



Summer Holiday

2016

ADDITIONAL NOTES FOR DAY (2)


Adapted from: Towards Understanding Your Salaah - by Moulana Ahmed Chohan

www.dolearning.co.za

info@dolearning.co.za

081 350 0309

 /dolearningZA

 @dolearningZA

SURAH AL FEEL

THE ELEPHANT
REVEALED IN MECCA
IT CONSISTS OF FIVE VERSES

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Bismillahir rahmaanir raheem.

In the name of Allah, The Beneficent, The Merciful.

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ ۝

Alamtara kayfa fa 'ala rabbuka be ashabil feel

Did you not see how your Lord dealt with the people of the elephant?

الْمَجْعَلُ كَيْدَهُمْ فِي تَضْلِيلٍ ۝

Alam yaj'al kaydahum fi tadleel

Did He not make their plan to be a loss?

وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ ۝

Wa arsala 'alaihim tayrun abaabeel

And He sent to them little flying creatures

تَرْمِيهِمْ بِحِجَارَةٍ مِّن سِجِّيلٍ ۝

Tarmihim be hejaaratim min sijjeel

Striking them with stones of baked clay

فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍ ۝

Faja 'alahum ka asfim ma'kool

The He [Allah Ta'ala] made them like crops devoured

BRIEF EXPLANATION

This Surah describes the event of "*The Ashabe Feel*" (The people of the elephants), who invaded Mecca with an army of elephants. Allah Ta'ala destroyed them "*Like devoured crops*".

The incident took place in the year Nabie [salallahu alaihi wasallam] was born. It has been termed as **IRHAAS** which is a miraculous event prior to the birth or the prophethood of a nabie.

THE EVENT OF THE ELEPHANTS

Ibne Katheer [rahmatullah alai] relates, "Yemen was governed by the Himyarites who were polytheists. Their last ruler, Zu Nawaas, oppressed the Christians. He kindled a fire in a trench and in it he threw approximately twenty thousand Christians. However, two persons fled from his clutches and approached the emperor of Syria for assistance.

The emperor of Syria wrote to the king of Abyssinia, who was a Christian, asking him to take revenge. The Abyssinian leader sent a massive army under the leadership of two commanders, Irbaat and Abraha to destroy the Yemenites. Zu nawaas fled and later he drowned. This brought Yemen under Abyssinian rule.

Later, in Yemen, a civil war broke out in which Irbaat was killed and Abraha was appointed as governor.

After his appointment, Abraha built such a cathedral the parallel of which could not be found on earth. His object was to divert the Arabs, who frequented the Ka'aba, to this cathedral. Such was its loftiness that its roof could not be seen from the ground. It was decorated with gold, silver and pearls. He then made a nation-wide announcement that none should travel to the Ka'ba for Hajj. The Arabs were now obligated to observe their rituals in this cathedral only. Although they were idolaters, reverence of the Ka'ba was saturated in their hearts. Abraha's announcement caused the flame of anger to spread through their bodies. One of them messed the cathedral with impurities (and some narrations state that a group of Quraishi travellers lit a fire near the cathedral. It set alight. The fire caused extensive damage to it). When Abraha was informed that this was the work of a Quraishite, he swore an oath that he will displace every brick of the Ka'ba. Hence he started preparations.

He sought permission from Negus, who sent his personal elephant named Mahmood together with eight others to demolish the Ka'ba.

When the news of Abraha's plan reached the Arabs, they prepared to oppose the attack. Zunafar led an Arab army. He was defeated and imprisoned. Later Abraha was faced by the entire clan of Khath'am. He overpowered them and used their leader, Nufail bin Habeeb as a guide. As he approached Mecca, the people of Ta'if, concerned about the safety of their own temple, offered to assist him. They sent one of their leaders,

Abu Righal, as a guide.

Abraha proceeded to Maghmas, a place close to Mecca. Here the camels of the Quraish were grazing. The army overcame the herdsmen and captured the camels of which two hundred belonged to Abdul Muttalib, the grandfather of Nabie [salallahu alaihi wasallam] and the leader of the Quraish. From here Abraha sent one of his envoys, Hanata, a Himyarite to inform the leaders of Mecca that his mission was to destroy the Ka'ba and not to attack their people. When he conveyed the message Abdul Muttalib responded, *"We do not intend fighting, nor do we have the ability to do so. That is the Allah's house, built by His Khaleel, Ibraheem. He alone undertakes the responsibility to protect it. If you intend going to war with Allah, do as you please. Soon you will witness how Allah will deal with you."*

Hanata requested Abdul Muttalib to accompany him to Abraha. When Abraha saw the impressive Abdul Muttalib, he got down from his throne and seated Abdul Muttalib next to him. He asked via an interpreter the reason for Abdul Muttalib's coming. Abdul Muttalib replied, *"I have come to release my camels."* Abraha replied, *"When I first saw you, I held you in high esteem, but your speech annulled that. Have you come to seek a meagre two hundred camels while I have come to destroy your Ka'ba, the focal point of your religion."* Abdul Muttalib remarked, *"I am the owner of the camels and they are my concern while Allah, The Supreme, is the owner of the Ka'ba. He alone has the knowledge of safeguarding it."* Abraha replied, *"Your Lord cannot defend it from my hands."* Eventually Abdul Muttalib said, *"Then the choice is yours, do as you please."* Abraha made over the camels to Abdul Muttalib.

On his return to Mecca, Abdul Muttalib, with a large number of Quraishite, went straight to the Ka'ba. Holding the metal knocker of the door he submitted, *"O Allah! We do not have the power to oppose Abraha, You Alone have the power to protect Your House."* Thereafter Abdul Muttalib set off with the Meccans to the hill tops surrounding Mecca, convinced that Allah's wrath would befall Abraha and his army.

At dawn Abraha prepared to enter the City. He placed Mahmmod, the elephant, at the head of the army. Nufail bin Habeeb - the captured Arab - got hold of the elephant's ear and whispered in it, *"Return safely from where you have come, for you are in the Balade Ameen [The Secure Land]."* On hearing this, the elephant sat. The herdsmen tried to make it stand but to no avail. They struck it with steel hatchet axes but it would not move. Eventually they pierced steel hooks into its nose, but it remained unmoved.

