

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١﴾
الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا
وَهُوَ الْعَزِيزُ الْغَفُورُ ﴿٢﴾ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ
طَبَاقًا مَّا تَرَى فِي خَلْقِ الرَّحْمَنِ مِنْ تَفَوتٍ ط فارجع
الْبَصَرَ هَلْ تَرَى مِنْ فُطُورٍ ﴿٣﴾ ثُمَّ ارْجِعِ الْبَصَرَ
كَرَّتَيْنِ يَنْقَلِبْ إِلَيْكَ الْبَصَرُ خَاسِنًا وَهُوَ حَسِيرٌ ﴿٤﴾ وَلَقَدْ
زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحٍ وَجَعَلْنَاهَا رُجُومًا لِلشَّيَاطِينِ ط
وَأَعْتَدْنَا لَهُمْ عَذَابَ السَّعِيرِ ﴿٥﴾ وَالَّذِينَ كَفَرُوا بِرَبِّهِمْ
عَذَابُ جَهَنَّمَ ط وَبِئْسَ الْمَصِيرُ ﴿٦﴾ إِذَا أُلْقُوا فِيهَا سَمِعُوا
لَهَا شَهيقًا وَهِيَ تَفُورُ ﴿٧﴾ تَكَادُ تَمَيِّزُ مِنَ الْغَيْظِ ط كُلَّمَا
أُلْقِيَ فِيهَا فَوْجٌ سَأَلَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ نَذِيرٌ ﴿٨﴾ قَالُوا
بَلَىٰ قَدْ جَاءَنَا نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ اللَّهُ مِنْ شَيْءٍ إِنْ

أَنْتُمْ إِلَّا فِي ضَلَالٍ كَبِيرٍ ﴿٩﴾ وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ
 نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ ﴿١٠﴾ فَاعْتَرَفُوا بِذَنبِهِمْ
 فَسُحِّقًا لِأَصْحَابِ السَّعِيرِ ﴿١١﴾ إِنَّ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ
 بِالْغَيْبِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ﴿١٢﴾ وَأَسِرُوا قَوْلَكُمْ أَوْ
 اجْهَرُوا بِهِ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿١٣﴾ أَلَا يَعْلَمُ مَنْ
 خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ ﴿١٤﴾ هُوَ الَّذِي جَعَلَ لَكُمُ
 الْأَرْضَ ذَلُولًا فَامْشُوا فِي مَنَاكِبِهَا وَكُلُوا مِنْ رِزْقِهِ وَإِلَيْهِ
 النُّشُورُ ﴿١٥﴾ أَلَمْ نُنشَأْكُمْ مِنْ فِي السَّمَاءِ أَنْ يَخْسِفَ بِكُمْ
 الْأَرْضَ فَإِذَا هِيَ تَمُورُ ﴿١٦﴾ أَمْ أَلَمْ نَمُنَّ بِكُمْ فِي السَّمَاءِ أَنْ
 يُرْسِلَ عَلَيْكُمْ حَاصِبًا فَسَتَعْلَمُونَ كَيْفَ نَذِيرِ ﴿١٧﴾ وَلَقَدْ
 كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ فَكَيْفَ كَانَ نَكِيرِ ﴿١٨﴾ أَوَلَمْ يَرَوْا
 إِلَى الطَّيْرِ فَوْقَهُمْ صَافَاتٍ وَيَقْبِضْنَ ۗ مَا يُمْسِكُهُنَّ إِلَّا
 الرَّحْمَنُ ۗ إِنَّهُ بِكُلِّ شَيْءٍ بَصِيرٌ ﴿١٩﴾ أَلَمْ نَهْدِ لَكُمُ
 السَّبِيلَ ۗ إِنَّكُمْ لَكُمْ فِي السَّبِيلِ إِذْ تَقُولُونَ لَوْلَا أُنزِلَ عَلَيْنَا
 آيَاتٌ مِنَ رَبِّنَا لَتُنذِرْنَا لَعْنَةُ رَبِّ الْمُنَافِقِينَ ۗ وَالَّذِينَ
 كَفَرُوا لَأَجْرُ الْكَافِرِينَ ۗ إِنَّ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ
 لَيُخَفِّفُهُمْ ۗ وَسَيُجَنَّبُكُمُ الرَّحْمَنُ ۗ إِنَّ الَّذِينَ كَفَرُوا
 لَيَكُونُنَّ أَجْزَالًا ۗ وَالَّذِينَ كَفَرُوا لَيَكُونُنَّ أَجْزَالًا ۗ
 عُرُورٍ ﴿٢٠﴾ أَلَمْ نَهْدِ لَكُمُ السَّبِيلَ ۗ إِنَّكُمْ لَكُمْ فِي
 السَّبِيلِ إِذْ تَقُولُونَ لَوْلَا أُنزِلَ عَلَيْنَا آيَاتٌ مِنَ رَبِّنَا
 لَتُنذِرْنَا لَعْنَةُ رَبِّ الْمُنَافِقِينَ ۗ وَالَّذِينَ كَفَرُوا لَأَجْرُ
 الْكَافِرِينَ ۗ إِنَّ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ لَيُخَفِّفُهُمْ ۗ وَسَيُجَنَّبُكُمُ
 الرَّحْمَنُ ۗ إِنَّ الَّذِينَ كَفَرُوا لَيَكُونُنَّ أَجْزَالًا ۗ

لَجُوا فِي عُتُوٍّ وَنُفُورٍ ﴿٢١﴾ أَفَمَنْ يَمْشِي مُكِبًّا عَلَىٰ وَجْهِهِ
أَهْدَىٰ أَمَّنْ يَمْشِي سَوِيًّا عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿٢٢﴾ قُلْ
هُوَ الَّذِي أَنْشَأَكُمْ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ ۗ
قَلِيلًا مَّا تَشْكُرُونَ ﴿٢٣﴾ قُلْ هُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ
وَإِلَيْهِ تُحْشَرُونَ ﴿٢٤﴾ وَيَقُولُونَ مَتَىٰ هَذَا الْوَعْدُ إِنْ كُنْتُمْ
صَادِقِينَ ﴿٢٥﴾ قُلْ إِنَّمَا الْعِلْمُ عِنْدَ اللَّهِ وَإِنَّمَا أَنَا نَذِيرٌ
مُّبِينٌ ﴿٢٦﴾ فَلَمَّا رَأَوْهُ زُلْفَةً سَيِّئَتْ وُجُوهُ الَّذِينَ كَفَرُوا
وَقِيلَ هَذَا الَّذِي كُنْتُمْ بِهِ تَدَّعُونَ ﴿٢٧﴾ قُلْ أَرَأَيْتُمْ إِنْ
أَهْلَكَنِيَ اللَّهُ وَمَنْ مَعِيَ أَوْ رَحِمَنَا فَمَنْ يُجِيرُ الْكَافِرِينَ مِنْ
عَذَابِ أَلِيمٍ ﴿٢٨﴾ قُلْ هُوَ الرَّحْمَنُ أَمَّنَّا بِهِ وَعَلَيْهِ تَوَكَّلْنَا ۗ
فَسَتَعْلَمُونَ مَنْ هُوَ فِي ضَلَالٍ مُّبِينٍ ﴿٢٩﴾ قُلْ أَرَأَيْتُمْ إِنْ
أَصْبَحَ مَاؤُكُمْ غَوْرًا فَمَنْ يَأْتِيكُمْ بِمَاءٍ مَّعِينٍ ﴿٣٠﴾

Sūrah Al Mulk

Introduction:

Sūrah Mulk is a Makki Sūrah ie it was revealed in Makkah. It has 30 verses. Prophet Muhammad ﷺ has said:

“Whoever reads a letter from the Holy Qur’ān, he will receive a hasanah, and it will be multiplied by ten. “



So we have to make the Qur’ān an integral part of our life and become successful in this world and hereafter.

Sūrah *Al-Mulk* is in the **29th Juz'u** and is the **67th Sūrah** of the Holy Qur’ān. There are many virtues of reciting it. Recitation of this Sūrah is not confined to any time. We can recite it many times in a day.

Sūrah *Al-Mulk* is one of the Sūrahs that focus on developing faith in the believers, and to develop the foundations upon which the commands and prohibitions of Allah are built. This Sūrah takes its name *Al-Mulk* from its very first verse. It has various other names. It is also called "**The Protector**" , "**The Rescuer**", and "**The Defender**" because it protects the one who knows it and rescues him from the punishment and defends him during the Day of Judgement. It is also called "**The Arguer**" because it argues on behalf of the one who knows it when he is in his grave. Numerous *Ahaadith* mention about its excellence.

Imam Ahmad رحمته الله has narrated from Abu Hurayrah رضي الله عنه that Allah’s Messenger ﷺ said: *"Verily, there is a chapter in the Qur’ān which contains thirty verses that will intercede on*

behalf of its reciter until he is rescued from Hell and admitted to Paradise. [It is the sūrah which starts with “Tabaarakalladhi biyadihil mulk.]

Ibn 'Abbas  reports that the Messenger of Allah  has said: "*It is my heart's desire that Sūrah Al-Mulk be in every believer's heart.*"

THEME AND SUBJECT:

The basic theme of this Sūrah is to prove the existence of Allah and His Perfect Knowledge and Power by inviting people to reflect on the marvels of this universe. However, as subsidiary subjects, some other realities are also mentioned like reward for believers and punishment for unbelievers. This chapter firstly covers the teachings of Islam

The central theme of this Sūrah is warning, which includes both types of punishments - *the punishment which the rejecters of a Messenger of Allah face in this world, and the punishment they have to face in the Hereafter.* The arguments are drawn from the signs of Allah in the world around man. It has been told in this Sūrah that an observation of this world highlights those attributes of Allah which necessitate the fact that this world shall one day reach its end. People who lead their lives to their desires and do not use their intellect will be cast into Hell, and those who use their intellect, and fear the Almighty Allah - even though they had not seen Him - will become worthy of great reward.

Verse – 1 الآية: ١

(١) تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Word meaning:

over	عَلَى	blessed is he	تَبَارَكَ
all	كُلِّ	whose	الَّذِي
things	شَيْءٍ	in his hand	بِيَدِهِ
able	قَدِيرٌ	the dominion	الْمُلْكُ
		and he is	وَهُوَ

Translation:

1. Blessed is He in Whose Hand is the dominion, and He is Able to do all things.

Explanation:

The word *Tabaraka* (تَبَارَكَ) is derived from *Barakatun* (بَرَكَتٌ), which literally means 'to grow' or 'increase'. When it is related to Allah, it signifies 'to be highest in all respects' and it conveys a meaning similar to Allahu Akbar ' - 'Allah is the Highest'.

The word *Mulk* (مُلْكٌ) (Kingdom) refers to the Kingdom of the whole universe, of the heavens and the earth and of the mortal world as well as of the Hereafter.

Allah is glorifying Himself here. He alone is implied here as the One Who exclusively owns the Kingdom, Rule and Control. His Magnificence is endless and limitless. Once we acknowledge greatness of Allah, we feel obliged to humble our self before Him in obeying His Commands and submitting to His Will completely. When we experience this state of awareness, we then liberate ourselves from enslavement to the world and from our personal desires.

(٢) الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا.
وَهُوَ الْعَزِيزُ الْغَفُورُ


Word meaning:

best	أَحْسَنَ	who	الَّذِي
in deed	عَمَلًا	has created	خَلَقَ
and he is	وَهُوَ	The death	الْمَوْتَ
the al-mighty	الْعَزِيزُ	and the life	وَالْحَيَاةَ
the oft - forgiving	الْغَفُورُ	that he may test you	لِيَبْلُوَكُمْ
		which of you	أَيُّكُمْ

Translation:

2. Who has created death and life, that He may test you which of you is best in deed. And He is the All-Mighty, the Oft-Forgiving;


Explanation:

Abdullah Ibn Abbas  and other leading commentators have mentioned that 'life' and 'death' are two corporal entities. 'Death' has the corporal shape of a ram, and 'life' that of a mare. This statement apparently interprets the

authentic Tradition which states that when the inmates of Paradise will have entered Paradise, and the inmates of Hell will have entered Hell, death will be brought in the form of a ram and will be slaughtered near *Sirat* (the Bridge) and it will be announced that there shall be no more death, and every one shall remain in the same state eternally as he or she will have attained.

This test is more important and is of greater significance in 'death' rather than in life', because the one who thinks of death constantly will have the tendency to do more and more righteous deeds.

