Juz' One

eParah

WORD FOR WORD TRANSLATION
OF THE QUR'ĀN

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JUZ' ONE

WORD-TO-WORD TRANSLATION

OF THE QUR'AN

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Name _____

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Name of Book: Juz One: Word to Word Translation of the Qurʾan.
Edition: First
Year of Publication: January 2018 CE.
Published by: Al Huda Institute Canada
5671 McAdam Road,
Mississauga, Ontario,
L4Z 1N9
905-624-2030
www.alhudainstitute.ca

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بسم الله الرحمن الرحيم

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THE IMPORTANCE OF STUDYING THE QURʾAN

Gain endless benefit

كِتَابٌ أَنزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِّيَدَّبَّرُوا آيَاتِهِ وَلِيَتَذَكَّرَ أُولُو الْأَلْبَابِ

"[This is] a blessed Book which We have revealed to you, [O Muḥammad], that they might reflect upon its verses and that those of understanding would be reminded."
[Sūrah Saad: 29]

Gain knowledge

قال ابنُ مسعودٍ : من أراد العلم فَلْيُثَوِّرِ القرآن ؛ فإنّ فيه علم الأوّلين و الآخرين

Ibn Masʿūd said, "Whoever wishes to gain knowledge, then he should reflect on the Qurʾan, for in it is the knowledge of the first and the last." **[Tabarani]**

Gain direction

«ضَرَبَ اللهُ مَثَلًا صِرَاطًا مُسْتَقِيمًا، وَعَنْ جَنْبَيِ الصِّرَاطِ سُورَانِ فِيهِمَا أَبْوَابٌ مُفَتَّحَةٌ، وَعَلَى الْأَبْوَابِ سُتُورٌ مُرْخَاةٌ وَعَلَى بَابِ الصِّرَاطِ دَاعٍ يَدْعُو: يَا أَيُّهَا النَّاسُ هَلُمُّوا ادْخُلُوا الصِّرَاطَ الْمُسْتَقِيمَ جَمِيعًا وَلَا تَفَرَّقُوا وَدَاعٍ يَدْعُو مِنْ فَوْقِ الصِّرَاطِ فَإِذَا أَرَادَ الإِنْسَانُ أَنْ يَفْتَحَ شَيْئًا مِنْ تِلْكَ الْأَبْوَابِ قَالَ وَيْحَكَ لَا تَفْتَحْهُ فَإِنَّكَ إِنْ فَتَحْتَهُ تَلِجْهُ فَالصِّرَاطُ الإِسْلَامُ وَالسُّورَانِ حُدُودُ اللهِ وَالْأَبْوَابُ الْمُفَتَّحَةُ مَحَارِمُ اللهِ وَذَلِكَ الدَّاعِي عَلَى رَأْسِ الصِّرَاطِ كِتَابُ اللهِ، وَالدَّاعِي مِنْ فَوْقِ الصِّرَاطِ وَاعِظُ اللهِ فِي قَلْبِ كُلِّ مُسْلِمٍ

The Prophet ﷺ said, "Allah has given a parable of the straight path, and on the two sides of this path, there are two walls containing door ways. On these door ways, there are curtains that are lowered down. On the gate of this path there is a caller saying, 'O people! come and enter the straight path all together and do not divide.' There is also another caller that calls from above the path, who says when a person wants to remove the curtain on any of these doors, 'Woe to you! Do not open this door, for if you open it, you will enter it.' The (straight) path is Islam, the two walls are the limits set by Allah, the open doors lead to Allah's prohibitions, the caller on the gate of the path is Allah's Book (the Qurʾan), while the caller from above the path is Allah's admonition in the heart of every Muslim." **[Musnad Aḥmad]**

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Gain guidance

كِتَابُ اللَّهِ عَزَّ وَجَلَّ هُوَ حَبْلُ اللَّهِ مَنِ اتَّبَعَهُ كَانَ عَلَى الْهُدَى وَمَنْ تَرَكَهُ كَانَ عَلَى ضَلاَلَةٍ

The Prophet ﷺ said, “The Book of Allah, the Exalted and Glorious is the rope of Allah. He who holds it fast will be upon right guidance and he who abandons it will be upon error.” **[Saḥīḥ Muslim]**

Divine connection

إِنَّ هَذَا الْقُرْآنَ سَبَبٌ طَرَفُهُ بِيَدِ اللَّهِ ، وَطَرَفُهُ بِأَيْدِيكُمْ ، فَتَمَسَّكُوا بِهِ فَإِنَّكُمْ لَنْ تَضِلُّوا وَ لَنْ تهلكوا بعده أبدا

The Prophet ﷺ said, “Indeed this Qurʾan is a rope - its one side is in Allah’s Hand and the other in your hands. Therefore, hold on to it firmly, because then you shall never go astray after it.” **[As Silsilah As-Ṣaḥīḥah]**

الْقُرْآنُ شَافِعٌ مُشَفَّعٌ ، وَمَاحِلٌ مُصَدَّقٌ ، مَنْ جَعَلَهُ أَمَامَهُ قَادَهُ إِلَى الْجَنَّةِ ، وَمَنْ جَعَلَهُ خَلْفَ ظَهْرِهِ سَاقَهُ إِلَى النَّارِ

The Prophet ﷺ said, “The Qurʾan is an intercessor, and one whose intercession shall be accepted. It will argue [on behalf of those who read it] and it will be confirmed. Whoever puts it in front of him, it will lead him to Paradise; whoever puts it behind him, it will steer him to Hellfire.”
[As Silsilah As-Ṣaḥīḥah: 2019]

Gain peace

مَا اجْتَمَعَ قَوْمٌ فِي بَيْتٍ مِنْ بُيُوتِ اللَّهِ يَتْلُونَ كِتَابَ اللَّهِ وَيَتَدَارَسُونَهُ بَيْنَهُمْ إِلاَّ نَزَلَتْ عَلَيْهِمُ السَّكِينَةُ وَغَشِيَتْهُمُ الرَّحْمَةُ وَحَفَّتْهُمُ الْمَلاَئِكَةُ وَذَكَرَهُمُ اللَّهُ فِيمَنْ عِنْدَهُ

The Prophet ﷺ said, “No people get together in a house of the houses of Allah (i.e. a mosque), reciting the Book of Allah, and learning it together among themselves, except that calmness descends upon them, (divine) mercy envelops them, the angels surround them, and Allah mentions them among those who are with Him.” **[Saḥīḥ Muslim: 7028]**

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Gain honour

خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ

The Prophet ﷺ said, "The best among you are those who learn the Qurʾan and teach it." **[Saḥīḥ al Bukhārī]**

Anas bin Mālik reported, “The Messenger of Allah ﷺ said, 'إِنَّ لِلَّهِ أَهْلِينَ مِنَ النَّاسِ ' 'Allah has His own people among humankind.' They said, ‘O Messenger of Allah, who are they?’ He said, ' هُمْ أَهْلُ الْقُرْآنِ أَهْلُ اللَّهِ وَخَاصَّتُهُ ‘They are the people of the Qurʾan - they are the people of Allah and His distinguished servants.’” **[Sunan Ibn Mājah]**

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Gain reward

ʿUqbah ibn ʿĀmir said, “When we were in Ṣuffah, the Messenger of Allah ﷺ came out and said, ‘Which of you would like to go out every morning to Buṭḥān or to al ʿAqīq and bring two large she-camels without being guilty of sin or without severing the ties of kinship?’ We said, ‘Messenger of Allah, we would like to do it.’ Upon this he said, ‘If any one of you goes out in the morning to the mosque and teaches or recites two verses from the Book of Allah the Majestic and Glorious, then that is better for him than two she-camels, and three verses are better (than three she-camels), and four verses are better for him than four (she-camels), and so on, than their number in camels.’” **[Saḥīḥ Muslim]**

HOW TO BENEFIT FROM THE QUR'AN

I. Sincere and honest intention

The Prophet ﷺ said, “If anyone acquires knowledge that should be sought seeking the Face of Allah, but he acquires it to get some worldly advantage, he will not experience the fragrance of Paradise." **[Sunan Abī Dawūd]**

II. Duʿāʾ

اللَّهُمَّ إِنِّي أَسْأَلُكَ عِلْمًا نَافِعًا وَرِزْقًا طَيِّبًا وَعَمَلاً مُتَقَبَّلاً

“O Allah, I ask You for beneficial knowledge, goodly provision and acceptable deeds.” **[Sunan Ibn Mājah]**

III. Seeking forgiveness and leaving sins

من عقوبات المعاصي حرمان العلم،فإن العلم نور يقذفه الله في القلب ،والمعصية تطفيء ذلك النور

Ibn ul Qayyim said, “Of the consequences of sins is deprivation of knowledge, for knowledge is a light that Allah puts in the heart, but sin extinguishes that light.” [الجواب الكوافي]

IV. Patience and determination

فَإِنَّ مَعَ الْعُسْرِ يُسْرًا - إِنَّ مَعَ الْعُسْرِ يُسْرًا

“For indeed, with hardship [will be] ease. Indeed, with hardship [will be] ease.” ***[Sūrah Ash-Sharh: 5,6]***

من ثبت نبت، ومن جدَّ وجد، ومن زرع حصد، ومن صبر ظفر

"Whoever remains steadfast will grow. Whoever searches will find. Whoever plants will reap. Whoever is patient will win."

V. Make time

لَن تَنَالُوا الْبِرَّ حَتَّىٰ تُنفِقُوا مِمَّا تُحِبُّونَ

“Never will you attain the good [reward] until you spend from that which you love.” ***[Sūrah 'Āli `Imrān: 92]***

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VI. Write

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ - خَلَقَ الْإِنسَانَ مِنْ عَلَقٍ - اقْرَأْ وَرَبُّكَ الْأَكْرَمُ - الَّذِي عَلَّمَ بِالْقَلَمِ

"Recite in the name of your Lord who created - Created man from a clinging substance. Recite, and your Lord is the most Generous - Who taught by the pen." ***[Sūrah Al ʿAlaq: 1-4]***

VII. Daily connection

وَإِنَّ أَحَبَّ الأَعْمَالِ إِلَى اللَّهِ مَا دَامَ وَإِنْ قَلَّ

The Prophet ﷺ said, “The acts most pleasing to Allah are those which are done continuously, even if they are small.” **[Saḥīḥ al Bukhārī]**

VIII. Review

إِنَّمَا مَثَلُ صَاحِبِ الْقُرْآنِ كَمَثَلِ صَاحِبِ الإِبِلِ الْمُعَقَّلَةِ إِنْ عَاهَدَ عَلَيْهَا أَمْسَكَهَا وَإِنْ أَطْلَقَهَا ذَهَبَتْ

Allah's Messenger ﷺ said, “The example of the person who knows the Qurʾan by heart is like the owner of tied camels. If he keeps them tied, he will control them, but if he releases them, they will run away.” **[Saḥīḥ al Bukhārī]**

IX. Keep company of the people of Qurʾan

وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُم بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ

“And keep yourself patient [by being] with those who call upon their Lord in the morning and the evening, seeking His Face.” [Sūrah Al-Kahf: 28]

X. Make the Qurʾan Your companion

Narrated ʿAbdullāh bin Mughaffal, “I saw the Prophet ﷺ reciting (the Qurʾan) while he was riding on his she-camel or camel which was moving, carrying him. He was reciting Sūrah Fatḥ or part of Sūrah Fatḥ very softly and in an attractive vibrating tone.” **[Saḥīḥ al Bukhārī]**

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LESSON #1

SŪRAH AL FĀTIḤAH VERSES 1-7

The merits of this sūrah

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا أَنْزَلَ اللَّهُ عَزَّ وَجَلَّ فِي التَّوْرَاةِ وَلَا فِي الْإِنْجِيلِ مِثْلَ أُمِّ الْقُرْآنِ وَهِيَ السَّبْعُ الْمَثَانِي وَهِيَ مَقْسُومَةٌ بَيْنِي وَبَيْنَ عَبْدِي وَلِعَبْدِي مَا سَأَلَ

The Messenger of Allah ﷺ said, "Allah has not revealed in the Tawrāh nor in the Injīl any sūrah like the 'Mother of the Book', and it is the 'Seven oft-repeated verses', and (Allah says) it is 'divided between Myself and My servant, and My servant shall have what he asks for.'"
[Musnad Aḥmed: 17634]

The best

كَانَ النَّبِيُّ صلى الله عليه وسلم فِي مَسِيرٍ فَنَزَلَ رَجُلٌ إِلَى جَانِبِهِ قَالَ فَالْتَفَتَ النَّبِيُّ صلى الله عليه وسلم فَقَالَ أَلا أُخْبِرُكَ بِأَفْضَلِ الْقُرْآنِ ؟ فَتَلا عَلَيْهِ (اَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ)

The Prophet ﷺ was once on a journey when a man came to him. The Prophet ﷺ turned towards him and said, "Should I not inform you of the best part of the Qurʾan?" He then recited Sūrah al-Fātiḥah to him.
[As Silsilah As-Saheehah:1499]

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سُوْرَةُ الفَاتِحَة

ترتيبها	آياتها
١	٧

Order 1	Chapter	The Opening	7 Verses

أَعُوذُ	بِاللَّهِ	مِنَ	الشَّيْطَانِ	الرَّجِيمِ
I seek refuge	in Allah	against	the Shayṭān	the stoned/ outcast

بِسْمِ	اللَّهِ	الرَّحْمٰنِ	الرَّحِيْمِ ﴿١﴾
with (the) Name	(of) Allah	the Extremely Merciful	[and] the Ever Merciful

ٱلْحَمْدُ	لِلَّهِ	رَبِّ	ٱلْعَٰلَمِينَ ﴿٢﴾	ٱلرَّحْمَٰنِ	ٱلرَّحِيمِ ﴿٣﴾
all praise	(is) for Allah	(the) Rabb	(of) the worlds	the Extremely Merciful	[and] the Ever Merciful

***{1}** In the name of Allah, the Entirely Merciful, the Especially Merciful. **{2}** [All] praise is [due] to Allah, Lord of the worlds **{3}**The Entirely Merciful, the Especially Merciful.*

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Word	Root	Word Analysis
ٱلرَّحْمَٰنِ		
ٱلرَّحِيمِ		
ٱلْحَمْدُ		
رَبِّ		
ٱلْعَٰلَمِينَ		

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The Most Merciful of all who show mercy

فَاللَّهُ أَرْحَمُ بِكَ مِنْكَ بِهِ، وَهُوَ أَرْحَمُ الرَّاحِمِين

Abū Hurayrah said, "A man came to the Prophet ﷺ with a child whom he began to embrace. The Prophet ﷺ said. 'Do you show mercy towards me?' 'Yes,' the man replied. He said, 'Allah is more merciful towards you than you are towards this child. He is the Most Merciful of the merciful.'" **[Al Adab al Mufrad: 377]**

مَـٰلِكِ	يَوۡمِ	ٱلدِّينِ ﴿٤﴾	إِيَّاكَ	نَعۡبُدُ	وَإِيَّاكَ	نَسۡتَعِينُ ﴿٥﴾
(the) Sovereign	(of) (the) Day	(of) the Repayment	You (alone)	we worship	and You (alone)	we seek help from

{4} *Sovereign of the Day of Recompense.* **{5}** *It is You we worship and You we ask for help.*

Word	Root	Word Analysis
مَـٰلِكِ		
ٱلدِّينِ		
نَعۡبُدُ		
نَسۡتَعِينُ		

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The description of the Day of Judgment

قَالَ (جَابِرُ بْنُ عَبْدِ اللهِ) : سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ: يَحْشُرُ اللَّهُ الْعِبَادَ، أَوِ النَّاسَ، عُرَاةً غُرْلاً بُهْمًا، قُلْتُ: مَا بُهْمًا؟ قَالَ: لَيْسَ مَعَهُمْ شَيْءٌ، فَيُنَادِيهِمْ بِصَوْتٍ يَسْمَعُهُ مَنْ بَعُدَ، أَحْسَبُهُ قَالَ: كَمَا يَسْمَعُهُ مَنْ قَرُبَ: أَنَا الْمَلِكُ، لاَ يَنْبَغِي لأَحَدٍ مِنْ أَهْلِ الْجَنَّةِ يَدْخُلُ الْجَنَّةَ وَأَحَدٌ مِنْ أَهْلِ النَّارِ يَطْلُبُهُ بِمَظْلَمَةٍ، وَلاَ يَنْبَغِي لأَحَدٍ مِنْ أَهْلِ النَّارِ يَدْخُلُ النَّارَ وَأَحَدٌ مِنْ أَهْلِ الْجَنَّةِ يَطْلُبُهُ بِمَظْلَمَةٍ، قُلْتُ: وَكَيْفَ؟ وَإِنَّمَا نَأْتِي اللَّهَ عُرَاةً بُهْمًا؟ قَالَ: بِالْحَسَنَاتِ وَالسَّيِّئَاتِ.

Jābir ibn ʿAbdullāh reported, "I heard the Prophet ﷺ say, 'Allah will gather His slaves naked, uncircumcised, and without anything.' We asked, 'What is meant by "without anything"?' The Prophet said, 'They will have nothing with them.' (The Prophet went on), 'They will be called by a voice that is heard from close at hand saying, "I am the King. None of the people of Paradise will enter Paradise while any of the people of the Fire are seeking him for some injustice he did to him. None of the people of the Fire will enter the Fire while any of the people of Paradise are seeking him for an injustice he did to him."' I asked, 'How is this when we will come to Allah without any clothes or any worldly goods?' He said, 'This applies to good actions and evil actions.'" **[Al Adab al Mufrad: 970]**

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ٱهۡدِنَا	ٱلصِّرَٰطَ	ٱلۡمُسۡتَقِيمَ ٦	صِرَٰطَ	ٱلَّذِينَ	أَنۡعَمۡتَ	عَلَيۡهِمۡ
(You) guide! us - to - along	the path	the straight	(the) path	(of) those who	You granted favour	upon them

غَيۡرِ	ٱلۡمَغۡضُوبِ	عَلَيۡهِمۡ	وَلَا	ٱلضَّآلِّينَ ٧
not	(of) the one who has received wrath	upon them	and nor	(of) those who went astray
	of those who have received wrath			

{6} *Guide us to the straight path* - **{7}** *The path of those upon whom You have bestowed favor, not of those who have evoked [Your] anger or of those who are astray.*

Word	Root	Word Analysis
ٱهۡدِنَا		
ٱلصِّرَٰطَ		
ٱلۡمُسۡتَقِيمَ		
أَنۡعَمۡتَ		
ٱلۡمَغۡضُوبِ		
ٱلضَّآلِّينَ		

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Saying "Āmīn"

إِذَا قَالَ الْقَارِئُ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلاَ الضَّالِّينَ . فَقَالَ مَنْ خَلْفَهُ آمِينَ . فَوَافَقَ قَوْلُهُ قَوْلَ أَهْلِ السَّمَاءِ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ

The Messenger of Allah ﷺ said, "When the reciter (imām) utters, 'غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلاَ الضَّالِّينَ,' and (the person) behind him utters 'Āmīn,' and his utterance synchronizes with that of the dwellers of the skies, all his previous sins would be pardoned."
[Saḥīḥ Muslim: 410]

Those gifted with guidance

وَمَن يُطِعِ اللهَ وَالرَّسُولَ فَأُوْلَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللّهُ عَلَيْهِم مِّنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَئِكَ رَفِيقًا

"And whoever obeys Allah and the Messenger – those will be with the ones upon whom Allah has bestowed favor of the prophets, the steadfast affirmers of truth, the martyrs and the righteous. And excellent are those as companions."
[Sūrah An Nisāʾ: 69]

Reflections

*Allah the Exalted has said, "I have divided the prayer into two halves between Me and My servant, and My servant will receive what he asks for. When the servant says, 'Praise be to Allah, the Lord of the universe,' Allah the Most High says, 'My servant has praised Me.' And when he (the servant) says, 'The Most Compassionate, the Merciful,' Allah the Most High says, 'My servant has lauded Me.' And when he (the servant) says, 'Master of the Day of judgment,' He remarks, 'My servant has glorified Me.' And sometimes He would say, 'My servant entrusted (his affairs) to Me.' And when he (the worshipper) says, 'It is You we worship and You we ask for help,' He (Allah) says, 'This is between Me and My servant, and My servant will receive what he asks for.' Then, when he (the worshipper) says, 'Guide us to the straight path, The path of those upon whom You have bestowed favor, not of those who have evoked [Your] anger or of those who are astray,' He (Allah) says,'This is for My servant, and My servant will receive what he asks for.'" **[Saḥīḥ Muslim: 775]***

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LESSON #2

SŪRAH AL BAQARAH VERSES 1-5

The importance of Sūrah Al Baqarah

اقْرَءُوا الْقُرْآنَ فَإِنَّهُ يَأْتِي يَوْمَ الْقِيَامَةِ شَفِيعًا لأَصْحَابِهِ اقْرَءُوا الزَّهْرَاوَيْنِ الْبَقَرَةَ وَسُورَةَ آلِ عِمْرَانَ فَإِنَّهُمَا تَأْتِيَانِ يَوْمَ الْقِيَامَةِ كَأَنَّهُمَا غَمَامَتَانِ أَوْ كَأَنَّهُمَا غَيَايَتَانِ أَوْ كَأَنَّهُمَا فِرْقَانِ مِنْ طَيْرٍ صَوَافَّ تُحَاجَّانِ عَنْ أَصْحَابِهِمَا اقْرَءُوا سُورَةَ الْبَقَرَةِ فَإِنَّ أَخْذَهَا بَرَكَةٌ وَتَرْكَهَا حَسْرَةٌ وَلاَ تَسْتَطِيعُهَا الْبَطَلَةُ

The Prophet ﷺ said, "Recite the Qurʾan, for on the Day of Resurrection it will come as an intercessor for those who recite it. Recite the two bright ones, Al Baqarah and Āli ʿImrān, for on the Day of Resurrection they will come as two clouds or two shades, or two flocks of birds in ranks, pleading for those who recite them. Recite Sūrah al-Baqarah, for to take recourse to it is a blessing and to give it up is a cause of grief, and the magicians cannot confront it." ***[Saḥīḥ Muslim: 1757]***

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لاَ تَجْعَلُوا بُيُوتَكُمْ مَقَابِرَ إِنَّ الشَّيْطَانَ يَنْفِرُ مِنَ الْبَيْتِ الَّذِي تُقْرَأُ فِيهِ سُورَةُ الْبَقَرَةِ

The Prophet ﷺ said, "Do not make your houses as graveyards. Shayṭān runs away from the house in which Sūrah al Baqarah is recited." ***[Saḥīḥ Muslim: 1860]***

286 Verses	The Cow	Chapter	Order 2

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

the Ever Merciful	the Extremely Merciful	(of) Allah	with Name

الٓمٓ ١	ذَٰلِكَ	ٱلْكِتَٰبُ	لَا رَيْبَ ۛ	فِيهِ ۛ	هُدًى	لِّلْمُتَّقِينَ ٢
Alif-Lām-Mīm	that	(is) the Book	no doubt (at all)	in it	guidance	for those who adopt taqwā/consciousness [of Allah]

ٱلَّذِينَ	يُؤْمِنُونَ	بِٱلْغَيْبِ	وَيُقِيمُونَ	ٱلصَّلَوٰةَ	وَمِمَّا	رَزَقْنَٰهُمْ
those who	they believe	in the unseen	and they establish	the ṣalāh	and from whatever	We provided them

{1} *Alif-Lām-Mīm* **{2}** *This is the Book about which there is no doubt, a guidance for those conscious of Allah -* **{3}** *Who believe in the unseen, establish prayer, and spend out of what We have provided for them,*

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Word	Root	Word Analysis
ٱلْكِتَٰبُ		
لِّلْمُتَّقِينَ		
يُؤْمِنُونَ		
وَيُقِيمُونَ		
رَزَقْنَٰهُمْ		

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Taqwā

أُوصِيكَ بِتَقْوَى اللَّهِ ، فَإِنَّهُ رَأْسُ كُلِّ شَيْءٍ

A man came to Abū Saʿīd al Khudriyy and said, "Advise me". He said, "You have asked me what I asked the Messenger of Allah ﷺ before you. I advise you to observe taqwā of Allah, for it is the 'head' of everything."
[As-Silsilah as-Saheehah: 555]

The unseen

The Prophet ﷺ said, "A slave (of Allah) shall not believe until he believes in four: The testimony of 'Lā ʾilāha ʾilla Allāh', and that I am the Messenger of Allah whom He sent with the Truth, he believes in the death, and he believes in the Resurrection after death, and he believes in the Divine Decree." ***[Jāmiʿ at Tirmidhī: 2145]***

يُنفِقُونَ ﴿٣﴾	وَٱلَّذِينَ	يُؤۡمِنُونَ	بِمَآ	أُنزِلَ	إِلَيۡكَ	وَمَآ	أُنزِلَ	مِن قَبۡلِكَ
they spend	and those who	they believe	in what-ever	it was sent down	to you	and what-ever	it was sent down	before you

وَبِٱلۡأٓخِرَةِ	هُمۡ	يُوقِنُونَ ﴿٤﴾	أُوْلَٰٓئِكَ	عَلَىٰ	هُدًى	مِّن	رَّبِّهِمۡ ﷺ
and in the Hereafter	they	they are certain	those	(are) upon	guidance	from	their Rabb

وَأُوْلَٰٓئِكَ	هُمُ	ٱلۡمُفۡلِحُونَ ﴿٥﴾
and those	they (truly)	(are) those who are successful

{4} *And who believe in what has been revealed to you, [O Muḥammad], and what was revealed before you and of the Hereafter they are certain [in faith]* **{5}** *Those are upon [right] guidance from their Lord, and it is those who are the successful.*

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Word	Root	Word Analysis
يُنفِقُونَ		
أُنزِلَ		
وَبِٱلۡأٓخِرَةِ		
يُوقِنُونَ		
ٱلۡمُفۡلِحُونَ		

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Certainty

بَخٍ بَخٍ لِخَمْسٍ مَنْ لَقِيَ اللَّهَ مُسْتَيْقِنًا بِهِنَّ دَخَلَ الْجَنَّةَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَبِالْجَنَّةِ وَالنَّارِ وَالْبَعْثِ بَعْدَ الْمَوْتِ وَالْحِسَابِ

The Prophet ﷺ said, "How excellent are five things; whoever meets Allah while believing in them with certainty shall enter paradise: he believes in Allah, and the Last Day, Paradise and Hell, Resurrection after death and the Final Account." ***[Musnad Aḥmed: 15662]***

Reflections

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LESSON #3

SŪRAH AL BAQARAH
VERSES 6-7

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إِنَّ	ٱلَّذِينَ	كَفَرُواْ	سَوَآءٌ	عَلَيۡهِمۡ	ءَأَنذَرۡتَهُمۡ	أَمۡ	لَمۡ تُنذِرۡهُمۡ
indeed	those who	they have disbelieved	(it is all the) same	upon them	whether you warned them	or	you did not warn them

لَا	يُؤۡمِنُونَ ٦	خَتَمَ ٱللَّهُ	عَلَىٰ	قُلُوبِهِمۡ	وَعَلَىٰ	سَمۡعِهِمۡ ۖ
not	they will believe	Allah has set a seal	upon	their hearts	and upon	their hearing

وَعَلَىٰٓ	أَبۡصَٰرِهِمۡ	غِشَٰوَةٞ ۖ	وَلَهُمۡ	عَذَابٌ	عَظِيمٞ ٧
and upon	their sights	(is) a covering	and for them	(will be) a punishment	great

{6} *Indeed, those who disbelieve - it is all the same for them whether you warn them or do not warn them - they will not believe.* **{7}** *Allah has set a seal upon their hearts and upon their hearing, and over their vision is a veil. And for them is a great punishment.*

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Word	Root	Word Analysis
كَفَرُواْ		
أَنذَرۡتَهُمۡ		
خَتَمَ		
غِشَٰوَةٞ		
عَذَابٌ		

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Why sealed?

