt fish on Saturdays in a town called Eila by the sea, but they disobeyed Allah ﷻ Almighty's order.

Except for one group, due to the disobedience of the Bani Israel, their faces were destroyed and turned into monkeys.

Verses 167 and 168 mention the dispersal of the Jews due to their evil deeds and the imposition of oppressive people on them. In the next verse, there is a mention of their evil successors who changed the verses of Allah ﷻ Almighty by taking bribes. And despite all this, they were victims of this fallacy and selfishness that they would be forgiven. Allah ﷻ Almighty said that the home of the Hereafter is only for those who are pious and obedient to Allah ﷻ Almighty.

In verse 172, it is stated that Allah ﷻ Almighty gathered the souls of the Bani Adam and made them acknowledge His Lordship. This acknowledgment is referred to as "Ehd e Alast".

Scholars differ on the identity of the person mentioned in verse 175. Some have called him Bal'am Ibn Baur, some have called him Umayya ibn Al-Salt, and some have called him Abu Amir Fasiq. All three of them have a common evil of jealousy. They were all people of knowledge, asceticism, and austerity, but Balam Ibn Baur because of his jealousy of Hazrat Musa (عليه السلام), and Umayyah bin Al-Salt and Abu Amir bin Saifi disbelieved and deviated from the right path due to jealousy of the Holy Prophet ﷺ.

In verse number 179, those who do not use Allah ﷻ Almighty's grace of wisdom to accept guidance are worse than cattle and said: They have hearts, but they do not understand (the arguments of truth), they have eyes, but they do not see (Allah's signs) and they have ears, but they do not listen (to the call of truth).

In verse 180, it is mentioned to call Allah ﷻ Almighty by good names. In verse 183, He described Allah ﷻ Almighty's respite and secret planning.

Verses 186 to 188 mention the question of the disbelievers about the Day of Judgment and the answer to the suddenness of the Day of Judgment, while teaching the Messenger of Allah ﷺ, humility and meekness in the court of divinity, he said: Say! I am not the owner of any profit or harm for myself, except what Allah ﷻ Almighty wills, and if I knew the Unseen (from myself), I would have accumulated a lot of good and no harm would come to me, this means, the Unseen Knowledge and all the blessings are gift from the Allah ﷻ, and if any pain ever comes, it comes from His divine decree.

In verses 189 to 190, it is said that He created all the Bani Adam from one soul (Adam (عليه السلام)) and made a partner from him so that he would find peace with her. And when the wife is hopeful, the husband and wife pray for a healthy boy and confess gratitude, but when Allah ﷻ Almighty grants them, these people associate with Allah ﷻ. In the next verses, the weakness and indigence of the false gods of the infidels are mentioned.

In verse 194, it is said about the false gods of polytheists that they are creatures like you and are deprived of the blessings of eyes, ears, hands, and feet, that is, they are incapable and are not able to harm or benefit anyone. These things are in the power of Allah ﷻ Almighty.

Verse 199 has the most comprehensive definition of good manners Allah ﷻ Almighty said to the Prophet ﷺ, If the guilty person comes to you asking for forgiveness, forgive him, order to good words and deeds, instead of entangling with people who do not understand, turn away. If the devil whispers seek refuge with Allah ﷻ Almighty, and read اَعُوْذُ بِاللّٰهِ, the remembrance of Allah ﷻ Almighty will provide refuge.

In verse 204 at the end of Surah A'raf, it says that when the Holy Qur'an is read, listen carefully and be silent that you may be shown mercy, and remember your Lord in the morning and evening with fear and humility in a low voice, and do not be of the inattentive. In the last verse, he mentioned the attributes of angels that they do not become arrogant in worshipping Allah ﷻ Almighty, recite the glorification of Allah ﷻ, and prostrate before Allah ﷻ Almighty. The lesson learned is that humans who are worshiped by angels should have done it before anything else.

﴿Surat Al-Anfal﴾

Surah Al-Anfal is Madani Surah. It is the 8th surah in terms of scriptural order while it is the 88th surah in terms of revelation. This Surah mentions wealth seized from wars, which is called Anfal in Arabic, so this Surah is called Al-Anfal. In this surah, there is a description of the commandments of this wealth. Unity and understanding, the Muslims' expedition to Badr, success with the support and help of Allah ﷻ Almighty despite the scarcity of numbers, Preparation for war against the enemy, helping each other based on faith, the state of fighting of the two leagues in the Battle of Badr, the rules of agreements between Muslims and infidels, and the rules of Muslims living in the non-Muslim country are described. Anfal could

refer to absolute wealth seized from wars or if a warrior is given something more than other warriors due to extraordinary performance, then it is also called nafl or Anfal, and the Anfal depends on the will of Allah ﷻ Almighty and the Messenger, they bestow upon whomsoever they will.

The following attributes of perfect believers are described from verse number 02:

- (1) They fear Allah ﷻ Almighty.
- (2) Hearing the divine verses strengthens their faith.
- (3) They trust and count on Allah ﷻ.
- (4) Establish prayer and
- (5) Paying Zakat is their sign, and they are true and faithful.

In verse number: 05, Allah ﷻ said that some people were not ready for war with their hearts and souls and the warriors wanted to clash with the trade caravan of Abu Sufyan instead of the armed and organized army of the polytheists of Makkah under the leadership of Abu Jahl. Allah ﷻ Almighty decreed the conflict with the polytheists of Makkah so that the veracity and mastery of the truth would be proved.

From verses number: 9 to 24, it was told that Allah ﷻ Almighty, in Badr, for the peace of the hearts of Mujahideen sent angles with a sense of victory to win. In the field of Badr, the hard ground and water springs were with the disbelievers and the soft ground (which is difficult to walk on) was with the Muslims there was also a scarcity of water, due to which various superstitions were created in the hearts of the Muslims. Allah ﷻ Almighty sent rain and the Muslims collected abundant water and their Shariah and natural needs were fulfilled and their hearts were satisfied. Allah ﷻ Almighty declared those who retreated in the field of war to be entitled to His wrath. In the field of Badr, the Messenger of Allah ﷺ took sand in his fist and threw it towards the disbelievers and said that these people should be disgraced, this sand fell into their eyes, Allah ﷻ Almighty said: "O Messenger ﷺ! You did not throw that sand when you threw it, but in fact, it was thrown by Allah ﷻ Almighty. Allah ﷻ declared Badr as a decisive battle and said to the Muslims: "O believers! Be present (immediately) at the call of Allah ﷻ Almighty and His Messenger ﷺ when the Messenger ﷺ calls you to that which praises your life.

In verse 25, said "Don't think that the visitation of the mischief of wrongdoers will be limited only to those people. If the practice of enjoining good and forbidding evil stops, then the rest of the society will have to bear its effects". Verse 26 describes the helplessness of the Muslims before the Hijra and later their strength with the help of Allah ﷻ Almighty and thanks to Allah ﷻ Almighty for his blessing.

He further said do not betray Allah ﷻ Almighty and the Messenger ﷺ and do not betray your trusts.

In verse number: 30, the polytheists of Makkah consulted about the Messenger of Allah ﷺ in their parliament (Dar ul Nadwa) on the occasion of migration, narrating his circumstances, he said: And remember (that time) when the disbelievers were plotting against you to imprison you or (معاذ الله) kill you or exile you, they were engaged in their plot. And Allah ﷻ Almighty was planning in secret and Allah ﷻ Almighty is the best secret planner.

In verse number: 32 to 35, it was stated that the disbelievers of Makkah used to make such demands due to their disobedience that if you have this holy Qur'an as the truth, then pray to Allah ﷻ Almighty to send stones from the sky on us or punish us painfully. (But Allah ﷻ Almighty said) And while you are among them, Allah ﷻ Almighty will not punish (eradicate) them, and as long as they seek forgiveness, Allah ﷻ Almighty will not punish them. Then he said: The polytheists' prayer at the House of Allah ﷻ Almighty was in the form of whistling and clapping. And then he explained the purpose of War: And keep fighting them until disbelief no longer prevails and the entire religion belongs to Allah ﷻ Almighty. And he said that nothing will come to the hands of those who spend money to prevent them from the path of Allah ﷻ Almighty except regret.

﴿SUBJECTS OF PARA 10﴾

At the start of the 10th Para, the rules of distribution of the wealth obtained in a result of conquering the infidels are stated that four parts of it will be divided between the Muslim soldiers and the fifth part will be shared between Allah ﷻ Almighty and the Prophet ﷺ and the relatives of the Prophet ﷺ and orphans, poor and travelers, that is, it is the discretion of the Messenger of Allah ﷺ.

In verse number: 42, it was stated that the ground position of the Muslim soldiers in the field of Badr was apparently weak than that of the infidels, that is, the softening of the land on the side of the Muslims and the scarcity of water and resources. It was an outward sign of Muslim weakness, which caused apprehensions in the hearts of Muslims. So Allah ﷻ Almighty explaining His wisdom said: (This happened because) Allah ﷻ Almighty would implement His decree, i.e. He would determine the dominance and victory of the Muslims in spite of their apparent weakness, and whatever Allah ﷻ Almighty decides will happen.

In verse number: 45, he explained this article in such a way that sleep was cast upon both the Muslims and the disbelievers, and the disbelievers appeared to the Muslims in a small numbers in a dream so that the courage of the Muslims remained strong and they remained steadfast, and likewise the disbelievers.

Muslims were also shown in their dream in small numbers so that they would not run away from the field due to lack of courage, because the will of Allah ﷻ Almighty required that the battle of truth and falsehood should continue in Badr and the truth would prevail. He further said that be steadfast against disbelief in battle, and remember Allah ﷻ Almighty, do not quarrel among yourselves, otherwise, you will become cowards and your soul will be uprooted, and do not show off your strength like the disbelievers. He further said that the devil continued to give the good news of victory to the disbelievers and assured them of his support, but when the contest began between right and wrong he ran back immediately.

In verse number: 48, he mentioned the jealous saying of the hypocrites that when they saw the courage and bravery of the Muslims, they said that these Muslims have been arrogant in their religion.

Verse number: 53 explained the principle of the law of the universe, which Allama Iqbal has verified in his speech.

Allah ﷻ has not changed the condition of any nation till today Those Don't care about self-changing their situation.

From verse number: 54, it was told that the followers of Pharaoh, and the previous nations were killed for the crime of denying the revelations of Allah ﷻ.

Verses 56 to 58 mention the breaking of the covenant by the Jewish tribes and the termination of the peace agreement in case of betrayal by them again. In verse number: 60, he said that be ready with all your available strength and resources and be on high alert against the enemy, through this you will be able to scare the enemies of Allah ﷻ Almighty and your enemies. He went on to say that if the enemy is willing to make peace, then you should also be willing to make peace and put your trust in Allah ﷻ Almighty, and if they intend to deceive, then Allah ﷻ Almighty is sufficient for you.

In verse number: 63, he said that Allah ﷻ Almighty has united your hearts by His grace, and even if you had spent all the treasures of the earth, this mutual affection would not have arisen in you, and said: O Prophet ﷺ! Allah ﷻ Almighty is sufficient for you, and the congregation of believers obeying your command is sufficient.

From verse number: 65, the Prophet ﷺ was commanded to prepare the believers for Jihad. "Allah ﷻ Almighty will grant you victory over the disbelievers who are ten times as many as you are." Then later, when weakness came among the Muslims, he said that Allah ﷻ Almighty will grant you victory over twice the number of enemies.

In the beginning of Islam, there were no rules for prisoners of war. Prophet ﷺ decided to release the prisoners of war with the advice of the Companions. The Holy Qur'an did not like this decision at that stage, but it did not impeach the Muslims for the mistake of exertion. Detailed orders came later.

He said from verse number: 72 that the believers who wage war in the way of Allah ﷻ Almighty with their lives and wealth, the emigrants and the Ansar companions of the Prophet are friends of each other and he went on to say that these are the true and firm believers and for them is

forgiveness and honor. There is sustenance and likewise, the disbelievers are friends to each other. The rights of pre-migration and post-migration Muslims are the same despite the difference in degrees.

﴿Surat al-Tawba﴾

Since the subjects of Surah Anfal and Surah Tawbah are interrelated, therefore, Bismillah is not written between them. This is Madani Surah. It is the ninth surah in terms of scriptural order while it is the 114th surah in terms of revelation. Since this surah declares the absolution from the polytheists by canceling the previous agreements, it is also called Surah Al-Bara'at. In Surah Al-Tawbah, the entry of polytheists into the Masjid al-Haram has been banned and their Hajj rituals have been stopped. A state of war has been declared against the polytheists, while the people of the book have been demanded to pay tax and the false beliefs and ideas of their priests and monks have been rejected. The orders of the months of sanctity, the inducement of War, the inducement of spending for the path of Allah ﷻ Almighty, the condemnation of those who built the Masjid e Dirar, mention of the good and bad people among the villagers, the explanation of the acceptance of repentance after the regret and hardship of those who did not participate in the Battle of Tabuk without an excuse, the legitimacy of Zakat and the virtue of knowledge has been explained.

In the first verse of this Surah, while announcing the absolution from the polytheists of the Arabs, they were given four months to fight decisively against the Muslims or accept Islam. And he also said that if Muslims already have prior agreements with the infidels and they have not helped any enemy against the Muslims, then Muslims should not unilaterally break the agreement for a specified period, Then he said that after the four-month notice period, the Muslims should crack down on the polytheists of the Arabs, completely besiege them and wherever they find them, bring them to their evil end.

In verse No: 6 said that if a polytheist comes to you to understand the message of the Holy Qur'an and in search of the truth give him a chance and take responsibility for his protection.

From verse number: 8 to 10, it was told that the infidels behave hypocritically towards the Muslims and their moral condition is that if they prevail over the Muslims by God forbid, they do not even have a sense of kinship. He further said that among those disbelievers who repent and

come to faith and practice to its requirements, then they are the religious brothers of the Muslims. That is, for them past hatreds should be removed from the heart.

In verse number: 12, it is said that the disbelievers who break their oaths after making a promise, then they do not deserve any concession, they have already broken several promises with the Messenger of Allah ﷺ.

Verse No: 16 said that trials will come on Muslims so that the character of true believers will be revealed.

In verses 17 and 18, it is said that the sign of the disbelievers is not to build a mosque, it is the work of those who believe in Allah ﷻ Almighty and the Day of Judgment and establish prayer and give Zakat and do not fear anyone but Allah ﷻ Almighty.

He said from verse number 19 that giving water to pilgrims and building Masjid Haram are good deeds, but they cannot be equal to faith in Allah ﷻ Almighty and the Last Day and jihad in the way of Allah ﷻ Almighty. There is a great reward for the Muslims who migrate and do jihad and only these people are going to be successful.

In verse number: 23, it was ordered that among your fathers, grandfathers and brothers, those who prefer disbelief on faith, sever ties with them, and he who befriends disbelievers is cruel.

In verse number: 24, mentioned one after the other all the things that a human being dispositionally and naturally loves, i.e. fathers, children, brothers and sisters, wives or husbands, family and clan, earned wealth and trade. The loss of which keeps fear and favorite houses. The love of all these things is admitted in its own level, but if all these things together become more beloved to you than Allah ﷻ Almighty, His Messenger and Jihad in the way of Allah ﷻ Almighty, then the claim of faith is a distant thing and you should wait for the punishment of Allah ﷻ Almighty. This explains unless the love of Allah ﷻ and His Messenger ﷺ meets the touchstone; the mere supplication of love is not enough for salvation.

In verse number: 25, referring to the Battle of Hunayn, he said that sometimes being outnumbered and showing arrogance when outnumbered also leads to defeat. This is what happened to the Muslims in the Battle of Hunain, and then Allah ﷻ Almighty sent peace of mind upon His Messenger ﷺ and the believers and helped them with the unseen armies.

On the day of Hajj in 9 Hijri, it was announced in Arafat that after this year polytheists would not be able to enter the boundaries of the Haram and he said do not worry about poverty, Allah ﷻ Almighty will rich you with His grace.

In verse number: 29 ordered the People of the Book to pay Jizya and said that if they do not pay, prepare for battle. It was told from verse number: 30 that the Jews called Uzair (عليه السلام) the son of Allah ﷻ Almighty and the Christians called Isa (عليه السلام) the son of Allah ﷻ Almighty, but these are all their self-made things, they are cursed by Allah ﷻ Almighty. He further said that the Christians have made their scholars and monks God and also Isa Ibn Maryam (عليه السلام). Although they were ordered to worship the One God. He went on to say that the disbelievers want to extinguish the light of Allah ﷻ Almighty with their blowing breaths, but Allah ﷻ Almighty will complete this light contrary to their wishes, and Allah ﷻ Almighty has sent His Messenger ﷺ with guidance and the religion of truth to make it prevail over all the religions.

Verse number 34, mentions the Jewish scholars and elders who utilize people's money through wrong ways and prevent them from the path of Allah ﷻ Almighty and said that those who hoard gold and silver (i.e. worldly wealth) and those who do not spend in the way of Allah ﷻ Almighty. There is a promise of punishment and then told that on the Day of Resurrection, their own accumulated wealth will be burned in the fire of Hell and their foreheads, sides and backs will be pierced with that, and they will be told to taste the result of their accumulated wealth.

Verse number: 36 states that the number of months in Allah ﷻ Almighty's Book of Destiny from the beginning of creation are twelve, four of them (Zul-Qa'dah, Zul-Hijjah, Muharram and Rajab-ul-Murajab) are sacred. War was prohibited in these months. When the infidels of Makkah wanted to fight in these months, they would reverse their order. Allah ﷻ Almighty said that delaying the months is an excess in disbelief.

In verses number: 38 and 39, he said that when the trumpet starts for war, one should not be lazy, and whoever does this will have a painful punishment, and do not think that the duty of War is limited to you only, if you will not do it, Allah ﷻ Almighty will replace you with another nation and you cannot harm him at all.

In verse number: 40, the special companionship of Hazrat Abu Bakr Siddiq (رضي الله عنه) in the cave of Thor on the occasion of migration is mentioned with great distinction and in this verse, Sayyidna Siddique Akbar (رضي الله عنه) is mentioned six times in different ways. Then he said that Allah ﷻ Almighty has kept the word of disbelief low and Allah ﷻ Almighty's religion is exalted.

He further said that when there is an order for a general mobilization for war, then participate in war with all the resources in any situation. Then he said that the hypocrites will turn away from war by taking oaths and making various excuses, while the true believers will stand up for war with their heartily, and those who have the disease of doubt in their hearts, even if they join the war because of such doubts, they cause mischief and in the ranks of the warriors, they make temptations and conspiracies, and these people have done this before. The sign of the hypocrites is that when something good happens to Muslims, they are jealous about it, and when something bad happens to Muslims, they happily say that we already knew this outcome, so we acted carefully. Allah ﷻ Almighty said: (O Messenger of Allah ﷺ)! Say that no calamity ever befalls us except which Allah ﷻ Almighty has destined for us, and we are successful in both cases, be it victory or martyrdom. One of the habits of the hypocrites is that they do not pray with joy, but with laziness, And they spend unhappily with constraint: Allah ﷻ Almighty said that these hypocrites swear by Allah ﷻ Almighty that they are from among yourselves, although they are not from among the Muslims, but they want to live together with the Muslims due to the fear of life and wealth.

In verses number: 57 to 59, the Hypocrisy of the hypocrites, their disgust to Muslims, their taunting of the Prophet ﷺ in the matter of charity, and their greedy nature have been described, and he said that if these people would have been happy with the reward of Allah ﷻ Almighty and His Messenger, it would have been better for them. In verse number: 60, Allah ﷻ Almighty has clearly defined the distribution (deserving) of obligatory charity and zakat, which are as follows: the poor, the needy, the workers of the zakat handling, to change hearts of new Muslims, to set slaves free, those who are burdened with debt, in the way of Allah

ٱلْعَزِيزُ Almighty (i.e. those who have devoted themselves full-time to some service of the religion of Allah ٱلْعَزِيزُ Almighty) and travelers.

In verse number: 61, Allah ٱلْعَزِيزُ said that some hypocrites harm the Prophet of Allah ٱلْعَزِيزُ Almighty and say that they are loose of hearing, while the Prophet's listening to all people is a source of mercy for the believers, and those who harm the Holy Prophet ﷺ there is a painful punishment for them. He said: The hypocrites make false oaths to satisfy the Muslims, if they were true believers, then Allah ٱلْعَزِيزُ Almighty and His Messenger are more entitled to be satisfied. The sign of the hypocrites is also that they make fun of the Muslims and if they are asked about it, they say that we are just being pleasantries and amusement, so do they make fun of Allah ٱلْعَزِيزُ Almighty and His verses and His Messenger?

In verse number: 67, Allah ٱلْعَزِيزُ Almighty said that hypocritical men and women are similar to each other, they order evil and forbid good and hold their hands from good deeds. They forgot Allah ٱلْعَزِيزُ Almighty and Allah ٱلْعَزِيزُ has ignored them. He further says that believing men and women are each other's helpers, they order good, forbid evil, establish prayer, give zakat, and obey the orders of Allah ٱلْعَزِيزُ Almighty and His Messenger ﷺ. In the next verse, it is said that Allah ٱلْعَزِيزُ Almighty has promised the continual and eternal blessings of Paradise to the believers and the pleasure of Allah ٱلْعَزِيزُ Almighty is the greatest happiness.

From verse number: 73, he said: Fight against the disbelievers and the hypocrites and be strict with them, and their abode is Hell. They say the word of disbelief and then swear and deny it. Allah ٱلْعَزِيزُ Almighty said: They have said the word of disbelief and after accepting Islam they adopted disbelief.

He said in verse number: 75 that some of the hypocrites are those who promise to Allah ٱلْعَزِيزُ Almighty that if Allah ٱلْعَزِيزُ Almighty bestows upon us with His bounty, we will surely give charity and be among the righteous. So when Allah ٱلْعَزِيزُ Almighty gave them wealth out of His bounty, they became miserly and turned away. In verse number: 78, Allah ٱلْعَزِيزُ Almighty warned that Allah ٱلْعَزِيزُ Almighty knows the secrets and whispers of the hearts and He is the All-Knower of the Unseen. In verse number: 79, one of the signs of hypocrites, said that when poor believers give a little money in charity

out of their hard work, these hypocrites taunt them and make fun of them.

(Allah ﷻ Almighty said) Allah ﷻ will punish them for their fun.

Allah ﷻ Almighty said to His Prophet ﷺ: (These hypocrites are Your asking for forgiveness for them is equivalent to not asking for forgiveness, even if you ask for forgiveness for them seventy times (because of their heartbreak), Allah ﷻ Almighty will never forgive them.

In verse number: 81, this bad trait of the hypocrites is mentioned that they do not do Jihad themselves and they sit in their homes and at the same time they forbid Muslims from doing Jihad by threatening them with heat. Allah ﷻ Almighty said that the fire of hell is hotter than that.

After constantly condemning the hypocrites in the verses of Surah At-Tawbah, Allah ﷻ Almighty has excused the weak, the sick and the indigent, and also to such Warriors who cannot afford their own expenditure for Jihad, and the Messenger of Allah ﷺ, could not have their riding and provisions for the journey, but those who despite being healthy and having financial resources, want to turn away from Jihad, then they are reprehensible, and Allah ﷻ Almighty has sealed their hearts.

﴿SUBJECTS OF PARA 11﴾

At the beginning of this Para, Allah ﷻ Almighty informed the Prophet ﷺ with the unseen news that when he returns from the journey of Jihad to Madinah Tayyaba, the hypocrites who stayed behind from the Jihad without any excuse will take false oaths and present their excuses. Allah ﷻ Almighty said that you should tell them that there is no need to make excuses. Allah ﷻ Almighty informed us of your situation. This incident is about those who stayed back from the battle of Tabuk. Allah ﷻ Almighty said that you should ignore them, they are impure people and their suitability is Hell.

From verse number: 98, two classes of rural people of Arabia have been described, one is those who consider spending in the way of Allah ﷻ Almighty as a ransom and are waiting for an evil day to come upon the Muslims. And others are those who consider it as a means of obtaining the pleasure of Allah ﷻ Almighty and the good prayers of the Prophet ﷺ.

In verse number: 100, Allah ﷻ Almighty has given a definite certificate of His approval to the emigrants and Ansar who took the initiative to believe and those who followed them with good deeds and gave them the good news of eternal blessings of Paradise.

In verse 103 he said: (O Messenger!) Take Zakat from the wealthy Muslims so that you purify and cleanse their hearts through it. Indeed, your prayer is a source of peace for them.

In verse number: 107 (Mosque of Darar) is mentioned, "The hypocrites built this mosque with the conspiracy of Abu Amir monk and invited the Holy Prophet to pray in it so that it becomes authentic, but Allah ﷻ Almighty forbade the Prophet and Said that the objectives of this mosque are:

- (1) Harming the Muslims
- (2) Disbelief
- (3) Creating division among the believers
- (4) Making a center of conspiracies for those who fight against Allah ﷻ Almighty and His Messenger.

Allah ﷻ Almighty told the Prophet ﷺ to stay in Masjid-e-Quba on the way back, which is founded on piety and in which the favorite servants of Allah

ﷻ Almighty pray. A mosque built for negative purposes cannot be equal to it. It was known that sometimes an apparently good deed may not be accepted by Allah ﷻ Almighty if it is performed for negative purposes.

In verse number: 111 Allah ﷻ said that the believers have made a deal with Allah ﷻ Almighty and they have sold their lives and wealth to Allah ﷻ Almighty. This means they are always ready to sacrifice everything for the pleasure of Allah ﷻ Almighty and Allah ﷻ Almighty will grant them the blessing of Paradise.

In verse number: 112, describe the attributes of the people of faith that they are those who repent, worship, praise Allah ﷻ Almighty, fast, bow and prostrate, enjoin goodness, forbid evil, and they are protectors of Allah ﷻ Almighty's boundaries.

In the next verses, he explained the principle of Islam that there can be no prayer for forgiveness for polytheists, and Ibrahim (عليه السلام) prayed for his father (not biological) in completion of his promise, but when it became clear that he was the eternal enemy of Allah ﷻ Almighty, he became ignorant with him.

In verse number: 118, it is stated by the three Companions (Ka'b bin Malik, Hilal bin Umayyah and Marara bin Rabi' (رضي الله عنهم) who were left behind from the Battle of Tabuk that they did not make false excuses, but admitted their mistake, they were given a Had to go through a period of trial, but then Allah ﷻ Almighty revealed to His Prophet ﷺ to accept their repentance and this is a great honor for them.

In verse number 122, it was stated that all Muslims cannot endow themselves to religion by leaving all their occupations, so it is recommended that some people from every region and class of life choose religion as the carrier and acquire expertise in religion, so that they may educate their people of the punishment of Allah ﷻ Almighty., It is an obligation upon the whole society.

In verse number: 124, Allah ﷻ Almighty said that the revelation of divine revelation strengthens the faith of sincere believers and increases the disease of disbelief and hypocrisy of hypocrites and deniers.

The last two verses of Surah At-Tawbah are about the glory of the Messenger and are very blessed. Allah ﷻ Almighty said: Verily, a great Messenger has come to you from among yourselves. Your suffering is very

hard for him. He is very keen on your success, very affectionate to the believers, and very kind. Now if these people turn their backs, then you should say that Allah ﷻ Almighty is sufficient for me, there is no one worthy of worship except Him, I have put my trust in Him and He is the owner of the Great Throne. Shibli • was seen by some elders in a dream that they appeared in the court of the Holy Prophet and the Holy Prophet stood up and kissed them between the eyes with kindness. When asked by the members of the assembly, the Holy Prophet ﷺ said that they recite after every prayer the last two verses of Surah Towba after reciting salutations on me three times with the words (صلى الله عليك يا محمد).

﴿Surat Yunus﴾

Surah Yunus is the Makki Surah. It is the 10th surah in terms of scriptural order while it is the 51st surah in terms of revelation. In this surah, Hazrat Yunus (عليه السلام) and his people are mentioned, so it was named Surah Yunus. In this surah, there are arguments for the affirmation of monotheism, rejection of polytheism, affirmation of the truthfulness of Muhammad's ﷺ prophethood, the truthfulness of the Holy Qur'an, and the challenge of bringing an example in case of doubt, life after death and Allah ﷻ Almighty is the owner of benefit and harm.

In verse number: 1 to 4, the truthfulness of the Holy Qur'an, the prophethood of the Prophet ﷺ, The reward of the hereafter for the believers, the creation of the earth and the heavens, the turning back to Allah ﷻ Almighty, and the rejection of intercession without the permission of Allah ﷻ Almighty, and only worshipping Him and denying it will lead punishment of agonizing.

In verse number: 5, He said that Allah ﷻ Almighty made the sun the source of light and made the moon bright and fixed its stages so that the years could be calculated. He further said that there are signs (of God's power) for the pious people in the revolution of day and night and the birth of the earth and the sky.

In verse number: 11, it is said that people are quick to seek the interests of the world, if Allah ﷻ Almighty is quick to punish them for their misdeeds, then their death will come soon, but they are given respite. In the next verse, he described the natural selfishness of man that when something troubles him, he prays to Allah ﷻ Almighty standing, sitting, and lying on

his side in every position, but when the trouble is over, he forgets the Allah ﷻ Almighty.

In verse number: 13, it is mentioned that the previous nations perished because of their cruelty and not believing in the Messengers and that now We have made you their successors in the earth after them so that We may show you how you act.

In verse number: 15, it was stated that when the Qur'anic verses are recited in front of the disbelievers of the Hereafter, they are asked, bring another Qur'an or change it. So Allah ﷻ Almighty said (O Messenger), you should tell them that I have no authority to change it on my part, I only follow Divine revelation. The Messenger of Allah ﷺ said that I have spent a large part of my life among you, so do you not understand me? That is, in these forty years of life, have you seen any swing or defect in my words and decisions in my character?

In verse number: 18, he said that polytheists worship false gods other than Allah ﷻ Almighty, who do not have the power to benefit or harm them and they say that they are our intercessors with Allah ﷻ Almighty. It should be noted here that the idols of polytheists and all the gods are false, while the Messenger of Allah ﷺ, the Prophets, and the close servants of Allah ﷻ Almighty will intercede with the permission of Allah ﷻ Almighty.

In verse number: 22, Allah ﷻ Almighty mentions His various blessings which include the sailing boats in rivers and the growing of plants and greens from rain for food for humans and animals. But the nature of man is, when he get caught in the vortex of the storm, so he calls upon Allah ﷻ Almighty as a last resort and when the trouble is over, he starts disobeying Allah ﷻ Almighty. Allah ﷻ Almighty said: It also happens that sometimes a ready crop is suddenly destroyed as a result of some calamity, although man thinks that it is now in my possession and power. But only Allah ﷻ Almighty's command works.

In verse number: 26, it is said that on the Day of Resurrection, those who did good deeds will get the best reward and the faces of those who committed evil will be black. In verse number: 28, it mentions the split between the polytheists and their gods on the Day of Judgment and the unawareness of their Gods of their worship to them.

It is declared from verse number: 31 that if these polytheists are asked who provides sustenance from the earth and the sky, who is in control of life and death, and who controls the system of the universe, then they will say Allah ﷻ Almighty, but then they stray from the right path. He also said that He created them the first time and He will create them again, so why do you leave the truth and follow the wrong ideas? He once again challenged the deniers regarding the authenticity of the Holy Qur'an that if according to you it is not the word of Allah ﷻ Almighty, then bring a surah similar to it. These verses repeatedly warn about the power of Allah ﷻ Almighty and the Hereafter. Allah ﷻ Almighty said to the Messenger of Allah ﷺ, that you should tell them, that you people who demand punishment, Allah ﷻ Almighty does not change His decisions because of your haste. I do not have the (personal) power or profit and loss for myself, but what Allah ﷻ Almighty wills. There is an appointed time for every nation and when that appointed time comes, not even an hour can be offered or delayed. And he said that if you people are waiting for divine punishment to believe, then your belief will not be acceptable, and divine punishment is not a threat but a reality. And referring to the difficult hour of the hereafter, he said: A person who has wronged himself due to his bad deeds, if all the wealth comes into his possession on the Day of Judgment, he will be ready to give it as a ransom for his sins, but this worldly wealth will not be of any use to him.

In verses number: 41 to 44, he said that some of them listen to you and some see, but they neither hear with the ears of the heart nor see with the eyes of the heart and their hearing and seeing is wasted.

In verse 45, He said non-believers will think on judgment day that they have only spent a small time in the world.

Describing the glory of the Holy Qur'an in verse number: 57, Allah ﷻ said great advice has come to you from your Lord, which is a cure for the diseases of the hearts and a guidance and mercy for the believers.

In verse number: 58, Allah ﷻ Almighty said that we should rejoice in Allah ﷻ Almighty's grace and mercy. Some scholars have reasoned with this verse to celebrate the birth of the Prophet ﷺ.

In verse 59, it is condemned, for attributing the self-made decisions of the halal and haram of the disbelievers to Allah ﷻ Almighty. After that, while

correcting the misunderstanding of the people suffering from the misunderstanding about the knowledge of Allah ﷻ Almighty, HE said that no action of yours and no particle in the earth or the sky, or anything smaller or bigger than it, is outside or hidden from the knowledge of Allah ﷻ Almighty.

Describing the glory of the Saints of Allah ﷻ Almighty in verse number: 63, Allah ﷻ said that they will not be afraid of anything to come, nor will they be saddened by anything that has passed. These are the people who believe and always adhere to piety. For them, there is good news in the life of this world and also in the hereafter. The words of Allah ﷻ Almighty do not change and this is a great success.

In verse No: 65, while comforting the Prophet ﷺ he said "O beloved, do not be saddened. I am the sole owner of all the glory, and I am your helper, and the polytheists only follow illusions and conjectures".

In verse number: 68, he said that these disbelievers said that Allah ﷻ Almighty has created a son. Allah ﷻ Almighty is free from it and whatever is in the heavens and the earth is free from it. So do they have any evidence for this false claim?

From verse number: 71, the incident of Noah (عليه السلام) is narrated why is it distasteful for me to stay among you and advise you with the verses of Allah ﷻ Almighty, While I have put my trust in Allah ﷻ Almighty and I do not ask you for any reward in return for the right call.

They denied Noah (عليه السلام). Allah ﷻ saved Noah (عليه السلام) and his followers and drowned those who denied the revelations of Allah ﷻ in the storm.

After that, Allah ﷻ sent Musa and Haroon (عليهما السلام) for Pharaoh and his people. They denied the truth with arrogance and became guilty. The people of Pharaoh called the miracles of Musa (عليه السلام) magic and said that you want to turn us away from the religion of our ancestors and want your leadership on earth. After that, there is a mention of the competition of Musa (عليه السلام) with magicians; the details have been described before. Allah ﷻ Almighty said that because of the fear of the Pharaohs, a few of the people of Musa (عليه السلام) believed and the Pharaoh became arrogant. Musa (عليه السلام) said to his people that if you have believed in Allah ﷻ Almighty, then put your trust in Him, and then they prayed that we put our trust in Allah ﷻ Almighty and supplicated, O Lord! So save us from trial by the

people of the wrongdoers and save us from the people of disbelief by your mercy. Allah ﷻ said, we ordered Musa (عليه السلام) and Haroon (عليه السلام) to build house for their people and make houses place of worship and establish prayers, this order was due to Pharaoh's oppression and it was very difficult to worship openly. Musa (عليه السلام) pleaded with Allah ﷻ Almighty, because the Pharaoh and the courtiers have wealth and worldly adornment, and they are misleading the people through it, so, O Allah ﷻ Almighty! Destroy the possessions of the mighty and harden their hearts so that they suffer a painful punishment. Allah ﷻ Almighty said to Musa (عليه السلام) I have accepted your supplication, both of you be steadfast and do not follow the ignorant.

It was explained from verse number: 90 that We helped the Bani Israel cross the sea safely, and Pharaoh and his army pursued them in enmity and rebellion, until when they began to drown in the sea, Pharaoh said: I believed in the One in whom the Bani Israel believed and in Whom there is none worthy of worship, and I am one of the Muslims. It is in the Holy Hadith that Allah ﷻ Almighty accepts the repentance of His servants until the agony of death (death and gurgling) occurs, but repentance is not accepted at this stage. Allah ﷻ Almighty said to Pharaoh today we will save your (lifeless) body so that you may be a sign of lesson for those who come later. This miracle of the Holy Qur'an is still true today that the embalmed body of the Pharaoh of Egypt is still there. After this, the freedom of the Israelites is mentioned in the generosity of their sustenance and their differences among themselves.

In verse number: 96, Allah ﷻ Almighty says that those on whom the judgment of Allah ﷻ Almighty's punishment has been passed, remain deprived of faith, even if all the signs come to them. The people of Yunus (عليه السلام) were the only ones who believed before the divine punishment came, they repented and Allah ﷻ Almighty saved them from the disgraceful punishment in this world. Its details are available in books of hadiths and interpretations. In the following verses, he said that only those who are blessed with faith are those who are helped by God's help, and people are not deprived of faith without reason.

In verse number: 104, Allah ﷻ Almighty said to the Prophet ﷺ, that you should say to the disbelievers of Makkah that if you have any doubts about

my religion, then I will not worship your false gods under any circumstances, but I will worship the Allah ﷻ Almighty who constipate your souls, that is, in whose power is your soul. Allah ﷻ Almighty said: Do not worship any false deity other than Allah ﷻ Almighty, who is not capable of benefiting you or harming you. If you do so, you will be among the wrongdoers.

He said from verse number: 107 that everything is in the power and authority of Allah ﷻ Almighty. If He wishes to harm someone, there is no one to save Him, and if He intends good for someone, then there is no obstacle in the way of His grace. He bestows His bounties on whom He wills among His servants, and He is Oft-Forgiving, Most Merciful. O Messenger! Say, "The truth has come to you from your Lord, so whoever accepts guidance, he will benefit from it, and whoever accepts misguidance, he will be harmed." and I am not one to force you. In the last verse, the followers of the revelation and the persecution of the disbelievers are advised to be patient.

﴿Surat Hud﴾

Surah Hud is the Makki Surah. It is the 11th surah in terms of scriptural order while it is the 52nd surah in terms of revelation. Hazrat Hud (عليه السلام) and his people are mentioned in this surah, so this surah was named Hud. In this surah, the principles and beliefs of Islam regarding monotheism, prophethood, resurrection after death, reward, and punishment are explained. In the first verse of Surah Hud, there is a statement about the authenticity of the Holy Qur'an, the clarity of its meaning, and in form and meaning it is a statement of attaining perfection. In the second verse, it is mentioned about worshiping only Allah ﷻ Almighty and Prophet Muhammad ﷺ being Basheer (bringer of Good news) and Nazeer (cautionar). In the following verses, it is mentioned about returning back to Allah ﷻ Almighty and Allah ﷻ knows everything and every action.

﴿SUBJECTS OF PARA 12﴾

Allah ﷻ Almighty said: The sustenance of every living thing that walks on the earth is under the responsibility of Allah ﷻ Almighty, He knows the place of his abode (this means the back of the father or the womb of the mother or the abode on earth) and the place of surrender (this means the house or the grave). Everything is mentioned in the enlightened book. He further said: The purpose of the creation of the universe is the trial of good and evil of humans. After that, there is a description of the unbelievers calling death after life, magic, and their disobedience. Instead of considering the delay in punishment as a favor, they taunt Muslims, what prevented the punishment? Then he explained the selfishness of man that if Allah ﷻ Almighty grants someone grace, he is not grateful for it, but when the grace is taken away, he becomes hopeless and ungrateful. In the same way, if there is a blessing after trouble, then a person struts and brags; However, those who remain patient and grateful in all situations and do righteous deeds, then there is forgiveness and a great reward for them. Allah ﷻ Almighty said to comfort His Prophet ﷺ, that the disbelievers make various requests about why no treasure has been revealed to you? Why didn't an angel come down to support you? Do not get disheartened, your job is only It is to warn people from divine punishment. In this Surah also, those who deny that the Holy Qur'an is the Word of God were challenged to gather all their supporters and make ten similar Surahs.

