

HOLY QUR'AN SUMMARY

**SUMMARISED VERSION BY
PROFESSOR YOUSUF DADOO**

FOR :

*** TARAWEEH PURPOSES**

*** UNDERSTANDING THE MESSAGE OF THE HOLY QUR'AN**



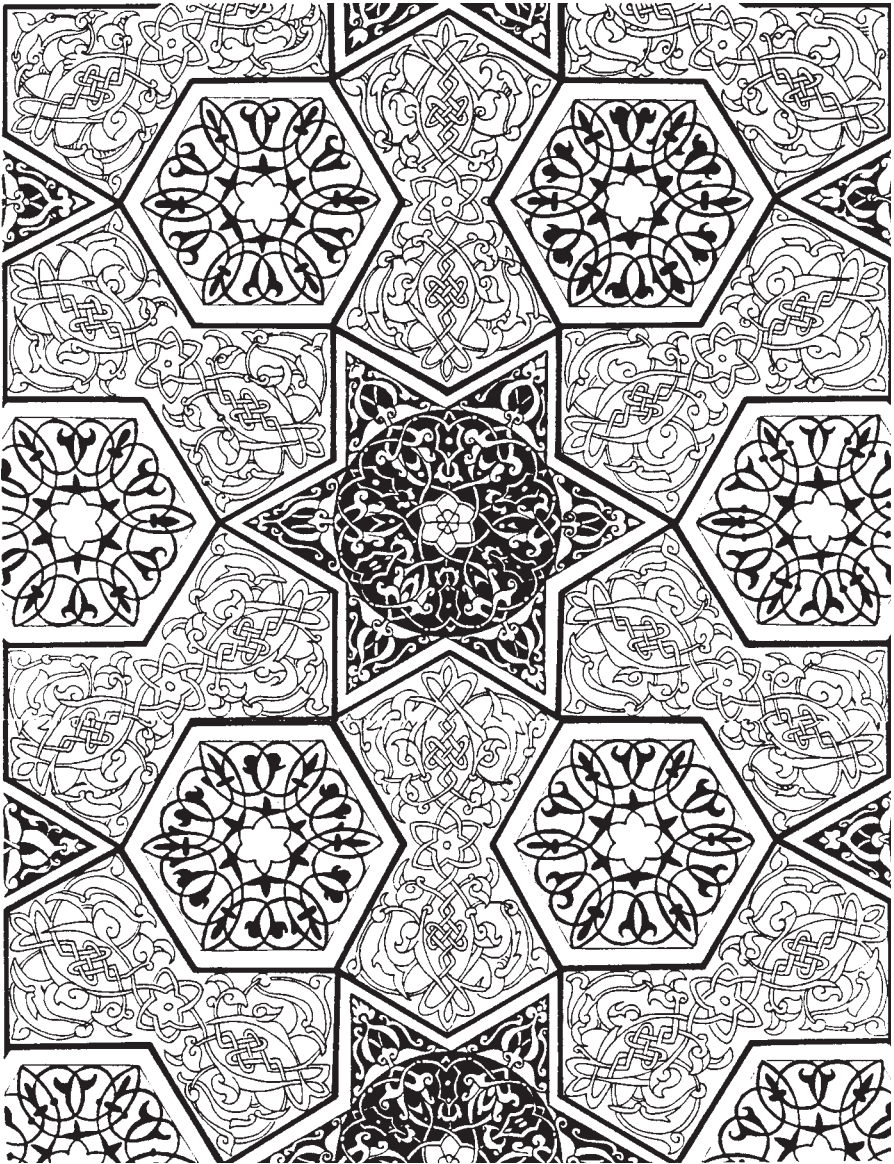
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Detail from frontispiece of a Qur'an produced in Iran in 1313

FOREWORD

One of the key programs of IPCI's founder Sheikh Ahmed Deedat was encouraging Muslims to read the Qur'an with understanding. The IPCI *still* continues this legacy by its worldwide distribution of the Holy Qur'an with English translation and commentary.

The publishing of this *Taraweeh Summary* by the is another endeavour in providing a *concise summary* of the Qur'an for the benefit of the Muslim Ummah.

There are many summaries available. This particular publication has been adopted and modified from the Muslim Youth Movement version that was published in 1979. Allah is *fully* aware of their sterling pioneering efforts and will reward them accordingly.

The summary of the Qur'an would be beneficial if:

- The relevant section is read at home *before* going to the Musjid for Taraweeh,
- Read out by someone in the Musjid *just* before the Taraweeh (this should not take more than five (5) minutes),
- Read all year round to get a 'bird's eye' synopsis of the Qur'an,
- As a Dawah tool to let the *non-Muslims* have a glimpse of the *theme, subject matter and style* of the Qur'an.

The IPCI records its deep gratitude to Professor Yousuf Dadoo for the meticulous manner in which this task has been accomplished. The IPCI welcomes any suggestions in improving this publication. There is no copyright. If re-printed or translated kindly forward a copy to the IPCI for our records.

1 Shaban 1426 (corresponding to 6 September 2005)

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PREAMBLE

All Praise and Glory belong to Allah Who has facilitated the completion of this noble task relating to His Illustrious Book.

The recitation of the Holy Qur'an is meant to be a moving experience since it marks Allah's communication with us. Such an event becomes much more meaningful if we understand its message.

It was precisely this consideration which encouraged us to present this humble product before the English-speaking Muslim *Umma* thirty-one years ago. It was felt then that the lessons of this Holy Book, whose full recitation during the *taraweeh* prayers conventionally covered twenty-seven nights, had to be read each night to the congregation preferably before the commencement of the aforesaid prayers. The following factors were paramount:

- The language had to be simple enough for the average listeners.
- Its reading was not to exceed seven minutes.
- The summary should, as far as possible, allow the Qur'an to speak for itself without human commentary.

The same motivation dictates the summary's re-presentation to the audience in a better format.

Much water has flowed under the bridge since then: a primary contributor to the original project, Brother Mahmood Moosa, is no longer in our midst. Memories come flooding in as I reflect upon the ardour and candour with which the original draft was assessed at his office in Commercial Road, Durban.

No worldly glory is hereby aspired to; all that is sought is Allah's Pleasure on a day when neither kith, nor kin nor social status will guarantee us any success.

Translations and reproductions of this work may be made with the prior approval of the publisher.

Circumstances surrounding the performance of *taraweeh* prayers have changed with many local mosques opting to complete full recitation of the Holy Qur'an on the twenty-ninth night of Ramadan instead of the twenty-seventh night. This ought not to complicate the presentation of the relevant summary for the night if the reader keeps it in tandem with the night's Qur'anic recitation.

In fact, these summaries could even be viewed as daily reading matter for us to refresh our minds about the Holy Message throughout the year.

Yet these summaries will inevitably have flaws. For instance, while the transcription code for Arabic words is helpful it does not go far enough for giving us exact equivalents for some categories of sounds not occurring in English. But on the other hand, the use of the International Phonetic Alphabet code would have caused its reading (by an average person) to become extremely cumbersome.

The following sound equivalents are given:

â represents the long vowel as in “dark”

û represents the long vowel as in “cool”

î represents the long vowel as in “meet”

‘ represents the guttural stop

’ represents a medial guttural sound

The following terms or acronyms are frequent:

Sûrah – a chapter of the Holy Qur'an

Rasûl – a messenger

Salât – daily obligatory prayer

Zakât – compulsory charity

Hajj – pilgrimage

Hijra – the Holy Prophet’s migration from Makka to Madîna in 622 CE.