1. Things decay when not used properly

فَلَمَّا زَاغُوا أَزَاغَ اللَّهُ قُلُوبَهُمْ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ

And when they deviated, Allah caused their hearts to deviate. And Allah does not guide the defiantly disobedient people. [Sūrah Aṣ Ṣaff: 5]

2. This is the result of one's own deeds

فَبِمَا نَقْضِهِم مِّيثَاقَهُمْ وَكُفْرِهِم بِآيَاتِ اللّهِ وَقَتْلِهِمُ الأَنْبِيَاءَ بِغَيْرِ حَقٍّ وَقَوْلِهِمْ قُلُوبُنَا غُلْفٌ بَلْ طَبَعَ اللّهُ عَلَيْهَا بِكُفْرِهِمْ فَلاَ يُؤْمِنُونَ إِلاَّ قَلِيلاً

And [We cursed them] for their breaking of the covenant and their disbelief in the signs of Allah and their killing of the prophets without right and their saying, 'Our hearts are wrapped'. Rather, Allah has sealed them because of their disbelief, so they believe not, except for a few. [Sūrah An Nisāʾ:155]

أَفَرَأَيْتَ مَنِ اتَّخَذَ إِلَهَهُ هَوَاهُ وَأَضَلَّهُ اللَّهُ عَلَى عِلْمٍ وَخَتَمَ عَلَى سَمْعِهِ وَقَلْبِهِ وَجَعَلَ عَلَى بَصَرِهِ غِشَاوَةً

Have you seen he who has taken as his god his [own] desire, and Allah has sent him astray due to knowledge and has set a seal upon his hearing and his heart and put over his vision a veil? [Sūrah Al Jāthiyah: 23]

Reflections

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LESSON #4

SŪRAH AL BAQARAH
VERSES 8-16

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وَمِنَ	ٱلنَّاسِ	مَن	يَقُولُ	ءَامَنَّا	بِٱللَّهِ	وَبِٱلۡيَوۡمِ	ٱلۡأٓخِرِ	وَمَا	هُم
and among	the people	(is) who	he says	we have believed	in Allah	and in the Day	the Last	while not	they
						and in the Last Day			

بِمُؤۡمِنِينَ ﴿٨﴾	يُخَٰدِعُونَ	ٱللَّهَ	وَٱلَّذِينَ	ءَامَنُواْ	وَمَا	يَخۡدَعُونَ
(are) at all ones who believe	they try to deceive	Allah	and those who	they have believed	and not	they deceive

إِلَّآ	أَنفُسَهُمۡ	وَمَا	يَشۡعُرُونَ ﴿٩﴾	فِي	قُلُوبِهِم	مَّرَضٞ	فَزَادَهُمُ ٱللَّهُ
except	themselves	while not	they perceive	in	their hearts	(is) a disease	so Allah increased them

مَرَضٗاۖ	وَلَهُمۡ	عَذَابٌ	أَلِيمُۢ	بِمَا	كَانُواْ	يَكۡذِبُونَ ﴿١٠﴾	وَإِذَا	قِيلَ
(in) disease	and for them	(will be) a punishment	ever-painful	because of what	they were	they lie	and when	it was said
						because of the lies they used to tell		and when it is said

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{8} *And of the people are some who say, "We believe in Allah and the Last Day," but they are not believers.* **{9}** *They [think to] deceive Allah and those who believe, but they deceive not except themselves and perceive [it] not.* **{10}** *In their hearts is disease, so Allah has increased their disease; and for them is a painful punishment because they [habitually] used to lie.* **{11}** *And when it is said...*

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Lying is not from īmān

Abū Bakr said, “O people beware of lying, for indeed, lying is not from īmān, it is separate from īmān”.
[Musnad Aḥmad: 16]

Signs of hypocrisy

*The Prophet ﷺ said, "The signs of a hypocrite are three: Whenever he speaks he tells a lie; whenever he is entrusted he proves dishonest; whenever he promises he breaks his promise.” **[Saḥīḥ al Bukhārī: 2749]***

لَهُمْ	لَا	تُفْسِدُوا۟	فِى	ٱلْأَرْضِ	قَالُوٓا۟	إِنَّمَا	نَحْنُ	مُصْلِحُونَ ﴿١١﴾
to them		(you all) do not cause corruption!	in	the land	they said	indeed only	we	(are) ones who reform
					they say			

أَلَآ	إِنَّهُمْ	هُمُ	ٱلْمُفْسِدُونَ	وَلَٰكِن	لَّا	يَشْعُرُونَ ﴿١٢﴾	وَإِذَا	قِيلَ	لَهُمْ
verily!	indeed they	they (truly)	(are) those who cause corruption	but	not	they perceive	and when	it was said	to them
							and when it is said		

أَلَآ	ٱلسُّفَهَآءُ	ءَامَنَ	كَمَآ	أَنُؤْمِنُ	قَالُوٓا۟	ٱلنَّاسُ	ءَامَنَ	كَمَآ	ءَامِنُوا۟
verily!	the foolish ones	he has believed	just as	shall? we believe	they said	the people	he has believed	just as	(you all) believe!
	the foolish ones have believed				they say	the people have believed			

ٱلَّذِينَ	لَقُوا۟	وَإِذَا	يَعْلَمُونَ ﴿١٣﴾	لَّا	وَلَٰكِن	ٱلسُّفَهَآءُ	هُمُ	إِنَّهُمْ
those who	they met	and when	they know	not	but	(are) the foolish ones	they (truly)	indeed they
	and when they meet							

...to them, "Do not cause corruption on the earth," they say, "We are but reformers." **{12}** *Verily!, it is they who are the corrupters, but they perceive [it] not.* **{13}** *And when it is said to them "Believe as the people have believed," they say, "Should we believe as the foolish have believed?" verily!, it is they who are the foolish, but they know [it] not.* **{14}** *And when they meet those who believe...*

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ءَامَنُوا۟	قَالُوٓا۟	ءَامَنَّا	وَإِذَا	خَلَوْا۟	إِلَىٰ	شَيَـٰطِينِهِمْ	قَالُوٓا۟	إِنَّا	مَعَكُمْ
they have believed	they said	we have believed	and when	they were alone	towards	their shayāṭīn / satanic ones	they said	indeed we	(are) with you all
	they say			and when they are alone with			they say		

إِنَّمَا	نَحْنُ	مُسْتَهْزِءُونَ	ٱللَّهُ	يَسْتَهْزِئُ	بِهِمْ	وَيَمُدُّهُمْ	فِى	طُغْيَـٰنِهِمْ
indeed only	we	(are) ones who mock ١٤	Allah	He mocks [back]	at them	and He extends them	in	their rebellion

يَعْمَهُونَ	أُو۟لَـٰٓئِكَ	ٱلَّذِينَ	ٱشْتَرَوُا۟	ٱلضَّلَـٰلَةَ	بِٱلْهُدَىٰ
they wander blindly ١٥	those	(are) those who	they have purchased	the misguidance	with the guidance
they have purchased misguidance in exchange for guidance					

فَمَا	رَبِحَت	تِّجَـٰرَتُهُمْ	وَمَا	كَانُوا۟	مُهْتَدِينَ ١٦
so not	it was profitable	their transaction	and not	they were	ones who obtain guidance
		so their transaction was not profitable			

...they say, "We believe"; but when they are alone with their evil ones, they say, "Indeed, we are with you, we were only mockers." **{15}** *[But] Allah mocks them and prolongs them in their transgression [while] they wander blindly.* **{16}** *Those are the ones who have purchased error [in exchange] for guidance, so their transaction has brought no profit, nor were they guided.*

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Reflections

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LESSON #5

SŪRAH AL BAQARAH
VERSES 17-20

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مَثَلُهُمْ	كَمَثَلِ	ٱلَّذِى	ٱسْتَوْقَدَ	نَارًا	فَلَمَّآ	أَضَآءَتْ	مَا	حَوْلَهُۥ
their example	(is) like (the) example	(of) the one who	he kindled	a fire	then when	it illuminated	what-ever	(is) around him

ذَهَبَ ٱللَّهُ	بِنُورِهِمْ	وَتَرَكَهُمْ	فِى	ظُلُمَٰتٍ	لَّا	يُبْصِرُونَ ﴿١٧﴾	صُمٌّۢ
Allah took away	their light	and He left them	in	darknesses	not	they see	deaf ones

بُكْمٌ	عُمْىٌ	فَهُمْ	لَا	يَرْجِعُونَ ﴿١٨﴾	أَوْ	كَصَيِّبٍ	مِّنَ	ٱلسَّمَآءِ	فِيهِ
mute ones	blind ones	so they	not	they will return	or	like a downpour	from	the sky	in it

ظُلُمَٰتٌ	وَرَعْدٌ	وَبَرْقٌ	يَجْعَلُونَ	أَصَٰبِعَهُمْ	فِىٓ	ءَاذَانِهِم	مِّنَ	ٱلصَّوَٰعِقِ
(are) darknesses	and thunder	and lightning	they put	their fingers	in	their ears	from / because of	the thunderbolts

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{17} *Their example is that of one who kindled a fire, but when it illuminated what was around him, Allah took away their light and left them in darkness [so] they could not see.* **{18}** *Deaf, dumb and blind – so they will not return [to the right path].* **{19}** *Or [it is] like a rainstorm from the sky within which darkness, thunder and lightning. They put their fingers in their ears against the thunderclaps*

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حَذَرَ	ٱلْمَوْتِ ۚ	وَٱللَّهُ	مُحِيطٌۢ	بِٱلْكَٰفِرِينَ ﴿١٩﴾	يَكَادُ	ٱلْبَرْقُ	يَخْطَفُ
(as) precaution (against)	the death	and Allah	(is) One Who encompasses	those who disbelieve	it is near	the lightning	it snatches away
					the lightning almost snatches away		

أَبْصَٰرَهُمْ ۖ	كُلَّمَآ	أَضَآءَ	لَهُم	مَّشَوْا۟	فِيهِ	وَإِذَآ	أَظْلَمَ	عَلَيْهِمْ
their sights	whenever	it shed light	for them	they walked	in it	and when	it became dark	upon them
		whenever it sheds light		they walk			and when it becomes dark	

قَامُوا۟ ۚ	وَلَوْ	شَآءَ ٱللَّهُ	لَذَهَبَ بِسَمْعِهِمْ	وَأَبْصَٰرِهِمْ ۚ
they stood	and if	Allah willed	surely He (would have) taken away their hearing	and their sights
they stand ←				

إِنَّ	ٱللَّهَ	عَلَىٰ	كُلِّ	شَىْءٍ	قَدِيرٌ ﴿٢٠﴾
indeed	Allah	over	every	thing	(is) Ever Able

...in dread of death. But Allah is encompassing of the disbelievers. **{20}** *The lightning almost snatches away their sight. Every time it lights [the way] for them, they walk therein; but when darkness comes over them they stand [still]. And if Allah had willed, He could have taken away their hearing and their sight. Indeed, Allah is over all things competent.*

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LESSON #6

SŪRAH AL BAQARAH
VERSES 21-25

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يَٰٓأَيُّهَا	ٱلنَّاسُ	ٱعۡبُدُواْ	رَبَّكُمُ	ٱلَّذِي	خَلَقَكُمۡ	وَٱلَّذِينَ	مِن قَبۡلِكُمۡ
O	(the) people	(you all) worship!	your Rabb	the One Who	He created you all	and those who [came]	before you all

لَعَلَّكُمۡ	تَتَّقُونَ ﴿٢١﴾	ٱلَّذِي	جَعَلَ	لَكُمُ	ٱلۡأَرۡضَ	فِرَٰشٗا
so that you all	you all - adopt taqwā/ consciousness [of Allah] - safeguard [yourselves]	the One Who	He made	for you all	the earth	(as) a bed

وَٱلسَّمَآءَ	بِنَآءٗ	وَأَنزَلَ	مِنَ	ٱلسَّمَآءِ	مَآءٗ	فَأَخۡرَجَ	بِهِۦ
and the sky	(as) a roof	and He sent down	from	the sky	water	then He brought out	with it

مِنَ ٱلثَّمَرَٰتِ	رِزۡقٗا	لَّكُمۡۖ	فَلَا تَجۡعَلُواْ	لِلَّهِ	أَندَادٗا	وَأَنتُمۡ
fruits	(as) provision	for you all	so (you all) do not make!	for Allah	equals	while you all

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{21} *O mankind, worship your Lord, who created you and those before you, that you may become righteous –*
{22} *[He] who made for you the earth a bed [spread out] and the sky a ceiling and sent down from the sky, rain and brought forth thereby fruits as provision for you. So do not attribute to Allah equals while you know [that there is nothing similar to Him].*

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What is ibādah?

الْعِبَادَةُ هِيَ اسْمٌ جَامِعٌ لِكُلِّ مَا يُحِبُّهُ اللَّهُ وَيَرْضَاهُ مِنَ الْأَقْوَالِ وَالْأَعْمَالِ الْبَاطِنَةِ وَالظَّاهِرَةِ .

Al ʿibādah is a term which comprises everything that Allah loves and approves of from among statements and actions that are hidden and apparent. ***[Ibn Taymiyyah]***

عَبۡدِنَا	عَلَىٰ	نَزَّلۡنَا	مِمَّا	رَيۡبٖ	فِي	كُنتُمۡ	وَإِن ٢٣	تَعۡلَمُونَ
Our slave	upon	We sent down	about what-ever	doubt	in	you all were	and if	you all know
						and if you are		

ٱللَّهِ	مِّن دُونِ	شُهَدَآءَكُم	وَٱدۡعُواْ	مِّن مِّثۡلِهِۦ	فَأۡتُواْ بِسُورَةٖ
Allah	besides	your witnesses	and (you all) call!	like it	then (you all) bring forth/ produce! a sūrah

فَٱتَّقُواْ	وَلَن تَفۡعَلُواْ	لَّمۡ تَفۡعَلُواْ	فَإِن ٢٣	صَٰدِقِينَ	كُنتُمۡ	إِن
then (you all) - safeguard! [yourselves from] - fear!	and you all will never [be able to] do [it]	you all did not do [it]	then if	ones who are truthful	you all were	if
		then if you do not do [it]			if you truly are	

لِلۡكَٰفِرِينَ ٢٤	أُعِدَّتۡ ﷺ	وَٱلۡحِجَارَةُ	ٱلنَّاسُ	وَقُودُهَا	ٱلَّتِي	ٱلنَّارَ
for those who disbelieve	it was prepared	and the stones	(is) the people	its fuel	the one which	the Fire

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***{23}** And if you are in doubt about what We have sent down upon Our Servant [Muḥammad], then produce a sūrah the like thereof and call upon your witnesses other than Allah if you should be truthful. **{24}** But if you do not – and you will never be able to – then fear the Fire, whose fuel is men and stones, prepared for the disbelievers.*

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وَبَشِّرِ	ٱلَّذِينَ	ءَامَنُواْ	وَعَمِلُواْ	ٱلصَّٰلِحَٰتِ	أَنَّ	لَهُمۡ	جَنَّٰتٖ
and (you) give good news! to	those who	they have believed	and they did	the righteous (deeds)	that indeed	for them	(will be) gardens

تَجۡرِي	مِن	تَحۡتِهَا	ٱلۡأَنۡهَٰرُ	كُلَّمَا	رُزِقُواْ	مِنۡهَا	مِن ثَمَرَةٖ	رِّزۡقٗا
it flows	from	under it	the rivers	whenever	they were provided	from it	any fruit	(as) provision
			under which rivers flow		whenever they are provided			

قَالُواْ	هَٰذَا	ٱلَّذِي	رُزِقۡنَا	مِن قَبۡلُ	وَأُتُواْ بِهِۦ	وَلَهُمۡ	مُتَشَٰبِهٗا
they said	this	(is) that which	we were provided	before	and they were given it	and for them	(as) one that is similar
they will say					and they will be given it		

فِيهَآ	أَزۡوَٰجٞ	مُّطَهَّرَةٞ	وَهُمۡ	فِيهَا	خَٰلِدُونَ ٢٥
in it	(will be) spouses	completely purified	and they	in it	(will be) ones who remain eternally

{25} *And give good tidings to those who believe and do righteous deeds that they will have gardens [in Paradise] beneath which rivers flow. Whenever they are provided with a provision of fruit therefrom, they will say, "This is what we were provided with before." And it is given to them in likeness. And they will have therein purified spouses, and they will abide therein eternally.*

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Eternity

The Prophet ﷺ said, "The people of Paradise will enter Paradise, and the people of Hell will enter Hell, then a caller will stand between them and say, 'O people of Hell! No death anymore! And O people of Paradise! No death anymore, but only Eternity." ***[Saḥīḥ al Bukhārī: 6544]***

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LESSON #7

SŪRAH AL BAQARAH
VERSES 26-29

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إِنَّ	ٱللَّهَ	لَا	يَسۡتَحۡيِۦٓ	أَن	يَضۡرِبَ	مَثَلٗا مَّا	بَعُوضَةٗ	فَمَا	فَوۡقَهَاۚ
indeed	Allah	not	He feels shy	that	He presents	any example	a mosquito	or whatever	(is) above it

to present

فَأَمَّا	ٱلَّذِينَ	ءَامَنُواْ	فَيَعۡلَمُونَ	أَنَّهُ	ٱلۡحَقُّ	مِن	رَّبِّهِمۡ ۖ	وَأَمَّا
so as for	those who	they have believed	then they know	that indeed it	(is) the truth	from	their Rabb	and as for

ٱلَّذِينَ	كَفَرُواْ	فَيَقُولُونَ	مَاذَآ	أَرَادَ ٱللَّهُ	بِهَٰذَا	مَثَلٗاۘ	يُضِلُّ
those who	they have disbelieved	then they say	what (is it) that?	Allah intended	with this	(as) an example	He lets go astray

بِهِۦ	كَثِيرٗا	وَيَهۡدِي	بِهِۦ	كَثِيرٗاۚ	وَمَا	يُضِلُّ	بِهِۦٓ	إِلَّا
with it	many	and He guides	with it	many	and not	He lets go astray	with it	except

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{26} *Indeed, Allah is not timid to present an example – that of a mosquito or what is smaller than it. And those who have believed know that it is the truth from their Lord. But as for those who disbelieve, they say, "What did Allah intend by this as an example?" He misleads many thereby and guides many thereby. And He misleads not except the defiantly disobedient,*

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مِيثَٰقِهِۦ	مِنۢ بَعْدِ	ٱللَّهِ	عَهْدَ	يَنقُضُونَ	ٱلَّذِينَ ﴿٢٦﴾	ٱلْفَٰسِقِينَ
its binding	aft er	(of) Allah	(the) covenant	they break	those who	those who defiantly disobey

ٱلْأَرْضِ ۚ	فِى	وَيُفْسِدُونَ	يُوصَلَ	أَن	بِهِۦٓ	أَمَرَ ٱللَّهُ	مَآ	وَيَقْطَعُونَ
the earth	in	and they cause corruption	it be joined	that	in (regards to) it	Allah commanded	what	and they cut

وَكُنتُمْ	بِٱللَّهِ	تَكْفُرُونَ	كَيْفَ	ٱلْخَٰسِرُونَ ﴿٢٧﴾	هُمُ	أُو۟لَٰٓئِكَ
while you all were	in Allah	you all disbelieve	how? (could)	(are) the losers	they (truly)	those

إِلَيْهِ	ثُمَّ	تُحْيِيكُمْ	ثُمَّ	يُمِيتُكُمْ	ثُمَّ	فَأَحْيَٰكُمْ ۖ	أَمْوَٰتًا
to Him	then	He will give you all life	then	He will give you all death	then	then He gave you all life	ones who are dead

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***{27}** Who break the covenant of Allah after contracting it and sever that which Allah has ordered to be joined and cause corruption on earth. It is those who are the losers. **{28}** How can you disbelieve in Allah when you were lifeless and He brought you to life; then He will cause you to die, then He will bring you [back] to life, and then to Him you will be returned.*

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What is ṣilat ur raḥim?