In verse number: 15, Allah ﷻ said: Those who seek this world and its adornments will get the reward of their deeds in this world and they have no share in the hereafter, their deeds are invalid in terms of the reward of the hereafter. Verse 17 mentions the promise of fire of Hell for those who deny the authenticity of the Holy Qur'an and mentions that the Holy Qur'an is the truth from Allah ﷻ Almighty and to believe in it without any doubt. After that, it is mentioned about those who slander Allah ﷻ Almighty and those who prevent them from the path of Allah ﷻ Almighty, that witnesses will appear against them on the Day of Resurrection that they lied against their Lord, and the curse of Allah ﷻ Almighty will be upon them, double punishment and there is a mention of their sure failure in the hereafter.

In verse 23, it is said that those who believed and did good deeds and humbled themselves before their Lord, then these people will remain in Paradise forever. He further said: The example of the believer and the disbeliever is like the blind and the sighted and the deaf and the hearing. From verse number: 25 to 32, the conditions of Noah (عليه السلام) and his people were described. When Noah (عليه السلام) invited his people to monotheism and threatened them with divine punishment if they refused, the leaders of the people said: You are human beings like us, and your followers are backward and weak-minded people, in our opinion, you have no superiority over us, instead you (معاذ الله) are a liar.

Noah (عليه السلام) replied: I have a clear argument from my Lord and He has blessed me with mercy, but you do not have the ability to understand my position, I do not ask you for any reward as a reward for calling to the truth. Nor am I pushing away the believers from me. And I did not claim that I have the treasures of Allah ﷻ Almighty, nor do I know by self the unseen, nor do I say that I am an angel, nor do I say that those whom you Despised in your own eyes, Allah ﷻ Almighty will not bless them with good.

The people of Noah said, "You have argued with us a lot, so bring the punishment you are threatening us". Noah (عليه السلام) said, "If Allah ﷻ Almighty wills, then the punishment will come upon you".

From verses number: 37 to 47, it is told that Noah (عليه السلام) was commanded by Allah ﷻ Almighty to build the ark under our supervision and according to our revelation and not to talk to us about the cruel people, they will surely be drowned. Then he started building a boat. When the leaders of their people passed by, they used to make fun. Noah (عليه السلام) said that the time will come when you will be mocked and you will know on whom the disgraceful punishment will befall. Allah ﷻ Almighty said: When our order of punishment came and the signs start appearing, so we said to Noah (عليه السلام): Get into this boat with your family and the people of faith and take the pairs of everything (male and female) on the boat. And there were very few believers with them. Noah (عليه السلام) said: Get into the boat while reciting this supplication:

بِسْمِ اللَّهِ تَجَرَّيْهَا وَفَرَسْهَا إِنَّ رَبِّيَ الْغَفُورُ الرَّحِيمُ

Translation: This boat moves and stays in the name of Allah ﷻ Almighty. Indeed, my Lord is Forgiving and Most Merciful.

The boat was taking them in waves the size of a mountain when Noah (عليه السلام) said to his son who stood apart: O son! Get into the boat with us and do not stay with the disbelievers. He (Noah's son Canaan) said: I have mercy. Then the wave came between them and he drowned. The order came from Allah ﷻ Almighty: O earth, swallow its water, and O sky, be still, and the water has dried up. Allah ﷻ Almighty's decision came into effect and the boat stayed on Mount Judi. Noah (عليه السلام) pleaded with Allah ﷻ Almighty: O Lord! My son is from my family and your promise is true that my family will be saved. Allah ﷻ Almighty said will come under the shelter of a mountain, which will save me from the water. Noah (عليه السلام) said: Today there is no savior except by the command of Allah ﷻ Almighty. Except for the one on whom may Allah ﷻ Almighty: O Noah! He is not one of your members. His actions are not right and don't question what you don't know the truth about. Noah (عليه السلام) prayed to Allah ﷻ Almighty for forgiveness and mercy for his unintentional mistake. Then after Noah's storm subsided, they landed safely.

From verse number: 50, it is mentioned about the people of Aad that Hazrat Hud (عليه السلام) was sent to them to invite them to monotheism. Hud (عليه السلام) said to the people: I do not ask you for any reward and my reward is with Allah ﷻ Almighty. So seek forgiveness from your Lord, then repent to Him. Allah ﷻ will send heavy rain on you and increase your strength. The people of 'Aad rejected the call of truth and did not believe, but taunt Hud (عليه السلام) that some of our gods have made you crazy. Hud (عليه السلام) said: I make Allah ﷻ Almighty a witness and you also be a witness. I am free from your polytheism and I trust in Allah ﷻ Almighty and I have fulfilled the right of Prophethood.

From verse 58, Allah ﷻ Almighty says: When came the time of our punishment, we saved Hud and the believers with Our mercy. The people of Aad denied the signs and messengers of Allah ﷻ Almighty and were declared entitled to curse in this world and the hereafter.

From verse number: 61, the conditions of Hazrat Saleh (عليه السلام) and his people Thamud were described. Hazrat Saleh (عليه السلام) said: O my people! Worship Allah ﷻ Almighty alone, without a partner, ask His forgiveness

and repent to Him, He created you from the earth and made you dwell on it.

The people of Saleh replied: O Saleh! Until you did not prevent us worshipping the gods of our forefathers, we had high hopes from you, but now we have doubts about your invitation. Saleh (عليه السلام) said to his people, "This camel of Allah ﷻ Almighty is a sign for you. Leave it free to graze. Do not hurt it. Otherwise, you will be punished". They cut the hooves of the camel. Saleh (عليه السلام) said: You just have fun in your homes for three days, then Allah ﷻ Almighty's punishment will come. Then a thunderbolt overtook them and they were left on their knees in their homes. Only Saleh (عليه السلام) and the people of faith with him were spared from this punishment.

From verse number: 69, it is stated that angels came to Hazrat Ibrahim (عليه السلام) in human form, (Hazrat Ibrahim (عليه السلام)), prepared roasted calf meat for the strange guests. Then when they saw that the guests did not raise their hands to eat, Hazrat Ibrahim (عليه السلام) got scared, and the angels said: We have been sent to punish the people of Lut. The wife of Hazrat Ibrahim (عليه السلام) was standing, she smiled at him, then the angels gave her the good news of Hazrat Ishaq (عليه السلام) and after him Hazrat Yaqoob (عليه السلام) from Allah ﷻ Almighty. Allah ﷻ Almighty says that after hearing the good news of his son, the fear of Ibrahim (عليه السلام) was removed and he started arguing with us about the people of Lut. Ibrahim (عليه السلام) was very forbear, crying out to Allah ﷻ Almighty and turning to Him. Allah ﷻ Almighty said to Hazrat Ibrahim (عليه السلام): O Ibrahim! Avoid the petition that it has been decided and that the inevitable punishment will continue to descend upon them.

From verse number: 77, describes the evil deeds of the people of Hazrat Lut (عليه السلام) (the people of Sodom), the arrival of angels to Hazrat Lut (عليه السلام) in disguise if pretty boys, the showing up of people with bad intentions. Hazrat Lut (عليه السلام) tried to diffuse the situation and prevent them from sin, making them upset. Angels comforted Hazrat Lut (عليه السلام) that you shall not worry, we are the angels of your Lord, they will not be able to reach you and us, you should migrate in the last part of the night without paying attention to the people. The punishment will come upon them in the morning, when the punishment of Allah ﷻ Almighty came, the

town was upside down and marked stones were rained by Allah ﷻ Almighty on the people of Lut.

From verse number: 84, Hazrat Shoaib (عليه السلام) and his people, the people of Madyan, and their crimes were described, they used to reduce the measure, they used to weigh things less for others. Allah ﷻ Almighty said to them, "Avoid mischief in the earth and see the end of the disobedient nations before you." But when the advice of Hazrat Shoaib (عليه السلام) did not affect the people of Madyan, Allah ﷻ Almighty destroyed them too with punishment. In verse number: 94, it was said that when our punishment came, we saved Hazrat Shoaib (عليه السلام) and those who believed in him with our mercy, and the oppressors were caught by a mighty spark, so in the morning they lay down in their homes, as if they had never been inhabited. From verse number: 96 Mention the nine miracles given to Hazrat Musa (عليه السلام). Then he mentioned the destruction of Pharaoh and his followers due to their false behavior and declared them cursed both in this world and in the hereafter. The settlements that Allah ﷻ Almighty destroyed, traces of some of them exist and some of them have disappeared, every one of them was destroyed due to their own oppression. Allah ﷻ Almighty does not oppress anyone. People do injustice to their own souls. For the one who fears the punishment of the Hereafter, there is a sign in it.

From verse number: 106, Allah ﷻ Almighty has described two types of people according to their consequences: (1) the fortunate, (2) the unfortunate. The abode of the unfortunate is hell, in which they will remain forever. And the abode of the fortunate is Paradise, they will remain therein forever, and for them are endless bounties from Allah ﷻ Almighty. In verse number: 110, the Prophet ﷺ was comforted that just as these people differed about the Holy Qur'an, the people of Musa (عليه السلام) also differed about the Torah, and Allah ﷻ Almighty will reward them in full for their deeds.

From verse number: 112, it was ordered to refrain from disobedience and adhere to the orders of religion and to avoid friendly relationships with oppressors and said that the end of these relationships is the fire of hell.

Verse No: 114 commanded the establishment of prayer on both sides of the day and (early) part of the night and said that indeed good deeds wipe out sins and this is advice for those who accept the advice.

In verse number: 120, Allah ﷻ Almighty said: We narrate to you (The Prophet of Allah ﷺ) all the news of the prior Messengers for the comfort and strength of your heart, and in them there is also advice and lessons for the believers. There are also proofs of the monotheism of Allah ﷻ, Prophethood and the occurrence of Resurrection. In verse number: 123, Allah ﷻ said, that all of the secrets of the heavens and the earth belong to Allah ﷻ Almighty; everything is returned to Him. You shall worship Him, trust and count on Him, and your Lord is not oblivious to the deeds of the people.

﴿Surat Yusuf﴾

Surah Yusuf is the Makki Surah. It is the 12th surah in terms of scriptural order while it is the 53rd surah in terms of revelation. As the name suggests, Hazrat Yusuf (عليه السلام) is mentioned in this Surah and with detail, this is the basis of the name of this surah. In this Surah, Prophet Muhammad ﷺ is consoled by mentioning the success of Yusuf (عليه السلام) after his difficulties. The knowledge of the interpretation of the vision is mentioned and it is stated that by faithfulness, trust, chastity, sincerity, patience and repentance, a servant gains nearness and popularity in the presence of Allah ﷻ Almighty. And that whether there is imprisonment or freedom, the process of monotheism and the call to Allah's religion should continue. In this surah, the history, laws, government system, trade and punishment methods of the previous nations are mentioned. The Holy Qur'an has described the incident of Hazrat Yusuf (عليه السلام) as "the most beautiful story". First of all, the dream of Hazrat Yusuf (عليه السلام) is mentioned. He saw the sun, moon and eleven stars bowing down to him. He narrated this dream to his father, Hazrat Yaqub (عليه السلام). Hazrat Yaqub (عليه السلام) forbade him to tell this dream to his brothers, otherwise they would conspire against you.

The Holy Qur'an said that there are many signs for those who ask in the story of Hazrat Yusuf (عليه السلام) and his brothers. Yusuf's (عليه السلام) brothers suggested that Yusuf (عليه السلام) and his real brother Binyameen are more beloved of our father, even though we are one group. Then they discussed killing Yusuf (عليه السلام) or leaving him in a faraway country. Eventually, Father's

inclination will be towards them. A more moderate brother among them said, "Don't kill Yusuf (عليه السلام), put him in a deep well, someone with a caravan will pick him up". Then to carry out their plan they asked their father, trust us, we are well-wishers of Yusuf (عليه السلام), send him tomorrow with us so that he can eat fruit, play and have fun, we will protect him. Hazrat Yaqub (عليه السلام) hesitates that the wolf may tear him to pieces because of your ignorance. Anyway, they took Hazrat Yusuf (عليه السلام) with them and then put him in a deep well. By the power of Allah ﷻ Almighty, a caravan came, they put a bucket to draw water and a handsome boy like Yusuf (عليه السلام) came out sitting in the bucket, they made him a commodity. His brothers found out he is out well, so they went to the caravan and sold Hazrat Yusuf (عليه السلام) for a few dirhams to them. On the other hand, Yusuf's brother put fake blood on his shirt and came to his father crying that he was eaten by a wolf. Hazrat Yaqub (عليه السلام) said, "This is your fabrication, but patience is better for me now." The people of the caravan took Yusuf (عليه السلام) to Egypt and sold him to the king of Egypt and he said to his wife, "Keep him with respect, we will make him our son." When Yusuf (عليه السلام) reached puberty, the wife of the king of Egypt (whose name is said to be Zulekha) closed the doors of her room and invited him to sin. Yusuf (عليه السلام) said: I cannot offend the kindness of my master. Yusuf (عليه السلام) ran towards the door and from behind the wife of the king of Egypt grabbed his shirt, which tore. At the same time, her husband showed up and the wife of the king of Egypt put all the blame on Yusuf (عليه السلام), a person from the family of the king of Egypt's wife testified that if Yusuf's shirt is torn from the chest side, he is guilty and if it is torn from the back, then the woman is guilty, and his shirt was torn from the back, then the king of Egypt said: This is the conspiracy of you women, indeed, your conspiracy is very serious, and Yusuf (عليه السلام) was imprisoned. Allah ﷻ Almighty said: That woman intended (sin) against him and he intended to avoid it; If he would not have seen the sign of his Lord then (معاذ الله) he would have fallen into sin. When it was rumored that the wife of the king of Egypt had fallen in love with a young slave, the women of the city taunted her and said: Where is your position and where is a slave? So the wife of the king of Egypt organized a feast and called those women and put knives in their hands to cut the fruit and suddenly she brought Yusuf (عليه السلام) out of the curtain in front of them. When women saw Hazrat Yusuf (عليه السلام), the beauty

of Yusuf (عليه السلام) blew their senses away, they cut their hands instead of the fruits and said: By Allah ﷻ Almighty, this is not a human being, this is an honorable angel. Then the wife of the king of Egypt said this is the beauty, you used to blame me. Yusuf (عليه السلام) said: O Lord! The hardship of imprisonment is better for me than suffering in sin, and by your grace, I was freed from the conspiracy of these women. Then Hazrat Yusuf (عليه السلام) was put in prison. Allah ﷻ Almighty's will was such that two of his fellow prisoners narrated their own dream to him. One said: I saw in a dream that I was distilling wine from grapes and another said that I saw bread on my head and birds were eating it. Yusuf (عليه السلام) was given the knowledge of the interpretation of dreams by Allah ﷻ Almighty. He interpreted the dreams of both, respectively. One was told that you will reach the higher court and serve wine to your master and the other was told that you will be punished to death and the birds will pick and eat your flesh, finally it happened. Then Yusuf (عليه السلام) invited both of them to monotheism. Then the king had a dream that seven healthy cows were eating, seven thin cows and seven years of crops were green and seven were dry. The king asked his courtiers for the interpretation of the dream, but they could not tell him. Then through Yusuf's prisoner companion, who now became the king's servant, Yusuf's (عليه السلام) skill in interpreting dreams was known; So he was approached. Hazrat Yusuf (عليه السلام) explained that seven years of lushness and resplendence will come upon you and then seven years of famine will come. You should preserve the surplus production during the seven years of freshness so that it will be useful for you in the drought. Then the king called Yusuf (عليه السلام) in the court. Yusuf (عليه السلام) said that I will not come out of prison until the charge against me is cleared. So the King of Egypt called the women who had cut their hands and inquired from them the truth. Everyone acknowledged the purity of Hazrat Yusuf (عليه السلام) in this way, his innocence was proved and the wife of the King of Egypt herself also confessed that Yusuf (عليه السلام) was pure and I was the one who invited him to sin.

﴿SUBJECTS OF PARA 13﴾

Hazrat Yusuf (عليه السلام) instead of expressing his pride for proving his chastity, thanked Allah ﷻ Almighty and said; I do not claim the innocence of my soul; The soul is the one who commands evil, but whoever my Lord has mercy on (protects him from the evil of his soul), surely my Lord is Most Forgiving, Most Merciful. Then the king said to Yusuf (عليه السلام) that after today you are valuable and trustworthy to us.

Yusuf (عليه السلام) said: Put me in charge of the treasures of this country. Verily, I am the protector and the one with knowledge, that is, Allah ﷻ Almighty has given me, the knowledge from whom to take wealth and whom should be given and how to protect the national treasures. From this, scholars have formulated the principle that although aspiring for a position is not a desirable thing, if no one else is eligible for the position other than a person, then the eligible person can offer his services. Allah ﷻ Almighty gave power to Hazrat Yusuf (عليه السلام) by passing him through the period of temptation. Then when there was a famine in the whole country, the brothers of Yusuf (عليه السلام) also came from Canaan to collect grain. Yusuf (عليه السلام) gave them grain and said that bring your other brother too in the future otherwise you will not get grain. And he also kept the bag of money in their luggage. Then Yusuf's brothers also brought Binyameen with their father's permission, so Hazrat Yaqub (عليه السلام) instructed them that you all should not enter through one door, but enter through separate doors so that you would be safe from the evil eye.

When Yusuf's brothers reached him, Hazrat Yusuf (عليه السلام) made a secret plan to stop his brother by placing the royal bowl in his brother's luggage and then the herald announced that someone from the caravan had stolen it. The brothers of Yusuf (عليه السلام) said, "By Allah ﷻ Almighty, we did not come for mischief and theft". The courtiers said that if a bowl is found in someone's luggage, what will be the punishment? They said that he shall be kept here. Finally, that bowl came out in the luggage of Yusuf's brother, and by this device, they were stopped and this was the way to stop them. The brothers of Yusuf said that his brothers had also stolen before this, but Yusuf (عليه السلام) did not reveal the reality. The brothers of Yusuf (عليه السلام) offered to hold one of us instead of Binyameen, but it is obvious that it was not intended to stop anyone else. When Yusuf's brothers narrated this incident

to their father on their return, he was once again deeply saddened but then adopted patience. Yaqub (عليه السلام) was crying with great grief and his eyesight also went away and he said: I complain of my perplexity and grief only to Allah ﷻ Almighty. Then Yaqub (عليه السلام) sent Yusuf's brothers to search for Yusuf (عليه السلام) and Binyameen and said, "Search for Yusuf and his brother and do not be disappointed of Allah ﷻ Almighty's mercy in searching for them. Only disbelievers are disappointed in Allah ﷻ Almighty's mercy." When they reached Egypt, Yusuf (عليه السلام) finally revealed the truth to his brothers, they were ashamed, confessed their mistakes, and said that Allah ﷻ Almighty has given you superiority over us. Yusuf (عليه السلام) said: Allah ﷻ Almighty has favored us, and whoever is steadfast in piety and is patient, then Allah ﷻ Almighty does not waste the reward of the righteous. On this occasion, Yusuf (عليه السلام) forgave his brothers, giving evidence of great moral excellence. Yusuf (عليه السلام) gave his shirt to him saying, "Put it on my father's face (ان شاء الله) his sight will return and bring all your family members to me". As soon as Yusuf's brothers left Egypt, Hazrat Yaqub (عليه السلام) said: I can feel the fragrance of Yusuf. The brothers of Yusuf who were present said that this is also the effect of your old love for Yusuf. Therefore, as soon as Yusuf's shirt was put on the face of Hazrat Yaqoob (عليه السلام), his sight returned and he begged forgiveness from Allah ﷻ Almighty for Yusuf's brothers. Then when this caravan entered Egypt, Yusuf (عليه السلام) welcomed them with great honor and when this caravan reached the royal court, all the people of the family of Ya'qub fell in prostration to honor Hazrat Yusuf (عليه السلام). Yusuf (عليه السلام) said: O my father! This is the interpretation of my first dream. Indeed, my Lord made it true and He favored me. Yusuf (عليه السلام) thanked the Lord in these words: O my Lord! You gave me the government (of Egypt) and gave me the knowledge of the interpretation of dreams, O Creator of the heavens and the earth! You are my helper in this world and the hereafter, to raise me (from this world) as a Muslim and to unite me with righteous servants. Allah ﷻ Almighty said to the Messenger of Allah ﷺ: These are the news of the Unseen, the Unseen We reveal to you. The story of Yusuf (عليه السلام) is unique among the stories of the Prophets in the sense that Allah ﷻ Almighty narrated it in a single Surah with great detail and consistent, but despite his detailed and requested statement, those people did not

believe and persisted in disbelief. That is why Allah ﷻ Almighty said: And there are so many signs in the heavens and the earth, which people pass by turning away, and most of the people do not believe in Allah ﷻ Almighty, they are polytheists. And at the end of the Surah He said: Indeed In these stories, there is advice for the wise.

﴿Surah al-Ra'd﴾

Surah al Ra'd is the Makki Surah. It is the 13th surah in terms of scriptural order while it is the 96th surah in terms of revelation. It is named Al-Ra'd because of the mention of Al-Ra'd in one of its verses. In this surah, the proofs of the Oneness of Allah ﷻ Almighty and the various attributes of Allah ﷻ Almighty are mentioned. There is a statement about life after death. At the beginning of this surah, the power and majesty of Allah ﷻ Almighty have been described: "His keeping the sky aloft without pillars," making the sun and the moon obey one order, "The spread of the earth and the mountains in it as anchors".

Establishing the flow of rivers, the system of day and night, the various fruits, the gardens of grapes and dates, and the arrangement of the affairs of the universe, etc. Then he said: There are signs in it for wise people.

In verse number: 8, he said that Allah ﷻ Almighty knows the conditions of pregnancy and the womb of every female and He has a measure of everything. In verse 9, 10 he said that Allah ﷻ Almighty knows the hidden and the apparent and the low whispers and the loud voices. In verse number: 11, the secret of the success of the nations was told that circumstances change when one changes oneself. He went ahead and said that Allah ﷻ Almighty sometimes shows you lightning to scare you and sometimes creates heavy clouds to give you hope.

Raad is mentioned in verse 13. The sound produced by the friction of celestial bodies or clouds is called "Ra'd" and according to a hadith: Ra'd is the name of the angel who is responsible for driving the clouds.

So he said that this particular angel glorifies him with his praise and the rest of the angels (also) glorify him out of fear. In verse number 14, it is said that only Allah ﷻ Almighty is worthy of being called upon, who hears and answers to the call, while the false gods are unable to answer the call and the call of the disbelievers is in vain. In verse 15, he said: Whatever is in the heavens and the earth, prostrate to Allah ﷻ Almighty with

willingness or unwillingness. This means performing the duties assigned by Allah ﷻ to each of the phenomena of the universe, is His worship. In verse number: 16, he said: How come you worship false gods? Other than Allah ﷻ Almighty, who do not even own their own benefits and harms. Can the seeing and the blind, darkness and light be equal? Did the gods of polytheists have created creatures like Allah ﷻ Almighty? (No, but Allah Almighty is the creator of everything).

He said from verse number: 17 that as a result of the rain falling from the sky, rivers and drains are released and then bubbles of foam are created from floods. Going further and explaining the principle of remaining in the earth, he said: So the foam disappears (due to being useless), but that which benefits people remains in the earth. Then he said: Allah ﷻ Almighty describes examples in the same way to clarify the difference between truth and falsehood.

In verse number: 18 there is a statement that is good for those who obey the order of Allah ﷻ Almighty and not to accept any kind of ransom from the disobedient. He stated from verse 19 that wise people who fulfill the covenant of Allah ﷻ Almighty get the advice and they also do not break their covenants and keep the ties of kinship which Allah ﷻ has ordered to be joined together, are patient in seeking Allah ﷻ Almighty's pleasure, establish prayer, spends money in the way of Allah ﷻ Almighty openly and secretly, they turned evil with good, they care more about home of the Hereafter. Then he said about the disbelievers that they break their covenant. They are unkind and they create mischief in the land, they are cursed and theirs is an evil abode. In verse number 26, it is said that decreasing or increasing someone's sustenance is only in the hand of Allah ﷻ Almighty. In verse 28, he said that the wealth of peace of heart is found only in the remembrance of Allah ﷻ Almighty. There are glad tidings and the best end for those who believe and do well.

From verse number: 31, the unjust demands of the polytheists of Makkah were mentioned. They say that the Holy Qur'an shall have made mountains move, the earth would split, and the dead would speak. So Allah ﷻ Almighty said: All these things are in the power of Allah ﷻ Almighty. Muslims should not despair at the nonsense of the disbelievers. If Allah ﷻ Almighty had willed that all should be obedient,

then He would have given guidance to all people, but His Wisdom is that those who do good by their own authority get rewarded and those who do evil get punished. In verse 38, it is said that we sent messengers before you, they had wives and children. Going further, he also said that the Prophets do not perform miracles simply at the request of the disbelievers but with the permission of Allah ﷻ Almighty.

﴿Surat Ibrahim﴾

Surah Ibrahim is the Makki Surah. It is the 14th surah in terms of scriptural order while it is the 72nd surah in terms of revelation. Hazrat Ibrahim (عليه السلام) is mentioned in the sixth ruku of this surah, that's why the name Surah Ibrahim. At the start of Surah Ibrahim, the truthfulness of the Holy Qur'an and the power and authority of Allah ﷻ Almighty is once again mentioned, but the disbelievers prefer this world over the Hereafter, they become obstacles in the way of truth and seek perversion.

In verse 4, it is stated that the Messenger whom Allah ﷻ Almighty sent to each nation was to speak their language so that he could explain Allah ﷻ Almighty's commandments with clarity and establish Allah ﷻ Almighty's argument over the people. From verse number 6, once again mentioned about Hazrat Musa (عليه السلام) and his people that Hazrat Musa (عليه السلام) asked them to remember the blessings of Allah ﷻ Almighty and not to be ungrateful and said that even if all the inhabitants of the earth together Adopt disbelief, then there is no difference in the power and majesty of Allah ﷻ Almighty, He is free from all worlds. From verse number: 13, the disbelievers of every time argued unnecessarily with the messengers based on ignorance and they kept themselves in the religion of their forefathers and they kept asking the prophets for miracles and when they got answerless, they would ask to the prophets to return to their original religion, otherwise, they will exile them, and finally, every oppressor perished.

In verse No: 18 said that the example of the disbelievers is like ashes, and just a gust of wind on a stormy day blows them away. It was told from verse number: 21 that all the disbelievers will appear in the court of Allah ﷻ Almighty in the Hereafter. Their weak ones will say to their elders we followed you in this world. Will you be of any use to us to save us from the punishment of Allah ﷻ Almighty? They will say that there is no one to save

us from him. Similarly, evil will remove his shadow from his followers and say that you have rejected the true promise of Allah ﷻ Almighty and accepted my false promise, so do not blame me. Instead, blame yourself. Now we are not able to help each other.

In verse number: 24 to 26, Allah ﷻ Almighty describes the blessings of pure words and the evil of evil words through examples. Verse No. 28 and thereafter promises hell for those who change the blessings of Allah ﷻ Almighty with ungratefulness and associate partners with Allah ﷻ Almighty. In verse number: 31, he said: Tell my believing servants to establish prayer and pay zakat (charity) before the Day of Resurrection. From verse number: 32, once again describing the signs of the power and majesty of Allah ﷻ Almighty in the universe, he said: If you count the blessings of Allah ﷻ Almighty, you will not be able to count them, indeed, man is very cruel, very ungrateful. Verse number: 35 mentions the prayer of Hazrat Ibrahim (عليه السلام) to Allah ﷻ Almighty to make Makkah a city of peace and save him and his children from idolatry and the condemnation of idols is mentioned.

Verse No: 37 mentions the incident when Ibraham (عليه السلام) left Hazrat Hajra and Ismail (عليه السلام) in the barren land of Makkah by the command of Allah ﷻ, he prayed to Allah ﷻ Almighty while leaving: "O our Lord! (I have) placed some of my children in a waterless valley near your sacred house, so that they may maintain the prayer and turn the hearts of some of the people towards them and Give him sustenance with fruits.

From verse number: 39, Ibrahim (عليه السلام) in his senior age thanked Allah ﷻ Almighty for giving children like Hazrat Ismail (عليه السلام) and Ishaq (عليه السلام) and prayed: O my Lord! Make me (always) an establishment of prayer and also some of my children, O our Lord! Accept my prayer, our Lord! Forgive me, my parents, and all the believers on the Day of Judgment.

He said from verse number 42: Do not think that Allah ﷻ Almighty is unaware of the evil deeds of the heedless. Allah ﷻ Almighty is letting them loose until the day when everyone's eyes will be wide open due to terror, and people will be running crazy with their heads up. Their eyelids would not blink and their hearts would be racing. On that day, the oppressors will say: O our Lord! Give us some time so that we may accept your message and follow your messengers. Allah ﷻ Almighty will say:

Didn't you swear before that no downfall would come upon you at all? You lived in the houses of those who wronged their lives and it became clear to you how we dealt with them. And we have also explained examples to you, and they conspired such deep (dangerous) plots that even mountains would shake (from their place) with them, and their conspiracies are written with Allah ﷻ Almighty, so do not think of Allah ﷻ Almighty as going against His promise to His messengers. Verily, Allah ﷻ Almighty is the most powerful avenger.

He said in verse number: 52 and this Holy Qur'an is a message (guidance) for the people, so that they may be warned with it and they may know that Allah ﷻ Almighty alone is worthy of worship, so that the wise may receive advice.

Verse No: 48 mention the horrible atmosphere of the Day of Resurrection when the nature of the earth and the sky will be changed, the guilty will be strangled in chains and their clothing will be tar and fire will be covering their faces.

﴿Surat Al-Hijr﴾

Surat Al-hijr is the Makki Surah. It is the 15th surah in terms of scriptural order while it is the 54th surah in terms of revelation. The basis of the nomenclature of this Surah is the mention of al-Hijr in one of its verses.

﴿SUBJECTS OF PARA 14﴾

The reason behind the revelation of the first verse of the fourteenth Para is that it was mentioned in the hadith that when the people of hell gather in hell, they will taunt those sinful Muslims that you were Muslims and yet you are burning in hell with us. Then Allah ﷻ Almighty will take the sinful Muslims out of hell and put them in paradise by His grace, then disbelievers will wish that, we too would have been Muslims and would have been saved at this stage. In the initial verses of the fourteenth para, the taunts of the disbelievers are mentioned, that (معاذ الله), they will call the Messenger ﷺ (insane) and say that if you are truthful, bring the angels and show them to us. Allah ﷻ Almighty said: We send down the angels with the truth and then no respite will be given. In verse 9, it is mentioned that Allah ﷻ Almighty has taken responsibility for protecting the Holy Qur'an, which is undoubtedly a miracle of the Holy Qur'an.

He said in verses 14, and 15: If We open a gate of heaven and these disbelievers themselves climb through it, they will still say that we have been bewitched, that we have been detained. In verse number 17, it is said that when the devils go to the heavens to listen to the angels' conversation, they are lashed with fire, meaning their entrance to the upper world is blocked.

From verse 19, the spread of the Earth, it mentions the setting up of mountains, growing verdure, and other means of economy and that the treasures of all blessings are with Allah ﷻ Almighty.

In verse 22, Allah ﷻ Almighty mentioned His power that the clouds laden with water are carried away by the winds by our command and then it rains, and without any support in the high skies, Allah ﷻ Almighty has stored millions of gallons of water. And He is the Lord who gives life and takes it back and everything belongs to Him. In verse number: 24, he said that Allah ﷻ Almighty knows everything of before and after nations, and He will gather them all on the Day of Resurrection.

In verses 26 to 47, the essence of the creation of humans and jinn is described; that man was created from the stinking dry soil of rotten mud and jinn was created from smokeless fire. Then Allah ﷻ Almighty after creating the figure of Adam (عليه السلام), Allah ﷻ Almighty ordered the angels

to prostrate to him as a sign of respect. All the angels prostrated, but Iblis refused and explained the reason for the refusal to his essence of creation. Then Allah ﷻ Almighty cursed him by removing him from nearness and he will continue to be cursed until the Day of Judgment. After being insulted, Satan asked for a respite until the Day of Judgment, which he got, so he expressed his determination that, O Allah ﷻ Almighty! I will lead all but your chosen servants astray. Allah ﷻ Almighty said that your bet will not work on my chosen servants. At this point, the seven gates of Hell are mentioned; the names of these gates are Jahannam, al-Laza, al-Hutama, al-Sa'ir, al-Saqar, al-jahim, and al-Hawiya. At this point, it was also said that the hearts of the people of Paradise will be clean from sin and they will be sitting on the throne facing each other with honor and dignity.

In verses 49 and 50, he said to inform my servants that I am forgiving and merciful and that my punishment is painful, meaning that both fear and hope should be adopted. In a few verses, the incident of Hazrat Ibrahim and Lut (عليهما السلام) has been described, the details of which have already been passed before that Allah ﷻ Almighty pelted stones at the people of Lut due to their disobedience and destroyed their settlements.

From verses number: 79 to 84, it is mentioned about "Ishab al-Aykah" and "Ashab al-Hijr" that the signs of Allah ﷻ Almighty came to them which they rejected. And mentioned the constructive abilities of them that they used to dig mountains and build safe houses for themselves, but these nations denied the prophets, so all this could not save them from the punishment of Allah ﷻ Almighty and the punishment of Allah ﷻ Almighty descended on them. In verse 99, the blessings of the Holy Quran and Surah Fatiha are specifically mentioned, not to be saddened by the end of the unbelievers and to shower all our love on the Muslims. In the last verse, it is said to continue worshiping Allah ﷻ Almighty till your last breath. In this verse, there is a lesson for people who claim Wilayat without following Shariat.

﴿Surat al-Nahl﴾

Surah al-Nahl is the Makki Surah. It is the 16th surah in terms of scriptural order while it is the 70th surah in terms of revelation. This Surah mentions Nahl (honey bee) hence it is named Al-Nahl. In most of the articles of this Surah, the monotheism, divinity, privilege of worship of Allah ﷻ Almighty and its uniqueness in worship, and countless arguments are contained in it.

It contains the condemnation of polytheism, the threat of the punishment of the hereafter for the deniers, It is a statement confirming the prophethood and Apostleship of Prophet Hazrat Muhammad ﷺ.

The infidels harassed the Prophet ﷺ a lot during his life in Makkah, but he continued to bear it and they constantly demanded divine punishment from him as a mockery. These were his last days in Makkah, and there were causes of punishment for the disbelievers in Madinah, so he said that the order of Allah ﷻ Almighty has come, so disbelievers do not be hasty in seeking it. After that, he said that the position of Messenger is given by the will of Allah ﷻ Almighty and the creator of the heavens, the earth, and man is the Holy One Allah ﷻ Almighty.

Verse 5 mentions the birth of cattle, which have many benefits for humans, and they are a source of comfort for humans, some of them are used for food and some of them have other benefits, such as the wool of sheep. Some are used for carrying goods and some are used for riding, like horses, mules and donkeys, etc.

In verse 9 there is a negation of forced guidance. And he said that Allah ﷻ Almighty has taken upon Himself the guidance of the straight path, and it is in the power of man to accept good or evil.

Verse No: 11 mentions the fruits and blessings grow from the earth and that the sun, moon, and stars are obedient to His order. The men travel on the sea in search of sustenance and hunt fish and eat fresh meat. From the seas come out the things used in different types of jewelry. After that, he mentioned the anchoring of mountains on Earth, canals, and guidance of destinations by stars and other markings on Earth. After mentioning all these blessings in detail, Allah ﷻ said: "And if you start counting the blessings of Allah ﷻ Almighty, you will not be able to encompass them".

From verse number: 20, the helplessness and loneliness of the false gods of polytheists are mentioned that they are self-created, they are inanimate, they are deprived of the blessing of life, they do not know their own fate, while the God of Muslims is Allah ﷻ Almighty alone, who He has no partner and He knows what is evident and what is hidden.

Verse 25 states that those who are the leaders of the misguided will bear the burden of their sins and those whom they have led astray will also fall upon them. Mentioning the blessings given to the people of piety and the

people of faith, he said that at the time of their death, the angels would welcome their pure souls and send greetings to them.

From verse number: 35, an excuse of the disbelievers and idolaters of every era was explained that if Allah ﷻ Almighty had willed, we and our forefathers would not have worshiped anyone but Him, nor would we have declared anything forbidden without His command. We have already said that Allah ﷻ Almighty's will is one thing and Allah ﷻ Almighty's pleasure is another. A teacher fails an unworthy student, so it is not his desire or pleasure, but it is a requirement of the law and God's will is God's law.

He said in verse 36: We sent messengers before you to the nations. They called for monotheism and forbade idols. Those who were blessed with guidance were guided, and those who were unfortunate were misguided. No matter how eager you may be for their guidance, Allah ﷻ Almighty does not guide whom He decides to mislead. He, about denying the occurrence of the Day of Resurrection by taking the oaths of the disbelievers, that the Day of Resurrection will surely come.

In verse number: 40, Allah ﷻ Almighty described the majesty of His power in such a way that when we intend something, so as soon as we say "kun" (be done) that thing comes into being.

In verse 41 there is a description of the best abode in this world and a great reward in the Hereafter for the emigrants.

From verse 43, Allah ﷻ Almighty said to the Prophet ﷺ that We had made men messengers before you, to whom We revealed revelations and sent clear proofs of truth and books and (O Messenger of Allah ﷺ)! We have revealed the Holy Qur'an to you so that you may explain to the people our commands which have been revealed to them. The Holy Qur'an also said that what you do not know, ask the people of knowledge.

He said in verse 45 that the unbelievers who conspire against Islam and the preachers of Islam shall not be ignorant of the punishment of Allah ﷻ Almighty which can be in any form.

From verse 48, Allah ﷻ Almighty explained this order that everything in the universe is busy in worship Allah ﷻ, even the shadow of things that bends to the right and left is also Prostrate to Allah ﷻ Almighty.

From verse number: 51, the oneness of Allah ﷻ Almighty, everything is His kingdom, every blessing is from Him and obedience to Allah ﷻ Almighty is

a must. And there is a statement of the idolaters to beg before Allah ﷻ Almighty at the time of hardship and to shirk again in the event that the hardship is removed.

In verse 56, disbelievers are condemned for assigning portions to idols from the wealth given by Allah Almighty ﷻ.

Verse 57: polytheists relate daughters to Allah ﷻ Almighty, "He is free from all these relations". (Their own situation is that) if they were informed of the birth of a daughter, their faces would turn black and filled with anger. They hide from their people thinking the birth of a daughter is bad news and either to live with humiliation or bury their daughter alive. It is evident from this, that the era in which the Holy Qur'an was revealed, what people thought about their daughters, then how much respect Islam gave to women in the form of mother, daughter, sister and wife.

Verse 60: explaining the wisdom of Allah ﷻ Almighty, why not to quickly accountable people for their sins? He said that if Allah ﷻ Almighty had caught people immediately, there would not have been any living beings left on earth. Rather, Allah ﷻ Almighty grants respite up to a fixed period that cannot be moved forward or backward.

He said in verse 64: And We have revealed this book to you only so that you may clarify, in which you differ, and this book is a guidance and a mercy for the believers.

From verse 66, the signs of the power of Allah ﷻ Almighty have been explained that the food goes into the stomach of the mammals and in the same factory of their stomach, colored, foul-smelling, and impure dung is produced and blood is formed and both of them are impure. In the center of colored things (shining like silver) clear 'transparent' white and pure milk is formed. And there are signs for the wise in the process of making sustenance and sweet syrup from dates and grapes.

From verse 68, it is mentioned about the honey bee that Allah ﷻ Almighty gave this small creature the consciousness to build its stable home in the mountains, trees and bushes. Then the bee comes to suck the juice of the flowers and in the factory of its stomach honey is made, which is healing for humanity.

In verse 70, the birth of a human being, death, and old age are described as being from Allah ﷻ Almighty.

From verse 71 to 72, Allah ﷻ Almighty said that by His wisdom, He bestowed more favor on some over others in sustenance, Allah ﷻ Almighty made couples among humans for humans, and then gave the blessing of sons and grandsons, and pure sustenance granted, yet people are ungrateful for Allah ﷻ Almighty's blessings.

From verse 75, Allah ﷻ Almighty describes an example that one is a forced and powerless slave, who does not own anything and the other is one who has plenty of sustenance and spends with it openly and secretly. Similarly, a person is dumb and can not work and is a burden to his master, wherever he is sent he does not bring good news and the other is a person who is on the right path and enjoins goodness, are these two equal? Can it be? That is, when powerless and powerful, graceless and grace-giving servants cannot be equal, then how can idols be equal to Allah ﷻ Almighty? In the next verse, he said that the Day of Judgment will be established in the blink of an eye or even less. In the next verse, he said that Allah ﷻ Almighty has given you the ability to hear, see, and understand so that you become grateful servants of Allah ﷻ Almighty.

