

Taleem Al Quran tafseer notes,.

Questions asked by the teacher are bold, Hadiths are red in color. Quran Ayahs are green.

With the name of Allah, the All-Merciful, the Very-Merciful

**Surah Al-Ahqaf** , last of group of Hawa-meem. Revealed in later parts of Makkan era, close to hijrah.

Ahqaf means windy sandy tracks . People of Ad lived there. Their example is mentioned in ayah 21.

Previous surah mentioned about being humble, pride does not befit man.

This surah specifically mentions about :

those who accept commands of Allah(s.w.t) and qualities of being obedient versus those who do not accept and qualities of disobedient.

**Q: How does arrogance come out ?** by disobedience to his creator

**Q : How does one's humbleness come out ?** by his submission, obedience to his creator.

After this surah follows 3 madani surah. This is the style of Quran - foundation then ahkaam(commands), they alternate , foundation ( aqeeda) is built then command to execute follows(practical implementation.)

2 - this ayah is repeated again in most of the surahs. This is to show emphasis, do not regard revelations send down as ordinary.

Allah(s.w.t) is above. He sends down revelation, who is down?, we humans, thus arrogance does not befit us.

3 - everything is created for a purpose, for a specific time for a fixed period, neither increased nor decrease. It is not for eternity. The entire creation and specific time is for a reason.

Those who disbelieve are distracted and they turn away .

**Who are intelligent?** Those who work with end in mind. Everything in the world , all that is between earth and sky, animals, plants, humans, other creations are created for a purpose, they come, they stay for a while, then depart.

Ones who turn away from reality of hereafter do not hear attentively.

4 - in these verses, the claim of the polytheists about the existence of some other god has been refuted by demanding a proof.

i-Allah(s.w.t) is saying **show me anything that they have created in the earth or do they have any share in the creation of the heavens?** Negation of this argument is established by saying **bring to me a book (revealed)before this one.** A book revealed before the Qur'an that allows idol-worship.

ii-second argument - **or some trace form knowledge** that may be based on the saying of a prophet, meaning if you cannot bring any revealed book to prove the validity of idol-worship, then at least put forward any authentic saying of any prophet which proves it or any observed facts that supports shirk. If neither is done, then your words and deeds are totally misguided.

5 - Allah(s.w.t) is saying deities besides Allah(s.w.t) whether living or dead cannot answer him till the Day of resurrection . they are not even aware that they are being invoked. This shows the dead can neither hear nor talk. Example: as if you are calling someone on a wrong no. , they are unaware of u calling.

Invoking anyone besides Allah(s.w.t) is clear misguidance. After death souls go to Illiyeen or Sijjeen(in the 7th heaven) where only Allah(s.w.t) can hear a call of people.

6- false deities will be enemies of those who invoked them on the Day of Judgement . they will totally disown them because they never wanted to be worshipped in the first place. Worshipping anyone besides Allah(s.w.t) is the greatest misguidance.

7 - The disbelievers call truth as magic, because verses of Allah(s.w.t) will penetrate the hearts.

8 - a writer cannot produce the best work just with first writing. At the time of prophet(s.a.w) no paper and pen were readily available, one who can neither read nor write cannot produce outstanding document in just one night. This shows it is some divine intervention, it has to be words other than a human being.

Whatever you say Allah(s.w.t) is a witness between you and me. Had Allah(s.w.t) wanted, your matter would be over with, but due to Allah(s.w.t) 's attributes, He is Oft-Forgiving and Most Merciful to his creations, lest one should turn back and seek forgiveness and repent, Allah(s.w.t) is Acceptor of repentance. This is invitation to come towards truthfulness.

'Tufi Duuna' means to overflow

To indulge in conversation

Allah(s.w.t) is sufficient as witness - for my truthfulness

- for your denial and mockery

9 - prophet(s.a.w) does not know the unseen by himself. Any knowledge obtained is only through wahy. Allah(s.w.t) had given such vast knowledge of unseen matters to him as was not given to any other prophet. DO NOT say prophet(s.a.w) knew the unseen, but say he knew only what Allah(s.w.t) revealed to him of the unseen.

Sahih Bukhari, vol 5, book 58, no.266

By Allah, though I am the Apostle of Allah , yet I do not know what Allah will do to me.

From this we learn i- it is not allowed to declare that a specific person will enter jannah or hell

ii- do not assert the piety ( assuring that the person will enter jannah or get such a such reward undoubtedly) after death has overtaken him, instead say I hope the best for him, do dua, because prophet(s.a.w) could not guarantee for himself. Only Allah(s.w.t) knows the outcome of tomorrow

iii- we need to convey message , not predict the outcome. Do not be judgemental about people, be hopeful.

10 - i - any witness among the children of israel(jews+christians) who testified and believed.

ii- a person from Makkah who is a Jew or Christian testified to it.

iii-it refers to Musa(a.s) , that he testified that a messenger will rise from Bani Ismael who will bring message similar to Torah.

iv- it may also refer to Isa(a.s) who testified the coming of final messenger and bring message similar to Injeel.

v- or to Abdullah bin Salam(r.a) who was a Jew and he embraced Islam, but this happened after migration and this ayah is part of Makkah surah, so it can mean , it is a prophecy or a part of Madani ayah is in Makkan surah.

**11 - who believed and followed the message first?** Those who were weak and poor eg: Bilal(r.a), Ammar(r.a) . the wealthy and strong disbelievers argue saying if Quran was good then wealthy ones would have believed in it , before the poor and weak. Since they don't believe in Quran they have many excuses. It was a propaganda against prophet(s.a.w). Arrogance and pride pervert the human intellect. The disbelievers aroused doubts in believers.

**How will you react when such questions are raised ? on what grounds do we think we are better? Is it that Allah favors us?** The same wealth/richness could be a trial for somebody. Having provision is a distribution from Allah(s.w.t). Guidance is given to one who yearns for it.