The Prophet ﷺ said, "Al wāṣil is not the one who recompenses the good done to him by his relatives, but al wāṣil is the one who keeps good relations with those relatives who had severed the bond of kinship with him." ***[Saḥīḥ al Bukhārī: 5991]***

جَمِيعًا	ٱلْأَرْضِ	فِى	مَّا	لَكُم	خَلَقَ	ٱلَّذِى	هُوَ ﴿٢٨﴾	تُرْجَعُونَ
altogether	the earth	(is) in	what-ever	for you all	He created	(is) the One Who	He	you all will be returned

سَمَـٰوَٰتٍ ۚ	سَبْعَ	فَسَوَّىٰهُنَّ	ٱلسَّمَآءِ	ٱسْتَوَىٰٓ إِلَى	ثُمَّ
skies	(as) seven	then He completed them	the sky	He directed Himself towards	then

عَلِيمٌ ﴿٢٩﴾	شَىْءٍ	بِكُلِّ	وَهُوَ
(is) Ever Knowing	thing	of every	and He

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{29} *It is He who created for you all of that which is on the earth.Then He directed Himself to the heaven, [His being above all creation], and made them seven heavens, and He is Knowing of all things.*

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LESSON #8

SŪRAH AL BAQARAH
VERSES 30-39

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وَإِذْ	قَالَ رَبُّكَ	لِلْمَلَٰٓئِكَةِ	إِنِّى	جَاعِلٌ	فِى	ٱلْأَرْضِ	خَلِيفَةً ۖ	قَالُوٓاْ
and [recall!] when	Your Rabb said	to the angels	indeed I	(will be) One Who makes	in	the earth	a successor	they said

أَتَجْعَلُ	فِيهَا	مَن	يُفْسِدُ	فِيهَا	وَيَسْفِكُ	ٱلدِّمَآءَ	وَنَحْنُ	نُسَبِّحُ
will? You make	in it	who	he will cause corruption	in it	and he will shed	the blood	while we	we glorify

بِحَمْدِكَ	وَنُقَدِّسُ لَكَ ۖ	قَالَ	إِنِّىٓ	أَعْلَمُ	مَا	لَا	تَعْلَمُونَ ﴿٣٠﴾
with Your praise	and we declare Your purity	He said	indeed I	I know	what	not	you all know

وَعَلَّمَ	ءَادَمَ	ٱلْأَسْمَآءَ	كُلَّهَا	ثُمَّ	عَرَضَهُمْ	عَلَى	ٱلْمَلَٰٓئِكَةِ	فَقَالَ
and He taught	Ādam	the names	all of (them)	then	He presented them	upon	the angels	then He said

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***{30}** And [mention, O Muḥammad], when your Lord said to the angels, "Indeed, I will make upon the earth a successive authority." They said, "Will You place upon it one who causes corruption therein and sheds blood, while we declare Your praise and sanctify You?" Allah said, "Indeed, I know that which you do not know." **{31}** And He taught Adam the names – all of them. Then He showed them to the angels and said...*

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The speech of the angels

The Prophet ﷺ was asked about the best speech and he said, "That which Allah the Exalted has chosen for His servants (angels): سُبْحَانَ اللَّهِ وَبِحَمْدِهِ"
[Musnad Aḥmad: 21320]

أَنۢبِـُٔونِى	بِأَسۡمَآءِ	هَـٰٓؤُلَآءِ	إِن	كُنتُمۡ	صَـٰدِقِينَ ﴿٣١﴾	قَالُواْ
(you all) inform! Me	of (the) names	(of) these	if	you all were	ones who are truthful	they said
				if you truly are		

سُبۡحَـٰنَكَ	لَا عِلۡمَ	لَنَآ	إِلَّا	مَا	عَلَّمۡتَنَآ	إِنَّكَ	أَنتَ	ٱلۡعَلِيمُ
[we proclaim] Your glory!	no knowledge (at all)	for us	except	what-ever	You taught us	indeed You	You (truly)	(are) the Ever Knowing
		we have no knowledge at all						

ٱلۡحَكِيمُ ﴿٣٢﴾	قَالَ	يَـٰٓـَٔادَمُ	أَنۢبِئۡهُم	بِأَسۡمَآئِهِمۡ	فَلَمَّآ	أَنۢبَأَهُم
[and] the Ever Wise	He said	O Ādam	(you) inform! them	of their names	then when	he informed them

بِأَسۡمَآئِهِمۡ	قَالَ	أَلَمۡ أَقُل	لَّكُمۡ	إِنِّىٓ	أَعۡلَمُ	غَيۡبَ	ٱلسَّمَـٰوَٰتِ
of their names	He said	didn't? I say	to you all	indeed I	I know	(the) unseen	(of) the skies

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***...**"Inform Me of the names of these, if you are truthful."* **{32}** *They said, "Exalted are You; we have no knowledge except what You have taught us. Indeed, it is You who is the Knowing, the Wise."* **{33}** *He said, "O Adam, inform them of their names." And when he had informed them of their names, He said, "Did I not tell you that I know the unseen [aspects] of the heavens...*

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وَٱلْأَرْضِ	وَأَعْلَمُ	مَا	تُبْدُونَ	وَمَا	كُنتُمْ	تَكْتُمُونَ ﴿٣٣﴾	وَإِذْ	قُلْنَا
and the earth	and I know	what-ever	you all reveal	and whatever	you all were	you all hide	and [recall!] when	We said
						you have been hiding		

لِلْمَلَٰٓئِكَةِ	ٱسْجُدُوا۟	لِءَادَمَ	فَسَجَدُوٓا۟	إِلَّآ	إِبْلِيسَ	أَبَىٰ	وَٱسْتَكْبَرَ
to the angels	(you all) prostrate!	to Ādam	so they prostrated	except	Iblīs	he refused	and he displayed arrogance

وَكَانَ	مِنَ	ٱلْكَٰفِرِينَ ﴿٣٤﴾	وَقُلْنَا	يَٰٓـَٔادَمُ	ٱسْكُنْ	أَنتَ	وَزَوْجُكَ
and he -was -became	among	those who disbelieve	and We said	O Ādam	(you) dwell!	you	and your spouse

ٱلْجَنَّةَ	وَكُلَا	مِنْهَا	رَغَدًا	حَيْثُ	شِئْتُمَا	وَلَا تَقْرَبَا	هَٰذِهِ
(in) the Garden	and (you two) eat!	from it	abundantly	wherever	you two willed	and (you two) do not come near!	this
							↵

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and the earth? And I know what you reveal and what you have concealed." **{34}** *And [mention] when We said to the angels, "Prostrate before Adam"; so they prostrated, except for Iblees. He refused and was arrogant and became of the disbelievers.* **{35}** *And We said, "O Adam, dwell, you and your wife, in Paradise and eat therefrom in [ease and] abundance from wherever you will. But do not approach this...*

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ٱلشَّجَرَةَ	فَتَكُونَا	مِنَ	ٱلظَّٰلِمِينَ ﴿٣٥﴾	فَأَزَلَّهُمَا	ٱلشَّيْطَٰنُ	عَنْهَا
the tree	then you two will be	among	those who do wrong	so he caused them two to slip	the Shayṭān	from it
this tree ↵				so the Shayṭān caused them two to slip		

فَأَخْرَجَهُمَا	مِمَّا	كَانَا	فِيهِ	وَقُلْنَا ۖ	ٱهْبِطُوا۟	بَعْضُكُمْ	لِبَعْضٍ	عَدُوٌّ ۖ
so he removed them two	from what-ever	they two were	in it	and We said	(you all) go down!	some of you all	for some (others)	an enemy
								each other's enemy

وَلَكُمْ	فِى	ٱلْأَرْضِ	مُسْتَقَرٌّ	وَمَتَٰعٌ	إِلَىٰ	حِينٍ ﴿٣٦﴾	فَتَلَقَّىٰٓ	ءَادَمُ
and for you all	in	the earth	(is) a place of settlement	and enjoyment	until	a time	then he received	Ādam
						for some time	then Ādam received	

مِن	رَّبِّهِۦ	كَلِمَٰتٍ	فَتَابَ	عَلَيْهِ ۚ	إِنَّهُۥ	هُوَ	ٱلتَّوَّابُ
from	his Rabb	words	so He turned (in mercy)	upon him	indeed He	He (truly)	(is) the Extremely Accepting of repentance
				so He accepted his repentance			

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tree, lest you be among the wrongdoers." **{36}** *But Satan caused them to slip out of it and removed them from that [condition] in which they had been. And We said, "Go down, [all of you], as enemies to one another, and you will have upon the earth a place of settlement and provision for a time."* **{37}** *Then Adam received from his Lord [some] words, and He accepted his repentance. Indeed, it is He who is the Accepting of repentance, the Merciful.*

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The words of repentance

قَالاَ رَبَّنَا ظَلَمْنَا أَنفُسَنَا وَإِن لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ

They said, "Our Lord, we have wronged ourselves, and if You do not forgive us and have mercy upon us, we will surely be among the losers." [*Sūrah Al Aʿrāf: 23]*

مِّنِّى	يَأۡتِيَنَّكُم	فَإِمَّا	جَمِيعًاۖ	مِنۡهَا	ٱهۡبِطُواْ	قُلۡنَا ﴿٣٧﴾	ٱلرَّحِيمُ
from Me	it comes to you all	then whenever	altogether	from it	(you all) go down!	We said	[and] the Ever Merciful
↵ guidance comes to you from Me							

هُمۡ	وَلَا	عَلَيۡهِمۡ	خَوۡفٌ	فَلَا	هُدَاىَ	تَبِعَ	فَمَن	هُدًى
they	and nor	(will be) upon them	fear	then no	My guidance	he followed	then whoever	guidance
						then whoever follows		→

أُوْلَٰٓئِكَ	بِـَٔايَٰتِنَآ	وَكَذَّبُواْ	كَفَرُواْ	وَٱلَّذِينَ ﴿٣٨﴾	يَحۡزَنُونَ
those	with Our - verses - signs	and they belied	they disbelieved	and those who	they will grieve
	and they denied Our - verses - signs				

أَصۡحَٰبُ	ٱلنَّارِۖ	هُمۡ	فِيهَا	خَٰلِدُونَ ﴿٣٩﴾
(are) (the) companions	(of) the Fire	they	in it	(will be) ones who remain eternally

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***{38}** We said, "Go down from it, all of you. And when guidance comes to you from Me, whoever follows My guidance – there will be no fear concerning them, nor will they grieve. **{39}** And those who disbelieve and deny Our signs – those will be companions of the Fire; they will abide therein eternally."*

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Reflections

Allah's promise and oath

إِنَّ إِبْلِيسَ قَالَ لِرَبِّهِ عَزَّ وَجَلَّ وَعِزَّتِكَ وَجَلَالِكَ لَا أَبْرَحُ أُغْوِي بَنِي آدَمَ مَا دَامَتْ الْأَرْوَاحُ فِيهِمْ فَقَالَ لَهُ رَبُّهُ عَزَّ وَجَلَّ فَبِعِزَّتِي وَجَلَالِي لَا أَبْرَحُ أَغْفِرُ لَهُمْ مَا اسْتَغْفَرُونِي

Iblīs said to his Lord the Exalted, "By Your Honour and Glory, I will never stop misleading the children of Ādam as long as their souls are in them." So his Lord the Exalted said, "Then by My Honour and Might, I will never stop forgiving them as long as they keep seeking forgiveness of Me."
[Musnad Aḥmad:11385]

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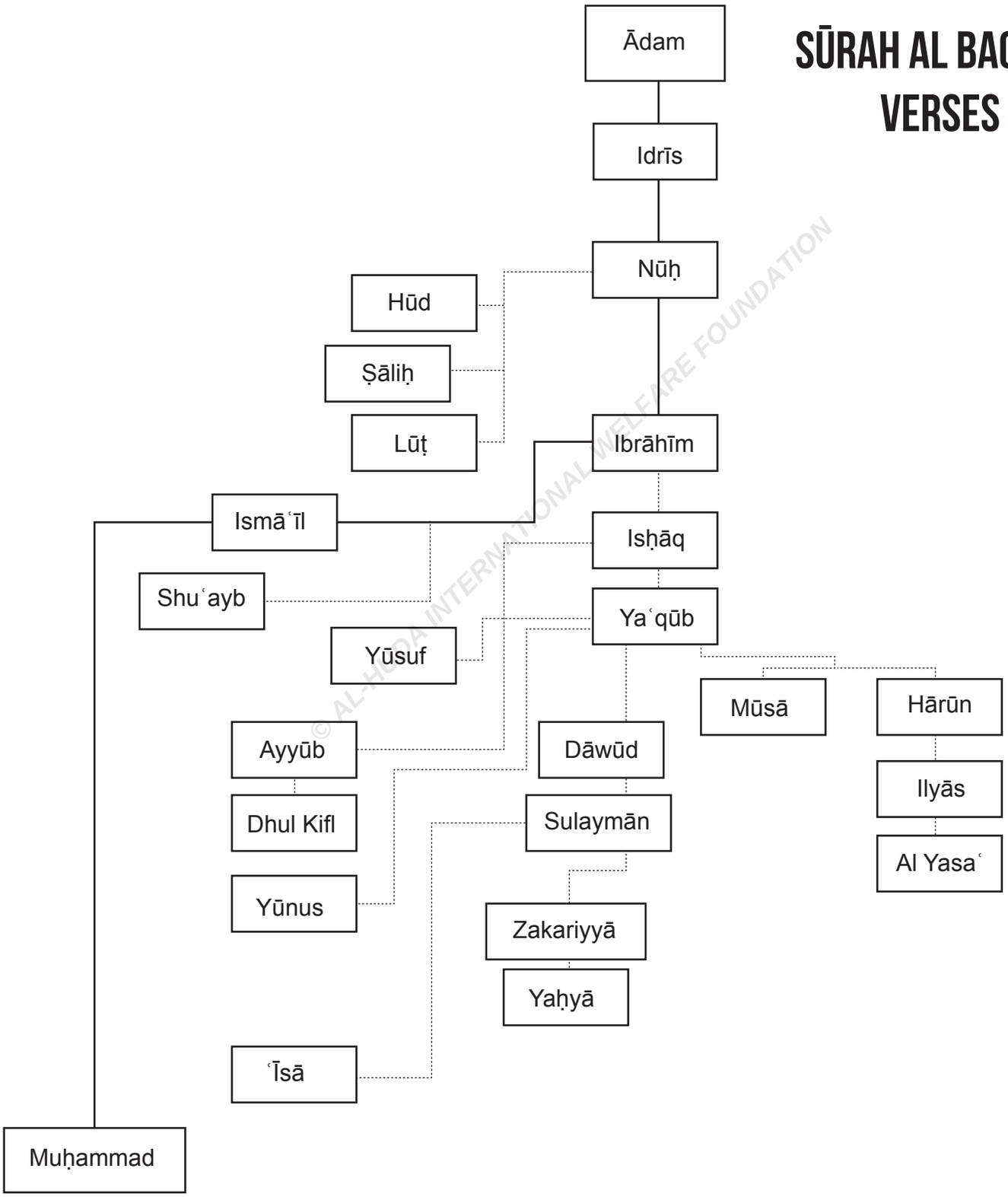
LESSON #9

SŪRAH AL BAQARAH
VERSES 40-48



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يَٰبَنِيٓ	إِسۡرَٰٓءِيلَ	ٱذۡكُرُواْ	نِعۡمَتِيَ	ٱلَّتِيٓ	أَنۡعَمۡتُ	عَلَيۡكُمۡ	وَأَوۡفُواْ
O Children	(of) Isrā'īl	(you all) remember!	My favour	that which	I favoured	upon you all	and (you all) fulfil!

بِعَهۡدِيٓ	أُوفِ	بِعَهۡدِكُمۡ	وَإِيَّٰيَ	فَٱرۡهَبُونِ ﴿٤٠﴾	وَءَامِنُواْ	بِمَآ
My covenant	I will fulfil	your covenant	and Me (alone)	so (you all) fear Me with awe!	and (you all) believe!	in what

أَنزَلۡتُ	مُصَدِّقٗا	لِّمَا	مَعَكُمۡ	وَلَا تَكُونُوٓاْ	أَوَّلَ	كَافِرِۭ	بِهِۦۖ
I sent down	(as) one that confirms the truth	for what	(is) with you all	and (you all) do not be!	(the) first	(of) one who disbelieves	in it
	confirming the truth of what				the first to disbelieve		

وَلَا تَشۡتَرُواْ	بِـَٔايَٰتِي	ثَمَنٗا	قَلِيلٗا	وَإِيَّٰيَ	فَٱتَّقُونِ ﴿٤١﴾
and (you all) do not purchase!	with My verses	a value	little	and Me (alone)	so (you all) fear! Me
and do not sell! My verses for something of little value					

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***{40}** O Children of Israel, remember My favor which I have bestowed upon you and fulfill My covenant [upon you] that I will fulfill your covenant [from Me], and be afraid of [only] Me. **{41}** And believe in what I have sent down confirming that which is [already] with you, and be not the first to disbelieve in it. And do not exchange My signs for a small price, and fear [only] Me.*

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وَلَا تَلۡبِسُواْ	ٱلۡحَقَّ	بِٱلۡبَٰطِلِ	وَتَكۡتُمُواْ	ٱلۡحَقَّ	وَأَنتُمۡ
and (you all) do not obscure!	the truth	with the falsehood	and (you all) (do not) hide!	the truth	while you all

تَعۡلَمُونَ	٤٢ وَأَقِيمُواْ	ٱلصَّلَوٰةَ	وَءَاتُواْ	ٱلزَّكَوٰةَ	وَٱرۡكَعُواْ	مَعَ
you all know	and (you all) establish!	the ṣalāh	and (you all) give!	the zakāh	and (you all) bow down [in ṣalāh]!	with

ٱلرَّٰكِعِينَ	٤٣ أَتَأۡمُرُونَ	ٱلنَّاسَ	بِٱلۡبِرِّ	وَتَنسَوۡنَ	أَنفُسَكُمۡ
those who bow down [in ṣalāh]	do? you all command	the people	with the righteousness	and you all forget	yourselves
	do? you command people to do righteousness				

وَأَنتُمۡ	تَتۡلُونَ	ٱلۡكِتَٰبَۚ	أَفَلَا	تَعۡقِلُونَ	٤٤ وَٱسۡتَعِينُواْ
while you all	you all recite	the Book	then, will? not	you all understand	and (you all) seek help!

{42} *And do not mix the truth with falsehood or conceal the truth while you know [it].* **{43}** *And establish prayer and give zakāh and bow with those who bow [in worship and obedience].* **{44}** *Do you order righteousness of the people and forget yourselves while you recite the Scripture? Then will you not reason?* **{45}** *And seek help...*

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بِٱلصَّبۡرِ	وَٱلصَّلَوٰةِۚ	وَإِنَّهَا	لَكَبِيرَةٌ	إِلَّا	عَلَى	ٱلۡخَٰشِعِينَ ﴿٤٥﴾
through the patience	and (through) the ṣalāh	and indeed it	surely (is) great [in difficulty]	except	upon	those who humbly fear

ٱلَّذِينَ	يَظُنُّونَ	أَنَّهُم	مُّلَٰقُواْ	رَبِّهِمۡ	وَأَنَّهُمۡ	إِلَيۡهِ	رَٰجِعُونَ ﴿٤٦﴾
those who	they think	that indeed they	(will be) ones who meet	their Rabb	and that indeed they	to Him	(will be) ones who return
		they are certain that indeed they					

يَٰبَنِيٓ	إِسۡرَٰٓءِيلَ	ٱذۡكُرُواْ	نِعۡمَتِيَ	ٱلَّتِيٓ	أَنۡعَمۡتُ	عَلَيۡكُمۡ	وَأَنِّي
O Children	(of) Isrā'īl	(you all) remember!	My favour	that which	I favoured	upon you all	and that indeed I

فَضَّلۡتُكُمۡ	عَلَى	ٱلۡعَٰلَمِينَ ﴿٤٧﴾	وَٱتَّقُواْ	يَوۡمًا
I gave you all preference	over	the worlds	and (you all) - fear! - safeguard! [yourselves from]	a day (on which)

through patience and prayer and indeed, it is difficult except for the humbly submissive [to Allah] **{46}** *Who are certain that they will meet their Lord and that they will return to Him.* **{47}** *O Children of Israel, remember My favor that I have bestowed upon you and that I preferred you over the worlds.*

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The desire to meet Allah

عَنْ النَّبِيِّ ﷺ قَالَ مَنْ أَحَبَّ لِقَاءَ اللَّهِ أَحَبَّ اللَّهُ لِقَاءَهُ وَمَنْ كَرِهَ لِقَاءَ اللَّهِ كَرِهَ اللَّهُ لِقَاءَهُ

The Prophet ﷺ said, "Whoever loves to meet Allah then Allah loves to meet him, and whoever dislikes to meet Allah, then Allah dislikes to meet him."
[Saḥīḥ al Bukhārī: 6508]

مِنۡهَا	يُقۡبَلُ	وَلَا	شَيۡـًٔا	نَّفۡسٍ	عَن	نَفۡسٌ	تَجۡزِى	لَّا
from it	it will be accepted	and nor	(in) anything	(any) soul	from / as a substitute for	(any) soul	it will suffice	not
← and no intercession will be accepted from it						no soul will suffice		

يُنصَرُونَ ﴿٤٨﴾	هُمۡ	وَلَا	عَدۡلٌ	مِنۡهَا	يُؤۡخَذُ	وَلَا	شَفَـٰعَةٌ
they will be helped	they	and nor	(any) compensation	from it	it will be taken	and nor	(any) intercession
			and no compensation will be taken from it				↵

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{48} *And fear a Day when no soul will suffice for another soul at all, nor will intercession be accepted from it, nor will compensation be taken from it, nor will they be aided.*

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Reflections

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LESSON #10

SŪRAH AL BAQARAH
VERSES 49-59

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وَإِذْ	نَجَّيْنَٰكُم	مِّنْ	ءَالِ	فِرْعَوْنَ	يَسُومُونَكُمْ	سُوٓءَ	ٱلْعَذَابِ
and [recall!] when	We saved you all	from	(the) people	(of) Firʿawn	they impose upon you all	(the) evil	(of) the torment
							the worst torment

يُذَبِّحُونَ	أَبْنَآءَكُمْ	وَيَسْتَحْيُونَ	نِسَآءَكُمْ ۚ	وَفِى	ذَٰلِكُم	بَلَآءٌ
they slaughter	your sons	and they keep alive	your women	and in	that, O you all	(was) a trial

مِّن	رَّبِّكُمْ	عَظِيمٌ ﴿٤٩﴾	وَإِذْ	فَرَقْنَا	بِكُمُ	ٱلْبَحْرَ	فَأَنجَيْنَٰكُمْ
from	your Rabb	a great one	and [recall!] when	We parted	for you all	the sea	then We saved you all (all at once)

وَأَغْرَقْنَآ	ءَالَ	فِرْعَوْنَ	وَأَنتُمْ	تَنظُرُونَ	﴿٥٠﴾ وَإِذْ	وَٰعَدْنَا
and We drowned	(the) people/ followers	(of) Firʿawn	while you all	you all look on	and [recall!] when	We made an appointment with

***{49}** And [recall] when We saved your foreFathers from the people of Pharaoh, who afflicted you with the worst torment, slaughtering your [newborn] sons and keeping your females alive. And in that was a great trial from your Lord. **{50}** And [recall] when We parted the sea for you and saved you and drowned the people of Pharaoh while you were looking on.*

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مُوسَىٰٓ	أَرۡبَعِينَ	لَيۡلَةٗ	ثُمَّ	ٱتَّخَذۡتُمُ	ٱلۡعِجۡلَ	مِنۢ بَعۡدِهِۦ	وَأَنتُمۡ
Mūsā	(for) forty	night(s)	then	you all took [as god]	the calf	after him	while you all

ظَٰلِمُونَ ﴿٥١﴾	ثُمَّ	عَفَوۡنَا عَنكُم	مِّنۢ بَعۡدِ	ذَٰلِكَ	لَعَلَّكُمۡ
(are) ones who do wrong	then	We pardoned you all	after	that	so that you all

تَشۡكُرُونَ ﴿٥٢﴾	وَإِذۡ	ءَاتَيۡنَا	مُوسَى	ٱلۡكِتَٰبَ	وَٱلۡفُرۡقَانَ	لَعَلَّكُمۡ
you all give thanks	and [recall!] when	We gave	Mūsā	the Book	and the Criterion	so that you all

تَهۡتَدُونَ ﴿٥٣﴾	وَإِذۡ	قَالَ	مُوسَىٰ	لِقَوۡمِهِۦ	يَٰقَوۡمِ	إِنَّكُمۡ	ظَلَمۡتُمۡ
you all obtain guidance	and [recall!] when	he said	Mūsā	to his people	O my people	indeed you all	you all wronged
		Mūsā said					

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{51} *And [recall] when We made an appointment with Moses for forty nights. Then you took [for worship] the calf after him, while you were wrongdoers.* **{52}***Then We forgave you after that so perhaps you would be grateful.* **{53}** *And [recall] when We gave Moses the Scripture and criterion that perhaps you would be guided.* **{54}** *And [recall] when Moses said to his people, "O my people, indeed you have wronged...*

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أَنفُسَكُم	بِٱتِّخَاذِكُمُ	ٱلۡعِجۡلَ	فَتُوبُوٓاْ إِلَىٰ	بَارِئِكُمۡ	فَٱقۡتُلُوٓاْ
yourselves	with your taking [as god]	the calf	so (you all) turn (in repentance)! towards	your Originator	so (you all) kill!