In verse number 79, Allah ﷻ said that the birds that fly in the air, it is Allah ﷻ Almighty who makes them stay in the air without any support. Verse 80 mentions the benefits of comfortable homes, animal skins, cattle wool, fur and hair. Blessings such as shading objects, shelters in the mountains, and clothing protecting against heat and war are mentioned. That is, all these things are masterpieces of the power of Allah ﷻ Almighty.

He said from verse number 86, that tomorrow on the day of judgment, polytheists will show their distaste to the Gods they used to worship, and prove them to be liars and show humility in the presence of Allah ﷻ. They will get a double punishment, i.e. they will get the punishment of disbelief and preventing others from the truth.

In verse 89, Allah ﷻ Almighty said that on the Day of judgment, We will present witnesses among themselves (i.e. the prophets and messengers of their era) against each nation, and (O Messenger of Allah ﷺ!) We will present you as a witness on all of them, which means that every prophet will testify in the court of Allah ﷻ Almighty that he had performed the

duty of calling to the truth and Sayyiduna Muhammad Rasulullah ﷺ will confirm the testimonies of all these prophets.

Verse number: 90 is the verse of the Holy Qur'an which is one of the verses of "Jami' Al-Ahkam" which is recited in almost every sermon that Allah ﷻ Almighty commands justice, kindness, and giving to relatives, he forbids immorality, evil and disobedience. And you accept his advice.

In verse number: 91, he ordered to keep the promise and forbade breaking it by taking oaths. He called swearing for worldly gain or for cheating as a bad thing and said that the example of these people is like that of a woman who spins yarn and then breaks it into pieces, that is, after working hard, she wastes it.

In the next verses, he said, "Don't break the covenant of Allah ﷻ Almighty for the lowly and unsustainable benefit of the world". Permanent and eternal blessings belong only to Allah ﷻ Almighty.

Allah ﷻ Almighty has promised that every believing man and woman who does good deeds, we will grant them a pure life and give them the best reward.

In verse number: 98, it is taught that before starting the recitation of the Holy Quran, one should recite (اعوذ بالله من الشيطان الرجيم) and that evil's power is not on the believers but only on his friends and polytheists.

Verse No. 101 mentions the blasphemy of the disbelievers against replacing one verse for another. He said, "Allah ﷻ Almighty knows well what He reveals".

From verse No: 103 It is said that when the miracle of the Holy Qur'an with the highest level of eloquence presented to disbelievers from the tongue of the Prophet ﷺ who never learnt from the worldly teacher. And they could not answer Allah's repeated challenges of reproduction of the Quran, they start saying, a human being teaches him this word and the weakness of his argument can be gauged from the fact that the Holy Qur'an is in eloquent Arabic and the person to whom they attributed the teaching is a non Arab.

In verse 106, a command was given that if a Muslim comes under the siege of the infidels and the infidels threaten to kill him and compel him to utter the word of infidelity, even though the best is to sacrifice his life, the word of infidelity shall not be uttered. But for less courageous people excuse

was given, that if faith is established in the heart, then saying the word of disbelief to save a life does not make a person lose faith.

In verse number 112, Allah ﷻ Almighty describes the example of a town that was without fear and danger, there was satisfaction from all sides, abundant sustenance came from every place for the people of the town, then they were ungrateful of the blessings of Allah ﷻ Almighty. So Allah ﷻ Almighty made them taste the hunger and fear because of their bad deeds that is, hunger and fear were imposed on them as a punishment.

In verse number 114, he commanded us to eat from the halal food provided by Allah ﷻ Almighty and be thankful.

In verse number: 115, after mentioning the four unlawful things, Allah ﷻ Almighty said that if someone is in dire need and there is no halal food available to save his life, then he can use it only, enough to save life.

Verse 116 condemns self-imposed halal and haram laws.

In verse number 119, this concession was once again stated that if a person commits a sin in ignorance and upon realizing it repents with a sincere heart and commits to doing good deeds, then Allah ﷻ Almighty forgives the sins.

Verse No. 120 describes the noble attributes of Hazrat Ibrahim (عليه السلام) that he was an Ummah in himself, based on Tawheed and away from polytheism, grateful for the blessings of Allah ﷻ Almighty and Allah ﷻ Almighty guided him to the "straight path". He was blessed, received goodness in this world and he will be among the righteous in the hereafter.

In verse 123, the Messenger of Allah ﷺ ordered to follow the nation of Ibrahim.

In verse 125, the method of invitation to the religion is described as calling to the path of your Lord with wisdom and good advice (and if needed to debate), then establishing the evidence in a good way and showing patience and forbearance in difficulties. The success of patience comes from Allah ﷻ Almighty and it is also rewarded by Allah ﷻ Almighty. In the end, he said that Allah ﷻ Almighty is with those who choose piety and do good deeds.

﴿SUBJECTS OF PARA 15﴾

﴿Surat Bani Isra'il﴾

Surat Bani Isra'il is the Makki Surah. It is the 17th surah in terms of scriptural order while it is the 50th surah in terms of revelation. This Surah mentions Bani Israil hence it is named Bani Israil. In this surah, the journey of the Holy Prophet ﷺ from Masjid al-Haram to Masjid al-Aqsa is mentioned, so this surah is also called Surat al-Israa. In this surah, the miracle of Ascension is mentioned and the Bani Israel is mentioned in detail. From the creation of the universe, there are arguments about God and monotheism, refutation of polytheists, arguments about the authenticity of the Holy Qur'an, respect for humanity, prayer, and especially Tahajjud prayer. In the first verse of Surah Bani Israil, the first destination of the miraculous ascension of the Messenger of Allah ﷺ is clearly mentioned from Masjid Haram to Masjid Aqsa. This is the most amazing and mind-boggling event in the history of Prophethood, the history of angels and the history of humanity, its further details are mentioned in Surah al-Najam and Holy hadiths.

Verse number 4 stated that the Israelites had been declared, in the Bible, that they would cause mischief and rebellion twice in the land, so these two occasions came and Allah ﷻ Almighty imposed oppressors on them.

Verse No: 11 mention the hasty nature of man.

Verse No: 12 said that we made the system of day and night, two signs of our capability and we made the day bright so that you may seek the grace of your Lord and know the number and reckoning of the years.

Verse number 13 states that We have hung the record of every man's deeds in their neck, (That is, what is decided in Allah ﷻ Almighty's judgment will remain) And on the Day of Resurrection, this book of deeds will be in the form of an open book, (the servant will be told) read your book of deeds, today you are enough to hold yourself accountable. Whoever accepts the guidance will benefit from it, and whoever accepts the misguidance will suffer its nuisance, and no one who carries a burden will bear another's burden. And we are not going to punish until we send a Messenger (to complete the evidence).

In the next verse, a law of nature is described: When We intend to destroy the inhabitants of a town, we send our orders to those who are fond of its

luxury. Then they disobey these commandments and become worthy of punishment and thus we destroy them.

He said in verse number: 18 that whoever seeks only the benefits of this world, we give him as much as he wants in this world and then his end is hell.

He said in verse 19: And whoever seeks the Hereafter and strives for it with faith, then the efforts of such people will be recognized as worthy of reward in the sight of Allah ﷻ Almighty.

In verse number 21, while mentioning the virtuousness of each other in this world, he said that the Hereafter has great levels and its virtue is very great.

Referring to the rights of parents in verse number: 23, Allah ﷻ said: And your Lord has commanded that you do not worship anyone but Him and treat your parents well, and if in your life, they both or one of them, reach old age, then do not say off to them, do not rebuke them, and talk to them with politeness, and keep the arm of humility and kindness open for them. And pray this: O my Lord! Be merciful to them as they raised me with mercy as a child.

In verse 26, there is an order to pay the rights of relatives, poor people and travelers and to avoid excessive unnecessary spending and that excessive unnecessary spenders are the brothers of evil, and if you cannot pay due to poverty, then talk to them gently and respectfully.

From verse 29, the commandments are stated in continuity:

- (1) Adopting a moderate attitude toward stinginess, greed, and extravagance, i.e. spending freely on good deeds, spending moderately on permissible deeds and not spending at all on unlawful deeds.
- (2) Prohibition of killing one's children for fear of poverty, Allah ﷻ Almighty is the Sustainer of all.
- (3) Prohibition of non-marital sex.
- (4) Prohibition of wrongful killing and order to be moderate in taking compensation.
- (5) Prohibition of eating the wealth of an orphan and safeguarding his wealth until he reaches adulthood.
- (6) Order to stay on promise.
- (7) Prohibition of cheating in weighing and measuring.

(8) Prohibition on pursuing what one does not know. Indeed, the ears, eyes, and heart will be questioned on the Day of Resurrection.

Prohibition of arrogance and attitudes

(10) Prohibition of polytheism.

(11) It is also stated that the abundance or scarcity of one's sustenance does not depend on one's excellence or worthlessness, it is a matter of the wisdom and will of Allah ﷻ Almighty.

After these details, he said: (O Messenger!) These are the words of wisdom that we have revealed to you.

In verse 40, he described the evil nature of the disbelievers and polytheists that they themselves desire sons and relate daughters to Allah ﷻ Almighty, that the angels are the daughters of Allah ﷻ Almighty.

Verse number: 44, Allah ﷻ said: The seven heavens and the earth and whatever in it, is praising Him in its own way, and everything is praising the excellence of Allah ﷻ Almighty "but you do not see and understand their praise".

He said from verse number: 45 that the deniers of the hereafter are deprived of benefiting from the teachings of the Holy Qur'an and their hearts and minds are deprived of the happiness of accepting the truth. Even after listening to the eloquent Holy Qur'an, they taunt the Prophet ﷺ as a sorcerer.

In verse number: 49, it was stated that the disbelievers of the Hereafter asked; that when our bones (by rotting) crumble to pieces, will we be born again? Allah ﷻ Almighty said: You become stone or iron or something else that you think is too hard, the same Allah ﷻ Almighty will create you again, who created you the first time.

In verse 52, it is ordered to speak good. Verse No: 56 state that false gods are not able to remove or change the suffering of their worshippers. From verse number: 61 once again, mentions the angels prostrating to Adam (عليه السلام) and Satan's denial, and also that whatever Satan does, he will not be able to do anything to the special servants of Allah ﷻ Almighty.

In verse 67, it is said that when they fall in the storm of the sea, they call Allah ﷻ Almighty instead of falsehood Gods, but in the case of salvation, they again fall into polytheism.

From verse number 68, polytheists were warned that if any calamity befalls them or if they are plunged somewhere on dry land or afflicted with some other calamity, then there is no savior except Allah ﷻ Almighty.

In verse number: 70, it is mentioned about the honor and dignity of the Bani Adam and Allah ﷻ Almighty gave superiority to the Bani Adam over many of His creatures.

In verse number: 71, there is a description of success, of calling people with their mentors, and receiving results of their deeds in the right hand, and whoever is blind to the truth in this world will be blind in the Hereafter.

Verse number: 73, Allah mentioned the false intentions of the disbelievers to divert Rasool Allah ﷺ from the right path. Allah ﷻ Almighty has called your steadfastness in the path of truth His grace and mercy. Mentioning the conspiracy of the infidels to expel you from the Arabian Peninsula, Allah ﷻ said that even if they succeeded in doing so, they would not be able to escape from their evil end.

verse number: 78, there is the sign of order of five prayers, the description of the virtue of Fajr, the persuasion of Tahajjud prayer, and the statement that the desired status (which is the place of great intercession) was given to the Holy Prophet ﷺ. In verse number: 81 and 82 there is a statement about the arrival of truth and the destruction of falsehood and that in the Holy Qur'an, there is healing and mercy for the believers.

Verse No: 83 mention the nature of human beings who express ungratefulness for blessings and despair for adversity.

In verse number: 85, it is stated that the Jews asked the Holy Prophet ﷺ about the soul, then Allah ﷻ Almighty said: (O Messenger!) Say that the soul is by the command of my Lord and you have been given only a little knowledge about it. It is intended to convey that there is no need to seek the things whose truth is not revealed and there is no need to look for that knowledge.

Verse number: 88 once again mention the challenge of citing the example of the Holy Qur'an and the humility of the disbelievers.

From verse 90, while mentioning some unreasonable demands of the polytheists of Makkah, he said that they said, "We will not believe in you until"

(1) You release a spring of water from the earth for us.

- (2) Or you become the owner of the date and grape garden under which rivers flow.
- (3) Or bring upon us the punishment with which you threaten us, or tear the sky into pieces and make it fall upon us.
- (4) Or show Allah ﷻ Almighty and the angels before us.
- (5) Or a house of gold for you.
- (6) Or you ascend to the sky and then send us the book from the sky, which we should read.

In response to all these demands, Allah ﷻ Almighty said: (O Messenger, say) My Lord is free from all defects (I am not a juggler, but) I am a human being, whom Allah ﷻ Almighty, sent as a Messenger.

From verse number: 94, the objection of the disbelievers of Makkah is mentioned that why did Allah ﷻ Almighty send human as Messenger? i.e. why did He not send any angels? Then Allah ﷻ Almighty said: Say (O Messenger!) say: If only angels lived on the earth and peace. We would have sent angels from the sky as messengers, meaning, prophets and messengers are from the same species, whom they are sent.

In these verses it is also mentioned that the disbelievers will be raised in the hereafter blind, dumb and deaf and their abode will be Hell.

He said in verse number: 100 that you should say that if you were the owners of the treasures of the mercy of my Lord, you would have kept it for fear of spending and (actually) man is a miser.

From verse 101, it is mentioned that Musa (عليه السلام) was given nine miracles, Pharaoh called him a magician, Pharaoh drowned and the Israelites settled in the land.

In verse number: 105, the wisdom of revealing the Holy Qur'an gradually, i.e. little by little, was explained so that the Messenger read it to them little by little, and it would be easy for them to understand.

The polytheists of Makkah objected that sometimes you say Allah and sometimes they say Rahman, we do not know the Rehman, so Allah ﷻ Almighty said: Say: You call (the True God) as Allah or you call him as Rehman, by whatever name you call Him, these are His names. And be moderate in calling upon him.

In the last verse, he said that Allah ﷻ Almighty does not have any children, nor does anyone share with Him in His kingdom, and He does not need any helper. And you shall keep on describing his greatness.

﴿Surat al-Kahf﴾

Surat al-Kahf is the Makki Surah. It is the 18th surah in terms of scriptural order while it is the 69th surah in terms of revelation. This Surah mentions the Companions of the Kahf, so it is called Surah Al-Kahf. In this surah, there is a description of the truthfulness of the Holy Qur'an, the stories of the Companions of the Kahf, Musa (عليه السلام), Khizar (عليه السلام), Dhul-Qarnain, Adam (عليه السلام) and Iblis, and many things of wisdom and admonition between these stories. Abu Darda' (رضي الله عنه) reported The Messenger of Allah ﷺ as saying: If anyone memorized the first ten verses of the Surah al-Kahf, he will be protected from the Dajjal. (Sahih Muslim 809)

Hazrat Abu Saeed al-Khudri (رضي الله عنه) narrates that the Messenger of Allah ﷺ said: Whoever recites Surah Al-Kahf on Friday, the light will be illuminated for him between two Fridays. (Mustadrak: 3444)

In the initial verses of Surah Al-Kahf, the Holy Qur'an has been described as a book revealed by Allah ﷻ Almighty free from crookedness, correcting, warning from the grip of Allah ﷻ Almighty and giving glad tidings to the righteous believers. And those who attribute children to Allah ﷻ Almighty without any knowledge, this is a great audacity and a lie, and do not be saddened by their disbelief. He said to the people, lost in the colors of this world, that we created the things that make the earth beautiful and we will also end it.

From verse: 9 of this blessed Surah, it states about the Companions of the Kahf, "These were some righteous youths whom Allah ﷻ Almighty kept firm on the belief of monotheism and faith, but their people were polytheists and a cruel king ruled them". Those people became enemies of these youths, so they took refuge in a cave to avoid their evil and prayed to Allah ﷻ Almighty: O our Lord, grant us mercy from you and provide us with the means of success in our mission. Allah ﷻ Almighty imposed sleep on them and in this state, they slept for 309 years. In the cave, Allah ﷻ Almighty made such an occult arrangement that they were in a spacious place, when the sunrise, the sunlight would be on the right side of the cave and when it set, it would go back to the left side. Allah ﷻ Almighty used to turn their position from right to left as needed so that they get light, heat, and air and do not get sores on their bodies while sleeping in the same position, which are called Bed Sores in medical language today.

Companions of the Kahf also had a dog, which was sitting on the threshold of the cave with its legs spread. For this reason, the scholars described the blessing of the door of the pious people of Allah ﷻ Almighty, the dog that was associated with the righteous, mentioned five times in different ways in the Holy Qur'an. Some describer has written that this dog will go to heaven in a human form.

That is, the dog of the Companions of the Kahf sat next to the noble people, then it got the same honor as a human. On the contrary, the son of Noah, peace be upon him, sat with the bad ones, and lost the blessings of the family of Prophethood.

Regarding the number of Companions of the Kahf, three sayings have been quoted in the Holy Qur'an with reference to the people. The first two sayings were declared by the Holy Qur'an to be ' (disputing) of the people and the third saying was not rejected by the Holy Qur'an, that is, they were seven. Eighth is the dog' so the commentators have declared this number to be close to the correct one. Allah ﷻ said: "Allah knows best their exact number". Only a few people know them (i.e. those whom Allah ﷻ Almighty has given their knowledge)". The Holy Quran forbids much discussion about their number and also says that Allah ﷻ Almighty made their appearance terrifying so that no one would look at them.

Allah ﷻ Almighty said that the viewers would think that they are awake; Although they were sleeping.

Allah ﷻ Almighty said: And thus we woke them up to ask about each other's condition. One of them asked? How long did you stay here? They said: We stayed a day or less. Then instead of saying anything definite, they left the determination of this period to the knowledge of Allah. Then they sent one of their companions to the city to get halal food with a silver coin, and at the same time advised him to be gentle, that no one should find out, because if they found out about us, they would stone us or forcefully convert us to their religion. From this it is known that Allah ﷻ Almighty then sent death upon them since the people of the city had become aware of the reality of these young men, so to express their devotion, they discussed how to preserve their memorial. One side said that a building should be built here on the monument, but the opinion of the side that prevailed was that a mosque should be built here. From this, the commentators have derived the issue that it is a good thing to build a

mosque near the shrines of the pious servants of Allah ﷻ Almighty so that those who come to these shrines to read Fatiha, if it is prayer time, they can pray in the mosque.

The background of verse number: 28 is that some of the leaders of Makkah said to the Messenger of Allah ﷺ, we will listen to you, but when we come to you, remove Khabab, Suhaib, Bilal and others are poor companions (رضى الله عنهم) from you, it is not worthy of us to sit with them. So Allah ﷻ Almighty said for the comfort of these poor Companions: And keep yourselves with those who worship their Lord in the morning and in the evening, seeking His pleasure and do not take your eyes off them.

That is, keep them always in front of your eyes.

In verse number: 29, it is said that the people of Hell will be given a drink as hot as molten copper and the people of Paradise will be dressed in gold bracelets and light and thick soft silk.

From verse number: 32, Allah ﷻ Almighty has narrated the story of two people, one person had fine vineyards and they were surrounded by palm trees on all sides, and in the middle there was a field, and a river was flowing in it, and had a very good crop. One day this man said to his companion: I have more wealth and manpower than you and I am sure that this garden will never be destroyed. First of all, I do not believe in the Day of Judgment, but if the Day of Judgment comes, I will have better wealth there.

His second companion said: You have forgotten your origin and you are ungrateful to your Creator, the One, and the only if you had said (ما شاء الله لا حول) (ولا قوة الا بالله), when you entered the Garden, it would have been better for you. Although I am less than you in terms of wealth and children, I believe that Allah ﷻ Almighty will give me better blessings than this. And a calamity will come from the sky and your garden will be destroyed or if its water sinks into the ground, then you will not be able to find it. Finally, this man's garden was destroyed and he lamented and said: I wish I had not committed polytheism, but then he had no helper.

In verse number: 45, Allah ﷻ Almighty explains the impermanence of the life of this world with an example that the rain come down from the sky, the thick green come out, then it dries up and turned into sawdust, which blows away by the wind. Wealth and sons are only the adornment of the

life of this world, the good deeds remaining with your Lord are better in terms of reward at the end.

He said from verse number: 47 that on the Day of Resurrection, the whole earth will be in the form of an open field, all the people will be present in front of the Lord in line by themselves, and looking at their book of deeds, they will be afraid and say, Alas, what happened to this book of deeds, it has not left any small or big sins, but has counted them all.

Verse 50 describes the prostration of angels to Adam (عليه السلام), the disobedience of Iblis, and Satan and his progeny being enemies of man.

From verse number: 60, there is a description of the incident of Musa (عليه السلام). He went out in search of Hazrat Khizar (عليه السلام) with one of his servants Yusha bin Nun, to know the wisdom and mysteries of the commandments of Allah ﷻ Almighty. During the journey, Hazrat Musa (عليه السلام) said to his servant, "Bring us food". The servant said, "During the journey, when we stayed by the rock, Satan made me forget to mention the fish to you, and fish went out making way in the sea. Hazrat Musa (عليه السلام) said that this is the confluence of two seas (the Persian Sea and the Mediterranean Sea) and our destination. They both returned and then found a special servant of Allah ﷻ there, on whom we had bestowed mercy from us and we had bestowed upon him "inspired knowledge". According to the commentators, he was Hazrat Khizr (عليه السلام). Musa (عليه السلام) said to him: Teach me some of the special knowledge of guidance that Allah ﷻ Almighty has given you. Hazrat Musa (عليه السلام) is the glorious Prophet and the Messenger of Allah ﷻ Almighty, 'he is interlocutor' "he is excellent" but in comparison to the excellent, any other person can be given any excellence in a particular field. This was the case here as well. It also shows that knowledge of a particular field can be obtained from a person lower than oneself and can be respected accordingly. Hazrat Khidr (عليه السلام) said to Musa (عليه السلام): You will not be able to stay quiet about the secrets you do not know. Hazrat Musa (عليه السلام) said: (انشاء الله), you will find me patient. Hazrat Khidr (عليه السلام) said: You will not question any of my actions while following me until I tell you myself. While walking, they both boarded a boat, then Hazrat Khizr (عليه السلام) made a hole in the boat. Musa (عليه السلام) said: This is a very bad thing you have done, it may cause the riders to drown. Hazrat Khidr (عليه السلام) said: This is what I told you that you will not be able to stay

quiet. Musa (عليه السلام) said: Do not make me accountable for my forgetfulness and do not make my mission difficult for me.

﴿SUBJECTS OF PARA 16﴾

In Surah Kahaf, verse number: 74, it is said that while walking, they both met a boy and Hazrat Khizar (عليه السلام) killed that boy. Musa (عليه السلام) said: "You have killed an innocent person; you have done a very bad thing". Hazrat Khizar (عليه السلام) said: "I told you that you will not be able to be patient with me". Musa (عليه السلام) said: "If I ask you any question after this, then do not accompany me, you would have a justification for it. Then they walked by and came across the people of a village, they asked them for food, however, they did not host them, regardless, Hazrat Khizar (عليه السلام) fixed a wall in that village which was about to collapse. Hazrat Musa (عليه السلام) said: "These bad attitude people, you could have taken the labor". Hazrat Khizar (عليه السلام) said: Now you and I shall part ways, I will tell you the wisdom for my three tasks:

- (1) The boat belonged to the poor boys who worked in the sea, and there was a cruel king ahead, who took each safe and sound boat by force. I made the boat defective so that it remained safe from his intrusion.
- (2) The boy's parents were believers, and it was feared that he would grow up to afflict them into disobedience and disbelief and that Allah ﷻ Almighty will grant them a chaste and kind-hearted son in return.
- (3) The wall in the village belonged to two orphan boys and their treasure was buried under it, and their father was a righteous person, so your Lord wants them to reach youth and take out their treasure by the mercy of their Lord. I did not do these three things with my own opinion, meaning that it was the order of Allah ﷻ, but you could not be patient and asked questions in haste.

From verses 83 to 110, Dhul-Qarnayn is mentioned, Allah ﷻ granted him power in the earth, he went on a campaign and when he reached the place of sunrise, he found a nation on whom the sun was shining with full warmth and brightness. Then he went on another expedition and reached between two mountains, across these mountains, there was a nation who did not comprehend anything. They said: O Dhul-Qarnain! Gog and Magog are making mischief in the land, we provide you with some equipment, you build a strong wall between us and them. Dhul-Qarnain said: Allah ﷻ Almighty has given me strength, you help me with manpower and I will build a strong wall between you and them. Iron and Copper were also

molten into this wall so that the wall would become indestructible, then Gog and Magog would not be able to climb over this wall". Dhul-Qarnain said that it was built by the mercy of his Lord and when the ordained time of his Lord shall come, He will destroy this wall in crumbles. In the last passage of Surah Kahf, Allah ﷻ has narrated about the pagans that they associate partners with Him and He has hellfire ready for them. The apparently pleasant works of this world will be of no use to them in the Hereafter. Later, for the believers, the bounties of Paradise are mentioned. In the last verses, Allah ﷻ said that if all the seas and even others like these, come together and become ink, even before the completion of the words for the Lord, these seas will fade away. In the last verse (Allah ﷻ said, O Messenger!), say, I am a human being like you (in not being the God). I have been revealed that your God is only one God, So, whoever believes in meeting his Lord on the Day of Resurrection, he should do good deeds and should not associate anyone in the worship of his Lord.

﴿Surat Maryam﴾

Surah Maryam is the Makki Surah. It is the 19th surah in terms of scriptural order while it is the 44th surah in terms of revelation. Because of the blessed mention of Hazrat Maryam in this Surah, it was named as Surah Maryam. In this Surah, monotheism and life after death are described, the birth of Hazrat Yahya (عليه السلام), the miraculous birth of Hazrat Isa (عليه السلام) and his speech in the cradle, the discussions between Ibrahim (عليه السلام) and Azar, and the birth of Hazrat Ishaq (عليه السلام) are mentioned.

It is stated in Surah Maryam that Hazrat Zakariah (عليه السلام) was childless and had reached old age. He prayed to Allah ﷻ Almighty for children, who become heirs to him and the family of Yaqoob. Allah ﷻ Almighty gave them the good news of a son, whose name would be Yahya. This suggests that names can be given before birth. Hazrat Yahya (عليه السلام) was granted prophethood by Allah ﷻ Almighty during his childhood and gave him the Book. His attributes were described as follows: He was pure and pious, nice to his parents and not rebellious, May peace be upon him when he was born and when he died and when he would be raised on the Day of Resurrection. This tells that sending greetings to the Prophets on the day of his birth is a Divine Sunnah. After this, Hazrat Maryam mentions that she went away from her family and adapted to a veiled place. An angel came to her in human form and said that he is the envoy of her Lord and

he gave her the good news of a blessed boy. Hazrat Maryam said how could she have a boy, as yet she had not been touched by any human being and neither she is sinful. The angel said that this is easy for Allah ﷻ and Allah ﷻ will make it a sign for the people and this decision of Allah has already been decided. She became pregnant and went to a faraway place near a date palm and said: "I wish I had died before this and I could have been forgotten and elapsed". The angel called over her that she should not be sad, Allah ﷻ had made a stream under her, she could shake the palm tree and fresh dates will fall over her, eat and drink and keep her eyes cool, if any human being questions her, she should say that she had vowed to fast (in silence) and would not speak to any human being. Then she took the child and went to the people, who condemned her for what had happened. Maryam indicated towards the child, so the people said, "How could we speak to the child in the lap?" The child said: "I am the servant of Allah He has given me the Book and Prophethood, and blessed me, and ordered me to pray and pay Zakat throughout my life. I am obedient to my mother". The Holy Qur'an quotes: This is Isa, the son of Maryam, and Allah ﷻ is pure from any relations. From verse number 41, Once again, Hazrat Ibrahim (عليه السلام) mentioned that he was a very prophet. He stopped his alias father from worshiping inanimate idols and threatened him of the divine punishment. He said: You want us to turn away from our gods, stop this or you will be stoned. Ibrahim (عليه السلام) said that he would continue to seek forgiveness from his Lord for him, and He is very kind to him. Allah ﷻ blessed him with the good news of Ishaq (son) and Yaqub (grandson) that they would be prophets.

Verses 51 to 58 mention various prophets. Hazrat Musa (عليه السلام) was called the chosen one, the messenger, the prophet and the secret bearer of Allah, and the prophethood of Hazrat Haroon (عليه السلام) was described. Ismail (عليه السلام) was designated as the Prophet, true to his promise, the one who ordered for prayer and zakat, and the favorite of Allah ﷻ. And declared Idrees (عليه السلام) as a righteous prophet, He said: We raised him to a high place.

From verse number: 59, there is narration regarding Allah's ﷻ obedient and disobedient servants in the hereafter is described. In verse number: 66, it is stated that those who are skeptical of the hereafter and life after death always remain in doubt. They must believe that after death they will

be resurrected by the same Creator, who first created them without any name and mark. From verse number: 76, it is said that for those who are deluded, their respite period is extended to increase their suffering, while those who are the guided ones, they are blessed with more steadfastness, and with Allah good virtues merit for rewards and good end. In verse 81, He stated that polytheists worship false gods besides Allah ﷻ in the hope that they will help them in their difficulties. He said, "Never! They will become their enemies and will refuse to be worshiped".

In verse number: 88, it is stated that the disbelievers had been very severely relating children to Allah ﷻ. This is such an atrocious felony that the sky would burst, the earth would split and the mountains would be fragmented. He further said that whoever is in the heavens and the earth, all will be presented as servants of Allah ﷻ. In verse 97, He further stated: Verily those who believe and do righteous deeds, soon the Most Merciful will create love for them in the hearts of people. In the last verse, there is a description of the annihilation of many nations which became inexistent and extinct.

﴿Surat Taha﴾

Surah Taha is a Makki Surah. It is 20th in terms of scriptural order, while 45th surah in terms of revelation. The first word of this Surah, Taha, is addressed to the Prophet ﷺ, which is why it is named as Surah Taha. In this surah, the oneness of Allah ﷻ Almighty, the uprightness of the Holy Qur'an, the mission of the Messenger ﷺ, the validation of the Day of Judgement, and the narratives of Prophet Musa (عليه السلام), Prophet Adam (عليه السلام) and Iblees are described. When the skeptic Quraish saw the Prophet ﷺ praying for very long, they said that ever since he ﷺ has left the religion of his forefathers, he has been afflicted with a lot of difficulties and hardships, so Allah ﷻ Almighty transcribed in the foremost verses of this surah. "O Taha, We have not revealed this Holy Qur'an to afflict you with adversities and hardships. And He said: This Holy Qur'an was sent down for guidance and Allah ﷻ knows all the Obvious and hidden, He is one and the only without any associates, and all His names are good. In verse number: 10, during the Journey of return from Madyan, the incident of Musa (عليه السلام) is described, that he left his wife at a place and went to get fire at Toor. There he heard a call from the unseen saying, "O Musa! I am your Lord, you are in the sacred valley of Tuwa, take off your shoes in

reverence, I have chosen you and listen attentively to my revelation, I am Allah ﷻ the one and the only, without any partner, worship me and establish prayer for my remembrance, the day of Judgement is near".

On this event, he was blessed with these miracles:

(1) Upon placing his staff on the ground, it would turn into a running snake, taking it back in his hand again, it turned to the staff.

(2) Putting his hand in his collar and taking it out, it shone like the sun.

Then he was ordered to invite Pharaoh on the right path. In this instance, Musa (عليه السلام) made this supplication.

Verses 25 to 28: "O my Lord, open my chest for me, make my task easy on me and untie the knot in my tongue so that those people understand my speech". The same is described in another place as: "My chest is tight and my tongue does not move". Some commentators have written that during his childhood, due to keeping a burning ember on his tongue, he developed stammering, he prayed for its redressal. He further requested to make his brother Haroon from his family as his minister for this mission to strengthen him and make him his companion. Allah ﷻ Almighty accepted this prayer of his.

Verse number: 38 mention the events at the time of the birth of Musa (عليه السلام). The astrologers had told Pharaoh that a boy would be born among the Bani Israel, who would cause his devastation; therefore, Pharaoh had ordered that sons born in any house of the Bani Israel must be killed. Allah ﷻ Almighty put it in the mind of Musa's (عليه السلام) mother to fasten her newborn son in a chest and drop it into the river which by Allah's ﷻ command will touch the river bank and into the hands of Allah's ﷻ enemy (Pharaoh), Musa's (عليه السلام) mother followed the same so that Musa (عليه السلام) would be brought up under direct care of his Lord. Then Musa's (عليه السلام) sister kept walking by the river bank, keeping an eye on the box, and when the time came to choose a nurse for him in Pharaoh's court, Musa (عليه السلام) did not touch the breast of any woman, then as a stranger, his sister pointed towards her mother, and in this way, Allah ﷻ Almighty granted Musa's (عليه السلام) mother the coolness of eyes and peace at heart.

From verse 43, Both Musa (عليه السلام) and Haroon (عليه السلام) were ordered to go to Pharaoh, he had become unruly, invite him to the right path politely, so he may accept guidance. Musa (عليه السلام) and Haroon (عليه السلام) submitted to

Allah ﷻ that they fear he would exceed his limits. Allah said: "Do not worry, I am with you, I am hearing and seeing. Both went to Pharaoh and said, "We are the messengers of Allah ﷻ, do not torment the people of Israel and send them with us". Pharaoh opposed Musa (عليه السلام) and Haroon (عليه السلام) regarding Allah ﷻ Almighty, accused them of being magicians and then called his magicians and challenged them to a contest on a fixed day. The magicians failed, the miracle of Musa (عليه السلام) defeated them and the magicians believed in Allah ﷻ Almighty and prostrated themselves. Pharaoh threatened them that he would amputate their hands and feet from opposing directions and would hang them on a tree. The magicians responded: "Do whatever you like, we have clear guidance". They said: "We believe in our Lord so that He will forgive our sins and also pardon us the sin of this magic".

From verse 77, Musa (عليه السلام) was ordered to take the people of Israel out overnight. They were assured by Allah ﷻ that a dry path would be formed for them in the sea. The Pharaohs chased them and were drowned in the sea. At this point, Allah ﷻ Almighty once again mentioned His favors on the people of Israel.

From verse number: 85, there is mention of Samaritan that he led the Bani Israel astray and when Musa (عليه السلام) came back from Toor and saw this scene, he was very annoyed with his nation. The Samaritan made a statue of a calf that made sound like an ox and told Bani Israel that this was their and Musa's (عليه السلام) God. They did not even realize that the calf could not respond to any of them and could neither benefit nor harm. At that stage, Musa (عليه السلام) also became angry with Hazrat Haroon (عليه السلام) and then asked the Samaritan, "What have you done?" The Samaritan said: "I took a handful of sand from the footprints of Jibriel and put it in the sculpture of the calf and this trick was explained to me by my own self. Musa (عليه السلام) said to him, "Go away from here. There is a terrible punishment for you in this life, and the time of your punishment (in the Hereafter) is fixed. In the verses that follow, the account of the oneness of Allah ﷻ Almighty, the certainty of the Book of Allah ﷻ and the punishment of the hereafter for those who turn away from it have been narrated.

In the same continuity, the Day of Judgement and the blowing of the trumpet are mentioned. From verse number 105: onwards, He said, People

ask you about mountains, say: My Lord will crush them and the whole earth will become like a flat plane. In verse number: 109, the fearfulness of the Day of Resurrection is mentioned and said: "No one will have the opportunity to intercede in the presence of Allah ﷻ Almighty on this day, except for the one whom He grants permission to intercede and whose words He is pleased with". Verse 110 mentions the bowing of the stiff-necked before Allah ﷻ the ever-living and the self-sustaining sustainer. The oppressors, disappointments and the success of the righteous believers are also discussed.

In verse number 114, the prayer for increase in knowledge was taught: "O my Lord, Escalate my knowledge more".

From verse 115, it is mentioned that Adam (عليه السلام) who went near the tree in paradise, it was his forgetfulness and diligent mistake, he did not deliberately disobey the order of Allah ﷻ Almighty. Adam (عليه السلام) was admitted in the Paradise and was told that in there would be no hunger, no unclothing, no thirst, and no heat from the sun. And that he will be safe from the tricks of Satan, his enemy. At this point, the Holy Qur'an reiterates that Satan whispered and seduced them by pretending to be sincere and compassionate. They ate from the forbidden tree, so their covering opened and they began to cover their bare bodies with the leaves of Paradise. Then Allah ﷻ Almighty accepted their repentance and sent them from heaven to earth.

From verse number: 124 Allah ﷻ Almighty said that whoever is oblivious of our remembrance, his provisions will be reduced and he will be raised blind on the Day of Resurrection, he will say: "My Lord, why have you raised me blind? Although I had a vision in the world, Allah ﷻ Almighty will say: "My signs came to you, which you ignored, so today you will also be ignored". From verse: 130 Allah ﷻ Almighty said: "Be patient with their words, glorify your Lord with praise before the sun rises and sets, and praise at certain times of the night and in parts of the day, so that your Lord is pleased with you". He further commanded to instruct our family members to pray and pray ourselves too, to be on the straight path and the good end is only for those who are devoted to piety. In response to the demand of punishment from the disbelieving Quraish, He said that Allah ﷻ has destroyed the people before them and the time of punishment is fixed. And if we had destroyed them before sending the messengers, those

people would have said, why was a messenger not sent to us before the torments? And He said: "wait, you will soon know who are on the straight path and righteous people."

﴿SUBJECTS OF PARA 17﴾

﴿Surat al-Anbiya﴾

Surah al-Anbiya is a Makki Surah. It is the 21th surah in terms of scriptural order while it is the 73rd surah in terms of revelation. Many prophets are mentioned in this surah, hence it is named as Surah al-Anbiya.

He said: The time of reckoning for the people has come and they are negligent, they are turning away from the matters of religion, and whenever a new word of advice comes to them, they do not listen attentively, they just listen to it in a playful mood. They take the Prophet as a person like themselves, they describe the Holy Qur'an as magic, a disturbed dream, poetry, and self-made words. The Holy Qur'an said that earlier messengers were also bearers of revelation, they also used to eat and drink, and human needs are not against the greatness of prophethood and apostleship. After that, the transgression of the previous nations and the coming of the punishment mentioned before, their confessions of guilt and remorse were in vain and they were annihilated.

In verse number: 22, Allah ﷻ Almighty presented the disciplined, balanced, moderate, and wise system of the universe as proof of monotheism and said: If there were other gods besides Allah ﷻ Almighty in the skies and the earth, their system would definitely be disrupted, that is, if there were two gods by necessity and both had equal powers, so their priorities and decisions would have clashed and the result would have been chaos and destruction in the universe. And if the order of one works and the other does not, how could he be called God?

In verse number: 25, he said that every Messenger has been given the revelation that Allah ﷻ Almighty is alone and has no partners and He alone has the right to be worshiped.

From verse number: 30, Allah ﷻ Almighty describing the chain of creation of the universe, said: "The skies and the earth were closed, so we opened them both and we created every living thing from water". Even today, a scientific theory of the creation of the universe is called the "Big Bang Theory" that there was a huge fiery ball that exploded with a huge explosion and its infinite pieces scattered in space and took the form of sun, moon, stars and planets. In the Holy Qur'an, the words "Fatq and Falak" are mentioned for it. Allah ﷻ Almighty created high mountains to

maintain balance on the earth and made wide paths between them and made the sky a safe roof (without pillars), created the night and the sun and the moon, each moving in its own orbit.

In verse number: 35, the law of nature explains that every soul is going to taste death, that is, death will come to every living being. It was further said that the Hour will come suddenly, surprise and no one will be able to avoid it and no one will get respite.

From Verse No: 42 mentions the negation of any god except Allah ﷻ Almighty.

In verse 46, he said that those who demand punishment, if they get a gust of Allah ﷻ Almighty's punishment, then they will confess that they are wrongdoers.

In verse number: 47, he said that the scales of justice will be established on the Day of Judgment and no one will be wronged. If anyone has done an act equal to a grain of mustard, it will be recorded.