The thought of death, however, is most effective in correcting one's conduct.

Ammar Ibn Yasir  reports a Prophetic Hadith which says: "Death is sufficient as a preacher, and certitude is sufficient as a cause of being free from needs."

This signifies that witnessing the death of friends and relatives is the most effective preacher.

It should be noted here that Allah did not say 'which of you does more deeds', but said 'which of you is better in deeds'. This indicates that it is not the quantity of actions that counts, but rather the quality of actions, that is, their being righteous and acceptable in the sight of Allah. That is why man's actions will not be counted on the Day of Judgement, but they will be weighed. In some instances, the weight of one action would be heavier than a thousand other actions.

٣) الَّذِي خَلَقَ سَبْعَ سَمَوَاتٍ طِبَاقًا . مَا تَرَى فِي خَلْقِ
الرَّحْمَنِ مِنْ تَفَؤُوتٍ . فَارْجِعِ الْبَصَرَ هَلْ تَرَى مِنْ فُطُورٍ

Word meaning:

the creation	خَلَقِ	who	الَّذِي
the most gracious	الرَّحْمَنِ	has created	خَلَقَ
from	مِنْ	the seven	سَبْعَ
fault	تَفَؤُوتٍ	heavens	سَمَوَاتٍ
so repeat	فَارْجِعِ	one above another	طِبَاقًا
do	هَلْ	not	مَا
rifts	فُطُورٍ	you can see	تَرَى
		in	فِي

Translation:

3. Who has created the seven heavens one above another. You can see no fault in the creations of the Most Beneficent. Then look again: "Can you see any rifts?"

Explanation:

Apparently, this verse shows that it is possible to see the nearest sky with the naked eyes. Sky, in this context, does

not necessarily refer to the bluish atmosphere seen over the earth. In fact, the sky may be very much higher than this. It is possible that the bluish atmosphere, on account of being transparent, may not block the vision of the actual sky.

As for the structure of the heavens, the following is established from the Noble Qur'an:

1. There are seven heavens, one above the other, with each heaven being its own 'universe'.
2. Each level of heaven has its own unique sets of laws which govern it.
3. We live in the lowest level of heaven since it is the one adorned with stars.
4. All the heavens are connected to each other by pathways known as the 'Ways of Ascent' (Zil Ma'aarij), by which the angels ascend and descend.
5. Allah's throne (Arsh) sits above the seventh heaven.

Verse – 4 الآية: ٤

(٤) ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَيْنِ يَنْقَلِبْ إِلَيْكَ الْبَصَرُ خَاسِنًا
وَهُوَ حَسِيرٌ

Word meaning:

to you	إِلَيْكَ	then	ثُمَّ
the sight of eye	الْبَصَرُ	repeat	ارْجِعِ
in a state of humiliation	خَاسِنًا	the look	الْبَصَرَ
and it	وَهُوَ	and yet again	كَرَّتَيْنِ
is worn out	حَسِيرٌ	will return	يَنْقَلِبُ

Translation:

4. Then look again and yet again, your sight will return to you in a state of humiliation and worn out.

Explanation:

Allah ﷻ says: ‘Then return your vision again – repeat twice (*karratain*)’. The word *karratain* (كَرَّرَيْنِ) here does not literally mean twice, but over and over again with contemplation consistently and with the same effort. Reflect on the creation of Allah frequently, you will not see any inconsistencies in the creation of Allah.

Verse – 5 الآية: ٥

هـ) وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ وَجَعَلْنَاهَا رُجُومًا
لِّلشَّيَاطِينِ . وَأَعْتَدْنَا لَهُمْ عَذَابَ السَّعِيرِ

Word Meaning:

(as) missiles to drive away	رُجُومًا	and indeed	وَلَقَدْ
the devils	لِّلشَّيَاطِينِ	We have adorned	زَيَّنَّا
and we have prepared	وَأَعْتَدْنَا	the heaven	السَّمَاءَ
for them	لَهُمْ	the world	الدُّنْيَا
the torment	عَذَابَ	with lamps	بِمَصَابِيحَ
the blazing fire	السَّعِيرِ	and we have made such lamps	وَجَعَلْنَاهَا

Translation:

5. And indeed We have adorned the nearest heaven with lamps, and We have made such lamps (as) missiles to drive away the Shayatin (devils), and have prepared for them the torment of the blazing Fire.

Explanation:

The devils, before the time of Prophet Muhammad ﷺ, had taken sitting stations for themselves in the sky of this world and they would listen to the matters that occurred in the heaven. But when Allah sent Muhammad ﷺ as a Prophet and Messenger, they were suddenly pelted one night with flaming fires (shooting stars). The statement '[We] have made them [stars] devices to ston the devils' probably implies that some fiery matters originating from the stars are used to shoot at them, and the stars themselves remain intact in their position. This further shows that devils who attempt to eavesdrop on celestial conversations for information are driven away before they can reach the stars.

Verse -6 الآية: ٦

(٦) وَلِلَّذِينَ كَفَرُوا بِرَبِّهِمْ عَذَابُ جَهَنَّمَ وَبِئْسَ الْمَصِيرُ

Word meaning:

hell	جَهَنَّمَ	and for those who	وَالَّذِينَ
and worst indeed is	وَبِئْسَ	disbelieve	كَفَرُوا
that destination	الْمَصِيرُ	their lord	بِرَبِّهِمْ
		torment	عَذَابُ

Translation:

6. And for those who disbelieve in their Lord (Allah) is the torment of Hell, and worst indeed is that destination.

Explanation:

The word **Kafara** (كَفَرَ) refers to the act of hiding or covering the truth with falsehood.

The word **Rabbun** (رَبُّ) is used here to put guilt into the disbeliever. Allah is Your Master Who created you, provides for you, gives you all of His favours, and you still disbelieve in him?

Verse – 7 الآية : ٧

٧ إِذَا أُلْقُوا فِيهَا سَمِعُوا لَهَا شَهيقًا وَهِيَ تَفُورٌ

Word meaning:

of its (breath)	لَهَا	when	إِذَا
(terrible) the drawing in	شَهيقًا	they are cast	أُلْقُوا
as it	وَهِيَ	therein	فِيهَا
blazes forth	تَفُورٌ	they will hear	سَمِعُوا

Translation:

7. When they are cast therein, they will hear the (terrible) drawing in of its breath as it blazes forth.

Explanation:

The word *Shaheeqan* (شَهِيْقًا) here means to inhale heavily making a loud sound while inhaling. Like a big beast inhaling when it is growling. This torture chamber (Hell) is like a beast that breathes heavily and growls

Verse – 8 الأية: ٨

٨) تَكَادُ تَمَيِّرُ مِنَ الْغَيْظِ . كُلَّمَا أُلْقِيَ فِيهَا فَوْجٌ سَأَلَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ نَذِيرٌ

Word meaning:

a group	فَوْجٌ	it almost	تَكَادُ
will ask them	سَأَلَهُمْ	bursts up	تَمَيِّرُ
its keepers	خَزَنَتُهَا	from	مِنَ
did no	أَلَمْ	fury	الْغَيْظِ
come to you	يَأْتِكُمْ	everytime	كُلَّمَا
warner	نَذِيرٌ	is cast	أُلْقِيَ
		therein	فِيهَا

Translation:

8. It almost bursts up with fury. Every time a group is cast therein, its keeper will ask: "Did no warner come to you?"

Explanation:

The word *Tamayyaz* (تَمَيَّرُ) implies when something explodes and its parts separate i.e. 'blows into bits'.

Verse – 9 الآية: ٩

٩) قَالُوا بَلَىٰ قَدْ جَاءَنَا نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ اللَّهُ مِن شَيْءٍ إِن أَنْتُمْ إِلَّا فِي ضَلَالٍ كَبِيرٍ

Word meaning:

allah	اللَّهُ	they will say	قَالُوا
from	مِنْ	yes	بَلَىٰ
thing	شَيْءٍ	indeed	قَدْ
only	إِن	did come to us	جَاءَنَا
you are	أَنْتُمْ	a warner	نَذِيرٌ
only	إِلَّا	we denied him	فَكَذَّبْنَا
in	فِي	and we said	وَقُلْنَا
error	ضَلَالٍ	not	مَا
great	كَبِيرٍ	sent down	نَزَّلَ

Translation:9. They will say: "Yes indeed; a warner did come to us, but we denied him and said: 'Allah never sent down anything (of revelation), you are only in great error.'"

Explanation:

Within this verse, there is evidence that Allah does not punish anyone who has not received the message. There are many other verses as well that mention that Allah will not punish a people who did not receive His Message or Revelation.

١٠) وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ
السَّعِيرِ



Word meaning:

we would have been	كُنَّا	and they will say	وَقَالُوا
in	فِي	if	لَوْ
dwellers	أَصْحَابِ	we but	كُنَّا
the blazing fire	السَّعِيرِ	listened	نَسْمَعُ
then they will confess	فَاعْتَرَفُوا	or	أَوْ
their sin	بِدَنبِهِمْ	used our intelligence	نَعْقِلُ
so away with	فَسُحْقًا	not	مَا

Translation:

10. And they will say: "Had we but listened or used our intelligence, we would not have been among the dwellers of the blazing Fire!"

Explanation:

We know from Islamic history how the disbelievers would cover their ears when the message was conveyed to them by Prophet Nooh  and Prophet Muhammad .

Allah praises those of His servants who listen and then follow His guidance and follow the best of it (worshiping Allah Alone). Those are the ones Allah has guided, and those are people of understanding.

Verse – 11 الآية: ١٢

(١١) فَاعْتَرَفُوا بِذُنُوبِهِمْ فَسُحْقًا لِأَصْحَابِ السَّعِيرِ

Word meaning:

the blazing fire السَّعِيرِ the dwellers of لِأَصْحَابِ

Translation:

11. Then they will confess their sin. So, away with the dwellers of the blazing Fire.

Explanation:

This guilt and acknowledgement will not help them at all in the Flaming Fire because they have had their chance in this worldly life.

١٢) إِنَّ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ

Word Meaning:

theirs will be	لَهُمْ	verily	إِنَّ
forgiveness	مَغْفِرَةٌ	those who	الَّذِينَ
and reward	وَأَجْرٌ	fear	يَخْشَوْنَ
a great	كَبِيرٌ	their lord unseen	رَبَّهُمْ بِالْغَيْبِ

Translation:

12. Verily! Those who fear their Lord unseen (i.e. they do not see Him, nor His Punishment in the Hereafter), theirs will be forgiveness and a great reward (i.e. Paradise).

Expalation:

When people are alone - away from the others – and nobody sees them, but they still fear their Lord. They fear Allah in public and in private. They know that Allah is Al-Aware of what they are doing, so they fear Him. These people reflect and always do good deeds. They also repent sincerely for their sins and seek Allah’s forgiveness.

(١٣) وَأَسِرُّوا قَوْلَكُمْ أَوِ اجْهَرُوا بِهِ . إِنَّهُ عَلِيمٌ بِذَاتِ
الصُّدُورِ

Word meaning:

verily he is	إِنَّهُ	and whether you keep secret	وَأَسِرُّوا
the all - knower	عَلِيمٌ	your talk	قَوْلَكُمْ
of what is in	بِذَاتِ	or	أَوِ
the chests	الصُّدُورِ	disclose	اجْهَرُوا
		it	بِهِ

Translation:

13. And whether you keep your talk secret or disclose it, verily, He is the All-Knower of what is in the chests (of men).

Explanation:

Allah is challenging the disbelievers by saying: Hide what you want to say or whether you say it openly - most definitely - He (Allah) knows of what is in your hearts.

Verse – 14 الآية: ١٤

١٤ (أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ

Word meaning:

and he is	وَهُوَ	should not	أَلَّا
the most kind and courteous	اللَّطِيفُ	he knows	يَعْلَمُ
the all – aware	الْخَبِيرُ	who	مَنْ
		he has created	خَلَقَ

Translation:

14. Should not He Who has created know? And He is the Most Kind and Courteous (to His slaves) All-Aware (of everything).

Explanation:

In the previous verse number 13, Allah speaks about Him knowing the secret and the open intentions. In this verse, Allah responds to those who doubt about how this is possible.