12 - here it refers to Torah.

At time of Dawud(a.s) there was Zabur.

All prophets who came after Musa(a.s) preached Torah. At time of Musa(a.s), injunctions were given, later they were changed, Injeel had admonitions(only hikmah) and finally all teachings were revived in the Qur'an, by removing all changes and confirmed the previous scriptures . Torah is very similar to Qur'an. Thus Musa(a.s) and scripture given to him is mentioned. Qur'an warns those who transgress and a good tidings for those who adopt right conduct.

**What is right conduct ?** the answer is in next ayah.

13 - those who believe and remain steadfast.

i- they become right in their ways . they fixed themselves , it was not just lip service.

ii- they became firm, steadfast.

This admission of saying "our lord is Allah" includes i - holding on to it till death ii - carrying out all its obligations.

**Hadith ; qul amantu billahi thummas taqim. ,** embrace faith and remain steadfast.

**What are such people promised ?** Allah(s.w.t) gives him contentment and satisfaction. No matter what difficulty he is going through , he is at peace.

ii- dispelling of their grief and sorrow.

14 - jannah is their home for eternity. For what they used to do.

15 - after huqooq Allah(s.w.t) , the right of people ( huqooq al ibad), among them the foremost are ones parents, do good with ihsan, ihsan means behaving beautifully, service, obedience, respect , reverence , you work for them.

Surah Isra - ayah - 23\surah Luqman ayah - 40.

See the mention of al-insaan: it is a duty on every person that we do ihsan with parents - regardless of how parents are, what the situation is, regardless of how young or old you are, married or unmarried.

Why do ihsaan ?

She carried him/her

Even after suffering hardships during pregnancy, there are labor pains, the natural food of infant is in her breasts, she suckles the infant.

**Do good to and serve your mother, then your mother, then your mother, then your father, then the near relatives and then those who come after them(Mazhari)**

The total period of pregnancy has been mentioned as

30 months = 24 months according to ayah 2:233 + 6 months is minimum period of pregnancy. A perfect baby cannot be born in lesser period than 6 months and maximum period has not been defined because it may vary.

'Ashudd' translated as maturity - is strength.

means ' **age of puberty** '

Sayyidina Ibn Abbas(r.a) explained it to mean reaching 18 years.

Then following words of ayah " **and reaches forty years**" as a separate stage in one's life. It can mean an age between 30-40 or 33-40 .

Thus sequence of events Pregnancy, delivery , suckling period, maturity after the child lived, reached the age of 40., it was at that point he turned towards creator.

All these descriptions are given in past tense.

when they reach 40 - their care for Hereafter should take precedence over all their activities, one ought to repent afresh for the past sins and take all precautions to save oneself from sins in future.

When one reaches 40 take due care for correcting himself and his family members, endeavor for the betterment of akhirah.

What is niyamah? The iman, the islam

What is saulihan? The tawfiq to do good, the ability to do good.

What is aslih? To make my progeny to do good, to give them this ability too which i have been enabled with permission of Allah.

In this dua 1 - there is gratitude 2 - ability to do practical actions ( no one can do good without permission of Allah) 3 - concern for your progeny 4- repentance 5 - will to submit.

16 - here Allah(s.w.t) is saying He will accept deeds of the righteous slave who turns to Him in gratitude, repentance and submission.

Then they stand firm to it. This is promise of truth.

17 - **what is 'uffin'**? Literally dirt stuck in the nails, under the skin, earwax. - basically disgusted.

**Why this word?** See the letter 'fa' it is the lightest letter , that person is so disgusted that he cannot utter anything else but that which comes out easily.

These parents plead to Allah(s.w.t) (as if like one who pleads to get rain much awaited for), desperately asking help as if from injustice done to them.

They rebuke son to believe, desperate, but son/child is heedless and says these are just stories.

18 - such people who reject the call especially when they are called towards islam and virtuous deeds and maltreats his parents. They are losers . men and jinns are fuel of fire and such people will be with those who disbelieved in past.

**Parents are righteous , children are not, are parents held responsible?**no, parents have done their duty, everyone is responsible for their deeds and Allah(s.w.t)rewards them accordingly.

19 - a person will get darajah according to deeds performed.

20 - one does good, Allah(s.w.t) rewards him - this holds good for both believers and disbelievers in this world.

A believer on one hand does good, believing in akhirah, if they get any delights, riches and wealth in this world, they would not be deprived of their right in hereafter.

A disbeliever does good deeds, not for akhirah but to get good in return in this world and he is truthful, sympathetic, benevolent , Allah(s.w.t) compensates them in this world with riches, wealth, honour and dignity but there is nothing left for them in hereafter.

Similarly a person who sins, behaves arrogantly to the truth, transgresses ,if still receives good things in earthly life by Allah(s.w.t)'s will is an enjoyment for a while, hereafter they have punishment and humiliation.

Works for duniya = reward in duniya

Works for akhirah with imaan = reward in duniya(bonus) + reward in akhirah

Allah(s.w.t) is generous towards them.

Work with akhirah in mind.

Punishment stated in this verse is for the disbelievers bcoz of they being engrossed in worldly enjoyments. So , the Holy Prophet(s.a.w) , his companions had made it a habit to avoid worldly enjoyments, as is evident from their lives. The Holy Prophet(s.a.w) had charged sayyiduna Mu'adh (r.a) when sending him to Yemen to keep on avoiding the luxuries of this world.

Ali(r.a) had reported the Holy Prophet(s.a.w) saying that one who is happy with Allah(s.w.t) giving him scanty sustenance finds Allah(s.w.t) also happy at his meager deeds.(Mazhari)

21 - Prophet(s.a.w) is been told to recall story of brother Ad. **who was he?** Hud(a.s) .