When they would turn it towards Syria or Yemen it would stand up and walk. This was the manifestation of Allah's Power. His power further manifested itself when flocks of birds flew in from the coast, each with a pebble, the size of a lentil, in its beak and one in each foot. The birds were a unique specie which was never seen before. Its body resembled that of a pigeon and its feet were red. They loomed over Abraha's army and dropped the pebbles. It pierced through the bodies of the army. Seeing this the elephants began running hither and thither. The soldiers ran in all directions before they were killed.

Abraha was to be afflicted the most. He did not die instantly. Venomous poison penetrated his body causing each limb to decay which later mutilated. He was taken back to Yemen where he died.

Two herdsmen survived and remained in Mecca with Mehmood.

Hadhrat Aa'isha [radhiyallahu anha] relates that she saw these two herdsmen. They became blind and cripple. Her sister, Hadhrat Asma [radhiyallahu anha] was reported to have seen them begging.

This event created a great amount of honour for the Quraish in the hearts of the other Arabs. They were convinced that the Quraish were the people of Allah. Not a soul dared to harm them when they undertook their business journeys. These journeys are mentioned in the following Surah.

SURAH AL QURAISH

THE QURAISH

REVEALED IN MECCA

IT CONSISTS OF FOUR VERSES

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Bismillahir rahmaanir raheem.

In the name of Allah, The Beneficent, The Merciful.

لَا إِلَهَ إِلَّا هُوَ

Le eelaafi Quraish

For the tradition of the Quraish

الْفِهِم رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ ۝

Eelaafehim rihlatash shitaa e wassaif

Their tradition during the winter and summer journeys

فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ ۝

Fal ya'budu rabba haadhal bait

So let them worship the Sustainer of this House

الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ ۖ وَأَمَّنَّهُمْ مِنْ خَوْفٍ ۝

Alladhi at 'amahum min joo' - wa aamanahum min khauf

Who fed them against hunger and gave them safety from fear

BRIEF EXPLANATION

The Quraish travelled in winter to Yemen, and in summer to Syria for business. Their entire livelihood depended on these journeys which earned them great fortunes.

"During the winter and summer journeys"

It is a known fact that Mecca is barren land. The Meccans were forced to depend on foreign trade to fulfil their basic necessities. Hadhrat Ibne Abbas [radhiyallahu anhu] reports that in the early days the Meccans lived in poverty. Hashim, Nabie's [salallahu alaihi wasallam] great grandfather, encouraged them to travel abroad for business. They travelled to Syria, a cooler country, in the summer months and to Yemen which is much warmer, in winter. They enjoyed safety en route by virtue of being the custodians of the Ka'ba.

Through the influence of his leadership, Hashim used to distribute the profits accrued from these journeys to both the rich and the poor Quraishites. Thus the poor gradually became self sufficient.

Allah Ta'ala incurred yet another favour upon them. He relieved them from the burden of these two journeys. The neighbouring states began harvesting crops in excess of their needs. They were forced to bring the excess to Jeddah to sell. Hence, basic commodities were now available a few kilometres away from Mecca. All these favours are enumerated in these verses.

"So let them worship The Sustainer of this House"

After mentioning some of His favours, Allah Ta'ala invites the Quraish to subjugate themselves to Him.

"This House" refers to the Ka'ba. The Ka'ba has been specifically mentioned because by it the Quraish earned honour from the other tribes.

"Who fed them against hunger and gave them safety from fear"

This verse enumerates all the requirements of man. To live comfortably man requires food, drink and safety. Safety in this world and in the Hereafter. All these are granted by Allah.

- NOTE: 1 Ibne Katheer [rahmatullah alai] states that if a person worships Allah Ta'ala as he is commanded to in this Surah, Allah Ta'ala undertakes to provide safety for him in this world and the Hereafter.
- 2 Sheikh Abul Hasan [rahmatullah alai] writes, *"The recitation of this Surah removes difficulties and fear of an enemy."*

SURAH AL MA'OON

ACTS OF KINDNESS

REVEALED IN THE MECCAN PERIOD

IT CONSISTS OF SEVEN VERSES

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Bismillahir rahmaanir raheem.

In the name of Allah, The Beneficent, The Merciful.

أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالدِّينِ ۖ

Ara aital ladhi yukazzibu biddeen

Have you not seen him who denies the Judgement

فَذَلِكَ الَّذِي يَدُعُّ الْيَتِيمَ ۖ

Fadhalikalladhi yadu'ul yateem

It is he who harshly repels the orphans

وَلَا يَحْضُرْ عَلَى طَعَامِ الْمُسْكِينِ ۖ

Wala yahuddu 'ala ta aamil miskeen

And does not urge others to feed the needy

فَوَيْلٌ لِلْمُصَلِّينَ

Faway lul lil musalleen

Woe to those praying ones

الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ

'ul lazeena hum un salaa theheem saa oon

Who are heedless of their prayer

الَّذِينَ هُمْ يُرَاءُونَ

Alladhina hum yuraa oon

Who put on a show

وَيَمْنَعُونَ الْمَاعُونَ

Wa yumna oonal ma'oon

But refuse to give even the smallest help [to others]

BRIEF EXPLANATION

This Surah outlines four evil habits of the disbelievers and hypocrites and it promises them eternal doom. These four vices are;

- 1 Repelling and disgracing the orphans.
- 2 Not to feed the needy and discouraging others from doing so.
- 3 To perform Salaah for show.
- 4 Not to give Zakaah.

"But refuse to give even the smallest help"

The word "Ma'oon" literally imply "something insignificant". It is generally used for articles habitually lent or borrowed which are regarded as necessities, like household utensils etc. To borrow such items is not regarded as a flaw in ones character and not to lend them is miserliness. In this Ayah, Ma'oon refers to Zakaah. This is so because the amount of Zakaah due is insignificant compared to the capital possessed. If one does not possess the generosity to lend such meagre items it would not be possible for him to pay his Zakaah. Hence the punishment of everlasting destruction is sounded for non payment of Zakaat and niggardliness.

SURAH AL KAUSAR

ABUNDANCE

REVEALED IN THE MECCAN PERIOD

IT CONSISTS OF THREE VERSES

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Bismillahir rahmaanir raheem.

In the name of Allah, The Beneficent, The Merciful.

إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ

Inna a'taynaa kal kauthar

Indeed we have given you the fountain of abundance

فَصَلِّ لِرَبِّكَ وَانْحَرْ

Fasalli lirabbika wanhar

So pray to your Sustainer and sacrifice

إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ

Inna shaani aka huwal abtar

Surely he who hates you is the one cut off

REASON FOR REVELATION

A person whose male off-spring dies is termed as **ABTAR**. [Baihaqie]

The kuffaar began taunting Nabie [salallahu alaihi wasallam] with the term "ABTAR" on the demise of his sons. The kafir, Aas bin Wa'il was one of the fore runners in this abuse. Whenever Nabie's [salallahu alaihi wasallam] name was mentioned he would remark, "Do not worry about that abtar, there would not remain anyone to remember him after his death." In reply, Allah Ta'ala revealed this Surah. [Baghawie, Ibne Katheer-Mazharie]

Another narration reports that a Jewish leader, Ka'b bin Ashraf, went to Mecca. The Quraish asked him, "Can that youth [Nabie salallahu alaihi wasallam] be better than us in religion while we are the custodians of the Ka'ba, we assist the pilgrims and serve them water?" He replied, "No you are better." On this Allah revealed this Surah. [Ibne Katheer-Muslim]

In brief this Surah was revealed because of the kuffaar's hostility and insolence towards Nabie [salallahu alaihi wasallam]. It exposes the reality

of those who called him abtar, while reassuring him that both his genealogical off-spring [through his daughter, Hadhrat Fatima] and spiritual off-spring will remain not only on this earthly life, but will continue to exist in the eternal life of the Hereafter and they will outnumber the nations of the other Ambia.

This Surah also reveals the acceptance of Nabie [salallahu alaihi wasallam] in the grand courts of Allah Ta'ala, his nobility and dignity, at the same time it denounces Ka'ab bin Ashraf's opinion.

BRIEF EXPLANATION

"Indeed we have given you the fountain of abundance"

Imaam Bukharie [rahmatullah alai] relates from Hadhrat Ibne Abbas [radhiyallahu anhu] that the meaning of **Kausar** is "All the abundant good which Allah Ta'ala granted to Sayyiduna Rasulullah [salallahu alaihi wasallam]."

A person once remarked to Saeed bin Jubair [rahmatullah alai] that generally people are of the opinion that Kausar refers only to a river in Jannah. He replied, "The fountain is also within the confines of *"Abundant Good"*.

"So pray to your sustainer and sacrifice"

After the glad tidings of Kauthar, Rasulullah [salallahu alaihi wasallam] is commanded to observe Salaah and offer Qurbani as a token of gratitude. Salaah is the most superior form of bodily Ibadah, while Qurbani occupies a high rank amongst the monetary Ibadah.

"Surely he who hates you is the one cut off"

In this Ayah, Allah Ta'ala re-assures His Beloved Nabie [salallahu alaihi wasallam] that his enemies who taunt and abuse him are Abtar. After all, where are the progenies of Aas bin Wa'il and Ka'b bin Ashraf.

A DESCRIPTION OF KAUSAR

Nabie [salallahu alaihi wasallam] said, "Kausar is a river in Jannah which my Rabb promised me. In it is abundant good. It is a fountain on which my Ummah will assemble on the day of Judgement. Its utensil will be

equal to the number of stars in the sky. When my Ummah approach, the angels will stop some of them. I will exclaim, "O My Rabb, they are from my Ummah." Allah will reply, "You do not know about the innovations they indulged in after you." [Bukharie, Muslim]

Other authentic Ahadith reveal that its water is clear and sweet and its banks are decorated with pearls.

The original river is in Jannah and the fountain will be on the plains of Resurrection, its water will reach it via two spouts.

SURAH AL KAFIROON

THE DISBELIEVERS

REVEALED IN THE MECCAN PERIOD

IT CONSISTS OF SIX VERSES

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Bis millahir rahmaanir raheem.

In the name of Allah, The Beneficent, The Merciful.

قُلْ يَا أَيُّهَا الْكَافِرُونَ

Qul yaa ayyuhal kaafiroon

Say [O Muhammad salallahu alaihi wasallam], O disbelievers

لَا أَعْبُدُ مَا تَعْبُدُونَ

Laa a'budu maata'budoon

I do not worship what you worship

وَلَا أَنْتُمْ عِبُدُونَ مَا أَعْبُدُ

Wala antum aabiduna maa a'bud

Nor do you worship whom I worship

وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ

Walaa ana aabidum maa abut tum

I shall never worship what you worship

وَلَا أَنْتُمْ عِبُدُونَ مَا أَعْبُدُ

Walaa antum aabiduna maa a'bud

Neither will you worship whom I worship

لَكُمْ دِينُكُمْ وَلِيَ دِينِ ۖ

Lakum deenukum walee yadeen
You have your path and I have mine.

VIRTUES OF SURAH KAFIROON

Hadhrat Aa'isha [radhi yallahu anha] relates that Nabie [salallahu alaihi wasallam] said, "It is best to recite Surah Kafiroom and Ikhlāas [Qulhuwallah] in the Sunnats of Fajr." [Ibne Hishaam, Mazharie]

A large number of Sahaba narrate that Nabie [salallahu alaihi wasallam] recited these two Suras in the Sunnats of Fajr and Maghrib. [Ibne Katheer]

The Sahaba asked Nabie [salallahu alaihi wasallam] a Dua to be made at bedtime. He encouraged them to recite Surah Kafiroom saying that it is an emancipation from Shrik (polytheism). [Thirmidhi, Abu Dawood]

Hadhrat Allie [radhiyallahu anhu] relates that once a scorpion bit Nabie [salallahu alaihi wasallam]. He asked for water and salt. He applied the water on the affected area while reciting Surah Kafiroom, Falaq and Naas. [Mazharie]

REASON FOR REVELATION

Hadhrat Ibne Abbas [radhiyallahu anhu] narrates that a delegation of the Quraish consisting of Waleed bin Mugheera, Aas bin Wa'il, Aswad bin Abdul Muttalib, and Ummayya bin Khalaf came to Nabie [salallahu alaihi wasallam]. They proposed a compromise with him that if he worships their idols for a year, they will worship Allah Ta'ala the following year. [Qurtubi]

In another narration, Hadhrat Ibne Abbas [radhiyallahu anhu] relates that in the initial stages of reconciliation the Quraish offered Nabie [salallahu alaihi wasallam] wealth that would make him the wealthiest person in Mecca and the woman of his choice to marry on condition that he does not ridicule their idols. When he refused they proposed the compromise of worshipping each others deity for a year each.