(١٥) هُوَ الَّذِي جَعَلَ لَكُمْ الْأَرْضَ ذَلُولًا فَامْشُوا فِي مَنَاكِبِهَا وَكُلُوا مِنْ رِزْقِهِ . وَإِلَيْهِ النُّشُورُ

Word meaning:

in	فِي	he it is	هُوَ
the path thereof	مَنَاكِبِهَا	who	الَّذِي
and eat	وَكُلُوا	has made	جَعَلَ
of	مِنْ	for you	لَكُمْ
his provision	رِزْقِهِ	the earth	الْأَرْضَ
and to Him	وَإِلَيْهِ	subservient	ذَلُولًا
will be the resurrection	النُّشُورُ	so walk	فَامْشُوا

Translation:

15. He it is, Who has made the earth subservient to you (i.e. easy for you to walk, to live and to do agriculture on it), so walk in the path thereof and eat of His provision, and to Him will be the Resurrection.

Explanation:

The word *Dhalul* (ذَلُولٌ) signifies 'submissive'. When it is used for an animal, it means that it is not insolent when someone is riding it. The word *Manakib* (مَنَاكِبُ) is the plural of *Mankib* (مَنْكِبٌ), which means 'shoulder', which in animals refer to the upper part of their front legs. Normally, this is not the part of the animals where a rider would sit to ride them. Their

back or neck is involved in riding. But an animal that offers its shoulders as well to the riders is very obedient and submissive. Therefore, the verse says that ‘Allah has made the earth submissive for you, so walk on its shoulders’. Allah has made the structure of earth such that it is not liquid like water so that it flows, nor is it like mud or slime, because if the earth were to be in any of these states, it would not have been possible for man to live in it. Nor is it made hard like rocks or iron, for in that state it would not have been possible for him to plough the fields to sow his crops and derive various other types of benefit from the earth. Wells and rivers could not have been dug. It would not have been possible to dig trenches into the ground to lay foundations of huge buildings. With such well-balanced infrastructure, He granted him tranquility that it is possible for buildings to stand on it and for people, moving on its surface, to avoid slipping.

After directing man to travel on earth, it is said 'eat out of His provision'. This probably indicates that commercial trips carried out for import and export are the doors for obtaining livelihood from Allah.

This warning tells us that man is permitted to draw benefits of eating, drinking and living from the earth, but he is reminded at the same time not to be neglectful of death and life-after-death.

Verse – 16 الآية: ١٦

١٦) أَمِنْتُمْ مَنْ فِي السَّمَاءِ أَنْ يَخْسِفَ بِكُمْ الْأَرْضَ فَإِذَا هِيَ تَمُورُ

Word meaning:

with you	بِكُمْ	do you feel secure (from)	أَمِنْتُمْ
the earth	الْأَرْضَ	he who	مَنْ
so when	فَإِذَا	over	فِي
it	هِيَ	the heaven	السَّمَاءِ
shakes	تَمُورُ	that	أَنْ
		he will cause to sink	يَخْسِفَ

Translation:

16. Do you feel secure that He, Who is over the heaven (Allah), will not cause the earth to sink with you, then behold it shakes (as in an earthquake)?

Explanation:

It means: Though Allah has granted the earth such a balanced infrastructure that man cannot go into it without digging, yet Allah has the power to make the earth swallow up all the communities living on its surface.

(١٧) أَمْ أَمِنْتُمْ مَنْ فِي السَّمَاءِ أَنْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا.
فَسَتَعْلَمُونَ كَيْفَ نَذِيرِ

Word meaning:

against you	عَلَيْكُمْ	or	أَمْ
a violent whirlwind	حَاصِبًا	do you feel secure from	أَمِنْتُمْ
then you shall know	فَسَتَعْلَمُونَ	he who is	مَنْ
how	كَيْفَ	over	فِي
my warning	نَذِيرِ	the heaven	السَّمَاءِ
		that	أَنْ
		he sends	يُرْسِلَ

Translation:

17. Or do you feel secure that He, Who is over the heaven (Allah), will not send against you a violent whirlwind? Then you shall know how (terrible) has been My Warning?

Explanation:

In other words, they at the moment feel secure that the Supreme Being in the heaven will not release against them a sudden squall of stones together with violent wind. Soon they will realize how true the Divine warning was, but by the time they realize its veracity it would be too late. Now that they are safe, sound and secure, it is the time for them to give it a thought.

(١٨) وَلَقَدْ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ فَكَيْفَ كَانَ نَكِيرِ

Word meaning:

then how	فَكَيْفَ	and indeed	وَلَقَدْ
was	كَانَ	denied	كَذَّبَ
my denial	نَكِيرِ	whose	الَّذِينَ
		From before them	مِنْ قَبْلِهِمْ

Translation:

18. And indeed those before them denied (the Messengers of Allah), then how terrible was My denial (punishment)?

Explanation:

Allah mentioned actual punishments that the Arabs of that time knew of and whose results they saw through the relics of those disbelieving nations.

1. Destruction of the nations of Aad, Thamud and Madyan
2. The flood of Arim (which destroyed the people of Saba)
3. The incident of Ashabul Uhdood (where the fire destroyed the disbelievers)
4. The incident of Fil
5. Destruction of Pharaoh and his men
6. Elimination of the nation of Lut (alai)
7. Slight punishment for the nation of Ilyas (alai)
8. The destruction of Nuh's (alai) community.

Verse – 19 الآية: ١٩

(١٩) أَوْلَمْ يَرَوْا إِلَى الطَّيْرِ فَوْقَهُمْ صَافَّاتٍ وَيَقْبِضْنَ . مَا يُمَسِّكُهُنَّ إِلَّا الرَّحْمَنُ . إِنَّهُ بِكُلِّ شَيْءٍ بَصِيرٌ

Word meaning:

upholds them	يُمَسِّكُهُنَّ	do they not	أَوْلَمْ
except	إِلَّا	see	يَرَوْا
the Most Gracious	الرَّحْمَنُ	the birds	الطَّيْرِ
verily He is	إِنَّهُ	above them	فَوْقَهُمْ
of every	بِكُلِّ	rows	صَافَّاتٍ
thing	شَيْءٍ	and folding them	وَيَقْبِضْنَ
the All-Seer	بَصِيرٌ	none	مَا

Translation:

19. Do they not see the birds above them, spreading out their wings and folding them in? None upholds them except the Most Beneficent (Allah). Verily, He is the All-Seer of everything.

Explanation:

This verse invites attention to the fact that the birds have weight, and in terms of the law of gravity, weighty bodies should fall down on the earth, if they are released from above. Normally, it is not possible for the air to hold them up. But Allah, through His consummate power, has created these birds in such a way that they can hold themselves up in the air. Apparently, they have no intellect, but Allah has taught them the art to make the air carry themselves.

(٢٠) أَمَّنْ هَذَا الَّذِي هُوَ جُنْدٌ لَكُمْ يَنْصُرُكُمْ مِنْ دُونِ الرَّحْمَنِ. إِنَّ الْكَافِرُونَ إِلَّا فِي غُرُورٍ

Word meaning:

besides	مِنْ دُونِ	who is	أَمَّنْ
the most gracious	الرَّحْمَنِ	this	هَذَا
nothing	إِنَّ	he	الَّذِي
the disbelievers	الْكَافِرُونَ	he	هُوَ
but	إِلَّا	army	جُنْدٌ
in	فِي	to you	لَكُمْ
delusion	غُرُورٍ	to help you	يَنْصُرُكُمْ

Translation:

20. Who is he besides the Most Beneficent that can be an army to you to help you? The disbelievers are in nothing but delusion.

Explanation:

If Allah decides to punish any nation, there is no power in the world that can stop Him. There is no fighting force or army of soldiers that can come to the support of the disbelievers and save them.

(٢١) أَمَّنْ هَذَا الَّذِي يَرْزُقُكُمْ إِنْ أَمْسَكَ رِزْقَهُ . بَلْ لَجُّوا فِي عُتُوٍّ وَنُفُورٍ

Word meaning:

his provision	رِزْقَهُ	who is	أَمَّنْ
but	بَلْ	this	هَذَا
they continue to	لَجُّوا	that	الَّذِي
in	فِي	provide for you	يَرْزُقُكُمْ
pride	عُتُوٍّ	if	إِنْ
and (they) flee (from the truth)	وَنُفُورٍ	He should withhold	أَمْسَكَ

Translation:

21. Who is he that can provide for you if He should withhold His provision? Nay, but they continue to be in pride, and (they) flee (from the truth).

Explanation:

This verse warns the disbelievers that the sustenance Allah grants them by sending down rain from the clouds and by growing plants/ vegetation in the earth is not their personal property. It is a gift and bounty from Allah. If He wills, He can withhold it.

Verse – 22 الآية: ٢٢

(٢٢) أَفَمَنْ يَمْشِي مُكَبًّا عَلَىٰ وَجْهِهِ أَهْدَىٰ . أَمَّنْ يَمْشِي
سَوِيًّا عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ

Word meaning:

or he who	أَمَّنْ	is he who	أَفَمَنْ
walks	يَمْشِي	walks	يَمْشِي
upright	سَوِيًّا	bent down without seeing	مُكَبًّا
on	عَلَىٰ	on	عَلَىٰ
way	صِرَاطٍ	his face	وَجْهِهِ
Straight	مُسْتَقِيمٍ	more rightly guided	أَهْدَىٰ

Translation:

22. Is he who walks without seeing on his face, more rightly guided, or he who (sees and) walks on a Straight Way (i.e. Islamic Monotheism).

Explanation:

It is mentioned that the unbelievers will be brought to the field of Resurrection, crawling on their faces instead of walking on their feet. Bukhari and Muslim record on the authority of Anas رضي الله عنه that the noble Companions asked the Messenger of Allah ﷺ : "How will the non-believers walk on their faces on the Day of Resurrection?" The Messenger of Allah ﷺ replied: "Is Allah who made them walk on their feet not powerful enough to make them walk on their faces and their heads?"

(٢٣) قُلْ هُوَ الَّذِي أَنْشَأَكُمْ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ
وَالْأَفْئِدَةَ . قَلِيلًا مَّا تَشْكُرُونَ

Word meaning:

the hearing	السَّمْعَ	say	قُلْ
and the seeing	وَالْأَبْصَارَ	(it is) He	هُوَ
And the hearts	وَالْأَفْئِدَةَ	Who	الَّذِي
little	قَلِيلًا	has created you	أَنْشَأَكُمْ
that	مَا	and made	وَجَعَلَ
you give thanks	تَشْكُرُونَ	for you	لَكُمْ

Translation:

23. Say it is He Who has created you, and endowed you with hearing (ears), seeing (eyes), and hearts. Little thanks you give.

Explanation:

Of all the human sense organs, only three are mentioned here on which depends knowledge and perception of the external world. Philosophers have identified five sources of knowledge. But out of the five physical senses, only two have been mentioned, namely, ears and eyes, because man receives a very limited range of knowledge by smelling, tasting and feeling. Man depends for information largely on hearing and seeing. Of the two organs, his sense of hearing is mentioned first, because a careful analysis shows that most of the information gathered in human life is through hearing, not so much by seeing.

٢٤) قُلْ هُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ

Word meaning:

in	فِي	say	قُلْ
the earth	الْأَرْضِ	(it is) He	هُوَ
and to Him	وَإِلَيْهِ	Who	الَّذِي
shall you be	تُحْشَرُونَ	has created you	ذَرَأَكُمْ
gathered			

Translation:

24. Say: "It is He Who has created you from the earth, and to Him shall you be gathered (in the Hereafter)."

Explanation:

In this verse, Allah speaks about creating us as humans and dispersing us all throughout the various regions and areas of the earth with our differing languages, colours, shapes, appearances and forms. And to Him we shall be gathered, so it is most appropriate to mention that we will be herded back (hashr) on one Final Day.

Verse – 25 الآية: ٢٥

(٢٥) وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ

Word meaning:

if	إِنْ	and they are saying	وَيَقُولُونَ
you are	كُنْتُمْ	when	مَتَى
telling the truth	صَادِقِينَ	this	هَذَا
		the Promise (come to pass)	الْوَعْدُ

Translation:

25. They say: "When will be this promise (i.e. the Day of Resurrection) (come to pass?) if you are telling the truth."

Explanation:

Allah tells us that this is all that the disbelievers say and will keep saying. They are saying this at the time of the Messenger of Allah, and will continue to repeat this even in future generations.