SWT – Subhanahu wa ta’âlâ (Glory and Exaltation be His)

SAW – Salla llâhu ’alayhi wa sallam (May Allah’s Salutations and Peace be upon him)

AS – Alayhi s-salam (Peace be upon him) (Plural: Alayhim us-salam)

RA – Radiya llâhu ‘anhu/a (May Allah be pleased with him/her)

Names of the following prophets, with their biblical equivalents are given below:

<i>Adam</i>	– Adam	<i>Ya’qûb</i>	– Jacob	<i>Yûnus</i>	– Jonah
<i>Nûh</i>	– Noah	<i>Yûsuf</i>	– Joseph	<i>Ayyûb</i>	– Job
<i>Ibrâhîm</i>	– Abraham	<i>Bin Yamîn</i>	– Benjamin	<i>’Isâ</i>	– Jesus
<i>Ismâ’ il</i>	– Ishmael	<i>Shu’aib</i>	– Jethro	<i>Mûsâ</i>	– Moses
<i>Ishâq</i>	– Isaac	<i>Lût</i>	– Lot	<i>Hârûn</i>	– Aaron
<i>Dâwûd</i>	– David	<i>Sulaimân</i>	– Solomon	<i>Yahyâ</i>	– John
<i>Zakariya</i>	– Zecharia	<i>Ilyâs</i>	– Elias	<i>Idrîs</i>	– Enoch

Following the Qur’anic form, the masculine form of address has been often used to include both men and women. No disrespect to women is hereby intended.

Yousuf Dadoo,

University of South Africa

1 Shaban 1426 (corresponding to 6 September 2005)

BISMILLAH IR-RAHMAN IR- RAHIM
IN THE NAME OF ALLAH, MOST BENEFICENT, MOST MERCIFUL

1ST TARAWEEH

Tonight's *Taraweeh* consists of *Alif Lâm Mîm* and the first quarter of *Sayaqûl*.

The *Sûrahs* covered are *Al-Fâtîha* (The Opening), and the first two-thirds of *Al-Baqara* (The Cow).

The Qur'ân begins with the beautiful *Sûrat al-Fâtîha*, containing seven verses and rightly called the "Essence of the Book". It has been called by this title for a very obvious reason. It shows the helplessness of man without the aid of Allah (SWT) and his continuous desire for Allah (SWT)'s assistance in all matters affecting his daily life. That is why, by means of this *Sûrah*, Allah (SWT) teaches us this perfect prayer and gives us some knowledge of Himself, i.e. He describes some of His qualities. Further He tells us about what His relation with us and to the rest of the creation is, from where we have come, what we are, and what goal we are heading for under Allah (SWT)'s guidance. We are to trust and commit ourselves to Allah (SWT) if we want to succeed in this life and in the Hereafter.

The second is *Sûrat al-Baqara*, "The Cow", revealed in Madina and containing 286 verses. It sums up the entire teachings of the Qur'ân. The reason for having this *Sûrah* second in the arrangement of *Sûrahs* is very logical. The essence of the first *Sûrah* is man, crying out to Allah (SWT): "O Allah (SWT)! Help Me". In the second, *Sûrah* Allah (SWT) says: "Here is the help and guidance that you need".

This *Sûrah* begins with the example of three types of people and how they receive Allah (SWT)'s message.

The creation of man is discussed, the high destiny that Allah (SWT) wanted him to reach, man's fall (corruption), and the hope held out to him in spite of previous sins. The story of Banî Isrâ'îl is told: the favours they had and how they made wrong use of them to show again the general character of man.

Reference is also made particularly to Mûsâ (AS) and ‘Isâ (AS). We learn how they had to deal with their corrupt people and how the Christians and Jews, who, despite having had Allah (SWT)’s prophets and books in their midst, rejected Muhammad (SAW) out of pride and jealousy.

Because of their rejection it was inappropriate for them to claim the virtue of the righteous Imam, Ibrâhîm (AS) exclusively for themselves. Ibrâhîm (AS) was the forefather of the Arabs through Ismâ’îl (AS)’s descendants, and likewise with the Jews through Ishâq (AS)’s offspring. Ibrâhîm (AS), together with Ismâ’îl (AS) built the *Ka’ba* (mosque of Makka) and purified it, thus establishing the one and only true religion for all mankind, Islam.

The *Ka’ba* was now to be the center of universal worship and stood for Islamic Unity (because all Muslims face towards it in prayer).

The name of this *Sûrah* is gained from the parable of the Cow in verses 67 -71, which deals with hypocrisy. Once people lose faith, they try to put off obedience with various excuses, or they do things half-heartedly. It is then that, as Allah (SWT) says, “There is a disease in their hearts which Allah (SWT) increases” until they become spiritually “deaf dumb and blind”. Such people are spiritually dead even though they are physically alive. Life is movement, activity, striving and fighting against the evil of yourself (*nafs*) -this is the message of the *Sûrah*.



2ND TARAWEEH

Tonight’s Taraweeh consists of the last three-quarter of *Sayaqûl* and the first half of *Tilka r-Rusul*.

The *Sûrah* covered is the last third of *Al-Baqara*.

Earlier we were told how Ibrâhîm (AS) together with his son Ismâ’îl

(AS) built the *Ka'ba*, which stood for Islamic unity. By the very fact that Ibrâhîm (AS) had prayed thus with his son: “O our Lord! Make us among those who submit to Your Will and make from our offspring an *Umma* (community) which bows down to Your Will”, it shows that an Islamic *Umma* (community) had already been established. The symbol of its unity was the *Ka'ba*.

Now, rules and regulations are laid down for this Muslim Brotherhood to follow (since no organization or body can exist for some time without any rules). The rules cover two aspects: *Huqûq Allah* and *Huqûq al-'ibâd*. The first deals with man's relationship with Allah (SWT), and the second deals with man's relationship with man. The Qur'ân emphasises that righteousness does not simply mean restricting ourselves to the outward observance of rituals, but in having deep-rooted faith (îmân), showing kindness, performing prayer (salât) and giving charity (zakât) after bearing their spirit in mind, exercising patience (sabr) under suffering and displaying good moral values in general. Rules are also laid down relating to food and drink, laws of inheritance, fasting, jihad, wine and gambling, good treatment of orphans and women and the prohibition from taking interest. In short, if one wishes to be a good Muslim, one has to follow the commandments of Allah (SWT) and be an asset to one's community and also look after one's own health. Nothing short of this can make a person a true Muslim.

The subject of Jihâd is further discussed with reference to Dâwûd (AS)'s slaying of Jâlût (Goliath). Dâwûd (AS) was given great physical strength to kill his enemy and defend Islam. On the other hand, 'Isâ (AS) was strengthened “with the Divine Word of Allah (SWT)” to aid the cause of Islam. Mûsâ (AS) called upon his followers to kill their evil desires (reference to 'Isâ (AS) and Mûsâ (AS) in connection with Jihâd were covered in the 1st taraweeh). From examples of these three prophets we learn that Jihâd works at three levels:

- 1) Arming one' self with the truth;
- 2) Fighting one's baser and animal self, so that Islam within one's heart

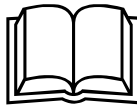
remains strong and guard;

- 3) Fighting one's enemies for the defence of Islam, in order that Islam remains well guarded externally.

Rasûl (SAW), "the most perfect example to mankind," had all these three qualities for his Jihâd.

In short, we are told that real goodness lies in practical deeds of kindness, good faith and manliness. Allah (SWT)'s qualities are discussed in the beautiful and sublime *Ayat al-Kursî*, the verse of the Throne. There are just two aspects left before the *Sûrah* can come to its logical end. The first is a call from Allah (SWT) to mankind, urging the latter to have faith in the rules and regulations laid down in this *Sûrah*. This faith must be followed by practical deeds (obedience) which must obviously arise from a sense of personal responsibility. Secondly, man is once more taught a beautiful prayer. Man might not be able to follow Allah (SWT)'s guidance perfectly in both letter and spirit (or in letter but not in spirit); hence it is here that man turns to Divine Help once more.