From verse number: 51, it is once again mentioned that Ibrahim (عليه السلام) has censured his alisa father and the nation for idolatry and says: I swear to Allah ﷻ Almighty, after you turn your back, I will make a secret plan with your idols, so Ibrahim (عليه السلام) broke all the idols except their big idol. Then exactly it happened, the people of Nimrod said who did this of our idols? Then they themselves said that there is a young man, whose name is Ibrahim. Hazrat Ibrahim (عليه السلام) was called in public and asked for an answer, so he said, "Ask this question to your idol, if he can speak." On that, they were ashamed and said that, you know that they do not speak. Ibrahim (عليه السلام) said: You worship idols besides Allah ﷻ Almighty, which can neither benefit you nor harm you. After that, they put Ibrahim (عليه السلام) in a fire, but by the command of Allah ﷻ Almighty, that fire became cool and safe for Ibrahim (عليه السلام). After that, Lut, Ishaq and Yaqoob (عليهم السلام) are mentioned that he made them leaders of guidance and gave them prophethood and knowledge.

From Verse number: 78 mentions a case of Hazrat Dawood (عليه السلام) and Sulaiman (عليه السلام), in which Hazrat Dawood (عليه السلام) made one decision and Sulaiman (عليه السلام) made another decision without calling his decision wrong. Allah ﷻ Almighty said: "We gave Sulaiman (the understanding of right decision) and we gave both of them the power of decision and knowledge. It was learned that the decision of one court can be revised by another

court and if one decision is better, the other can be best. After that, the miracles of Dawood (عليه السلام) are mentioned, namely the subjugation of mountains to him, the glorification of mountains and birds with him, and the creation of armor for protection from war. In the same way, he made the wind subservient to Sulaiman (عليه السلام), which used to blow away his throne at his command, and he made the Jin subservient to him, they acted according to his command. After that, Ayyub (عليه السلام) is mentioned, he had to suffer due to pain, he prayed to Allah ﷻ Almighty and Allah ﷻ Almighty removed his pain and blessed him with more family and blessings than before. Then Ismail, Idrees, Dhul-Kifl, Dhul-Noon (Yunus), and Zakariya (عليهم السلام) are mentioned.

Hazrat Yunus (عليه السلام) left angry with his people and then by the destiny of Allah ﷻ Almighty, he was thrown into the river, he was swallowed by a fish in the river and he repented to Allah ﷻ Almighty with these words in the deep layers of darkness:

"لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ"

It is called "Ayat Karima". Allah ﷻ Almighty said: So We heard their call and saved them from grief, and in the same way we save the believers. Hazrat Zakariya (عليه السلام) prayed for his children, Allah ﷻ Almighty gave him Yahya (عليه السلام) in his old age, the words of his prayer were:

رَبِّ لَا تَذَرْنِي فَرْدًا وَأَنْتَ خَيْرُ الْوَارِثِينَ

O my Lord, don't leave me alone you are the best heir.

After that, Isa (عليه السلام) and Maryam (عليها السلام) are mentioned.

Prayers for the fulfillment of needs:

Hazrat Shah Abd al-Aziz has narrated from his father Shah Waliullah Muhaddith Dehlavi (رحمة الله عليه), as a wazifa for making needs, that whoever is in trouble should make the intention of four rakat Nafil prayers. In the first rak'ah, after Surah Al-Fatiha, say one hundred times:

"لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ" in the second rak'ah, after Surah Al-Fatiha, recite 100 times, رَبِّ أَنْتَ الْمُسَيِّبُ الطُّرُقِ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ. In the third rak'at, after Surah Al-Fatihah, recite وَافُؤْضُ أَمْرِي إِلَى اللَّهِ إِنَّ اللَّهَ بَصِيرٌ بِالْعِبَادِ hundred times, In the fourth rak'at, after Surah Al-Fatihah, recite حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ one hundred times, and after salutation recite رَبِّ أَنْتَ مَغْلُوبٌ فَأَنْتَ خَيْرُ الْوَارِثِينَ one hundred times. Hazrat Shah Abdul Aziz narrates that Imam Jafar Sadiq (رحمة الله عليه) said: These four verses are the Allah's Almighty Names and whatever is prayed through them is accepted.

Verse 94 mentions that the deeds of righteous believers shall not go in vain and that they will be written down. In verse 96, Gog and Magog are mentioned. From verse 98, it is stated that the polytheists and their gods will become the fuel of hell and that if they were great, why would they enter hell? For whom Allah ﷻ Almighty decrees goodness, they will be far away from hell. There will be all kinds of blessings for them, and for them, there will be relief from fear on the Day of Resurrection, and the angels will welcome them.

Verse 105 of this Surah mentions the promise made in the Zabur to give the rulership of the earth to the righteous servants of Allah ﷻ Almighty. In the last bowing of Surah Al-Anbiya, in verse number: 107, Allah ﷻ Almighty bestowed upon His Beloved Sayyiduna Muhammad Rasool Allah ﷺ, with a unprecedented honor and said: وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ In the Holy Qur'an, Allah ﷻ Almighty called Himself the Lord of the Worlds and the Prophet ﷺ is Rshmatul lil alameen meaning that the Lordship of Allah ﷻ Almighty and the mercy of His Beloved ﷺ are proven for every particle of the universe.

﴿Surat al-Hajj﴾

Surat al-Hajj is the Madani Surah. It is the 22nd surah in terms of scriptural order while it is the 103rd surah in terms of revelation. In one of the verses of this Surah, Hazrat Ibrahim (عليه السلام) is mentioned to announce Hajj to the people by the order of Allah ﷻ Almighty, hence it is named as Surah Al-Hajj. In this surah, there is a description of the oneness of Allah ﷻ Almighty, life after death, the occurrence of the resurrection, the permission of Jihad, and learning lessons from the previous nations.

In its first verse, Allah ﷻ Almighty commands piety and describes the horrors of the Day of Judgment, saying that the Day of Judgment will come as an earthquake and its scene will be so terrifying that nursing mothers will forget their nursing babies. Every pregnant woman will have a miscarriage, and people will look delirious while they won't be delirious, but because of the severity of Allah ﷻ Almighty's punishment, they will be in this condition.

Told from verse number: 03 that some people dispute about Allah ﷻ Almighty without knowledge and follow every rebellious evil, about whom it has been written in the (protected tablet) that whoever makes

him a friend, he will astray him. And will lead him to the chastisement of the blazing fire.

From verse 05, Allah ﷻ Almighty has reasoned about the validity and possibility of predestination through human creation and the stages of human age. In verse 9, he mentions the person who extends his neck (with arrogance) and said, he is a misguided person from the path of Allah ﷻ Almighty, because of this he will be humiliated in this world and a burning punishment on the Day of Resurrection. It is the punishment of the evildoers whom He sent forth, and surely Allah ﷻ Almighty is not unjust to His servants.

From verse 11, he mentions those people whose goal is worldly interests, if they get good, they become satisfied with religion, and if any trial comes, they turn back their faces. Such are the ones who incur the loss of this world and the hereafter, such people worship them who can neither harm them nor benefit them, this is the far-off misguidance. Then Allah ﷻ Almighty said: Those who believe and do righteous deeds will enter gardens beneath which rivers flow and Allah ﷻ Almighty does whatever He wills. He said from verse 15: "Whoever thinks that Allah ﷻ Almighty will never help His Messenger in this world and the Hereafter, then he should tie a rope in their high place (around the neck) and then cut that rope". Take it, then see if this strategy of his removes his wrath and anger (or not). Likewise, we sent down the Holy Qur'an with clear verses. Verily, Allah ﷻ guides whom He wills.

In verse 17, Allah ﷻ said that the people of faith, Jews, Sabaeans, Christians, fire worshipers and polytheists are alike in the world. But He will judge among them on the Day of Resurrection. Indeed, Allah ﷻ Almighty is the Watcher of everything.

In verse 18, it is stated that all, that is in the heavens and the earth, the sun, the moon, the stars, the mountains, the trees, the cattle, and many people, prostrate to Allah ﷻ Almighty alone, and there are many who are destined for punishment. And whoever Allah ﷻ Almighty humiliates, there is no one to honor him.

Verse 19 mentions both the believers and the disbelievers, the painful punishment for the disbelievers and the hereafter salvation and blessings for the believers.

He said from verse 25: Those who disbelieved and prevented from the way of Allah ﷻ Almighty and from the Masjid Haram, which We have made equal for the people, whether they are local or foreign.

Whoever intends to commit atrocities in this Masjid Haram, We will make him taste a painful punishment.

From verse 27, Hazrat Ibrahim (عليه السلام) was ordered to announce Hajj loudly to the people, they will come to you from distant routes on foot and riding on every lean camel. Hazrat Ibrahim (عليه السلام) stood on a stone and shouted: O people! Allah ﷻ Almighty has made Hajj obligatory on you. Allah ﷻ Almighty made this call to all those who were in the backs of men and in the wombs of women, they all responded to this call, those who, in the knowledge of Allah ﷻ Almighty, were going to perform Hajj until the Day of Judgment. They said: "لبيك اللهم لبيك"

In verse 28, it is ordered to sacrifice on the appointed days (the Day of Nahr and the following days).

In verse 29, it is commanded to fulfill vows that are not based on sin and also the command to circumambulate the House of Allah ﷻ Almighty.

In verse 30, there is a command to respect the sanctity of Allah ﷻ Almighty, the allowance of all halal animals except the forbidden ones, the impurity of idols and avoiding falsehood.

In verse 31, the example of the one who ascribes partners with Allah ﷻ Almighty is described as if such a person fell from the sky, then was caught by carrion-eating birds or was thrown by the wind to a distant place.

He said in verse 32: "Whoever respects the signs of Allah ﷻ Almighty, this is indeed a sign of the piety of the hearts". He said from verse 34: We have prescribed the method of sacrifice for every nation so that they may call the name of Allah ﷻ Almighty (at the time of slaughter) on the speechless cattle given by Allah ﷻ Almighty, so Allah ﷻ Almighty alone is worthy of your worship. And we have made sacrificial camels among the signs of Allah ﷻ Almighty for you, in them is good for you. So make them stand in a row and call out the name of Allah ﷻ Almighty (while making the Nahr). Then eat from them yourself and feed the needy and those who ask.

In verse 37, teaching sincerity in worship, he said that the purpose of sacrifice is not to gain meat, but the piety that comes from this act of sacrifice, that is the real spirit of sacrifice, though Allah ﷻ Almighty has allowed the ummah of His last Prophet to benefit from the sacrificial meat.

Verse No: 39 states the permission to fight in self-defense and promising win for oppressed migrant Muslims.

In verse number: 39 to 41, it is said that it is the Sunnah of Allah ﷻ Almighty that He destroys the oppressors through Mujahideen, if this were not the case, the monasteries of the monks, the churches, and the places of worship of the Jews and the mosques of the Muslims would have been destroyed.

In the next verse, stated that the purpose of the establishment of the Islamic government is the establishment of the system of prayers, Zakat (charity), the spread of good deeds and the prevention of evil deeds.

Verse number: 42, the Prophet ﷺ is comforted that before him, the people of Noah, the people of Aad, the people of Thamud, the people of Ibrahim, the people of Lut, the Companions of Madyan and the people of Musa had also denied their prophets despite the respite. When they did not stop, they were caught and their settlements were destroyed.

In verse number: 46, he said that one should learn lessons by looking at the signs of previous nations, but for that, it is necessary to have good thinking and observation skills.

In verse 48, he said that the punishment of the disbelievers will come and stay, they were misunderstanding due to haste and respite. Allah ﷻ Almighty does not go against His promise.

In verse number: 49, the Messenger of Allah ﷺ is described as a Nazir (one who warns) to all the people of the earth.

He said from verse number: 52 that the Prophets before him, when they recited divine verses in front of the Ummah, Satan would put doubts in the hearts of the members of the Ummah and stop them from action, and this whispering is a test for the sick and hard-hearted and in the faith of the people of knowledge, causes strength.

In verse number: 56, he said that the rulership on the Day of Judgment will belong to Allah ﷻ Almighty alone, He will be judge among the people.

From verse number: 61, He called the rotatory system of day and night, the descent of rain and the growth of vegetation as signs of His power.

In verse number: 65, he described the control of all the objects of the earth, the floating of boats in the sea, and preventing the sky from falling on the earth as his blessings. He described the ungratefulness of man by mentioning blessings of life, death and the afterlife.

Verse No 67 states that a temporary shariah for a limited time for previous nations but once final and eternal teachings of Islam appeared, that shall be followed without questions and shall be preached to others.

In verse 73, Allah ﷻ Almighty described the helplessness of the idols of the polytheists that all of them together cannot produce even a fly and if a fly takes something from them, they cannot take it back. Priests and their idols, both are weak.

In verse number: 75, he said that prophethood is not a person's wish or choice office, but Allah ﷻ Almighty selects the Messengers and He knows everything.

In verse number: 77, it has been ordered to surrender to him at all times.

In the last verse, he stated that one should strive hard for the elevation of religion, not be strict in matters of religion, follow the Nation of Ibrahim, and finally establish prayer, pay zakat, and hold firmly to Allah ﷻ Almighty's mercy, as Allah ﷻ Almighty's help is associated with these things.

﴿SUBJECTS OF PARA 18﴾

﴿Surat Al Mominoon﴾

Surat Al Mominoon is a Makki Surah, which according to the order in the Holy book, is the 23rd, while in terms of descent, is the 74th Surah. The name of this Surah is mentioned in its 1st verse.

In the initial part of this surah, the vital religious attributes and moral qualities for the establishment of a pure Islamic society have been mentioned. In this Surah, the rationales on Monotheism, the rejection for associating partners to Allah ﷻ, the stages of Human creation and the events of demolishing of previous nations have been described.

The first 11 verses of Surat Al Mominoon are comprehensive Islamic teachings, in which these attributes of the blessed believers have been explained: Humility and Submission during prayers, detachment from all kinds of indecent talks, payment of zakat, protection of one chastity, honesty and the adherence to their covenants and commitment to prayers. In the end, Allah ﷻ said that the people of faith with these attributes will always live in Paradise. From Verse 13: the stages of Human creation are explained i.e. sperm, then congealed blood, then the lump of flesh, and then the formation of the body consisting of flesh and bones. After that Allah ﷻ said that it is this Creator and the Lord who will resurrect after death in the hereafter.

From Verse 17: Allah ﷻ Almighty once again narrated the signs of His supremacies i.e. the seven layers of the skies, pouring of adequate amount of rainfall, its settlement on the ground, then by this the creation of the dates, grapes and different kinds of fruits and especially the mention of the Olive oil which is a complete meal. After that, the cattle, their milk and various other benefits are mentioned. From Verse 27: Once again there is mention of the making of Nooh's ark, and of Nooh's storm and Nooh (عليه السلام) was ordered that he would never make recommendations for any oppressors and further ordered to recite this dua when he sits in the ark,

الْحَمْدُ لِلَّهِ الَّذِي تَجَسَّأَمِنَ الْقَوْمَ الظَّالِمِينَ وَقُلْ رَبِّ أَنْزِلْنِي مُنْزَلًا مُبَارَكًا وَأَنْتَ خَيْرُ الْمُنْزِلِينَ

All praise be to Allah alone, Who has delivered us from the unjust people. And submit: O my Lord, land me at a blessed destination, and you are the Best of all who bring to land.'

From Verse 33: it is narrated that the disbelievers from the nation of Hud (عليه السلام) and those who denied the hereafter and the prosperous people mocked the prophet and said that he is just like us humans, like the ordinary people he eats and drinks, and to obey a human just like ourselves is a loss. He promises for a life after death which is an unbelievable thing. They said whatever there is, it's only here in this world and after death who could become alive. After this, their Prophet's prayer and the massacre of the infidels are mentioned. In the next verses the continuity of the missionary system, Musa and Haroon's (عليهما السلام) prophethood and the disobedience of Musa's (عليه السلام) nation is mentioned.

From Verse 52: It is explained that Islam is the only true religion; sectarians think about disintegrating it as a unit and have misapprehensions about their wealth.

From Verse 56: Allah ﷻ said that the believers whose hearts are filled with the fear of God, who do not associate any partners with Allah ﷻ, who spend in the way of Allah ﷻ humbly and who believe in the day of Judgement, they are the ones who hasten in doing good deeds and excel.

From Verse 64 onwards, it is stated that the disbelievers will be held accountable and will scream. The reason for this is that they denied the holy verses of Allah ﷻ, and due to their arrogance called the Quran a Myth.

From Verse 78, the boons from Allah ﷻ are narrated that He has granted the humans ears to listen, eyes to see, heart to understand and that the movement of days and nights, and life and death are within His power and control.

From Verse 85: Allah ﷻ has explained in a revelatory way that if these disbelievers of the last day are asked about the possessor of the Earth and its treasures? The owner of the seven heavens and the great throne? Under whose power is the sovereignty of everything? Who has no competitor? So they would response to each and every question that it is Allah ﷻ the Almighty, so we should ask them if they are under some spell, meaning, then why do not they believe in the supreme authority? Why don't they accept His orders?

In Verse 91, it is explained that Allah ﷻ does not have any children, none is worthy of worship except Him, if this was the case that there were more

than one God, then each would try to dominate the other with their army, although Allah ﷻ Almighty is one without any associates and no one can challenge His supremacy. At the end of the surah, He stated that He did not create Human being without a purpose and that everyone has to return to His court for their final accountability.

In Verse 96, it is explained to avert evil with good. After that through His beloved Prophet ﷺ, Allah ﷻ taught His servants how to seek refuge from all kinds of satanic evils.

From Verse 99, the disbelievers' regrets at the time of death and their sheer impossible desire to return back to the world to do good deeds is narrated.

In Verse 101, there is mention of the end of all relationships on the day of resurrection, and one's good deeds being the reason for salvation.

In Verse 106, those who deny the verses of Allah ﷻ speak about the bad luck that led them astray that if they were out of it once, then they should not had returned and disobeyed. Allah ﷻ will say: Stay in the flare-up and never talk to me, you made mockery of the believers who recited this prayer

رَبَّنَا آمَنَّا فَاغْفِرْ لَنَا وَارْحَمْنَا وَأَنْتَ خَيْرُ الرَّاحِمِينَ

They have been rewarded for their patience in the form of success.

In Verse 112, when they were asked how much time they spent on Earth? they would say one day or a part of the day. In the last verse, Prophet Mohammad's ﷺ nation was ordered to pray for repentance and mercy i.e.

رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ الرَّاحِمِينَ

﴿Surat Al Nur﴾

Surat Al Nur is a Madni Surah, which according to the order in the Holy book, is the 24th, while in terms of descent, is the 102nd Surah. In this Surah, there is a Verse that states about Nur (Light), or that, in this Surah, the rules and regulations of all Human Civilization and collective Living have been enlightened clear and bright, that is why this Surah is named as Al-Nur. In this Surah, the limits of adultery, the prohibition of marriage with polytheists, the limits of alleging someone of adultery, cursing, the response to the accusation on Hazrat Ayesha Siddiqua (رضي الله عنها) by the hypocrite people, the manners and ethics of entering one's own or anyone else's home, the code of taking veil, the rules of marital contract, the conduct to be followed at the Court of Prophet Mohammad ﷺ and

Oneness of Allah ﷻ have been described In Surat Al Noor the domestic and social instructions have been narrated. The initial Verses describe the punishment for fornication (unmarried adulterer) males and females that their punishment is 100 lashes and the (authorities) believers are instructed not to show any mercy while executing this punishment and a group from them must be present during the execution of this punishment.

In Verse 4: It is elaborated that those who accuse chaste women of adultery, then they do not produce (as evidence) four witnesses, then you should whip them with 80 lashes and do not accept their testimony and these are the wrongdoers except those people who repent after that from Allah ﷻ and rectify.

In Verse 6: this regulation is explained: If any person accuses his wife of adultery and in evidence is not able to produce four witnesses and the wife denies of this accusation then the differing parties should curse each other. The husband should four times on Oath upon Allah ﷻ that indeed he is amongst the truthful and the fifth time says that if he is amongst the liars then the curse of Allah ﷻ be upon him and the limit of adultery from the woman can be removed if she swears upon Allah ﷻ four times and says that indeed her husband is amongst the liars and the fifth time says that if her husband is amongst the truthful then the wrath of Allah ﷻ be on her (wife)

In Verses 11 to 16, There is an indication towards the hypocrites who accused Hazrat Ayesha (رضي الله عنها), and forbade those things that could cause deterioration of the society and exposed the hypocrites who accused her, the Muslims who were honey-trapped by the hypocrites, they were also reprimanded and warned that they should be careful the next time and should not fall for what the hypocrites say. The hypocrites make utmost efforts to damage the integrity and honor of the Muslims, it is therefore forbidden for the Muslims to carry forward anything they hear without authenticating. Instead, the Believer men and Believer women should have good feelings towards them and if those who slander them do not produce four witnesses over their allegations then these are the liars in front of Allah ﷻ, and if it were not the blessings and mercy of Allah upon you in this world and the thereafter, then you would have suffered from the great penalty due to the defamation that was spread by you. Why did you not

say when you heard it that this kind of slandering is not permissible for us. O Allah ﷻ, you are the Pure, and this is a very serious allegation.

From Verse 19: Allah ﷻ said that the people who want to promote vulgarity among the Believers, for them there is painful punishment in this world and thereafter.

From Verse 21: Allah ﷻ said, O Believers! Do not follow the footsteps of Satan, as whoever follows Satan, indeed Satan instigates them towards obscenity (and evil deeds).

In Verse 22: It is mentioned not to stop spending on relatives and poor due to their heartbreak, forgiving and letting go is described.

From Verse 23: those who accuse chaste, innocent and believing women of transgression will have the most pain-inflicted punishment in this world and thereafter, when their tongues and their hands and their feet would bear witness for whatever they had been doing in the world.

That day Allah ﷻ Almighty will fully reward them rightly and justly.

In Verse 26, Allah ﷻ said, bad mouthing is for bad people and good talks are for good people. They (good people) are free from those allegations.

From Verse 27: He said that for Muslims it is forbidden to go to each other's homes without permission, and at entering with permission, they must greet the family members and if they are asked to leave, they must return back, however, if any that house does not have any residents, and there is something related to Muslims, then there is no problem entering there (like public places). From Verse 30: Muslim men are ordered to lower their gaze and to protect their private parts, and similarly. Muslim women are also ordered to lower their gaze and protect their chastity, and not to display their adornments and the part of body that they cannot hide, e.g., hands and feet, apart from these, they should cover their bodies, and hide their necklines with veils, and besides their husband, the people for whom covering oneself is not mandatory and their servants and young naïve children, they should not display their adornments, and should not walk with heavy steps on the floor so that their hidden ornaments are not revealed and success lies in repenting from these evil doings.

From Verse 32: Allah ﷻ said that you should pronounce marital contracts for the unmarried men and women, and for able slaves and maids, if they are poor, then Allah ﷻ will make them rich with His blessings.

In Verse 33: The slaves who desire to make correspondences, should be dealt fairly. Then it is described that it is prohibited to force the maids to transgress, nowadays, the contractor system of servitude has an analogous abomination (meaning that they are forced to beg which is a sin), this is utterly prohibited and is against the human values.

In Verse 35, it is said that Allah ﷻ is the light of the heavens and the Earth, and then this Light is explained.

From Verse 37: Allah ﷻ has praised those Muslims who remember Allah ﷻ in their homes, not distracted by trade and buying selling activities from this remembrance of Allah ﷻ, praying and they are paying Zakat, they are afraid of the day on which the hearts and eyes will be rolled back.

From Verse 39: The example of the actions of disbelievers is described in a way that they are like the sparkling sand that a thirsty person perceives as water from far, till he reaches it and does not find anything, and he finds Allah ﷻ near to him who fully pays for his accounts or (their deeds) are like the darkness at the depth of the seas which are covered layer after layer by the waves. The darkness is more at some places than others, so if someone takes out his hand, he is unable to see that, and for whom Allah ﷻ has not made any light, there will be no light for him.

From Verse 43: Allah ﷻ said that have you not seen Allah ﷻ moves the clouds, and then He joins these together, and then He places them layers over layers. Then you see that rain starts from in between these and Allah ﷻ sends hail-storm from the skies through the mountains. So, whoever He sends the Hail-storm to whomever He wills, and keeps the Hail-storm away from whomever He wills. Nearly, the flash of lightning may destroy the sight in the eyes. Allah ﷻ alters day and night. Indeed, there are incitements for them who contemplate.

From Verse 47: the dual policies of hypocrites are warned that they say that they are on Allah ﷻ and His Messenger ﷺ, but they don't keep up with their obedience. Either their hearts are afflicted with the disease of hypocrisy or they are in doubt or they are afraid that Allah ﷻ and His Messenger ﷺ will do oppress them, and Believers believe in the words of Allah ﷻ and His Messenger ﷺ and obey them and they are the one who will be successful.

In Verse 51: He commanded, those who are obedient to Allah ﷻ and His Messenger ﷺ and fear Allah ﷻ and keep away from His disobedience, so they are the ones who will succeed. For this verse, Hazrat umer (رضي الله عنه) said that this is a comprehensive expression and one newly converted Romi Muslim claimed that the reason for him accepting the faith is this verse and all the codes defined among the teachings of all the holy books being the most comprehensive and complete.

In Verse 53: He said, the hypocrites make strong vows on Allah ﷻ and say that they will definitely go on Jihad, you tell them not to swear much, we know the actual truth behind your obedience.

In Verse 55, good news has been given to the believers that Allah ﷻ will surely grant them a caliphate on Earth and will surely and definitely fortify and strengthen this religion. You offer your prayers, pay zakat, and (with sincerity) adhere to obey the Messenger ﷺ. Allah will turn your fears and worries into a state of peace and tranquility.

From Verse 58, rulings on Veil are described that even the servants and minor children have to obtain permission during these 3 times:

1. Before Fajar prayers
2. At noon time, when you remove your extra clothing
3. After Isha prayers. When your sons reach the age of puberty, then they should also get permission before entering, just like the men seek permission.

From Verse 60: He said, those elderly women who do not expect to get into marital contract, there is no sin upon them if they do not take extra veil or covering, however, if they take precautions, it is better for them.

In Verse 61: Disabled people and other Muslims are allowed to eat and drink at their parents', relatives', and friends' homes. After this, an account on taking permission on eating alone and in gatherings, and greeting the family members at the time of entering the home, is given.

In Verse 62: the code of administration is explained that the believers are only those who in reality believe in Allah ﷻ and His Messenger ﷺ and when they are a part of a joint operation with the Messenger ﷺ then they do not move without his permission. And O Messenger ﷺ whoever seek permission for their work, you can allow anyone you will and seek forgiveness for them from Allah ﷻ.

In Verse 63: the etiquette of conversation and the way to address in the court of the Prophet ﷺ and castigation for the insubordination with the Prophet ﷺ is mentioned that the Messenger should not be called upon as you call each other and those who disobey the orders of the Messenger ﷺ, they should fear that they may encounter some trouble or they may bear some painful punishment. Verily, to Allah ﷻ belongs all that is in the heavens and the Earth. Allah ﷻ is well aware of your circumstances. And the day when they will be returned to Allah ﷻ, then He will inform them all what they did and Allah ﷻ is the one all-knowing.

﴿Surat Al Furqan﴾

Surat Al Furqan is a Makki Surah, which according to the order in the Holy book, is the 25th, while in terms of descent, is the 42nd Surah. At the beginning of this Surah, the word Al Furqan is mentioned which is why this is named as Surat Al Furqan. This Surah mentions about the Oneness of Allah ﷻ (monotheism), Mission of the Messenger ﷺ (Prophethood), the Majesty of Quran, Rejection of polytheism, and the arguments on the day of Judgement, It describes remaining steadfast against the disbelievers, tributes and praises the righteous and explains regarding the punishments for the wrongdoers. At the beginning of Surat Al Furqan, the Majesty of Allah ﷻ Monotheism, Exoneration from progeny and any associates is discussed.

The disbeliever's creation of False Gods, without having any authority over profits and loss, and on death and life is narrated.

From Verse 4: It is explained that the disbelievers denied the Quran as the word of Allah ﷻ and declared it as a self-made word created by the Messenger ﷺ that these are fictitious stories from some old era, which have been inscribed. It also states the reservations of the disbeliever regarding the Messenger ﷺ who eats, and roams in the Marketplace, why there was no angel supporting him? Why no treasures and Gardens have been granted to him and they called the Messenger of Allah ﷻ as bewitched, and denied the day of resurrection. Allah ﷻ rejected their folly discussions, called the Quran as the word of Allah ﷻ, and that even the previously appointed Messengers also had human needs of taking food and visited the Marketplace if they required anything. This means that

human needs are not contrary to the prophethood and missions of the messengers.

From Verse 12 there is narration on the painful punishments and hardships of the hellfire for the disbelievers and the eternal paradises and their bounties for the believers. From Verse 17: there is mention of disbelievers and their false Gods coming together, these false Gods will be inquired by Allah ﷻ about misleading the servants of Allah ﷻ and their total blame on the disbelievers.

﴿SUBJECTS OF PARA 19﴾

At the start of the 19th Para, the unreasonable demands of the disbelievers of Makkah are once again mentioned that the disbelievers of the Hereafter used to demand that an angel descend to us or that we see Allah ﷻ Almighty openly. The Holy Qur'an said that the day when the disbelievers see these signs is a very bad day for them. On the Day of Resurrection, the disbelievers will cut their hands, out of remorse, If only we had associated with the prophets in this world and not with misleading friends.

From verse number: 30 on the disbelievers not turning to the Holy Qur'an, consoled the Holy Prophet that this has happened to every prophet and guidance is up to Allah ﷻ Almighty.

In verse number: 32, the objection of the disbelievers was mentioned as to why the entire Holy Qur'an was not revealed at the one time. The Holy Qur'an says that the wisdom in the gradual revelation is that through the continuity of the revelation, the relationship of the Prophet ﷺ with Allah ﷻ Almighty is maintained and his heart stays at peace.

In verse number: 33, he stated that every objection of the disbelievers is answered irrefragably.

From verse number: 35, he mentioned Hazrat Musa (عليه السلام) and described the disobedience of Pharaoh and the destruction of the people of Noah, the people of Aad, the people of Thamud, the Companions of Al-Rus, and the people of Lut.

From verse number: 45, Allah ﷻ Almighty declared, the spreading and decreasing of shadow, sleep as a source of comfort and making the day, a source of sustenance, as His sign.

Verse No: 48 mentions the system of rain, the descent of pure water from the sky, the making of barren land fertile by it, the separate release of fresh and saltwater into the seas and other rewards.

Verse No: 54 states that the essence of human creation is water and then through it, the relationships of lineage and in-laws were established.

In the last ruku of Surah Al-Furqan, the creation of constellations in the heavens, the light of the sun and the moon, and the system of night and day were explained as proofs of Allah ﷻ Almighty's power.

Astronomers said that there are twelve constellations: Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpius, Sagittarius, Capricornus, Aquarius and Pisces. These are the names of different things, experts say that constellations of stars at different places in the upper atmosphere are similar to the pictures of these things, but it does not mean that these constellations of stars are the controllers of someone's destiny or that there are benefits or losses associated with them. The knowledge of the unseen belongs to Allah ﷻ Almighty and He is the controller of benefit and loss. After that, the high qualities of the beloved servants of Allah ﷻ Almighty have been mentioned: which are: walking on the earth with dignity and gravity, spending the nights in prostration and standing in worship of Allah ﷻ Almighty, seeking refuge from Allah ﷻ Almighty from the punishment of Hell, When spending wealth, to work in balance and moderation between the two extremes of miserliness and extravagance. Avoiding polytheism, wrongful killing, adultery, false witness, avoiding meaningless meetings, not becoming blind and deaf when reminded of Allah ﷻ Almighty's verses means accepting advice and asking Allah ﷻ Almighty, praying for good and righteous children. It is not only the promise of acceptance of repentance but also the good news of giving good deeds in exchange for sins and the mention of being offered a high place in heaven.

﴿Surat al-Shuara﴾

Surat al-Shuara is the Makki Surah. It is the 26th surah in terms of scriptural order while it is the 47th surah in terms of revelation. Verse No: 224 of this surah mention the poets, so it is named "Al-Shuara". In this Surah, the greatness, eloquence and rhetoric of the Holy Quran, the challenge of its example, the rejection of miracles requested by the infidels, the invitation of various prophets and the response of the people are mentioned. At the start of this surah, the Prophet ﷺ was comforted for being sad because of the non-acceptance of faith of the disbelievers, saying that you should not be sad, if it were our will, they would all believe.

In verse number: 7, Allah ﷻ Almighty described the growth of different types of plants from the earth as a sign of His power.

In this surah, he once again mentioned the command of Musa (عليه السلام) to go to Pharaoh and give him the right invitation. It is mentioned about the apprehension of Musa (عليه السلام) under human weakness, and Pharaoh's

mentioning of his favor to Musa (عليه السلام). In response to the invitation to Tawheed, Pharaoh said, "Who is the Lord of the Worlds?" He said that He is the Lord of the heavens and the earth, the east and the west, and you and your ancestors. At this point, it is mentioned again that the miracles of Musa (عليه السلام) (especially the turning of the staff into a dragon) prevailed over the sorcerers, then the sorcerers' belief and imprisonment by the Pharaoh, the hand and foot being opposed; there are mentions of threats of cutting and slaying. It is also said that Musa (عليه السلام) led the Bani Israel, with the sea in front and Pharaoh and his followers following behind. By the order of Allah ﷻ Almighty, the sea was split by the blow of the staff of Musa (عليه السلام), and a way was made for the Bani Israel, they went across the sea in safety and Pharaoh drowned in the sea along with his army.

From verse number: 69, once again mentioned about Ibrahim (عليه السلام) he used to draw his people towards the helplessness of idols, then Ibrahim (عليه السلام) While acknowledging the blessings of Allah ﷻ Almighty, says: Allah ﷻ Almighty created me, the same. He guides me, He feeds me and makes me drink, He heals me when I am sick, and He will take my soul and regenerate me in the Hereafter, I believe that He will forgive my sins on the Day of Resurrection. They pray: O Lord! So grant me the strength to make the right decision and unite me with righteous servants, O Allah ﷻ Almighty! Mention me truthfully among the people who come later, make me an inheritor of the blessings of Paradise and do not disgrace me on the Day of Resurrection.

Verse No: 91 mentions the treatment of the pious and the disobedient and the misguided people fighting each other in hell and despairing on all sides, and their impossible desire to return to this world and believe.

Verse number 105: the invitation of Nooh (عليه السلام) is mentioned. He was a faithful messenger. The rebellious people said, "How can we believe in you? Your followers are backward people. Then Noah (عليه السلام), prays to Allah ﷻ Almighty for the final judgment between himself and his people. Allah ﷻ Almighty grants him and his faithful followers salvation and the rebellious nation drowns in the storm.

Verse number 124: Hud (عليه السلام) and his people of Aad are mentioned. Allah ﷻ Almighty blessed these people with abundance of blessings in the form of cattle, children and canal gardens. They had built strong houses and

houses for entertainment on heights. Then finally, because of the denial of the Prophet, they were destroyed.

Verse number 141: mentions the disobedience of Hazrat Saleh (عليه السلام) and his people to Thamud.

Allah ﷻ Almighty had also blessed them with abundance of sweet springs, gardens and fertile land; they used to carve mountains and build houses. But when they desecrated ناقۃ الله (the camel miraculously created by Allah ﷻ Almighty from the rock) and cut off its hooves, punishment descended upon them.

From verse number: 160, Lut (عليه السلام) and his people are mentioned, the bad deeds of these people are mentioned that they used to fulfill their sexual desires in an unnatural way by leaving lawful wives., the wife of Lut (عليه السلام) was also of the same opinion, ultimately, Allah ﷻ Almighty destroyed this nation as well.

Then there is a mention of Hazrat Shuaib (عليه السلام) and his people, these people are called "Ishab al-Ayka" These people used to give short weights the scales during transactions and the sign of their disobedience was that they would say to the Prophet: If you are truthful, why doesn't the sky burst on us, then the punishment came down on this nation as well and they were destroyed.

From verse number: 192, it is said that the Holy Qur'an is the word of Allah ﷻ Almighty, which was revealed in the clear Arabic language by Jibrail Amin to the pure heart of Muhammad ﷺ. the Messenger of Allah ﷻ. In these verses, it is also mentioned that the names and symbols of those nations, who were destroyed, Allah ﷻ Almighty have sent messengers to them, to warn them. It is a matter of concern for those who study the Holy Quran that, the bad deeds that erased the name and marks of the previous ummahs, today all those moral defects have accumulated in this ummah. The only thing is that Allah ﷻ Almighty has promised that with the blessing of Sayyidna Muhammad Rasool Allah ﷺ, such a punishment will not come upon this Ummah that the name and mark gets erased, otherwise, the moral decay has reached its extreme.

In verse number: 218, he said: O Messenger of Allah ﷺ, Allah ﷻ Almighty is watching your standing at the time of worship and your prostrations

among the worshippers. In the last verses of this Surah, he described the misguidance, and lies of the poets, excluding the righteous believers.

﴿Surat al-Namal﴾

Surat al-Namal is the Makki Surah. It is the 27th surah in terms of scriptural order while it is the 48th surah in terms of revelation. Verse number 18: of this Surah mentions ants and the army of Hazrat Sulaiman (عليه السلام), so it is named Surah "Al-Namal". In this surah, the truthfulness of the Holy Qur'an, the attributes of believers, the accounts of various prophets, arguments on the monotheism of Allah ﷻ Almighty, the fearfulness of the Resurrection and life after death are described. In the opening verses of this Surah, there is again a description of the stories and miracles of Musa (عليه السلام).

From verse number: 16, it mentioned about Sulaiman (عليه السلام) that he became the heir of Dawood (عليه السلام) and was taught the language of birds, armies of jinn, and humans attended him with military discipline. Then it is mentioned that the army of Sulaiman (عليه السلام) passed through the valley of ants, then the queen of ants said to her subjects, "Go into your burrows, lest Sulaiman's army crushes you".

Sulaiman (عليه السلام) knew the languages of animals, after hearing this, he pleaded with Allah ﷻ Almighty: O my Lord! Give me the opportunity to thank You for the infinite blessings You have bestowed on me and my parents, and make me steadfast in Your favorite good deeds and by Your mercy enter me among Your righteous servants. Then the Hudhud bird, which used to lead their army, disappeared for a long time and then came with certain news about Saba the queen of Yemen, that they had a great throne, that these people were sun worshipers, and that they all kinds of blessings are available.

Sulaiman (عليه السلام) sent a letter to the Queen of Saba with the title: This letter is from Sulaiman: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ (this is the message for you) to leave your disobedience and come to me in obedience, b queen Saba consulted the nation, the nation was proud of its power. The queen of Saba sent gifts to Sulaiman (عليه السلام), considering him to be just a worldly king. Sulaiman (عليه السلام) said: The wealth that Allah ﷻ Almighty has given me is much better than your wealth, and it is far superior. He said to Hudhud deliver this letter and we will attack them. The Queen of Saba decided to show herself in front of Sulaiman (عليه السلام) and started a journey, during which Sulaiman (عليه السلام) asked his courtiers who would bring her throne to me

before they came. A very great jinn said: "I will bring this throne before your assembly is dismissed, I am Ameen and I can do so". The learned Sahabi of the Divine Book of Sulaiman (عليه السلام) his name is written by commentators as Asif bin Barkhiya and he was the Wali of Allah ﷻ Almighty said: "I will bring this throne to you before the blink of an eye, He looked up and saw that the throne was placed in front of him, that is why it has been said that saying of the perfect servant of Allah ﷻ Almighty is equivalent to "Kun" from Allah ﷻ Almighty. Sulaiman (عليه السلام) thanked his Lord for this grace of Allah ﷻ Almighty and said: "Whoever is grateful to his Lord, his benefit reaches him and whoever is ungrateful, so my Lord is careless, and is perfect. The commentators have written at this point that this is the power of the Wali of Allah ﷻ Almighty, so what will be the power of the Prophet, and then what will be the power and glory of the leader of the prophets. Then by the order of Sulaiman (عليه السلام) some changes were made in the throne, whether the queen would recognize it or not, the queen recognized it. Then a smooth crystal floor was made on the pool of water. Queen Saba stepped on it and lifted the cloth from her legs, thinking it was water. Sulaiman (عليه السلام) said that this is (Crystal Glace). On this occasion, Queen Saba said: "O my Lord! I wronged my soul and I believe in Allah ﷻ Almighty, the Lord of the Worlds, along with Sulaiman.