Verse – 26 الآية: ٢٦

(٢٦) قُلْ إِنَّمَا الْعِلْمُ عِنْدَ اللَّهِ وَإِنَّمَا أَنَا نَذِيرٌ مُّبِينٌ

Word meaning:

and only	وَإِنَّمَا	say	قُلْ
I am	أَنَا	only	إِنَّمَا
a warner	نَذِيرٌ	the knowledge	الْعِلْمُ
a plain	مُبِينٌ	with	عِنْدَ
		Allah	اللَّهِ

Translation:

26. Say (O Muhammad): "The knowledge (of its exact time) is with Allah only, and I am only a plain warner."

Explanation:

This is part of the etiquette that the Messenger of Allah ﷺ had with respect to Allah, and its implication is that this is the etiquette we should have: admitting ignorance on issues outside of our knowledge.

Verse – 27 الآية: ٢٧

٢٧) فَلَمَّا رَأَوْهُ زُلْفَةً سِيئَتْ وُجُوهُ الَّذِينَ كَفَرُوا وَقِيلَ
هَذَا الَّذِي كُنْتُمْ بِهِ تَدْعُونَ

Word meaning:

they will see it	رَأَوْهُ	but when	فَلَمَّا
will be	سِيئَتْ	approaching	زُلْفَةً
displeased	الَّذِينَ	the faces	وُجُوهُ
those who	وَقِيلَ	disbelieve	كَفَرُوا
and it will be	الَّذِي	this	هَذَا
said	بِهِ	you were	كُنْتُمْ
which		calling	تَدْعُونَ
for it			

Translation:

27. But when they will see it (the torment on the Day of Resurrection) approaching, the faces of those who disbelieve

will be different (black, sad, and in grieve), and it will be said (to them): "This is (the promise) which you were calling for!"

Explanation:

They will definitely see this Day of Resurrection coming closer – slowly and gradually - i.e. they will see themselves old, the Angel of Death, the punishment of the grave, the Judgment Day, the Accounting of Deeds, the Weighing Scale of Deeds (*Meezaan*) and the Hellfire.

Verse – 28 الآية: ٢٨

٢٨ قُلْ أَرَأَيْتُمْ إِنْ أَهْلَكَنِيَ اللَّهُ وَمَنْ مَعِيَ أَوْ رَحِمَنَا فَمَنْ يُجِيرُ الْكَافِرِينَ مِنْ عَذَابٍ أَلِيمٍ

Word meaning:

have you seen	أَرَأَيْتُمْ	say	قُلْ
destroys me	أَهْلَكَنِي	if	إِنْ
and those	وَمَنْ	Allah	اللَّهُ
or	أَوْ	with me	مَعِيَ
Who	فَمَنْ	can save	يُجِيرُ
a painful	أَلِيمٍ	torment	عَذَابٍ
the disbelievers	الْكَافِرِينَ	from	مِنْ
		He bestows His mercy on us	رَحْمَنَا

Translation:

28. Say (O Muhammad): "Tell me! If Allah destroys me, and those with me, or He bestows His Mercy on us, - who can save the disbelievers from a painful torment?"

Explanation:

Whenever outright warnings were given to the disbelievers, the disbelievers would respond with violence and try to harm and kill the Messenger of Allah ﷺ. This is exactly what happened in the various battles, especially the battle of Khandaq and Ahzaab, when the disbelievers united and intended to surround and destroy all the Muslims of Madinah completely.

In this verse, Allah did not say - Ahyana - keep us alive. Rather, He said Rahimanaa - has Mercy on us. So it is by Allah's Mercy that we are kept alive.

Verse – 29 الآية: ٢٩

٢٩) قُلْ هُوَ الرَّحْمَنُ أَمَّنَّا بِهِ وَعَلَيْهِ تَوَكَّلْنَا. فَسَتَعْلَمُونَ
مَنْ هُوَ فِي ضَلَالٍ مُّبِينٍ

Word meaning:

so you will	فَسَتَعْلَمُونَ	say	قُلْ
come to know			
who	مَنْ	He is	هُوَ
that is	هُوَ	the Most Gracious	الرَّحْمَنُ
in	فِي	We believe	أَمَّنَّا
error	ضَلَالٍ	in Him	بِهِ
manifest	مُبِينٍ	and in Him	وَعَلَيْهِ
		we put our trust	تَوَكَّلْنَا

Translation:

29. Say: "He is the Most Beneficent (Allah), in Him we believe, and in Him we put our trust. So you will come to know who is it that is in manifest error."

Explanation:

'Trust' or 'tawakkul' means that the heart relies on Allah and not on His creations. This trust is one of the fruits of belief and knowledge. The greater the belief and knowledge of Allah, the greater is the trust. The Qur'ān makes it very clear that tawakkul is not an option but rather a requirement.

Verse – 30 الآية: ٣٠

(٣٠) قُلْ أَرَأَيْتُمْ إِنْ أَصْبَحَ مَاؤُكُمْ غَوْرًا فَمَنْ يَأْتِيكُمْ بِمَاءٍ
مَعِينٍ

Word meaning:

if	إِنْ	say	قُلْ
your	مَاؤُكُمْ	became	أَصْبَحَ
water			غَوْرًا
then who	فَمَنْ	sunken	يَأْتِيكُمْ
With	بِمَاءٍ	supply you	أَرَأَيْتُمْ
water			
flowing	مَعِينٍ	have you seen	

Translation:

30. Say (O Muhammad): "Tell me! If (all) your water were to be sunken, who then can supply you with flowing (spring) water?"

Explanation:

Towards the end of the Sūrah, a statement is once again repeated to remind them which purports to say: 'O you who live on the earth, dig wells and drink water from it to quench your thirst and grow plants and vegetation, Whenever man requires, he could dig a few meters deep into the earth from its upper surface to obtain water. If all the water, which people draw from the wells easily, were to disappear into the depths of the earth, do they have any power through which they will be able to obtain pure running water? Obviously, the answer is negative.

Zaadu At-Talibeen (Victuals of the seekers)

- ١ - الدِّينُ النَّصِيحَةُ
- ٢ - الدُّعَاءُ مَخَّ الْعِبَادَةِ
- ٣ - الْمَرْءُ مَعَ مَنْ أَحَبَّ
- ٤ - الْأَنَاءُ مِنَ اللَّهِ وَالْعَجَلَةُ مِنَ الشَّيْطَانِ
- ٥ - الْمَجَالِسُ بِالْأَمَانَةِ
- ٦ - الْحَيَاءُ شُعْبَةٌ مِنَ الْإِيمَانِ
- ٧ - الْخَمْرُ جُمَاعُ الْإِثْمِ
- ٨ - الْمُؤْمِنُ عِرٌّ كَرِيمٌ وَالْفَاجِرُ حَبٌّ لَنِيْمٍ
- ٩ - الظُّلْمُ ظُلْمَاتٌ يَوْمَ الْقِيَامَةِ
- ١٠ - الدُّنْيَا سِجْنُ الْمُؤْمِنِ وَجَنَّةُ الْكَافِرِ
- ١١ - الْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى
- ١٢ - الطَّهْوَرُ شَطْرُ الْإِيمَانِ
- ١٣ - الْجَرَسُ مَزَامِيرُ الشَّيْطَانِ
- ١٤ - الطَّاعِمُ الشَّاكِرُ كَالصَّائِمِ الصَّابِرِ

- ١٥ - الْبَادِيُ بِالسَّلَامِ بَرِيٌّ مِنَ الْكِبَرِ
- ١٦ - السَّوَاكُ مَطَهْرَةٌ لِلْفَمِ مَرْضَاةٌ لِلرَّبِّ
- ١٧ - الْغَيْبَةُ أَشَدُّ مِنَ الزَّانَا
- ١٨ - الْقُرْآنُ حُجَّةٌ لَكَ أَوْ عَلَيْكَ
- ١٩ - النَّسَاءُ حَبَائِلُ الشَّيْطَانِ
- ٢٠ - التَّائِبُ مِنَ الذَّنْبِ كَمَنْ لَا ذَنْبَ لَهُ
- ٢١ - الْأِفْتِصَادُ فِي النَّفَقَةِ نِصْفُ الْمَعِيشَةِ، وَالتَّوَدُّدُ إِلَى النَّاسِ نِصْفُ الْعَقْلِ، وَحُسْنُ السُّؤَالِ نِصْفُ الْعِلْمِ
- ٢٢ - الْكَيْسُ مَنْ دَانَ نَفْسَهُ وَعَمِلَ لِمَا بَعْدَ الْمَوْتِ، وَالْعَاجِزُ مَنْ أَتْبَعَ نَفْسَهُ هَوَاهَا وَتَمَنَّى عَلَى اللَّهِ
- ٢٣ - الْمُؤْمِنُ مَأْلِفٌ وَلَا خَيْرَ فِيمَنْ لَا يَأْلِفُ وَلَا يُؤْلَفُ
- ٢٤ - الْعِنَاءُ يُنْبِتُ النَّفَاقَ فِي الْقَلْبِ كَمَا يُنْبِتُ الْمَاءُ الزَّرْعَ

٢٥- الثَّجَّارُ يُحْشَرُونَ يَوْمَ الْقِيَامَةِ فُجَّارًا إِلَّا مَنْ

اتَّقَى وَبَرَ وَصَدَقَ

٢٦- التَّاجِرُ الصَّدُوقُ الْأَمِينُ مَعَ النَّبِيِّينَ وَالصِّدِّيقِينَ

وَالشَّهَدَاءِ

٢٧- آيَةُ الْمُنَافِقِ ثَلَاثٌ : إِذَا حَدَّثَ كَذِبًا، وَإِذَا وَعَدَ

أَخْلَفَ، وَإِذَا أُوتِيَ خَانَ

٢٨- الْكِبَائِرُ: الْإِشْرَاكُ بِاللَّهِ، وَعُقُوقُ الْوَالِدَيْنِ، وَقَتْلُ

النَّفْسِ وَالْيَمِينِ الْعُمُوسُ

٢٩- الْبِرُّ حُسْنُ الْخُلُقِ وَالْإِثْمُ مَا حَاكَ فِي صَدْرِكَ،

وَكَرِهَتْ أَنْ يَطَّلَعَ عَلَيْهَا النَّاسُ

٣٠- الْخَلْقُ عِيَالٌ لِلَّهِ فَأَحَبُّ الْخَلْقِ إِلَى اللَّهِ مَنْ أَحْسَنَ

إِلَى عِيَالِهِ

٣١- الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ

٣٢- وَالْمُؤْمِنُ مَنْ أَمِنَهُ النَّاسُ عَلَى دِمَائِهِمْ

وَأَمْوَالِهِمْ

- ٣٣- وَالْمُجَاهِدُ مَنْ جَاهَدَ نَفْسَهُ فِي طَاعَةِ اللَّهِ
- ٣٤- وَالْمُهَاجِرُ مَنْ هَجَرَ الْخَطَايَا وَالذُّنُوبَ
- ٣٥- الْبَيِّنَةُ عَلَى الْمُدْعَى وَالْيَمِينُ عَلَى الْمُدْعَى عَلَيْهِ
- ٣٦- الْمُؤْمِنُ مِرَاةُ الْمُؤْمِنِ وَالْمُؤْمِنُ أَخُو الْمُؤْمِنِ
يَكْفُفُ عَلَيْهِ ضَيْعَتَهُ وَيَحُوطُهُ مِنْ وَرَائِهِ
- ٣٧- الْمُؤْمِنُونَ كَرَجُلٍ وَاحِدٍ إِنْ اشْتَكَى عَيْنَهُ اشْتَكَى
كُلَّهُ وَإِنْ اشْتَكَى رَأْسَهُ اشْتَكَى كُلَّهُ
- ٣٨- السَّفَرُ قِطْعَةٌ مِنَ الْعَذَابِ يَمْنَعُ أَحَدَكُمْ نَوْمَهُ
وَطَعَامَهُ وَشَرَابَهُ فَإِذَا قَضَى أَحَدُكُمْ نَهْمَتَهُ مِنْ وَجْهِهِ
فَلْيُعْجِزْ إِلَى أَهْلِهِ
- ٣٩- قُقْلَةٌ كَعَزْوَةٍ
- ٤٠- سَيِّدُ الْقَوْمِ فِي السَّفَرِ خَادِمُهُمْ

١ - الدِّينُ النَّصِيحَةُ

Meaning: Word:

sincerity the النَّصِيحَةُ the religion الدِّينُ

Translation:

The Religion (Islam) is to act with sincerity (*Muslim*).

Explanation:

The Arabic word *al-nasiha*, used in the hadith above, is a comprehensive and unique term and is difficult to translate precisely into English. Even in Arabic, it does not have a synonym. Therefore, the expression "*to act with sincerity*" has been adopted here as a broad explanation for the Arabic word. Other meanings could be *giving good advice, directing toward good, acting sincerely or honestly, or being benevolent and desiring good*.