(Note to the speaker: Please read out the appropriate *du'âs* of verses 285 and 286 with their translation).



3RD TARAWEEH

Tonight's Taraweeh consists of the second half of *Tilka r-Rusul* to the first three-quarter of *Lan tanâlû*.

The *Sûrah* covered is the complete *Al 'Imrân* (The Family of 'Imrân).

In this *Sûrah*, references are made to the Battles of Badr and Uhad which the Muslims in Madîna had to engage themselves in, so as to defend Islam against the Makkan unbelievers. These references show that this *Sûrah* was revealed about 4 A.H.

Like *Al-Baqara*, it surveys the religious history of mankind, with special reference to the *Ahl Kitâb* (i.e. Christians and Jews). After explaining the great deal of corruption in which the *Ahl Kitâb* had landed themselves, it shows the need and subsequent rebirth of Islam. It mentions the rules whereby this new community is to be governed, and, like the previous *Sûrah*, it emphasises the need on the part of the Muslims to have a firm faith in Islam, to undertake *Jihâd* against the enemies of the Muslims, and to pray for guidance. They should feel convinced that, in spite of present difficulties, they should “be patient” because “Allah (SWT) will cause ease to follow difficulty”.

Three new points discussed in this *Sûrah*:

- (1) Christians are urged to accept Islam since they themselves are in a position to testify to the truth. The Christians here are especially appealed to as the Jews were especially appealed to in the last *Sûrah*;
- (2) the lessons of the two battles are set out for the Muslims. The lesson of Badr is: Allah (SWT) helps the people who help His cause. Patience, courage, effort and discipline are rewarded by Allah (SWT). No matter how poorly you are armed and how powerful your enemy may be, Allah (SWT) will give you victory if you remain true Muslims at all times. The lesson of Uhud is: Indiscipline, indecision and selfishness (as shown by certain Muslims in this battle who went after the booty without even being commanded to do so by Rasûl (SAW) are not qualities of a true Muslim and can lead to his downfall. This is shown by the treat losses suffered by the Muslims in this battle. Thoughts of pain or death should not prevent you from striving in the path of Allah (SWT).
- (3) The responsibilities of Muslims, both in their dealings amongst themselves and with non-Muslims are stressed. Allah (SWT) has revealed the Qur’ân, confirming previous revelations like the *Torah*, revealed to Mûsâ (A.S) and *Injil*, revealed to ‘Isâ (AS). We must accept the truth of this whole Book (the Qur’ân), and not only in parts of the Book, as the Jews and Christians had done. They only

had a portion of the Qur'ân's message in their Holy Books – the entire message of Islam was only completed and perfected by the revelation the Qur'ân. Muslims must try to understand the message of the Qur'ân, and not take “as friends or protectors” those who cannot and will not want to accept the Truth of Islam.

The story of the family of 'Imrân, the father of Maryam (AS), is gradually connected to the miraculous birth of 'Isâ (AS) and his years of prophethood.

Accounts of the first story are to be found in the *Torah* while those relating to 'Isâ (AS) are to be found in the *Injil*. These facts are related to show that Allah (SWT)'s message is eternal and revelation is the continuous process by means of which this message is re-emphasised. Seeing that the Qur'ân is Allah (SWT)'s message, all people are invited to accept its completion in Islam. Controversies are to be avoided. The Muslims are asked to live together in unity and happiness, and are promised safety in the Hereafter provided they abide by the Commands of Allah (SWT).



4TH TARAWEEH

Tonight's Taraweeh consists of the last quarter of *Lan tanâlu* to the end of *Wa l-Muhsanât*.

The *Sûrah* covered is the first three-quarter of *Al-Nisâ'* (The Women). This *Sûrah* is closely connected with the previous *Sûrah* as far as the period in which these two *Sûrahs* were revealed, is concerned. The subject matter of this *Sûrah* deals with the social problems which the Muslim community had to face immediately after the Battle of Uhad. The principles laid down in this *Sûrah* have always been regarded as Muslim law and social practice for all Muslims at all times. Broadly

speaking, this *Sûrah* can be divided into two parts: (1) that dealing with family life in general – the rights of women and orphans. Laws dealing with inheritance, marriage, and family rights generally are also discussed; (2) that dealing with the larger family, i.e. the community at Madîna, and those disobedient people in this larger family, viz. the hypocrites and the Jews. Hence, in this *Sûrah* regulations are laid down for both our private law and our attitude to our territorial neighbours.

The *Sûrah* begins with an appeal to the unity of mankind since Allah (SWT) created mankind “from one soul”. Women and orphans have certain rights, these must always be fulfilled. A great deal of justice must be used in our dealings with them. The sexes must honour each other. Family relationships that are caused by marriage and the subsequent birth of children are healthy and in agreement with Allah (SWT)’s pleasure. This leads to the discussion of Laws of Inheritance, indicating once more, that our justice should extend to the distribution of the wealth of our family members. In short, follow Allah (SWT)’s commandments at all times – while our family members are alive as well when they are no longer with us. This principle of goodness should be extended to all beings, big and small. Certain rights of women deserve mention at this stage: (a) treatment: “Nor should you treat them harshly, that you may take away part of the dower you have given them (and thus gain a marriage annulment) – except when they have been guilty of open loose habits”. Live with them on a footing “of kindness”. Be tolerant towards them. “If you take a dislike to them it may be that you dislike a thing while Allah (SWT) wishes to bring a lot of good through it”; (b) purpose of marriage must be “to desire chastity (good moral habits), not to satisfy your sex appetites”. Further, the Qur’ân states: “Men are the protectors and maintainers of women”. In return, a woman must be devoutly obedient, and guard in (her husband’s) absence what Allah (SWT) wants them to guard”; i.e. her respect, and his property and reputation. Disobedient members of the larger family are now discussed. The Jews are accused of indulging in twisting words to make fun of the teaching of Allah (SWT), and believing in magic and evil. The hypocrites are also warned. The only remedy for these people is to “make Muhammad

(SAW) the judge....and accept (his) decisions with the fullest confidence”.

The Muslims must always be armed in self-defence against their enemies, as well as against the hypocrites. The deserters should be slain. The lives of Muslims are sacred; therefore “a Believer should never kill another Believer”. If one is slain by mistake, full compensation should be made. Be not hasty to condemn a stranger as a non-believer if he greets you, even in time of war; rather investigate the matter before passing judgement. Don’t live in places hostile to Islam, if you are able to migrate; because Allah (SWT)’s earth is very spacious. Shorten your prayers in times of danger and on journeys. Take all steps to maintain your safety; but if danger threatens you, then fight bravely.

Don’t follow the wrong path, seeing that Allah (SWT)’s guidance (the Qur’ân) has already been sent down. Any evil that man does is for the harm of his own soul. The Muslims may work in secrecy when: (a) giving charity, (b) practicing justice (because there is no good in publicising and thereby humiliating a criminal), and (c) when there is a touchy issue dividing two quarrelling parties whom we intend bringing on to speaking terms. The only sin that Allah (SWT) does not forgive is polytheism (i.e. joining partners with Him).

Being just to women and orphans is part of faith. Justice must be practised, even if the eventual verdict is against yourselves or your family members. Have a firm faith, cast aside evil and hypocrisy. Speak the truth, and do not hurt other’s feeling. All Apostles brought only the message of Allah (SWT); thus do not say: “We believe in (the teachings of) some but reject (the teaching of) others”.



5TH TARAWEEH

Tonight’s taraweeh consists of the whole of *Lâ Yuhibbu llâh* and the

first quarter of *Wa ithâ sami'û*.