أَنفُسَكُمۡ	ذَٰلِكُمۡ	خَيۡرٞ	لَّكُمۡ	عِندَ	بَارِئِكُمۡ	فَتَابَ	عَلَيۡكُمۡۚ
yourselves	that, O you all	(is) better	for you all	near / in the sight of	your Originator	so He turned (in mercy)	upon you all
							so He accepted your repentance

إِنَّهُۥ	هُوَ	ٱلتَّوَّابُ	ٱلرَّحِيمُ	وَإِذۡ ٥٤	قُلۡتُمۡ	يَٰمُوسَىٰ	لَن نُّؤۡمِنَ لَكَ
indeed He	He (truly)	(is) the Extremely Accepting of repentance	[and] the Ever Merciful	and [recall!] when	you all said	O Mūsā	we will never believe you

حَتَّىٰ	نَرَى	ٱللَّهَ	جَهۡرَةٗ	فَأَخَذَتۡكُمُ	ٱلصَّٰعِقَةُ	وَأَنتُمۡ	تَنظُرُونَ ٥٥
until	we see	Allah	openly	so it seized you all	the thunderbolt	while you all	you all look on
				so the thunderbolt seized you			

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... yourselves by your taking of the calf [for worship]. So repent to your Creator and kill yourselves. That is best for [all of] you in the sight of your Creator." Then He accepted your repentance; indeed, He is the Accepting of repentance, the Merciful. **{55}** *And [recall] when you said, "O Moses, we will never believe you until we see Allah outright"; so the thunderbolt took you while you were looking on.*

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ثُمَّ	بَعَثْنَٰكُم	مِّنۢ بَعْدِ	مَوْتِكُمْ	لَعَلَّكُمْ	تَشْكُرُونَ ﴿٥٦﴾	وَظَلَّلْنَا
then	We resurrected you all	after	your death	so that you all	you all give thanks	and We caused to shade

عَلَيْكُمُ	ٱلْغَمَامَ	وَأَنزَلْنَا	عَلَيْكُمُ	ٱلْمَنَّ	وَٱلسَّلْوَىٰ	كُلُوا۟	مِن
upon you all	the white clouds	and We sent down	upon you all	the mann	and the salwā	(you all) eat!	from

طَيِّبَٰتِ	مَا	رَزَقْنَٰكُمْ ﷺ	وَمَا	ظَلَمُونَا	وَلَٰكِن	كَانُوا۟
(the) good (things)	(of) whatever	We provided you all	and not	they wronged Us	but	they were
						↩

أَنفُسَهُمْ	يَظْلِمُونَ ﴿٥٧﴾	وَإِذْ	قُلْنَا	ٱدْخُلُوا۟	هَٰذِهِ	ٱلْقَرْيَةَ
themselves	they wrong	and [recall!] when	We said	(you all) enter!	this	the town
	↩ they used to wrong themselves					this town

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***{56}** Then We revived you after your death that perhaps you would be grateful. **{57}** And We shaded you with clouds and sent down to you manna and quails, [saying], "Eat from the good things with which We have provided you." And they wronged Us not – but they were [only] wronging themselves. **{58}** And [recall] when We said, "Enter this city and eat from it...*

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فَكُلُوا۟	مِنْهَا	حَيْثُ	شِئْتُمْ	رَغَدًا	وَٱدْخُلُوا۟	ٱلْبَابَ	سُجَّدًا
then (you all) eat!	from it	wherever	you all willed	abundantly	and (you all) enter!	the door	(as) ones prostrating

وَقُولُوا۟	حِطَّةٌ	نَّغْفِرْ لَكُمْ	خَطَٰيَٰكُمْ	وَسَنَزِيدُ	ٱلْمُحْسِنِينَ ٥٨
and (you all) say!	ḥiṭṭah!/ forgiveness!	We will forgive you all	your sins/mistakes	and We will increase	those who do iḥsān/good (with excellence)

فَبَدَّلَ	ٱلَّذِينَ	ظَلَمُوا۟	قَوْلًا	غَيْرَ	ٱلَّذِى	قِيلَ	لَهُمْ	فَأَنزَلْنَا	عَلَى
so he changed	those who	they did wrong	(to) a word	other than	that which	it was said	to them	so We sent down	upon
so those who did wrong changed ["ḥiṭṭah"]									

ٱلَّذِينَ	ظَلَمُوا۟	رِجْزًا	مِّنَ	ٱلسَّمَآءِ	بِمَا	كَانُوا۟	يَفْسُقُونَ ٥٩
those who	they did wrong	a foul punishment	from	the sky	because	they were	they defiantly disobey
they used to defiantly disobey							

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... *wherever you will in [ease and] abundance, and enter the gate bowing humbly and say, 'Relieve us of our burdens.' We will [then] forgive your sins for you, and We will increase the doers of good [in goodness and reward]."* ***{59}*** *But those who wronged changed [those words] to a statement other than that which had been said to them, so We sent down upon those who wronged a punishment from the sky because they were defiantly disobeying.*

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Ḥiṭṭah

The Prophet ﷺ said, "The Banī Isrāʾīl were told, 'Enter the gate prostrating and say, 'حِطَّةٌ' (Relieve us of our burdens), but they changed the word and entered the town crawling on their buttocks and saying, 'A wheat grain in the hair.'" ***[Saḥīḥ al Bukhārī: 3403]***

Reflections

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LESSON #11

SŪRAH AL BAQARAH
VERSES 60-62

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وَإِذِ	ٱسْتَسْقَىٰ	مُوسَىٰ	لِقَوْمِهِۦ	فَقُلْنَا	ٱضْرِب	بِّعَصَاكَ
and [recall!] when	he asked for water	Mūsā	for his people	so We said	(you) strike!	with your staff
		Mūsā asked for water				

ٱلْحَجَرَ ۖ	فَٱنفَجَرَتْ	مِنْهُ	ٱثْنَتَا	عَشْرَةَ	عَيْنًا ۖ	قَدْ	عَلِمَ	كُلُّ
the stone	so it gushed forth	from it	two	ten	spring(s)	certainly	it knew	every
			twelve				← every people knew	

أُنَاسٍ	مَّشْرَبَهُمْ ۖ	كُلُوا۟	وَٱشْرَبُوا۟	مِن	رِّزْقِ	ٱللَّهِ	وَلَا	تَعْثَوْا۟	فِى
people	their drinking place	(you all) eat!	and (you all) drink!	from	(the) provision	(of) Allah		and (you all) do not wreak havoc!	in
←									

ٱلْأَرْضِ	مُفْسِدِينَ	٦٠ وَإِذْ	قُلْتُمْ	يَٰمُوسَىٰ	لَن نَّصْبِرَ	عَلَىٰ
the land	(as) ones who cause corruption	and [recall!] when	you all said	O Mūsā!	we will never be patient	upon
					we will never put up with	

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***{60}** And [recall] when Moses prayed for water for his people, so We said, "Strike with your staff the stone." And there gushed forth from it twelve springs, and every people knew its watering place. "Eat and drink from the provision of Allah, and do not commit abuse on the earth, spreading corruption." **{61}** And [recall] when you said, "O Moses, we can never endure...*

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طَعَامٍ	وَٰحِدٍ	فَٱدْعُ	لَنَا	رَبَّكَ	يُخْرِجْ	لَنَا	مِمَّا	تُنۢبِتُ	ٱلْأَرْضُ
a food	single	so (you) invoke!	for us	your Rabb	(so that) He brings out	for us	from whatever	it grows	the earth
								the earth grows	

مِنۢ	بَقْلِهَا	وَقِثَّآئِهَا	وَفُومِهَا	وَعَدَسِهَا	وَبَصَلِهَا صلے	قَالَ
from	its leafy green(s)	and its cucumber(s)	and its - garlic - wheat/grain(s)	and its lentil(s)	and its onions	he said

أَتَسْتَبْدِلُونَ	ٱلَّذِى	هُوَ	أَدْنَىٰ ۝١	بِٱلَّذِى	هُوَ	خَيْرٌ ۚ ج
do? you all seek to exchange	that which	it	(is) lower [in value]	with that which	it	(is) better

ٱهْبِطُوا۟	مِصْرًا	فَإِنَّ	لَكُم	مَّا	سَأَلْتُمْ	وَضُرِبَتْ قلے	عَلَيْهِمُ	ٱلذِّلَّةُ
(you all) go down! to	(any) big city	as indeed [in it]	for you all	(will be) whatever	you all asked for	and it was struck	upon them	the abasement
						← and abasement and neediness were struck upon them		

... one [kind of] food. So call upon your Lord to bring forth for us from the earth its green herbs and its cucumbers and its garlic and its lentils and its onions." [Moses] said, "Would you exchange what is better for what is less? Go into [any] settlement and indeed, you will have what you have asked." And they were covered with humiliation...

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وَٱلۡمَسۡكَنَةُ	وَبَآءُو	بِغَضَبٍ	مِّنَ	ٱللَّهِ قلى	ذَٰلِكَ	بِأَنَّهُمۡ
and the neediness	and they returned	with wrath	from	Allah	that	(is) because indeed they
↵	and they incurred wrath					

كَانُواْ	يَكۡفُرُونَ	بِـَٔايَٰتِ	ٱللَّهِ	وَيَقۡتُلُونَ	ٱلنَّبِيِّـۧنَ	بِغَيۡرِ	ٱلۡحَقِّ قلى
they were	they disbelieve	in (the) - verses - signs	(of) Allah	and they kill	the prophets	without	the right
they used to disbelieve				and they used to kill		without right	

ذَٰلِكَ	بِمَا	عَصَواْ	وَّكَانُواْ	يَعۡتَدُونَ ﴿٦١﴾	إِنَّ	ٱلَّذِينَ	ءَامَنُواْ
that	(is) because	they disobeyed	and they were	they transgress	indeed	those who	they have believed
			they used to transgress				

وَٱلَّذِينَ	هَادُواْ	وَٱلنَّصَٰرَىٰ	وَٱلصَّٰبِـِٔينَ	مَنۡ	ءَامَنَ	بِٱللَّهِ
and those who	they became Jews	and the Christians	and the - Ṣābiʾīn - Mandaeans	who-ever	he believed	in Allah

..and poverty and returned with anger from Allah [upon them]. That was because they [repeatedly] disbelieved in the signs of Allah and killed the prophets without right. That was because they disobeyed and were [habitually] transgressing. **{62}** *Indeed, those who believed and those who were Jews or Christians or Sabeans [before Prophet Muḥammad] – those [among them] who believed in Allah...*

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وَٱلْيَوْمِ	ٱلْـَٔاخِرِ	وَعَمِلَ	صَٰلِحًا	فَلَهُمْ	أَجْرُهُمْ	عِندَ
and the Day	the Last	and he did	righteous (deeds)	then for them	(is) their reward	with

رَبِّهِمْ	وَلَا	خَوْفٌ	عَلَيْهِمْ	وَلَا	هُمْ	يَحْزَنُونَ ﴿٦٢﴾
their Rabb	and no	fear	(will be) upon them	and nor	they	they will grieve

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...and the Last Day and did righteousness – will have their reward with their Lord, and no fear will there be concerning them, nor will they grieve.

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Reflections

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LESSON #12

SŪRAH AL BAQARAH
VERSES 63-73

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وَإِذْ	أَخَذْنَا	مِيثَٰقَكُمْ	وَرَفَعْنَا	فَوْقَكُمُ	ٱلطُّورَ	خُذُوا۟	مَآ
and [recall!] when	We took	your binding covenant	and We raised	above you all	the mount	(you all) take!	whatever

ءَاتَيْنَٰكُم	بِقُوَّةٍ	وَٱذْكُرُوا۟	مَا	فِيهِ	لَعَلَّكُمْ	تَتَّقُونَ ﴿٦٣﴾	ثُمَّ	تَوَلَّيْتُم
We gave you all	with strength	and (you all) remember!	what-ever	(is) in it	so that you all	you all adopt taqwā/ consciousness [of Allah]	then	you all turned away

مِّنۢ	بَعْدِ	ذَٰلِكَ صلے	فَلَوْلَا	فَضْلُ	ٱللَّهِ	عَلَيْكُمْ	وَرَحْمَتُهُۥ	لَكُنتُم
after	that	so if not (for)	(the) favour	(of) Allah	upon you all	and His mercy	surely you all were
surely you would be								

مِّنَ	ٱلْخَٰسِرِينَ ﴿٦٤﴾	وَلَقَدْ	عَلِمْتُمُ	ٱلَّذِينَ	ٱعْتَدَوْا۟	مِنكُمْ	فِى
among	the losers	and certainly	you all knew	those who	they transgressed	among you all	in (regards to)

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***{63}** And [recall] when We took your covenant, [O Children of Israel, to abide by the Torah] and We raised over you the mount, [saying], "Take what We have given you with determination and remember what is in it that perhaps you may become righteous." **{64}** Then you turned away after that. And if not for the favor of Allah upon you and His mercy, you would have been among the losers. **{65}** And you had already known about those who transgressed among you concerning...*

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ٱلسَّبۡتِ	فَقُلۡنَا	لَهُمۡ	كُونُواْ	قِرَدَةً	خَٰسِـِٔينَ ﴿٦٥﴾	فَجَعَلۡنَٰهَا	نَكَٰلٗا
the Sabbath	so We said	to them	(you all) be!	apes	ones who are despised	so We made it	a deterring punishment

لِّمَا	بَيۡنَ يَدَيۡهَا	وَمَا	خَلۡفَهَا	وَمَوۡعِظَةٗ	لِّلۡمُتَّقِينَ ﴿٦٦﴾	وَإِذۡ	قَالَ
for whoever	(was) present in front of it	and whoever	(was) after it	and an admonition	for those who adopt taqwā/consciousness [of Allah]	and [recall!] when	he said
							↵

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مُوسَىٰ	لِقَوۡمِهِۦٓ	إِنَّ	ٱللَّهَ	يَأۡمُرُكُمۡ	أَن	تَذۡبَحُواْ	بَقَرَةٗۖ	قَالُوٓاْ
Mūsā	to his people	indeed	Allah	He commands you all	that	you all slaughter	a cow	they said
Mūsā said ↵						to slaughter		

أَتَتَّخِذُنَا	هُزُوٗاۖ	قَالَ	أَعُوذُ	بِٱللَّهِ	أَنۡ	أَكُونَ	مِنَ	ٱلۡجَٰهِلِينَ ﴿٦٧﴾
do? you take us	(in) mockery	he said	I take refuge	in Allah	(against) that	I be	among	those who are ignorant

...the sabbath, and We said to them, "Be apes, despised." **{66}** *And We made it a deterrent punishment for those who were present and those who succeeded [them] and a lesson for those who fear Allah.* **{67}** *And [recall] when Moses said to his people, "Indeed, Allah commands you to slaughter a cow." They said, "Do you take us in ridicule?" He said, "I seek refuge in Allah from being among the ignorant."*

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بَقَرَةٌ	إِنَّهَا	يَقُولُ	إِنَّهُۥ	قَالَ	هِيَ ۚ	مَا	لَّنَا	يُبَيِّن	رَبَّكَ	لَنَا	ٱدْعُ	قَالُواْ
(is) a cow	indeed it	He says	indeed He	he said	it (is)	what	for us	(so that) He makes clear	your Rabb	for us	(you) invoke!	they said

مَا	فَٱفْعَلُواْ	ذَٰلِكَ ۖ	بَيْنَ	عَوَانٌۢ	بِكْرٌ	وَلَا	فَارِضٌ	لَّا
whatever	so (you all) do!	that	between	[rather it is] middle-aged	young	and nor	very old	neither

قَالَ ۚ	لَوْنُهَا	مَا	لَّنَا	يُبَيِّن	رَبَّكَ	لَنَا	ٱدْعُ	قَالُواْ ٦٨	تُؤْمَرُونَ
he said	(is) its colour	what	for us	(so that) He makes clear	your Rabb	for us	(you) invoke!	they said	you all are commanded

ٱلنَّٰظِرِينَ ٦٩	تَسُرُّ	لَّوْنُهَا	فَاقِعٌ	صَفْرَآءُ	بَقَرَةٌ	إِنَّهَا	يَقُولُ	إِنَّهُۥ
those who look	it delights	(in) its colour	intensely yellow	yellow	(is) a cow	indeed it	He says	indeed He

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***{68}** They said, "Call upon your Lord to make clear to us what it is." [Moses] said, "[Allah] says, 'It is a cow which is neither old nor virgin, but median between that,' so do what you are commanded." **{69}** They said, "Call upon your Lord to show us what is her color." He said, "He says, 'It is a yellow cow, bright in color – pleasing to the observers.' "*

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قَالُواْ	ٱدۡعُ	لَنَا	رَبَّكَ	يُبَيِّن	لَّنَا	مَا	هِيَ	إِنَّ	ٱلۡبَقَرَ	تَشَٰبَهَ	عَلَيۡنَا
they said	(you) invoke!	for us	your Rabb	(so that) He makes clear	for us	what	it (is)	indeed	the cow(s)	it appeared similar	upon us
											the cows appear similar to us

وَإِنَّآ	إِن	شَآءَ ٱللَّهُ	لَمُهۡتَدُونَ	قَالَ	إِنَّهُۥ	يَقُولُ	إِنَّهَا	بَقَرَةٌ
and indeed we	if	Allah willed	surely (would be) ones who obtain guidance	٧٠ he said	indeed He	He says	indeed it	(is) a cow

لَّا	ذَلُولٌ	تُثِيرُ	ٱلۡأَرۡضَ	وَلَا	تَسۡقِي	ٱلۡحَرۡثَ	مُسَلَّمَةٌ	لَّا شِيَةَ
not	tamed	it ploughs	the land	and nor	it waters	the field	one that is kept sound	no blemish (at all)
			not tamed for ploughing the land					

فِيهَا ۚ	قَالُواْ	ٱلۡـَٰٔنَ	جِئۡتَ	بِٱلۡحَقِّ ۚ	فَذَبَحُوهَا
(is) in it	they said	now	you came	with the truth	so they slaughtered it
				you brought the truth	

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***{70}** They said, "Call upon your Lord to make clear to us what it is. Indeed, [all] cows look alike to us. And indeed we, if Allah wills, will be guided." **{71}** He said, "He says, 'It is a cow neither trained to plow the earth nor to irrigate the field, one free from fault with no spot upon her.' " They said, "Now you have come with the truth." So they slaughtered her...*

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Excessive Questioning

*The Prophet ﷺ said, "Allah has forbidden for you, (1) to be undutiful to your mothers, (2) to bury your daughters alive, (3) to not to pay the rights of the others and (4) to beg of men. And Allah has hated for you (1) vain, useless talk, or that you talk too much about others, (2) to ask too many questions, and (3) to waste wealth." **[Saḥīḥ al Bukhārī: 2408]***

وَمَا	كَادُوا۟	يَفْعَلُونَ ﴿٧١﴾	وَإِذْ	قَتَلْتُمْ	نَفْسًا	فَادَّٰرَأْتُمْ	فِيهَا ۖ
and not	they were near	they do	and [recall!] when	you all killed	a soul	then you all accused one another	in (regards to) it
		and they almost did not do it					

وَٱللَّهُ	مُخْرِجٌ	مَّا	كُنتُمْ	تَكْتُمُونَ ﴿٧٢﴾	فَقُلْنَا	ٱضْرِبُوهُ	بِبَعْضِهَا ۚ
and Allah	(is) One Who brings out	what-ever	you all were	you all hide	so We said	(you all) strike! him	with some of it
			you were hiding				

كَذَٰلِكَ	يُحْىِ ٱللَّهُ	ٱلْمَوْتَىٰ	وَيُرِيكُمْ	ءَايَٰتِهِۦ	لَعَلَّكُمْ	تَعْقِلُونَ ﴿٧٣﴾
thus	Allah will give life to	those who are dead	and He shows you all	His signs	so that you all	you all understand

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...but they could hardly do it. **{72}** *And [recall] when you slew a man and disputed over it, but Allah was to bring out that which you were concealing.* **{73}** *So, We said, "Strike the slain man with part of it." Thus does Allah bring the dead to life, and He shows you His signs that you might reason.*

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Reflections

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LESSON #13

SŪRAH AL BAQARAH
VERSES 74-82

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ثُمَّ	قَسَتْ	قُلُوبُكُم	مِّنۢ بَعْدِ	ذَٰلِكَ	فَهِيَ	كَٱلْحِجَارَةِ	أَوْ	أَشَدُّ	قَسْوَةً ج
then	it became hard	your hearts	after	that	so (they)	(are) like the stones	or	more intense	(in) hardness
		your hearts became hard						harder	

وَإِنَّ	مِنَ	ٱلْحِجَارَةِ	لَمَا	يَتَفَجَّرُ	مِنْهُ	ٱلْأَنْهَٰرُ	وَإِنَّ ج	مِنْهَا	لَمَا	يَشَّقَّقُ
and indeed	among	the stones	surely (is) that which	it gushes forth	from it	the rivers	and indeed	among (them)	surely (is) that which	it is split
			from which rivers gush forth							

فَيَخْرُجُ مِنْهُ	ٱلْمَآءُ ج	وَإِنَّ	مِنْهَا	لَمَا	يَهْبِطُ	مِنْ	خَشْيَةِ	ٱللَّهِ قلى	وَمَا	ٱللَّهُ
so that it comes out from it	the water	and indeed	among (them)	surely (is) that which	it falls down	from	(the) reverent fear	(of) Allah	and not	Allah
	so that water comes out from it									

بِغَٰفِلٍ	عَمَّا	تَعْمَلُونَ	٧٤	أَفَتَطْمَعُونَ	أَن	يُؤْمِنُوا۟ لَكُمْ	وَقَدْ	كَانَ
(is) at all unaware	about whatever	you all do		then, do? you all eagerly desire	that	they believe you all	and certainly	it was
								↵

{74} *Then your hearts became hardened after that, being like stones or even harder. For indeed, there are stones from which rivers burst forth, and there are some of them that split open and water comes out, and there are some of them that fall down for fear of Allah. And Allah is not unaware of what you do.* **{75}** *Do you covet [the hope, O believers], that they would believe for you while...*

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Verse 74: Hardness of the heart

لاَ تُكْثِرُوا الْكَلاَمَ بِغَيْرِ ذِكْرِ اللَّهِ فَإِنَّ كَثْرَةَ الْكَلاَمِ بِغَيْرِ ذِكْرِ اللَّهِ قَسْوَةٌ لِلْقَلْبِ وَإِنَّ أَبْعَدَ النَّاسِ مِنَ اللَّهِ الْقَلْبُ الْقَاسِي

The Prophet ﷺ said, "Do not talk too much without the remembrance of Allah. Indeed, excessive talking without remembrance of Allah hardens the heart. Indeed, the furthest of people from Allah is the hard-hearted."
[Jāmiʿ at Tirmidhī: 2411]

فَرِيقٌ	مِّنْهُمْ	يَسْمَعُونَ	كَلَٰمَ	ٱللَّهِ	ثُمَّ	يُحَرِّفُونَهُۥ	مِنۢ بَعْدِ مَا
a party	from them	they hear	(the) Speech	(of) Allah	then	they distort it	after
a party of them used to hear ↩							

عَقَلُوهُ	وَهُمْ	يَعْلَمُونَ	وَإِذَا ٧٥	لَقُوا۟	ٱلَّذِينَ	ءَامَنُوا۟	قَالُوٓا۟	ءَامَنَّا
they understood it	while they	they know	and when	they met	those who	they have believed	they said	we have believed
			and when they meet				they say ↩	

وَإِذَا	خَلَا	بَعْضُهُمْ	إِلَىٰ	بَعْضٍ	قَالُوٓا۟	أَتُحَدِّثُونَهُم	بِمَا	فَتَحَ ٱللَّهُ
and when	he was alone	some of them	towards	some (others)	they said	do? you all inform them	of what	Allah has - revealed - decreed
				they say ↩	and when some of them are alone with each other			

عَلَيْكُمْ	لِيُحَآجُّوكُم	بِهِۦ	عِندَ	رَبِّكُمْ	أَفَلَا	تَعْقِلُونَ ٧٦
upon you all	so that they argue with you all	in (regards to) it	near	your Rabb	then, will? not	you all understand

... a party of them used to hear the words of Allah and then distort the Torah after they had understood it while they were knowing? **{76}** *And when they meet those who believe, they say, "We have believed"; but when they are alone with one another, they say, "Do you talk to them about what Allah has revealed to you so they can argue with you about it before your Lord?" Then will you not reason?*

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Verse 75: Types of *taḥrīf*

In wording:

In meaning:

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أَوَلَا	يَعْلَمُونَ	أَنَّ	ٱللَّهَ	يَعْلَمُ	مَا	يُسِرُّونَ	وَمَا	يُعْلِنُونَ ﴿٧٧﴾	وَمِنْهُمْ
do? not	they know	that indeed	Allah	He knows	what-ever	they hide	and what-ever	they publicize	and among them