In another narration, Ibne Abbas [radhiyallahu anhu] relates that the Kuffaar were willing to bring Imaan on condition that Nabie [salallahu

alaihi wasallam] would merely touch some of their idols.

Each of the above reasons contributed to the revelation of this Surah. In it, Allah Ta'ala prohibits association with any act of Kufr and commands total servitude to Him alone.

BRIEF EXPLANATION

"I do not worship what you worship"

The repetition of the verses signify the present and future tenses; i.e. presently I do not worship your deities, nor do you worship Allah Ta'ala, and in the future, the possibility does not exist that I, while being steadfast on Imaan, and you on kufr, would worship each others deity.

"You have your path and I have mine"

The word "DEEN" signify religion. The Ayah negates the option of compromise in matters of Deen.

SURAH AN NASR

VICTORY OR HELP

REVEALED IN THE MADINITE PERIOD

IT CONSISTS OF THREE VERSES

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Bismillahir rahmaanir raheem.

In the name of Allah, The Beneficent, The Merciful.

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ۝

Idha jaa a nasrullahi wal fath

When the help and victory of Allah comes

وَرَأَيْتِ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا ۝

Wa ra aytan naasa yadkhuluna fee deenillahi afwaja

And you see the people embracing the Deen of Allah in large numbers

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ ۝

Fasabbih behumdi rabbika wastaghfirh

Then celebrate the praises of your Lord and seek His forgiveness

إِنَّهُ كَانَ تَوَّابًا

Innahu kaana tawwaba
For indeed He is Most Forgiving

THE LAST SURAH TO BE REVEALED

Hadhrat Abdullah bin Abbas [radhiyallahu anhum] relates that Surah Nasr was the last Surah to be revealed. [Muslim, Qurtubi] i.e. a complete Surah was not revealed after it. However many verses were revealed after it.

This Surah was revealed on the return from the Expedition of Khaibar. [Bahrul Muheet ref: Bayanul Qur'aan]

Many Sahaba interpreted this Surah as a message of Nabie's [salallahu alaihi wasallam] demise.

"When the help and victory of Allah comes"

It is unanimous that victory in the ayah refers to the Conquest of Mecca.

"People would enter Islaam in large numbers"

The object of Nabie [salallahu alaihi wasallam] was to spread the Deen of Allah. This Ayah signifies that this object was achieved.

Hadhrat Muqatil narrates that when this Surah was revealed, Nabie [salallahu alaihi wasallam] recited it to the Sahaba. Most of them expressed their delight on hearing the glad tidings of the conquest of Mecca. However Hadhrat Abbas [radhiyallahu anhu] began crying, when Nabie [salallahu alaihi wasallam] inquired the reason for this, he replied, "The news of your demise is concealed in this Surah." Nabie [salallahu alaihi wasallam] confirmed this. The same has been related about Hadhrat Ibne Abbas and Hadhrat Umar [radhiyallahu anhum]. [Bukharie, Qurtubi]

"And you see the people embrace the Deen of Allah in large numbers"

Before the conquest of Mecca many kuffaar recognised the prophethood of Nabie [salallahu alaihi wasallam] but did not accept Islaam because of fear for the Quraish. After the conquest they accepted Islaam in large

numbers. Besides them seven hundred Yemenites embraced Islaam together.

"Then celebrate the praises of your Lord and seek His forgiveness"

Hadhrat Aa'isha [radhiyallahu anha] reports that after the revelation of this Surah, Nabie [salallahu alaihi wasallam] would make the following Dua after each Salaah.

SUBHANAKA RABBANA WABEHUMDIKA ALLAHUMMAGH FIRLEE

Translation: *Glory be to You, O Our Lord, and praise be to You, O Allah forgive me.*

thereafter he would say I have been commanded to recite this in Surah Nasr.

Hadhrat Abu Hurairah [radhiyallahu anhu] narrates that after the revelation of this Surah, Nabie [salallahu alaihi wasallam] had exerted himself in Ibadah to such extents that his blessed feet would swell. [Qurtubi]

SURAH AL LAHAB

THE FLAME

REVEALED IN THE MECCAN PERIOD

IT CONSISTS OF FIVE VERSES

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Bismillahir rahmaanir raheem.

In the name of Allah, The Beneficent, The Merciful.

تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ

Tabbat yada abi lahabiw watabb

May the hand of Abu Lahab perish, doomed he is

مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ

Maa aghna anhu maaluhu wamaa kasab

His wealth and his gains shall not avail him

سَيَصِلُ نَارًا ذَاتَ لَهَبٍ

Sayaslaa naarun dhata lahab
He shall be plunged in a flaming fire

وَأَمْرَأَتُهُ حَمَّالَةَ الْحَطَبِ

Wum ra atuh - hummaa latal hatub
And his wife; the carrier of firewood

فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ

Fee jeedehaa hublum mim masad
Shall have a rope of palm-leaf fibre round her neck

BRIEF EXPLANATION

Abu Lahab was the son of Abdul Muttalib and the paternal uncle of Nabie [salallahu alaihi wasallam]. His name was Abdul Uzza [Uzza being the name of an idol]. Lahab means flame. He was called Abu Lahab because of being red-skinned.

He was an open enemy of Nabie [salallahu alaihi wasallam] and an opposition to the cause of Islaam. He left no stone unturned in harming Nabie [salallahu alai wasallam]. Wherever Nabie [salallahu alaihi wasallam] would go on his mission of Islaam, Abu Lahab would follow him and openly refute his prophethood. [Ibne Katheer]

REASON FOR REVELATION

It is reported in Bukharie and Muslim that when the ayah: "*And admonish your nearest kinsmen*" [26:214] was revealed, Nabie [salallahu alaihi wasallam] climbed Mount Safa and called the Quraish. When they assembled, Nabie [salallahu alaihi wasallam] enquired, "Would you believe me if I inform you that an enemy is on the verge of attacking you?" They replied in one voice in the affirmative. "Then I warn you", replied Nabie [salallahu alaihi wasallam], "about the everlasting chastisement of the Hereafter." On hearing this Abu Lahab remarked, "May your hands perish, have you gathered us merely for this?" He then threw a stone at Nabie [salallahu alaihi wasallam]. Hence Allah Ta'ala revealed this Surah.