People of Ad were a tribe of Irram.

Ahqaf is a winding, unlevelled, wide and long sand dune (a desert).

It is in area of Yemen, southern arabia.

**Hud (a.s) is described as their brother why?** 1- he belonged to their tribe 2- he was their well-wisher as a brother.

This nation to which Hud(a.s) came in Ahqaf. Special reference to these dunes, so that one could find out their places , if he so wishes, when travelling to their localities. They demanded punishment , so it is left as a sign now.

Hud(a.s) conveyed message of tauheed.

Fearing punishment(it may refer to) 1- of Day of Judgement 2 - the day in duniya when punishment descends destroying all of them together.

22 - people said have you come to turn us away from our gods. They demanded Allah(s.w.t)'s punishment. They were arrogant. When is one arrogant? When they feel they have nothing to loose, they were mighty built. Surah Shu'ara(131-134), they had property, resources, and they became over-confident. They disbelieved.

23 - knowledge of when and how punishment will come is only with Allah(s.w.t).

**What is ignorance?** When a person does not know

A person with incorrect knowledge

A person who knows, but does not act upon it.

In fact they are hastening punishment of Allah(s.w.t) , impatient.

24 - when people of Ad refused, Allah(s.w.t) sent a drought so they would turn back to obeying messenger. This has been the way of Allah(s.w.t) , they were not destroyed immediately. Allah(s.w.t) sends lesser punishments. These people had gardens with no water, they suffered, but did not obey and change. Punishment descended in a shape of a cloud coming towards their valleys, a sudden dense cloud.

25 - people rejoiced seeing dense cloud. But Hud(a.s) said this is what you were hastening for. It was a fierce wind bringing painful punishment for 7 nights and 8 days. Surah Fussilat(16). It destroyed everything, leaving nothing except their empty homes that remained as a sign for those who might learn a lesson.

Narrated 'Aisha [ra]: (the wife of the Prophet - pbuh-), I never saw the Apostle of Allah (peace and blessings be upon him) laughing loudly enough to enable me to see his uvula, but he used to smile only. And whenever he saw clouds or winds, signs of deep concern would appear on his face.

I said, "O Allah's Apostle! When people see clouds they usually feel happy, hoping that it would rain, while I see that when you see clouds, one could notice signs of dissatisfaction on your face." He said, "O 'Aisha! What is the guarantee for me that there will be no punishment in it, since some people were punished with a wind? Verily, some people saw (received) the punishment, but (while seeing the cloud) they said, 'This is a cloud bringing us rain.'« (Al-Ahqaf: 24)

Dua when the wind blows

O Allah, I ask You for the good of it and seek refuge in You against its evil.

اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَهَا، وَأَعُوذُ بِكَ مِنْ شَرِّهَا

*Abu Dawud 4/326, Ibn Majah 2/1228. See also Al-Albani, Sahih Ibn Majah 2/305.*

#### Dua when it thunders

Glory is to Him Whom thunder and angels glorify due to fear of Him.

سُبْحَانَ الَّذِي يُسَبِّحُ الرَّعْدُ بِحَمْدِهِ، وَالْمَلَائِكَةُ مِنْ خِيفَتِهِ

*Whenever Abdullah bin Zubair (RA) would hear thunder, he would abandon all conversation and say this supplication. See Al-Muwatta' 2/992. It was graded authentic by Al-Albani as a statement of Abdullah bin Zubayr only.*

#### Duaas for Rain :

O Allah, shower upon us abundant rain, beneficial not harmful, swiftly and not delayed.

اللَّهُمَّ اسْقِنَا غَيْثًا مُغِيثًا مَرِيئًا مُرِيْعًا، نَافِعًا غَيْرَ ضَارٍّ،  
عَاجِلًا غَيْرَ آجِلٍ

*Abu Dawud 1/303. See also Al-Albani Sahih Abu Dawud 1/216.*

26 - the people of Ad were more powerful and will established than people of Makkah.

They had hearing, sight and intellect just like you but it helped them not , they would argue, mock,refute at the messenger.

Their strength and power were of no use to them against Allah's punishment. If a person does not use his faculty to realize one's existence,( refer to abu darda(r.a) speech to muslims in damascus)

27 - signs are to be considered, turn to right way, the reference here is to the towns of Thamud and the people of Sayyidina Lut(a.s) that were in the way of the people of Arabia while they travelled to Syria. The people of Ad were in Yemen, towards south from Makkah, while the towns of Thamud and those of Lut(a.s) were towards North, hence the words, "around you".

28 - the false god believed by them could not save them from the torment they faced. Money, power, ability will be no use against Allah(s.w.t)'s punishment.

Our concern should not be this duniya. Use mind, understand.

29 - they understood that what has been recited is something different. Allah(s.w.t) directed the attention of jinns towards what was being recited.

30 - jinns have been too, they can follow any , just like humans.

### **Hereafter Torah, Injeel is mentioned. Why?**

Injeel has admonitions - advise

Zabur is praises of Allah(s.w.t)

Torah has laws.

Quran has laws, wisdom and praises of Allah(s.w.t). Quran confirms the sending of heavenly guidings. Quran guides to truth and right way. Even an ayah is enough to touch a heart as long as one listens to it attentively.

### **31 - what does it mean to respond to “ dayeAllah”?**

To believe in what the prophet(s.a.w) is telling you to believe in, accept faith. They called the, Prophet(s.a.w) daye Allah so ,

a-do what the messenger is telling you to do

b- believe in him , in his message.

Believe + obey messenger = Allah(s.w.t) will forgive you your sins and save you from a painful punishment.

32-one who does not respond to one who is calling towards Allah(s.w.t) in fact he is not responding to Allah. Then he cannot escape Allah anywhere in the earth.