أُمِّيُّونَ	لَا	يَعْلَمُونَ	ٱلْكِتَٰبَ	إِلَّآ	أَمَانِيَّ	وَإِنْ	هُمْ	إِلَّا	يَظُنُّونَ ﴿٧٨﴾
(are) illiterate/ ignorant ones	not	they know	the Book	except	(through) - wishful thinking - hearsay - recitation	and not	they (are)	except	they assume
					and they only assume				

فَوَيْلٌ	لِّلَّذِينَ	يَكْتُبُونَ	ٱلْكِتَٰبَ	بِأَيْدِيهِمْ	ثُمَّ	يَقُولُونَ	هَٰذَا	مِنْ عِندِ
so woe!	to those who	they write	the book	with their hands	then	they say	this	(is) from

ٱللَّهِ	لِيَشْتَرُوا۟	بِهِۦ	ثَمَنًا	قَلِيلًا	فَوَيْلٌ	لَّهُم	مِّمَّا	كَتَبَتْ	أَيْدِيهِمْ
Allah	so that they purchase	with it	a value	little	so woe!	to them	for what-ever	it wrote	their hands
				so that they sell it for something of little value				their hands wrote	

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***{77}** But do they not know that Allah knows what they conceal and what they declare? **{78}** And among them are unlettered ones who do not know the Scripture except in wishful thinking, but they are only assuming. **{79}** So woe to those who write the "scripture" with their own hands, then say, "This is from Allah ," in order to exchange it for a small price. Woe to them for what their hands have written...*

Verse 77: No secret from Allah

أَلَمْ تَرَ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۖ مَا يَكُونُ مِن نَّجْوَىٰ ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ وَلَا أَدْنَىٰ مِن ذَٰلِكَ وَلَا أَكْثَرَ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا ۖ ثُمَّ يُنَبِّئُهُم بِمَا عَمِلُوا يَوْمَ الْقِيَامَةِ ۚ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ

"Have you not considered that Allah knows what is in the skies and the earth? There is in no private conversation of three but that He is the fourth of them, nor are there five but that He is the sixth of them - and no less than that and no more except that He is with them [in knowledge] wherever they are. Then He will inform them of what they did, on the Day of Resurrection. Indeed Allah is, of all things, Knowing." [Sūrah Al Mujādilah:7]

ثَلَاثٌ مُنْجِيَاتٌ، وَثَلَاثٌ مُهْلِكَاتٌ، فَأَمَّا الْمُنْجِيَاتُ: فَتَقْوَى اللهِ فِي السِّرِّ وَالْعَلَانِيَةِ، وَالْقَوْلُ بِالْحَقِّ فِي الرِّضَا وَالسُّخْطِ، وَالْقَصْدُ فِي الْغِنَى وَالْفَقْرِ، وَأَمَّا الْمُهْلِكَاتِ: فَهَوًى مُتَّبَعٌ، وَشُحٌّ مُطَاعٌ، وَإِعْجَابُ الْمَرْءِ بِنَفْسِهِ، وَهِيَ أَشَدُّهُنَّ

*The Prophet ﷺ said, "Three things save a person and three things destroy him. As for the things that save him, then they are, fear of Allah in secret and open, saying the truth in happiness and anger, and moderation in richness and poverty. As for the destructive things, then they are: Desire that is pursued, stinginess that is obeyed and a person being impressed with himself - and that is the worst of them all." **[al Bayhaqi]***

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وَوَيْلٌ	لَّهُم	مِّمَّا	يَكْسِبُونَ	وَقَالُوا۟ ﴿٧٩﴾	لَن تَمَسَّنَا	ٱلنَّارُ	إِلَّآ	أَيَّامًا
and woe!	to them	for what-ever	they earn	and they said	it will never touch us	the Fire	except (for)	days

the Fire will never touch us

مَّعْدُودَةً ۚ	قُلْ	أَتَّخَذْتُمْ	عِندَ	ٱللَّهِ	عَهْدًا	فَلَن يُخْلِفَ ٱللَّهُ	عَهْدَهُۥٓ ۖ
numbered	(you) say!	have? you all taken	with	Allah	a covenant	then Allah will never go back on	His covenant

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سَيِّئَةً	كَسَبَ	مَن	بَلَىٰ ﴿٨٠﴾	تَعْلَمُونَ	لَا	مَا	ٱللَّهِ	عَلَى	تَقُولُونَ	أَمْ
an evil	he earned/ committed	who-ever	no! rather	you all know	not	what	Allah	against	you all say	or (do?)

whoever earns/ commits

ٱلنَّارِ ۖ	أَصْحَٰبُ	فَأُو۟لَٰٓئِكَ	خَطِيٓـَٔتُهُۥ	وَأَحَاطَتْ بِهِۦ
(of) the Fire	(are) (the) companions	then those	his sin	and it surrounded him

and his sin surrounds him

... Woe to them for what their hands have written and woe to them for what they earn. **{80}** *And they say, "Never will the Fire touch us, except for a few days." Say, "Have you taken a covenant with Allah ? For Allah will never break His covenant. Or do you say about Allah that which you do not know?"* **{81}** *Yes, whoever earns evil and his sin has encompassed him - those are the companions of the Fire;...*

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Verse 81: Sins that entrap

إِيَّاكُمْ وَمُحَقَّرَاتِ الذُّنُوبِ فَإِنَّهُنَّ يَجْتَمِعْنَ عَلَى الرَّجُلِ حَتَّى يُهْلِكْنَهُ

The Prophet ﷺ said, "Beware of minor sins. Verily, they gather upon a man until he is destroyed."
[Musnad Aḥmad: 3808]

هُمۡ	فِيهَا	خَٰلِدُونَ ﴿٨١﴾	وَٱلَّذِينَ	ءَامَنُواْ	وَعَمِلُواْ	ٱلصَّٰلِحَٰتِ
they	in it	(will be) ones who remain eternally	and those who	they have believed	and they did	the righteous (deeds)

أُوْلَٰٓئِكَ	أَصۡحَٰبُ	ٱلۡجَنَّةِ ۖ	هُمۡ	فِيهَا	خَٰلِدُونَ ﴿٨٢﴾
those	(are) (the) companions	(of) the Garden/ Paradise	they	in it	(will be) ones who remain eternally

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...they will abide therein eternally. **{82}** *But they who believe and do righteous deeds - those are the companions of Paradise; they will abide therein eternally.*

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Reflections

Duʿāʾ for softness of the heart

اَللّٰهُمَّ اِنِّیْ اَعُوْذُبِكَ مِنَ الْعَجْزِوَالْكَسَلِ وَالْجُبْنِ وَالْبُخْلِ وَالْهَرَمِ وَ الْقَسْوَةِ
وَ الْغَفْلَةِ وَ الْعَيْلَةِ وَ الذِّلَّةِ وَالْمَسْكَنَةِ

O Allah! I seek refuge in You from helplessness, laziness, cowardice, miserliness, senility (weakness of old age), hardness, heedlessness, scantiness, humiliation and deprivation. ***[1987 :*** المستدرک للحاکم، ج: 2، ص ***]***

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Lesson Tracker	Recitation Tracker	Listening Tracker
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LESSON #14

SŪRAH AL BAQARAH VERSES 83-91

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Verse 83: The covenant with Allah

I. Worship Allah alone

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَّسُولاً أَنِ اعْبُدُواْ اللّهَ وَاجْتَنِبُواْ الطَّاغُوتَ

And We certainly sent into every nation a messenger, [saying], "Worship Allah and avoid Tāghūt."
[Sūrah An Naḥl: 36]

II. Iḥsān towards parents

إِنَّ اللَّهَ حَرَّمَ عَلَيْكُمْ عُقُوقَ الأُمَّهَاتِ، وَمَنْعَ وَهَاتِ، وَوَأْدَ الْبَنَاتِ، وَكَرِهَ لَكُمْ قِيلَ وَقَالَ، وَكَثْرَةَ السُّؤَالِ، وَإِضَاعَةَ الْمَالِ

The Prophet ﷺ said, "Allah has forbidden you to be undutiful to your mothers, to withhold (what you should give) or demand (what you do not deserve), and to bury your daughters alive. And Allah has disliked that you talk too much about others, ask too many questions, or waste your property." **[Saḥīḥ al Bukhārī: 5975]**

III. Iḥsān towards relatives

مَنْ سَرَّهُ أَنْ يُبْسَطَ لَهُ رِزْقُهُ أَوْ يُنْسَأَ لَهُ فِي أَثَرِهِ فَلْيَصِلْ رَحِمَهُ

The Prophet ﷺ said, "Whoever would like his provision to be increased and his lifespan to be extended, let him uphold the ties of kinship." ***[Saḥīḥ al Bukhārī: 2067]***

وَإِذْ	أَخَذْنَا	مِيثَٰقَ	بَنِيٓ	إِسْرَٰٓءِيلَ	لَا تَعْبُدُونَ	إِلَّا	ٱللَّهَ	وَبِٱلْوَٰلِدَيْنِ
and [recall!] when	We took	(the) binding covenant	(of) (the) Children	(of) Isrā'īl	[that] you all will not worship	except	Allah	and with the two parents

إِحْسَانًا	وَذِى ٱلْقُرْبَىٰ	وَٱلْيَتَٰمَىٰ	وَٱلْمَسَٰكِينِ	وَقُولُوا۟	لِلنَّاسِ
(do) iḥsān/good (with excellence)	and the close relative(s)	and the orphans	and those in need	and (you all) speak!	to the people

حُسْنًا	وَأَقِيمُوا۟	ٱلصَّلَوٰةَ	وَءَاتُوا۟	ٱلزَّكَوٰةَ	ثُمَّ	تَوَلَّيْتُمْ	إِلَّا	قَلِيلًا
- good (words) - beautifully	and (you all) establish!	the ṣalāh	and (you all) give!	the zakāh	then	you all turned away	except	a few

مِّنكُم	وَأَنتُم	مُّعْرِضُونَ	﴿٨٣﴾	وَإِذْ	أَخَذْنَا	مِيثَٰقَكُمْ	لَا
among you all	while you all	(are) ones who turn away in aversion		and [recall!] when	We took	your binding covenant	[that] not

{83} *[And [recall] when We took the covenant from the Children of Israel, [enjoining upon them], "Do not worship except Allah ; and to parents do good and to relatives, orphans, and the needy. And speak to people good [words] and establish prayer and give zakāh." Then you turned away, except a few of you, and you were refusing.* **{84}** *And [recall] when We took your covenant, [saying],...*

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IV. Iḥsān towards orphans

قَالَ دَاوُدُ: كُن لِلْيَتِيمِ كَالأَبِ الرَّحِيمِ، وَاعْلَمْ أَنَّكَ كَمَا تَزْرَعُ كَذَلِكَ تَحْصُدُ

Dāwūd said, "Be like a merciful father towards the orphan. Know that you will reap as you sow."
[Al Adab al Mufrad: 138]

V. Iḥsān towards those in need

السَّاعِي عَلَى الأَرْمَلَةِ وَالْمِسْكِينِ كَالْمُجَاهِدِ فِي سَبِيلِ اللَّهِ، أَوِ الْقَائِمِ اللَّيْلَ الصَّائِمِ النَّهَارَ

The Prophet ﷺ said, "The one who looks after the widows or people in need is like a mujāhid in Allah's way, or like him who performs prayers all night and fasts all day."
[Saḥīḥ al Bukhārī: 5353]

VI. Say what is good

The Prophet ﷺ said, "The believer is not one who taunts excessively, nor one who frequently curses, nor is he vulgar or obscene (in speech)." ***[Ibn Hibban: 192]***

VII. Establish prayer by paying attention to:

1. Pre-requisites :

2. Pillars :

3. Mandatory elements :

4. Preferred matters :

VIII. Give zakāh

تَعْبُدُ اللَّهَ وَلاَ تُشْرِكْ بِهِ شَيْئًا، وَتُقِيمُ الصَّلاَةَ، وَتُؤْتِي الزَّكَاةَ، وَتَصِلُ الرَّحِمَ

A bedouin came to the Prophet ﷺ while he was travelling and asked, "Tell me what will bring me closer to Paradise and keep me far from Hell-Fire?" He ﷺ replied, "Worship Allah and do not associate anything with Him, perform the prayer, pay zakāh, and maintain ties of kinship."
[Al Adab al Mufrad :49]

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أَقْرَرْتُمْ	ثُمَّ	دِيَـٰرِكُمْ	مِّن	أَنفُسَكُم	تُخْرِجُونَ	وَلَا	دِمَآءَكُمْ	تَسْفِكُونَ
you all accepted	then	your homes	from	yourselves / your people	you all will expel	and nor	your blood	you all will shed

وَتُخْرِجُونَ	أَنفُسَكُمْ	تَقْتُلُونَ	هَـٰٓؤُلَآءِ	أَنتُمْ	ثُمَّ ﴿٨٤﴾	تَشْهَدُونَ	وَأَنتُمْ
and you all expel	yourselves / your people	you all kill	(are) these [same ones who]	you all	then	you all bear witness	while you all

وَٱلْعُدْوَٰنِ	بِٱلْإِثْمِ	عَلَيْهِم	تَظَـٰهَرُونَ	دِيَـٰرِهِمْ	مِّن	مِّنكُم	فَرِيقًا
and the transgression	in the sin	against them	you all back each other	their homes	from	from you all	a party

إِخْرَاجُهُمْ ۚ	عَلَيْكُمْ	مُحَرَّمٌ	وَهُوَ	تُفَـٰدُوهُمْ	أُسَـٰرَىٰ	يَأْتُوكُمْ	وَإِن
their expulsion	upon you all	(is) made unlawful	while it	you all ransom them	(as) prisoners	they come to you all	and if
while their expulsion is made unlawful upon you							

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..."Do not shed each other's blood or evict one another from your homes." Then you acknowledged [this] while you were witnessing. **{85}** *Then, you are those [same ones who are] killing one another and evicting a party of your people from their homes, cooperating against them in sin and aggression. And if they come to you as captives, you ransom them, although their eviction was forbidden to you...*

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Verse 84: Sanctity of life

كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ دَمُهُ وَمَالُهُ وَعِرْضُهُ

The Prophet ﷺ said, "All of a Muslim is sacred upon the Muslim - his blood, his wealth and his honour."
[Saḥīḥ Muslim: 2564]

جَزَآءُ	فَمَا ج	بِبَعۡضٖ	وَتَكۡفُرُونَ	ٱلۡكِتَٰبِ	بِبَعۡضٖ	أَفَتُؤۡمِنُونَ
(any) recompense	so (there is) not	in some	and you all disbelieve	(of) the Book	in some	then, do? you all believe

ٱلدُّنۡيَا صلے	ٱلۡحَيَوٰةِ	فِي	خِزۡيٞ	إِلَّا	مِنكُمۡ	ذَٰلِكَ	يَفۡعَلُ	مَن
the worldly	the life	in	disgrace	except	among you all	that	he does	(for) whoever

عَمَّا	بِغَٰفِلٍ	ٱللَّهُ	وَمَا	ٱلۡعَذَابِ قلے	أَشَدِّ	إِلَىٰٓ	يُرَدُّونَ	وَيَوۡمَ ٱلۡقِيَٰمَةِ
about what	(is) at all unaware	Allah	and not	(of) the punishment(s)	(the) most severe	to-wards	they will be returned	and (on) the Day of Judgment

فَلَا صلے	بِٱلۡأٓخِرَةِ	ٱلدُّنۡيَا	ٱلۡحَيَوٰةَ	ٱشۡتَرَوُاْ	ٱلَّذِينَ	أُوْلَٰٓئِكَ ﴿٨٥﴾	تَعۡمَلُونَ
so not	with the Hereafter	the worldly	the life	they have purchased	(are) those who	those	you all do
←	they have purchased the worldly life in exchange for the Hereafter						

...So do you believe in part of the Scripture and disbelieve in part? Then what is the recompense for those who do that among you except disgrace in worldly life; and on the Day of Resurrection they will be sent back to the severest of punishment. And Allah is not unaware of what you do. **{86}** *Those are the ones who have bought the life of this world [in exchange] for the Hereafter,...*

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Verse 85: Real faith

الإقرار المستلزم للقبول والإذعان

The affirmation of something that necessitates acceptance and surrender.

تُخَفَّفُ	عَنۡهُمُ	ٱلۡعَذَابُ	وَلَا	هُمۡ	يُنصَرُونَ ﴿٨٦﴾	وَلَقَدۡ	ءَاتَيۡنَا	مُوسَى
it will be lightened	from them	the punishment	and nor	they	they will be helped	and certainly	We gave	Mūsā
		so the punishment will not be lightened from them						

ٱلۡكِتَٰبَ	وَقَفَّيۡنَا	مِنۢ بَعۡدِهِۦ	بِٱلرُّسُلِۖ	وَءَاتَيۡنَا	عِيسَى	ٱبۡنَ	مَرۡيَمَ
the Book	and We made to follow	after him	the messengers	and We gave	ʿĪsā	(the) son	(of) Maryam

ٱلۡبَيِّنَٰتِ	وَأَيَّدۡنَٰهُ	بِرُوحِ ٱلۡقُدُسِۗ	أَفَكُلَّمَا	جَآءَكُمۡ	رَسُولُۢ	بِمَا
the clear proofs	and We aided him	with the Pure Spirit /Jibrīl	then, did? whenever	he came to you all	a messenger	with what
				a messenger came to you		

لَا	تَهۡوَىٰٓ	أَنفُسُكُمُ	ٱسۡتَكۡبَرۡتُمۡ	فَفَرِيقٗا	كَذَّبۡتُمۡ	وَفَرِيقٗا	تَقۡتُلُونَ ﴿٨٧﴾
not	it desires	your souls	you all displayed arrogance	then a party	you all belied	and a party	you all kill
		your souls desire					

...so the punishment will not be lightened for them, nor will they be aided. **{87}** *And We did certainly give Moses the Torah and followed up after him with messengers. And We gave Jesus, the son of Mary, clear proofs and supported him with the Pure Spirit. But is it [not] that every time a messenger came to you, [O Children of Israel], with what your souls did not desire, you were arrogant? And a party [of messengers] you denied and another party you killed.*

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Verse 87: How prophets were treated

Narrated ʿAbdullāh, "it is as if I am looking at the Prophet ﷺ while he was speaking about one of the prophets whose people had beaten and wounded him, and he was wiping the blood off his face and saying, 'O Lord! Forgive my people as they do not know'."
[Saḥīḥ al Bukhārī: 6929]

وَقَالُواْ	قُلُوبُنَا	غُلْفُۢ ۚ	بَل	لَّعَنَهُمُ ٱللَّهُ	بِكُفْرِهِمْ	فَقَلِيلاً مَّا	يُؤْمِنُونَ ﴿٨٨﴾
and they said	our hearts	(are) ones wrapped up	rather	Allah has cursed them	because of their disbelief	so very little	they believe

وَلَمَّا	جَآءَهُمْ	كِتَٰبٌ	مِّنْ عِندِ	ٱللَّهِ	مُصَدِّقٌ	لِّمَا	مَعَهُمْ	وَكَانُواْ
and when	it came to them	a Book	from	Allah	one that confirms the truth	for what	(is) with them	and they were
		a Book came to them			one that confirms the truth of what			↩

مِن قَبْلُ	يَسْتَفْتِحُونَ	عَلَى	ٱلَّذِينَ	كَفَرُواْ	فَلَمَّا	جَآءَهُم	مَّا
before	they seek victory	over	those who	they disbelieved	then when	it came to them	what
and they used to seek victory before ↩							↩ what they recognized came to them

عَرَفُواْ	كَفَرُواْ	بِهِۦ	فَلَعْنَةُ	ٱللَّهِ	عَلَى	ٱلْكَٰفِرِينَ ﴿٨٩﴾	بِئْسَمَا	ٱشْتَرَوْاْ
they recognized	they disbelieved	in it	so (the) curse	(of) Allah	(is) upon	those who disbelieve	(how) evil! (is) what	they have bartered
↩								↩

{88} *And they said, "Our hearts are wrapped." But, [in fact], Allah has cursed them for their disbelief, so little is it that they believe.* **{89}** *And when there came to them a Book from Allah confirming that which was with them - although before they used to pray for victory against those who disbelieved - but [then] when there came to them that which they recognized, they disbelieved in it; so the curse of Allah will be upon the disbelievers.*

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Verse 146: They recognized the Prophet □

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ

Those to whom We gave the Scripture know him as they know their own sons. [Sūrah Al Baqarah: 146]

بِهِۦٓ	أَنفُسَهُمۡ	أَن	يَكۡفُرُواْ	بِمَآ	أَنزَلَ ٱللَّهُ	بَغۡيًا	أَن	يُنَزِّلَ ٱللَّهُ	مِن
with it	themselves	that	they disbelieve	in what	Allah sent down	(out of) outrage	that	Allah sends down	of

they have bartered themselves with it ↵

فَضۡلِهِۦ	عَلَىٰ	مَن	يَشَآءُ	مِنۡ	عِبَادِهِۦۖ	فَبَآءُو	بِغَضَبٍ	عَلَىٰ	غَضَبٖۚ
His favour	upon	who-ever	He wills	from	His slaves	so they returned	with wrath	upon	wrath

so they incurred wrath

وَلِلۡكَٰفِرِينَ	عَذَابٞ	مُّهِينٞ ﴿٩٠﴾	وَإِذَا	قِيلَ	لَهُمۡ	ءَامِنُواْ	بِمَآ
and for those who disbelieve	(is) a punishment	humiliating	and when	it was said	to them	(you all) believe!	in whatever

and when it is said

أَنزَلَ ٱللَّهُ	قَالُواْ	نُؤۡمِنُ	بِمَآ	أُنزِلَ	عَلَيۡنَا	وَيَكۡفُرُونَ	بِمَا	وَرَآءَهُۥ
Allah sent down	they said	we believe	in what	it was sent down	upon us	and they disbelieve	in what-ever	(is) beyond it

they say

{90} *How wretched is that for which they sold themselves - that they would disbelieve in what Allah has revealed through [their] outrage that Allah would send down His favor upon whom He wills from among His servants. So they returned having [earned] wrath upon wrath. And for the disbelievers is a humiliating punishment.* ***{91}*** *And when it is said to them, "Believe in what Allah has revealed," they say, "We believe [only] in what was revealed to us." And they disbelieve in what came after it...*

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وَهُوَ	ٱلۡحَقُّ	مُصَدِّقٗا	لِّمَا	مَعَهُمۡۗ قُلۡ	فَلِمَ	تَقۡتُلُونَ	أَنۢبِيَآءَ	ٱللَّهِ
while it	(is) the truth	one that confirms the truth	for what	(is) with them	(you) say!	so why? (did)	you all kill	(the) prophets	(of) Allah
			confirming the truth of what					

مِن قَبۡلُ	إِن	كُنتُم	مُّؤۡمِنِينَ ﴿٩١﴾
before	if	you all were	ones who believe
		if you truly are	

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... while it is the truth confirming that which is with them. Say, "Then why did you kill the prophets of Allah before, if you are [indeed] believers?"

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Reflections

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Lesson Tracker	Recitation Tracker	Listening Tracker
☐☐☐☐☐☐☐	☐☐☐	☐

LESSON #15

SŪRAH AL BAQARAH
VERSES 92-103

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وَلَقَدْ	جَآءَكُم	مُّوسَىٰ	بِٱلْبَيِّنَٰتِ	ثُمَّ	ٱتَّخَذْتُمُ	ٱلْعِجْلَ	مِنۢ بَعْدِهِۦ
and certainly	he came to you all	Mūsā	with the clear proofs	then	you all took [as god]	the calf	after him
			Mūsā brought the clear proofs to you				

وَأَنتُمْ	ظَٰلِمُونَ ﴿٩٢﴾	وَإِذْ	أَخَذْنَا	مِيثَٰقَكُمْ	وَرَفَعْنَا	فَوْقَكُمُ
while you all	(were) ones who do wrong	and [recall!] when	We took	your binding covenant	and We raised	above you all

ٱلطُّورَ	خُذُوا۟	مَآ	ءَاتَيْنَٰكُم	بِقُوَّةٍ	وَٱسْمَعُوا۟ ۖ	قَالُوا۟	سَمِعْنَا
the mount	(you all) take!	what-ever	We gave you all	with strength	and (you all) listen!	they said	we have heard

وَعَصَيْنَا	وَأُشْرِبُوا۟	فِى	قُلُوبِهِمُ	ٱلْعِجْلَ	بِكُفْرِهِمْ ۚ	قُلْ	بِئْسَمَا
and we have disobeyed	and they were made to drink/ absorb	in	their hearts	the calf	because of their disbelief	(you) say!	(how) evil! (is) whatever
							↵

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***{92}** And Moses had certainly brought you clear proofs. Then you took the calf [in worship] after that, while you were wrongdoers. **{93}** And [recall] when We took your covenant and raised over you the mount, [saying], "Take what We have given you with determination and listen." They said [instead], "We hear and disobey." And their hearts absorbed [the worship of] the calf because of their disbelief. Say, "How wretched...*

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يَأۡمُرُكُم بِهِۦٓ	إِيمَٰنُكُمۡ	إِن	كُنتُم	مُّؤۡمِنِينَ	٩٣	قُلۡ	إِن	كَانَتۡ
it commands you all (to do) it	your belief	if	you all were	ones who believe		(you) say!	if	it was
how evil! is what your belief commands you to do ↵			if you truly are			← if the...		