"May the hand of Abu Lahab perish, doomed he is"

Here hand refers to the entire body.

Hadhrat Ibne Abbas [radhi yallahu anhu] relates that once Abu Lahab told the people of Mecca that Muhammad [salallahu alaihi wasallam] speaks about various events after death. Then, addressing his hands, he said, "May you perish, I do not see you destroyed as Muhammad [salallahu alaihi wasallam] has preached." [Baihaqi]

This verse consists of two sentences, the first of which is a curse, and the second informs us the curse was effective, i.e. he was destroyed. This effect manifested itself seven days after the Battle of Badr. Abu Lahab suffered from a serious skin disease. Those around him feared the disease to be contagious. They threw him into the wilderness and he died in this condition. For three days his corpse remained unattended to. When it decomposed the servants were told to dispose of it. A hole was dug and by means of a stick his corpse was steered into it and it was filled with stones. [Bayanul Qur'aan]

"His wealth and his gains shall not avail him"

Hadhrat Aa'isha [radhiyallahu anha] and other leading commentators interpret "*Gain*" as children. Allah Ta'ala granted Abu Lahab abundant wealth and children. Ingratitude caused him to become proud and arrogant. His arrogance can be judged by the following words of Hadhrat Ibne Abbas [radhiyallahu anhu], "When Nabie [salallahu alaihi wasallam] would warn his people about the punishment of Allah Ta'ala, Abu Lahab would say, "If whatever my nephew says is true, I will have myself protected in lieu of my wealth and children. Hence Allah Ta'ala revealed this Ayah. The next Ayah announces *"He shall be plunged in a flaming fire."*

"And his wife; the carrier of firewood"

Like Abu Lahab, his wife was also a great enemy of Nabie [salallahu alaihi wasallam]. She assisted her husband in all his sinister pursuits against Nabie [salallahu alaihi wasallam]. She was the sister of Abu Sufyaan and known as Umme Jameel. The Qur'aan reveals her fate to be the same as her husband i.e. doomed forever in the fire of Jahannum. Furthermore, she is described as *"The carrier of firewood."* In Arabic this term is used for a scandalous person. She was termed so because of her hostile attack on the dignity of Rasulullah [salallahu alaihi wasallam] and his Sahaba. Some commentators regard it to be in its literal sense i. e. it refers to her habit of carrying fire wood and placing it in the path of Nabie [salallahu

alaihi wasallam] causing him harm. [Qurtubi, Ibne Katheer] Others opine that this term reveals the condition of her Aakhirah where she will place the wood of a thorny tree of Jahunnum on her husband's back adding fuel to his torment. [Ibne Katheer]

SCANDALIZATION IS MAJOR SIN

It is mentioned in a Hadith that a scandalous person will not enter Jannah.

Hadhrat Fudhail bin Ayaadh [rahmatullah alai] said that three evils nullify all the good deeds of a person to the extent that they affect his fasts and Wudhu. They are:

- 1 Backbiting
- 2 Scandalization
- 3 Lies

In another Hadith, Rasulullah [salallahu alaihi wasallam] said, "Three persons shall not enter Jannah, they are: a murderer, a scandalous person and a trader who deals in interest.

Note: Commenting on this Hadith, Hadhrat Sha'bi [rahmatullah alai] state, "A scandalous person has been grouped with a murderer because defaming and scandal often lead to murder." [Qurtubi]

"Shall have a rope of palm fibre round her neck"

Hadhrat Ibne Abbas [radhiyallahu anhu] states that she will have a cable of steel around her neck in Jahannum.

Hadhrat Sha'bi states that although Abu Lahab and his wife were wealthy, they were extremely stingy. She would collect wood from the forest and carry the bundle on her head with a string tied around her neck. Once on her return from the forest she sat with the wood laden on her head. The bundle fell causing the string to choke her. She died in this condition.

SURAH AL IKHLAAS

PURITY OF FAITH

REVEALED IN THE MECCAN PERIOD

IT CONSISTS OF FOUR VERSES

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Bismillahir rahmaanir raheem.

In the name of Allah, The Beneficent, The Merciful.

قُلْ هُوَ اللَّهُ أَحَدٌ

Qul huwallaahu ahad

Say: He is Allah, The One and Only

اللَّهُ الصَّمَدُ

Allaahus samad

Allah, The Independent

لَمْ يَلِدْ وَلَمْ يُولَدْ

Lum yalid wa lam yoolud

He begets not, and nor was He begotten

وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

Walum yakullahu kufuwan ahad

And there is none comparable to Him

REASON FOR REVELATION

The Kuffaar of Mecca asked Nabie [salallahu alaihi wasallam] about the genealogy and composure of Allah Ta'ala. In reply, Allah Ta'ala revealed this Surah.

VIRTUES OF THIS SURAH

Hadhrat Anas [radhiyallahu anhu] reports that a person said to Nabie [salallahu alaihi wasallam], "I love this Surah [Ikhlaas]." Nabie [salallahu alaihi wasallam] replied, "Its love has granted you admission into Jannah."

Hadhrat Abu Hurairah [radhiyallahu anhu] reports that once Nabie [salallahu alaihi wasallam] asked the Sahaba to assemble so that he may recite one third of the Qur'aan. When they assembled he recited this Surah.

Then he said, *"This Surah is equal to one third of the Qur'aan."* [Muslim]

In one Hadith, Rasulullah [salallahu alaihi wasallam] said, *"Whoever recites Surah Ikhlāas, Falaq and Naas will be safeguarded from all difficulties."* [Ibne Katheer]

BRIEF EXPLANATION

"Say: He is Allah, The One and Only"

Via the word "Say" Allah has commanded Nabie [salallahu alaihi wasallam] to guide mankind. This is evidence of his prophethood.

The word **ALLAH** is the personal name of Allah Ta'ala who is **"WAJIBUL WUJOOD"** i. e. His very existence is a must and non-existence is impossible. He is Self-Existent. It encompasses all His Attributes which possess qualities of perfection and it negates deficiency.

The word **AHAD** signifies ONE. It effectively means that Allah Ta'ala has no comparison, He is free from shape or form, He has no properties and states such as colour, taste etc. He does not consist of particles or atoms. This word is a reply to those who posed the question regarding the composure of Allah Ta'ala.