The remainder of the hadith, as narrated by Imām Muslim on the authority of Tamim al-Dāri is: "We inquired from the Messenger of Allah, '*Toward whom?*' He replied, '*For Allah, His Book, His Messenger, the leaders of the Muslims, and the common people*' (*Muslim*). The hadith makes it clear that one of the most important aspects of true faith is *to give good counsel, to wish well, and to act toward everything with honesty and sincerity*.

This is further explained as follows: In relation to Allah, "sincerity" means *to have faith in His essence and attributes, to obey His each and every command, to express gratitude for His blessings, and to fulfill His rights of Lordship in every possible way.* In terms of the Book of Allah, it means *to fulfill its rights by accepting it as the word of Allah, honoring it and reciting it correctly, and practicing its injunctions.* For the Messenger of Allah, it means *to fulfill his rights, confirm that he is the Messenger of Allah, practice the Sunnah, honor him and his family, and hold everything that he has said to be true.* For the leaders of the Muslims, it means *to assist them in virtue, obey them and exhort others to do the same, remind them of their responsibilities and correct them in a polite, reformative, and wise manner.* The same applies for the scholars of Islam. For the masses, it is *to guide them aright and prevent them from wrong, assist them in their needs and support them, protect them from harm, and deal with them in the best possible manner.*

Similarly, as regards every other aspect of life, the religious obligation of *al-nasiha* is fulfilled by performing everything in the most beneficial and correct manner possible.

٢ - الدُّعَاءُ مُخُّ الْعِبَادَةِ

Word meaning:

essence

مُخٌّ

the supplication

الدُّعَاءُ

the worship

الْعِبَادَةُ

Translation:

Supplication is the essence of worship (Bukhārī)

Explanation:

Supplication (*du'ā'*) has been called *the essence of worship* for two main reasons. First, by supplicating to Allah, a person fulfills his obligation of calling on Allah, which is understood from the verse "*And your Lord says :Call on Me, I will answer you (your prayer)*" (*Al-Qur'ān-40:60*). This is worship in its purest form. Second, by invoking Allah, one realizes that only He can fulfill one's needs. The servant who calls upon his Lord abandons hope in everything else and turns his full attention to Allah, humbling himself in front of Him. This is the essence of worship. Another desired result of worship is to attain reward from Allah. As there is such *a great reward in supplication*, it has been called *the essence of worship*.

۳- المَرْءُ مَعَ مَنْ أَحَبَّ

Word meaning:

with	مَعَ	the person	الْمَرْءُ
he loves	أَحَبَّ	who	مَنْ

Translation:

A person will be with whom he loves (Bukhārī, Muslim)

Explanation:

This statement of Allah's Messenger (PBUH) was in response to someone who came and inquired, "O Messenger of Allah, what do you say about someone who loves a group of people, but is unable to join them?" .What is meant by "a group of people" is *the learned or righteous people*, and what is meant by, "was unable to join them" is 'a person who was unable to gain their company or achieve the same status as of them in knowledge and action'. To this the Messenger of Allah (صلى الله عليه وسلم) replied, "A person will be with whom he loves;" i.e., *he will be gathered with them on the Day of Judgment*. Allah Most High says, "Whosoever obeys Allah and the Messenger, they will be with those unto whom Allah has shown favor, of the Prophets and the saints and the martyrs and the righteous. The best of company are they" (Al-Qur'ān 4:69-70).

The hadith could also be applied more generally to those who aspire to be with evil people and sinners and secretly admire their actions, even though they may not have perpetrated those evil actions themselves. They will be gathered with the sinners on the *Day of Judgment* (*Mirqāt al-Mafātih* 8:740)

٤- الأناة من الله والعجلة من الشيطان

Word Meaning:

from	مِنْ	the calmness	الأناة
the devil	الشَّيْطَانُ	the haste	العجلة

Translation :

Calmness and patient deliberation is from Allah and haste is from Satan. (Tirmidhī)

Explanation:

This hadlth refers to everyday activities and not to acts of worship. A person is encouraged to conduct his daily activities with calmness and patience, as acting in haste often leads to spoiling one's actions. However, when it comes to worship, a person is encouraged to hasten toward good, i.e., embark upon good acts with determination and eagerness, and then complete them with calmness, concentration, and devotion. For example, it is disliked for one to run to join the prayer, but it is commendable to perform the ablution at home and set out for the prayer early.

٥- الْمَجَالِسُ بِالْأَمَانَةِ

Word Meaning:

the trust الأمانة

the gatherings الْمَجَالِسُ

Translation:

Gatherings are to be kept in trust (*Abū Dāwūd*).

Explanation:

What a person hears or sees in a meeting must be kept confidential and should not be disclosed to others. However, as the remainder of the narration states, three things are exempted from this. These are *plans to murder*, *plans to rape a woman*, or *plans to usurp someone's wealth* (*Mazad al-rāghibīn* 8). See also *Hadlth* 17.

٦- الْحَيَاءُ شُعْبَةٌ مِنَ الْإِيمَانِ

Word Meaning:

branch شُعْبَةٌ

the modesty

الْحَيَاءُ

the faith

الْإِيمَانُ

Translation:

Modesty is a branch of faith. (Bukhārī, Muslim)

Explanation:

Hadith narrations mention that there are more than seventy branches of faith. Of these, *hayā'* (modesty, bashfulness, shyness) is specifically mentioned, affirming it as one of the most important branches. *Hayā'* is an important means of restraining oneself from sin, and restraint from sin is one of the most important obligations of faith.

The type of *hayā'* referred to in this hadith is the modesty that comes from faith and not the natural shyness in a person. It has been explained by the saying, "*Your Lord do not find you from where He has prohibited you:*" which is also part of *ihsān*, or "*perfection of faith*".

'Abdullah ibn Mas'ūd (رضي الله عنه) relates that one day the Messenger of Allah (صلى الله عليه وسلم) said, "Be shy of Allah Most High as much as is His due:" The Companions present said, "*All praise to Allah, we are shy of Him:*" The Messenger (صلى الله عليه وسلم) said, "That is not the point. Whoever is shy of Allah as much as is His due, he should protect his head and that which it comprises [i.e., mind, mouth, ears], his stomach and

that which is adjoining it [i.e., preserve it from unlawful wealth and protect the private parts from the unlawful], and he should remember death and that which is to come after it; and whoever desires the Hereafter should abandon the adornments of this world. Whoever fulfills these duties has been shy of Allah as much as is His due" (*Ahmad*).

٧- الخمرُ جُماعُ الإثمِ

Word Meaning:

constitutes	جُماعُ	the alcohol	الخمرُ
		the sin	الإثمُ

Translation:

Alcohol constitutes many sins. (Razīn)

Explanation:

A narration in *Sunan al-Bayhaqi* from 'Abdullah Ibn 'Umar (رضي الله عنه) states, "Alcohol is the mother of all obscenities and the gravest of sins". There is a saying that a person was once called to prostrate before an idol, but refused. He was then asked to commit murder, but refused. He was then invited to commit adultery, but refused. However, when he was offered alcohol he accepted and he then committed all of the other sins.

٨- الْمُؤْمِنُ غَرٌّ كَرِيمٌ وَالْفَاجِرُ خَبٌّ لَائِمٌ

Word Meaning:

simple	غَرٌّ	the believer	الْمُؤْمِنُ
the transgressor	الْفَاجِرُ	noble	كَرِيمٌ
ignoble	لَائِمٌ	deceitful	خَبٌّ

Translation:

A believer is simple and noble and a transgressor is deceitful and ignoble.

(*Abū Dāwūd, Tirmidhī*)

Explanation:

This Hadith describes the contrast between two types of people. The first type is a true believer who shuns the affairs of this world and occupies himself with making provisions for the next world. At times, this type of person may be deceived in his worldly affairs, not out of ignorance, but because of his generous and noble character and lack of concern for the material objects of this world, and he is free of cynicism toward others.

The second type of person is a transgressor or an unrighteous person who is well acquainted with the methods of deception. He never allows himself to be deceived, but continually deceives others. He is ungenerous in his nature. This type of person has been characterized by the Messenger (صلى الله عليه وسلم) as ignoble and his nature contrary to that of a true believer (*Mirqāt al-Mafātih* 8:813, *Mazad al-rāghibīn*:10).

٩ - الظُّمُّ ظُلُمَاتٌ يَوْمَ الْقِيَامَةِ

Word Meaning:

darknesses	ظُلُمَاتٌ	the oppression	الظُّمُّ
		the day of judgment	يَوْمُ الْقِيَامَةِ

Translation:

Oppression will be darknesses on the Day of Judgment.
(Bukhārī)

Explanation:

Righteous deeds will be a source of light on the Day of Judgment. "Darknesses" could also be a symbolic reference to the hardships and torments of the Day of Judgment (*Mirqāt al-Mafātih* 8:846). *zulm* (lit., *putting a thing in a place not its own*, "oppression" or "wrongdoing") can be upon oneself-the worst of which is ascribing partners with Allah (*shirk*), followed by the major and minor sins. Or it can be related to others-for instance, wrongfully taking another's honor, life, or property (*Jāmi al-'ulum wa'l hikam* 334).

١٠ - الدُّنْيَا سِجْنُ الْمُؤْمِنِ وَجَنَّةُ الْكَافِرِ

Word Meaning:

prison	سِجْنٌ	the world	الدُّنْيَا
paradise	جَنَّةٌ	the believer	الْمُؤْمِنُ
		the disbeliever	الْكَافِرُ

Translation:

The world is a prison for the believer and a paradise for the disbeliever.
(Muslim, Tirmidhī)

Explanation:

This world is a prison for the believer in comparison to the bounties and rewards prepared for him in the next world, and is a paradise for an unbeliever in comparison to the punishment awaiting him in the next world. In the same way, a true believer's desire is to leave this world and meet Allah (hence, a prison), whereas an unbeliever's desire is to live in this world forever (hence, a paradise).

١١ - اليَدُ الْعُلْيَا خَيْرٌ مِنَ اليَدِ السُّفْلَى ١

Word Meaning:

the upper	الْعُلْيَا	the hand	اليَدُ
the lower	السُّفْلَى	superior	خَيْرٌ

Translation:

The upper [giving] hand is superior to the lower [taking] hand. *(Bukhārī, Muslim)*

Explanation:

To be in the position of giving something to someone is superior to taking from someone.

٢١ - الطَّهْوَرُ شَطْرُ الْإِيْمَانِ

Meaning :

half	شَطْرُ	the purity	الطَّهْوَرُ
		the faith	الْإِيْمَانُ

Translation:

The purity is half of the faith. *(Muslim)*

Explanation:

Some scholars have taken *īmān* (faith) to mean prayer (*Ṣalāt*) in this context. Hence, purity becomes half of prayer because it is the most important prerequisite of the prayer. Another explanation is that just as entering into faith eliminates one's major and minor sins, the performing of ablution eliminates one's minor sins (*Mirqāt al-Mafātih* 2:6).

١٣ - الْجَرَسُ مَزَامِيرُ الشَّيْطَانِ

Word Meaning:

flutes مَزَامِيرُ

the bell الْجَرَسُ

the devil الشَّيْطَانُ

Translation:

The bells are the flutes of Satan. (*Muslim*)

Explanation:

This hadith is based on the fact that ringing distracts a person's attention from the remembrance of Allah. The word *mazāmīr*, "flutes" has been used here in the plural to relate to the incessant ringing sound of a bell (*Mirqāt al-Mafātih* 7:446).

١٤ - الطَّاعِمُ الشَّاكِرُ كَالصَّائِمِ الصَّابِرِ

Word Meaning:

the thankful الشَّاكِرُ

the one who eats الطَّاعِمُ

like كَ

the patient الصَّابِرُ

the one who fasts الصَّائِمُ

Translation :

The one who eats and is thankful is like the one who fasts and is patient. (*Tirmidhī, Dāramī*)

Explanation:

The one who eats is "thankful" in that he begins with the Name of Allah [*Bismillah*] and ends with praise of Him [*Al-hamdu lillah*]. The one who fasts is "patient" in that he abstains from doing anything that breaks the fast. The point of similarity between the two is that both acts are deserving of reward, even though the reward of the fasting person is surely greater (*Mirqāt al-Mafātih* 8:40).