لَكُمُ	ٱلدَّارُ	ٱلۡأٓخِرَةُ	عِندَ	ٱللَّهِ	خَالِصَةً	مِّن دُونِ	ٱلنَّاسِ	فَتَمَنَّوُاْ
for you all	the home	the final	near	Allah	exclusively	besides	the people	then (you all) wish for!
...final home near Allah is exclusively for you ↵								

ٱلۡمَوۡتَ	إِن	كُنتُمۡ	صَٰدِقِينَ	٩٤	وَلَن يَتَمَنَّوۡهُ	أَبَدَۢا	بِمَا
the death	if	you all were	ones who are truthful		and they will never wish for it	ever	because of what
		if you truly are			and they will never at all wish for it		

قَدَّمَتۡ	أَيۡدِيهِمۡ	وَٱللَّهُ	عَلِيمُۢ	بِٱلظَّٰلِمِينَ	٩٥	وَلَتَجِدَنَّهُمۡ
it sent ahead	their hands	and Allah	(is) Ever Knowing	of those who do wrong		and surely you will indeed find them
their hands sent ahead						

...is that which your faith enjoins upon you, if you should be believers." **{94}** *Say, [O Muḥammad], "If the home of the Hereafter with Allah is for you alone and not the [other] people, then wish for death, if you should be truthful.* **{95}** *But they will never wish for it, ever, because of what their hands have put forth. And Allah is Knowing of the wrongdoers.* **{96}** *And you will surely find them...*

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أَحۡرَصَ	ٱلنَّاسِ	عَلَىٰ	حَيَوٰةٍ	وَ	مِنَ	ٱلَّذِينَ	أَشۡرَكُواْ ۚ	يَوَدُّ	أَحَدُهُمۡ
(the) most avid	(of) the people	for	life	and [even more]	than	those who	they have committed shirk / associated partners [with Allah]	he loves	one of them
									one of them loves

لَوۡ	يُعَمَّرُ	أَلۡفَ	سَنَةٍ	وَمَا	هُوَ	بِمُزَحۡزِحِهِۦ	مِنَ	ٱلۡعَذَابِ	أَن	يُعَمَّرَ ۗ
if	he is made to live long	(for) a thousand	year(s)	and not	it	(is) at all one that removes him	from	the punishment	that	he is made to live long
						and it will not at all remove him				

وَٱللَّهُ	بَصِيرُۢ	بِمَا	يَعۡمَلُونَ	٩٦	قُلۡ	مَن	كَانَ	عَدُوًّا	لِّجِبۡرِيلَ
and Allah	(is) Ever Seeing	of what-ever	they do		(you) say!	who-ever	he was	an enemy	to Jibrīl
						whoever is			

فَإِنَّهُۥ	نَزَّلَهُۥ	عَلَىٰ	قَلۡبِكَ	بِإِذۡنِ	ٱللَّهِ	مُصَدِّقًا	لِّمَا	بَيۡنَ يَدَيۡهِ
then indeed he	he brought it down	upon	your heart	with (the) permission	(of) Allah	(as) one that confirms the truth	for what-ever [came]	before it
							confirming the truth of whatever came	

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***...** the most greedy of people for life - [even] more than those who associate others with Allah. One of them wishes that he could be granted life a thousand years, but it would not remove him in the least from the [coming] punishment that he should be granted life. And Allah is Seeing of what they do.* **{97}** *Say, "Whoever is an enemy to Gabriel - it is [none but] he who has brought the Qurʾan down upon your heart, [O Muḥammad], by permission of Allah, confirming that which was before it...*

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Verse 96: Long life

The Prophet ﷺ was asked, "Who among people is the best?" He ﷺ said, "The one whose life was long, and his deeds were good." They asked, "Then who among people is the worst?" He ﷺ said, "The one whose life was long and his deeds were evil." ***[Jāmiʿ at Tirmidhī:2330]***

وَهُدًى	وَبُشْرَىٰ	لِلْمُؤْمِنِينَ	٩٧ مَن	كَانَ	عَدُوًّا	لِّلَّهِ	وَمَلَٰٓئِكَتِهِۦ
and (as) guidance	and (as) good news	for those who believe	whoever	he was	an enemy	to Allah	and His angels
			whoever is				

وَرُسُلِهِۦ	وَجِبْرِيلَ	وَمِيكَىٰلَ	فَإِنَّ	ٱللَّهَ	عَدُوٌّ	لِّلْكَٰفِرِينَ	٩٨ وَلَقَدْ
and His messengers	and Jibrīl	and Mīkāl	then indeed	Allah	(is) an enemy	to those who disbelieve	and certainly

أَنزَلْنَآ	إِلَيْكَ	ءَايَٰتٍۭ	بَيِّنَٰتٍ	وَمَا	يَكْفُرُ	بِهَآ	إِلَّا	٩٩ ٱلْفَٰسِقُونَ
We sent down	to you	verses	clear ones	and not	he disbelieves	in it	except	those who defiantly disobey
					and none disbelieves in it except			

أَوَكُلَّمَا	عَٰهَدُوا۟	عَهْدًا	نَّبَذَهُۥ	فَرِيقٌ	مِّنْهُم ۚ	بَلْ	أَكْثَرُهُمْ	لَا
and is? (it not that) whenever	they made a covenant	a covenant	he threw it away	a party	from them	rather	most of them	not
		they truly made a covenant			a party from them threw it away			

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... and as guidance and good tidings for the believers." **{98}** *Whoever is an enemy to Allah and His angels and His messengers and Gabriel and Michael - then indeed, Allah is an enemy to the disbelievers.* **{99}** *And We have certainly revealed to you verses [which are] clear proofs, and no one would deny them except the defiantly disobedient.* **{100}** *Is it not [true] that every time they took a covenant a party of them threw it away? But, [in fact], most of them do not believe.*

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Verse 98: The enemies of Allah

إِنَّ اللَّهَ قَالَ مَنْ عَادَى لِي وَلِيًّا فَقَدْ آذَنْتُهُ بِالْحَرْبِ

Allah the Exalted has said, "Whosoever shows enmity to a friend of Mine, then I have declared war against him."
[Saḥīḥ al Bukhārī: 6502]

يُؤۡمِنُونَ ﴿١٠٠﴾ وَ	لَمَّا	جَآءَهُمۡ	رَسُولٌ	مِّنۡ عِندِ	ٱللَّهِ	مُصَدِّقٌ	لِّمَا
they believe	and	when	he came to them	a messenger	from	Allah	one who confirms the truth	for what
			a messenger came to them				one who confirms the truth of what

مَعَهُمۡ	نَبَذَ	فَرِيقٌ	مِّنَ	ٱلَّذِينَ	أُوتُواْ	ٱلۡكِتَٰبَ	كِتَٰبَ	ٱللَّهِ	وَرَآءَ
(is) with them	he threw away	a party	from	those who	they were given	the Book	(the) Book	(of) Allah	behind
		a party from those who were given the Book threw away							

ظُهُورِهِمۡ	كَأَنَّهُمۡ	لَا	يَعۡلَمُونَ ﴿١٠١﴾	وَٱتَّبَعُواْ	مَا	تَتۡلُواْ	ٱلشَّيَٰطِينُ
their backs	as if they	not	they know	and they followed	what-ever	they recite	the shayāṭīn
					the shayāṭīn recite		

عَلَىٰ	مُلۡكِ	سُلَيۡمَٰنَ	وَمَا	كَفَرَ	سُلَيۡمَٰنُ	وَلَٰكِنَّ	ٱلشَّيَٰطِينَ
upon	(the) kingdom	(of) Sulaymān	and not	he disbelieved	Sulaymān	but indeed	the shayāṭīn
				and Sulaymān did not disbelieve			

{101} *And when a messenger from Allah came to them confirming that which was with them, a party of those who had been given the Scripture threw the Scripture of Allah behind their backs as if they did not know [what it contained].* **{102}** *And they followed [instead] what the devils had recited during the reign of Solomon. It was not Solomon who disbelieved, but the devils disbelieved, teaching people...*

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Verse 101: Ignoring the Book

*The Messenger of Allah ﷺ said, "The Qurʾan is an intercessor and one whose intercession shall be accepted. It will argue [on behalf of those who read it] and it will be confirmed. Whoever places it before himself, it will lead him to Paradise, and whoever places it behind his back, it will drive him to hellfire." **[As Silsilah As-Ṣaḥīḥah]***

كَفَرُوا۟	يُعَلِّمُونَ	ٱلنَّاسَ	ٱلسِّحْرَ	وَمَآ	أُنزِلَ	عَلَى	ٱلْمَلَكَيْنِ	بِبَابِلَ
they disbelieved	they teach	the people	the magic	and what-ever	it was sent down	upon	the two angels	in Babylon

هَـٰرُوتَ	وَمَـٰرُوتَ ۚ	وَمَا	يُعَلِّمَانِ	مِنْ أَحَدٍ	حَتَّىٰ	يَقُولَآ	إِنَّمَا	نَحْنُ
Hārūt	and Mārūt	and not	they two (would) teach	anyone at all	until	they two say	indeed only	we

فِتْنَةٌ	فَلَا تَكْفُرْ ۖ	فَيَتَعَلَّمُونَ	مِنْهُمَا	مَا	يُفَرِّقُونَ	بِهِۦ	بَيْنَ	ٱلْمَرْءِ
(are) a fitnah/ trial	so (you) do not disbelieve!	so they (would) learn	from them two	what	they cause division	with it	between	the man

وَزَوْجِهِۦ	وَمَا ۚ	هُم	بِضَآرِّينَ	بِهِۦ	مِنْ أَحَدٍ	إِلَّا	بِإِذْنِ	ٱللَّهِ ۚ	وَيَتَعَلَّمُونَ
and his spouse/ wife	and not	they	(are) at all ones who harm	with it	anyone at all	except	with (the) permission	(of) Allah	and they learn

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...magic and that which was revealed to the two angels at Babylon, Harut and Marut. But the two angels do not teach anyone unless they say, "We are a trial, so do not disbelieve [by practicing magic]." And [yet] they learn from them that by which they cause separation between a man and his wife. But they do not harm anyone through it except by permission of Allah. And the people learn what harms them...

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Verse 102: The prohibition of magic

ليس منا من سحر أو سحر له

*The Prophet ﷺ said, "He who does magic or has it done for him is not of us." **[As Silsilah As-Ṣaḥīḥah: 310]***

Verse 102: No one can cause harm without Allah's permission

وَاعْلَمْ أَنَّ الْأُمَّةَ لَوْ اجْتَمَعُوا عَلَى أَنْ يَنْفَعُوكَ لَمْ يَنْفَعُوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ لَكَ وَلَوْ اجْتَمَعُوا عَلَى أَنْ يَضُرُّوكَ لَمْ يَضُرُّوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ عَلَيْكَ

*The Prophet ﷺ said, "Know that if all of the nation were to gather together to benefit you they would not be able to benefit you with anything except with something that Allah has already written for you, and if they gathered together to harm you, they could not harm you with anything except what Allah has already written for you." **[Musnad Aḥmad: 2669]***

مَا	يَضُرُّهُمۡ	وَلَا	يَنفَعُهُمۡۚ	وَلَقَدۡ	عَلِمُواْ	لَمَنِ	ٱشۡتَرَىٰهُ	مَا	لَهُۥ	فِي
what	it harms them	and not	it benefits them	and certainly	they knew	(that) surely whoever	he purchased it	not	for him	in
						that surely whoever purchases it			he will not have	

ٱلۡأٓخِرَةِ	مِنۡ	خَلَٰقٖۚ	وَلَبِئۡسَ	مَا	شَرَوۡاْ	بِهِۦٓ	أَنفُسَهُمۡۚ
the Hereafter	any share at all	and surely (how) evil!		(is) what-ever	they sold	for it	themselves
is that for which they sold themselves							

لَمَثُوبَةٞ	وَٱتَّقَوۡاْ	ءَامَنُواْ	أَنَّهُمۡ	وَلَوۡ ١٠٢	يَعۡلَمُونَ	كَانُواْ	لَوۡ
(then) surely a great recompense	and they had adopted taqwā/ consciousness [of Allah]	they had believed	that indeed they	and if (it were only)	they know	they were	if (only)
					if only they knew		

يَعۡلَمُونَ ١٠٣	كَانُواْ	لَوۡ	خَيۡرٞ	ٱللَّهِ	مِّنۡ عِندِ
they know	they were	if (only)	(is) better	Allah	from
if only they knew					

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***...**and does not benefit them. But the Children of Israel certainly knew that whoever purchased the magic would not have in the Hereafter any share. And wretched is that for which they sold themselves, if they only knew.* **{103}** *And if they had believed and feared Allah , then the reward from Allah would have been [far] better, if they only knew.*

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Verse 103: Leaving something out of the fear of Allah

إِنَّكَ لَنْ تَدَعَ شَيْئًا لِلَّهِ عَزَّ وَجَلَّ إِلَّا بَدَّلَكَ اللَّهُ بِهِ مَا هُوَ خَيْرٌ لَكَ مِنْهُ

The Prophet ﷺ said, "Verily, you will never leave anything for the sake of Allah the Exalted except that Allah will replace it with something better." ***[Musnad Aḥmad: 22565]***

Reflections

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LESSON #16

SŪRAH AL BAQARAH
VERSES 104-112

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يَٰٓأَيُّهَا	ٱلَّذِينَ	ءَامَنُواْ	لَا تَقُولُواْ	رَٰعِنَا	وَقُولُواْ	ٱنظُرۡنَا	وَٱسۡمَعُواْ ۗ قلى
O	those who	they have believed	(you all) do not say!	rāʿinā / pay attention to us	and (you all) say!	unẓurnā / bear with us	and (you all) listen!

وَلِلۡكَٰفِرِينَ	عَذَابٌ	أَلِيمٞ ١٠٤	مَّا	يَوَدُّ	ٱلَّذِينَ	كَفَرُواْ	مِنۡ
and for those who disbelieve	(will be) a punishment	ever-painful	not	he wants	those who	they have disbelieved	among

أَهۡلِ	ٱلۡكِتَٰبِ	وَلَا	ٱلۡمُشۡرِكِينَ	أَن	يُنَزَّلَ	عَلَيۡكُم	مِّنۡ خَيۡرٖ	مِّن
(the) People	(of) the Book	and nor	those who commit shirk / associate partners [with Allah]	that	it is sent down	upon you all	any good at all	from
					any good at all is sent down upon you			

رَّبِّكُمۡ قلى	وَٱللَّهُ	تَخۡتَصُّ	بِرَحۡمَتِهِۦ	مَن	يَشَآءُ ۚ	وَٱللَّهُ	ذُو	ٱلۡفَضۡلِ
your Rabb	and Allah	He chooses exclusively	for His mercy	whom-ever	He wills	and Allah	(is) (the) Possessor	(of) the favour

***{104}** O you who have believed, say not [to Allah 's Messenger], "Ra'ina" but say, "Unthurna" and listen. And for the disbelievers is a painful punishment. **{105}** Neither those who disbelieve from the People of the Scripture nor the polytheists wish that any good should be sent down to you from your Lord. But Allah selects for His mercy whom He wills, and Allah is the possessor of great bounty.*

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Verse 104: “O you who have believed!”

قال ابن مسعود: إذا سمعت الله يقول: { يا أيها الذين آمنوا }
فأرعها سمعك: فإنه خير تأمر به؛ أو شر ينهى عنه

Ibn Masʿūd said, "When you hear Allah saying ‘O you who have believed!’ then listen carefully, for indeed it is either something good that you are being ordered with, or an evil that you are being prohibited from."

أَوۡ	مِّنۡهَآ	نَأۡتِ بِخَيۡرٖ	نُنسِهَا	أَوۡ	مِنۡ ءَايَةٖ	نَنسَخۡ	مَا ۞ ١٠٥	ٱلۡعَظِيمِ
or	than it	[except that] We bring forth [something] better	We cause it to be forgotten	nor	any verse at all	We abrogate	not	the great

أَنَّ	أَلَمۡ تَعۡلَمۡ	١٠٦ أَلَمۡ تَعۡلَمۡ	قَدِيرٞ	شَيۡءٖ	كُلِّ	عَلَىٰ	ٱللَّهَ	أَنَّ	مِثۡلِهَآ ۗ
that indeed	didn't? you know	(is) Ever Able	thing	every	over	Allah	that indeed	didn't? you know	like it

ٱللَّهَ	لَهُۥ	مُلۡكُ	ٱلسَّمَٰوَٰتِ	وَٱلۡأَرۡضِ ۗ	وَمَا	لَكُم	مِّن دُونِ	ٱللَّهِ
Allah	to Him (belongs)	(the) dominion	(of) the skies	and the earth	and not	for you all	besides	Allah
						and you do not have		

مِن وَلِيّٖ	وَلَا	نَصِيرٍ	١٠٧ أَمۡ	تُرِيدُونَ	أَن	تَسۡـَٔلُواْ	رَسُولَكُمۡ	كَمَا
any protector at all	and nor	(any) helper	or (do?)	you all intend	that	you all ask	your messenger	just as
						to ask		

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***{106}** We do not abrogate a verse or cause it to be forgotten except that We bring forth [one] better than it or similar to it. Do you not know that Allah is over all things competent? **{107}** Do you not know that to Allah belongs the dominion of the heavens and the earth and [that] you have not besides Allah any protector or any helper? **{108}** Or do you intend to ask your Messenger...*

Verse 106: Types of naskh in the Qurʾan

1. The abrogation of the verse and not the ruling

2. The abrogation of the ruling and not the verse

3. The abrogation of the ruling and the verse

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سُئِلَ	مُوسَىٰ	مِن قَبْلُ	وَمَن	يَتَبَدَّلِ	ٱلْكُفْرَ	بِٱلْإِيمَٰنِ	فَقَدْ	ضَلَّ
he was asked	Mūsā	before	and whoever	he exchanges	the disbelief	with the belief	then certainly	he went astray from
	Mūsā was asked							

سَوَآءَ	ٱلسَّبِيلِ ﴿١٠٨﴾	وَدَّ	كَثِيرٌ	مِّنْ	أَهْلِ	ٱلْكِتَٰبِ	لَوْ	يَرُدُّونَكُم
(the) straightness	(of) the way	he wanted	many	among	(the) people	(of) the Book	if (only)	they (could) return you all
	the straight way	many among the people of the Book want						

مِّنۢ بَعْدِ	إِيمَٰنِكُمْ	كُفَّارًا	حَسَدًا	مِّنْ عِندِ	أَنفُسِهِم	مِّنۢ بَعْدِ مَا
after	your belief	[to being] disbelievers	(out of) envy	from/within	themselves	after

تَبَيَّنَ	لَهُمُ	ٱلْحَقُّ ۖ	فَٱعْفُوا۟	وَٱصْفَحُوا۟	حَتَّىٰ	يَأْتِىَ ٱللَّهُ بِأَمْرِهِۦٓ	إِنَّ
it became clear	to them	the truth	so (you all) pardon!	and (you all) overlook!	until	Allah brings His command	indeed
		the truth became clear to them					

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...as Moses was asked before? And whoever exchanges faith for disbelief has certainly strayed from the soundness of the way. **{109}** *Many of the People of the Scripture wish they could turn you back to disbelief after you have believed, out of envy from themselves [even] after the truth has become clear to them. So pardon and overlook until Allah delivers His command. Indeed...*

Verse 108: Asking unnecessary questions

Abū Hurayrah reported, "The Messenger of Allah ﷺ addressed us and said, 'O people, Allah has made Hajj obligatory for you so perform Hajj'.Thereupon a person said, 'Messenger of Allah, (is it to be performed) every year?' He kept quiet, and the man repeated (these words) thrice, whereupon Allah's Messenger ﷺ said, 'If I were to say "Yes" it would become obligatory (for you to perform it every year) and you would not be able to do it.' Then he said, 'Leave me with what I have left to you, for those who were before you were destroyed because of excessive questioning, and their opposition to their prophets. So when I command you to do anything, do it as much as it lies in your power and when I forbid you to do anything, then abandon it."
[Saḥīḥ Muslim: 1337]

Verse 109: Who should we please?

مَنْ أرضى الله بِسَخَطِ النَّاسِ كَفَاهُ اللهُ الناس ومن أسخط الله برضى الناس وَكَلَهُ اللهُ إِلَى النَّاسِ

The Prophet ﷺ said, "Whoever pleases Allah at the cost of making people upset, then Allah will suffice him against people. And whoever angers Allah by pleasing people, then Allah will leave him to the people."
[As Silsilah As-Ṣaḥīḥah: 2311]

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ٱللَّهَ	عَلَىٰ	كُلِّ	شَيۡءٖ	قَدِيرٞ ﴿١٠٩﴾	وَأَقِيمُواْ	ٱلصَّلَوٰةَ	وَءَاتُواْ
Allah	over	every	thing	(is) Ever Able	and (you all) establish!	the ṣalāh	and (you all) give!