AS SAMAD is that Sovereign Personality towards whom the entire creation turn for the fulfilment of their necessities. All are dependant on Him and He is dependant on none. [Ibne Katheer]

"He begets not and nor was He begotten"

This ayah is a reply to those who questioned the genealogy of Allah Ta'ala. It delivers the clear message that analogy of Allah Ta'ala cannot be made. He is beyond comprehension. In brief this Surah is a refutation of all types and degrees of Kufr and Shirk.

SURAH AL FALAQ

THE DAY BREAK
REVEALED IN MADINAH
IT CONSISTS OF FIVE VERSES

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Bismillahir rahmaanir raheem.

In the name of Allah, The Beneficent, The Merciful.

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ۝

Qul a'oodhu berabbil falaq

Say: I seek refuge in the Lord of the day break

مِنْ شَرِّ مَا خَلَقَ ۝

Min sharri maa khalaq

From the evil of what He has created

وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ۝

Wamin sharri ghaasiqin idha waqab

From the evil of darkness when it spreads

وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ۝

Wamin sharrin naffaathaati fil 'uqad

From the evil of those who blow on knots

وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ۝

Wamin sharri haasidin idha hasad

From the evil of the envier when he envies

REASON FOR REVELATION

This and the next Surah were revealed together. Hafiz Ibne Qyyim [rahmatullah alai] said that the benefits and blessings of these two Surahs are so great that no one can do without them. They are effective in deliverance from witchcraft, evil eyes, physical and spiritual defects.

Hadhrat Aa'isha [radhiyallahu anha] relates that Nabie [salallahu alaihi wasallam] was affected by witchcraft which would cause him to forget. Once he said to Hadhrat Aa'isha, "I have been informed about my condition. Two persons came to me in my dream. One sat at my headside and the other by my feet. They conversed thus;

Headside: *"What is he suffering from?"*

Feetside: *"He has been bewitched."*

Headside: *"Who cast the spell?"*

Feetside: *"Labeed bin A'sam [a Jewish hypocrite]."*

Headside: *"On what did he cast the spell?"*

Feetside: *"On the teeth of his [Nabie's salallahu alaihi wasallam] comb."*

Headside: *"Where is it?"*

Feetside: *"In the covering of a date seed which is buried under a rock in a well called Zarwaan."*

Nabie [salallahu alaihi wasallam] went to the well and removed it.

Hadhrat Aa'isha [radhiyallahu anha] asked Nabie [salallahu alaihi wasallam] *"Why do you not expose the person who caused you harm?"* He replied, *"Allah Ta'ala has cured me. I do not want to become the cause of another person's sufferings."* [Bukharie]

Some narrations reveal that the Sahaba were aware that this was the work of Labeed bin A'sam. They asked Nabie [salallahu alaihi wasallam] permission to kill him. He refused, giving them the same reply he gave to Hadhrat Aa'isha.

It is reported that Nabie [salallahu alaihi wasallam] suffered for six months in this condition. Imaam Sha'bi [rahmatullah alai] reports that a youngster who attended to Nabie [salallahu alaihi wasallam] was incited by Labeed to give him the comb of Nabie [salallahu alaihi wasallam]. Eleven knots were tied to a wire and a needle was placed in each knot. This was placed together with the teeth of the comb in the covering of a date seed under a rock in a well.

Allah Ta'ala revealed these two Surahs which consists of a total of eleven verses. When Nabie [salallahu alaihi wasallam] discovered the substance he recited the two Surahs. As he recited an ayah, a knot opened. On completion of the two Surahs all the knots were untied. A sort of pressure was lifted off Nabie [salallahu alaihi wasallam] when the last knot was opened.

NUBUWAT AND WITCHCRAFT

Witchcraft is categorised as "*cause and effect*" just like fire has a burning effect. The Ambiya [alaihimus salaam] can be affected by these causes.

THE VIRTUES OF MU'AWAZATAIN (AL FALAQ AND AN NAAS)

Every Muslim is aware that benefit and harm lies with Allah Ta'ala and deliverance from all adversities is from Him alone. Surah Al Falaq offers protection from all worldly adversities and Surah An Naas offers protection from Eternal hardship.

Nabie [salallahu alaihi wasallam] said, "*Last night such verses were revealed whose equivalence have not been witnessed before. i.e. Surah Al Falaq and An Naas.*"

In another Hadith, Nabie [salallahu alaihi wasallam] said, "*Similar Suras are not found in the Torah, Injeel or in any other part of the Qur'aan.*"

Hadhrat Uqba [radhiyallahu anhu] relates that once on a journey Nabie [salallahu alaihi wasallam] taught him Surah Al Falaq and An Naas. Nabie [salallahu alaihi wasallam] then recited them in the Maghrib Salaah. Thereafter he said, "*Recite them at bedtime and on awakening.*"

In another Hadith, Nabie [salallahu alaihi wasallam] encouraged its recitation after each Salaah.

Hadhrat Aa'isha [radhiyallahu anha] narrates that whenever Nabie [salallahu alaihi wasallam] became ill he would recite these two Suras and blow on his hands and pass them throughout his blessed body. On his last illness when he was too weak to do so she would recite them and blow on his hands. He would then pass them over his entire Mubarak body. She said, "*I did this because my hands would never be acceptable in lieu of his.*"

Hadhrat Abdullah bin Habeeb relates, "One night there were torrential rains. We went in search of Nabie [salallahu alaihi wasallam]. When we found him he said, "*Read.*" I asked, "*What should we read?*" He replied, "*Qulhuwallah, Al Falaq and An Naas.*"

In short, these Surahs are protection from all types of adversities and tribulations.

BRIEF EXPLANATION

"I seek refuge in the Lord of the day break"

Among all the attributive qualities of Allah Ta'ala, "**LORD OF THE DAY BREAK**" is used here because it is in the darkness of night that all sorts of evils are practised. The break of dawn puts a stop to all these evils.

"From the evil of what He has created"

Allama Ibne Qayyim [rahmatullah alai] writes, "Evils are of two types. One directly causes grief and hardship while the other is merely a medium of grief and hardship. In this ayah protection from both are sought. However three evils are particularly mentioned in the following verses.

"From the evil of darkness when it spreads"

The onslaught of Shaitaan, Jinn, harmful animals, thieves etc. accelerate during the night. Witchcraft is also more effective at night. [Ibne Qayyim]

"From the evil of those who blow on knots."