The *Sûrahs* covered are the last quarter of *An Nisâ'* (the Women) and the complete *Mâ'ida* (the Table).

The last portion of *Sûrah An Nisâ'* deals with the wrongs of the *Ahl Kitâb* and also mentions those people who were honourable exceptions. The outcome of both these types of people is discussed.

Sûrah Mâ'ida retells how the Jews and Christians had corrupted themselves and how Islam came to show man perfect guidance once more. It refers to the Christians with whom Allah (SWT) took a promise, "but they forgot a good part of the message that was sent to them", i.e. they rejected the order which Jesus gave to his disciples to welcome Prophet Muhammad " (SAW) when he would come.

In contrast to the corruption of Christianity and Judaism, the rules of Islam relating to food, cleanliness and justice are recapitulated.

The fourth verse contains the memorable declaration: "This day have I perfected for you your religion". This was the last verse of a legal import to be revealed. It was sent down in 10 A.H., during Muhammad ((SAW)'s last Hajj.

The *Sûrah* begins by appealing to mankind that all obligations, whether they are human or Divine, are holy; therefore, they must be fulfilled. Rules relating to food are next laid down: "dead meat, blood and pork" are forbidden for health reasons. Any animal slaughtered in the name of a being other than Allah (SWT) is also forbidden to be eaten because Islam wants to do away with superstition and emphasise that every act of man is for the pleasure of Allah (SWT) alone." All things good and pure" are lawful. Laws are also laid down regarding our relations with the *Ahl Kitâb*, to show that a true Muslim should not have bias or hatred towards a man of another religion.

Cleanliness of body, justice and uprightness of dealing are emphasised showing that these acts are nearest to Piety.

The Qur'ân now discusses the Jews and Christians who broke their

promises with Allah (SWT). As a result of this, Allah (SWT) caused them to remain without His favours. The Jews wandered in the wilderness. In spite of all this, Allah (SWT) has sent, for everyone's guidance, an Apostle who is "a bringer of glad tidings and a warner (from evils)."

The murder of the pious Abel by his evil brother Cain shows the type of treatment which the just man suffers from the envious one. But Allah (SWT) will punish the wicked, that is why the just man should not grieve or worry.

Muslims must be fair-minded always because true justice is in agreement with Allah (SWT)'s law. At the same time the Muslims must not take for friends and protectors those in whose hearts is a disease to whom religion is a joke. Piety, humility and any good points among the Christians must be appreciated.

Muslims must enjoy all that is good and lawful, and be thankful to Allah (SWT) for His favours. Swearing, drinking, gambling, killing of game in the sacred territory (*Haram Sharîf*), superstitions of all kinds and giving false evidence are condemned.

The miracles of 'Isâ (AS) are recounted, and how they were misused by the Christians.

The fate of those who raised 'Isâ (AS)'s status to that of a god or a son of God is briefly described.



6TH TARAWEEH

Tonight's Taraweeh consists of three-quarter of *Wa ithâ sami'û* and the first half of *Wa law Annanâ*

The *Sûrah* covered is the whole of *An'âm* (The Cattle).

This is a *Sûrah* of the late Makkan period. The greater part of it was revealed as a whole. The reason for this *Sûrah* being placed in this part of the Qur'ân is simply this: the spiritual history of mankind is continued here from where the previous *Sûrah* left off. Up until now, the Qur'ân has discussed the creation of man, leading onto the history of the *Ahl Kitâb* and how they lost or corrupted Allah (SWT)'s message, and the need for Islam, and the rules governing the Muslim *Umma*. The next step is to contrast the teachings of Islam with the beliefs of the Pagan Arabs (or the *Mushriks*).

First the qualities of Allah (SWT) are discussed. He is the Creator, the Sustainer and the All-Truth. Then why should man disobey Him? Further, He is the Lord of the heavens and the earth. Now the weakness of Paganism is exposed. They "reject the Truth when it reaches them", claiming that "this is nothing but obvious magic". Here a clue to the existence of Allah (SWT) is given by asking the Unbelievers to "travel through the earth and see what the end of those who rejected Truth" was - they were all destroyed, no matter how powerful they were. They are the losers in the Hereafter also .

The life of this world is "play and amusement, but best is the Home in the Hereafter" The Messengers of Allah (SWT) are not discouraged if their people reject Allah (SWT)'s Message. The wicked do not want to reject the Messengers of Allah (SWT); rather, "it is the signs of Allah (SWT)" that they want to be "deaf, dumb and blind" to even though they can see Allah (SWT)'s wonderful handiwork in all creation. Everything in the heavens and the earth obeys Allah (SWT)'s Will. He is the knower of the unseen, and even the secrets of all things that we can see.

The perfection in Creation must convince us that all this is only Allah (SWT)'s working in His world, under His constant care and guidance. This is the argument that Ibrâhîm (AS) put forward in his dispute with those who worshipped false gods. A very important point is brought out against the worshippers of the sun and the moon: Ibrâhîm (AS) rejected them as gods because the sun sets when the day is over. It cannot offer

radiance to us all the time. Similarly, the moon, whose radiance is so splendid, cannot offer any radiance once it sets. In short, it is futile to accept them as gods because they do not give permanent radiance because being created things there are limits to their abilities. The Creator is surely Allah (SWT) because His light (the Qur'ân) shines all the time to give us guidance.

The succession of prophets after Ibrâhîm (AS) kept Allah (SWT)'s Truth alive and led up to Muhammad (SAW) and the revelation of the Qur'ân. The knowledge of the existence and understanding of Allah (SWT) (especially His Majesty and Goodness) can be gained by: (a) Studying Allah (SWT)'s Creation, and (b) Studying His Messages to mankind.

The Stubborn and evil are deceived; therefore they must be avoided. Though they turn for assistance to one another, Allah (SWT) will not help them. They will receive due punishment .

Allah (SWT)'s Law will be carried out, in spite of all the crimes and superstitions of the unbelievers (*Kuffâr*) and polytheists (*Mushrikîn*).

Therefore, follow the *Sirât al-Mustaqîm* (the Straight Path) as shown in the Qur'ân.



7TH TARAWEEH

Tonight's taraweeh consists of the second half of *Wa law Annanâ* to the first three-quarter of *Qâl al-Mala'u*.

The *Sûrah* covered is the whole of *A' râf*.

This *Sûrah* is closely connected to the previous *Sûrah* in two respects: (a) It was revealed in the same period, and (b) Its argument is similar to the previous *Sûrah*. It relates the spiritual history of man from Adam (AS)'s time to the time of Muhammad (SAW). In the process, it gives accounts of various prophets, especially the struggles of Mûsâ (AS).

The most important lesson to be learnt here is: learn from the past. Revelation can help us in this respect. The struggle between Good and Evil is illustrated by the story of Adam (AS) and Iblîs. Iblîs became evil when he refused to bow down to Adam (AS), as commanded by Allah (SWT). He was puffed up with pride because he felt he could not obey this order when he was created from fire while Adam (AS) was created from clay. He was jealous of Adam (AS)'s position. He rebelled against Allah (SWT)'s orders. Because the rebel was jealous, he tempted the good Adam (AS) and caused him to commit a wrong deed. But Allah (SWT) granted his mercy to them by guiding them since Allah (SWT) is the Most Merciful of all those who show mercy. Allah (SWT) guided man to put on clothes to cover the shameful parts as well as to adorn themselves, but bearing in mind that "the dress of righteousness is the best dress". Further, man must submit to Divine Justice and be moderate in eating and drinking, etc. If this warning is not heeded, severe penalties lie ahead. The privileges, peace and happiness of the righteous are shown in a picture of the Hereafter. The Power and Goodness of Allah (SWT) in the world around us is also discussed. Allah (SWT) has only forbidden evil things. Good things were created for man's enjoyment.