ٱللَّهِ ۗ	عِندَ	تَجِدُوهُ	مِّنۡ خَيۡرٖ	لِأَنفُسِكُم	تُقَدِّمُواْ	وَمَا	ٱلزَّكَوٰةَ ۚ
Allah	near	you all will find it	of any good	for yourselves	you all send ahead	and what-ever	the zakāh

إِلَّا	ٱلۡجَنَّةَ	لَن يَدۡخُلَ	وَقَالُواْ	بَصِيرٞ ﴿١١٠﴾	تَعۡمَلُونَ	بِمَا	ٱللَّهَ	إِنَّ
except	the Garden/ Paradise	he will never enter	and they said	(is) Ever Seeing	you all do	of what-ever	Allah	indeed
none will ever enter Paradise except								

بُرۡهَٰنَكُمۡ	هَاتُواْ	قُلۡ	أَمَانِيُّهُمۡ ۗ	تِلۡكَ ۗ	نَصَٰرَىٰ	أَوۡ	هُودًا	كَانَ	مَن
your proof	(you all) bring forth!	(you) say!	(is) their wishful thinking	that	Christians	or	Jews	he was	who-ever
					Jews or Christians				

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...Allah is over all things competent. **{110}** *And establish prayer and give zakah, and whatever good you put forward for yourselves - you will find it with Allah. Indeed, Allah of what you do, is Seeing.* **{111}** *And they say, "None will enter Paradise except one who is a Jew or a Christian." That is [merely] their wishful thinking, Say, "Produce your proof...*

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Verse 110: You will find the good that you do

The Messenger of Allah ﷺ said, "There is no person from my Ummah except that I will recognize him on the Day of Resurrection." They said, "How will you recognize them O Messenger of Allah amongst so many creatures?" He ﷺ said, "Haven't you seen, if you were to enter a stable in which are dark and black horses, and amongst them is a horse with a white forehead and legs, would you not see him from the rest?" It was said, "Of course!" He ﷺ said, "So the people of my Ummah that day will have bright foreheads due to prostrations, and bright limbs due to wuḍūʾ."
[Musnad Aḥmad: 4317]

وَهُوَ	لِلَّهِ	وَجۡهَهُۥ	أَسۡلَمَ	مَنۡ	بَلَىٰ ﴿١١١﴾	صَٰدِقِينَ	كُنتُمۡ	إِن
while he	to Allah	his face	he submitted	who-ever	no! rather	ones who are truthful	you all were	if
			whoever submits				if you truly are	

هُمۡ	وَلَا	عَلَيۡهِمۡ	خَوۡفٌ	وَلَا	رَبِّهِۦ	عِندَ	أَجۡرُهُۥ	فَلَهُۥ	مُحۡسِنٌ
they	and nor	(will be) upon them	fear	and no	his Rabb	with	(is) his reward	then for him	(is) one who does iḥsān/ good (with excellence)

تَحۡزَنُونَ ﴿١١٢﴾
they will grieve

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...if you should be truthful." **{112}** *Yes [on the contrary], whoever submits his face in Islam to Allah while being a doer of good will have his reward with his Lord. And no fear will there be concerning them, nor will they grieve.*

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Reflections

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LESSON #17

SŪRAH AL BAQARAH
VERSES 113-121

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وَقَالَتِ	ٱلۡيَهُودُ	لَيۡسَتِ	ٱلنَّصَٰرَىٰ	عَلَىٰ	شَيۡءٖ	وَقَالَتِ	ٱلنَّصَٰرَىٰ
and (they) said	the Jews	(they) are not	the Christians	upon	anything	and (they) said	the Christians
and the Jews said		the Christians are not				and the Christians said	

لَيۡسَتِ	ٱلۡيَهُودُ	عَلَىٰ	شَيۡءٖ	وَهُمۡ	يَتۡلُونَ	ٱلۡكِتَٰبَ	كَذَٰلِكَ	قَالَ	ٱلَّذِينَ
(they) are not	the Jews	upon	anything	while they	they recite	the Book	thus	he said	those who
the Jews are not							↵		

لَا	يَعۡلَمُونَ	مِثۡلَ	قَوۡلِهِمۡۚ	فَٱللَّهُ	يَحۡكُمُ	بَيۡنَهُمۡ	يَوۡمَ ٱلۡقِيَٰمَةِ	فِيمَا
not	they know	(the) same as	their word(s)	so Allah	He will judge	between them	(on) the Day of Judgment	in (regards to) whatever
	those who do not know said ↵							

كَانُواْ	فِيهِ	تَخۡتَلِفُونَ	١١٣	وَمَنۡ	أَظۡلَمُ	مِمَّن	مَّنَعَ	مَسَٰجِدَ	ٱللَّهِ	أَن
they were	in it	they differ		and who?	(is) more wrongdoing	than who	he prevented	(the) mosques	(of) Allah	that
		they used to differ in it					↵			

{113} *The Jews say "The Christians have nothing [true] to stand on," and the Christians say, "The Jews have nothing to stand on," although they [both] recite the Scripture. Thus the polytheists speak the same as their words. But Allah will judge between them on the Day of Resurrection concerning that over which they used to differ.* **{114}** *And who are more unjust than those who...*

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أَن	لَهُمْ	كَانَ	مَا	أُوْلَٰٓئِكَ	خَرَابِهَآ ۚ	فِى	وَسَعَىٰ	ٱسْمُهُۥ	فِيهَا	يُذْكَرَ
that	for them	it was	not	those	(their) - destruction - desertion	in	and he strove	His name	in (them)	it is mentioned
	it is not appropriate for them						and he strives ↵	that Allah's Name be mentioned in His mosques ↵		

ٱلْءَاخِرَةِ	فِى	وَلَهُمْ	خِزْىٌ	ٱلدُّنْيَا	فِى	لَهُمْ ۚ	خَآئِفِينَ	إِلَّا	يَدْخُلُوهَآ
the Hereafter	in	and for them	(is) disgrace	the world	in	for them	(as) ones who fear	except	they enter them

فَثَمَّ	تُوَلُّوا۟	فَأَيْنَمَا	ٱلْمَغْرِبُ ۚ	وَٱلْمَشْرِقُ	وَلِلَّهِ ﴿١١٤﴾	عَظِيمٌ	عَذَابٌ
then there	you all turn	so wherever	and the west	the east	and to Allah (belongs)	great	(will be) a punishment

وَلَدًا ۗ	ٱتَّخَذَ ٱللَّهُ	وَقَالُوا۟	﴿١١٥﴾ عَلِيمٌ	وَٰسِعٌ	ٱللَّهَ	إِنَّ	ٱللَّهِ ۚ	وَجْهُ
a child	Allah has taken	and they said	[and] Ever Knowing	(is) One Who Encompasses	Allah	indeed	(of) Allah	(is) (the) Face

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***...** prevent the name of Allah from being mentioned in His mosques and strive toward their destruction. It is not for them to enter them except in fear. For them in this world is disgrace, and they will have in the Hereafter a great punishment.* **{115}** *And to Allah belongs the east and the west. So wherever you [might] turn, there is the Face of Allah. Indeed, Allah is all-Encompassing and Knowing.* **{116}** *They say, " Allah has taken a son."...*

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Verse 114: Creating disturbance in the masjid

Narrated As Sāʾib ibn Yazīd, "I was standing in the mosque and somebody threw a pebble at me. I looked and found that he was ʿUmar ibn al Khaṭṭāb. He said to me, "Fetch those two men to me." When I did, he said to them, "Who are you? (or) where do you come from?" They replied, "We are from Ṭāʾif." ʿUmar said, "Were you from this city (Madīnah) I would have punished you for raising your voices in the mosque of Allah's Messenger ﷺ."
[Saḥīḥ al Bukhārī: 470]

Those who honour the masjid

أن النبي صلى الله عليه وسلم قال: " إِنَّ اللهَ لَيُنادِي يومَ القيامةِ: أين جِيرَانِي، أين جِيرَانِي؟ قال: فَتقولُ الملائكةُ: رَبَّنا! و مَنْ يَنبغي أنْ يُجَاوِرَكَ؟ فيقولُ: أين عُمَّارُ المَساجِدِ؟ "

The Prophet ﷺ said, "Allah will ask on the Day of Judgment, 'Where are My neighbours? Where are My neighbours?' The angels will say, 'O our Lord, who could be Your neighbour?' He will say, 'Where are those who populated the mosques?'"
[As Silsilah As-Ṣaḥīḥah: 5155]

سُبۡحَٰنَهُۥ	بَل	لَّهُۥ	مَا	فِي	ٱلسَّمَٰوَٰتِ	وَٱلۡأَرۡضِ ۖ	كُلٌّ	لَّهُۥ	قَٰنِتُونَ ١١٦
His glory! [is proclaimed]	rather	to Him (belongs)	what-ever	(is) in	the skies	and the earth	all	(are) to Him	ones who are humbly obedient

بَدِيعُ	ٱلسَّمَٰوَٰتِ	وَٱلۡأَرۡضِ ۖ	وَإِذَا	قَضَىٰٓ	أَمۡرًا	فَإِنَّمَا	يَقُولُ	لَهُۥ
[He is] (the) Originator	(of) the skies	and the earth	and when	He decreed	a matter	then indeed only	He says	to it
				and when He decrees				

كُن	فَيَكُونُ ١١٧	وَقَالَ	ٱلَّذِينَ	لَا	يَعۡلَمُونَ	لَوۡلَا	يُكَلِّمُنَا ٱللَّهُ	أَوۡ
(you) be!	then it becomes	and he said	those who	not	they know	why? not	Allah speaks to us	or
					and those who do not know said			

تَأۡتِينَآ	ءَايَةٌ ۗ	كَذَٰلِكَ	قَالَ	ٱلَّذِينَ	مِن قَبۡلِهِم	مِّثۡلَ	قَوۡلِهِمۡ
it comes to us	a sign	thus	he said	those who [came]	before them	(the) same as	their word(s)
	a sign comes to us				those who [came] before them said		

... Exalted is He! Rather, to Him belongs whatever is in the heavens and the earth. All are devoutly obedient to Him, **{117}** *Originator of the heavens and the earth. When He decrees a matter, He only says to it, "Be," and it is.* **{118}** *Those who do not know say, "Why does Allah not speak to us or there come to us a sign?" Thus spoke those before them like their words....*

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Verse 117: How Allah created ʿĪsā (ʿalayh is salām)

إِنَّ مَثَلَ عِيسَى عِندَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِن تُرَابٍ ثُمَّ قَالَ لَهُ كُن فَيَكُونُ

Indeed, the example of ʿĪsā to Allah is like that of ʾĀdam . He created him from dust; then He said to him, "Be!" and he was. [Sūrah Āli ʿImrān: 59]

تَشَٰبَهَتۡ	قُلُوبُهُمۡۗ	قَدۡ	بَيَّنَّا	ٱلۡأٓيَٰتِ	لِقَوۡمٖ	يُوقِنُونَ	١١٨	إِنَّآ
it was similar to one another	their hearts	certainly	We have made clear	the signs	for a people	they are certain		indeed We
	their hearts were similar to one another				for a people who are certain			

أَرۡسَلۡنَٰكَ	بِٱلۡحَقِّ	بَشِيرٗا	وَنَذِيرٗاۖ	وَلَا	تُسۡـَٔلُ	عَنۡ	أَصۡحَٰبِ	ٱلۡجَحِيمِ	١١٩
We have sent you	with the truth	(as) one who gives good news	and (as) one who warns	and not	you will be asked	about	(the) companions	(of) the Blazing Fire	

وَلَن تَرۡضَىٰ	عَنكَ	ٱلۡيَهُودُ	وَلَا	ٱلنَّصَٰرَىٰ	حَتَّىٰ	تَتَّبِعَ	مِلَّتَهُمۡۗ	قُلۡ
and (they) will never be pleased	upon you	the Jews	and nor	the Christians	until	you follow	their creed	(you) say!
and neither the Jews nor the Christians will ever be pleased with you								

إِنَّ	هُدَى	ٱللَّهِ	هُوَ	ٱلۡهُدَىٰۗ	وَلَئِنِ	ٱتَّبَعۡتَ	أَهۡوَآءَهُم	بَعۡدَ	ٱلَّذِي
indeed	(the) guidance	(of) Allah	it (truly)	(is) the guidance	and surely if	you followed	their desires	after	that which
					and surely if you follow				

Their hearts resemble each other. We have shown clearly the signs to a people who are certain [in faith]. **{119}** *Indeed, We have sent you, [O Muḥammad], with the truth as a bringer of good tidings and a warner, and you will not be asked about the companions of Hellfire.* **{120}** *And never will the Jews or the Christians approve of you until you follow their religion. Say, "Indeed, the guidance of Allah is the [only] guidance." If you were to follow their desires after...*

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Verse 120: Ask guidance from Allah

يَا عِبَادِي كُلُّكُمْ ضَالٌّ إِلاَّ مَنْ هَدَيْتُهُ فَاسْتَهْدُونِي أَهْدِكُمْ

Allah the Exalted says, "O My servants, all of you are astray except those whom I have guided, so seek guidance from Me and I shall guide you."
[Saḥīḥ Muslim: 2577]

جَآءَكَ	مِنَ	ٱلۡعِلۡمِ	مَا	لَكَ	مِنَ	ٱللَّهِ	مِن وَلِيّٖ	وَلَا	نَصِيرٍ ﴿١٢٠﴾	ٱلَّذِينَ
it came to you	of	the knowledge	not	for you	against	Allah	any protector at all	and nor	(any) helper	those who
				you will not have						

ءَاتَيۡنَٰهُمُ	ٱلۡكِتَٰبَ	يَتۡلُونَهُۥ	حَقَّ	تِلَاوَتِهِۦٓ	أُوْلَٰٓئِكَ	يُؤۡمِنُونَ	بِهِۦ ۗ
We gave them	the Book	they recite it	(the) right	(of) its recitation	those	they believe	in it
			with its rightful recitation				

وَمَن	يَكۡفُرۡ	بِهِۦ	فَأُوْلَٰٓئِكَ	هُمُ	ٱلۡخَٰسِرُونَ ﴿١٢١﴾
and whoever	he disbelieves	in it	then those	they (truly)	(are) the losers

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... what has come to you of knowledge, you would have against Allah no protector or helper. **{121}** *Those to whom We have given the Book recite it with its true recital. They [are the ones who] believe in it. And whoever disbelieves in it - it is they who are the losers.*

Verse 121: Tilāwah as it should be

Three types of t ilāwah:

- Of the words
- Of the meaning
- Of the command

وَلِكُلٍّ دَرَجَاتٌ مِّمَّا عَمِلُواْ

And for all are degrees from what they have done.
[Sūrah Al Anʿām: 132]

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Reflections

Allah's guidance is the only guidance

اللَّهُمَّ اهْدِنِي وَسَدِّدْنِي

ʿAlī reported that Allah's Messenger ﷺ said to him: Say," O Allah, direct me to the right path and make me adhere to the straight path."
[Saḥīḥ Muslim: 2725]

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LESSON #18

SŪRAH AL BAQARAH
VERSES 122-129

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يَٰبَنِيٓ	إِسۡرَٰٓءِيلَ	ٱذۡكُرُواْ	نِعۡمَتِيَ	ٱلَّتِيٓ	أَنۡعَمۡتُ	عَلَيۡكُمۡ	وَأَنِّي
O Children	(of) Isrā'īl	(you all) remember!	My favour	that which	I favoured	upon you all	and that indeed I

فَضَّلۡتُكُمۡ	عَلَى	ٱلۡعَٰلَمِينَ	١٢٢ وَٱتَّقُواْ	يَوۡمًا	لَّا	تَجۡزِي	نَفۡسٌ	عَن
I gave you all preference	over	the worlds	and (you all) - fear! - safeguard! [yourselves from]	a day (on which)	not	it will suffice	(any) soul	from / as a substitute for
							no soul will suffice	

نَّفۡسٍ	شَيۡـٔٗا	وَلَا	يُقۡبَلُ	مِنۡهَا	عَدۡلٞ	وَلَا	تَنفَعُهَا	شَفَٰعَةٞ	وَلَا	هُمۡ
(any) soul	(in) anything	and nor	it will be accepted	from it	(any) compensation	and nor	it will benefit it	(any) intercession	and nor	they
			and no compensation will be accepted from it				and no intercession will benefit it			

يُنصَرُونَ	١٢٣ ۞ وَإِذِ	ٱبۡتَلَىٰٓ	إِبۡرَٰهِـۧمَ	رَبُّهُۥ	بِكَلِمَٰتٖ	فَأَتَمَّهُنَّۖ	قَالَ
they will be helped	and [recall!] when	he put to trial	Ibrāhīm	his Rabb	with words [of decree]	so he fulfilled them	He said
		his Rabb put Ibrāhīm to trial					

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***{122}** O Children of Israel, remember My favor which I have bestowed upon you and that I preferred you over the worlds. **{123}** And fear a Day when no soul will suffice for another soul at all, and no compensation will be accepted from it, nor will any intercession benefit it, nor will they be aided. **{124}** And [mention, O Muḥammad], when Abraham was tried by his Lord with commands and he fulfilled them....*

Verse 122: Allah's promise

لَئِن شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِن كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ

If you are grateful, I will surely increase you [in favour]; but if you deny, indeed, My punishment is severe.
[Sūrah Ibrāhīm: 7]

Verse 123: The Day on which none will help

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمْ وَاخْشَوْا يَوْمًا لَّا يَجْزِي وَالِدٌ عَن وَلَدِهِ وَلَا مَوْلُودٌ هُوَ جَازٍ عَن وَالِدِهِ شَيْئًا

O mankind, fear your Lord and fear a Day when no father will avail his son, nor will a son avail his father at all.
[Sūrah Luqmān: 33]

Verse 124: Trials in the life of a believer

مَا يَزَالُ الْبَلَاءُ بِالْمُؤْمِنِ وَالْمُؤْمِنَةِ فِي نَفْسِهِ وَوَلَدِهِ وَمَالِهِ حَتَّى يَلْقَى اللَّهَ وَمَا عَلَيْهِ خَطِيئَةٌ

The Prophet ﷺ said, "Trials will continue to befall the believing man and woman—with regard to themselves, their children, and their wealth—until they meet Allah with no sin on them." ***[Jami` at Tirmidhi : 2399]***

إِنَّ عِظَمَ الْجَزَاءِ مَعَ عِظَمِ الْبَلَاءِ وَإِنَّ اللَّهَ إِذَا أَحَبَّ قَوْمًا ابْتَلَاهُمْ فَمَنْ رَضِيَ فَلَهُ الرِّضَا وَمَنْ سَخِطَ فَلَهُ السَّخَطُ

The Prophet ﷺ said, "The greatest reward comes with the greatest trial. When Allah loves a people He tests them. Whoever accepts that wins His pleasure but whoever is discontent with that earns His wrath." ***[Jami` at Tirmidhi:2396]***

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إِنِّى	جَاعِلُكَ	لِلنَّاسِ	إِمَامًا ۖ	قَالَ	وَمِن	ذُرِّيَّتِى ۖ	قَالَ	لَا	يَنَالُ	عَهْدِى
indeed I	(will be) One Who makes you	for the people	a leader	he said	and among	my offspring	He said	not	it reaches	My covenant
My covenant reaches										

ٱلظَّٰلِمِينَ	وَإِذْ ﴿١٢٤﴾	جَعَلْنَا	ٱلْبَيْتَ	مَثَابَةً	لِّلنَّاسِ	وَأَمْنًا	وَٱتَّخِذُوا۟
those who do wrong	and [recall!] when	We made	the House	a place of returning	for the people	and (a place of) security	and (you all) take!

مِن مَّقَامِ	إِبْرَٰهِـۧمَ	مُصَلًّى ۖ	وَعَهِدْنَآ إِلَىٰٓ	إِبْرَٰهِـۧمَ	وَإِسْمَٰعِيلَ	أَن
(the) place of standing	(of) Ibrāhīm	(as) place of ṣalāh	and We took a promise from	Ibrāhīm	and Ismāʿīl	that

طَهِّرَا	بَيْتِىَ	لِلطَّآئِفِينَ	وَٱلْعَٰكِفِينَ	وَٱلرُّكَّعِ	ٱلسُّجُودِ ﴿١٢٥﴾
(you two) purify!	My House	for those who make ṭawāf / go around	and those who devotedly stay for worship	and those who bow	[and] those who prostrate

... [Allah] said, "Indeed, I will make you a leader for the people." [Abraham] said, "And of my descendants?" [Allah] said, "My covenant does not include the wrongdoers." **{125}** *And [mention] when We made the House a place of return for the people and [a place of] security. And take, [O believers], from the standing place of Abraham a place of prayer. And We charged Abraham and Ishmael, [saying], "Purify My House for those who perform Tawaf and those who are staying [there] for worship and those who bow and prostrate [in prayer]."*

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Verse 124: Prophet Ibrāhīm (ʿalayh is salām): a leader for humankind

ثُمَّ أَوْحَيْنَآ إِلَيْكَ أَنِ ٱتَّبِعْ مِلَّةَ إِبْرَٰهِيمَ حَنِيفاً وَمَا كَانَ مِنَ ٱلْمُشْرِكِينَ

Then We revealed to you, [O Muḥammad], to follow the religion of Ibrāhīm, inclining toward truth - and he was not of those who associate with Allah. [Sūrah An Naḥl: 123]

Verse 125: Clean the House of Allah

Narrated Anas ibn Mālik, "The Prophet ﷺ saw some sputum in the direction of the qiblah (on the wall of the mosque) and he disliked that and the sign of disgust was apparent from his face. So he got up and scraped it off with his hand". ***[Saḥīḥ al Bukhārī: 405]***

وَإِذْ	قَالَ	إِبْرَٰهِـۧمُ	رَبِّ	ٱجْعَلْ	هَـٰذَا	بَلَدًا	ءَامِنًا	وَٱرْزُقْ	أَهْلَهُۥ
and [recall!] when	he said	Ibrāhīm	my Rabb!	(You) make!	this	a land	secure	and (You) provide!	its people
	Ibrāhīm said								

مِنَ	ٱلثَّمَرَٰتِ	مَنْ	ءَامَنَ	مِنْهُم	بِٱللَّهِ	وَٱلْيَوْمِ	ٱلْـَٔاخِرِ ۖ	قَالَ	وَمَن	كَفَرَ
	fruits	who-ever	he believed	among them	in Allah	and (in) the Day	the Last	He said	and whoever	he disbelieved
			whoever believes						and whoever disbelieves	

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فَأُمَتِّعُهُۥ	قَلِيلًا	ثُمَّ	أَضْطَرُّهُۥٓ	إِلَىٰ	عَذَابِ	ٱلنَّارِ ۖ	وَبِئْسَ	ٱلْمَصِيرُ ﴿١٢٦﴾
then I will let him enjoy	a little	then	I will force him	(in)to	(the) punishment	(of) the Fire	and (how) evil!	(is) the destination

وَإِذْ	يَرْفَعُ	إِبْرَٰهِـۧمُ	ٱلْقَوَاعِدَ	مِنَ	ٱلْبَيْتِ	وَإِسْمَـٰعِيلُ	رَبَّنَا	تَقَبَّلْ	مِنَّآ ۖ
and [recall!] when	he [was] raising	Ibrāhīm	the foundations	of	the House	and (also) Ismāʿīl	our Rabb!	(You) accept!	from us
	Ibrāhīm was raising								

{126} *And [mention] when Abraham said, "My Lord, make this a secure city and provide its people with fruits - whoever of them believes in Allah and the Last Day." [Allah] said. "And whoever disbelieves - I will grant him enjoyment for a little; then I will force him to the punishment of the Fire, and wretched is the destination."*
{127} *And [mention] when Abraham was raising the foundations of the House and [with him] Ishmael, [saying], "Our Lord, accept [this] from us...*

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Verse 126: Makkah: a place of security

The Messenger of Allah ﷺ said on the Day of the Conquest, "Allah made this land sacred the day He created the skies and the earth, so it is sacred by the Decree of Allah until the Day of Resurrection. Its thorny shrubs are not to be cut, or its game disturbed, or its lost property to be picked up, except by the one who will announce it publicly, or its green grass to be uprooted or cut." Al ʿAbbās said, "O Messenger of Allah! Except ikhkhir." And he said something that meant, "Except ikhkhir." ***[Sunan an Nasāʾī: 2874]***

إِنَّكَ	أَنتَ	ٱلسَّمِيعُ	ٱلۡعَلِيمُ ﴿١٢٧﴾	رَبَّنَا	وَٱجۡعَلۡنَا	مُسۡلِمَيۡنِ	لَكَ	وَمِن
indeed You	You (truly)	(are) the Ever Hearing	[and] the Ever Knowing	our Rabb!	and (You) make! us	two who submit	to You	and among

ذُرِّيَّتِنَآ	أُمَّةً	مُّسۡلِمَةً	لَّكَ	وَأَرِنَا	مَنَاسِكَنَا	وَتُبۡ	عَلَيۡنَآ ۖ	إِنَّكَ	أَنتَ
our offspring	(make!) a community	one that submits	to You	and (You) show! us	our rituals of worship	and (You) turn (in mercy)!	upon us	indeed You	You (truly)
							and accept our repentance!		