Witchcraft is generally carried out by blowing its rituals on knots. The word "**Naffathaat**" is in the feminine gender. This is so because mostly women are involved in this heinous crime, and in the case of Nabie [salallahu alaihi wasallam] the daughters of Labeed carried out the task on their father's command.

Refuge from witchcraft has been specified because the Surah was revealed on the occasion when Nabie [salallahu alaihi wasallam] was bewitched. Furthermore its harm is magnified by its dormant nature.

"From the evil of the envier when he envies"

Jealousy caused the Jew to bewitch Nabie [salallahu alaihi wasallam]. The Jews could not overpower the Muslims by the force of arms. They resorted to witchcraft to appease their jealousy.

Definition of Hasad:

To be displeased with another's divine gifts and at the same time yearning for it and desiring for it to be obliterated.

Jealousy is Haraam and a major sin. It was the first sin to be committed in the Heavens and on earth.

SURAH AN NAAS

MANKIND

REVEALED IN MEDINA

IT CONSISTS OF SIX VERSES

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Bismillahir rahmaanir raheem.

In the name of Allah, The Beneficent, The Merciful.

قُلْ أَعُوذُ بِرَبِّ النَّاسِ

Qul a'oodhu berabbin naas

Say: I seek refuge in the Lord of mankind

مَلِكِ النَّاسِ

Malikin naas

The King of mankind

إِلَهِ النَّاسِ

Ilaahin naas

The Deity of mankind

مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ

Min sharril waswaasil khannaas

From the mischief of the whisperer who withdraws

الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ

Al ladhi youwaswisu feesudoorin naas

Who whispers into the hearts of mankind

مِنَ الْجِنَّةِ وَالنَّاسِ

Minal jinnati wannaas

From among Jinn and men

BRIEF EXPLANATION

In this Surah, refuge from the most detrimental evil, the bitterest enemy of man and the instrument of most sins have been sought i. e. Shaitaan and his whisperings.

"The Lord of mankind, The King of mankind, The Deity of mankind"

Here three attributes of Allah Ta'ala have been mentioned. Each of them are attributes of protection. These qualities are found only in Allah Ta'ala. Hence He is the best and only protector.

"The whisperer who withdraws"

This refers to Shaitaan, the rejected. The intimidation of Shaitaan is so discreet that although it is not heard, its message is understood by the heart. [Qurtubi]

"Khannaas" signifies withdrawal. Shaitaan is called Khannaas because whenever one remembers Allah Ta'ala he flees, he returns only when Allah is forgotten. Rasulullah [salallahu alaihi wasallam] said, *"There are two seats in a person's heart. An angel resides in one [encouraging one to do good] and Shaitaan dwells in the other. When one remembers Allah Ta'ala, Shaitaan withdraws, and as long as he remains negligent of Allah Ta'ala, Shaitaan places his beak on the heart and whispers evil to it."* [Mazharie]

"From among Jinn and men"

This ayah reveals that whispering evil is the action of both Jinn and human. The whispering of the Jinn is obvious. The human Shaitaan speaks to his target in such ambiguous terms that it creates doubt and confusion in the heart of the target.

Sheikh Izzudeen [rahmatullah alai] said that *"Human Shaitaan"* refers to one's base desires [nafs].

THE PLOT OF SHAITAAN

One should not be under the misconception that Shaitaan possess irresistible power which cannot be overpowered.

Allah Ta'ala says:

"Surely the plot of Shaitaan is ever feeble." [4:76]

In another ayah He says:

"Shaitaan has no authority over those who believe and put their trust in their Lord. His authority is only over those who take him as patron and who join partners with Allah." [16:99, 100]

THE DUAS OF SALAAH

Thanaa

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ

Subhaana kalla humma wa bi humdika watabaarakasmuk
Glory be to You, O Allah, and praise be to You, and blessed is Your name,

وَتَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ

Wata'aala judduka wa laa ilaha ghairuk
and high is Your greatness, and there is none to be worshipped besides You.

Tasbeeh of Ruku

Subhaana rabbiyal adheem
Glory be to my Lord, The Great.

سُبْحَانَ رَبِّيَ الْعَظِيمِ

Tasmee'

[to be recited when lifting up the head from Ruku']

Sami Allaahu liman hamida
Allah hears one who praises Him.

سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ

Tahmeed

[to be recited in Qauma]

Rabbana lakal hamd
Our Lord, all praise be to You.

رَبَّنَا لَكَ الْحَمْدُ

Tasbeeh of Sajda

Subhana rabbiyal a'la
Glory be to my Lord, The Most High.

سُبْحَانَ رَبِّيَ الْأَعْلَى

Tashah hud Hanafi

التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ

At-tahiyyatu lillahi wassalawatu watayyibaat

All worship offered through words, bodily actions and wealth are due to Allah.

السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

Assalamu alaika ayyuhan Nabiyu warahmatullahi wa barakatuh

Peace, the mercy of Allah, and His blessings be upon you, o Nabie [salallahu alaihi wasallam]

السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ

Assalamu alaina wa ala ibaadillahis saliheen

Peace be on us and on the righteous servants of Allah.

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ
وَرَسُولُهُ

Ashhadu al la ilaaha illallahu wa ash hadu anna Muhammadan
abduhu wa rasuluh

I bear witness that there is none worthy of worship besides Allah, and I bear witness that Muhammad [salallahu alaihi wasallam] is His servant and messenger.

Tashah hud Shafi'

التَّحِيَّاتُ الْمُبَارَكَاتُ الصَّلَوَاتُ الطَّيِّبَاتُ لِلَّهِ

At tahiyyatul mubarakatus salawaatut tayyibaatu lillah

All blessed devotions offered through words [and] actions are due to Allah.

السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

As salaamu alaika ayyuhan Nabiyyu warahmatullahi wa barakatuh

Peace, the mercy of Allah, and His blessings be upon you, o Nabie [salallahu alaihi wasallam]

السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ

Assalamu alaina wa ala ibaadillahis saliheen

Peace be on us and on the righteous servants of Allah.