From verse 47, it is mentioned that the people of Thamud took a bad omen from Hazrat Saleh (عليه السلام). Allah ﷻ Almighty said: The bad omen and misfortune are not because of Allah ﷻ Almighty's Prophet Saleh (عليه السلام), but there is evil and unblessedness in you and you are fitnah. And you are the afflicted people.

Verse number: 48 mentions these nine people of the nation of Saleh (عليه السلام) who cut the hooves of a camel and went to Hazrat Saleh (عليه السلام) with the intention of killing Hazrat Saleh (عليه السلام) in the night and got stone to death by angels. Their nation was killed by the scream of Hazrat Jibrail (عليه السلام).

Verse No: 54 once again mention the obscenity of lut (عليه السلام) people and their destruction and ravage as a result.

﴿SUBJECTS OF PARA 20﴾

At the start of the 20th para, Allah ﷻ Almighty describes His Majesty in an interrogative manner and asks? Who created the heavens and the earth? Who rained down the rain from the sky and grew the beautiful gardens? Who made the earth a place to be declared and in the midst of it, sent out rivers and built strong mountains in the form of anchors? Who hears the cry of the afflicted and who heals their sufferings? Who shows the way in the darkness of the land and the sea? Who sends the cold winds by making the good news of rain? Who created the creatures first and who will revive them again? Who gives sustenance to the creatures of earth and sky? After raising all these questions, Allah ﷻ Almighty asks the common sense of man if there is someone else who can do all these things besides Allah ﷻ Almighty? And the Holy Qur'an repeats this question again and again so that the conscience of the blind people will wake up and they shall accept the majesty of Allah ﷻ Almighty. At this point, the Holy Qur'an also says: O man! Walk around the earth and see the fate of other nations. He also said that whatever is, in the heavens and the earth is written on a divine tablet. In verse 80, Allah ﷻ Almighty said: "Indeed, you do not make the dead hear, nor do you make (you're) call to the deaf, when they turn their backs". He further said: "You only recite it to those who believe in our verses". The hearing of the dead in the graves is proven by the Holy Hadith. One of the meanings of these verses is that there are some people who despite being wise and sighted, lose the ability to accept the truth, and the Messenger of Allah ﷺ used to give invitations of truth to such people. At the end of the Surah, he said: I have been commanded to be among the obedient and to recite the Holy Qur'an, so whoever accepts the guidance, he has the benefit of it, and whoever strays from the right path, then say: I am just warning you of punishment".

From verse number: 82, he mentions Dābbat al-Ard, After that, there is a mention of a gathering of the groups that deny the revelations of Allah ﷻ Almighty from every nation, not moving from their place out of terror, and remaining silent due to lack of argument.

Verse No: 87 mention the blowing of the trumpet and the resulting panic, and mentions that the righteous will be spared from the panic of the Day of Resurrection.

﴿Surat Al-Qasas﴾

Surat al-Qasas is the Makki Surah. It is the 28th surah in terms of scriptural order while it is the 49th surah in terms of revelation. Due to the occurrence of the word Al-Qasas in this Surah, it is named "Surah Al-Qasas".

In this surah, beliefs, and principles such as monotheism, prophethood, and life after death are described. It is a detailed account from the birth of Hazrat Musa (عليه السلام) to the revelation of the Torah. Qaroon, his treasures, and his destruction are mentioned.

At the start of Surat al-Qasas, Hazrat Musa (عليه السلام) and Pharaoh are once again mentioned; there is a description of the stage that when Musa (عليه السلام) reached Pharaoh's court by Allah ﷻ Almighty's plan, there was a law to kill the sons of Bani Israel. In such an environment, Aasia (Pharaoh's wife) said to Pharaoh: Do not kill him, he is the coolness of my eye and yours, maybe he will benefit us and we will make him a son and they were not aware (that Allah ﷻ Almighty was secretly plotting their demise). The Messenger of Allah ﷺ has also mentioned Aasia, the wife of Pharaoh, among the four great women in the history of humanity. Allah ﷻ Almighty arranged the security and protection of Musa (عليه السلام) through her. The Holy Qur'an stated that when the mother of Musa (عليه السلام) (her name has been said by the commentators as Yohanz) handed him over to the river, her heart was very troubled and indecisive due to the dominance of her son's love. If reassurance from Allah ﷻ does not bind them, she will not be able to control her secret.

From verse 11, when Musa (عليه السلام) arrives at Pharaoh's court, it is mentioned that he did not touch the breasts of any of the nursing mothers. Then it states that his sister, who was there as a stranger, said: I know a nursing woman. Therefore, by this secret plan of Allah ﷻ Almighty, Musa (عليه السلام) came to his mother's lap and became the coolness of her eyes. Then when he reached the age of youth, in order to save a victim, he punched the oppressor, who died. Musa (عليه السلام) said: O my Lord! Forgive me if I have transgressed my life, so Allah ﷻ Almighty forgave him. Then Musa (عليه السلام) stayed scared in the city.

In verse 20, it is said that a man came running from the far side of the city and said: "The people of Pharaoh are plotting to kill you. I am your well-

wisher. You get out of here". Musa (عليه السلام) departed from there towards Madyan. When he reached their watering place, he saw that people were watering their cattle and two women were holding their animals. Musa (عليه السلام) asked them: What is the matter? They said: Our father is very old, so until all these shepherds are done watering their cattle, we cannot water our cattle. Musa (عليه السلام) helped those women. Those women went home and mentioned a strange young man to their father that he had helped us, you should hire him, he is powerful and trustworthy, so Hazrat Shoaib (عليه السلام) called Hazrat Musa (عليه السلام) through his daughter. Shuaib (عليه السلام) said to Musa (عليه السلام): I will marry one of my two daughters to you on the condition that you will work for me for eight years and if you complete ten years that would be a favor from you. Musa (عليه السلام) accepted this offer.

In verse 29, Allah ﷻ said that when the appointed period was over, Musa (عليه السلام) took his wife and left for Egypt. It is mentioned during this journey, he went to Thor in search of fire and conversed with Allah ﷻ Almighty on the blessed land. There he was given prophethood, the miracles of the scepter and the luminous hand and Haroon (عليه السلام) was made his helper in the mission of the Prophet upon his request.

From verse 38, Allah ﷻ Almighty promised them His help. When Musa (عليه السلام) gave the right invitation to Pharaoh, he said to his minister Haman, "Build me a high building so that I can look up and see the God of Musa, and I believe that (معاذ الله) they are liars". The events that happened after that have been mentioned before. Because the opponents of Hazrat Musa (عليه السلام) were more powerful, conspiratorial, and powerful than the opponents of the Prophet Muhammad ﷺ. The Prophet Muhammad ﷺ has been comforted that no matter how difficult the situation may be, in the end, the dominance is for you. Therefore, the incident of Musa (عليه السلام) has appeared repeatedly in the Holy Qur'an, but in each place, the lesson was explained in a different way and angle.

In verse number: 44, Allah ﷻ said: If you have doubts about this book, then bring a book with more guidance than this one from Allah ﷻ Almighty, and comforted the Prophet Muhammad ﷺ that these people do not follow you because they follow their own desires.

From verse number: 52, the acceptance of Islam by the delegation that came from the court of Najashi, Abu Jahl's rudeness, and the saying of the

righteous people that our actions are for us and your actions are for you, be safe, we do not wish to be arguing with the ignorant. Then Allah ﷻ said that guidance is up to the will of Allah ﷻ Almighty and He knows well the guided people.

From verse: 57, the disbelievers of Makkah said to the Messenger of Allah ﷺ: If we follow your guidance, we will be banished from our country, that is, we will be deprived of the present benefits.

Allah ﷻ Almighty said: "Have we not settled them in Our Haram, which is at peace, to which, all kinds of fruits are brought, that We have given, but (most of them) do not know, that is, with the blessing of Islam worldly blessings will not be taken away, but they will increase. Allah ﷻ Almighty said: We destroyed many of the settlements, whose inhabitants used to strut on their prosperity, and the ruins of the prosperous rebellious nations of the past are signs of lesson. In these verses, it is also mentioned that the people of the settlements are not destroyed until a messenger is sent and the evidence against them is completed.

In verse number: 62, it is mentioned that the disbelievers will be called on the Day of Judgment and inquired about their false gods and the disbelievers will blame their gods, the disgust of the gods and the helplessness of both. Their silence on the question of angels, what was your response to your messengers?

Verse number: 68 state that Allah ﷻ Almighty is the Creator, the All-Knowing, and the True God.

From verse 71, Allah ﷻ Almighty once again pointed to His power and majesty in an interrogative manner, asking, if He continues night until the Day of Resurrection, who will bring light to you, and similarly if Allah ﷻ Almighty make continuous day for you, then who will give you peace at night? So don't you listen, think and understand? Qaroon is mentioned from verse 76. He was a rebellious person of the Nation of Musa (عليه السلام) and Allah ﷻ Almighty with His wisdom has given him many treasures that there was a powerful group that could not lift his keys. His people said to him: "Do not disobey, verily Allah ﷻ Almighty does not like the disobedient, seek the Hereafter in exchange for this wealth and do good to people as Allah ﷻ Almighty has done well to you". And do not create mischief in the land, i.e. spend the wealth in the way of Allah ﷻ Almighty.

He said: This wealth has been given to me because of my knowledge, instead of thanking Allah ﷻ Almighty, he glorified his knowledge and skill. Allah ﷻ Almighty said: more powerful and rich people than him have been killed in earlier nations.

In verse: 81 he said: (as a punishment for his disobedience) we have buried him and his house into the earth, then he had no helper against Allah ﷻ Almighty. The Holy Qur'an said that those who were desiring to be rich like him after seeing his end said: We had forgotten that Allah ﷻ Almighty provides ample provision for whomsoever He wills among His servants. He does and makes difficult for whom He wills (that is, no one should think that the wealth and power of the world is a proof of popularity with Allah ﷻ Almighty in every case). They said: (It proved good for us not to have wealth like that) If Allah ﷻ Almighty had not favored us; we too would have been buried.

In Ayah: 83, Allah ﷻ Almighty said: "This abode of the Hereafter, We have destined for those who are neither arrogant nor mischievous in the earth. A good end is only for the pious". The meaning of the next verse is that everyone will be rewarded or punished for their good or bad deeds. In the last verse, the oneness of Allah ﷻ Almighty, His true deity, the annihilation of everything except Him, the implementation of His order, and the return to Him are described.

﴿Surah Al-Ankabut﴾

Surat al-Ankabut is the Makki Surah. It is the 29th surah in terms of scriptural order while it is the 85th surah in terms of revelation. Ankabut means spider, in verse no: 41 of this surah, Ankabut is mentioned, so it was named Ankabut. In this Surah, steadfastness and patience in the facing of difficulties, in the path of righteousness and truth, the obedience of parents and its limits, brief mention of the conditions of the ummahs of the previous Prophets, answers to the objections of the People of the Book and polytheists to the Messenger of Allah ﷺ, and instructions to Muslims to migrate and the reward in the Hereafter.

At the start of this surah, the Holy Qur'an emphasized that for absolute salvation only the claim of faith is not enough, but there can also be a hardship, as the people of the previous nations had to go through severe hardships, and only after going through the test, the difference between a true believer and a liar becomes evident.

In verse 8, Allah Almighty commanded that you treat your parents well, and while determining the limits of obeying them, He said that if they want to make you commit polytheism so obedience to parents is not obligatory in sinful acts. It is also in the Holy hadith that it is not necessary to obey the creatures (whoever they may be) where disobedience to Allah ﷻ Almighty is done.

Verse 14 once again mentions the nine and a half hundred years of Prophet Noah (عليه السلام) preaching life and the denial of his people and the punishment upon them.

From verse 16, Hazrat Ibrahim (عليه السلام) and his people are mentioned. Ibrahim (عليه السلام) warned the people not to worship helpless idols besides Allah ﷻ Almighty, and to worship only Allah ﷻ Almighty, the One and Only. Hearing the invitation of Hazrat Ibrahim (عليه السلام), the people said: Kill him or burn him, then Allah ﷻ Almighty saved him from the fire.

From verse 26, it is mentioned about Lut, Ishaq, and Yaqoob (عليهم السلام) that we gave them Prophethood and the Book. The extreme rebelliousness of the people of Lut (عليه السلام) is mentioned that they fulfilled their sexual desire in an unnatural way and committed robberies and the extreme is that they openly committed acts of immorality and demanded punishment from Lut (عليه السلام) i.e. this was the end of their rebellion. In these verses, it is said that in the end, Allah ﷻ Almighty saved Lut (عليه السلام) and his family and destroyed the entire village including his wife who loved the evils of the people, along with the people. Then the rebellion of Hazrat Shoaib (عليه السلام) and his people was mentioned in the land of Madyan.

Allah ﷻ Almighty destroyed them too for the crime of denying His Prophet. The Holy Qur'an addressed the people of Makkah and explained that you have become well aware of the towns of Aad and Thamud that were seduced by Satan, during your trade journey. These people, despite being wise, fell under the spell of Satan and deviated from the right path.

From verse: 40, the Holy Qur'an states that we pelted some of these rebellious nations with stones, some of them we seized with a spark, some we sunk into the ground, and some we drowned in the sea. He said: Allah ﷻ Almighty was not the one who wronged them, but they themselves were the ones who wronged their own lives.

In verse 41, He said that those who take false gods as their helpers besides Allah ﷻ Almighty, the example of the foolishness of their beliefs is like a spider's web, the weakest house is the house of the spider. In the end, Allah ﷻ Almighty said that we narrate examples to the people to prove the truth, but only the people of Intelligence and wisdom take advice from them.

﴿SUBJECTS OF PARA 21﴾

In the first verse of this Para, there is a ruling on the recitation of the Holy Qur'an and establishment of the prayer and among the revealed benefits of prayer is that it prevents from immorality and evil doing; on this basis every Muslim can evaluate the acceptance and effectiveness of his prayer.

In verse number: 46, there is a description of the ways and etiquettes of debate and discussion with the People of the Book and the preference of being polite and liked while preaching. One of the attributes of the Messenger of Allah ﷺ is that he was an "ummi Prophet" meaning that he was not formally schooled to read and write, and there was a great wisdom of Allah ﷻ Almighty hidden in this. In verse number 48, He said: "And you did not read any book before the revelation of the Holy Qur'an, nor did you write with your right hand before that, otherwise the falsehood believers would have doubted, meaning, a denier could have said that he has retrieved a collection or treasure of the previously revealed books, from which he reads and recites. Allama Ghulam Rasool Saeedi has established with strong arguments in Sharah Sahih Muslim, Volume: 05 and Tafsir Tibyan Al-Qur'an, Volume: 04 that later reading and writing is proven as a miracle.

In verse number 50: in response to the infidels' request for a miracle it is responded that what else could be a miracle other than the Holy Qur'an. On the demand of punishment, He said that there is an assigned time for it.

In verse number 56: it is being told to the believers that the land where it is difficult to live according to the divine resolution, then for the sake of worshiping Allah ﷻ Almighty, migrate to such a land where servitude to the Lord is without fear and danger.

In verse number 59: He said, "And how many of the animals carry their own sustenance, it is Allah ﷻ who provides sustenance for them and for you too" this means that no matter how much a person plans, it is right to adopt means, but the true provision is only from Allah ﷻ the Almighty and exalted. In verse number 62: He said that no one should consider the ample provisions as a standard of virtue for himself, Allah ﷻ Almighty makes these decisions from His wisdom.

In verse number 64: it is narrated that the worldly life is a game, and the life hereafter is the real life.

After that, there is a description about the disbelievers calling purely Allah ﷻ the Almighty for being caught in a hurricane and then associating partners with Him after being saved while going towards the dry land. After that, the people of Makkah are being reminded of the blessings in peace, and are emphasized to avoid being ungrateful.

In the last verse, He said: "And those who strive and bear hardship in our path, we will certainly show them our paths."

﴿Surat Ar-Rome﴾

Surat Ar-Rome is a Makki Surah. It is the 30th surah in terms of scriptural order while it is the 84th surah in terms of revelation. In this surah, after the defeat of Rome, their victory is mentioned as a prophecy; hence the name of this surah is called Rome. In this surah, monotheism, prophethood, resurrection after death, the day of Judgement, and the rewards & punishments are described. It mentions the good qualities that Islam invites and the bad deeds of the polytheists.

One of the definitive arguments regarding the righteousness of the Holy Qur'an is that the news of the future given in the Holy Qur'an is always proven to be true. There were ongoing fights between the people of Rome and the people of Persia. Once the people of Persia, who were polytheists, prevailed over the people of Rome, and the Romans were people of the book, therefore, the polytheists of Makkah started celebrating the victory of the people of Persia, so the Holy Qur'an said that these joys are temporary. In a few (Few is applied from three to nine) years, the Romans will prevail over the Persians, Therefore, exactly according to the good news in the Holy Qur'an, in the seventh year, the Romans were again victorious over the Persians.

From verse number 9, it is told that people should not forget the Mighty powers of Allah ﷻ by taking pride of their material strength and powers, many of the nations in the past came that had material strength, but today their ruins are a living proof of the unsustainability of their materialistic power.

From verse number 17, he pointed towards the five-time prayers: "o glorify Allah in the evening and when you rise in the morning, and to Him belong all the praises in the heavens and in the earth, and in the forenoon

and in the afternoon, in the morning and in the evening, it is time for Maghrib, Isha, and Fajr prayers, in the afternoon, Asr prayer and in noon Zuhr prayer.

From verse number 21, it is said that among the signs of Allah ﷻ Almighty's power is that He created man from clay, made couples from his own sex to find peace with them, and established a relationship of love and compassion between spouses. And among the signs of His power is the creation of the earth and the sky, and the language of men, and the diversity of colors, and He made the night for sleep and the day for the search of their sustenance and similarly, in the following verses, multiple signs of the power of Allah ﷻ Almighty are mentioned.

In verse number: 27: He told the deniers of life after death that He is the one who initiates creation and will do the same at resurrection, and this is easier for Him. In verse number: 28, He asked the disbelievers if their slaves share equally in their wealth. If not, then how do they associate lifeless idols with Allah ﷻ Almighty? Further, for the sake of educating the Muhammadan Ummah, He said that they should stay away from false religions and stick to the religion based on nature.

From verse number 33 He described that human beings are selfish by nature who call upon Allah ﷻ when in pain, but when they are relieved, they forget Him and instead, they start associating partners with Him, and He also said that they become despair of Allah's ﷻ mercy. In verse number 38, He ordered to give their right to relatives, poor people, and travelers.

Apparently, wealth increases with interest and wealth decreases with Zakat, but in verse 39, He said that, to Allah ﷻ, the wealth from Zakat increases and the wealth from interest decreases, later, Allah's ﷻ attributes as the Creator, the Sustainer, the one who sends death and then revives, are mentioned, abolishing the idea of polytheism. In verse number 41, He said that corruption in land and sea is due to people's own actions, and driving people away from each other is also a form of punishment.

From verse number 46, Allah ﷻ Almighty described the system of rain as a sign of His power, that He sends cool breeze as a sign of His mercy, that spreads the clouds in the sky by the will of Allah ﷻ, the clouds are

disrupted and water is poured down from between these wherever Allah ﷻ commands, then the barren and lifeless lands produce things which sustain life, this is presented as a proof of life after death by Allah ﷻ Almighty.

In verse number 54, Allah ﷻ Almighty rationally explained His oneness from the human existence who is born in a state of weakness, then gains strength, and after strength again weakens and enters into old age, all these states are instigated by Allah ﷻ Almighty.

In verse number 55, there is a mention of criminals taking oaths that if they have lived in this world momentarily, then why are they being held accountable so severely, Allah ﷻ Almighty said: Telling lies is their old habit.

In the end, while encouraging the Prophet of Allah ﷺ and the believers to be patient, He said that the promise of Allah's ﷻ help is true.

﴿Surat Luqman﴾

The name of this Surat is Luqman because in one of its verses, Hazrat Luqman is mentioned. This is a Makki Surat, 31st in terms of scriptural order, and 57th in terms of revelation.

Beginning this Surah with the truthfulness of the Holy Qur'an, He said that the Qur'an is a guidance and mercy for those righteous people who establish prayer, give zakat, and believe in the Hereafter. It describes severe punishments for those who stay arrogant to the verses of Allah ﷻ, and eternal paradise for the virtuous believers. Mentioning the formation of the sky without pillars, the installation of mountains on the earth, the dispersal of all kinds of animals on earth, the pouring of rain from the sky, and the production of all kinds of fine grains (and fruits) from the earth, He said: These are created by Allah ﷻ Almighty, so show Me what other than Allah ﷻ Almighty has created. From verse number 12, Allah ﷻ Almighty says that We gave Luqman wisdom and ordered him to pay gratitude to Allah ﷻ, and whoever is grateful to Allah ﷻ, its benefit reaches to him, and whoever is unthankful, then Allah ﷻ Almighty is without its needs and is worthy of all the accolades. The Holy Qur'an describes the advice that Hazrat Luqman gave to his son, these are:

(1) Avoidance from associating partners with Allah ﷻ Almighty.

- (2) Being grateful to Allah ﷻ Almighty and parents.
- (3) Treating parents well, at this point the Holy Qur'an also mentions the labor of a mother for her children.
- (4) If God forbid, one's parents are polytheists, then one should not indulge in polytheism under their pressure, but despite this, continue to treat one's parents well in worldly affairs.
- (5) Observance of prayers.
- (6) Enjoining goodness and forbidding evil.
- (7) Never treat people arrogantly.
- (8) Not to walk arrogantly on the earth but humbly.
- (9) Modesty in behavior and speech etc.

There are different sayings about Hazrat Luqman, but the most popular quote is that he was a wise person whom Allah ﷻ blessed with thoughtfulness, his son and wife were both disbelievers and he constantly kept advising them.

In the next verses, once again the power and majesty of Allah ﷻ Almighty, the control over the universe, the regulation of the sun and moon, the system of night and day, and other endless blessings are mentioned.

In verse number: 27, he said that if all the trees of the earth become pens and the seas become ink, and seven seas are added to it (and they start writing the words of Allah ﷻ Almighty), then the pens will disappear, the seas will dry up, but the words of Allah ﷻ Almighty will not end.

The last verse is related to the unseen five, i.e. when will the Day of Judgment be established? When will it rain? What is in the mother's womb? What will a person do tomorrow? And where will his death take place? This means that one does not know these matters of the unseen by himself, predicting rain through the knowledge obtained with the help of signs and instruments, or telling about the gender of the fetus in the mother's womb does not contradict with this verse. Likewise, it is not against Allah ﷻ Almighty to inform any of His Prophets about these. But the divine name "Khabeer" mentioned at the end of the verse indicates Him being an advisor and a supporter.

﴿Surat Al-Sajdah﴾

Surat Al-Sajdah is a Makki Surah, one of its verses praises the believers who prostrate to Allah ﷻ Almighty, therefore, it is named Al-Sajdah. It is

the 20th in terms of scriptural order while the 75th surah in terms of revelation. In this surah, there are rationales on the Oneness, Creatorship, and Lordship of Allah ﷻ Almighty, the authenticity of the Holy Qur'an and the truthfulness of the Prophethood of the Messenger of Allah ﷺ and enmity are narrated. The disbelievers of this era have been intimidated with the end of the disbelievers of the previous nations. At the start of this Surah, there is a statement that the Holy Qur'an is from Allah ﷻ Almighty and that the righteousness of the Prophethood of Muhammad ﷺ and Allah ﷻ Almighty being the Creator and the thoughtful have been described.

From verse number 7, He mentioned regarding the birth of man from the soil and for the human race, the essence of life is the blowing of the breath in the soul. Ears, eyes, and heart are mentioned as blessings. From verse number 10, the objections of the deniers of life after death, their remorse after sighting the punishment on the Day of Judgment and their desire to return back to the world to do good deeds, and their entry into the Hell is discussed.

In verse number 13, He said that guidance is not something forced. He said in verse number 15, that those who believe in Our verses, when they are advised through these verses, they fall down in prostration, glorifying and praising their Lord, they are not arrogant, their flanks (as they keep occupied in divine worship) stay away from their beds, they call upon Allah ﷻ Almighty fearing His punishment and believing in His mercy.

In verse number 18, He said, Believers and transgressors cannot be equal, Allah ﷻ Almighty has prepared for a warm welcome in the form of Paradise for the serving believers, while the abode of the transgressors is Hell, and whenever they would want to leave Hell, they will be returned to the same hellfire. He said in verse 24: Those who made patience and tolerance as their behavior, So We designated these individuals as leaders.

﴿Surat Al-Ahzab﴾

Surat al-Ahzab is a Madani Surat, in this Surat verses related to the Battle of Ahzab were revealed, therefore, it was known as Al-Ahzab. It is the 33rd Surat in terms of scriptural order, while, the 90th Surat in terms of revelation.

In this surat, the refute towards the hypocrites, the status of an adopted son, social etiquette, the rules of one's appearance, the Prophet ﷺ to

being closer than their lives for the believers, his wives to being the mothers of the believers, the end of prophethood, the instructions of reciting Darood, the breach of contract of the Jews in the Battle of Ahzab, the conspiracies of the hypocrites and the help and support of the believers by Allah ﷻ Almighty has been described.

At the beginning of this Surat, the Prophet ﷺ is told to follow the divine revelation, to stick to piety and not to listen to what the disbelievers and hypocrites say, and to put his trust in Allah ﷻ Almighty. All the false forces of the era of the Messenger of Allah ﷺ gathered together and attacked the Muslims.

"Hazb" refers to a group, and "Ahzab" means multiple groups, that is, in the era of Prophethood, there was a collective invasion of infidels, polytheists and hypocrites against the Muslims, which was ultimately defeated by Allah ﷻ Almighty with His support and help. And this incident is the main theme of this Surat.

In verse number 4, He said that Allah ﷻ Almighty has not created two hearts in the chest of a person that is, disbelief and faith, guidance and misguidance, and truthfulness and falsehood cannot be gathered in one heart. In the same verse, He said that an adopted son is not implied within the commands given for the real sons, these are the self-made words of the people, He further told to call the names of the individuals with their own real fathers, this is based on justice in the sight of Allah ﷻ Almighty. And if their real fathers are not known, then they are your religious brothers.

In verse number 6, He said that the Prophet is closer than the souls of the believers (and some commentators have translated this to mean that the Prophet is the owner of the souls of the believers) and the wives of the Prophet are the spiritual mothers of the believers.

In verse number 7, the oaths taken from the Prophets regarding the duties of Prophethood has been mentioned.

From verse number 8, it is narrated that on the event of the Battle of Ahzab (it is also called the Battle of Trench), the infidels gathered from all sides to attack over the Muslims, So the eyes of the Muslims were struck wide open (with immense grief) and they felt sick to their guts and many doubts started to arise in the hearts (about the help of Allah ﷻ Almighty). On this occasion, the people of faith were tested and they

were severely shaken, until the hypocrites and those who had the disease of doubt in their hearts said that what Allah ﷻ Almighty and His Messenger had promised us was just a deception. In this background, Allah ﷻ Almighty said: O believers! Remember the bounties of Allah ﷻ, when the disbelievers attacked you, we sent upon them a storm and (unseen) armies, whom you did not see, and Allah ﷻ Almighty sees the best what you do. On the incident of The Battle of Trench, the infidels besieged the Muslims for one month, at one occasion; even three prayers of the Muslims (Zuhr, Asr, and Maghrib) were delayed. Eventually, a thunderstorm came, uprooting their tents, their pots were overturned, their animals broke the ropes and started to run away, and during such circumstances, apparently, they were confident of their success, they had to go back unsuccessful and in vain. This is called the Aid from Allah ﷻ.

The hypocrites in this war presented the attitude of cowardice, running away from death, deceiving the believers and taking the lead in obtaining the war booty, Allah ﷻ Almighty has condemned it.

In verse number 21, He said: Verily, the personality of the Messenger of Allah ﷺ is exemplary for everyone who believes in Allah ﷻ Almighty and in the Day of Resurrection and remembers Allah ﷻ Almighty abundantly. In this surat, it was also mentioned that while the hypocrites were trembling at the sight of the hefty army of the infidels, the faith and, submission and contentment of the Muslims was growing, that this is the same situation, for which Allah ﷻ Almighty and His Messenger ﷺ have promised us, and the declaration of Allah ﷻ Almighty and His Messenger ﷺ is true.

In verse number 23, Allah ﷻ Almighty said that among the people of faith, there are loyal men who have proved true to the oaths they made to Allah ﷻ Almighty, some of them have fulfilled their vow (by becoming martyrs) and some are waiting for their turns.

In verse number 26, after the breach of covenant by Banu Qurayza, there is a description of their siege, coming down from the forts, their killings, and taking them as prisoners, making the Muslims the heirs of their lands, houses and possessions.

In verse number 28, the Mothers of the Believers, the wives of the Messenger ﷺ and the pure (رضى الله عنهن) were invited to ask about their

intentions to stay with the worldly life if any of them wanted to, so it was permissible to adopt that. And if they desire Allah ﷻ Almighty and His Messenger ﷺ and the Hereafter, then they should believe that Allah ﷻ Almighty has prepared a great reward for the virtuous wives of His Prophet. No believer should doubt that the wives of the Prophet ﷺ preferred the temporary adornments and comforts of this world over the eternal and permanent boons of the Hereafter.

﴿SUBJECTS OF PARA 22﴾

At the start of this Para, it is said to the Azwaj Mutahirat (wives of Rasool Allah ﷺ) that the position of you all is very special, so adopt piety, do not talk to non-mahram men in a soft tone, and talk according to need, stay at your homes and do not display adornment like the Age of Ignorance, and be steadfast in prayer and zakat and obedience to Allah ﷻ Almighty and His Messenger, and those who do this will have a double reward, and for them is an honorable provision in the Hereafter. At this point, it is revealed to the Prophet's ﷺ family that Allah ﷻ Almighty wants to remove impurity from them and keep them very pure. According to the commentators, the example of this verse of purification is Sayyida Fatima (رضي الله عنها), along with Hazrat Ali and Hasnain Karimain (رضي الله عنهم), as well as the Ummahat ul Momineen, because in the Holy Qur'an, in the events of Hazrat Ibrahim and Musa عليهما السلام, Ahl al-Bayt has also been applied to the wife.

In verse number: 35, the common attributes of believing men and women have been described that they are obedient, truthful, embodiment of patient, and willing, their hearts are humble before Allah ﷻ Almighty, give charity, they fast, protect their modesty and dignity, and remember Allah ﷻ Almighty frequently. Allah ﷻ Almighty has prepared for them the blessings of forgiveness and a great reward.

In verse number: 36, Allah ﷻ said: And it is not permissible for a believing man or a believing woman that when Allah ﷻ Almighty and His Messenger decide a matter, they should have any authority in that matter, i.e. a Muslim person. The commission and the legislative body appointed by the nation, the government, or the government of Islam do not have the authority to suggest any new course of action in comparison to the sayings of the Messenger of Allah ﷺ.

From verse number: 37, it is explained that the adopted son is not in the command of the real son and there is no Shariah prohibition in marrying his divorced wife, nor is it a bad thing.

In verse 40, the great honor of Sayyiduna Muhammad Rasulullah ﷺ is mentioned that Allah ﷻ Almighty made him the last prophet and messenger, and being "the last of the prophets" is described as his position of virtue.

In verse 44, the distinguishing attributes of the Holy Prophet ﷺ are mentioned, that he is being sent as "Shahid and Mubasher" i.e witness, and an evangelist (a bearer of glad tidings of divine mercy), "Nazeer" (a warner of Allah ﷻ Almighty's punishment), calling to the truth by Allah ﷻ Almighty's permission, and "Siraj Muneera" an enlightening sun.

In verse number: 49, he explained the ruling of the divorced woman, who has not had a valid seclusion, then Iddah is not required, give them some wealth and let them go in a good manner.

From verse number: 53, the manners of the Prophet's ﷺ house are explained: Do not enter the Prophet's ﷺ house without permission. If there is a feast, eat and disperse. After the passing of the Messenger of Allah ﷺ, Muslims are forbidden to marry his wives at all and do not hurt the Messenger of Allah ﷺ by any of your actions.

Verse Number: 56 is the greatest verse in the Glory of the Prophethood. Allah ﷻ said: "Indeed, Allah ﷻ Almighty and His angels read Darood on the Prophet. O people of faith! You also send him Darood and abundant greetings". The commentators have explained many meanings of "صلوة على الرسول" from Allah ﷻ Almighty, but the meaning that is worthy of his praise is: "To bestow greatness".

In verse 57, it is said that those who hurt Allah ﷻ Almighty and His Messenger ﷺ will be cursed in this world and the hereafter. And Allah ﷻ Almighty has prepared for them a shameful punishment.

In verse 59, there is a commandment for the believing women to wear a veil, i.e. to wear such a veil, which will achieve perfect covering.

In verse number: 60 to 61, the hypocrites and transgressors, who have the disease of hatred of the Holy Prophet in their hearts, and those who spread false rumors (disinformation) in Madinah, were warned that If they do not desist from their actions, they will not be allowed to live in Madinah and these people are cursed and wherever they are found, they should be killed indiscriminately.

Verse No: 67 stated that those who adopt immorality and misguidance and their leaders will be witnesses against each other on the Day of Resurrection.

From verse number: 70, the believers were ordered to adopt piety, to speak uprightly and truthfully, and to keep their actions correct and the reward of these actions was forgiveness of sins and great success.

﴿Surat Saba﴾

Surah Saba is the Makki Surah. It is the 34th surah in terms of scriptural order while it is the 58th surah in terms of revelation. This Surah mentions Saba, which is the name of a region in Yemen, hence the name of this Surah. This surah emphasizes monotheism, prophethood, resurrection, and life after death. The blessings given to Hazrat Dawood (عليه السلام), Hazrat Sulaiman (عليه السلام), and the people of Saba are mentioned.

At the start of this surah, there is a description of praise to Allah ﷻ Almighty in this world and in the Hereafter, the knowledge of the things that enter the earth and the things that come out of it, and the things that descend from the sky and rise towards it is said to be known by Allah ﷻ Almighty.

In response to the denial of the resurrection by the deniers, it was said that the resurrection would surely come.

In verse 09, there is a promise of an excruciating punishment for the enemies of the Messenger.

Verse: 10 mentions the miracles of Hazrat Dawood (عليه السلام) that he was given the privilege that the mountains and birds used to glorify Allah ﷻ with him, iron was softened for him and he used to make armor and put links in it to bind it.

In the same way, the miracles of Sulaiman (عليه السلام) mentioned that the wind would have flown his throne at a high speed and released a fountain of molten copper for him. By the permission of Allah ﷻ Almighty, the jinn were obliged to carry out His orders. By the order of Sulaiman (عليه السلام), the jinn used to build big forts and towers, statues, and tubs equal to cisterns and cauldrons standing on stoves. After mentioning all these blessings, Allah ﷻ Almighty said: O family of Dawood! Be thankful and a few of my servants are thankful. Meanwhile, the jinn was engaged in construction by the order of Sulaiman (عليه السلام), so he stayed in a crystal cabin during that time he passed by divine will, but the jinn came to know of his death when the termite ate the inside of his staff on which he was leaning and then he fell to the ground. At that time, the jinn began to feel sorry that if we had

known the unseen, we would not have been engaged in humiliating labor for such a long time.

Perhaps this is the "Temple of Sulaimani" and in search of its relics, Jews from time to time, try to demolish the building of Bait-ul-Maqdis.

It also showed that death does not have any physical effects on the bodies of the prophets and that is the reason why the jinn did not know about his demise.

Verse 15 once again mentions the gardens of the Queen of Saba and the severe flood and its destruction.

Verse number: 22 mentions the helplessness of the polytheist's false gods and that no one can intercede before Allah ﷻ Almighty without His permission.

In verse 28, mentions the prophethood of Prophet Muhammad ﷺ that his invitation is for the entire world of humanity and this entire world of humanity is his "ummah of invitation" and the fortunate people of faith who accepted this invitation, is "Nation of acceptance".

In the following verses, it is explained that the oppressors and arrogant people of their time will be told in the Hereafter by the people of weaker sections of their time that, you were the cause of our loss of faith. Allah ﷻ further said that the prosperous people of the previous nations considered the abundance of wealth and money to be proof of their popularity. Allah ﷻ Almighty said: His closeness is not found in the abundance of wealth and money, but in the wealth of faith and righteous deeds, the abundance of sustenance. Hardship is not related to someone's virtue or disrespect, but it is the wisdom of Allah ﷻ Almighty that sometimes He gives abundance of blessings as a test and sometimes as a trial.

In verse number: 40, the question to the angels, from Allah ﷻ Almighty, whether these people used to worship you? And the angels expressed their servitude to Allah ﷻ Almighty by reciting the glorification of Allah ﷻ Almighty.

In verse number: 45, he said that the people who denied the Messenger before these infidels were more powerful than them, but they too could not escape from the punishment of Allah ﷻ Almighty.

In the last verses, he said that on the Day of Hereafter, the disbelievers will wish to be saved from punishment, but this wish will not be fulfilled.

﴿Surat Fatir﴾

Surah Fatir is the Makki Surah. It is the 35th surah in terms of scriptural order while it is the 43rd surah in terms of revelation. In the first verse of this surah, Allah ﷻ Almighty's attribute "Fatir" is mentioned, so this surah was named "Fatir".

In this surah, the oneness of Allah ﷻ Almighty, the rejection of the divinity (partnership or offspring of Allah ﷻ) of the angels and jinn, and the invalidation of the self-made gods of the polytheists are described. At the start of this surah, it is said that Allah ﷻ Almighty created angels with two and four wings. Allah ﷻ Almighty is omnipotent, if He opens the bounties of His mercy to anyone, then there is no possibility for anyone to stop it, and for whomever He stops it, then there is no possibility for anyone to make the bounties of mercy public. While consoling the Holy Prophet ﷺ, He said: Don't be sad. Messengers before you have also been denied.

In verse number: 5 Allah ﷻ said while addressing to all human beings that the promise of resurrection is true and do not lost in the pleasures of worldly life and do not fall into deception and Satan is your enemy, so take him as your enemy.

Verse No: 9 to 13 again mentions the system of rain under the control of Allah ﷻ Almighty, "Human's attention drawn to the essence of his creation". so that he does not fall prey to transgression and that He also knows the womb in the female uterus and that someone's age is increased or decreased, it is already written in the Book of Allah ﷻ Almighty and destiny.

He said from verse number: 12 that the seas of sweet and salt water are not equal, but from all the seas you get fresh fish meat and you take out of them the ornaments to wear and the boats go tearing the water. The system of day and night and the sun and moon are subject to His order.

Verse No: 14 again mention the helplessness of the gods of the infidels.

In verse number: 18, it is said that no one who carries a burden will bear another's burden, that is, each person will have to answer for his own actions. Whoever will adopt purification and piety will benefit from it. The blind and non-blind, the darkness and the light, the shadow and the without shadow, and the living and the dead cannot be equal. Here the disbelievers and dis-approved are mentioned by the blind, darkness,

without shade, and the dead, and the believers are compared to the non-blind, the light, the shadow, and the living.

In these verses, Allah ﷻ Almighty also said that in order to establish the argument of Allah ﷻ Almighty, Prophets, and Messengers were sent to every nation with clear proofs and inspired books, but in every age there were those who denied the message of truth.

In verse number: 27, He said that the creation of fruits of different colors from one water, mountains of different colors in the same range, people of different colors in one human race, and cattle and animals in different colors is proof of the Oneness of Allah ﷻ Almighty.

In verse number: 28, it is said that the hearts of the scholars of Allah ﷻ have fear of Allah ﷻ Almighty.

Allah ﷻ Almighty mentioned the bounties of Paradise that are prepared for his righteous servants, by calling His righteous servants and those who excel in good deeds, the chosen ones.

In verse 40, the false gods of polytheists were again rejected.

In verse 41, he said that Allah ﷻ Almighty does not allow the heavens and the earth to deviate from their center, and if they deviate from their center, then none but Allah ﷻ Almighty can establish them in their place.