### **Why is this mentioned?**

In beginning we learnt that this surah is about those who obey and those who reject. We learnt about people of Ad, where Hud(a.s) came as messenger, but they did not believe.

Here jinns were not directly addressed yet they submitted. People of Makkah were addressed directly, after constant rejection, denial, prophet(s.a.w) went to Taif to spread the message. At At-Taif , people refused. Prophet(s.a.w) went from Taif and way back to Makkah went to a place called Batn Nakhlah. It was time for Tahajjud, Isha or Fajr, Prophet(s.a.w) was praying salah and reciting the Quran out loud, there were a group of jinns passing by.

Allah(s.w.t)mentions in ayah 29 .- **We turned them towards you.** When they listened, they were attentive. They got the message and passed it on.

What is the purpose of revealing this to the Messenger of Allah(s.w.t)? 1-the reason is to reassure, while there are some opposing you, rejecting your message and disbelieving in you, there are still other groups accepting the message. 2-whatever is done with sincerity it is never wasted. When prophet(s.a.w)was reciting Quran was he doing so for purpose of d'waa?no. it was his salah, but when one does so with sincerity , it is never wasted. The path from Makkah to at-taif is mountainous, at - taif is cold, going back to Makkah, how sad prophet(s.a.w)must have been, but he is pouring out his emotions to Allah and doing salah.you do not know when



and how things can change. Do your best with sincerity even if you do not see results, be hopeful.

As much as 6 groups of Jinns visited prophet(s.a.w). The Messenger of Allah(s.a.w) even spoke to them as reported by abdullah bin Masud

(Sahih bukhari)).

### **What do we learn from these ayah?**

1- when you seek out for truth, knowledge, like the way jinns travelled, Allah(s.w.t) will give you the opportunity, then avail it. See the possibility of jinns meeting Prophet(s.a.w) while he was reciting.

2 - while listening, keep silence and be attentive.

3- recite Quran with attention, understanding , the message will then come with feelings.

4- convey the message when you learn it. You are always a student of knowledge.

5- there is always a need to learn.

6- be to the point, clear message.

7- as you travel you can do dawa just by your obedience to Allah(s.w.t) and recite the Quran, do not be shy.

8- be in good company

9- only if you listen attentively, you can understand, learn , act on it and pass it on.

10- do not procrastinate in good deeds.

33- the disbelievers were so surprised by the concept that there is life after death. One problem was 1-tawheed 2- hereafter.

34- those who do not believe in Allah, do not obey the Messenger are presented to fire.

35- prophet(s.a.w) is been advised to 'be patient' with your people, hold on, do not give up.

The word 'mir rusuli' gives meanings

1-'from' the sense is that all messengers

2-'those prophets who excell other prophets like Allah(s.w.t) mentions in (2:253) those are the messengers some of whom **we have given excellence of over some others"**

**Who are they?**there is a difference of opinion. If we consider verse 7 of surah Al-Ahzab we may say Nuh(a.s)conveyed for 950 years, by secretly, openly, kindly, firmly.

Ibrahim(a.s) his father , his people were all against him. Still he said i will seek forgiveness for you

Musa(a.s) Firoun tortured him and his people

Isa(a.s) kept conveying even if people conspired to crucify him

Muhammad(s.a.w) spent difficult time in Makkah and Taif.

If you are hasty you cannot have sabr.

Without sabr you cannot convey.

When punishment comes, it will seem as if they did not remain in duniya except for an hour in a single day.

Hadith : Aisha(r.a) states that the Holy Prophet(s.a.w)has said "the delights , luxuries and pleasures of this world do not befit Muhammad(s.a.w) and his family, because Allah(s.w.t) does not accept anything less than patience from those who are 'resolute', and I have received this divine order(46:35).

With the name of Allah, the All-Merciful, the Very-Merciful  
**Surah Muhammad**

Another name of this surah is Surah Al- Qital(surah of war) because this surah lays down the rules of jihad and qital(armed struggle in the cause of Allah).

This is a Madani surah.

Now follows a group of Madani surahs. Surah Muhammad, Surah Al-Fath , Surah Al-Hujurat.

Theme of these surah is based on obedience to Prophet(s.a.w)

Obedience to Allah(s.w.t) can come when one submits to Allah and obeys Allah's da'ee.

1 - the beginning of Surah is ' al-ladhina kafaru'

Like ayah's are connected to one another, similarly surah's are connected to one another. This surah begins in connection with the previous surah.

This surah is revealed in beginning of Madani era, just at end of Makkan era,the surah Al-Ahqaf ends and Surah Muhammad begins the Madani era.

In Makka everyone were ordered to observe patience, not to take revenge, not to retaliate, when they started migrating , they weren't left alone, Makkan disbelievers would camp outside Makkah and ill any muslims they see and take their good. Then came the command to retaliate, to defend yourself. Now the messenger has left, then the punishment descended on Makkans that muslims were given order to fight back but do not transgress. Take revenge how much you are affected.

In this ayah 1 - disbelief 2- stopping others from path of Allah. "Allah's way" refers to Islam.

**What deeds are rendered vain?**

1 - all plans, actions to stop people from accepting the message. All their deeds Allah(s.w.t) has wasted, now muslims are migrating. First some migrated to Abyssinia, the Prophet(s.a.w) migrated to Medina, Medina became state of Islam, islamic law was implemented there, people started migrating elsewhere to spread deen.

2-includes actions which are good in themselves like helping, assisting, these deeds are , though, good and righteous in themselves. In hereafter these deeds yield benefit only if blessed with faith, Imaan. Because who gives reward for good deeds? Allah(s.w.t) alone, if deeds are done not for Allah and not following da'ee of Allah then those efforts are rendered waste.

2- this sentence ' **wa aaminu bima nuzzila ala muhammad**'

Explicitly the fact that the actual basis of faith is to embrace all the teachings of the last Messenger Prophet(s.a.w).