١٥ - الْبَادِيُّ بِالسَّلَامِ بَرِيءٌ مِنَ الْكِبْرِ

Meaning :

the salām	السَّلَامُ	the one who initiates	الْبَادِيُّ
from	مِنْ	free	بَرِيءٌ
		the pride	الْكِبْرِ

Translation:

The one who initiates the salām is free from pride.

(*Bayhaqī, Shu'ab al-īmān*)

١٦ - السَّوَاكُ مَطَهْرَةٌ لِلْفَمِّ مَرْضَاةٌ لِلرَّبِّ

Word Meaning:

purifies	مَطَهْرَةٌ	the tooth stick	السَّوَاكُ
the mouth	الْفَمِّ	to	لِ
the lord	الرَّبِّ	pleases	مَرْضَاةٌ

Translation:

The tooth-stick purifies the mouth and pleases the Lord
(*Bukhārī* without a chain.

[*ta'līqan, Nasā'ī, Dāramī*]

١٧ - الْغَيْبَةُ أَشَدُّ مِنَ الزَّانَا

Word Meaning:

worse	أَشَدُّ	the backbiting	الْغَيْبَةُ
the unlawful intercourse (adultery)	الزَّانَا	than	مِنِ

Translation:

Backbiting is worse than unlawful intercourse (adultery).
(*Bayhaqī, Shu'ab al-īmān*)

Explanation:

This narration continues with the Companions asking the Messenger of Allah (صلى الله عليه وسلم) why backbiting is more severe. Allah's Messenger replied that the person who fornicates is forgiven by Allah if he sincerely repents, but the one who backbites is not forgiven until the person he transgressed against forgives him.

Another reason for this is that unlawful intercourse is normally recognized by the fornicator as a serious sin; hence, there is a greater chance of him turning to Allah and repenting. On the other hand, a person who backbites does not normally realize the seriousness of his sin and takes it lightly; hence, he does not stop and repent. (*Mirqāt al-Mafātih* 8:610).

١٨ - الْقُرْآنُ حُجَّةٌ لَكَ أَوْ عَلَيْكَ

Word Meaning:

evidence	حُجَّةٌ	the qur'ān	الْقُرْآنُ
or	أَوْ	for you	لَكَ
		against you	عَلَيْكَ

Translation :

The Qur'ān will either be evidence for you or against you.

(Muslim)

Explanation:

Al-Qur'ān will be "evidence" for one [on the Day of Judgment] if he acts upon its commandments. Otherwise, it will be a proof against him (*Mirqāt al-Mafātih* 2:9). It is related from Abdullah ibn Mas'ood that Al-Qur'ān will appear on the Day of Judgment and will intercede for the one who reads it and will then guide him into Paradise. On the contrary, Al-Qur'ān will bear witness against the one who neglects it and will then drive him into the Hellfire. (*Jāmi al-'ulum wa'l hikam: 328*).

١٩ - النَّسَاءُ حَبَائِلُ الشَّيْطَانِ

Word Meaning:

snares

حَبَائِلُ

the women

النَّسَاءُ

the devil

الشَّيْطَانُ

Translation:

The women are the snares of Satan. (Razīn)

Explanation:

This is confirmed by another ḥadith in *Bukhari* and *Muslim* in which the Messenger of Allah said, "I have not left behind me any trial (*fitna*) more harmful to men than *women*:" The essence of the narration is that Satan often employs women as a lure for men, time and time again, leading to the committal of sinful acts. However, this is not to say that women are inherently evil, or that they are the sole cause of

men's sins. Rather, the narration alludes to the natural attraction men possess for women, by which Satan lures them into sin. This is why men have been commanded to lower their gazes and why women have been commanded to abide by a modest dress code. These are safety measures for both sexes-The use of women as snares is an undeniable fact that can be observed today in, among other places, the advertising industry. Of course, men who use women for commercial gain-as stewardesses, models, pornographers, and prostitutes, for instance-are accursed, perhaps even more than the women whom they exploit. People who clamor about women's abuse and strive to eradicate it ought to turn their attention to this degradation of women, which has doubtlessly led to the objectification of women and high incidences of sexual harassment, domestic assault, and other crimes related to women's abuse. And to Allah is our complaint.

٢٠ - التَّائِبُ مِنَ الذَّنْبِ كَمَنْ لَا ذَنْبَ لَهُ

Word Meaning:

the sin	الذَّنْبُ	the one who repents	التَّائِبُ
no	لَا	like one who	كَمَنْ
		to him	لَهُ

Translation :

The one who repents from sin is like the one who has no sin.

(Ibn Māja, Ṭabarānī, Al-Mu'jam al-kabīr)

Explanation:

This hadith refers to the one who repents sincerely. The similarity between the two people is in terms of accountability. Just as the person who did not commit any sins does not have to give account, the one who has repented will no longer have to give account for the sins he repented from. As for who is the better of the two, there is a difference of opinion among the scholars. The superior view, according to Mulla 'Ali al-Qari, is in favor of the one who did not sin at all, since his state is closer to that of the prophets and angels (upon them be peace). And Allah knows best (*Mirqat al-mafatih* 5:196).

٢١ - الإِفْتِصَادُ فِي النَّفَقَةِ نِصْفُ الْمَعِيشَةِ، وَالتَّوَدُّدُ إِلَى النَّاسِ نِصْفُ الْعَقْلِ، وَحُسْنُ السُّؤَالِ نِصْفُ الْعِلْمِ

Word Meaning:

in	فِي	the moderation	الإِفْتِصَادُ
half	نِصْفُ	the spending	النَّفَقَةُ
the friendliness	التَّوَدُّدُ	the sustenance	الْمَعِيشَةُ
the people	النَّاسُ	towards	إِلَى
good questions	حُسْنُ السُّؤَالِ	the intelligence	الْعَقْلُ
		the knowledge	الْعِلْمُ

Translation:

Moderation in spending is half of [one's] sustenance, friendliness toward people is half of [one's] intelligence, and asking good questions is half of [one's] knowledge.

(*Bayhaqī, Shu'ab al-īmān*)

Explanation:

Here, "*Moderation in spending....*" is best understood by the verse of the *al-Qur'ān* : "*Those who, when they spend, are not extravagant and not miserly, but hold a just balance between the two*" (*al-Qur'ān* 25:67). [The income a person receives is mostly not in one's control, as opposed to the spending of what one possesses, which is nearly always in his control. Hence, regulating what one spends of his wealth can provide half the answer to stability in one's livelihood.] "*Friendliness toward people ...*" means that a person's intelligence is perfected through interaction with others, in that the collaboration of two minds is better than one. And "*Asking good questions is half of one's knowledge*" because knowledge of a particular issue only becomes complete by asking the appropriate questions (*Mirqat al-mafatih* 8:795). Also, fully thinking through a question before seeking an answer provides half the answer to the questioner, as opposed to random questioning.

٢٢ - الْكَيْسُ مَنْ دَانَ نَفْسَهُ وَعَمِلَ لِمَا بَعْدَ الْمَوْتِ،
وَالْعَاجِزُ مَنْ أَتْبَعَ نَفْسَهُ هَوَاهَا وَتَمَنَّى عَلَى اللَّهِ

Word Meaning:

who	مَنْ	the intelligent	الْكَيْسُ
his soul	نَفْسَهُ	he has subdued	دَانَ
for what	لِمَا	who has worked	عَمِلَ
the death	الْمَوْتِ	after	بَعْدَ
who has put	أَتْبَعَ	the stupid	الْعَاجِزُ
who has vain hopes	تَمَنَّى	pursuance	هَوَاهَا

Translation :

The Prophet (ﷺ) said, "A wise man is the one who calls himself to account (and refrains from doing evil deeds) and does noble deeds to benefit him after death; and the foolish person is the one who subdues himself to his temptations and desires and seeks from Allah the fulfillment of his vain desires"

Explanation:

The person who subdues his lower self is that person who renders himself in complete obedience to the commands of Allah.

٢٣ - الْمُؤْمِنُ مَأْلَفٌ وَلَا خَيْرَ فِيمَنْ لَا يَأْلَفُ وَلَا يُؤْلَفُ

Word Meaning:

one who is sociable	مَأْلَفٌ	the believer	الْمُؤْمِنُ
who is not sociable	لَا يَأْلَفُ	good	خَيْرَ
		one who is not met sociably	لَا يُؤْلَفُ

Translation:

The believer is the one who is sociable [with others], and there is no good in one who is not sociable [with others] nor in the one who is not met sociably [by them].

(*Mustadrak, Bayhaqī, Shu'ab alīmān*).

Explanation:

This hadith underscores the importance of socialization among Muslims in order to form bonds of unity. Allah says, "And hold fast, all together, to the rope of Allah, and be not divided among yourselves; and remember with gratitude Allah's favor on you; for you were enemies and He joined your hearts in love, so that by His grace you became brethren .." (Al-Qur'ān 3:103). Meeting with others in a sociable manner encourages others to do the same and also engenders within the community feelings of love and warmth.

٢٤ - الْغِنَاءُ يُنْبِتُ النِّفَاقَ فِي الْقَلْبِ كَمَا يُنْبِتُ الْمَاءُ
الزَّرْعَ

Word Meaning:

make grow	يُنْبِتُ	the song	الْغِنَاءُ
the heart	الْقَلْبِ	the hypocrisy	النِّفَاقَ
the water	الْمَاءُ	as	كَمَا
		the crops	الزَّرْعَ

Translation :

The Song make hypocrisy grow in the heart just as water makes crops grow.

(Bayhaqī, Shu'ab al-īmān)

Explanation:

Listening to [instrumental] music is clearly prohibited in Islam. Allah says, "And of mankind is he who pays for mere pastime of discourse, that he may mislead from Allah's way without knowledge, and makes it the butt of

mockery. For such there is a humiliating punishment" (Al-Qur'ān 31:6). Many of the great Mufasssirs of Al-Qur'ān, such as 'Abdullah ibn Mas'iid, Ibn 'Abbas, Ibn 'Umar, 'Ikrima, Maymoon ibn Mahran, and Makhool state that this verse directly refers to singing. Imam Tirmidhi has narrated on the authority of 'Ali that the Messenger of Allah said, "When my nation adopts fifteen traits, trials will descend upon them—among these traits are taking to songstresses and musical instruments" (Qurtubi, *Al-Jami' li ahkam al-Qur'ān* 14:51-53).

There are several rigorously authenticated hadiths on the unlawfulness of musical instruments, with the exception of the *duff*, a one-sided small drum, whose use the Messenger of Allah permitted in announcing weddings (*Tirmidhi*). It is thus permitted,

٢٥ - التُّجَّارُ يُحْشَرُونَ يَوْمَ الْقِيَامَةِ فَجَارًا إِلَّا مَنْ اتَّقَى
وَبَرَّ وَصَدَقَ

Word Meaning:

they will be gathered	يُحْشَرُونَ	the traders	التُّجَّارُ
transgressors	فُجَّارًا	the day of judgement	يَوْمَ الْقِيَامَةِ
those who (they) were righteous [in their oaths]	مَنْ	except	إِلَّا
	بَرَّ	feared	اتَّقَى
		spoke the truth	صَدَقَ

Translation :

Traders will be gathered on the Day of Judgment as transgressors, except those who feared Allah, were righteous [in their oaths], and spoke the truth.

(*Tirmidhī, Ibn Māja, Dāramī*)

Explanation:

The reason for the generalization in the ḥadith concerning traders is that they are often deceitful and dishonest in promoting their merchandise. Therefore, the Messenger of Allah warned them that they would be raised as transgressors. He then excluded those who fear Allah in their dealings and speak the truth (*Mirqāt al-Mafātih* 6:42) and said that they would be blessed with the company of the prophets (upon them be peace) and martyrs (see the next Hadith). Traders includes all types of business men and brokers.

٢٦ - التَّاجِرُ الصَّدُوقُ الْأَمِينُ مَعَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ

Word Meaning:

the truthful	الصَّدُوقُ	the trader	التَّاجِرُ
in the company of	مَعَ	the trustworthy	الْأَمِينُ
the very truthful	الصِّدِّيقِينَ	the prophets	النَّبِيِّينَ
		the martyrs	الشُّهَدَاءِ

Translation :

A truthful and trustworthy trader will be in the company of the prophets, the very truthful, and the martyrs.

(*Tirmidhī, Dāramī, Dāraqūḥnī*)

Explanation:

A trader will either be gathered with these blessed people on the Day of Judgment or will be with them in Paradise (*Mirqāt al-Mafātih* 6:41).