He said in verse: 45: "If Allah ﷻ Almighty had seized people because of their bad deeds right away, then He would not have left any living thing (alive) on the face of the earth". But he is giving them a chance for a certain time. So, when their time comes, Allah ﷻ Almighty will take care of them.

﴿Surat Yaseen﴾

Surah Yaseen is the Makki Surah. It is the 36th surah in terms of scriptural order while it is the 41st surah in terms of revelation. The name of this surah is Yaseen which is mentioned in the first verse. This surah is also called the heart of the Holy Quran. In the Holy hadiths, it has been described as the cause of forgiveness, comfort in need, and ease.

At the start of the Surah, Allah ﷻ said that the purpose of the revelation of the Holy Qur'an is to warn the heedless people from the punishment of Allah ﷻ and to establish the argument of the truth on them, but there are some stubborn people who are not affected by the right call. The call of

truth affects only those who accept the advice and fear Allah ﷻ Almighty in their hearts.

In the next verses, it is stated that Allah ﷻ Almighty sent His messenger to a village (Antioch) to call to the truth. The villagers denied and abused him and threatened him with stoning and painful punishment. The messenger established the arguments of Allah ﷻ Almighty on them and a person came running from the far side of the city and said: Follow him, he doesn't ask you for any reward or gift.

﴿SUBJECTS OF PARA 23﴾

In the first verse, instead of condemning the polytheists' false gods, it is said very wisely: "Why shall I not worship the God who created me and you will also be returned to it? Shall I declare these (idols) as gods? And leave the true God? So that if Rehman (the Most Merciful) wants to hurt me, then their intercession will not be of any use to me, nor will they be able to save me." After that, there is a description of the admission of this believer to Paradise and the destruction and perdition of this nation.

From verse number: 38, the power and majesty of Allah ﷻ Almighty has been explained that the sun, moon, and planets are moving under the order of Allah ﷻ Almighty and it is not possible that there will be any disturbances or conflict among them.

He said in verse number: 48 that the disbelievers say when will this promise come if you are truthful? After that, the occurrence of the Resurrection and the resurrection after death have been described in different forms.

Verse No: 54 mentions the recompense of deeds without any injustice and the blessings for the people of Paradise and separation of criminals and the punishment of hell.

Verse number: 65 states that seals will be placed on the mouths of criminals on the Day of Resurrection and their hands and feet (and other organs) will be witnesses against them in the court of Allah ﷻ Almighty, as to what crimes they have committed with us?

Verse No: 68 states that whoever we give long life, we reverse his physical constitution (to its initial state). That is, one shall pray for a long life in which the cognitive, intellectual, and physical strength of a person remains intact.

From verse number: 78, he mentioned the rational question of the disbelievers of the hereafter, that when a person dies and the bones become rotten, then who will revive him? And then He replied that once again the same Creator, Blessed and Almighty, will revive, who had created them before without any name or mark; although there is now a particle of dust or ash. He further said that when Allah ﷻ intends something, He says, "Kun" (be) then that thing comes into existence. It is not necessary to say "Kun" only Allah ﷻ Almighty's will is sufficient.

﴿Surat As-Saaffat﴾

Surat As-Saaffat is the Makki Surah. It is the 37th surah in terms of scriptural order while it is the 56th surah in terms of revelation. The basis of nomenclature for this surah is the mention of al-Saaffat in the first verse.

At the start of this surah, Allah ﷻ Almighty has mentioned His Oneness by swearing of the various groups of angels.

Previously, Satan (evil) used to enter the heavenly world, but in verse 10, it is said that now his entrance to the heavenly world is closed, and if he turns to this side, so firelashes are showered on him.

From verse number: 22, the helplessness of the disbelievers in the Hereafter is mentioned that they will be vanquished, they will not be able to help each other and they will all enter the punishment because when they were called to monotheism in this world, they rejected it out of arrogance.

Verse number: 40 to 49 mention the blessings given to the pious servants of Allah ﷻ Almighty in the Hereafter, that they will get great bounties. They will be sitting in front of each other with utmost respect and honor; there will be goblets of delicious pure white circulating wine, which will not cause headaches or loss of consciousness. Modest beautiful virgins will be there. They will be observing the people of hell from a high place.

From verse number: 62, he described the condition of the people of hell that the "Zaqoom" (cactus) tree born from the root of hell, like the head of Satan will be their food, then they will be watered with the boiling water of hell.

From verse number: 75, it is mentioned that the righteous Muslims weren't saved from Noah's flood with Noah (عليه السلام), and the rebellious were drowned.

From verse number: 83, the story of Hazrat Ibrahim (عليه السلام) is mentioned again, that he did not go to the festival with the people and destroyed their big idol and then they prepared a bonfire and put Hazrat Ibrahim (عليه السلام) in it. Allah ﷻ Almighty said that we made their plan useless. After that, the news of the birth of Hazrat Ismail (عليه السلام) is mentioned, after he reached the age of helping hand to his father, he was ordered to be slaughtered in a dream, and then both father and son submitted to the command of Allah ﷻ Almighty.

In verse number: 105, he said that Hazrat Ibrahim (عليه السلام) made his dream true and there is a mention of the slaughter of a ram that appeared from the unseen as a ransom for Hazrat Ishmail (عليه السلام) which the Holy Qur'an has described as "the Great Slaughter". After that other Prophets, Hazrat Ishaq, Musa, Haroon, Ilyas, Ilyasin, Lut, and Yunus (عليهم السلام) are mentioned. It is mentioned that Hazrat Yunus (عليه السلام) escaped from the nation and boarded a boat, then was thrown into the river from a rocking boat by drawing lots and then was swallowed by a fish, and the glory of Allah ﷻ Almighty is that He kept him safe in the belly of the fish. In all these stages, he continued to blame himself for his interpretation mistakes. Then he recited this tasbeeh with the intention of repentance: "لَا إِلَهَ إِلَّا أَنْتَ مُجَانِّدُكَ إِلَيَّ كُنْتُ " ومن القالبيين Allah ﷻ Almighty said: If he wouldn't have not recited this Tasbeeh, he would have remained in the belly of fish until the Day of Resurrection. Then by the order of Allah ﷻ Almighty, the fish threw him on the shore. He was sick, Allah ﷻ Almighty raised a gourd vine to protect him and shaded him. The Holy Qur'an also mentions that he was sent as a messenger to more than one hundred thousand people.

Verse number: 149 mentions the strange nature of polytheists that they desire sons for themselves and compare daughters to Allah ﷻ Almighty (they used to call the angels, daughters of Allah ﷻ Almighty).

They ascribe children to Allah ﷻ Almighty based on lies, although Allah ﷻ Almighty is free from that.

In verse number: 158, denied the Consanguinity between Allah ﷻ Almighty and the jinn, and in the later verses, Allah ﷻ Almighty denied the divinity of angles by mentioning their servant ship and worship.

At the end of the surah, the glorification and praise of Allah ﷻ Almighty is described, After this, salutations on the Prophets, peace be upon them, and it has been made clear that all praise belongs to Allah ﷻ Almighty alone.

﴿Surat Sa'ad﴾

Surat Sad is the Makki Surah. It is the 38th surah both in terms of scriptural order and in terms of revelation. The first word of this surah is "sa'ad".

In this surah, the false beliefs of the infidels, the rebellion and destruction of the previous nations, the circumstances of Hazrat Dawood, Sulaiman, Ayyub (عليهم السلام), and the story of Adam (عليه السلام) and Iblis are mentioned.

At the start of this Surah, Allah ﷻ swore by the Holy Qur'an and said that the disbelievers are in arrogance and opposition, After that, he mentioned the Prophethood of the Messenger of Allah ﷺ the choice of the Prophet ﷺ, and the infidels' surprise at worshiping only Allah ﷻ Almighty instead of countless gods.

From verse number: 10. Allah ﷻ said to the polytheists, who were proud of their power and who claimed to be deities, that if the kingdom of the heavens and the earth and everything between them belongs to them, then they should ascend to the heavens and It is obvious that this is not possible, then they shall admit their helplessness. In this surah, the people of Nooh, Aad and Pharaoh, Thamud, the people of Lut, and the companions of Al-Aykah are mentioned once again that they denied the messengers and the punishment of Allah ﷻ Almighty proved true on them.

From verse number: 17, it is mentioned about Dawood (عليه السلام) and his miracles that the birds used to gather while reciting the Psalms and Allah ﷻ Almighty gave him kingdom, wisdom, and assertion of judgment, and a case filed with him is mentioned. A man said that my brother has ninety-nine Rams and I have only one Ram and he was pressing me to give even one to him. Dawood (عليه السلام) said that by demanding a ram, he had committed an injustice and most of the partners exceeded each other, except those who believe and do righteous deeds. The Holy Qur'an mentions Sulaiman (عليه السلام) that he was a very good servant of Allah ﷻ Almighty and one who turned to Him very much.

From verse number: 31, it is mentioned about the presentation of improved fast horses in front of Sulaiman (عليه السلام), he touched them, Then there is a mention of his hardship, the details of which were not described in the Holy Qur'an. There are various narratives in the interpretations, most of which are from Israelite narratives, and in this regard, the rules and regulations of the scholars and commentators are that every narrative that is against the position of Prophethood should be rejected.

Verse number: 41 Ayyub (عليه السلام) and his sufferings are mentioned, Allah ﷻ Almighty commanded them: strike your foot on the ground. With the strike of their foot, cold water came out for bathing and drinking, and commentators have written that it also became a means of healing for

him. Then, as a trial, Allah ﷻ Almighty gave him doubles the blessings of members and wealth that He had taken away from him. For some reason, he had taken an oath to punish his wife with one hundred whips. To get rid of this oath, Allah ﷻ Almighty told him to make a broom made of a hundred straws and strike it once, then this oath will be fulfilled. Allah ﷻ Almighty said that Ayyub (عليه السلام) was a patient, a beloved servant of Allah ﷻ Almighty, and was very devoted to Him. Commentators have quoted many Israeli traditions regarding the sufferings of Ayyub (عليه السلام), everything attributed to the prophet of Allah ﷻ Almighty shall be rejected if it is not aligned with the level of the position of prophethood.

In the next verses, Ibrahim (عليه السلام) and his progeny and the Prophets are mentioned once again, that they were all the chosen servants of Allah ﷻ Almighty.

Verse number: 49 mentions the blessings of Paradise for the pious people and the various forms of punishment for the people of Hell, that they will be given boiling water to drink and pus from the wounds of the people of Hell, while the people of Paradise will get various fruits and pure wine.

Verse number: 71, mentions the creation of Adam (عليه السلام), the prostration of all the angels to him, and the rejection of prostration by Satan out of arrogance.

It is told from verse number: 75 that Allah ﷻ Almighty asked Satan for an answer that I created Adam with My hand of power. So what prevented you from prostrating to him? Did you become arrogant or were you already among those who were arrogant? Satan said, "I am better than Adam". My creation (fire) is better than Adam's creation (clay). Allah ﷻ Almighty said, "You are rejected, leave Paradise, and I curse you until the Day of Judgment". It is known from this that acknowledging one's mistakes (ijtihad) and asking Allah ﷻ Almighty for forgiveness for it, is the sunnah of Adam (عليه السلام), and stand on one's sin and resorting to the argument to justify it is the sign of Iblis.

In the next verses, it was said that Satan was given respite until the Day of Resurrection and he promised that he will lead astray all the children of Adam except the sincere servants of Allah ﷻ Almighty.

﴿Surat Az-Zumar﴾

Surat Az-Zumar is the Makki Surah. It is the 39th surah in terms of scriptural order while it is the 59th surah in terms of revelation. The word "Zumar" is mentioned in verses number: 71 and 73 of this Surah, hence it was named "Az-Zumar".

In this surah, the monotheism of Allah ﷻ Almighty has been confirmed and the doubts of the polytheists have been resolved, the majesty and greatness of the Holy Qur'an and the attributes of the believers are mentioned, and the occurrence of the Day of Resurrection and its accounting are mentioned.

At the start of this Surah, he ordered to prime the religion for the sake of Allah ﷻ Almighty. The polytheists would say that we worship our gods because they will bring us closer to Allah ﷻ Almighty.

Allah ﷻ Almighty said that He does not guide the false disbelievers.

Verse No: 04 mentions those who try to prove offspring to Allah ﷻ Almighty and that Allah ﷻ Almighty is pure from offspring.

Verse number: 05 once again mentions the power of Allah ﷻ Almighty that He created the heavens and the earth, created the cycle of day and night, and set their orbits and destinations for the sun and the moon. He created all human beings from one soul, Adam (عليه السلام), and created their pairs from them, and He is the one who nurtures the fetus inside the multiple layers of darkness of the mother's womb.

He said in verse number: 07 that Allah ﷻ Almighty does not care about anyone's ungratefulness and He dislikes ungratefulness and loves gratitude for His servants.

From verse number: 08, he once again described the natural selfishness of man that when he gets a blessing, he forgets his Lord and associates with Allah ﷻ Almighty.

From verse number: 09, Allah ﷻ Almighty said that the educated and uneducated man cannot be equal, those who spend their nights in prostration and standing, fear the punishment of the Hereafter and believe in the mercy of Allah ﷻ Almighty, (their rank is high). He said to the Messenger of Allah ﷺ for the education of the Ummah: Say that I have been ordered to worship only Allah ﷻ Almighty, I have been ordered to

become the first Muslim and I keep my religion and worship for Allah ﷻ Almighty only.

In verse number: 21, the power and majesty of Allah ﷻ was once again described that He sent down rain from the sky, released springs on the earth, raised colorful crops, then when the crop ripened and turned yellow, he chopped it into sawdust, therein is a advice for the wise.

In verse number: 10, it is mentioned for the believers to stick to piety and the extent of the land of Allah ﷻ Almighty in case of obstacles, and the incalculable recompense and reward for those who are patient in suffering.

In verse 15: mentions great punishment for those who worship other than Allah ﷻ Almighty and those who avoid idol worship, listen and follow who preaches for Allah ﷻ Almighty, they have good news and guidance.

He said in verse number: 22 Whoever Allah ﷻ Almighty opens the chest to Islam, he remains steadfast in the light of guidance from his Lord.

In verse number: 23, describes the powerful effect of the Holy Quran that it is the best book containing similar subjects, which are repeated over and over again, (whose hearts have the fear of Allah ﷻ Almighty, hearing it) they are astonished and their bodies and hearts become soft for the remembrance of Allah ﷻ Almighty.

He said from verse number: 27 that we have mentioned all kinds of examples in this Holy Qur'an for advice, this Holy Qur'an is Arabic and there is no crookedness in it. Allah ﷻ Almighty describes the examples of two people, one who is enslaved by many conflicting ideas of people and the other one who is enslaved by only one person, can both be equal? i.e. the one who is the servant of Allah ﷻ Almighty, who is alone and has no partner, his heart will be filled with the blessing of faith and certainty and the light of guidance and he only has to please one owner, this believer is perfect, and the polytheist, who is a priest of false gods, is in doubt and delusion and does not know which god to please and whom to displease.

From verse number: 29 there is a description of death falling on everyone.

Verse No: 60 mention the blackening of the faces of those who lie against Allah ﷻ Almighty and innVerse No: 61 salvation and success of the pious.

﴿SUBJECTS OF PARA 24﴾

At the beginning of this Para, the one who falsely accuses Allah ﷻ and denies the truth is declared to be in the Hellfire, and the one who has brought the true religion, i.e. the Messenger of Allah ﷺ, and those who affirm him (the experts refer this statement for Hazrat Abu Bakr Siddiq (رضي الله عنه) have been declared as the pious. In verse 36, in response to the infidels' threats regarding their gods, He said, "Isn't Allah ﷻ Almighty sufficient for His servants" In verse number 38: it is said that no one has any authority above the power of Allah ﷻ Almighty.

In verse number 41, consoling the Messenger of Allah ﷺ, He told him that He has sent down upon him, a book based on the truth. So, whoever accepts the guidance, they will have its benefits and whoever will stray, will have to bear its torments. You are not responsible for them. In the next verse, sleep is ascribed as a state of temporary death and said that the difference between sleep and death is that in the case of death, the soul of a person is not temporarily, but captured for a long period of time.

In verses number: 43 and 44, he said that all intercession lies within Allah's ﷻ power, the Lord of the heavens and the earth, and the false gods of the infidels do not have any control to intercede, rather, these do not own anything even for themselves.

In verse number: 47, He warned the hoarders of immense wealth, that even if they become the owner of all the wealth of the earth and get more, equal to it, and they wish to save themselves from the punishment, by giving all this on the Day of Judgment, they will not be able to free their throats to get rid of it. In verse number 53, the good news was given to the sinners of the Ummah that "(O Messenger of Allah ﷺ!) Say, O my servants who have wronged their souls by committing sins, 'Do not be despair of the mercy of Allah ﷻ Almighty.' Indeed, Allah ﷻ Almighty will forgive all the sins". He will give 'Verily He is Oft-Forgiving, Most Merciful.' Meaning, that whoever has gone strayed from the path of Allah ﷻ, he has been given hope that the way back is through repenting honestly. In verse number 62, He said that Allah ﷻ is the Creator and the Sustainer, and the owner of the keys of the earth and the sky. In verse number 68, there is a narration of the blowing of the horn twice, the illumination of the earth by

the radiance of the Lord, the placement of the records of deeds, and the accountability with justice.

In verse number: 71, it is stated that the disbelievers will be driven towards hell in groups, and they will be welcomed there with disrespect, while the believers will be taken towards the paradise with honor and they will be welcomed there with grandeur and respect, and the people of Paradise and the angels and everything in the universe will pay tribute and praise their Lord.

﴿Surat Al-Mu'min﴾

Surah Al-Mu'min is the Makki Surah. It is the 40th surah in terms of scriptural order while the 60th surah is in terms of revelation. This surah mentions a believing individual from the Followers of Pharaoh that is why it is called the Mu'min. From verse number 2, while once again giving the good news of forgiveness to the servants of Allah ﷻ Almighty, He said: "He is the Forgiving of sins and accepts repentance, punishing (the disobedient) severely, and the most Merciful (for the righteous)."

From verse no 4: On the stubbornness of the infidels, He said that people before them also denied the prophets of their times, on which they were reprimanded, and the end of these infidels will also be like them. Also, in this verse, He said that the peaceful journeys of the polytheists of Makkah, for the purpose of trade, should not mislead you about their fate, for their ends will be terrible. In verse number 5, He said that the disbelievers of previous nations also denied the messengers of their times and argued with them about the truth, so they were caught and suffered punishment. After that, there is mention of the infidels being the dwellers of hellfire.

In verse number: 7, He said: "The angels who carry the throne and those around it glorify their Lord with praise and believe in Him and seek forgiveness for the believers". (And they say) O our Lord! Your mercy and your knowledge encompass everything. So those who have repented and follow your path, forgive them and save them from the torments of Hell. In this verse, it is mentioned that the angels who are close of Allah ﷻ Almighty keep praying for the eternal blessings of Paradise not only for His repentant servants but also for their righteous ancestors, their wives, and their offsprings.

In verse number 10, He said that the disbelievers will be told loudly on the Day of Resurrection that Allah ﷻ Almighty is angrier with you than you are

angry with your own selves. When you people were called towards faith and you disbelieved. They will confess their sins and ask if there is any way to get out of the hell. In verse number 16, a depiction of the frightening Day of Judgment has been drawn that Allah ﷻ Almighty will say: Whose sovereignty holds today, (everyone will be silent, knowingly), then Allah ﷻ Almighty will say: Allah's ﷻ, who is the only one who has power over all.

In verse number 17, it is said that there will be complete justice for everyone on the Day of Judgment.

There will be no supporter or intercessor for the wrongdoers, Allah ﷻ Almighty knows the secrets hidden in the betraying eyes and hearts. Verse number: 23: We sent Musa (عليه السلام) to Pharaoh, Haman, and Korah with Our signs and clearly bright miracles, so they called him (معاد الله) a sorcerer and a liar, and after that, the same incidents are mentioned that had been narrated earlier multiple times. The Holy Qur'an states that one of Pharaoh's followers said: Do you seek to kill a person who says, "My Lord is Allah ﷻ Almighty". He further said: O my people, today you rule on earth, but if the penalty from Allah ﷻ Almighty comes, then who will save us?

In verse number 36, it is stated that The Pharaoh said to Haman: Build me a lofty building so that I may reach the paths of the heavens and learn about the God of Musa (عليه السلام). And I contemplate (معاد الله) that he is a liar and thus Pharaoh's evil deeds were apparently made appealing to him and (due to his disobedience) he was barred from following the straight path and Pharaoh's schemes failed. In verses 40 to 46, He said: Whoever did bad deeds, he will be punished only for it, and the man and woman who did good deeds while standing firmly on faith, then those people will enter Paradise, where they will be granted with infinite resources for sustenance. Musa (عليه السلام) said: And I entrust my matter to Allah ﷻ Almighty. Verily, Allah ﷻ Almighty is the best caretaker of His servants. So Allah ﷻ Almighty protected him from the conspiracies of the opponents and surrounded the Pharaohs with the worst punishment. They are presented, in morning and evening, over the fire of hell, and on the day of resurrection, (it will be ordered to) put the followers of Pharaoh under the most severe punishment. The experts said that this verse proves the punishment of the grave.

In verse number 49, it is said that the people of Hell will ask the gatekeepers of Hell to call upon their Lord to reduce the punishment for them by one day. The guards of Hell will tell them, "Didn't the messengers come to you in the world with signs?" They will admit. He further said that on the Day of Resurrection, the excuses of the transgressors will not be of any use to them, there is a curse and bad place for them.

In verse number 60, He said that your Lord said, "Pray from me, and I will accept your prayer".

In verse number 64, He said, Allah ﷻ Almighty made the earth a peaceful abode for you and made the sky as a roof, and created your forms, and it is He who gives you pure sustenance. From Verse 65, after mentioning the blessings of Allah ﷻ Almighty, He said that He is the (ever) living; there is none worthy of worship except Him, so worship Him with sincerity.

In verse number 67, Allah ﷻ Almighty described the creation of human beings and its various stages till death as His signs. From Verse number 78, Allah ﷻ Almighty said: "Indeed, We sent many Messengers before you. We have described the events of some of them to you and we have not described the events of others". But in Surah Hud, verse 120, He said: We are describing to you the news of all the Messengers. That is, the Messenger of Allah ﷺ was told about all the Prophets. The names of the Prophets mentioned in the Holy Qur'an, it is obligatory to believe in them, name by name, and it is obligatory to believe in other Prophets (عليه السلام) without determining their number (i.e. entrusting their actual number to the knowledge of Allah ﷻ Almighty).

﴿Surat Ha Meem Al-Sajdah﴾

Surah Ha Meem Al-Sajdah is the Makki Surah. It is the 41st surah in terms of scriptural order while it is the 61st surah in terms of revelation. At the start of this Surah, there is the mention of the word Ha meem, while this Surah has a Sajdah (prostration) of the Holy Qur'an; therefore, it was named as Surah Ha Meem Al-Sajdah. It has another name too, "Fussilat" (in detail) which is mentioned in verse number 3.

In this surah, there are rationales on monotheism, resurrection, and predestination, the warning of the torments for those who mock, the magnificence of the Holy Qur'an, the responses to the objections of the rivals, and the decline of the false hopes of the intercession of the polytheists have been narrated.

At the beginning of this Surah, He said that Allah ﷻ Almighty descended the Holy Qur'an by the virtue of His mercy, that gives good news of rewards to the righteous and cautions the wrongdoers of punishment.

In verse number 5, describing the state of extreme disobedience of the disbelievers, He said: And they said: The religion towards which you are calling us, our hearts are obscured, and our ears are plugged, and there is a veil between us and you, so you do your work and we will stick to ours", meaning they were not ready to accept the truth in any way. Verse number 9 once again mentions the infinite power and majesty of Allah ﷻ Almighty regarding the creation of this universe and mentions the disobedience of the disbelieving nations despite observing these clear signs.

In verse number 15, there is mention of the rebellion of the people of 'Aad, they boasted about their materialistic strength and claimed that no one could be stronger than them. They were responded that the One mightier than them is Allah, who created them. Then, a frightful storm with a dreadful sound was sent on the people of Aad during the ill-fated days, and their names and signs were erased, similarly, the fate of the people of Thamud was also abysmal.

Verse number: 19 states that on the Day of Resurrection, the enemies of Allah ﷻ Almighty will be gathered and taken towards hell, so when they reach hell, their ears, eyes, and skins will become state witnesses against them. The disbelievers will say to their skins: Why did you bear witness against us? (Their organs) will answer: It is Allah ﷻ Almighty who gave us the power of speech, who taught everything to speak and He is the one who created you the first time, and to him you shall be returned.

From verse number 30, He said that when the souls of the believers, who are steadfast in the faith, will fly from this world, angels will descend to welcome these, and will tell them not to be afraid of anything that will come in the future, nor be sad for anything that happened in past, and listen to the good news of the Paradise that was promised to you, then they will be told that Allah ﷻ Almighty, who is the most forgiving and Merciful, has arranged a feast for them in Paradise, and there they will be provided with whatever bounties they desire.

In Verse Number 34, He said that good and evil are not equal, respond to the evil of others with good, as a result, your rival will become your active and enthusiastic friend.

In verse number 37, He said to those who worship the celestial bodies, that Allah ﷻ Almighty is the creator of these celestial bodies, so instead of prostrating these, prostrate to Allah ﷻ Almighty.

From verse number 39, Allah ﷻ Almighty gave a reasonable example for proof of life after death that you see the land is arid, barren, and uninhabited (i.e. it is lifeless), so We send down rain on it, through which it becomes lush and green, and gets the ability to grow vegetation, which is life for the earth, so Allah ﷻ Almighty who gives life to the lifeless land, He will give life to the dead in the Hereafter.

In verse 42, he explained the glory of the Holy Qur'an that it cannot be admixed with false from any side, it is the absolute truth. In the next verse, He said that the Messenger is also Arabic and the Holy Qur'an is also Arabic (and the first nation addressed were also Arabic), so it was revealed in Arabic so that the people could understand, that this Holy Qur'an is guidance and healing for believers. And the unbelievers, for whom guidance is not destined, their ears are closed to accept the truth and their eyes become blind. In the last verse, He said that every person will be rewarded for his good deeds and punished for his evil acts, and your Lord is not the one who oppresses His servants.

﴿SUBJECTS OF PARA 25﴾

At the start of this para, it is said that the knowledge of the Resurrection, the fruits coming out of the blossom, pregnancy, and the delivery, will be returned to Allah ﷻ Almighty. The natural selfishness of man is described in verse number: 49 that man never gets tired of praying for his good and if any evil ever befalls him, he becomes disappointed and hopeless.

In verse 51, He said again: And when we reward a person, he turns his face and turns away from us, saving his side, and when trouble befalls him, he becomes one who makes long supplications. That is, he maintains a relationship with Allah ﷻ Almighty based on selfishness and personal gain, but he forgets His commandments.

He further said that if Allah ﷻ Almighty grants a person mercy after suffering, instead of considering it as a divine reward, he starts to consider it as his privilege and starts denying the Day of Judgment and he says that even if the Day of Judgment comes, even there I will get all these blessings. Allah ﷻ Almighty says that we will make the unbelievers taste their evil deeds in the form of severe punishment.

He said in verse number: 53 that we will soon show them our signs in the world and in their souls so that the truth of the Holy Qur'an becomes clear to them.

﴿Surat Ash-Shura﴾

Surah Ash-Shura is the Makki Surah. It is the 42nd surah in terms of scriptural order while it is the 62nd surah in terms of revelation. In verse number: 38 of this surah, Muslims are ordered to do their work by mutual consultation. Hence it was named "Ash-Shura". In this Surah, the truth of revelation, the perfect potential of Allah ﷻ Almighty, the affirmation of monotheism with different arguments, the Prophethood, and the truthfulness of the Holy Qur'an are stated.

At the start of this surah, once again described the potential of Allah ﷻ Almighty, and while describing the scene of the Day of Judgment, he said: "Soon the heavens (from His fear) will burst upon themselves" (meaning the destruction of the heavens will be from top to bottom) and the angels keep reciting His praises and seeking forgiveness for the people of the earth' Hear! Indeed, Allah ﷻ Almighty is the Most Forgiving, Most Merciful.

In verse number: 8, it was stated that if by force obedience of all people was the will of Allah ﷻ Almighty, then He would complying all people to one religion, but the scope of reward and punishment is on optional obedience, and those who obey according to their will, they will be entitled to mercy.

In case of conflict, from verse number: 10, there is a statement to refer to the guidance of Allah ﷻ Almighty and that Allah ﷻ Almighty is the Creator of the earth and the sky and He created humans and cattle in couplets and there is nothing like Him. He is peerless, He has the power to increase or decrease sustenance, and the keys to the treasures of the heavens and the earth are in His control.

It was told from verse number: 13 that religion has been included as the same basis in the divine laws of Noah (عليه السلام) and all the prophets who came after him, and he made the same religion lawful for you and there is no room for division in religion, so invite to that religion and be steadfast and do not follow the desires of the disbelievers.

Verse No: 19 says that those who seek the reward of the Hereafter, will have an increase in the blessings of the Hereafter, and those who only seek the world, they have no share in the Hereafter.

He said in verse number: 23 Say: I do not ask you for any reward for the preaching of the religion except the love of kinship, and whoever does good, We will increase the value of good deeds. Some commentators have meant the love of your Ahl al-Bayt by kinship, in the next verse there is a description of the erasure of falsehood and the persistence of truth.

In verse number: 25, he said that Allah ﷻ Almighty accepts the repentance of His servants with His great grace and forgives their sins.

In verse number: 27, it was said that if Allah ﷻ Almighty had extended the sustenance of all His servants, they would surely have rebelled on the earth. Indeed, He is aware of the conditions of His servants and when the people are hopeless, He sends rain and spreads mercy.

In verse number: 33, He mentioned ships to be among his signs like moving mountains in the sea.

It was told from verse number 36: So whatever you have been given is the benefit of the life of this world and whatever is with Allah ﷻ Almighty is better for the believers and everlasting. And they trust in their Lord and

refrain from major sins and indecency and forgive anger, accept the command of Allah ﷻ Almighty, and establish the prayers.

He further stated that the affairs of the Muslims shall be decided by mutual consultation and that justice for evil is evil but whoever forgives, his (blameworthy), then his reward is due on Allah ﷻ Almighty.

In verse number: 41, he said that there is no impeachment against the one who takes revenge for oppression, the impeachment should be for those who oppress people and those who unjustly rebel on the face of the earth and he said that patience and forgiveness are part of determination.

Verse No: 49 said that the kingdom of the heavens and the earth belongs to Allah ﷻ Almighty alone. He creates whomever He wills and gives daughters to whomever He wills and gives sons to whomever He wills and makes barren to whomever He wills. He further said: It is not in the honor of any human being to talk to Allah ﷻ Almighty, except that he does revelation, or speaks through the curtain, or sends an angel to reveal what He wills by the command of Allah ﷻ Almighty. What is meant is that revelation is the means of communication with Allah ﷻ Almighty, whether it is face-to-face and visible, as in the Hadith of the Ascension, or in the case that the speech is heard, but the appearance of the Self is not visible, as Allah ﷻ Almighty spoke to Hazrat Musa (عليه السلام).

He further said: And in the same way we have revealed to you the Spirit (Holy Qur'an) by our command before that you did not know by yourself what is the Book and what is faith, but we made this Book a light. By which we guide whomever of our servants we will, and surely you guide to the straight path.

This means that the source of the Book of Allah ﷻ Almighty is divine revelation, It is not based on sense and speculation.

﴿Surat Az-Zukhruf﴾

Surah Az-Zukhruf is the Makki Surah. It is the 43rd surah in terms of scriptural order while it is the 63rd surah in terms of revelation. In verse number: 35 of this surah, the word zukhruf is mentioned, which is the basis of nomenclature for it. In this surah, polytheism is rejected, condemnation of declaring angels as daughters of Allah ﷻ Almighty and arguments for monotheism from various signs have been made.

At the start of this surah, it was said that the disbelievers of every generation mocked their Prophet, but then we destroyed the mighty nations as well.

In verse number: 11, life after death is affirmed by giving life to the dead earth through the descent of rain. Verse No: 12 to 14 describe making pairs of everything, riding boats and cattle, and reciting this dua while riding: Glory is to Him who has provided us control over the ride; we could never have had it by our own efforts. Surely, we are returning to our Lord. The disbelievers used to call the angels the daughters of Allah ﷻ Almighty; (Verse No: 19) though they are the servants of Allah ﷻ Almighty. Allah ﷻ Almighty said: Were these people present at the time of their (angels) birth? Therefore, in verse 16, he said about this way of the disbelievers: Did He create daughters for himself from among the creatures and set aside sons for you? However, when one of them is given the good news of that with whom he has described the God (i.e. daughters), his face turns black and he cries out in anger.

In verse number: 26, it is mentioned that Hazrat Ibrahim (عليه السلام) remained committed to the belief of monotheism and carried this belief to his children. From verse number: 31, the demand of the unbelievers of Makkah was stated that why this Holy Qur'an was not revealed to a rich man of the two towns of Makkah and Taif (i.e. Waleed bin Mughira and Abu Masood Al-Thaqafi). Allah ﷻ Almighty said: Do they divide the mercy of your Lord? (That is, it is for Allah ﷻ Almighty to decide who should be given the position of Prophethood) We have divided their subsistence (resources) in their worldly life. And we have given (economically) many degrees of excellence to some over others, so that they may seek service from one another, and the mercy of your Lord is better than the wealth which they accumulate.

Describing the worthlessness of worldly life, He said that if there was no fear of people falling into disbelief, We would have made the roofs, stairs, doors, and thrones of their houses of silver (and what is silver) also of gold. And all these are the goods of this world, and your Lord has the hereafter (blessings only) for the pious. He further said: who becomes blind (by neglecting) the remembrance of the Most Merciful, We impose Satan upon him, then he is his companion.

Verse number: 46 mention the invitation of Hazrat Musa (عليه السلام) and Pharaoh's refusal, arrogance and rebelliousness, and drowning and becoming a sign of a lesson. When the Holy Prophet ﷺ recited this verse: "O polytheists! You and your gods are the fuel of Hell" the Quraish said: Hazrat Isa (عليه السلام) has also been worshiped, so Allah ﷻ Almighty said in verse number: 57 that Hazrat Isa (عليه السلام) is the servant of Allah ﷻ Almighty whom Allah ﷻ Almighty has rewarded and made a sign of power for the Bani Israel and He instructed in Surah Anbiya that for those who turn to us, a good reward has been preordained, they will be kept away from Hellfire. And Hazrat Isa (عليه السلام) said: Verily, Allah ﷻ Almighty is my Lord and your Lord, so worship Him.

It is said from verse number: 67 that the disbelievers in this world who are friends with each other will become enemies of each other, that is, they will become crown witnesses against each other, but the relationship of friendship of the pious people will continue on the Day of Resurrection. They will be given the good news that now you are free from all kinds of fear and pain and enter Paradise with your wives laughing happily. Pleasing and eye-catching objects and drinks will be served in golden vessels for them, and it will be said to them, this is Paradise' which you were made to inherit.

In verse number: 77 said that the infidels, fed up with the punishment, will call upon the guardian angel of hell and will say, O Malik! Should your Lord annihilate us? He will say: You will abide in it forever.

In verse number: 81 he said: Say! If Allah ﷻ Almighty had a son, I would be the first to worship him. Allah ﷻ Almighty is free from these faults. In the end, he is ordered to forgive them and pray for their safety.

﴿Surat-Ad-Dukhan﴾

Surah-Ad-Dukhan is the Makki Surah. It is the 44th surah in terms of scriptural order while it is the 64th surah in terms of revelation.

In one of the verses of this Surah, the word Dukhan has appeared, so it was named "Al-Dukhan".

At the start of this surah, Blessed Night is mentioned, most commentators have taken it as Lailatul-Qadr, but with reference to the narration of Hazrat Akramah (رضي الله عنه), some commentators have taken it to mean the fifteenth night of Shaban al-Muazzam. The affairs of this night are assigned to the angels.

Verse number: 07 mentions the lordship, divinity and other attributes of Allah ﷻ Almighty. From verse number: 25, he described the background of the salvation of the Bani Israel and the drowning of the Pharaohs: How many gardens, fountains, fields, fine palaces, and the blessings in which they were busy, they left behind them? Thus it happened and we made others the inheritors of all things, so neither the heavens nor the earth wept over their destruction, nor were they given respite. There is a lesson in this for all those people who make the impermanent luxury of the world their purpose in life and then one day the scene will be such that everyone will be left lying down,

In verse number: 38, it was said that we did not make the creation of the earth and the sky and what is between them a play. After that, he said that the Day of Judgment had been fixed for all of them.

At the end of this surah, it is said that the food of the disbelievers and idolaters in hell will be the tree of zaqum (cactus), which will heat the stomachs like molten copper, as frenzied boiling water, they will be dragged to the middle of hell and then boiling water will be poured on their heads and this will be the punishment. After that, mention is made of the grand blessings of paradise for the pious, that they will be in a place of peace, in gardens and fountains, they will be seated face to face (with dignity) dressed in fine and colored silk.

﴿Surat al-Jathiyah﴾

Surah al-Jathiya is the Makki Surah. It is the 45th surah in terms of scriptural order while it is the 65th surah in terms of revelation. In its verse number: 28, the word "Jathiya" occurs which means: fallen on the knees, hence its name "Al-Jathiya". In this surah, the invitation to believe in the monotheism of Allah ﷻ Almighty, the confirmation of the Messengership of the Prophet ﷺ and the declaration of accepting the Holy Qur'an as the Word of Allah ﷻ Almighty, the confirmation of the occurrence of the Resurrection and the life after death, and the account of the disbelievers and the deniers are the rejection of accounts. At the start of this surah, the signs of the power and majesty of Allah ﷻ Almighty are mentioned. These subjects have been repeatedly described in the Holy Quran. He said from verse number: 07 that every slanderer is doomed, who persist in disbelief even after hearing the verses of Allah ﷻ in Almighty.

The disbelievers of Quraish used to say that the one who is most prosperous and powerful in this world will be prosperous and powerful in the Hereafter as well. Allah ﷻ Almighty rejected this in verse number: 21 that the life and death of open sinners and righteous believers are not equal.

In verse number: 23 he said: So have you not seen the person who made his desires, his god and Allah ﷻ Almighty led him astray despite his knowledge and sealed his ears, heart and covered his eyes. So, who can guide him after Allah ﷻ Almighty? Do you not accept the advice, that is, if on the one hand he ignores the command of Allah ﷻ Almighty and His Messenger and follows his own desires, then even if he recites the Islamic creed but in reality he made his ego his god.

After that, he explained the view of those disbelievers of the hereafter, which has been the belief of atheists of all ages that all that exists is the life of this world, the afterlife is nothing and only age destroys us. That is, they deny the Creator, death is eternal, so wrap up as many gaieties as you can in your lap, wrap it up, the Holy Qur'an says that the one who created the first time will bring it back to life and then the reckoning will be in the court of Allah ﷻ Almighty, which no one can avoid. He went on to say that those who have forgotten the Day of Judgment in this world, on the Day of Judgment, mercy will ignore them and their abode will be Hell and there will be no helper.

﴿SUBJECTS OF PARA 26﴾

﴿Surat al-Ahqaf﴾

Surah al-Ahqaf is the Makki Surah. It is the 46th surah in the terms of scriptural order while the 66th surah in terms of revelation. In verse 21 of this Surah, there is a mention of an area "Ahqaf" therefore it is called "Al-Ahqaf".

In this surah, the same subjects are described which are characteristic of the Makki surahs.

At the beginning of this Surah, the truth of Quran-e-Majeed has been described.

Verse Number 5 describes the helplessness of the false gods of the disbelievers to respond, and being unaware of their calls.

Verse Number 14 mentions the bounties of Paradise for those who accept Allah ﷻ Almighty as their Lord and remain steadfast.

Verse number 15 commands with emphasis on good behavior towards parents and mentions the immense hardships that a mother has to bear during the pregnancy and the developmental phase of the fetus, it is also told that the period of pregnancy and weaning is thirty months, as also according to the Hadith, the duration of lactation is two years, while the minimum period of pregnancy is 6 months.