1-Allah(s.w.t) will cover-up their sins means Allah(s.w.t) will set right their affairs/matters of this world and of the hereafter.

2-Allah(s.w.t) will improve their state means Allah(s.w.t) will improve their hearts.

For example ; when people migrated from mecca to medina Allah(s.w.t) improved their state .

when you do something in deen, you will face difficulty, but Allah(s.w.t) will make things easy. If

you want your circumstances to get fixed do amal saleh - focus on amal saleh.

**Why do these two people see different results?** Answer next aya.

**3-why their deeds are wasted?**because they follow falsehood.

**What is falsehood?** 1- shirk 2 - wrong ways.

Foundation of batil does not have a good base.

The believers follow truth.

Batil	Haq
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1- no basis	strong foundation
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2-collapses	prevails
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4- believers are addressed. Permission to fight was given. It is permissible **only** when purpose behind it is mentioned and valid (to fight injustice). Important guidelines are given.

What are the guidelines? Even when it comes to battle you have to be submissive to

Allah(s.w.t), you cannot go on killing to satisfy anger of your heart.

This also has to be according to teachings of Allah(s.w.t).

1 - strike on necks(back of necks), when neck is cut-person dies.

Kill in most effective way- kills fast, break strength of enemy.

2- you have created havoc, exhausted enemy by killing large no.

3-start taking people as captive.

Muslims were allowed to fight for first time against those who did injustice to them for a long time. Badr was first battle to be fought- clear instruction are been given.

Prisoners of war cannot be kept for eternity, you have to do something with them.

Keep them and do 2 things.

1-huge favor-set them free without ransom

2-take ransom from them or exchange them for muslim captives.

You will do this until 'the war puts down its burdens'. It means heavy metal objects of war.

You take captives until battle is over.

**What is purpose of battle?** To break strength of mushrikeen until there is no more fitna.

**Now Allah(s.w.t) mentions that He could Himself have killed the enemies, like the nations of past when they objected the Prophet. Then why did not Allah(s.w.t) do so?** So that He tests you(one who believes)with those who do not, will you go when command to fight is given? Those killed in way of Allah(s.w.t) , He will not let their sacrifice go waste.

This verse lays down 2 pts of law.

1-when war breaks the might and power of the enemy , then they should be arrested rather than being killed. Arresting enemies without a war is not allowed.

2-the muslims are given 2 options regarding prisoners of war a)release them without ransom or compensation ( confer favor on them) b)ransom may be taken in different ways like accepting pecuniary ransom or by exchanging muslim prisoners of war for enemies, or teach muslims talent what prisoners knew.

When prisoners of war are arrested - treat them well- favor them - do not do injustice to them - you can kill them in battle but after battle do not harass them.

After prisoners of wars were arrested they were distributed and accommodated in different sahaba's houses and were treated with care or they were kept in masjid being taken care by all.

We also learn from last part of ayah, Allah(s.w.t) tests you with them, with prisoners as captives as to what you will do? Allah(s.w.t) punishes them through you and tests you through them. If we have to show kindness to prisoners of war then what about your own brothers and sisters in deen? Eg: your daughter-in-law, who leaves her house and comes to you, she is like a prisoner, new to everyone , how do you treat?

Sayyidna Ali(r.a) says that the last words of Messenger of Allah(s.a.w) before his departure from this earthly life were ' take care of prayer, take care of prayer ,keep your duty to Allah regarding slaves under your command.

#### Wisdom in the legality of jihad

The previous nations were punished with celestial and earthly calamities. The ummah of Muhammad(s.a.w) could have suffered the same fate but the Holy Prophet(s.aw) is a mercy unto mankind. Allah(s.w.t) says that legalizing of armed struggle in His cause against the mischief mongers is a blessing as it replaces celestial punishments. In general calamities entire nation, men, women and children are killed but in case of jihad according to rules of war, women and children are safe and secure.

In a war both muslims and non-muslim are tested.

**Stopping people from wary of Allah . what are the examples?**1- words2-actions.

Deeds could go waste because of it-be careful.\for eg;when you park cars, do it neatly so it is accessible to all

Eg;when you use washroom for wudu, do it and clean up water spilt.

**Some prisoners of war are killed. Why?** Because they committed great crimes. (no torture to them). Until decision is taken, keep them well.

Punishment for treachery: men are killed, women and children taken captive.

Captives given as slaves - so they get a home. But they are to be treated well.

5- those who are killed in the way of Allah, **Allah(s.w.t) guides them. How?** After death Allah(s.w.t) will lead them till they reach Jannah and they will be admitted in best condition.

**6-Allah(swt) has made it well known to them. How?** In duniya they are given various descriptions of jannah, it is not unknown. It is made familiar, they will feel comfortable when they enter.

Hadith: Allah's Apostle(s.a.w) said, "by Him in whose Hands the life of Muhammad is everybody will recognize his dwelling in paradise better than he recognizes his dwelling in this world" ( Bukhari book#43,hadith#620)

Allah(swt) will admit them to jannah which He has made fragrant, in every way it is adorned.

**7-in order to get to jannah, you have to do something, what does it mean to help/support**

**Allah?** To help and support the deen of Allah. **How?** 1-accept 2-observe and act on deen 3-spreading it forward.

If you help Allah, you will get 2 benefits 1- He will help you - against your enemy, against all difficulties you face in dunya and akhirah. 2- Allah(swt) will plant your feet firmly,will give you istiqama, continue good things and die on religion of Islam.

Surah Hajj-ayah 40

Surah rome- ayah 47

Condition: 1-sincerity 2-honesty - convey message as it is 3-strive wholeheartedly(time, energy, wealth, effort)

Surah ghafir- ayah 51

Surah saffat-ayah 171-173

Each person's ability, situation is different.

Ex:the way Ayesha(ra) helped in way of Allah, Khadija(ra) didn't.