Nûh (Noah) (AS)'s warning was rejected by his people; therefore they were destroyed in the flood by Allah (SWT). Hûd (AS) was defied by his people (the 'Ad) so they were swept away by a tornado of hot wind. Their successors, the Thamûd treated Sâlih (AS) with pride and injustice - an earthquake destroyed them. Lût (AS) warned his people against following their lusts. They disobeyed and Allah (SWT) rained brimstone and fire on them to destroy them. The people of Madian practiced mischief and fraud. Shu'aib (AS) warned them, but they didn't heed, and they perished in an earthquake.

The story of Mûsâ (AS) is now recounted: his struggles to free his oppressed people (the Israelites) from the proud and cruel Pharaoh, and his eventual success, and his leading them to the Promised Land against all resistance. This is an illustration of Muhammad (SAW)'s struggles and eventual victory.

But the people of Mûsâ (AS) often forgot and corrupted Allah (SWT)'s Law and broke their promise with Allah (SWT) – this happened even after Prophet Muhammad (SAW) had brought light and guidance for all mankind. The good among them accepted Islam. The rest were broken “into sections” and scattered through the earth.

The children of Īdam (AS) have multiplied. All have good qualities within them. Allah (SWT) keeps showing, by His Signs, the Right Path. Yet many have rejected the Truth and have gradually fallen deeper and deeper into evil without realising what they are doing. If they continue doing evil, their punishment will come at the time fixed by Allah (SWT). Therefore, Muslims, “when the Qur’ân is read, listen to it with attention and be silent: that you may receive His Mercy. And bring you Lord to remembrance in you (very) soul, with humility and respect”.



8TH TARAWEEH

Tonight's Taraweeh consists of the last quarter of *Qâl al-Mala'u* and the whole of *Wa 'lamû*. The *Sûrahs* covered are *Anfâl* (The Spoils of War) and three-quarter of *At-Tauba* (repentance).

Sûrah Anfâl: With this *Sûrah* we begin with another series of *Sûrahs* whose underlying message is the instructions for uniting the various Muslims into a powerful unit called the *Umma*. These *Sûrahs* give us guidance in all matters dealing with this *Umma*.

The lessons of the Battle of Badr are re-emphasised with instructions on:

- (1) the question of the war booty;
- (2) the good qualities needed for fighting in the Path of Allah (SWT);
- (3) victory against great odds;

(4) merciful treatment of enemies in the hour of victory

An analysis of the Battle of Badr shows that even if your enemies are greater in number and have better weapons and war tactics, you will gain victory if Allah (SWT) is on your side. If you help Allah (SWT)'s cause, then only Allah (SWT) will help you.

This *Sûrah* was revealed shortly after the Battle of Badr, which was fought on Friday, the 17th of Ramadân in 2 A.H.

Summary: Fight in the Path of Allah (SWT), but do not argue about the booty because it is “at the disposal of Allah (SWT) and the Rasûl (SAW)”. Rather fight for Allah (SWT) than seeking worldly gain. True Muslims are those whose faith is increased when Allah (SWT)'s signs are shown to them and trust Allah (SWT). This faith is converted into action when they perform their prayers (thus obeying the Rights of Allah (SWT) of their fellow men). Those who help Allah (SWT)'s cause will be helped by Allah (SWT) since “there is no help except from Allah (SWT)”. “Never turn your backs to the enemies (i.e. flee).” Regard the eventual victory as Allah (SWT)'s, not yours.

Therefore obey Allah (SWT) and His Rasûl (SAW). Have faith and courage. Be thankful to Allah (SWT). These virtues will give you success and protection from evil. Evil will eventually be destroyed. Treat non-Muslim captives with honour and kindness, saying: “If Allah (SWT) finds any good in your hearts, He will give you something better than what has been taken from you”.

All these good qualities were shown by the Muslims in the Battle of Badr. An account of this battle is given in this *Sûrah*.

Sûrah Tauba: Logically this *Sûrah* follows up the argument of the previous *Sûrah*. It was revealed seven years after the previous *Sûrah*. This is the only *Sûrah* that begins without the prefixing of *Bismi llâh*. It was among the last *Sûrahs* to be revealed. Verses 1 to 29 shows the state policy of Rasûl (SAW), which came into force in about the month of Shawwâl, 9 A.H. and was read out by ‘Alî (RA) at the Pilgrimage two months later to give it the widest publicity possible. The remainder

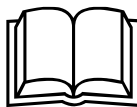
of the *Sûrah* was revealed a little earlier, in about Ramadân 9 A.H., and sums up the lessons of the Tabûk expedition which was undertaken in the summer of the same year.

In this *Sûrah* we deal with a very important question: what must be done if the enemy breaks the peace treaty and is guilty of wrong-doings? Surely no nation can go on with a treaty if the other party violates it purposely.

Summary: “Dissolve (treaty) obligation with the Pagans” if they keep on breaking their treaties. But give the Pagans four months to change their habits and to repent. If there is no change, fight and destroy them. But if any asks for protection “grant it to him”, so that he may hear “Allah (SWT)’s word”. None has the right to approach the sacred mosques unless he believes in Allah (SWT) and His Law. The People of the Book “want to put out Allah’s light”, but His Truth will always prevail. Spend your wealth for the good of mankind and use it well; do not hoard it or misuse it – otherwise a “severe punishment” awaits you. Fight, strive and struggle in the Path of Allah (SWT) with bravery and worthiness, otherwise “He will punish you....and put others in your place (to help Islam)”.

Do not offer excuses like the Hypocrites – do your duty. Leave the Hypocrites. No help should be accepted from them because they are insincere. Likewise do not aid them. Aid is only for the poor and needy. The Hypocrites will be punished while the Believers will be rewarded.

“Strive hard against the Unbelievers and Hypocrites” because the sinners can reach a stage when “Allah (SWT) will never forgive them”. Shun all evil as unclean because falsehood not only goes against Truth but also mocks all Good.



9TH TARAWEEH

Tonight's Taraweeh consists of *Ya'tathirûn* and first quarter of *Wa mâ min Dâbbah*. The *Sûrah* covered are the last quarter of *At-Tauba* (Repentance), *Yûnus* (Jonah) and the first half of *Hûd*. (The Prophet Hûd)

Sûrah Tauba: Allah (SWT) is well-pleased with the sincere Believers who think nothing of self-sacrifice. Those Believers who have done wrong but "have acknowledged their wrong-doings" (by repenting), Allah (SWT) will forgive them. People who continue with their Unfaith, Hypocrisy and Mischief have no hope of Allah (SWT)'s mercy. Be true to Allah (SWT) in word and deed, and strive in the Path of Allah (SWT) unselfishly. A few Muslims must remain behind when the others go out to fight for the Cause of Islam, so that "they may devote themselves to studies in religion and warn the people (who went to fight) against evil when they return to them – in order that they may learn to guard themselves (against evil)". Every *Sûrah* increases the faith of the Believers, "but for those in whose hearts is a disease, it will add doubt to their doubt." Trust in Allah (SWT), Lord of the Throne of Glory.

Sûrah Yûnus: This *Sûrah* and the following five were revealed during the last few years of Muhammad (SAW)'s stay in Makka, just before the great Hijra (Migration). .

Their arrangement can also be justified from the point of view of subject matter. *Sûrahs Anfâl* and *Tauba* were mainly concerned with how the new Muslim community should deal with those people who wanted to harm the cause of Islam in any way. The present group of *Sûrahs* answers questions that we ask after we have successfully dealt with the Unbelievers, Hypocrites and Mischief-makers.

Now our relations with Allah (SWT) have to be considered from a higher standpoint and that of self preservation.