Then the Holy Qur'an states that the righteous child after reaching the age of maturity, asks Allah ﷻ Almighty to grant him the opportunity to thank Him for the blessings He bestowed upon him and his parents, and also supplicates to grant him divine help for doing the deeds that He likes, and reform his offsprings, and he repents before Him and that he be among those who obey. Allah ﷻ Almighty says for His servants, who are faithful and obedient to their parents, that we accept their good deeds and forgive their mistakes. These people are among the people of Paradise and this is the truthful promise of Allah ﷻ Almighty. In this verse, at the beginning, good behavior towards both parents is mentioned, but by mentioning the sacrifices of the mother more, the Holy Qur'an draws attention to her greater entitlement, And then the Messenger of Allah ﷺ emphasizes it further in the Holy Hadith.

In Verse Number 17, the evil end of a person is mentioned who disobeys his parents, adheres to misguidance, and denies the Hereafter.

In verse number 20, He said that on the day when the disbelievers will be thrown into hell (they will be told) that they have taken their dainty things in their worldly life and have benefited from these, so today they will get a humiliating punishment, some people rationalize from this that believers are prohibited from enjoying the pleasures of this world, this is not correct, because this verse was revealed in favor of the disbelievers and it condemns the disbelievers, not the believers.

From verse number 21, Hazrat Hud's (عليه السلام) invitation to the nation of Aad towards monotheism, their persistence in disbelieving, and the demand for their penalty, and a strong wind in the form of punishment from Allah ﷻ Almighty, and the annihilation of the people of Aad is mentioned. From verse number 29, the attendance of djinns in the court of the Holy Prophet is mentioned, that a group of djinns heard the Holy Qur'an while passing by him, and they went to their nation telling them about hearing of a heavenly book which was revealed after Musa (عليه السلام), and which confirms the earlier heavenly books. These djinns told their people to accept the invitation of the one who calls towards Allah ﷻ Almighty and believe in him. As a result, Allah ﷻ Almighty will forgive their sins and save them from a painful punishment. And whoever would not accept this invitation of the one who calls towards Allah ﷻ Almighty, then there will be no refuge for him from the grip of Allah ﷻ Almighty on earth.

Finally, the Prophet ﷺ has been advised to be patient like the earlier Prophets.

﴿Surat Muhammad﴾

Surah Muhammad is the Madani Surah. It is the 47th surah in terms of scriptural order while it is the 96th surah in terms of revelation. In verse number 2 of this Surah, the name of the Prophet ﷺ is mentioned, so this Surah was named Muhammad.

In this surah, inspiration for Jihad, good news to the Jihadists, the characteristics and conspiracies of the hypocrites, and Muslims to remain warned from the hypocrites have been detailed. At the start of this surah, He said that the acts of the disbelievers are wasted, while the acts of the believers are accepted and sins are forgiven. Before the Battle of Badr, detailed Islamic laws on war were not revealed and there was no guidance on how to treat prisoners of war. In verse 4 of this holy Surah, He said that when the war is over and the Muslims get victorious, the prisoners of war

can be treated in three ways: they should be imprisoned so that they cannot harm the Muslims again, or If there is a hope that they can be reformed or accept for being reformed, then they should be freed while showing goodwill, or they should be released after taking a redemption.

Verse number 15 mentions the bounties of Paradise for the pious such as there will be clear and fresh water in the canals of Paradise, in which there will be no staleness or change. There will be rivers similar to milk, the taste of which will never change. There will be rivers of pure wine, teeming with taste, and rivers of pure and transparent honey, and all kinds of fruits will be available to them. Then Allah ﷻ addressed the common sense of a man and said: Should one follow the example of these high-ranking people? Or follow the path of those who will live in hell forever and will be provided with boiling water in the fire of hell that will tear apart their guts??

In verse number 20, after the revelation on the commands regarding Jihad, the cowardly behavior of the hypocrites is described and said that after the definite order of Jihad, if they had been truthful to Allah ﷻ Almighty, it would have been much better for them. In verse number: 24, Allah ﷻ Almighty said that despite such clear rationales, why do they not ponder over the Holy Qur'an? Have their hearts been locked?

In verse number 29, He said that those who have the disease (hypocrisy) in their hearts, they have assumed that Allah ﷻ Almighty will not reveal the discords of their hearts. Hazrat Anas (رضي الله عنه) says that after this verse, no hypocrite escaped the sight of the Holy Prophet ﷺ and on one occasion, the Prophet ﷺ called out their names and expelled them from the mosque. In verse number 35, He said to the Muslims that they should not give up and do not invite the infidels to reconciliation, as the dominance belongs to them, the help of Allah ﷻ and victory is with them, and Allah ﷻ Almighty will never waste their deeds. He further said that whoever shows miserliness on the call to spend in the way of Allah ﷻ Almighty will be punished for this stinginess. Allah ﷻ Almighty is carefree and generous, so if He wills, He will bring another nation instead of those who turn away from the religion, then they will not be like those who turned away from the religion.

﴿Surat Al-Fath﴾

Surah Al-Fath is the Madani Surah. It is the 48th surah in terms of scriptural order, while the 112th surah in terms of revelation. The name of this Surah "Al-Fath" is derived from its first verse. In this surah, the good news of the victory of Makkah, Bait-e-Rizwan (Oath of Rizwan), the reverence and respect of the Prophet ﷺ and the accounts of the hypocrites and the holy attributes of the Companions are narrated.

At the start of this Surah, Allah ﷻ Almighty has declared the pact of Hudaibiyyah as a sign of triumph.

From verse number 08, Allah ﷻ Almighty elaborated on the glory of the Holy Messenger ﷺ that We have sent you as a witness, a bearer of glad tidings of Paradise and a warner of punishment, and further said to Honor and respect the Messenger of Allah ﷻ Almighty.

In verse number 10, while describing the scenario of Bait-e-Rizwan, Allah ﷻ Almighty declared the hand of the Messenger of Allah ﷺ to be His hand, therefore the oath on his hand is actually the oath to Allah ﷻ Almighty.

In verse number 11, while informing His Prophet ﷺ of the reality of those who are lagging behind in war, He said that these people will make excuses that we could not participate due to our wealth and family's engagements, so pardon us for our slip-up. Allah ﷻ Almighty said that these people say these words without the same in their hearts.

Verse No 17 describes the exclusion of the disabled and the sick from joining Jihad, obeying Allah ﷻ Almighty and the Messenger. From verse number 18, Allah ﷻ Almighty has granted His willingness for the loyal Companions (رضى الله عنهم) who took oath on the hand of the Messenger of Allah ﷺ at the place of Hudaibiyyah. Therefore, whoever Allah ﷻ is pleased with, their truthfulness, sincerity, and candor of their faith are above all doubts and any doubt in the heart about them is a negation of this evidence of Allah ﷻ Almighty's approval.

The Messenger of Allah ﷺ said to the Companions, "I have seen a dream that we are entering the House of Allah ﷻ Almighty without fear or danger". But when, on the occasion of the treaty of Hudaibiyya, under the terms of the Hudaibiyya pact, the Companions had to open their Ihram

without performing Umrah, some of the Companions' feelings were hurt and they expressed their concerns.

Allah ﷻ Almighty said: Allah ﷻ made the dream of His Messenger come true and one day you will surely enter the Haram-e-Kaaba without fear and danger, shaving your head or trimming your hair (ان شاء الله), and then Allah gave the good news of victory soon.

In the last verse of this Surah, He described the attributes of the Companions of the Messenger of Allah ﷺ, which were earlier described in the Torah and the Bible, that they were very hard while competing with the infidels, however, they were very kind and merciful to each other. He addressed that whenever they are seen, they are found engaged in the worship of Allah ﷻ Almighty. They seek Allah ﷻ Almighty's grace and pleasure and their foreheads are radiant and bright with the effect of prostration. The interpreters said that this verse also refers to the organization of the Caliphate.

﴿Surat Al-Hujurat﴾

Surat Al-Hujurat is the Madani Surah. It is the 49th surah in the terms of scriptural order while the 108th surah in terms of revelation. Al-Hujurat is mentioned in verse number 4 of this surah; hence it was named Al-Hujurat. In this surah, there is a description of reverence for the prophethood and the measures to be taken to reform the society.

At the start of Surah Al-Hujurat, Allah ﷻ Almighty explained the etiquettes at the court of the Prophet ﷺ that even raising their voice above his voice is contrary to the decorum, and talking to him in a loud voice is such an indecent act that can destroy their good deeds, and for those who revere the prophet were given good news of forgiveness and great rewards.

Verse No: 6 state the prohibition of taking any actions on important news without any research and investigation, and without verification. In verse number 09, peace between the opposing groups of Muslims is commanded, based on justice and equity, and it is stated to fight the rebels until they return towards the orders of Allah ﷻ Almighty, and brotherhood among Muslims is mentioned.

In the second ruku (section) of this surah, there are teachings on ethics especially that Muslim men and women should not make fun of each other, should not criticize each other, should not call each other bad names, and should not be suspicious of each other. Do not spy on the

concealed affairs of others and do not backbite each other and then backbiting is declared as a heinous crime as if nibbling over the flesh of one's dead brother. He also said that the origin of humanity is the same, that is, all are the children of Adam and Eve (عليهما السلام), and tribes and communities are not for pride, but for identification, and the standard of respect and dignity is piety. Thereafter the definition of true faith and comprehensive faith has been described and it was also told that by believing in Allah ﷻ Almighty is not a favor to Him, rather it is Allah ﷻ Almighty's favor to his servant that He has granted him with the blessing of faith.

﴿Surat Qaf﴾

Surah Qaf is the Makki Surah. It is the 50th surah in the terms of scriptural order while the 34th surah in terms of revelation. It was named Qaf due to the mention of the word Qaf in its first verse.

In this surah, the rationale of resurrection after death has been narrated with evidence. Also, there are proofs of the monotheism of Allah ﷻ Almighty and the Messengership of the Prophet ﷺ. At the start of the Surah, the wondering of the disbelievers at being resurrected after death is mentioned.

In this surah, the signs of the power of Allah ﷻ Almighty have been described once again, that is, the raising of the heavens and adorning these with the sun and the moon and the stars and the planets, not having any cracks in it, the vastness of the earth and the high mountains anchoring it, the rainfalls from the sky, and all kinds of grains, fruits, flowers, and the gardens nurturing from it, giving life to the dead earth, etc.

In verse number 15, affirming life after death, He said, "Are we tired after giving life for the first time (no) rather, they are in doubt about their own birth as a new being".

In verse number 16, He said that Allah ﷻ Almighty is the creator of man, He is closer than his jugular vein, and not only his outward actions, He also knows the whispers and the doubts that arise in his heart and mind, He knows the incidents within his heart, that is, nothing is hidden from Him. It is not hidden and every word he says is inscribed. In verse number 22 of this Surah, some scholars said that if someone's eyesight is affected, if this verse is recited, then Allah ﷻ Almighty restores the sight.

In verse number 30, narration regarding the horizons and hunger of Hell is mentioned that on the day of resurrection, Allah ﷻ Almighty will ask Hell if its hunger has been satisfied. She will say: Are there any (more)?

In verse number: 39, it is emphasized to praise and glorify Allah ﷻ Almighty in some part of the night before sunrise and sunset and after prayers. In the last verses, there is affirmed mention of the doomsday and its show.

﴿Surat Adh-Dhariyat﴾

Surah Adh-Dhariyat is the Makki Surah. It is the 51st surah in the terms of scriptural order while the 67th surah in terms of revelation. It was named "Adh-Dhariyat" due to the mention of the first word "Adh-Dhariyat".

At the start of this surah, an oath by the winds, boats, and angels has been taken, and said that the promise of resurrection is true.

From verse number 15, after describing the rewards of the pious people in the Hereafter, he described their qualities, that they sleep very little at night, and ask for forgiveness in the last hour of the night, and this is also for those whom Allah ﷻ Almighty has blessed with the bounty of wealth, A beggar has a right to their wealth, and also those who are deprived of wealth.

In verse number 58, He said that indeed Allah ﷻ Almighty is the greatest provider of sustenance and the most powerful. Some saints recommend this verse for the provision of food.

At the end of this Para, there is mention of the arrival of the angels in human form to Hazrat Ibrahim (عليه السلام) and the arrangement of a feast by him, and there is a discussion of the fear experienced by the angels when they did not advance their hands towards the food, and then there is mention of the good news of Hazrat Ishaq (عليه السلام) in the old age of Hazrat Ibrahim and Hazrat Sarah (عليه السلام).

﴿SUBJECTS OF PARA 27﴾

At the beginning of this Para, it is stated that those who came to Hazrat Ibrahim (عليه السلام) were not stranger's human beings but angels in human form. So Ibrahim (عليه السلام) asked him what is your mission? They said: We have been sent to a nation of transgressors to pelt them with clay-baked stones, which are guided by your Lord for transgressors. The technology of guided missiles which the scientific world has arrived at very late, the Holy Qur'an presented its concept long ago. They also said that we would drive the believers out of that town safely and there is only one house of Muslims in it, that is, Hazrat Lut (عليه السلام). After that, there is mention of Musa (عليه السلام) and Pharaoh, and the drowning of the Pharaohs in the sea, as well as the punishment of the people of Aad and Thamud.

In verse 47: Then Allah ﷻ said: We have created the sky with our ability and we are expanding it all the time. Astronomers and scientists today talk about the discovery of new galaxies and they say that there are still countless galaxies that have not been discovered. The Holy Qur'an explained the vastness of the upper universe a long time ago.

Verse number: 56 is the famous verse in which the Lord of the Universe explained the purpose of the creation of jinn and humans, that is, worshipping Allah ﷻ Almighty, knowledge and closeness of Him.

﴿Surat At-Tur﴾

Surah At-Tur is the Makki Surah. It is the 52nd surah in terms of scriptural order while it is the 75th surah in terms of revelation. The name of this surah is derived from the first verse of this surah, "Wat-Tur". In this surah, Allah ﷻ Almighty's irrevocable punishment is mentioned that when His decision is made, there is no power to avert it. On that day, the skies will tremble and the mountains will move very fast.

Verse number: 21 mentions the blessings and comforts prepared by Allah ﷻ Almighty for the people of Paradise and also that those who are His true followers, among the children of the believers will also enjoy them. Answering the charge of fabricating the Holy Qur'an on his part from verse number: 33, he said that if they are true, then bring something similar to the Holy Qur'an.

In verse number: 35, addressing the deniers of God's power, they were asked, that they were created without any cause? Or that they themselves

are their own creators? Did they create the heavens and the earth? Are the treasures of your Lord's mercy in their possession? And power or do they have a ladder on which they can climb and listen to the words of the upper universe? If so, then please provide a clear argument.

﴿Surat An-Najm﴾

The name of this Surah "An-Najm" is derived from its first verse. It is the 53rd surah in terms of scriptural order while it is the 23rd surah in terms of revelation. The polytheists used to say that (Sayyidina) Muhammad ﷺ made this Holy Qur'an by himself, then Allah ﷻ Almighty said that he does not speak of his own will, he only does what is revealed to him.

The first 18 verses of this Surah mention the stages of eminence in the ascension journey of Prophet Muhammad, the Messenger of Allah ﷺ, in which The Messenger of Allah ﷺ was given a special closeness to Allah ﷻ Almighty, and Allah ﷻ Almighty revealed whatever He wanted to His holy servant.

The Messenger of Allah ﷺ kept looking at the noor of his Creator and Lord with the full presence and conviction of his pure heart. Then Allah ﷻ Almighty said to the people who were in doubt: Are you arguing with him about what he saw? He has seen the radiance of the eternal noor multiple times.

There is "the Garden of Eternal Residence" and the Prophet ﷺ was looking at the radiance of the light of his creator with such love and interest that his sight never wandered, nor did it overreach.

Verse No: 21 rejects the polytheist's false goddesses and gods and daughters for Allah ﷻ Almighty. Allah ﷻ Almighty said that these are only the names that you and your fathers have named, Allah ﷻ Almighty has not sent down any testimony on them and called it as thought and following of the desires, of the self.

In verse number: 26 Intercession is mentioned that no one will be able to intercede without the permission and pleasure of Allah ﷻ Almighty.

From verse number: 32, Allah ﷻ Almighty said that those who refrain from major sins other than minor sins, they were given good news that your Lord is Oft-Forgiving. In another verse of the same meaning, he said that good deeds erase (minor) sins. He further said that Allah ﷻ Almighty knows you well, when He created you from clay and when you were in the

womb of your mothers, so do not claim your piety, Allah ﷻ Almighty knows the pious.

He said from verse number: 38 that no soul burdened with sin will bear the burden of another and that each person will only have what they endeavored towards. From verse number: 42, he mentioned Allah ﷻ Almighty's noble attributes and sovereign power and said that you have to return to your Lord in the end.

In the end, he said: Instead, prostrate to Allah ﷻ Almighty and worship Him alone!

﴿Surat Al-Qamar﴾

The name of Surah al-Qamar is derived from its first verse. It is the 54th surah in terms of scriptural order while it is the 37th surah in terms of revelation. At the start of this Surah, he said: "The Hour has drawn near and the moon is split in two and whenever they see a sign, they turn away, saying, "Same old magic!" that has already been going on.

The incident of "moon split" happened in about the eighth year of the Prophecy. The people of Makkah demanded a miracle, so the Prophet ﷺ showed them this miracle until they saw a piece of the moon on one side of Mount Hira and another on the other side. The incident is mentioned in Sahih Bukhari, Sahih Muslim, Sunan Abu Dawood, and Sunan Bayhaqi and books of commentary. Hafiz Ibn Kathir and other commentators have declared these hadiths to be in the category of repeatedly and the rational argument for the authenticity of this incident is that the Holy Qur'an has claimed it explicitly and no one in that period has challenged the authenticity of this incident. And the Holy Qur'an declared it as one of the signs of the Resurrection. In this blessed Surah, Allah ﷻ Almighty said four times with repetition, and we have certainly made the Quran easy to understand the message. So is there anyone who is mindful to accept messages? And also in this Surah, there is a mention of punishment of the people of Aad, the people of Thamud, and the people of Pharaoh, the details of which have already been mentioned earlier in the Holy Qur'an.

Verse No: 49 mentions making everything perfectly preordained. From verse number: 52 everything i.e. small and big is covered in the scriptures, paradise and blessings are for the pious.

﴿Surat Ar-Rahman﴾

Surah Ar-Rahman is the Madani Surah. It is the 55th surah in terms of scriptural order while it is the 97th surah in terms of revelation. The name of this surah is derived from its first verse. Hazrat Ali (رضي الله عنه) narrates that the Messenger of Allah ﷺ said: Everything has a bride and the bride of the Holy Qur'an is Surah Rahman.

At the start of this Surah, he said: "The Most Compassionate taught His Noble Messenger the Holy Qur'an. He created man (perfect) and taught him the explanation (of everything)".

In verse number: 6, Allah ﷻ Almighty presented the unseen control of the sun and the moon, the greens lying and prostration of the trees on the ground, and the elevation of the sky as evidence of His power. In this Surah, Allah ﷻ Almighty repeatedly mentioned the infinite blessings of His power, and then thirty-one times addressing His intelligent creatures, jinns, and humans, he said, "Then which of your Lord's favors will you both deny?"

From verse number: 19, the unity of Allah ﷻ Almighty has been argued from the meeting of two seas and the non-mingling of water and taste, pearls and jewels coming out of the seas, and the movement of big ships in the seas.

He said in verse number: 33: "O jinn and mankind! If you have the power to go out from the edge of the sky and the earth, then go out. Wherever you go, there is the kingdom of Him (Lord full of Majesty and Honour, will remain forever)". That is, no matter how far a person goes in the exploration of outer space and galaxies, he will see the splendor of the kingdom and power of Allah ﷻ Almighty. In verse number: 41, he said that on the Day of Resurrection, criminals will be recognized by their getups.

From verse number: 46, the blessings of the two paradises are described that there will be gardens with lush branches, two springs will be flowing in these paradises, every fruit will have two types, and the people of paradise will be adorned with such thrones that The lining will be exquisitely patterned silk, there will be beautiful women like rubies and corals. Then he said that apart from these two Paradises there will be two more Paradises in which there will be two streams gushing like a fountain, and after describing more similar blessings, he said, "Kindness is rewarded by kindness".

﴿Surat Al-Waqi'ah﴾

The name of this surah comes from its first verse. It is the 56th surah in terms of scriptural order while it is the 46th surah in terms of revelation. At the start of this Surah, Allah ﷻ said that when the Day of Resurrection comes, there will be an earthquake in the earth and the mountains will crumble, then those who will appear for the reckoning, there will be three types of them:

One is the "اصحاب اليمين" meaning the people of happiness and good fortune, the other "السابقون المقربون" will be those who will surpass everyone in goodness and the third "اصحاب المشئمة" these ill-fated people will be the people of Hell. After that, once again the attractive blessings of Paradise are mentioned that they will lean on pillows opposite each other, they will be seated on thrones adorned with jewels, they will be served cups of pure wine, and it will be such wine that will not affect the intellect and will be fulfilling.

After that, more blessings are mentioned for the "اصحاب اليمين" and then for the "اصحاب الشمال" (i.e. the disobedient people of Allah ﷻ Almighty) various forms of punishment are mentioned. One of them is that their food is "زقوم" (the fruit of this tree is very bitter), they will fill their stomach with it and drink boiling water on it. Allah ﷻ Almighty drew attention to His power and said: "Tell me that whatever you cultivate, you grow it or we are growing it, If we wish, we can put it in pieces, then you will continue to say that we have been ransomed, rather we have been deprived".

From verse number: 77, the Holy Quran mentions that this book is in a well-preserved record, and only pure people can touch this book.

In verse 83: Referring to the helplessness of the deceased and those close to him at the time of the departure of the soul, Allah ﷻ said: Why do you not return this soul if you are truthful? That is, the affirmation is only for the kingdom of Allah ﷻ Almighty.

﴿Surat Al-Hadid﴾

Hadid (iron) is mentioned in verse no: 25 of this Surah, hence it is named Al-Hadid. It is the 57th surah in terms of scriptural order while it is the 95th surah in terms of revelation.

At the beginning of this Surah, Allah ﷻ Almighty once again mentioned His verses of power. In verse 7, the spending in the way of Allah ﷻ Almighty is encouraged and appreciated.

In the Holy Qur'an, Allah ﷻ Almighty has described different levels of excellence among the Companions. One class of the Companions was those who believed immediately after the announcement of Prophethood, then a milestone is when the number of Muslims was forty, then a milestone is a migration. For those who believed before and after the migration, then a milestone is the Battle of Badr. Allah ﷻ almighty announced forgiveness for the people of Badr. One of the milestones is the Treaty of Hudaibiyah. Allah ﷻ Almighty gave the certificate of his consent to all the Companions present on that occasion, and then another milestone is the conquest of Makkah, which was mentioned in verse 10 of this Surah. Allah ﷻ Almighty said: (O Muslims!) None of you can be equal to those who spent (in the way of Allah ﷻ being Almighty) and fought (against the disbelievers) before the conquering (of Makkah), they all have a greater rank (than those Muslims), who after (the conquest of Makkah) spent (in the way of Allah ﷻ Almighty) and waged Jihad (against the infidels). With this mutual excellence and ranking, no one gets the right to lower the status of a companion or to say any bad words in their honor, or to doubt their sincerity and faith. He said: "And Allah ﷻ Almighty has promised (all the Companions of His Messenger) a good end (i.e. Paradise). In verse number: 12, Allah ﷻ said that in the field of judgment, the believers and the believing women will be distinguished and their light will shine in front and, on their right and they will be given the good news of paradise.

In the next verse, he said: "The hypocritical men and women will say to the believers: Look at us so that we may also get some light from your light". It will be said to them: Go back and seek another light.

Then a wall will be placed between them, in which there will be a door. There will be mercy on the inside of the door and punishment on the outside. They will ask, aren't we with you? They will reply: your hypocrisy showed you this day.

In verse number: 16, Allah ﷻ asked; has the time not yet come for believers' hearts to be humbled at the remembrance of Allah ﷻ Almighty and the truth?

Verse number: 20 described the impermanence of worldly wealth and worldly adornments and said, "Run towards the forgiveness of your Lord and advance towards this Paradise". The vastness of which is like the heavens and the earth, and which has been prepared for those who believe in Allah ﷻ Almighty and His Messenger. In this verse, there is a rejection of those who criticize Paradise.

Said in verse number 25: "Indeed, We sent our Messengers with strong arguments, and we sent down with them the Book and the scale (justice) so that people may abide by justice, and we sent down iron, in which there is strength and benefits for mankind". The strong argument for the authenticity of this verse of the Holy Quran is that today steel is fundamental for the production of war equipment and defensive and proactive warfare around the world and this is the basis of all ancient and modern industries.

Said from verse number: 27 that the followers of Hazrat Isa (عليه السلام) had invented monasticism by themselves and their intention with it was to obtain the pleasure of Allah ﷻ Almighty, then they did not make concessions, where it was supposed to, so we gave reward to the believers among them, and most of them are transgressors.

In verse number: 29, he said that the people of the book do not have any control over the blessings of Allah ﷻ Almighty, the blessings are in His hand. He exalts whomever He wills with it, and Allah ﷻ Almighty is the one who does most blessings.

﴿SUBJECTS OF PARA 28﴾

﴿Surat Al-Mujadala﴾

Surat Al-Mujadila is a Madani Surat. It is the 58th surah in the terms of scriptural order while the 75th surah in terms of revelation. The name of this Surah "Al-Mujadila" is derived from the first verse of this Surah.

The background of this surah is that Aus bin Saamit, the husband of a companion Khawlah bint Tha'labah, made Zihar with her. In the era of Ignorance, Zihar was the method by which the wife would be forbidden for her husband. Khawla bint Tha'labah came to the service of the Messenger of Allah ﷺ, and said: I was young before, I was beautiful, now my age has passed and I have small children. If I leave them with my husband, they will perish and I don't have finances to support them. The Messenger of Allah ﷺ remained silent because the command to Zihar had not yet come. Khawla (رضي الله عنها) discussed her issue repeatedly with the Messenger of Allah ﷺ for its resolution, and began to pray in the court of Allah ﷻ Almighty. Allah ﷻ Almighty said in the opening verses of this Surah: "(O Messenger!) Allah ﷻ Almighty heard the woman who was discussing with you about her husband and complaining to Allah ﷻ, and Allah was listening to both of you. Verily, Allah ﷻ is the All-Hearing, the All-Seeing. Therefore, Khawla (رضي الله عنها) was the reason for the revelation of this command of Allah ﷻ Almighty. Once Hazrat Umar Farooq (رضي الله عنه) was coming on a ride when Khawla (رضي الله عنها) stopped him and started talking, someone said: Amir al-Mu'minin, you have stayed so long because of this old woman. He said: Why should I not listen to her on earth, whose cry was heard by Allah ﷻ in the heavens. After that, the command on Zihar was revealed in Islam, that those who make Zihar with their wives and then want to reconcile, their expiation is to free a slave before being coming close to their wife, and whoever is not able to afford it, he must fast for consecutive two months, and those who can't do this, then they have to feed sixty poor people twice a day. The Zihar is that if a man says to his wife: "So you are similar to the back of my mother for me" or if he compares any body part of his wife to the body part of his mother, then it becomes Zihar. If a person just tells his wife that she is her mother or sister, although even this statement is undesirable, nothing is required to be done, meaning that his wife will not be forbidden.

In verse number 9, whispering, and depicting discrimination, has been forbidden, and in verse 11, the etiquettes of sitting in a group have been addressed and the virtues of scholars have been described. In verse number 22, He said: Indeed, those who believe in Allah ﷻ and in the Day of Resurrection, you will not find them loving those who keep enmity with Allah ﷻ and His Messenger, whether it is their father or their parents or sons or their brothers or their relatives, these are the people whom Allah ﷻ Almighty has placed faith in their hearts and have helped them and will admit them to Paradise under which rivers flow. Allah ﷻ is pleased with them and they were pleased with Allah ﷻ. These people are the group of Allah ﷻ. Listen! Surely Allah ﷻ Almighty's group is the one that will prosper. In the last verse, He also said that a true believer cannot be friends with the enemies of Allah ﷻ and His Messenger, even if they are his parents or children or siblings or family members.

﴿Surat Al-Hashr﴾

Surat Al-Hashr is a Madani Surah. It is the 59th surah in the terms of scriptural order while the 98th surah in terms of revelation. The name of this surah is al-Hashr because Hashr means: gathering and the Banu Nazeer were gathered together and expelled from Madinah and then exiled to Khyber and Syria. Banu Nazeer lived in a large neighborhood in Madinah, they were very powerful there. In this arrogance, they violated the pact made with the Messenger of Allah ﷺ, and plotted to kill him, as a result, they were expelled from Madinah and their houses, lands, and property were taken over by the Muslims. From verse number 7, the assets of Fayi and its utilization is mentioned, i.e. the possessions that Muslims get without any war are called the assets of Fayi, and these assets are endowments.

In verse number 9 of this surah, it is stated in the background of an event that the people of faith, despite being in need themselves, prefer to fulfill the needs of others by being a person who is selfless and sacrifice.

In verse number 10, after mentioning the predecessors of the emigrants and the supporters of the Companions (رضي الله عنهم) in praise, He said that those who come later pray for the forgiveness for their late believer brothers, and this verse is interpreted as the origin for the transference of rewards. Verse number 11 is a description of the conspiracy, deceitfulness, and

cowardice of the hypocrites. In verse number 18, He mentioned fearing Allah ﷻ and sending something ahead for the Day of Judgment.

In verse number 21, Allah ﷻ Almighty explained the magnificence and the awe of the Holy Qur'an that if we had sent down this Holy Qur'an on a mountain and (graced it with intellect and consciousness), then O Mankind! You would have seen that the mountain would have bowed down (in awe of the Holy Qur'an) and would have crushed into pieces due to the fear of Allah ﷻ Almighty. The last verses of this Surah are the ones where the various names and attributes of Allah ﷻ Almighty are described together, that He is the only one who deserves worship, He is the Knower of overt and covert, the most Gracious and the most Merciful, and then more attributes are described: Al-Malik (The King), Al-Qudoos (The holiest), As-Salam (free from all imperfections and feebleness), Al-Mu'min (The Bestower of refuge), Al-Muhaimin (The Protector), Al-Aziz (The most powerful), Al-Jabbar (The Most Majestic), Al-Mutakabbir (The most Magnificent), Subhaan (The Flawless), Al-Khaliq, Al-Baari (The Creator, The Inventor), Al-musawwir (The Artist), Al-Hakim (The most Wise), and said that all the good names belong to Him.

﴿Surat Al-Mumtahinah﴾

Surat Al-Mumtahinah is a Madani Surah. This surah mentions the trials of the believing women who migrated from Makkah; hence it was named al-Mumtahinah. It is the 60th surah in the terms of scriptural order while the 92nd surah in terms of revelation. In this surah, the believers are forbidden from befriending the enemies of Allah ﷻ Almighty and the enemies of Islam. However, He said that Allah ﷻ does not prevent them from doing good and justice with those who have not fought with the Muslims in the matter of religion, and those who have not exiled them. But those who have fought Muslims in religious matters, and exiled Muslims, or helped the enemies of the Muslims in this regard, then Allah ﷻ Almighty forbids their friendship, that those who befriend them are cruel.

In verse number 10, He told the believers about the believing women who migrated, that do not return to the unbelievers after being sure of their faith, and said that the believing women are not lawful for infidels, nor infidel men for Muslim women. Also said that Muslims too should not hold unbelieving women with themselves.

In verse number 12, Allah ﷻ Almighty said to the Prophet ﷺ that if the believing women companions want to make a vow to you on a fixed constitution and manifesto, then accept their pledge and seek forgiveness from Allah ﷻ for them. That manifesto is: that they will not associate any partner with Allah ﷻ, they will not steal, they will not commit adultery, they will not kill their children (for fear of poverty), they will not make baseless slander, and will not disobey you for any good deed. It is mentioned in the Holy Hadith that sometimes the Messenger of Allah ﷺ would say to his gracious Companions that even if they want to make this pledge as of the believing women companions, then come and do it.

﴿Surat As-Saf﴾

Surat As-Saf is the Madani Surah. The name of this surah is derived from its fourth verse. It is the 61st surah in terms of scriptural order while 108th surah in terms of revelation.

At the start of this Surah, it is forbidden to contradict in speech and deeds, and Allah ﷻ Almighty would be displeased with such people whose words and deeds are contradictory. He further said: Allah ﷻ Almighty loves those Jihadists who are queued up to fight in His way.

O people of Israel, I have been sent to you as a messenger of Allah ﷻ, I confirm the previous Holy book Torah, and give the good news of a messenger who will come after me, his name is Ahmed.

From verse number 8, He said that the enemies of the religion want to extinguish the light of Allah ﷻ with their mouths (by blowing) and Allah ﷻ is the One who accomplishes His light, no matter how much the disbelievers dislike it. In verse number 9, it was stated that Allah ﷻ sent His Messenger with guidance and the righteous religion in order to make him prevail over all false religions, No matter how distasteful it may be to polytheists.

From verse number 10, Muslims were encouraged to trade with Allah ﷻ and were given the good news of a great reward for it, and that trade is to make Jihad in the way of Allah ﷻ Almighty with your wealth and lives. At the end of the Surah, He said: A group of Bani Israel believed in Hazrat Isa (عليه السلام), and another group disbelieved, so we helped the believers against their enemies, so the believers prevailed (over the disbelievers).

﴿Surat Al-Jumu'ah﴾

Surat Al-Jumu'ah is a Madani Surah. It is the 62nd surah in the terms of scriptural order while the 106th surah in terms of revelation. In Verse No: 9 of this Surah, there is mention of Jumu'ah prayers, hence the name of this Surah "Al-Jumu'ah". At the start of this Surah, the objectives of sending the Messenger were described, i.e. the recitation of the divine verses, inner purification, and teaching of the Book and wisdom. And He said, that those who were given Torah, and they did not follow it, they are similar to donkeys that are loaded with books. After that, Jews are mentioned and they were invited that if their claim is true that besides all the people, they are the ones who are friends of Allah ﷻ, then if they are true in this claim, make wish for death, because the lover wants to meet his beloved as soon as possible, and then the Holy Quran prophesied that they will never wish for death because of their evil deeds. In verse number 8 of this surah, He stated that there is no escape from death.

In the second ruku of this surah, the command of the obligatory prayer of Jumma was revealed that when the call is given for Friday prayer, leave all your work and run for the prayer, and leave your business and when you have performed the prayer, look for the resources for sustenance. The Holy Hadith quotes, that whoever skips prayers for three consecutive Fridays because of laziness, Allah ﷻ will seal his heart, and in another hadith, the Messenger of Allah ﷺ said on the pulpit, that people should stop the practice of skipping Fridays. Otherwise (as a penalty for this disobedience) Allah ﷻ Almighty will seal their hearts and they will become heedless.

﴿Surat Al-Munafiqun﴾

Surat Al-Munafiqun is the Madani Surah. It is the 63rd surah in the terms of scriptural order while the 102nd surah in terms of revelation. It was named "Al-Munafiqun" due to the mention of the word "Al-Munafiqun" in its first verse.

At the beginning of this Surah, He described the seal on the hearts of the hypocrites due to their verbal acknowledgment of the prophethood of the Messenger of Allah ﷺ and their disbelief covertly, false oaths, and the fact that they are the enemies of Islam and therefore, to remain warned from them. In verse 8, in response to the meaningless talk of the leaders of the hypocrites, He said that honor is only for Allah ﷻ, His Messenger, and the

believers. In the second ruku of this surah, Allah ﷻ Almighty said to the believers that wealth and (love for) children should not make you forget the remembrance of Allah ﷻ, and said: "The wealth that We have given you, spend it in the way of religion before death approaches you, otherwise, seeing the death angel, everyone would say that I should get a little time in my life so that I can give charity and do good deeds and be from the righteous". Allah ﷻ said that at the assigned time for death, no one will get even one breath of respite.

﴿Surat At-Taghabun﴾

Surah At-Taghabun is a Madani Surat. It is the 64th surah in the terms of scriptural order while the 107th surah in terms of revelation. Due to the mention of the word "At-Taghabun" in verse number 9, this Surah is called "At-Taghabun". At the start of this surah, after glorifying Allah ﷻ Almighty, there is a description of His possession, praise, power, creativity, art, all visible and hidden things, and the knowledge of the secrets within the breasts.

In verse number 9, He called the Day of Resurrection as a day of loss and for the entrance into hell for the unbelievers and for the entrance in Paradise for the righteous believers.

In verse number 14, He told the believers: "Few of your wives and your children are your enemies, so be alert from them" meaning, that sometimes a person stays away from the religion due to the dominance of love of his family, and for the fulfillment of their legitimate and illegitimate demands and desires, and refrains from Jihad.

In verse number 16, there is a declaration of success in the hereafter for those who fear, listen, obey Allah ﷻ Almighty, spend in the way of Allah ﷻ, and avoid miserliness.

﴿Surat At-Talaq﴾

Surat At-Talaq is a Madani Surat. The first verse of this Surat mentions about the issuance of divorce and the iddah of divorce, hence the name "At-Talaq". It is the 65th surah in the terms of scriptural order while the 96th surah in terms of revelation.

At the start of this Surah, He said that when you issue divorce to your wives, divorce them before the time of their Iddah starts (during purification). After the divorce, it is important to keep track of the Iddah

and fulfill it. In the Holy Qur'an, the rules of Iddah have been described according to various circumstances, which are as follows:

- (1) A woman who is on menses, her iddah is for three periods and divorce should be issued during the period of purity, during which the husband has not had intercourse with the woman.
- (2) A woman who does not have menses, her Iddah is three months; such a woman is called "الائسه" (Aayisah) in the Holy Quran.
- (3) If a woman is pregnant at the time of divorce, her iddah ends as soon as the child is born, whether the period is short or long.
- (4) A woman who has been married, but no consummation of marriage has occurred, and no privacy has taken place, then there is no iddah on her, she will be excluded from the marriage as soon as the divorce is granted and she will be free to marry anyone of her free will.
- (5) A woman whose husband has died, her Iddah is four months and ten days. If the husband of a pregnant woman dies, then the Iddah during pregnancy is also effective in her favor, whether its duration is shorter or longer than the Iddah for death. The Holy Qur'an also quoted that in the case of revocable divorce, before the completion of the period of Iddah, turn back with good intentions, or separate as per the constitution, and appoint two witnesses in the case of reverting back. This order is not compulsory, it is appreciable. The Holy Qur'an also ordered that divorced women should be given maintenance according to their status during iddah and should not be harassed, and if they are pregnant, give them maintenance and housing until delivery. After the delivery, if they are willing to foster and breastfeed the child, then give them wages and a rich person should pay all these expenses according to his status, and a poor person should pay them according to his status.

﴿Surat At-Tahrim﴾

Surat At-Tahrim is a Madani Surat. It is the 66th surah in terms of scriptural order while the 105th surah in terms of revelation. The name of this Surah is "At-Tahrim" because the Prophet ﷺ prohibited honey upon himself, which is mentioned in the first verse of this Surah.

At the start of this Surah, it was stated that the Holy Prophet ﷺ had taken an oath not to eat honey for some reason, so Allah ﷻ Almighty told him to break the oath by paying expiation. While warning the Prophet's wives, He said that if the Prophet ﷺ divorces them, then soon his Lord will give him

better wives than them in their lieu, who would be obedient, trustworthy, worshipping, fasting, and loving to their husband and virgins. Obviously, this never happened, so it means that the wives of the Holy prophet ﷺ, the revered mothers of the Muslims (رضي الله عنهم) pleased the Messenger of Allah ﷺ with all their heart and soul. In verse number 6, Muslims are commanded to protect themselves and their families from the fire, whose fuel is men and stones. In verse number 8 sincere repentance is commanded, and forgiveness of sins and good news of Paradise is given. In verse number 9, Jihad with the infidel fighters has been commanded. In verse number 10, the wives of Hazrat Noah and Hazrat Lut (عليهما السلام) are mentioned that due to their disbelief, they did not benefit even from being close to the Prophet. In the next verse, Asiya, the wife of Pharaoh, is mentioned, that because of her faith, the closeness to an infidel could not harm her. After that, the chastity and obedience of Hazrat Maryam (عليها السلام) is mentioned.

At the end of the surah, through the mention of Hazrat Asiya the wife of Pharaoh, the believing women have been warned that if they have to endure atrocities in the path of righteousness, they should learn from Hazrat Asiya.