Focus - goal - is to help in the way of Allah.

8-this ayah claims to be for munafiqeen. Those who want help of Allah, but do not help the deen of Allah.

**9-why their deeds are lost?** Because they dislike what Allah(swt) has revealed - partially or all of it.

(ayah 8) - it is lost, not reached akhirah(because they disbelieved)

(ayah 9) - it is cancelled, good deeds wasted by bad deeds(because they dislike what is sent down)

**What should be the reaction of believer?** "We hear and we obey.(we seek)your forgiveness our lord and to you is the (final)destination"

**What deeds cancel out good deeds?**

1-disregarding sunnah

2-coming up with different interpretations(1&2 negates Imaan)

3-riya(showoff)

4- giving sadaqa with mann and ada

5-sins outweigh the good deeds.

You might find something difficult to do, it does not mean you dislike it- dislike is when you speak out against what is commanded/sent down, you oppose others too, discouraging it.

To make things easy which are difficult , seek Allah's help, have hope.

10- Makkans are addressed, those who were coming to battle Prophet(s.a.w) and the believers. Those who disbelieve they will meet similar consequence.

**Why Makkans are warned?** Because Prophet(s.a.w) has left the place and when a Prophet leaves his place punishment of Allah descends.

11- Abu Sufyan asked three times: 'is Muhammad present among these people?' The Prophet ordered his companions not to answer him. Then he asked three times: 'is Ibn Abu Quhafa present amongst these people?' He asked again three times: 'is Ibn Al-Khattab present amongst these people?' He then returned to his companions and said: 'As for these(men), they have been killed.'

Umar(ra) could not control himself and said: 'you told a lie, by Allah! O enemy of Allah! All those you have mentioned are alive, and the thing which will make you unhappy is still there.' Abu Sufyan said: 'Our victory today compensates for yours in the battle of Badr, and in war(the victory) is always undecided and is shared in turns by the belligerents. You will find some of your (killed) men mutilated, but i did not urge my men to do so, yet i do not feel worry for their deed. ' After that he started reciting cheerfully: 'O Hubal, be superior!' on that The Prophet(s.a.w) said (to his companions): 'why don't you answer him back?' they said: 'O Allah's Messenger! What shall we say? He said say, Allah is Higher and more Sublime.' then Abu Sufyan said: 'we have the (idol) Al-uzza, and you have no 'Uzza'. The Prophet(s.a.w) said: (to his companions): 'why don't you answer him back?' they asked: 'O Allah's Messenger! What shall we say? He said: ' Say Allah is our Helper and you have no helper"

12 - purpose of believer 1 - he worships Allah(swt) 2- he supports deen of Allah 3-(he eats and enjoys but) adheres to deen of Allah(swt).

An animal follows its desires.

A human being is better with goal in life.

**What do we produce after enjoying benefits of Allah(swt)?** Animals produce worldly things, we should use our energy in productive manner which helps us, others and in obeying commands of Allah(swt).

13 - compare Makkah with previous cities. What happened to the inhabitants when a messenger was driven out.

14- one follows commandments of his lord(Quran and Sunnah) the other follows his desire. He does evil deeds and thinks he has done right.

One who lives by the way of Allah(swt) is different from those who follows his desires. Their outcome too is different.

Those who follow desires are leaving out on jannah. Those who live with taqwa are hoping and working for jannah.

15 - four kinds of rivers - water, milk,wine,honey

What is fire of hell like? That will tear their bowels into pieces.

Know what jannah is like, so you are driven to work for it.

16,17 - this ayah is about munafiqoon. This is Madni surah, there are believers, hypocrites and disbelievers.

<u>Munafiqoon</u>	<u>momin</u>
They mock , pretend	they acquire knowledge, accept, concern to improve
Allah(swt) sets a seal upon Their hearts.	Allah(swt) increases them in guidance and taqwa
They follow their desires	they increase in actions of obedience

The reason is the speaker was Prophet of Allah(s.a.w) who was so clear in his speech that one could even count the words. The people of understanding were the sahabas, asking them what was it that Prophet(s.a.w) conveyed in gathering in spite of attending it showed their minds were somewhere else, preoccupied and less interested in what was been taught. They would ask or clarify to show they are part of them but actually they pretend.

18 - what made them to do so? They are waiting for nothing but the Hour that it should come upon them suddenly, so its signs have already come .

The portents of the last Hour with the very advent of Khatan-un-Nabiyyin(the last of the Holy prophets) as the end of the Holy Prophethood is the sign of approach of the last Hour.

There are many other portents predicted. One of which is reported by Anas(ra) in which he says that I have heard the **Messenger of Allah(s.a.w) say:” among the signs of the last hour is removal of knowledge, abundance of ignorance, the prevalence of fornication, the prevalence of wine-drinking, the small number of men and the large number of women so that fifty women will have one man to look after them(bukhari and Muslim) a version has “knowledge will dwindle and ignorance will be widespread.”**

**Abu Hurayrah(ra) reports Allah’s Messenger(s.a.w) as saying:”when the spoils of war are taken as personal wealth, property given in trust is treated a spoil, zakah is treated as fine, learning is acquired for other than religious purpose, a man obeys his wife and is undutiful towards his mother, brings his friend near and drives his father far off, voices are raised in the mosques(arguing, chatting, no respect), the most wicked member of a tribe becomes its ruler, the most worthless member of a people becomes its leader, a man is honoured through ofear of the evil he may do, singing girls and stringed instruments make their appearance wines are drunk , and the last members of the community curse the earlier ones, look at that time for a violent wind, an earthquake like bits of necklace falling one after the other when its string is cut(Tirmidhi).**

19 - ‘so , know for sure that there is no God but Allah’ means 1-to be steadfast in worship. 2-knowledge should be acquired before your action. Knowledge of different hings are imparted and then it is enjoined to fulfil the demands of that knowledge.