Questions asked are: How does revelation work? What is the meaning of Allah (SWT)'s grace? What will happen once Allah (SWT)

withdraws His grace from us? How do Allah (SWT)'s messengers deliver their message?

Summary: It is wonderful that Allah (SWT) reveals Himself to men through Apostles (i.e. ordinary men to whom Allah (SWT) has sent His inspiration) and Revealed Books. The Unbelievers will be quick to condemn Allah (SWT)'s Messenger as an obvious magician. "Yet it is in the perfect creation of the universe and the great uses to which man can put these created objects to, that one can feel the presence of Allah (SWT)'s Message and His "Signs". He has created the moon "to be a light (of beauty) that you might know the count (of time)." Men are ungrateful because they "deny His signs" by serving, "besides Allah (SWT), things that neither hurt them nor profit them". All praise belongs only to Allah (SWT) (the All-Knower) who made mankind as one.

All the good, beautiful and useful things in life are from Allah (SWT). Yet men are ungrateful, blind and will not understand. To Allah (SWT) will everything return. It is useless to deny, disbelieve or mock Allah (SWT)'s Truth because Allah (SWT) will punish the wrong-doers on the Day of Judgement. No people can ever claim that Allah (SWT) did not reveal His Truth to them because "an Apostle (was sent) to every people." Allah (SWT)'s Justice will be seen clearly when Allah (SWT) punishes the wicked. "Surely Allah (SWT) will not deal unfairly with man in any matter: It is man that wrongs his own soul. Have those who invent lies against Allah (SWT) or are ungrateful any idea of the Day of Judgment? But let not these evils be the cause of any fear or grief or fear on the part of the Believers.

Allah (SWT) revealed Himself through Nûh (AS) but his people rejected him; so they perished. A similar fate was earned by Pharaoh during Mûsâ (AS)'s time. Pharaoh repented, but it was too late.

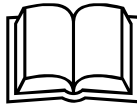
But in the case of Yûnus (AS), even the people's disbelief (before they repented to Allah (SWT)) did not stop Allah (SWT) from being Merciful to them. Allah (SWT) will likewise save the Believers from the Fire of Hell by His Mercy. Follow Allah (SWT)'s Truth and be patient. Surely

Allah (SWT) is the best Judge.

Sûrah Hûd: In the last *Sûrah* Allah (SWT)'s mercy was discussed in His dealings with us. Here emphasis is laid on His punishment of sin to show that true justice includes both mercy and punishment.

Allah (SWT) is Merciful and Patient. On the other hand man is ungrateful, loves falsehood and useless things, and is dishonest.

Nûh (AS) was unselfish and humble. He preached the Truth of Allah (SWT). But his people rejected and made fun at Allah (SWT)'s message. Nûh (AS) built his Ark under Allah (SWT)'s directions, and was saved, with peace and blessings, while the rejecters were drowned in the flood.



10TH TARAWEEH

Tonight's Taraweeh consists of three-quarter of *Wa mâ min Dâbbah* and the first half of *Wa mâ Ubarri'u*.

The *Sûrahs* covered are the end of *Hûd*, *Yûsuf* and the first third of *Ra'd*.

Sûrah Hûd: Hûd (AS) preached to his people, the 'Ad, to "worship Allah (SWT)" and "no other gods besides Him". They rejected Allah (SWT) and His Message. They continued to believe in other gods and remained too proud to listen to the Truth. Allah (SWT) wiped these disbelievers out by sending the Punishment. The Thamûd in the time of Sâlih (AS) acted selfishly by denying the she-camel "to feed on Allah (SWT)'s earth". They hamstrung her. Allah (SWT)'s Punishment overtook these people too.

Lût (AS)'s people practiced very evil habits. Ibrâhîm (AS) pleaded for them to be saved from Allah (SWT)'s Punishment. Lût (AS) asked them to change their ways, but to no avail. These people were blotted out. Shu'aib (AS)'s people, the Madianites, were warned against

fraud and mischief, but they refused to listen to Allah (SWT)'s Apostle and were destroyed.

Proud leaders like Pharaoh mislead man, and man brings ruin on himself. Allah (SWT) is Just. The penalty for sin is indeed great, therefore shun all evil and serve Allah (SWT) whole-heartedly.

Sûrah Yûsuf: This deals with the story of Yûsuf (AS), one of the twelve sons of Ya'qûb (AS). The story is called "the most beautiful of stories" for three reasons: (1) it is the most detailed story in the Qur'ân; (2) it is full of the ups and downs in human fortune; therefore, it has appealed to people of all classes and at all times (3) it describes fully with their moral meanings, the different walks of life and people's attitudes and behaviours, - e.g. Ya'qûb (AS)'s old age and the love between him and his young son, the elder brothers' jealousy of Yûsuf (AS), their plot and their father's sorrow, the sale of the father's darling son into slavery "for a miserable price", sexual love, contrasted with purity and modesty, false charges, prison and interpretation of dreams, low life and high life, innocence raised to honour, the sweet "revenge" of Forgiveness and Kindness, matters dealing with ruling a country, the constant remembrance of Allah (SWT) in spite of reaching a high position in life, and the beauty of piety and Truth.

Life is only as short as a dream, that can be explained by stories and parables. Whatever Yûsuf (AS) saw in his dream angered his ten half-brothers. They made secret plans to get rid of him. They sold him as a slave to a merchant for a small price.

The merchant took him to Egypt, where a high court official ('Azîz) bought and adopted him. His wife tried without success to seduce Yûsuf (AS). Because he refused she decided to take revenge on him. He was disgraced falsely accused and sent to jail. Even there he taught the truth and was known for his kindness. One of his fellow prisoners, to whom he had interpreted a dream, was released and became the King's cup bearer.

The King had a dream, which Yûsuf (AS) (through the cup-bearers'

recommendation) explained. The King wanted to release him, but Yûsuf (AS) before his release, made it clear that all gossip against him should be publicly cleared. The King was much impressed and made him (Yûsuf (AS)) his Chief Minister. His half- brothers came to Egypt to buy corn because there was a drought in Canaan. He treated them kindly without them knowing his identity. He asked them to bring his full brother, the youngest son, Bin Yamîn.

He detained Bin Yamîn by a plan. He then accused his half-brothers of their hatred and crime against himself. Yûsuf (AS) then revealed his identity to his brothers, forgave them, and sent them to bring the rest of the family to Egypt. Ya'qûb (AS) was united with Yûsuf (AS) once more and settled in Egypt. Allah (SWT)'s name was glorified. Allah (SWT)'s Truth will last forever and His Purpose will be fully revealed in the Hereafter.

Sûrah Ra'd: This *Sûrah* deals with the way Allah (SWT) shows Himself to mankind. In spite of this, why does man not believe? Firstly Allah (SWT) reveals His message through His creation and the fixed laws ruling the nature, on the earth and in the sky. He also reveals His message by revelation. In the world one can see life and death following each other at all times; in winter plants and trees seem dead. The coming of spring gives new life and beauty to the vegetation. But the Unbelievers ask: "When we are dust, shall we actually then be in a new creation?" - look at their stupidity! They mock at the idea that Allah (SWT) will punish them because Allah (SWT)'s punishment has not reached them yet for their wrongs. They want to see signs of His Power rather than of His mercy – but don't they know that these signs of Allah (SWT) (namely Power, Glory and Mercy) can be seen in thunder and lightning? Only Allah (SWT) is the all knower. All creation praises Him. Good will last whereas evil will be destroyed.



11th TARAWEEH

Tonight's taraweeh consists of the second half of *Wa mâ Ubarri'u* and three-quarter of *Rubamâ*. The *Sûras* covered are two-thirds of *Ra'd* (Thunder), *Ibrâhîm* (Abraham), *Hijr* (The Rocky Tract), and half of *An-Nahl* (The Bee).