Similarly, Hazrat Sayeda Maryam's chastity, obedience, and confirmation of Sharia rules are described. Messenger of Allah ﷺ said, "Many amongst men attain perfection but amongst women only four attained perfection: Asiya; the daughter of Mazaham; the wife of Pharaoh, Maryam; the daughter of Imran, Khadija; the daughter of Khuwailad and Fatima; the daughter of Mohammad ﷺ and the superiority of `Aisha to other women is like the superiority of Thareed (an Arabic dish) on other meals". (Sunan Tirmidhi)

﴿SUBJECTS OF PARA 29﴾

﴿Surat Al-Mulk﴾

Surah Al-Mulk is the Makki Surah. It is the 67th surah in terms of scriptural order while it is the 76th surah in terms of revelation. Due to the word Al-Mulk in the first verse of this Surah, it was named Surah Al-Mulk.

The great virtues of Surat al-Mulk have been described in the Hadith; it is called "al-Munjiya" (saver) and "al-Waqiya" (protector). The recitation of this Surah causes reduction and salvation from the punishment of the grave. At its start, Allah ﷻ Almighty explained the wisdom of life and death and its purpose, is to test the servants to see who is the best on the scale of action. In the next verses, Allah ﷻ Almighty declared the creation of the seven heavens above as a sign of His power and said that you will not see any defect or fault in the creation of Allah ﷻ Almighty. Look back and see if you see any cracks? Then look again and again (to find any flaws or faults in God's creation) your eyes will become tired and useless. Allah ﷻ Almighty has defined the innumerable shining stars under the first sky as a bulb.

From verse number: 8, the dialogue that will take place between the disbelievers and the guardian of hell, their confession and the punishment of hell, while for the believers there is a description of forgiveness and a great reward. In verse number: 19, Allah ﷻ Almighty said: Have they not seen (ever) above them the birds spreading their wings and (ever) curled up on them? No one can stop them (in the sky) except the Most Merciful.

From verse number: 20 there is a statement about Allah ﷻ Almighty helping and providing sustenance.

He said in verse number: 23 that Allah ﷻ Almighty is the one who created you and gave you the abilities to hear, see, and understand, (but) few people are thankful for the blessings of Allah ﷻ Almighty. He said in the last verse: You say: Tell me this, if your water goes into the ground in the morning, so who will bring the flowing water to you?

﴿Surat Al-Qalam﴾

Surah Al-Qalam is the Makki Surah. It is the 68th surah in terms of scriptural order while it is the 2nd surah in terms of revelation. This Surah is named Al-Qalam because the word Al-Qalam is mentioned in the opening verse of this Surah.

At the start of this surah, Allah ﷻ Almighty defended His Messenger ﷺ from the accusations of the infidels by swearing by the pen and the workers of Qadha and Qadar, that by the grace of his Lord, prophet ﷺ are not insane and never-ending reward for him, and prophet ﷺ hold a great position of morals. Soon you will see and they will also see which of you were insane. The general principle is that the one who is accused, he offers his own cleansing, but Allah ﷻ gave this honor to the Messenger of Allah ﷺ that he continued to be accused by the infidels and polytheists, but Allah ﷻ Almighty rejected them with Qur'anic verses. In response to Waleed bin Mughira's bad sayings about the Prophet ﷺ, Allah ﷻ Almighty disclosed his nine ugly characteristics.

Verse number: 4 describes the greatness of the etiquettes of the Messenger of Allah ﷺ, and this greatness is not measured by the scale of the creatures, but by the scale of Allah ﷻ Almighty. The word "عن" comes from Arabic to denote a commanding position over something. It is learned from this that the character of the Messenger of Allah ﷺ will not be measured by the current measure standards of morality, but the character that becomes a part of him, will be considered great.

From verse number: 8, Allah ﷻ Almighty said to the Messenger of Allah ﷺ that the disbelievers want you to make unnecessary concessions to them in the matter of religion so that they also make concessions in response. This cannot happen; there can be no compromise on the truth. After that, nine ugly attributes of an enemy of the Messenger (according to the commentators, it is Waleed bin Mughira) have been described. This shows that Allah ﷻ Almighty does not like the one who heart-breaking His Holy Prophet ﷺ.

Verse number: 17 mentions those gardeners who did not say (ان شاء الله) with the intention of reaping fruit, and were heedless of glorifying Allah ﷻ Almighty and were stingy in giving their share to the poor, so Allah ﷻ Almighty destroyed their garden, after that, there is a mention of their repentance and turning to Allah ﷻ Almighty. Scholars have written about the last verse of this Surah that if this verse is recited and exhaled, the evil eye is cured.

﴿Surat Al-Haqqah﴾

Surah Al-Haqqah is the Makki Surah. It is the 69th surah in terms of scriptural order while it is the 77th surah in terms of revelation. This surah starts with the question of Al-Haqqah, hence the name Al-Haqqah.

At the start of this Surah, the truth and certainty of the Resurrection have been described, then the punishment of the people of Thamud and Aad and Pharaoh is mentioned, these subjects have been described in many places in the Holy Quran. From verse number: 13, there is a description of the blowing of the trumpet, the earth and the mountains being lifted up and smashed to pieces by the blow, the sky being burst and weakened and the eight angels lifting up the Throne of Allah ﷻ Almighty. It was told from verse number: 19 that on the Day of Judgment, whoever's book of deeds will be given in his right hand, this will be a sign of his success and he will proudly say to the people, Come and read my book of deeds. On the contrary, the one whose book of deeds will be given in his left hand will be a sign of his disgrace and he will say that I wish I had not been given my book of deeds, and with death, my story would have ended forever. In the same verses, there is a description of the blessings of paradise for the righteous and the hereafter punishment for the disbelievers.

In verse number: 40, he said that the Holy Qur'an is neither the words of a poet nor the words of a wizard, it is only the word of Allah ﷻ Almighty.

﴿Surat Al-Ma'arij﴾

Surah Al-Ma'arij is the Makki Surah. This surah is named Al-Ma'arij because the word Al-Ma'arij is mentioned in verse 3. It is the 70th surah in terms of scriptural order while it is the 77th surah in terms of revelation.

At the start of this surah, there is a statement about the punishment of the Day of Judgment once again, that one day of judgment will be equal to fifty thousand years, the sky will become like molten copper, the mountains will become like washed colored wool, and no one will ask about anyone's condition. At that time, the criminal will wish that he can give compensation to his wife, brother, relatives, and all the people of the earth and release himself. Verse number: 19 mention the low morale of man, panic at the time of trouble, and miserliness in case of profit. In this surah, there is a description of the people of truth, their high attributes, and the final reward.

﴿Surat Nooh﴾

Surah Nooh is the Makki Surah. It is the 71st surah in terms of scriptural order while it is the 72nd surah in terms of revelation. The first verse of this surah mentions Hazrat Nooh (عليه السلام) hence named surah Nooh.

At the start of this surah, Hazrat Nooh (عليه السلام) mentioned being sent to his nation, inviting the nation to worship Allah ﷻ Almighty and forsake sins.

Hazrat Nooh (عليه السلام) used to plea before Allah ﷻ Almighty that I called my people to the truth day and night, but their disobedience continued to increase. And whenever I called them to the truth, they would stick their fingers in their ears to deny the truth and in stubbornness and arrogance would cover themselves with clothes, I said to them: Seek forgiveness from your Lord, He is Oft-Forgiving, He will send you abundant rain and help you with wealth and sons. When Nooh (عليه السلام) was disappointed in the faith of the people after spending the longest period of preaching in the congregation of the Prophets, he prayed to punish for them, O Allah ﷻ Almighty, erase their name and mark, and on this occasion, he prayed for forgiveness for himself, for his parents and for all the believing men and women.

﴿Surat Al-Jinn﴾

Surah Al-Jinn is the Makki Surah. It is the 72nd surah in terms of scriptural order while it is the 48th surah in terms of revelation. A group of jinn is mentioned in the first verse, of listening to the Holy Qur'an. Hence this surah is called "Al-Jinn".

In this surah, it is stated that the jinn used to go to the Upper World to get news, but now the time had come that their entry into the Upper World is closed and whoever went there would be blocked by guards, and Fireballs were hurled at them. The Jinns advised to examine the entire surface of the earth and see why this whole scene has changed. There must have been a big change. Hazrat Ibn Abbas (رضي الله عنه) narrated that a group of them went to Tihamah (Makkah) and there the Prophet ﷺ was leading his companions in the Morning Prayer in the market of Ukaz. When they heard the Holy Qur'an, they said, "This is what has hindered between us and the sky". Then they went and told their people, "We have heard a wonderful Holy Qur'an that guides us to the right path". We have believed in this and we will never associate anyone with our Lord. Verily, the glory of our Lord is high and He has neither a wife nor a son. They said that some

of us are obedient and some are rebellious and the rebellious group of jinn will be the fuel of hell. In Arabic, all the words that are formed from "جنّ" have the meaning of veil and hidden. "Jinn" in the sense that they remain hidden from our eyes, a dense garden whose ground is covered by an abundance of trees is called "Jannat", a hidden heart in the chest is called "Jinan", a child in the womb is called "jinin", a shield is called "Jana" and so on.

He said in verse number: 26, "He is the Knower of the Unseen, so He does not inform anyone of His Unseen except those whom He has chosen, who are His Messengers". It is known that Allah ﷻ Almighty gives knowledge of the unseen to His prophets.

﴿Surat Al-Muzzammil﴾

Surah Al-Muzzammil is the Makki Surah. It is the 73rd surah in terms of scriptural order while it is the 3rd surah in terms of revelation. The name of this Surah "Al-Muzzammil" is derived from its first verse.

In this Surah, in the manner of love, Allah ﷻ Almighty addressed the Prophet ﷺ with one of his special praises. "O you who wear a cloak". Allah ﷻ Almighty described the Prophet's "Night Vigil Prayer". The style of the Holy Qur'an shows that he used to stay up all night". So Allah ﷻ Almighty said: You should stay up at night in prayer but a little at midnight or Reduce something from it or add something to it and recite the Holy Qur'an distinctly. He also said that getting up at night is hard on the self and keeping the word true. He also said, "You should keep mentioning the name of your Lord and be detached from everything and become His". In verse number: 17, he described the fearfulness of the Day of Judgment that it will make children old. In the second ruku, he said, "Your Lord knows that you (sometimes) stay up until two-thirds of the night, sometimes up to midnight, and sometimes up to one-third of the night, and a group of companions are also engaged in worship with you". Allah ﷻ Almighty repeatedly said that you should recite as much of the holy Qur'an as you can easily. The scholars said that it is about Tahajjud and that the prayer of Tahajjud was obligatory or wajib upon him.

In the end, he said that whatever you send forward for your own good, you will receive a better and greater reward from Allah ﷻ Almighty, and keep asking Allah ﷻ Almighty for forgiveness. Indeed, Allah ﷻ Almighty is Oft-Forgiving, Most Merciful.

﴿Surat Al-Muddaththir﴾

Surah Al-Muddaththir is the Makki Surah. It is the 74th surah in terms of scriptural order while it is the 4th surah in terms of revelation. At the start of this Surah, it was named Al-Muddaththir because of the address to the Prophet ﷺ as "يَا أَيُّهَا الْمُدَّثِّرُ" In this Surah also, Allah ﷻ Almighty addressed him ﷺ with the glory of love and said: "O you, who wraps the cloak, get up and warn the people of the punishment of Allah ﷻ Almighty and announce the glory of your Lord".

Verse No: 39 praise the people of the right. He said in verse number: 42 that the people of Hell will be asked "What has landed you in Hell "They will reply", we were not of those who prayed, nor did we feed the poor. We used to indulge in falsehood along with others, and deny the Day of Judgment, that death came upon us. This gives a lesson that the believers and the seekers of Paradise should avoid the habits of the people of Hell.

﴿Surat Al-Qiyamah﴾

Surah Al-Qiyamah is the Makki Surah. It is the 75th surah in terms of scriptural order while it is the 31st surah in terms of revelation.

About those who deny the Hereafter, Allah ﷻ Almighty swore and said: Has man thought that we will not collect his bones after death? Why not? We are also capable of making his fingertips as they were before.

He said from verse number: 16: (O Messenger ﷺ!) Do not move your tongue in the desire to remember the divine revelation quickly. It is our responsibility to collect this Holy Qur'an and release it on your tongue, so when we (i.e. our sent angel) recite, you should follow what is recited, and then it is our responsibility to explain it (meaning). At the end of the surah, the state of the hereafter and the scene of forgiveness are described and mention the resurrection of human beings like the first birth.

﴿Surat Ad Dahr﴾

There is a difference of opinion as to whether this surah is Makki or Madani. It is the 76th surah in terms of scriptural order while according to some; it is the 30th surah, while others say it is the 98th surah in terms of revelation. Also called "Surah Al-Insan", the name of this Surah is derived from its first verse.

At the start of this surah, it was said that Allah ﷻ Almighty has tested the servants by giving them guidance. In this Surah, spending in the cause of

Allah ﷻ, the virtue of feeding the poor, the orphan, and the captive (prisoner) has been described as the attribute of perfection of His servants. Most of the verses of this Surah mention the blessings of Paradise. In verse No: 3 said that we have shown man the straight path, now whether he becomes grateful or ungrateful.

﴿Surat Al-Mursalat﴾

Surah Al-Mursalat is the Makki Surah. This surah is named Al-Mursalat because the first word of its first verse is "Al-Mursalat". It is the 77th surah in terms of scriptural order while it is the 33rd surah in terms of revelation.

At the start of this Surah, the signs of the Day of Judgment are mentioned and he repeatedly said that on this day there will be perdition for those who deny the Day of Judgment, and at the end, once again, there is the good news of the reward of the Hereafter and the blessings of the Hereafter for the pious people.

In verse 15 of this Surah, mentioned the end result of criminals. He mentioned the dangers of hell from verse number: 29.

Verse No: 41 mentions rewards for the pious.

﴿SUBJECTS OF PARA 30﴾

﴿Surat An-Naba﴾

"Naba" is called news. It is a Makki Surah. It is the 78th Surah in terms of scriptural while the 80th Surah in terms of revelation. At the start of this Surah, He said that people question each other about great news regarding which they disagree with each other, i.e. the Resurrection about which some people disagree at its occurrence and its certainty. Allah ﷻ Almighty said: Soon the Day of Resurrection will befall, then they will know. After describing the signs of His power, Allah ﷻ Almighty said in verse number 17 that the time of the Day of Judgment is fixed and then he described the signs of the Resurrection. After that, He said that Hell is the abode of the rebellious, in which they will remain for a long period. Here they will not find any drink other than bubbling hot water and the pus from the wounds of the Hell dwellers. Verse No 31 describes the rewards for the pious people. In verse number 38, there is a description of Jibrail (عليه السلام) and the angels standing in a queue and not having the courage to speak to anyone without the permission of Allah ﷻ Almighty. In the last verse, He said that the disbeliever will say: I wish I was dust.

﴿Surat An-Nazi'at﴾

The first word of the first verse of this Surah is "Wan-Nazi'at", hence its name "An-Nazi'at". It is the 79th Surah in terms of scriptural while the 81st Surah in terms of revelation. In this Surah, it is said that the angels of death remove the souls of the people of Hell very harshly, and the souls of the believers very gently.

After this, there is mention of the angels who are assigned to manage the affairs of nature. After that, the resurrection is mentioned once again.

From verse number 15, it is stated that Musa (عليه السلام) was sent to Pharaoh to invite him to the truth and he rejected and disobeyed him and declared himself to be "رَبِّ اعْلٰى" meaning he claimed to be the God. So, Allah ﷻ Almighty made him an example by punishing him. He responded to the questions of the deniers of resurrection after death, who will revive again, once they die? Referring to the creation of the earth and the sky and what is in between these, Allah ﷻ Almighty said, is it difficult to reproduce or to establish such a great system of the universe that is in front of you? In this Surah, it is also mentioned that the abode of the rebellious will be

hell and those whose hearts fear Allah ﷻ and are not self-centered, their abode will be paradise.

From verse number 27, He rationalized on monotheism of Allah ﷻ Almighty and His powers by reasoning with evidence.

﴿Surat Abas﴾

Surah Abas is a Makki Surah. It is the 80th Surah in terms of scriptural while the 24th Surah in terms of revelation. The first word of this Surah is "Abas" hence it was named Abas. The leaders of the Quraish were present in the prophet's court and the Prophet ﷺ was preaching to them. At that time, a blind companion, Abdullah ibn Umm Maktum, appeared and said: O Messenger of Allah ﷺ! Teach me what Allah ﷻ Almighty has taught you. The Prophet ﷺ was disgusted by this interference. This displeasure was due to unnecessary interference in the duty of preaching and it was justified, but Allah ﷻ Almighty still sent down these blessed verses, consoling Abdullah ibn Umm Maktum, so that the world would know about the place of broken hearts and hurt souls in this court which belongs to no ordinary one.

And those who criticize the exalted status of the Prophet ﷺ quoting this blessed surah are ignorant of the secrets of love between the lover and the beloved and have a low level of understanding.

At the end of this surah, the scene of the doomsday when everyone will be concerned about self is described that in the world those who lived their lives for their near and dear ones and claimed their love will run away for their own lives. A person will run away from his own brother, parents, wife, and sons. Allah ﷻ Almighty said that everyone will be under pressure. Some faces will be bright, smiling, and cheerful and some will be dusty and gloomy.

﴿Surat At-Takwir﴾

Surah At-Takwir is a Makki Surah. It is the 81st Surah in terms of scriptural while the 7th Surah in terms of revelation. The name of this Surah is At-Takwir, derived from the source word Kuwirrat (كُوِّرَتْ).

This Surah also mentions the signs of the Day of Resurrection, that the extent of the sunlight will be enfolded, the stars will fall, the mountains will be moved, and the ten-month pregnant camels will be left in vain. Meaning, that the worth of capital and wealth of the world will end. Wild

animals will be gathered, the seas will be stirred up, souls will be reunited with bodies, and the scriptures of deeds will be spread forth, hell will be ignited, heaven will be brought near, and everyone will know what piles of deeds he has sent forward for his Hereafter. Allah ﷻ Almighty vowed and has mentioned the truthfulness of the Holy Qur'an and the Prophethood of Muhammad ﷺ.

﴿Surat Al-Infitar﴾

Surah Al-Infitar is a Makki Surah. It is the 82nd Surah both in terms of scriptural order and revelation. This Surah's name is mentioned in the first verse of this Surah.

In this Surah, the subjects of the previous Surahs are mentioned, i.e., the signs of the resurrection and the consequences of the resurrection, and it is described that Allah ﷻ Almighty has appointed angels to write down the deeds of every servant, these are called "Kiraman Katibin" (the honorable writers). And they know whatever the servant does. There is a narration of the righteous beings among the bounties and the immoral beings in hell, and that, on the Day of Resurrection, no one will be of use to anyone, and only Allah ﷻ Almighty's order will prevail on that day.

﴿Surat Al-Mutaffifin﴾

Surah Al-Mutaffifin is a Makki Surah. It is the 83rd Surah in terms of scriptural while the 86th Surah in terms of revelation. "Tatfif" means to reduce in scale and measure. Allah ﷻ Almighty said: There is a severe punishment for those who depreciate in measuring and weighing because when they take from others, they measure the entire weight fully. And when they give to others, they reduce the measurement or weight, that is, they make deficiency.

He further said that these people do not believe in the Day of Judgment. He also said that the deeds of the unbelievers are in the "Sijin" which is a sealed scripture. These people deny the Day of Resurrection and describe the divine verses as stories of the previous nations. Allah ﷻ Almighty further said that their hearts have rusted because of their deeds and they will be deprived of seeing their Lord in the Hereafter.

He further said that the book of deeds of the righteous will be in "عليين" which is also a sealed book upon which close servants of Allah ﷻ Almighty are witnesses. He further said that the righteous will be in comfort among

the bounties of Paradise, their faces will be refreshed, and they will be given sealed wine of purity, the fragrance of which is musk.

﴿Surat Al-Inshiqaq﴾

Surah Al-Inshiqaq is a Makki Surah. It is the 84th Surah in terms of scriptural while the 83rd Surah in terms of revelation. The first verse of this Surah contains the word **انْشَقَّتْ** from which the name of this Surah is derived. In this Surah too there is a description of the signs and consequences of the Day of Resurrection and that on the Day of Judgment whoever will be given the result card in his right hand will have a very easy reckoning and he will return to his family happily. And the one whose deeds will be given behind his back, he will say, I wish I could die, and he will be thrown into the burning fire of hell. From verse number 16, Allah **ﷻ** Almighty vowed by the glow of sunset, the night, and the moon, and said that the Day of Resurrection would be terrible for the polytheists. From verse number 20, Allah **ﷻ** Almighty has condemned the polytheists and disbelievers for not believing and not prostrating and has warned them of a painful punishment, and for the righteous believers, there is a never-ending reward.

﴿Surat Al-Buruj﴾

Surah Al-Buruj is a Makki Surah. In the first verse of this Surah, Allah **ﷻ** Almighty has sworn by the sky with constellations, hence it was named Al-Buruj. It is the 85th Surah in terms of scriptural while the 27th Surah in terms of revelation.

In this Surah, Allah **ﷻ** Almighty has stated that for believing in Allah **ﷻ** Almighty, the "people of the trench" (those of trenches) were killed in such a way that they were thrown into the blazing fire. The details of these followers of the true path are available in the books of Tafsir, on whom the infidels of their time inflicted immense atrocities. In the end, He said that Allah **ﷻ** Almighty's grasp is very strong, He is the one who creates, and He will revive again, Whatever He intends to do, He does.

Verse number 10 onwards, He has warned for the severest punishment of Hell for those who put believing men and women into the lure, and the bounties of Paradise and success are mentioned for righteous believers. In the end, he comforted the Prophet **ﷺ** and the believers that the rebels with large armies like Pharaoh and Thamud do not even have a name or mark today, and these sufferings and difficulties are temporary.

﴿Surat At-Tariq﴾

Surah At-Tariq is a Makki Surah. It is the 86th Surah in terms of scriptural while the 36th Surah in terms of revelation. The first verse of this Surah mentions the word "At-Tariq" hence its name "At-Tariq". In this Surah, Allah ﷻ drew attention towards the matter with which man was created and his state of creation and said, "On the day when hidden things will be revealed, there will be no supporter and no one will have power except Allah ﷻ Almighty".

﴿Surat Al-A'la﴾

Surah Al-A'la is a Makki Surah. In the first verse of this Surah, the word "Al-A'la" is mentioned, hence it is named as Al-A'la. It is the 87th Surah in terms of scriptural while the 8th Surah in terms of revelation. At the start of this Surah, He mentioned the seamless power and exaltation of Allah ﷻ Almighty and commanded to glorify Him.

In verse number 6, He said that soon we will teach you the Holy Qur'an, so you will not forget. At the end of this Surah, He said; He who cleanses his inner self and prays in the name of his Lord is successful, although you prefer the life of this world but in the Hereafter, there is a grand and eternal life. Indeed, this same message is mentioned in the earlier scriptures, the scriptures of Ibrahim and Musa (عليهما السلام).

﴿Surat Al-Ghashiyah﴾

Surat Al-Ghashiyah is a Makki Surah. In the first verse of this Surah, the word "Al-Ghashiyah" is mentioned, so its name is Surah Al-Ghashiyah. It is the 88th Surah in terms of scriptural while the 68th Surah in terms of revelation.

At the start of this Surah, there is a mention of the end of those people who will suffer punishment in the Hereafter, then there is a mention of those fortunate believers who will be exalted with the bounties of the Hereafter, and then the glory of Allah ﷻ Almighty's creation is mentioned.

From verse number 17, Allah ﷻ rationalized regarding the monotheism of Allah ﷻ Almighty, His power, His wisdom, and His knowledge from the creation of the heavens, camels, mountains, and lands, etc. In the end, there is a reminder that everyone must return to Allah ﷻ Almighty.

﴿Surat Al-Fajr﴾

Surah Al-Fajr is a Makki Surah. The name of this Surah "Al-Fajr" is derived from its first verse. It is the 89th Surah in terms of scriptural while the 10th Surah in terms of revelation. In the opening verses, Allah ﷻ Almighty swore by Fajr, by the ten nights of Dhu al-Hijjah, and Even and Odd and said that the disbelievers will surely be punished.

In this Surah, the people of Aad, Thamud, and Pharaoh are mentioned. These nations rebelled under the influence of power. Allah ﷻ Almighty lashed them with scourges of punishment.

From verse number 17, Surah warned, He said that you do not respect orphans, you do not encourage each other to feed orphans, you devour all the inherited wealth, you have immense love for wealth.

After that, He said that in the hereafter, one will realize the instability of this wealth. Man will regret, but this regret will not be of any use. In the last verse, he said that a "content soul" i.e. those who have a high level of faith will be welcomed with honor and dignity at the time of death.

﴿Surat Al-Balad﴾

Surah Al-Balad is a Makki Surah. It is the 90th Surah in terms of scriptural while the 25th Surah in terms of revelation. The mention of the word "Al-Balad" in its first verse is the cause of its name. In this Surah, the greatness and majesty of the Prophet ﷺ is stated, that Allah ﷻ sworn by this city because he is residing in this city. In this Surah, Allah ﷻ said that we have given man two eyes to see, a tongue and two lips to speak, and we have given him the awareness of good and evil. Allah ﷻ further said that Allah ﷻ Almighty called the war against the false desires of the soul and satanic temptations as the most difficult stage and said that the easiest way to overcome this difficult pit is to free the neck that is burdened by a financial ransom, feeding a person suffering from hunger, preferably an orphan who is also a relative or a poverty-stricken person.

﴿Surat Ash-Shams﴾

Surah Ash-Shams is a Makki Surah. It is the 91st Surah in terms of scriptural while the 26th Surah in terms of revelation. In this Surah, the sun has been sworn upon; therefore, it is called Ash-Shams. In the introduction at the beginning of this Surah, Allah ﷻ Almighty swore by seven things, including the soul of man, and said that Allah ﷻ Almighty has given every human

being the realization to differentiate between good and evil, so whoever keeps his soul pure, he is successful. And he who has polluted his soul with sins becomes unsuccessful. At the end, there is mention of the people of Saleh (عليه السلام) cutting the hooves of the she-camel and Allah ﷻ Almighty's torments upon them.

﴿Surat Al-Lail﴾

Surah Al-Lail is a Makki Surah. It is the 92nd Surah in terms of scriptural while the 9th Surah in terms of revelation. At the beginning of this Surah, the word Wal-Lail is mentioned, and hence was named Al-Lail.

In this Surah, Allah ﷻ Almighty said that the struggle of man continues in two different directions. One of the groups is that who spends wealth given by Allah ﷻ Almighty in His way, adheres to piety and affirms good things, so we will make it easy for him to reach Paradise. The second group is those who do not spend the wealth given by Allah ﷻ Almighty because of miserliness. Such a person becomes intoxicated with the abundance of wealth and becomes offhand of Allah ﷻ Almighty, and denies the good things, so we make the difficult destination i.e. Hellfire an easy path for him.

In the last verses, He said that the person who gives his wealth in the way of Allah ﷻ Almighty, not to repay someone's kindness, but only to seek the pleasure of his Lord, will be saved from the hellfire, so that his heart is freed from the dominance of miserliness, greed and love of wealth. Analysts have written that these verses were revealed about the glory of Hazrat Abu Bakr Siddique (رضي الله عنه).

﴿Surat Ad-Duhaa﴾

Surat Ad-Duhaa is a Makki Surah. It is the 93rd Surah in terms of scriptural while the 11th Surah in terms of revelation. The name of this Surah is derived from its first word, Wad-Duhaa.

This Surah is describing the greatness of Prophet ﷺ. When the disbelievers of Quraish said: The Lord of Muhammad ﷺ has left him and is angry with him, therefore, in response to their irreverence, Allah ﷻ Almighty said: O Messenger of Allah ﷻ! Your Lord has not forsaken you, nor has He become angry with you, every coming hour will be better than your previous hour, and soon your Lord will give you so much that you will be satisfied. Translating verse number 7 of this Surah, many scholars have slipped intellectually, and it is not only this one verse, but there are many

verses of the Holy Qur'an in which the place of divinity and the regard of prophethood were not considered, due to which there has been division and chaos in the Ummah. In this Surah, it is forbidden to be angry with orphans and to rebuke the beggars. In the end, an update on Allah ﷻ Almighty's bounties is mentioned.

﴿Surat Al-Inshirah﴾

Surah Al-Inshirah is a Makki Surah. It is the 94th Surah in terms of scriptural while the 12th Surah in terms of revelation. In this Surah, the expansion of the chest of the Prophet ﷺ is mentioned, one of its meanings is that his chest was constricted by the taunts and insults of the infidels and heart-wrenching words, so Allah ﷻ Almighty opened his chest, that is, he gave him perseverance and steadfastness, or, expanding of the chest means splitting the chest, the description of which is available in ahadith. One verse in it is an extraordinary divine gift for the exaltation of the glory of the Prophet ﷺ that Allah ﷻ Almighty said, "And we have exalted your remembrance for you" and said, "Indeed, along with hardship there is ease". At the end, there is a mention of praying with fortitude after worship.

﴿Surat At-Tin﴾

Surah At-Tin is a Makki Surah. It is the 95th Surah in terms of scriptural while the 28th Surah in terms of revelation. At the start of this Surah, the word At-Tin is mentioned, so it was named At-Tin. He said in this Surah, "Indeed, We created man in the best form and then returned him to the lowest class, except for the believers and the righteous. This means that closeness and honor in the court of Allah ﷻ Almighty is not based on the outward appearance of a person but on faith and deeds.

﴿Surat Al-Alaq﴾

Surah Al-Alaq is a Makki Surah. It is the 96th Surah in terms of scriptural while the 1st Surah in terms of revelation. The revelation starts with this Surah, Its first five verses are the first divine revelation, which was revealed in the cave of Hira upon Prophet Muhammad ﷺ and his prophethood was declared with these verses. In this Surah, the wisdom of Allah ﷻ Almighty has been described in the creation of man, that He has transferred him from the state of weakness to strength, and described the virtues of reading and writing. He further said that man is not grateful for the blessings of Allah ﷻ Almighty and is proud of his wealth. In this Surah,

Abu Jahl is condemned who used to forbidding the Prophet ﷺ from prayer, and in his opinion, he was helping his idols. It is mentioned that the Messenger of Allah ﷺ did not care about the threats of Abu Jahl.

﴿Surat Al-Qadr﴾

Surah Al-Qadr is a Makki Surah. It is the 97th Surah in terms of scriptural while the 25th Surah in terms of revelation. This Surah was revealed in virtue of the Night of Destiny, Allah ﷻ honored the Night of Destiny with respect to the revelation of the Holy Qur'an and declared it better than a thousand months, and mentioned the descent of angels and Jibrail (عليه السلام) in that night. He did not specify the night of Destiny with certainty so that the enthusiasm of the servants and the pursuit for goodness can be tested; however, there are evidences in this Surah which have a strong probability of the twenty-seventh night.

﴿Surat Al-Bayyinah﴾

Surah Al-Bayyinah is the Madani Surah. It is the 98th Surah in terms of scriptural while the 100th Surah in terms of revelation. In the first verse of this Surah, the word Al-Bayyinah was mentioned, which means a very clean and clear rationale, so it was named as Al-Bayyinah.

In this Surah, Allah ﷻ Almighty has rejected the false religions of the Jews, Christians, Magians (the fire worshippers), and polytheists and commanded that people leave all false religions and worship Allah ﷻ Almighty with sincerity and continue to establish prayer, and keep paying Zakat, This is the true religion.

In verses number: 6 to 8, He called the disbelievers the worst group of creation and called the believers as the best group.

﴿Surat Al-Zilzal﴾

Surah Al-Zilzal is the Madani Surah. It is the 99th Surah in terms of scriptural while the 93rd Surah in terms of revelation. The name of this Surah is Al-Zilzal, which is mentioned in its first verse. In this Surah, the scene of doomsday was described that on the day of doomsday, there will be a severe earthquake in the earth, whatever happened on the chest of the earth, it will spill out all the secrets or whatever deaths are buried, it will exorcise them. On that day, the earth will narrate all the news by the command of Allah ﷻ Almighty and all the creatures will gather in the field of Doomsday and everyone will see the result of their small good or evil.

﴿Surat Al-'Adiyat﴾

Surah Al-'Adiyat is a Makki Surah. It is the 100th Surah in terms of scriptural while the 14th Surah in terms of revelation. In this Surah, Allah ﷻ Almighty has described the different conditions of the horses of the Jihadists by an oath. It can be guessed from this, if this is the rank of the mujahid's horse, then what will be the state of the mujahid himself in the court of Allah ﷻ Almighty. In this Surah, man's ingratitude and intense love for wealth have been described, and the rising of the dead from the grave, the exposure of secrets, and Allah ﷻ Almighty's knowledge of all these are mentioned.

﴿Surat Al-Qari'ah﴾

Surat Al-Qari'ah is a Makki Surah. It is the 101st Surah in terms of scriptural while the 30th Surah in terms of revelation. The first word of its first verse is Al-Qari'ah, so this Surah was named Al-Qari'ah. In this Surah, the fearfulness and consequences of the Day of Judgment have been described, and reward and punishment have been explained, and it has been said that the one whose burden of good deeds is heavy, he will be in the best life, and the one whose burden of good deeds is light, his abode will be a blazing fire.

﴿Surat At-Takathur﴾

Surah At-Takathur is a Makki Surah. It is the 102nd Surah in terms of scriptural while the 16th Surah in terms of revelation. In the first verse of this Surah, the word At-Takathur is mentioned, so this Surah was named as At-Takathur. It is said in this Surah that the desire to accumulate more wealth has made men forget Allah ﷻ Almighty, but when they reach the graves, they will know about their ends, and then they will surely attain the vision with certainty.

﴿Surat Al-'Asr﴾

Surah Al-'Asr is a Makki Surah. It is the 103rd Surah in terms of scriptural while the 13th Surah in terms of revelation. In this Surah, it is said that man is at a loss and the only way out from this is to attain faith, do righteous deeds, and bequeath one another truth and patience. In this Surah, the basic principles of Islam have been explained in brief and they are faith, good deeds, and well-wishing for each other and exhorting each other to be patient.

﴿Surat Al-Humazah﴾

Surah Al-Humazah is a Makki Surah. It is the 104th Surah in terms of scriptural while the 32nd Surah in terms of revelation. The word Al-Humazah is mentioned in the first verse of this Surah, so it was named Surah Al-Humazah.

In this Surah, Allah ﷻ Almighty strongly condemned taunting and fault-finding and said that people who are proud of their wealth are suffering from this moral disease, but their end is a fire kindled by Allah ﷻ Almighty which will shred.

﴿Surat Al-Feel﴾

Surah Al-Feel is a Makki Surah. It is the 105th Surah in terms of scriptural while the 19th Surah in terms of revelation. This Surah is named Al-Feel because it mentions the people of elephant, i.e. Abraha, the king of Yemen, and his army, who came with the nefarious intentions of destroying the House of Allah ﷻ Almighty, so Allah ﷻ Almighty sent flocks of birds, which showered pebbles on them and made them like eaten straw. This is a manifestation of the excellence, magnificence, and grandeur of Kaaba.

﴿Surat Quraish﴾

Surah Quraish is a Makki Surah. It is the 106th Surah in terms of scriptural while the 29th Surah in terms of revelation. This Surah was named Quraish because in this Surah Allah ﷻ Almighty mentioned his favors towards Quraish, that because of the trusteeship of the house of Allah ﷻ Almighty, they made trade journeys to Syria in summers and to Yemen in winters without fear and danger, and because of the relation of the house of Allah ﷻ Almighty, and their economy was secure. Therefore, He said, worship the Lord of this holy house, due to which you have a place of respect in the society.

﴿Surat Al-Ma'un﴾

Surah Al-Ma'un is a Makki Surah. It is the 107th Surah in terms of scriptural while the 17th Surah in terms of revelation. In this Surah, Allah ﷻ Almighty describes evil acts like the mistreatment with orphans and not encouraging to feed the poor, and compared these as denying the Day of Resurrection, and He condemned insincerity in prayers and condemned the prohibition of minor things of daily use.

﴿Surat Al-Kawthar﴾

Surah Al-Kawthar is a Makki Surah. It is the 108th Surah in terms of scriptural while the 15th Surah in terms of revelation. In this Surah, it is mentioned that the Messenger of Allah ﷺ was given abundance, so it was named Al-Kawthar. This is the shortest Surah of the Holy Qur'an, through which Arab eloquent scholars were challenged to compete, but they could not make a speech against it. It mentions Allah ﷻ Almighty giving abundance to the prophet ﷺ which means a lot of good, a part of which is also the cistern of Kausar, where the Prophet of Allah ﷺ would quench the thirsty on doomsday. In this Surah, it is mentioned to offer prayers and to sacrifice and that the enemies of the Prophet ﷺ will remain without descendants.

﴿Surat Al-Kafirun﴾

Surah Al-Kafirun is a Makki Surah. It is the 109th Surah in terms of scriptural order while the 18th Surah in terms of revelation. The infidels of Makkah were addressed as Al-Kafirun in this Surah, hence the name Al-Kafirun. In this Surah, the message was given that there can be no compromise between truth and falsehood, and it also stated that disbelief and Islam are two separate nations. As per Allama Iqbal:

(Translated):

Untruth conceals in various masks but Truth and God are both unique
There can't be pool 'twixt good and bad- This fact is known from times antique.

﴿Surat An-Nasr﴾

Surah An-Nasr is a Madani Surah. It is the 110th Surah in terms of scriptural while the 114th Surah in terms of revelation. This is the last Surah of the Holy Qur'an, it was revealed on the occasion of Hajjatul Wada.

In this Surah, Allah ﷻ Almighty described the victory of Islam as His blessing with His help, that people began to enter Islam army by army, so the obligation of servitude is to express the glorification of Allah ﷻ with the praise of Allah ﷻ Almighty as a form of gratitude for His blessings and to seek His forgiveness.

﴿Surat Lahab﴾

Surah Lahab is a Makki Surah. It is the 111th Surah in terms of scriptural while the 6th Surah in terms of revelation. In this Surah, the destruction of

the enemy of the Prophet, Abu Lahab, is mentioned, therefore it was named as Lahab. In this Surah, Abu Lahab (who was the Holy Prophet's uncle, his name was Abd al-Uzza) and his wife (Umm e Jameel), who were the fiercest enemies of the Messenger of Allah ﷺ were severely condemned and their evil end was described and it was told that the abundance of wealth and offsprings he was proud of was of no use to him.

﴿Surat Al-Ikhlās﴾

Surah Lahab is a Makki Surah. It is the 112th Surah in terms of scriptural while the 22nd Surah in terms of revelation. This Surah is called Surah Al-Ikhlās because it describes the untainted monotheism of Allah ﷻ Almighty and that He is without need, pure from any children and fathers none, and He has no partner. It is also called by the names of Surah At-Tawhid, Surah An-Najāh, Surah Al-Asas, Surah Al-Ma'rifah and Surah At-Tafrid.

﴿Surat Al-Falaq﴾

Surah Al-Falaq is a Makki Surah. It is the 113th Surah in terms of scriptural while the 20th Surah in terms of revelation. In this Surah, the word Falaq is mentioned, so it is called Surah Al-Falaq. In it, Allah ﷻ Almighty taught that one should seek refuge in Allah ﷻ Almighty from the evil of His creation, the evil of all kinds of darkness, the evil of magicians, and the evil of envious people.

﴿Surat An-Nas﴾

Surah An-Nas is a Makki Surah. It is the 114th Surah in terms of scriptural while the 21st Surah in terms of revelation. The word An-Nas is mentioned in this Surah; hence this Surah is named as An-Nas. This word occurs five times in this Surah. In this Surah, Allah ﷻ Almighty has taught us to seek refuge from the evil of those who return and secretly whisper and said that there are djinns and humans who deceive people, whisper, and make them fall into superstitions. It was the custom of the Messenger of Allah ﷺ that he recited these last three Surah's in the morning and in the evening and blew over his hands and then moved these blessed hands over his blessed head and blessed face and entire blessed body and he used to do this three times. By its blessing, the servant comes under the protection and refuge of Allah ﷻ Almighty and is protected from the evil of various harmful things.