٢٧ - آيَةُ الْمُنَافِقِ ثَلَاثٌ : إِذَا حَدَّثَ كَذَبَ, وَإِذَا وَعَدَ أَخْلَفَ, وَإِذَا أُوتِمِنَ خَانَ

Word Meaning:

the hypocrite	الْمُنَافِقِ	sign	آيَةُ
when	إِذَا	three	ثَلَاثٌ
he lies	كَذَّبَ	he speaks	حَدَّثَ
he breaks	أَخْلَفَ	he makes a promise	وَعَدَ
he betrays	خَانَ	he is trusted	أُوتِمِنَ

Translation:

The sign of a hypocrite are three: when he speaks he lies, when he makes a promises he breaks it, and when he is trusted he betrays the trust.

(*Bukhārī, Muslim*)

Explanation:

One meaning of this hadith is that a person in whom these signs are found is a hypocrite (*munāfiq*) toward the person he has wronged. He can not be called a hypocrite in religion since he is not concealing unbelief; however, his actions resemble those of a true hypocrite.

Another explanation is that hypocrisy (*nifāq*-outwardly showing something different from what one feels or believes

inwardly) is of two types: that which is related to belief (the greater and true hypocrisy) and that which is in action (the lesser hypocrisy). 'Allama Khattabi, the great hadith scholar of the fourth century, states that the signs mentioned in this hadith refer to the latter-a person in whom these are found will be considered a hypocrite in action and not a hypocrite in belief. Yet another explanation is that these are the signs of the true hypocrite and the continuous performance of these sins could eventually lead a person to hypocrisy of faith.

٢٨ الْكَبَائِرُ: الْإِشْرَاكُ بِاللَّهِ , وَعُقُوقُ الْوَالِدَيْنِ, وَقَتْلُ
النَّفْسِ وَالْيَمِينِ الْعَمُوسُ

Word Meaning:

worshipping others besides Allah	الْإِشْرَاكُ بِاللَّهِ	the major sins	الْكَبَائِرُ
the parents	الْوَالِدَيْنِ	disobeying	عُقُوقُ
the soul	النَّفْسِ	killing	قَتْلُ
the immersing	الْعَمُوسُ	the oath	الْيَمِينِ

Translation:

The major sins are worshipping others besides Allah, disobeying parents, killing a human being [unlawfully], and the immersing oath. (*Bukhārī, Muslim*)

Explanation:

An "immersing oath" is when a person takes an oath by Allah regarding a past event that did or did not occur while

knowing the contrary to be true. This whelms the person in sin, then submerges him into the Hellfire-hence, called an "immersing oath" (*Mirqāt al-Mafātih*1:220).

٢٩ - الْبِرُّ حُسْنُ الْخُلُقِ وَالْإِثْمُ مَا حَاكَ فِي صَدْرِكَ،
وَكَرِهْتَ أَنْ يَطَّلِعَ عَلَيْهِ النَّاسُ

Word Meaning:

good	حُسْنُ	the righteousness	الْبِرُّ
the sin	الْإِثْمُ	the character	الْخُلُقِ
in	فِي	it causes uneasiness	حَاكَ
you dislike	كَرِهْتَ	your heart	صَدْرِكَ
to become aware of	يَطَّلِعَ	to	أَنْ

Translation:

Righteousness is good character, and sin is what causes uneasiness in your heart and what you dislike others to become aware of .
(*Muslim, Tirmidhī*)

Explanation:

"Good character" has been used here in the complete sense, encompassing all good acts of obedience toward the Creator and His creation. Some have explained it to be those actions in which the heart of a pious person feels comfortable. For a God-fearing person, two signs make it clear whether an action is sin or not. The first is that the action creates unease in the heart, and the other is that he dislikes others to become aware of it. This applies only to hte one who has returned to his innate purity (*fiṭra*) and whose heart has opened up to complete submission (*Islām*)(*Mirqāt al-Mafātih* 8:803-804).

٣٠ - الْخَلْقُ عِيَالُ اللَّهِ فَأَحَبُّ الْخَلْقِ إِلَى اللَّهِ مَنْ أَحْسَنَ إِلَى عِيَالِهِ

Word Meaning:

dependents	عِيَالِهِ	the creation	الْخَلْقُ
who is good	أَحْسَنَ	the most beloved	فَأَحَبُّ

Translation :

All created beings are Allah's dependents, and the most beloved of creation to Allah is the one who is good to His dependents. *(Bayhaqī, Shu'ab al-īmān)*

Explanation:

"Allah's dependents" means His creation. It has also been related, "*The best of you is the one who is the most beneficial to people*" *(Mirqat al-mafatī~ 8=731)*.

٣١ - الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ

Word Meaning:

remain safe	سَلِمَ	a [true] muslim	الْمُسْلِمُ
tongue	لِسَانِ	the muslims	الْمُسْلِمُونَ
		his hand	وَيَدِهِ

Translation :

A [true] Muslim is he from whose tongue and hand other Muslims remain safe. *(Bukhārī, Muslim)*.

Explanation:

One of the fundamental characteristics of Islam and a true Muslim is to protect people from harm and evil. The only case in which it is permitted to harm someone is if it is the only way to prevent an even greater harm and evil. We have to be sure that we treat people well, refrain from harming them, and take steps to ensure harm is reduced from the environment and other people.

٣٢ - وَالْمُؤْمِنُ مَنْ أَمِنَهُ النَّاسُ عَلَى دِمَائِهِمْ وَأَمْوَالِهِمْ

Word Meaning:

whom trust	أَمِنَهُ	the [true] believer	الْمُؤْمِنُ
their lives	دِمَائِهِمْ	the people	النَّاسُ
		their possessions	أَمْوَالِهِمْ

Translation :

And a [true] believer is he whom people trust with their lives and possessions. (*Tirmidhī*)

٣٣ - وَالْمُجَاهِدُ مَنْ جَاهَدَ نَفْسَهُ فِي طَاعَةِ اللَّهِ

Word Meaning:

who exerts	جَاهَدَ	the warrior	الْمُجَاهِدُ
in	فِي	himself	نَفْسَهُ
		obedience	طَاعَةِ

Translation:

And a [true] warrior is the one who exerts himself in obedience to Allah. (*Ahmad, Bayhaqī, Shu'ab al-īmān*)

Explanation:

"Exerting oneself in obedience to Allah" is considered the greater *jihād*, which includes within it the lesser *jihād*-that is, fighting in the path of Allah. Hence, there is no conflict in this hadith with the lesser form of *jihād*. It is included in this hadith along with other struggles like refraining from everything Allah has prohibited, fulfilling everything Allah has commanded, and doing one's best to procure His pleasure. The true warrior is, therefore, the one who is most obedient to Allah in all aspects of his faith.

٣٤ - وَالْمُهَاجِرُ مَنْ هَجَرَ الْخَطَايَا وَالذُّنُوبَ

Word Meaning:

who abandons	هَجَرَ	the emigrant	الْمُهَاجِرُ
sins	الذُّنُوبَ	the wrongs	الْخَطَايَا

Translation:

And a [true] emigrant is he who abandons all wrongs and sins. (*Ahmad, Bayhaqī, Shu'ab al-īmān*)

Explanation:

This is because it is more difficult to completely abstain from sins than to emigrate from one place to another, or because the sole purpose of emigrating is to facilitate the worship of Allah (*Mirqāt al-Mafātih* 1:199, *Mazād al-rāghibin* 18).

٣٥ - الْبَيِّنَةُ عَلَى الْمُدَّعِيِ وَالْيَمِينُ عَلَى الْمُدَّعَى عَلَيْهِ

Word Meaning:

the accuser	الْمُدَّعِي	the burden of proof	الْبَيِّنَةُ
the accused	الْمُدَّعَى عَلَيْهِ	the swearing of the oath	الْيَمِينُ

Translation:

The burden of proof is on the accuser and swearing the oath is on the one accused. (*Bayhaqī*)

Explanation:

Imam Nawawi states that this hadith constitutes one very important principle of Islamic law, which is that the accuser, plaintiff, or claimant is burdened with providing proof to back his claim. If he is unable to do this then an oath will be required from the defendant. (*Mirqāt al-Mafātih* 7:326)

٣٦ - الْمُؤْمِنُ مِرَاةَ الْمُؤْمِنِ وَالْمُؤْمِنُ أَخُو الْمُؤْمِنِ يَكْفُ عَلَيْهِ ضَيْعَتَهُ وَيَحُوطُهُ مِنْ وَرَائِهِ

Word Meaning:

mirror	مِرَاةً	the believer	الْمُؤْمِنُ
he safeguards	يَكْفُ	brother	أَخُو
protects him	يَحُوطُهُ	destruction	ضَيْعَتَهُ
		his absence	وَرَائِهِ

Translation:

A believer is a mirror for a believer, and a believer is the brother of a believer; he safeguards him from destruction and protects him in his absence.

(*Abū Dāwūd, Tirmidhī, Bukhārī, Al-Adab alMufrad*).

Explanation:

"Protects him in his absence" means that he preserves his respect, honor, and rights in front of others in his absence (*Mirqāt al-Mafātih* 8:720).

٣٧- الْمُؤْمِنُونَ كَرَجُلٍ وَاحِدٍ إِنْ اشْتَكَى عَيْنَهُ اشْتَكَى كُلَّهُ وَإِنْ اشْتَكَى رَأْسَهُ اشْتَكَى كُلَّهُ

Word Meaning:

like	كَ	the believers	الْمُؤْمِنُونَ
single	وَاحِدٍ	a person	رَجُلٍ
it pains	اشْتَكَى	if	إِنْ
his whole (body)	كُلَّهُ	his eye	عَيْنُهُ
		his head	رَأْسَهُ

Translation:

Believers are like a single person; if his eye is in pain his whole body pains, and if his head is in pain his whole body pains. (*Muslim*)

Explanation:

"Like a single person" means like the various limbs of a person, as believers all share the same faith (*Mirqāt al-Mafātih* 8:685).

٣٨ - السَّفَرُ قِطْعَةٌ مِنَ الْعَذَابِ يَمْنَعُ أَحَدَكُمْ نَوْمَهُ
وَطَعَامَهُ وَشَرَابَهُ فَإِذَا قَضَى أَحَدُكُمْ نَهْمَتَهُ مِنْ وَجْهِهِ
فُلْيَعِجْ إِلَىٰ أَهْلِهِ

Word Meaning:

piece	قِطْعَةٌ	the travelling	السَّفَرُ
It deprives	يَمْنَعُ	the punishment	الْعَذَابِ
his sleep	نَوْمَهُ	one among you	أَحَدَكُمْ
his drink	شَرَابَهُ	his food	طَعَامَهُ
his purpose	نَهْمَتَهُ	he has accomplishd	قَضَىٰ
he should hurry back	لْيَعِجْ	his destination	وَجْهِهِ إِلَىٰ
his family	أَهْلِهِ	to	إِلَىٰ

Translation:

Travelling involves a degree of punishment; it deprives one of his sleep, food, and drink. Therefore, when one has accomplished his purpose at his destination, he should hurry back to his family. (*Bukhārī, Muslim*)

Explanation:

Khattabi states that this hadith encourages residency [over continuous travel], so that the Friday and other congregational prayers are not missed (which are not obligatory in congregation for a traveler), and so that the rights of family and relatives can be fulfilled (*Mirqāt al-Mafātih* 7:450).

٣٩ - قَفْلَةٌ كَغَزْوَةٍ

Word Meaning:

like كَيْ

the return قَفْلَةٌ

the battle غَزْوَةٍ

Translation:

The return from battle is like the battle itself [in reward].
(*Abū Dāwūd*)

Explanation:

This is because the warrior is returning to rest, regain his strength, and see to the needs of his family, with an intention to return to battle if needed (*Mirqāt al-Mafātih* 7:402).

٤٠ - سَيِّدُ الْقَوْمِ فِي السَّفَرِ خَادِمُهُمْ

Word Meaning:

the group

الْقَوْمِ

the leader

سَيِّدُ

their servant

خَادِمُهُمْ

the journey

السَّفَرِ

Translation:

On a journey, the leader of the group is their servant.
(*Ibn Māja, Bayhaqī, Shu'ab al-īmān*)

Explanation:

This means that the person who has been elected the leader of the group is responsible for the rest of them and should see to their interests. It could also mean that the person from among them, who [voluntarily] attends to their needs and serves them, deserves to be their leader, even though he may not be of similar status to them in some aspects (*Mirqāt al-Mafātih* 7:465).