ٱلتَّوَّابُ	ٱلرَّحِيمُ ﴿١٢٨﴾	رَبَّنَا	وَٱبۡعَثۡ	فِيهِمۡ	رَسُولاً	مِّنۡهُمۡ	يَتۡلُواْ
(are) the Extremely Accepting of repentance	[and] the Ever Merciful	our Rabb!	and (You) send!	among them	a messenger	from them(selves)	he will recite

عَلَيۡهِمۡ	ءَايَـٰتِكَ	وَيُعَلِّمُهُمُ	ٱلۡكِتَـٰبَ	وَٱلۡحِكۡمَةَ	وَيُزَكِّيهِمۡ ۚ	إِنَّكَ	أَنتَ
to them	Your verses	and he will teach them	the Book	and the Wisdom	and he will purify them	indeed You	You (truly)

...Indeed You are the Hearing, the Knowing. **{128}** *Our Lord, and make us Muslims [in submission] to You and from our descendants a Muslim nation [in submission] to You. And show us our rites and accept our repentance. Indeed, You are the Accepting of repentance, the Merciful.* **{129}** *Our Lord, and send among them a messenger from themselves who will recite to them Your verses and teach them the Book and wisdom and purify them. Indeed, You are the Exalted in Might, the Wise.*

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Verse 129: The duʿāʾ of Ibrāhīm (ʿalayh is salām)

إِنِّي دَعْوَة أَبِي إِبْرَاهِيم

The Prophet ﷺ said, "I am the (answer to the) supplication of Ibrāhīm." ***[Ibn Hibban]***

ٱلْعَزِيزُ	ٱلْحَكِيمُ ﴿١٢٩﴾
(are) the Ever Almighty	[and] the Ever Wise

Reflections

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LESSON #19

SŪRAH AL BAQARAH
VERSES 130-141

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وَمَن	يَرۡغَبُ عَن	مِّلَّةِ	إِبۡرَٰهِـۧمَ	إِلَّا	مَن	سَفِهَ نَفۡسَهُۥۚ	وَلَقَدِ
and who?	he (would) turn away in aversion from	(the) creed	(of) Ibrāhīm	except	who	he made a fool of himself	and certainly

ٱصۡطَفَيۡنَٰهُ	فِي	ٱلدُّنۡيَا	وَإِنَّهُۥ صلے	فِي	ٱلۡأٓخِرَةِ	لَمِنَ	ٱلصَّٰلِحِينَ ﴿١٣٠﴾
We chose him	in	the world	and indeed he	in	the Hereafter	surely (will be) from	those who are righteous

إِذۡ	قَالَ	لَهُۥ	رَبُّهُۥٓ	أَسۡلِمۡ صلے	قَالَ	أَسۡلَمۡتُ	لِرَبِّ	ٱلۡعَٰلَمِينَ ﴿١٣١﴾	وَوَصَّىٰ
when	He said	to him	his Rabb	(you) submit!	he said	I have submitted	to (the) Rabb	(of) the worlds	and he enjoined
			his Rabb said to him						← ا

بِهَآ	إِبۡرَٰهِـۧمُ	بَنِيهِ	وَيَعۡقُوبُ	يَٰبَنِيَّ	إِنَّ	ٱللَّهَ	ٱصۡطَفَىٰ	لَكُمُ	ٱلدِّينَ
with it	Ibrāhīm	his children	and Yaʿqūb (also enjoined)	O my children	indeed	Allah	He chose	for you all	the Religion
	and Ibrāhīm enjoined with it ↵								

{130} *And who would be averse to the religion of Abraham except one who makes a fool of himself. And We had chosen him in this world, and indeed he, in the Hereafter, will be among the righteous.* **{131}** *When his Lord said to him, "Submit", he said "I have submitted [in Islam] to the Lord of the worlds."* **{132}** *And Abraham instructed his sons [to do the same] and [so did] Jacob, [saying], "O my sons, indeed Allah has chosen for you this religion...*

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Verse 130: The status of Ibrāhīm (ʿalayh is salām) near Allah

وَاتَّخَذَ اللّٰهُ إِبْرَاهِيمَ خَلِيلاً

And Allah took Ibrāhīm as an intimate friend.
[Sūrah An Nisāʾ: 125]

Verse 131: A life of surrender

إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالأَرْضَ حَنِيفًا
وَمَا أَنَاْ مِنَ الْمُشْرِكِينَ

“Indeed, I have turned my face toward He who created the skies and the earth, inclining toward truth, and I am not of those who associate others with Allah.”
[Sūrah Al Anʿām: 79]

فَلَا تَمُوتُنَّ	إِلَّا	وَأَنتُم	مُّسْلِمُونَ ﴿١٣٢﴾	أَمْ	كُنتُمْ	شُهَدَآءَ	إِذْ	حَضَرَ
so (you all) indeed do not die!	except	while you all	(are) ones who submit	or?	you all were	witnesses	when	it presented (itself to)
				or were you?				↵

يَعْقُوبَ	ٱلْمَوْتُ	إِذْ	قَالَ	لِبَنِيهِ	مَا	تَعْبُدُونَ	مِنۢ بَعْدِى	قَالُوا۟
Yaʿqūb	the death	when	he said	to his children	what? (will)	you all worship	after me	they said
	death presented itself to Yaʿqūb ↵							

نَعْبُدُ	إِلَـٰهَكَ	وَإِلَـٰهَ	ءَابَآئِكَ	إِبْرَٰهِـۧمَ	وَإِسْمَـٰعِيلَ	وَإِسْحَـٰقَ	إِلَـٰهًا
we will worship	your God	and (the) God	(of) your Fathers	Ibrāhīm	and Ismāʿīl	and Isḥāq	a God

وَٰحِدًا	وَنَحْنُ	لَهُۥ	مُسْلِمُونَ ﴿١٣٣﴾	تِلْكَ	أُمَّةٌ	قَدْ	خَلَتْ ۖ	لَهَا	مَا
single	and we	to Him	(are) ones who submit	that	(is) a community	already	it has passed on	for it	(is) whatever

...so do not die except while you are Muslims." **{133}** *Or were you witnesses when death approached Jacob, when he said to his sons, "What will you worship after me?" They said, "We will worship your God and the God of your fathers, Abraham and Ishmael and Isaac - one God. And we are Muslims [in submission] to Him."* **{134}** *That was a nation which has passed on...*

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Verse 134

وَمَنْ بَطَّأَ بِهِ عَمَلُهُ لَمْ يُسْرِعْ بِهِ نَسَبُهُ

The Prophet ﷺ said, "And he who lags behind in doing good deeds, his noble lineage will not make him go ahead." ***[Saḥīḥ Muslim: 2699]***

كَسَبَتْ	وَلَكُم	مَّا	كَسَبْتُمْ ۖ	وَلَا	تُسْـَٔلُونَ	عَمَّا	كَانُوا۟	يَعْمَلُونَ ﴿١٣٤﴾
it earned	and for you all	(is) what-ever	you all earned	and not	you all will be asked	about what-ever	they were	they do
							they used to do	

وَقَالُوا۟	كُونُوا۟	هُودًا	أَوْ	نَصَـٰرَىٰ	تَهْتَدُوا۟ ۗ	قُلْ	بَلْ	مِلَّةَ	إِبْرَٰهِـۧمَ
and they said	(you all) be!	Jews		Christians	(then) you all will obtain guidance	(you) say!	rather [we follow]	(the) creed	(of) Ibrāhīm

حَنِيفًا	وَمَا	كَانَ	مِنَ	ٱلْمُشْرِكِينَ ﴿١٣٥﴾	قُولُوٓا۟	ءَامَنَّا	بِٱللَّهِ	وَمَآ	أُنزِلَ
an unswerving monotheist	and not	he was	among	those who commit shirk / associate partners [with Allah]	(you all) say!	we have believed	in Allah	and what-ever	it was sent down

إِلَيْنَا	وَمَآ	أُنزِلَ	إِلَىٰٓ	إِبْرَٰهِـۧمَ	وَإِسْمَـٰعِيلَ	وَإِسْحَـٰقَ	وَيَعْقُوبَ
to us	and whatever	it was sent down	to	Ibrāhīm	and Ismāʿīl	and Isḥāq	and Yaʿqūb

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... It will have [the consequence of] what it earned, and you will have what you have earned. And you will not be asked about what they used to do. **{135}** *Say, [O believers], "We have believed in Allah and what has been revealed to us and what has been revealed to Abraham and Ishmael and Isaac and Jacob...*

Verse 134: You reap what you sow

وَ اَنْ لَّيْسَ لِلْإِنسَانِ إِلَّا مَا سَعَى

And that there is not for man except that [good] for which he strives. [Sūrah An Naml: 39]

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وَٱلْأَسْبَاطِ	وَمَآ	أُوتِيَ	مُوسَىٰ	وَعِيسَىٰ	وَمَآ	أُوتِيَ	ٱلنَّبِيُّونَ	مِن
and the [Israeli] tribes	and what-ever	he was given	Mūsā	and ʿĪsā	and what-ever	he was given	the prophets	from
	and whatever Mūsā and ʿĪsā were given				and whatever the prophets were given			

رَّبِّهِمْ	لَا	نُفَرِّقُ	بَيْنَ	أَحَدٍ	مِّنْهُمْ	وَنَحْنُ	لَهُۥ	مُسْلِمُونَ ١٣٦
their Rabb	not	we differentiate	between	(any) one	among them	and we	(are) to Him	ones who submit

فَإِنْ	ءَامَنُوا۟	بِمِثْلِ مَآ	ءَامَنتُم	بِهِۦ	فَقَدِ	ٱهْتَدَوا۟	وَّإِن	تَوَلَّوْا۟	فَإِنَّمَا
so if	they believed	- in the same [manner] as - in the same [creed] as	you all believed	in it	then certainly	they have obtained guidance	and if	they turned away	then indeed only
so if they believe			you believe				and if they turn away		

هُمْ	فِى	شِقَاقٍ	فَسَيَكْفِيكَهُمُ ٱللَّهُ	وَهُوَ	ٱلسَّمِيعُ	ٱلْعَلِيمُ ١٣٧
they	(are) in	dissent	but Allah will suffice you against them	and He	(is) the Ever Hearing	[and] the Ever Knowing

and the Descendants and what was given to Moses and Jesus and what was given to the prophets from their Lord. We make no distinction between any of them, and we are Muslims [in submission] to Him." **{137}** *So if they believe in the same as you believe in, then they have been [rightly] guided; but if they turn away, they are only in dissension, and Allah will be sufficient for you against them. And He is the Hearing, the Knowing.*

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Verse 136: What the prophets were given

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ

We have already sent Our messengers with clear evidences and sent down with them the Scripture and the balance that the people may maintain [their affairs] in justice. [Sūrah Al Ḥadīd: 25]

Verse 137: Allah is Sufficient

وَمَن يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ

And whoever relies upon Allah - then He is sufficient for him. [Sūrah Aṭ Ṭalāq: 3]

صِبْغَةَ	ٱللَّهِ ﷺ	وَمَنْ	أَحْسَنُ	مِنَ	ٱللَّهِ	صِبْغَةً ﷺ	وَنَحْنُ	لَهُۥ	عَٰبِدُونَ ١٣٨
(the) colouring/ religion	(of) Allah	and who?	(is) better	than	Allah	(in) colouring/ religion	and we	(are) for Him	ones who worship

قُلْ	أَتُحَآجُّونَنَا	فِى	ٱللَّهِ	وَهُوَ	رَبُّنَا	وَرَبُّكُمْ	وَلَنَآ	أَعْمَٰلُنَا
(you) say!	do? you all argue with us	in (regards to)	Allah	while He	(is) our Rabb	and your Rabb	and for us	(are) our deeds

وَلَكُمْ	أَعْمَٰلُكُمْ	وَنَحْنُ	لَهُۥ	مُخْلِصُونَ ١٣٩	أَمْ	تَقُولُونَ	إِنَّ	إِبْرَٰهِـۧمَ
and for you all	(are) your deeds	and we	(are) to Him	ones who are sincerely devoted	or (do?)	you all say (that)	indeed	Ibrāhīm

وَإِسْمَٰعِيلَ	وَإِسْحَٰقَ	وَيَعْقُوبَ	وَٱلْأَسْبَاطَ	كَانُوا۟	هُودًا
and Ismāʿīl	and Isḥāq	and Yaʿqūb	and the [Israeli] tribes	they were	Jews

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***{138}** [And say, "Ours is] the religion of Allah. And who is better than Allah in [ordaining] religion? And we are worshippers of Him." **{139}** Say, [O Muḥammad], "Do you argue with us about Allah while He is our Lord and your Lord? For us are our deeds, and for you are your deeds. And we are sincere [in deed and intention] to Him." **{140}** Or do you say that Abraham and Ishmael and Isaac and Jacob and the Descendants were Jews..*

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Verse 138: Only Allah

Maḥmūd ibn Lubayd said, "The Messenger of Allah ﷺ came out to us when we were discussing Dajjāl and said, 'Shall I not tell you of that which I fear more for you than Dajjāl?' We said, 'Yes.' He said, 'Hidden shirk - when a man stands to pray and makes it look good because he sees a man looking at him.'" ***[Sunan Ibn Mājah: 4204]***

كَتَمَ	مِمَّن	أَظْلَمُ	وَمَنْ	ٱللَّهُ قلى	أَمِ	أَعْلَمُ	ءَأَنتُمْ	قُلْ قلى	نَصَٰرَىٰٓ	أَوْ
he hid	than who	(is) more wrongdoing	and who?	Allah	or? (is)	more knowing	are? you all	(you) say!	Christians	or

تَعْمَلُونَ ﴿١٤٠﴾	عَمَّا	بِغَٰفِلٍ	ٱللَّهُ	وَمَا	ٱللَّهِ قلى	مِنَ	عِندَهُۥ	شَهَٰدَةً
you all do	about what	(is) at all unaware	Allah	and not	Allah	from	with him	- a testimony - an evidence

وَلَا	كَسَبْتُمْ صلى	مَّا	وَلَكُم	كَسَبَتْ	مَا	لَهَا صلى	خَلَتْ	قَدْ	أُمَّةٌ	تِلْكَ
and not	you all earned	(is) what-ever	and for you all	it earned	(is) what-ever	for it	it has passed on	already	(is) a community	that

تُسْـَٔلُونَ	عَمَّا	كَانُوا۟	يَعْمَلُونَ ﴿١٤١﴾
you all will be asked	about whatever	they were	they do
			they used to do

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... or Christians? Say, "Are you more knowing or is Allah ?" And who is more unjust than one who conceals a testimony he has from Allah ? And Allah is not unaware of what you do. **{141}** *That is a nation which has passed on. It will have [the consequence of] what it earned, and you will have what you have earned. And you will not be asked about what they used to do.*

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Verse 140: Servants of Allah

مَا كَانَ إِبْرَاهِيمُ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَٰكِن كَانَ حَنِيفًا مُّسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ

Ibrāhīm was neither a Jew nor a Christian, but he was one inclining toward truth, a Muslim [submitting to Allah]. And he was not of the polytheists.
[Sūrah Āli ʿImrān: 67]

Reflections

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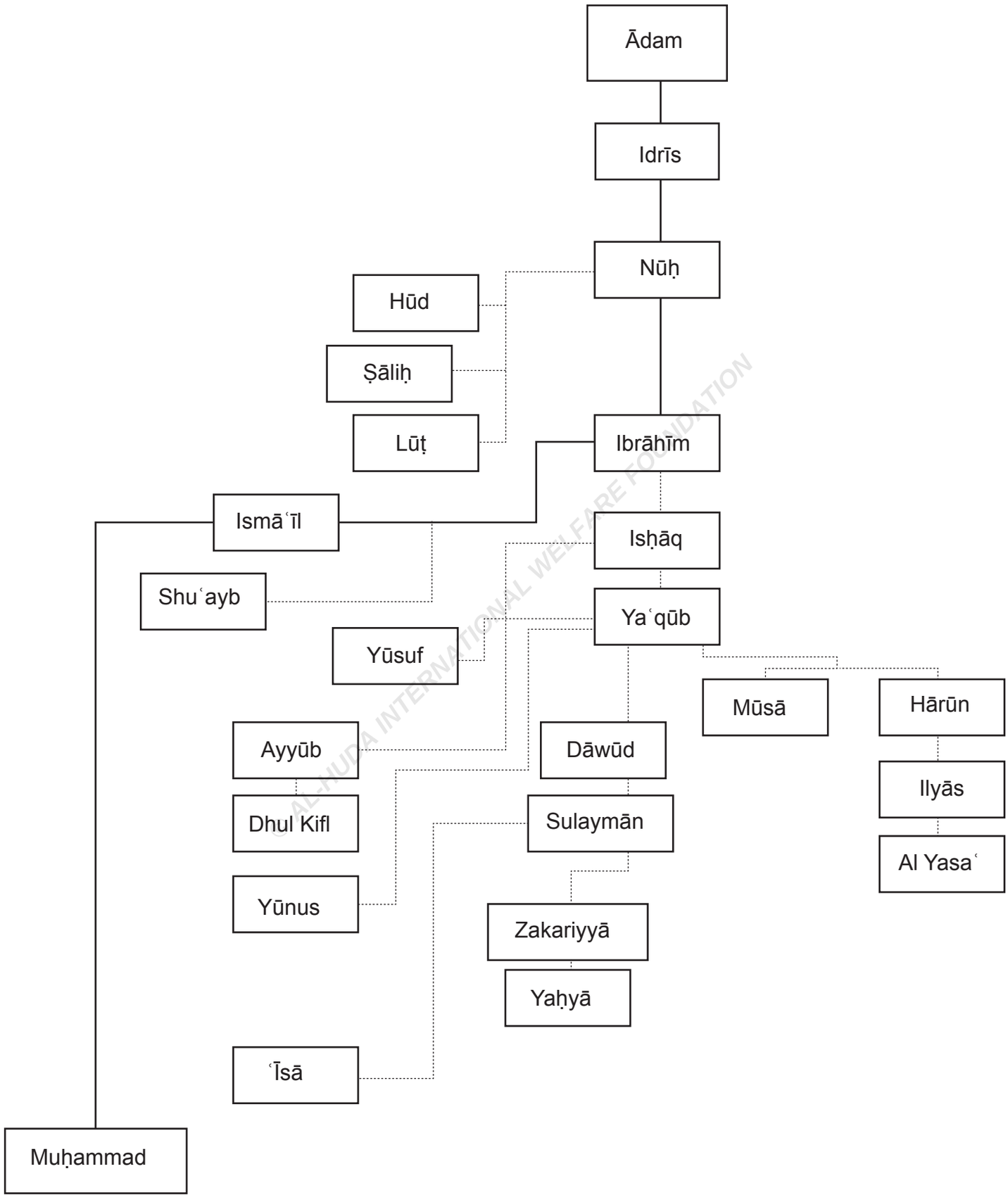
Lesson Tracker	Recitation Tracker	Listening Tracker
☐☐☐☐☐☐☐	☐☐☐	☐

The Prophets of Allah



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Juz' 1 Common Words

Common Prepositions	
الْ	the; all
إِلَىٰ	to, towards, until
إِلَّا	except
إِنْ	if; not [when used with إِلَّا]
إِنَّ	indeed
إِنَّمَا	indeed only
أَمْ	or
أَمَّا	as for
أَنْ	that
أَنَّ	that indeed
أَوْ	or, nor
بَعْض	some
بَلْ	rather
بِـ	in, with; because; at all
ثُمَّ	then
حَتَّىٰ	until
عَلَىٰ	upon, for; over, against
عَنْ	from, about
عَمَّا	about what/whatever
فَـ	so, then
فِي	in, in (regards to), among
قَدْ	certainly; already
كَـ	like [preposition]
لِ / لَـ	for, to, to…(belongs) [attached to noun]
لِـ	so that [attached to verb]
لَـ	surely
(وَ)لَٰكِن	but
لَعَلَّ	so that
لَقَدْ	certainly
لَوْ	if, if only
مَعَ	with
مِنْ	from; any, any at all; than; [sometimes not translated]
وَ	and, while
يَا (أَيُّهَا)	O [to get attention]

Istifḥām (interrogative particle)	
أَ	do? does? did? am? are? is? was? were? shall? will?
كَيْفَ	how?
لَوْ لَا	why not? [also "if not for"]
لِمَ	why?
مَا	what?
مَاذَا	what (is it) that?
مَنْ	who?

No	
لَا	no, not, neither, nor; not at all; do not!
لَمْ	did not [pushes meaning to past]
لَنْ	will not/never [pushes meaning to future]
مَا	not
لَيْسَ	is not

Common Verbs	
قَالَ	he said
قَالُواْ	they said
قُلْ	(you) say!
قُلْنَا	we said
يَقُولُ	he says
كَانَ	he/it was; he used to
كَانُواْ	they were; they used to
كُنتُمْ	you all were; you all used to
آمَنُواْ	they (have/had) believed
يُؤْمِنُونَ	they believe, they will believe
كَفَرُواْ	they (have/had) disbelieved
أُنْزِلَ	it was sent down
آتَيْنَا	we gave
جَاءَ	he/it came
يَعْلَمُونَ	they know

Common Nouns	
أَرْض	earth, land
آخِرَة	Hereafter; final
بَنِي	children
حَقّ	truth; right
خَيْر	good; better
شَيْء	thing; anything
عَذَاب	punishment
عَلِيم	Ever Knowing
فَرِيق	group
قَوْم	people
كُلّ	all, every
كِتَاب	book
مِيثَاق	binding covenant; binding
نَار	Fire
نَاس	people
نَصَارَىٰ	Christians

Selected Plurals and Singulars	
آيَة	آيَات
verse	verses
سَمَاء	سَمَاوَات
sky	skies
قَلْب	قُلُوب
heart	hearts

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Juz' 1 Common Words

Pronouns - Subjective - Ending Attaches to ending of past tense verb			
Plural	Dual	Singular	Person
ـُواْ	ـَا	ـَ	3rd [m]
they	they two	he, it	
ـْنَ	ـَا	ـَتْ	3rd [f]
they [f]	they two [f]	she, it; they	
ـْتُمْ	ـْتُمَا	ـْتَ	2nd [m]
you all	you two	you	
ـْتُنَّ	ـْتُمَا	ـْتِ	2nd [f]
you all [f]	you two [f]	you [f]	
ـْنَا		ـْتُ	1st
we		I	

Pronouns - Subjective - Detached			
Plural	Dual	Singular	Person
هُمْ	هُمَا	هُوَ	3rd [m]
they	they two	he, it	
هُنَّ	هُمَا	هِيَ	3rd [f]
they [f]	they two [f]	she, it; they	
أَنْتُمْ	أَنْتُمَا	أَنْتَ	2nd [m]
you all	you two	you	
أَنْتُنَّ	أَنْتُمَا	أَنْتِ	2nd [f]
you all [f]	you two [f]	you [f]	
نَحْنُ		أَنَاْ	1st
we		I	

Expressions of place/time	
حَيْثُ	wherever
أَيْنَمَا	wherever
فَوْقَ	above
تَحْتَ	under
خَلْفَ	after; behind
وَرَآءَ	behind, beyond
مِن دُونِ	besides
مَعَ	with
عِنْدَ	with, near
مِنْ عِندِ	from
إِذْ / إِذَا	when
لَمَّا	when [with past tense]; not yet [with present tense]
كُلَّمَا	whenever
مِن قَبْلُ	before
بَعْدَ / مِن بَعْدِ	after
بَيْنَ	between
بَيْنَ أَيْدِي / بَيْنَ يَدَيْ	before; present in front of

Pronouns - Subjective - Beginning Attaches to beginning of pres./fut. tense verb			
Plural	Dual	Singular	Person
يَـ / يُـ	يَـ / يُـ	يَـ / يُـ	3rd [m]
they	they two	he, it	
تَـ / تُـ	تَـ / تُـ	تَـ / تُـ	3rd [f]
they [f]	they two [f]	she, it; they	
تَـ / تُـ	تَـ / تُـ	تَـ / تُـ	2nd [m]
you all	you two	you	
تَـ / تُـ	تَـ / تُـ	تَـ / تُـ	2nd [f]
you all [f]	you two [f]	you [f]	
نَـ / نُـ		أَ / أُ	1st
we		I	

Pronouns - Posessive Attaches to end of noun			
Plural	Dual	Singular	Person
هُمْ/ـهِمْ	هُمَا	هُ/ـهِ	3rd [m]
their	their [2]	his, its	
هُنَّ	هُمَا	هَا	3rd [f]
their [f]	their [2f]	her, its; their	
كُمْ	كُمَا	كَ	2nd [m]
your [pl.]	your [2]	your	
كُنَّ	كُمَا	كِ	2nd [f]
your [pl.f]	your [2f]	your [sg. f]	
نَا		ـِي / ـَ	1st
our		my	

Ism ishārah qarīb (word for pointing at something close)	
هَٰذَا	this
هَٰذِهِ	this [f]
هَٰؤُلَاءِ	these

Pronouns - Subjective - Ending Attaches to end of pres./fut. tense verb			
Plural	Dual	Singular	Person
ـُونَ	ـَانِ	ـُ	3rd [m]
they	they two	he, it	
ـْنَ	ـَانِ	ـُ	3rd [f]
they [f]	they two [f]	she, it; they	
ـُونَ	ـَانِ	ـُ	2nd [m]
you all	you two	you	
ـْنَ	ـَانِ	ـِيْنَ	2nd [f]
you all [f]	you two [f]	you [sg. f]	
ـُ		ـُ	1st
we		I	

Pronouns - Objective Attaches to end of verb			
Plural	Dual	Singular	Person
هُمْ/ـهِمْ	هُمَا	هُ/ـهِ	3rd [m]
them	them two	him, it	
هُنَّ	هُمَا	هَا	3rd [f]
them [f]	them two [f]	her, it; them	
كُمْ	كُمَا	كَ	2nd [m]
you all	you two	you	
كُنَّ	كُمَا	كِ	2nd [f]
you all [f]	you two [f]	you [sg. f]	
نَا		نِي / ـنِ	1st
us		me	

Ism ishārah baʿīd (word for pointing at something far)	
ذَٰلِكَ	that
تِلْكَ	that [f]
أُوْلَٰئِكَ	those

Ism mawṣūl (relative pronoun)	
الَّذِي	the one who, that which
الَّتِي	the one who [f], that which
الَّذِينَ	those who
مَا	what, whatever, that which
مَنْ	who, whoever, whomever

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The Messenger of Allah ﷺ said:

**Indeed this Qur'an is a rope,
one end of it is in the Hand of Allah,
and the other end is in your hands, hold fast
to it, then indeed you will never go astray,
and never be destroyed after it, ever.**

[Ṣaḥīḥ Ibn Hibbān: 122]

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