Sayyidina Abu Bakr Siddiq(ra) reports that Allah's Messenger(s.a.w) said : recite la-ilaha-illallah and istighfar frequently because Iblis says ' i got people involved in sins and destroyed them, but they destroyed me by reciting la-ilaha-illallah , so i got them involved in false and baseless thought and notions which they pursue as true, authentic and righteous, ( for instance, the common religious innovation (bidah) , because they treat them as righteous) hence they do not feel any need to repent for their practice of innovations.

20 - the way of munafiq is mentioned. The believers wanted to participate in battle , command is clear, indicating the injunction of jihad. You could see the horror in their eyes, they were so eager, now they are as if death is announced to them . These are the hypocrites. Priority of munafiq is duniya. Command of Allah(swt) in reality gives life to a person, it is a reform for that person. Similarly turning away from Allah(swt)'s commands is destruction, near to death.

Believer : has imaan, has ikhlas, sound heart, joy and excitement on command of Allah(swt), he knows Allah(swt) is pleased with it, it is taking one closer to Allah(swt).

Disease in heart : he does not want to give up even if it means jannah.

They do not want to make an eye contact, which means they got it! And they have to do it.

**What do we learn from this?** 1 -The way of believers is of obedience 2 -we listen, we obey 3 - when command is given , say good words.

21 - it is clear what is to be done.

**What is being true to Allah(swt)?** To come into His obedience, fulfill His commandments.

**How is it much better for us?** You come closer to Allah(swt), when you ask for something -fulfill them.

22- if you are reacting so negatively then it can be expected that if you turn away you end up committing more evil things. Because obeying commands of Allah is 'islah' for you, it benefits you and others, not obeying is spreading disorder. The believers were not strong on deen yet, their deen has to be made strong, they are tested with difficulties, ( one is battle against disbelievers) if victory is given without difficulty you might go back to your old ways, spread disorder and even sever your blood ties.

23 - those who spread disorder , sever ties of kinship - Allah(swt) curses them, they are deaf and blind.

Believers when you get command of Allah(swt), listen and obey, if you find it hard, ask Allah's help. If you turn away, you turn away from Allah's mercy and loose on opportunities. You have to defend yourself.

24 - reflecting is essential.

If something is locked and with locks upon locks , it is very difficult.

**What does it mean to have locks on hearts?** Nullification to comprehend (distinguish) right from wrong , they do not understand. Even if they see , hear it has no impact on heart, does not accept the truth.

**What kind of locks block one from taking lessons from Quran or reflecting on it?**

Arrogance, pride,ignorance, heedlessness, jealousy, desires. They become barriers .



**Why is there a lock, what is the cause?** Committing sins all the time, not seeking forgiveness, not trying to reform.

**What is the solution?** Reflection of Quran( leads to action) , studying the Quran ( strengthens iman), turn to Allah(swt) seek forgiveness, take steps to reform.

**What we learn?** If we find any command difficult to follow seek Allah's help.

Study and reflect on words of Allah(swt), thinking and understanding will make it easy for you to obey the command. Jihad(struggling in the cause of Allah(swt)), jihad establishes justice and equity and maintains ties of kinship.

Hadith in bukhari: “ the person who perfectly maintains the ties of kinship - is not one who does it because he gets compensated back by his relatives for being kind and good to them, but the one who truly maintains the bonds of kinship is he who treats his kinsmen fairly, even though others have severed the ties of kinship with him (ibn kathir)

25 - those who turn back to their former ways - satan tempts them, adorning the former ways . he gives false hope, a conscious decision to abandon. This is the reason for their turning away. If we know some command and we still do not follow, then something is wrong, shaytaan is affecting us.

26 - they did not want to lose support , benefit of either group.

If one is not faithful to his lord and claims to follow a religion, then one cannot be faithful to anyone.

27 - a person who disbelieves, disregards the command of Allah(swt),thus when the angels come to take his soul, will he be willing to give it away? No, he will try to cling to his soul, his body will not be willing to let it go, angels will forcefully extract it with harshness.

**Why are they beaten at time of death?** Because of their hypocrisy, the freedom they had in duniya they misused it. At time of death that freedom is being taken away.

28 - what did the munafiqoon do? What was their way? 1- they followed that which angered Allah(swt) 2 - they disliked His pleasure.

**What we learn?** If one does actions that displeases Allah(swt) it is a means of wastage of deeds. How difficult it is to do good.

**29 - if you have an ill-feeling it will be shown. How?**

Allah(swt) will put you in those situation when involuntarily truth comes out , by behaviour or speech.

**What is the solution?** Cure your heart, remove the filth, fill it with good.

It is a promise of Allah(swt) that He will expose that person. One must fear Allah in this regard.

30 - Allah(swt) would have pinpointed every hypocrite to Prophet(s.a.w) personally, but His wisdom did not wish to expose them to shame and disgrace in this way, and thus maintain the principle that all worldly matters are to be decided by their outer appearance, and inner condition and matters of the heart be left to the All-Knowing Allah(swt) alone.

However, Allah(s.w.t) has given to Holy Prophet(s.a.w) the insight, so that he is able to perceive into the inner nature and real character of hypocrites by the style of their speech.

**Generally what was the style of speech of believers and hypocrites to Prophet(s.a.w)?**

Believers

Polite, respectful

Would say "Allah and His Rasool know best"

hypocrites

harsh, rude

taunting, threatening statements like tell us if you are true, fear Allah.

Disagreeing or having another opinion is one thing and being harsh over disagreement is unacceptable.

Sayyidina Umar(r.a) says that anyone who conceals a secret in his heart, Allah(swt) displays it on his face, and brings it out by the slip of his tongue, in other words, in the course of conversation, some such words slip out which express their inner secrets. Likewise there is a hadith which reports that any person harboring a secret thought in his heart, Allah(swt) puts a cover on it, if it is good, it becomes manifest and if it is evil, that too becomes manifest.