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَشْهَدُ أَنَّ سَيِّدَنَا مُحَمَّدًا
رَسُولُ اللَّهِ -

**Ashhadu al la ilaaha illallahu wa ash hadu anna Sayyidina
Muhammadar rasulullah**

*I bear witness there is none worthy of worship besides Allah and I bear witness
that our master Muhammad [salallahu alaihi wasallam] is the messenger of Allah.*

Durood e Ibraheem

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ

Allahumma salli ala Muhammad wa ala aali Muhammad
*O Allah, shower Your mercy on Hadhrat Muhammad [salallahu alaihi wasallam]
and on the family of Hadhrat Muhammad [salallahu alaihi wasallam]*

كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ

Kama sallaita ala Ibraheem wa ala aali Ibraheem
*As you showered Your mercy on Hadhrat Ibraheem [alaihis salaam] and on the
family of Hadhrat Ibraheem [alaihis salaam]*

إِنَّكَ حَمِيدٌ مُجِيدٌ

Innaka hameedum majeed
Surely, You are Praiseworthy, Most High.

اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ

Allahumma barik ala Muhammad wa ala aali Muhammad
*O Allah, bless Hadhrat Muhammad [salallahu alaihi wasallam] and the family
of Hadhrat Muhammad [salallahu alaihi wasallam]*

كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ

Kama baarakta ala Ibraheem wa ala aali Ibraheem
*as You blessed Hadhrat Ibraheem [alaihis salaam] and the family of Hadhrat
Ibraheem [alaihis salaam]*

إِنَّكَ حَمِيدٌ مُجِيدٌ

Innaka hameedum majeed
Surely, You are Praiseworthy, Most High.

Du'aa after Durood e Ibraheem

اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا

Allahumma inni zalumtu nafsi zulman katheera

O Allah, I have wronged myself greatly

وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ

wala yaghfirudh dhunuba illa anta

and nobody forgives sins except You

فَاغْفِرْ لِي مَغْفِرَةً مِّنْ عِنْدِكَ وَارْحَمْنِي

Faghfirlee maghfiratam min inndika Warhumni

forgive me and have mercy upon me

إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ

Innaka antal ghafurur raheem

Surely You are The Forgiver, Most Merciful

Duaa e Qunoot

اللَّهُمَّ إِنَّا نَسْتَغِيثُكَ وَنَسْتَغْفِرُكَ

Allahumma inna nasta'inuka wanastaghfiruk

O Allah, we seek help from You and we seek Your forgiveness.

وَلَوْثُنُ بِكَ وَنَتَوَكَّلُ عَلَيْكَ

Wanu'minu bika wanatawakkalu alaik

We believe in You and we rely on You.

وَنُثْنِي عَلَيْكَ الْخَيْرَ

Wa nuthni alaikal khair

We praise You in the best of manner.

وَنَشْكُرُكَ وَلَا نَكْفُرُكَ

Wa nushkuruka wala nakfuruk

We thank You and we are not ungrateful to You.

وَنَخْلَعُ وَنَتْرُكُ مَنْ يَفْجُرُكَ

Wa nukhla'oo wanut ruku may yafjuruk

We sepearte and break off from all who disobey you.

اللَّهُمَّ إِيَّاكَ نَعْبُدُ وَلكَ نُصَلِّي وَنَسْجُدُ

Allaahumma iyaakana'budu walaka nusalli wanusjud

O Allah, You do we worship and to You do we prostrate

وَإِلَيْكَ نَسْعَى وَنَحْفِدُ

Wa ilaika nas'a wa nahfid

And to You do we flee, and are quick in doing so,

وَنَرْجُوا رَحْمَتَكَ وَنَخْشَى عَذَابَكَ

Wanurjoo rahmataka wanukhsha 'adhabak

And we hope for Your mercy and fear Your punishment

إِنَّ عَذَابَكَ بِالْكَفَّارِ مُلْحِقٌ

Inna 'adhabaka bil kuffari mulhiq

For verily, Your punishment overtakes the unbelievers.

DUA E QUNOOD SHAFI'

اللَّهُمَّ اهْدِنِي فِيمَنْ هَدَيْتَ

Allaahummah dini feeman hadait

O Allah! Guide me amongst those whom You have guided aright

وَعَافِنِي فِيمَنْ عَافَيْتَ

Wa aafini feeman 'aafait

And grant me safety amongst those whom You have granted safety

وَتَوَلَّنِي فِيمَنْ تَوَلَّيْتَ

Watawallani feeman tawallait

And befriend me amongst those whom You have befriended

وَبَارِكْ لِي فِيمَا أَعْطَيْتَ

Wa baariklee fema a'tait

Bless me in that which You have bestowed upon me

وَقِنِي شَرَّ مَا قَضَيْتَ

Waqinee sharra maqadaid

Guard me from the evil of that which You have ordained

فَإِنَّكَ تَقْضِي وَلَا يُقْضَى عَلَيْكَ

Fa innaka taqdhī walaa yuqdhā alaik
For it is You who ordains and none can ordain against You

وَإِنَّهُ لَا يَذِلُّ مَنْ وَالَيْتَ

Wa innahu layadhīllu mowwalait
Indeed, never is he abased who You take as a friend

وَلَا يَعِزُّ مَنْ عَادَيْتَ

Walaa ya izzu man aadait
And none is respected who You take as a foe

تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ

Tabarakta rabbana wa ta'aalait
Blessed are You, our Lord, The Exalted

فَلَكَ الْحَمْدُ عَلَى مَا قَضَيْتَ

Falakaḥ humdu ala ma qadait
Praise be to You upon that which you ordain

أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ

Astagfiruka wa atoobu ilaik
I seek repentance from You and I turn to You

وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلَّمَ

Wasallahu ala Saiyyidina Muhammadiw wa ala aalihi wa sahbihi
wasallam

And shower Your blessings and peace on our master, Muhammad [salallahu
alaihi wasallam] and his kinsmen and companions.

MAY ALLAH TA'ALA, IN HIS INFINITE MERCY, CAUSE THIS UNWORTHY AND INSIGNIFICANT BEING, WHO IS ENGROSSED IN SIN AND DISOBEDIENCE, THOSE WHO MADE THIS PUBLICATION POSSIBLE AND THE ENTIRE UMMAH TO TURN TO HIM IN REPENTANCE, AND MAY HE ACCEPT THIS HUMBLE SERVICE.

WASALALLAHU ALAN NABIYIL KAREEM WA ALA AALIHEE WA
ASHABIHEE AJMA'EEN.