Sûrah Ra'd: True believers seek Allah (SWT)'s Pleasure and in the process find peace of mind. They will be admitted to Paradise. As for the Unbelievers, "(Allah – SWT)'s curse is on them; and for them is the terrible Home". Allah (SWT) will destroy the Unbelievers at the time He has appointed. Allah (SWT)'s Will must prevail; men can do nothing to change it. Apostles of Allah (SWT) are always mocked; but Allah (SWT) will punish the mockers.

Sûrah Ibrâhîm: The last *Sûrah* dealt with Allah (SWT)'s Message to be seen through His Creation. The revelation is accepted by the people in spite of man's selfishness and opposition. Here Allah (SWT)'s Message through revelation is explained with examples of Mûsâ (AS) and Ibrâhîm (AS). Together with that, Ibrâhîm (AS)'s prayer for Makka forms the heart of the *Sûrah*.

Revelation was sent by Allah (SWT) to a Prophet "in the language of his (own) people, in order to make (things) clear to them". Its main purpose was to "bring out (the) people from darkness into light". Mûsâ (AS) and all the other Apostles were offered more or less the same excuses by their people for their refusal to accept Allah (SWT)'s Truth. The Apostles trusted Allah (SWT) only. The evil ones were destroyed. Their works were compared "to ashes on which the wind blows strongly". The Unbelievers "have no power over anything they have earned". The comparison shows that their work is as useless as the ash after the useful coal has burnt up. Just as the wind blows the ashes, so will Allah (SWT) punish the Unbelievers with the Storm of His Penalty. Allah (SWT)'s Truth is like a healthy tree, with strong roots and branches spreading far and wide, and bearing good fruit at all times, whilst the wrongdoers are compared to an unhealthy tree. The evil ones misguide others as well.

So, learn From Allah (SWT)'s Signs and be on your guard against evil. Ibrâhîm (AS) prayed not only for his offspring, but "for all the Believers." He prayed for: (1)"the peace and security" of Makka; (2) making him and his offspring regular performers of *Salât*, and (3) for forgiveness for all the Believers. He knew that Allah (SWT) is One; therefore His Message (Islam) is One. In the Hereafter, Islam is the only religion which will be proclaimed as the true religion. Evil will finally be conquered by Good on that Day.

Sûrah Hijr: The main point of this *Sûrah* is that Allah (SWT) will guard His Revelation. But His Signs and revelations are not meant for those who mock. Look at the majesty, beauty and order in His Creation. You will then conclude that He is the creator, the Source of all Things, the Kind Lord, Giver of Life and Death, and the Eternal Being. .

Evil arose through the pride of Iblîs who later brainwashed man to do wrong. Iblîs has been given a period to carry out his evil mission. But neither fear nor evil will harm the Believers. Allah (SWT)'s Mercy is the remedy for these evils, as was proved in the case of Ibrâhîm (AS) and Lût (AS). The same messengers who were sent by Allah (SWT) to destroy Lût (AS)'s people for their evils were sent to Ibrâhîm (AS) with a message of Allah (SWT)'s Mercy. Allah (SWT) would have been Merciful to the People of the Wood (*Aika*) and of the Rocky Tract (*Hijr*) had they obeyed Allah (SWT)'s "Signs"; but they did not, and were destroyed.

The Qur'ân, beginning with the "the seven oft-repeated verses" (*Sûrat Al-Fâtiha*), teaches you to praise Allah (SWT), learn humility in worship, and serve Allah (SWT) all your lives. Remember that you were created from clay to show how humble and low your beginning was; therefore do not be proud.

Sûrah Nahl: This *Sûrah* answers the following questions from another angle: (1) What are Allah (SWT)'s dealings with us; (2) How does He reveal Himself to us; (3) How is Allah (SWT)'s Message to be seen in His Creation and the Life of man? The answer: Nature points to its Creator.

Everything in creation glorifies Allah (SWT). He has created various animals and made subject to us the night and the day, the sun and the moon, the sea, the mountains, etc. These are Signs of Allah (SWT) “for men who are wise”. Allah (SWT) has granted us these favours “in order that (we) may be thankful”. After thinking deeply on these favours we will admit that “the Way leads straight to Allah (SWT) (i.e. Allah [SWT] is the Creator of all these things). Yet there are people who disbelieve in Allah (SWT) – a great punishment is in store for them. Evil men have always tried to plot against Allah (SWT)’s way, but they failed. They were punished in unexpected ways. The good receive their reward. Allah (SWT) “certainly sent an apostle to every people” to guide them. Those who reject Allah (SWT) are doing an unnatural deed – they will be destroyed by unnatural events. Everything in Allah (SWT)’s creation prostrates itself to Allah (SWT) humbly.

Man remains ungrateful to Allah (SWT) by worshipping other gods besides Allah (SWT). Allah (SWT)’s favours and signs include: rain-bearing clouds, the cattle that give milk, the bees that produce honey, the wonderful relations of family and social life, and the comforts and progress of civilisation.



12th TARAWEEH

Tonight’s Taraweeh consists of the last quarter of *Rubamâ* and the whole of *Subhân al-Ladhî*. The *Sûras* covered are half of *Nahl* (The Bee), *Banî Isrâ’îl* (The Children of Israel) and three-quarter of *Kahf* (The Cave).

Sûrah Nahl: If Allah (SWT)’s Messengers are rejected, they will bear witness against those who reject the Truth. All false gods will vanish. Follow a life of justice and good deeds, because it is on these acts that Allah (SWT) will judge us. On the Day of Judgement evil will be

powerless over the Believers. Allah (SWT)'s truth may come in stages (like the revelation of the Qur'ân), but it gives strength, guidance and good news. Accept His message firmly. Do not reject it out of pride. Enjoy the lawful things in life but thank Allah (SWT) for them. Obey Allah (SWT)'s Law. Allah (SWT) loves those who are pure, good, and righteous and who practice self-restraint -like Ibrâhîm (AS).

Sûrah Banî Isrâ'îl: We now come to another series of *Sûrah* which may be divided into three parts. This and the next four *Sûras* deal with the old prophets and stories of the past. The main theme (subject-matter) of these *Sûras* is the spiritual history of individuals rather than nations.

The *Sûrah* begins with the *Mi'râj* (Ascension of Muhammad SAW). He was transported from the Sacred Mosque of Makka to the Farthest Mosque (of Jerusalem) and shown some of the Signs of Allah (SWT). The *Mi'râj* is usually dated to the 27th night of Rajab in the year before the Hijra. This gives us the date of the first verse of the *Sûrah*, though other portions of it may have been revealed earlier. True men of Allah (SWT) gain the honour of seeing great mysteries of the spiritual world. These are related in the Qur'ân to make Allah (SWT)'s Signs clear to men and to guide them. Allah (SWT) says: "If you do well, you do well for yourselves." The reverse applies for doing Evil. Allah (SWT) bestows His favours "freely on all" though "more on some than on others". But the gifts of the Hereafter "are greater in excellence".

Love and serve Allah (SWT)'s creatures if you want to serve Allah (SWT) well: our parents; kinsmen, the needy and wayfarers. Even "a word of kindness" is charity. "Do not kill your children out of fear of need", "nor come near to adultery", "nor take life – which Allah (SWT) has made holy – except for a just cause". "Do not approach (consume) the orphan's property." "Give full measure when you measure, and weigh with an accurate scale" and "do not walk proudly on the earth". There is none like Allah (SWT). His Revelation is only understood by the Believers. "Say only these things that are good because (otherwise) Satan sows disunity among" the people. "Hope for His Mercy (but) fear His Anger". Pride, jealousy, spite and hatred caused the fall of Iblîs. Man was

honoured above much of Allah (SWT)'s Creation, and has great responsibilities. Be thankful to Allah (SWT) for His Mercies, and remember the Day of Judgment. Pray always for His Guidance. Truth will last but falsehood will vanish.