Poetry

(١) إِلَهِي

١) لَكَ الْحَمْدُ يَا ذَا الْجُودِ وَالْمَجْدِ وَالْعُلَى
تَبَارَكْتَ تُعْطِي مَنْ تَشَاءُ وَتَمْنَعُ

Word Meaning:

the praise	الْحَمْدُ	for you	لَكَ
the glory	الْمَجْدُ	oh	يَا
you are the blessed one	تَبَارَكْتَ	the elevated	الْعُلَى
whom	مَنْ	you give	تُعْطِي
you prevent	تَمْنَعُ	you will	تَشَاءُ
the generous	الْجُودُ	possessor	ذُو

Translation:

Praise be to You, Oh ! The Generous, The Glorious and The Elevated, You are The Blessed One. You give whom You wish and deny whom You wish.

٢) إِلَهِي وَ خَلَّاقِي وَ حِرْزِي وَ مَوْلِي إِلَيْكَ لَدِي الْإِعْسَارِ وَ الْيُسْرِ أَفْزَعُ

Word Meaning:

my creator	خَلَّاقِي	oh! my god	إِلَهِي
and	وَ	my protector	حِرْزِي
to you	إِلَيْكَ	my refuge	مَوْلِي
the poverty	الْإِعْسَارِ	in the condition of	لَدِي
I seek asylum with you	أَفْزَعُ	easiness	يُسْرٍ

Translation:

Oh ! My God, My Creator, My Protector, My Refuge I seek asylum with you in both the conditions of poverty and prosperity.

٣) إِلَهِي لَنْ خَيَّبْتَنِي أَوْ طَرَدْتَنِي فَمَنْ ذَا الَّذِي أَرْجُو وَ مَنْ أَتَسَفَعُ

Word Meaning:

if definitely	لَنْ	my god	إِلَهِي
or	أَوْ	you disappointed my hopes	خَيَّبْتَنِي
Who	فَمَنْ	drove me away	طَرَدْتَنِي
I hope	رَجُوْ	whom	ذَا الَّذِي
		I plead	أَتَسَفَعُ

Translation:

My God if You disappoint my hopes (and disappoint me) or drive me away Whom shall I plead.

٤) إِلَهِي لَنْ جَلَّتْ وَ جَمَّتْ خَطِيئَتِي
فَعَفْوِكَ عَنْ ذَنْبِي أَجَلٌ وَ أَوْسَعُ

Word Meaning:

if	لَنْ	my god	إِلَهِي
to be a numerous	جَمَّتْ	great	جَلَّتْ
your forgiveness	فَعَفْوِكَ	my sins	خَطِيئَتِي
sin	ذَنْبٌ	about	عَنْ
larger	أَوْسَعُ	greater	أَجَلٌ

Translation:

My god! Even if my sins are great and numerous, Your forgiveness is greater and larger than my sins.

٥) إِلَهِي تَرَى حَالِي وَ فَفْرِي وَفَاقَتِي
وَ أَنْتَ مُنَاجَاتِي الْخَفِيَّةَ تَسْمَعُ

Word Meaning:

you see	تَرَى	my god	إِلَهِي
my poverty	فَقْرِي	my condition	حَالِي
you	أَنْتَ	my needness	فَاقَتِي
the secret	الْخَفِيَّةَ	my conversation	مُنَاجَاتِي
		you listen	تَسْمَعُ

Translation:

My God! You see my condition, my poverty and my neediness You listen to my secret conversation (supplication).

(٦) إِلَهِي أَجْرَنِي مِنْ عَذَابِكَ إِنِّي
أَسِيرٌ ذَلِيلٌ خَائِفٌ لَكَ أَخْضَعُ

Word Meaning:

save me	أَجْرَنِي	my god	إِلَهِي
your punishment	عَذَابِكَ	from	مِنْ
prisoner	أَسِيرٌ	certainly I	إِنِّي
I am surrendering to you	أَخْضَعُ	fearing for you	خَائِفٌ لَكَ

Translation:

My God! save me from Your Punishment
I am a humble prisoner, fearing You, and surrendering to
You.

(٧) إِلَهِي لَئِنْ عَذَّبْتَنِي أَلْفَ حُجَّةٍ
فَحَبْلٌ رَجَائِي مِنْكَ لَا يَنْقَطِعُ

Word Meaning:

certainly if	لَئِنْ	my god	إِلَهِي
thousand	أَلْفَ	your punished me	عَذَّبْتَنِي
rope	فَحَبْلٌ	plea	حُجَّةٍ
from you	مِنْكَ	my hope	رَجَائِي
cut off	يَنْقَطِعُ	not	لَا

Translation:

My God ! If You punish me even after thousands of plea,
the rope of My hopes in You shall never cut off.

٨) إِلَهِي إِذَا لَمْ تَرَعِنِي كُنْتُ ضَائِعًا
وَ إِنْ كُنْتُ تَرَعَانِي فَلَسْتُ أَضِيعُ

Word Meaning:

if	إِذَا	my god	إِلَهِي
protect	تَرَعِنِي	not	لَمْ
be spoiled	ضَائِعًا	i will be	كُنْتُ
you was	كُنْتُ	if	إِنْ
i am not	فَلَسْتُ	you protect me	تَرَعَانِي
		i will be spoiled	أَضِيعُ

Translation:

My God! If You don't protect me, I will be spoiled If
You protect me (in Your control) I will not be spoiled.

٩) إِلَهِي لَئِنْ قَصَرْتُ فِي طَلْبِ التَّقِي
فَلَسْتُ سِوَى أَبْوَابِ فَضْلِكَ أَقْرَعُ

Word Meaning:

certainly if	لَئِنْ	my god	إِلَهِي
in	فِي	i am weak	قَصَرْتُ
the piety	التَّقِي	seeking	طَلْبِ
except	سِوَى	i am not	فَلَسْتُ
your kindness	فَضْلِكَ	doors	أَبْوَابِ
		i knock	أَقْرَعُ

Translation:

My God! Definitely I am weak in seeking the piety
I have no way but to knock at your doors of kindness.

(١٠) إِلَهِي لئن خَيَّبْتَنِي أَوْ طَرَدْتَنِي

فَمَا حِيَلْتَنِي يَا رَبِّ أَمْ كَيْفَ أَصْنَعُ

Word Meaning:

definitely if	لئن	my god	إِلَهِي
away drove me	طَرَدْتَنِي	you disappointed me	خَيَّبْتَنِي
sustainer	رَبِّ	what	فَمَا
how	كَيْفَ	or	أَمْ
		i should do	أَصْنَعُ

Translation:

My God! If You disappoint me of my hopes or drive me away
Oh, my Sustainer! What should I do?

The Nouns

The Singular

خَلَّاقٌ

ذَنْبٌ

رَسُولٌ

مُنَاجَاةٌ

The Plural

خَلَائِقُونَ

ذُنُوبٌ

رُسُلٌ

مُنَاجَاةٌ

(٢) أَلَّه

(١) أَنْظِرْ إِلَي الشَّجَرِ الَّتِي دَاتُ الْغُصُونِ النَّضِرَةُ

Word Meaning:

the tree	الشَّجَرِ	look	إَنْظِرْ
full of branches	دَاتُ الْغُصُونِ	which the flourishing	الَّتِي النَّضِرَةُ

Translation:

Look at the tree which is full of flourishing branches

(٢) كَيْفَ نَمَتْ مِنْ حَبَّةٍ وَ كَيْفَ صَارَتْ شَجَرَةً؟

Word Meaning:

it grew	نَمَتْ	how	كَيْفَ
a seed	حَبَّةٍ	from	مِنْ
a tree	شَجَرَةً	became	صَارَتْ

Translation:

How it grew from a seed and became a tree?

٣) فَابْحَثْ، وَ قُلْ مَنْ ذَا الَّذِي يُخْرِجُ مِنْهَا الثَّمَرَةَ؟

Word Meaning:

brings out	يُخْرِجُ	examine and investigate	فَابْحَثْ
from that	مِنْهَا	say	قُلْ
the fruit	الثَّمَرَةَ	who	مَنْ

Translation:

Examine and investigate (you say) ask your own self, “ Who is the one who brings out the fruit(s)?

٤) وَ انظُرْ إِلَى الشَّمْسِ الَّتِي جَدْوَتْهَا مُسْتَنِيرَةٌ

Word Meaning:

the sun	الشَّمْسِ	look	انظُرْ
its firebrand	جَدْوَتْهَا	which	الَّتِي
		illuminate	مُسْتَنِيرَةٌ

Translation:

Look at the sun whose firebrand is illuminate

٥) فِيهَا ضِيَاءٌ وَ بِهَا حَرَارَةٌ مُنْتَثِرَةٌ

Word Meaning:

light	ضِيَاءٌ	in it there	فِيهَا
heat	حَرَارَةٌ	with it	بِهَا
		scattered	مُنْتَثِرَةٌ

Translation:

In it there is light, with it there is heat scattered (all over)

٦) مَنْ ذَا أَوْجَدَهَا فِي الْجَوِّ مِثْلَ الشَّرَرَةِ

Word Meaning:

who	مَنْ	the spark	الشَّرَرَةُ
in	فِي	has the power to create	أَوْجَدَهَا
the atmosphere	الْجَوِّ	like	مِثْلَ

Translation:

Who has the power to create in the atmosphere like the spark

(٧) ذَاكَ هُوَ اللَّهُ الَّذِي أَنْعَمَهُ مِنْهُمْرَةً

Word Meaning:

his	أَنْعَمَهُ	he	هُوَ
blessings			
abundant	مِنْهُمْرَةً	Allah	اللَّهُ
		whose	الَّذِي

Translation:

He is the One whose blessings are abundant

(٨) ذُو حِكْمَةٍ بَالِغَةٍ وَ قُدْرَةٍ مُقْتَدِرَةٍ

Word Meaning:

high	بَالِغَةٍ	wisdom	حِكْمَةٍ
full	مُقْتَدِرَةٍ	power	قُدْرَةٍ

Translation:

Having high wisdom and full power

(٩) وَانظُرْ إِلَى اللَّيْلِ فَمَنْ أَوْجَدَ فِيهِ قَمَرَةً

Word Meaning:

look	انظُرْ	and	وَ
the night	اللَّيْلِ	at	إِلَى
created	أَوْجَدَ	so who	فَمَنْ
Moon	قَمَرَةً	In it	فِيهِ

Translation:

Look at the night, who is the one? Who has created in it the moon?

(١٠) وَزَانَةٌ بِأَنْجُمٍ كَالدَّرْرِ الْمُنَشَّرَةِ؟

Word Meaning:

spear	زَانَةٌ	and	وَ
the pearl	الدَّرْرِ	stars	أَنْجُمٍ
the unfolded	الْمُنَشَّرَةِ	like	كَ

Translation:

And the spear made of stars like unfolded pearls

(١١) وَأَنْظُرْ إِلَى الْغَيْمِ فَمَنْ أَنْزَلَ مِنْهُ مَطَرَهُ؟

Word Meaning:

at	إِلَى	look	أَنْظُرْ
who has	فَمَنْ	the cloud	الْغَيْمِ
from it	مِنْهُ	has descended	أَنْزَلَ
		rain	مَطَرَهُ

Translation:

Look at the clouds, What has descended from it (the clouds) the rain?

(١٢) فَصَيَّرَ الْأَرْضُ بِهٖ بَعْدَ إِغْبِرَارِ خَضِرَةِ

Word Meaning:

the earth	الأرض	made	فصير
after	بعد	with raining	به
greenery	خضرة	once dust covered	إغبرار

Translation:

Made the earth into greenery with raining from its being dust-covered once.

(١٣) وَانظُرْ إِلَى الْمَرْءِ وَ قُلْ: مَنْ شَقَّ فِيهِ بَصَرَهُ؟

Translation:

And look at the man and (say) ask him, who has kept in him the eyesight?

Word Meaning:

look	انظُرْ	and	وَ
the man	الْمَرْءِ	at	إِلَى
say	قُلْ	and	وَ
has kept	شَقَّ	who	مَنْ
his eyesight	بَصَرَهُ	in him	فِيهِ

٤١) مَنْ ذَا الَّذِي جَهَّزَهُ بِقُوَّةٍ مُفْتَكِرَةً؟

Word Meaning:

whom	الَّذِي	who	مَنْ
power	قُوَّةٍ	has prepared	جَهَّزَهُ
		remembering	مُفْتَكِرَةً

Translation:

Who has provided to him the remembering power?