31 - Allah(swt) is All -encompassing the knowledge of every person's works and deeds . Knowledge is of 2 kinds 1 - fore-knowledge- knowledge about a thing before its occurrence 2 - post knowledge - knowledge about a thing after it has actually happened. Allah(swt) will make known the 2nd type of knowledge to all by way of Jihad(struggle in Allah's way) and observing of patience.

32 - **who are those who stop people from Allah's way?** The disbelievers, jews in madina, hypocrites.

Deeds rendering waste mean 1 - the efforts to undermine islam would be unsuccessful 2 -on account of disbelief and hypocrisy, there good deeds will not be acceptable.

33 - what are believers instructed 1- obey Allah(swt) 2- obey the Messenger(s.a.w) 3- do not nullify or make worthless your good deeds.

**How does a believer nullify his good deeds?** 1 - if anyone embraced islam and later abandoned it, all his good actions performed are rendered vain- the good words will be made vain because of the subsequent disbelief and apostasy. 2 -righteous deeds is conditional upon righteous acts. If the condition is not fulfilled, the righteous deeds will be rendered fruitless. Condition is: it must be performed exclusively and sincerely for Allah(swt). It must not be performed to make an ostentatious display to people.

(98:5) " they were commanded only to worship Allah, making their submission sincere for Him.

(39:3) "Unquestionably , for Allah is the pure religion"

(2:264) O those who believe, do not nullify your charities by boasting about favour and teasing.

34 - those who disbelieve prevent others from Allah's way, Allah(swt) will never forgive them ( in this world and akhirah)

35 - this verse prohibits muslims to invite the infidels to enter into peace treaty(this is when the war is on,do not become cowardly and be first one to give up and ask peace) but on another occasion as in verse(9:6)if they tilt towards peace, you tilt towards it.

If you have taken up the deen of Allah, you will face challenges, cut do not become weak inside, try, do not lose hope and courage, life is a test, stay calm , do not compromise., do not be the one to take initiative for peace.

But if negotiating peace with infidels is in best interest of the muslims then it is permissible. Allah(swt) will not diminish the reward of the believers.

36-what is life of this world? Play and amusement.

Do not consume your time in this world aimlessly. 1- believe (strengthen your iman) 2 - adopt taqwa.

Allah(swt) does not need money or your wealths for His benefit. Rather He is the One who gave it to you in the first place.

37 - if Allah(swt) had demanded from people all of their wealth, they would be tight -fisted and because of tight fistedness their hearts will harbour malice. Therefore Allah(swt) has imposed upon their wealth a small nominal percentage to expend in the cause of Allah(swt\_

Allah(swt) could bring out his unhappiness openly, procrastination is one thing that stops good coming your way.

38 - Any person practising miserliness will himself suffer loss or detriment because he will have to carry the burden of failing to fulfill his obligation and thus will be deprived of reward in the hereafter.

Allah(swt) is free of want and beyond.

The fact is that let alone people's wealth, He does not even need their existence. If they stop acting upon His injunctions. He will bring another people who will not turn away from the sacred injunctions.

Take opportunity that comes your way - it has come because Allah(swt) knows you can do it.

With the name of Allah, the All-Merciful, the Very-Merciful

**Surah Adh-Dhariyat (The Scatterers)** This Surah was revealed in Makkah

Adh Dhariyat means to carry, to lift , to scatter, to blow, to disperse.

Here oath is taken and a comparison is made, many interpret it in various ways, but all these things are bearing witness, that by whose command this takes place is Mighty.

1 - wind that blows up dust

2 - this word is a feminine gender, clouds that carry burden of water or rain, also some interpret it as pregnant women .

3 - when rainwater falls down from the sky sometimes it is so powerful that it destroys houses and buildings, but wind carries this same water in clouds easily, they swift about,also refers to the ships that sail smoothly and with ease in the water

4 - by command of Allah the winds distribute water, also refers to the angels who distribute to all creatures their sustenance, and different kinds of difficulties and comfort as determined by Allah's orders and decrees

5,6 - all these signs of Allah's power are a proof for the coming of the final hour, the Being who is carrying out these tasks so easily, the Being who can change night into day and day into night for Him to change this world into hereafter is not difficult at all.

These verses contains a vow from Allah that resurrection will be established.

Sometimes it is windy, some times pleasant, some places it rains heavily, some places there is just a shower, everyone's life has varied amounts of difficulties and ease, you are living this life it is certain, similarly its end is certain, compensation of deeds has to be given, it is certainly done one day and that is Day of Judgement.

7 - Hubuk, primarily denotes thin irregular lines or streaks on fabrics ,beautiful, magnificent, elegant,As the streaks of the woven fabric is its beauty, some scholars tend to interpret the verse as 'By the heaven full of beauty, grace, magnificence and perfection'.

Clouds sometimes looks like waves of sand in desert, similarly the shape of the cloud, colors keep changing. By the skies that vary.....

8 - you all vary by what you say, you have varying opinions, your minds, your views , your statements are also not the same regarding the akhirah, or regarding the prophet(s.a.w). Although all could are the same, Apparently, the verse addresses the pagans of Makkah who assigned contradictory attributes to the Holy Prophet (s.a.w)calling him at different times a madman, a sorcerer, a poet and other discordant names. Similarly for Akhirah some said it will not happen, some said there is no hell or heaven, some said we are people of heaven. Allah(s.w.t) says you disbelievers who deny the prophet(s.a.w) or akhirah have different opinions which does not connect or confirm each other.

9 - a person who willfully wants to turn away, does not want to hear the truth, who wants to be in the wrong, such a person's ability to understand is turned away.

10 -

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