The Qur'ân "is a healing and a mercy to the Believers" - it is a sign of Allah (SWT)'s Mercies. Accept it without offering excuses. Learn it, recite it, understand it, and praise Allah (SWT) all the time.

Sûrah Kahf: This Makkan *Sûrah* shows us how short life is and how little we know about it. The Qur'ân has been sent down as a Guidance to Mankind, to warn us against evil and to "give good news to the Believers". This life is short, and has many ups and downs. An incident is narrated: Some youths took shelter in a cave to protect themselves against their cruel ruler. They asked Allah (SWT) for Mercy and prayed to Him to ease their problems. They lay asleep for many years. Allah (SWT) granted their prayers. Once they awoke they asked one another: "How long have we stayed here?" The replies were: "(Perhaps) a day, or part of a day". Eventually they all said: "Allah (SWT) (alone) knows best how long we stayed here". One of them went down into the town to buy some food. His old-fashioned clothes, appearance, way of speaking, and the old money which he brought, drew the attention of the people to him. The town folk later began arguing over the number of people who had slept in the cave. The incident shows us that the life of "the Companions of the Cave" is a mystery that can be understood by only a few. Do not argue over petty issues; take the lesson from this story rather. Man's knowledge is uncertain. Only Allah (SWT) is the All-Knower; therefore, learn from the Qur'ân. The parable of a man is given who is proud because of his property. Allah (SWT) destroys this property to make the man realise the Truth. This life is as uncertain and variable as rain-water which falls on the ground but soon vanishes. "Good Deeds" are best as rewards and foundations for our hopes. The Day of Reckoning will come, with its Mercy and its Punishment.



13TH TARAWEEH

Tonight's taraweeh consists of the whole of *Qâla Alam* and quarter of *Iqtaraba*. The *Surahs* covered are quarter of *Kahf* (The Cave), *Maryam* (Mary), *Tâhâ* (Mystic Letters T.H.), and half of *Al-Ambiyâ'* (The Prophets).

Surah Kahf: Mûsâ (AS) remained in search of Knowledge. He met a wise man who was prepared to teach him on condition that he was patient and asked no questions. While traveling together in a boat with some others, the wise man damaged the boat; thus making it unserviceable. Mûsâ (AS) impatiently remarked that this was unwise. The wise man asked him to remain silent. Next they met a man whom this wise man killed. Mûsâ (AS) reacted in the same manner and the wise man threatened to part company with him. Thereafter they reached a house whose wall was crooked. The wise man straightened it. Mûsâ (A.S). remarked: "Surely you could have taken a reward for the favour". The wise man now felt that he should part company with Mûsâ (AS), but before doing so he explained his three actions. He had damaged the boat because, "a certain King captured every boat by force". The owner could repair it once the danger past. Then, the boy was killed "because his parents were true Believers". It was feared that "he would give them sorrow by stubbornly defying his parents' wishes and by being ungrateful". The wall belonged to two young orphans whose treasure was buried under it. Allah (SWT) wanted them to have the treasure 'as a mercy' from Him. The lesson to be learnt is that if Mûsâ (AS), despite being a Prophet, needed guidance and patience to learn then an ordinary person would need even more guidance and humility for this purpose because our knowledge is limited.

Use power to serve Allah (SWT), as Dhu l-qarnain did: He had a very large empire wherein he punished the guilty and rewarded the good: he protected the weak from the lawless. He always valued Faith, and relied on Allah (SWT)'s Guidance. This story teaches us to serve Allah (SWT) and His Creation.

Surah Maryam: Here stories of individual Messengers are given in their relations with their environment. Zakariya (AS) wanted a son to spread Allah (SWT)'s message among his wicked people, and Yahyâ (AS) was given to him. Maryam was unlawfully accused of having enjoyed sexual relations outside marriage by her people, but 'Isâ (AS) cleared her name by miraculously proclaiming in infancy that he was chosen as a prophet by Allah. He further told them that Allah required him to be kind to her all his life. Ibrâhîm (AS) was ill-treated by his people, including his father, but he prayed for his father's well-being, withdrew from them and was blessed. Mûsâ (AS) was helped by his brother Hârûn (AS). Ismâ'il (AS) was brought up by his family in piety. Idrîs (AS) was truthful, so he was raised to a high position in life. These Messengers showed the way; therefore follow them. Do not disbelieve in the Hereafter, nor have false ideas about Allah (SWT) like the Christians who believe 'Isâ (AS) as "God's Son".

Surah Tâ Hâ: This is the *Surah* which influenced 'Umar (RA) to such an extent that the reading of just a portion of it (by him) was the cause of his historic conversion to Islam. This conversion occurred about seven years before the Hijra. The Qur'ân has not been revealed "to distress you but only as a reminder to those who fear Allah (SWT)".

Then we are told of how Mûsâ (AS) was chosen as an Apostle. While sitting with his family he saw a fire. He hastened towards it to gather some burning wood or to "find some guidance". When he came near a voice called out his name, and told him to take off his shoes because he was in the "holy valley of Tuwâ". The voice was Allah (SWT)'s and it told him that he had been chosen to preach the Truth to the boastful Pharaoh. He was taught two miracles by Allah (SWT): (1) By dropping his rod it turned into a snake with Allah (SWT)'s Permission. By grabbing the snake it turned into a rod once more. (2) By pressing his hand close to his side it shone with Divine Light. Mûsâ (AS) asked Allah (SWT) to strengthen him by obtaining the aid of his brother Hârûn (AS) and to give him (i.e. Mûsâ [AS]) success in his preaching. The prayer was accepted.

Mûsâ (AS)'s early history is given. His mother was directed to cast him (when he was a baby) into the river. Under Allah (SWT)'s supervision it floated up to near Pharaoh's house, in order that Mûsâ (AS) might later show Pharaoh the Right Path. In his youth, Mûsâ (AS) slew a wrongful man and escaped to Madian. It is here that he received Prophethood.

Pharaoh, out of sheer pride, refused to heed Allah (SWT)'s Prophet. In fact, Pharaoh ordered his people to assemble at a place where they could witness what was better – the magicians' magic or Mûsâ (AS)'s miracle. The miracle won. Mûsâ (AS) led his people out of Egypt to rescue them from Pharaoh's cruelty. But these people were ungrateful to Allah (SWT) and began worshipping a calf. Mûsâ (AS) destroyed this idol and cursed the evil instigator (Sâmirî). On the Day of Judgment, the evil will be punished. Remember how Satan caused Adam (AS)'s fall. Shun evil. Pray to Allah (SWT), be pure and patient. Good will triumph eventually.

Sûrah Ambiya': This *Sûrah* deals with the obstacles placed by Evil against purification of the soul. But Allah (SWT) will always defend the Believers. People always treat the serious things of life with pride or mockery but Allah (SWT)'s Judgment will decide the issue. Truth must triumph. Study Allah (SWT)'s Creation and you will see harmony and unity in it. "Every soul shall have a taste of death" and on the Day of Judgment He will "set up scales of justice, so that not a soul will be dealt with unjustly in the least".



14TH TARAWEEH

Tonight's taraweeh consists of the last three-quarter of *Iqtaraba* and the first half of *Qad Aflaha*. The *Sûras* covered are the second half of *Al-Ambiyâ'* (The Prophets), *Hajj* (The Pilgrimage), *Al-Mu'minûn* (The Believers) and the first quarter of *An-Nûr* (Light).

Sûrah Ambiyâ': All the great Apostles conquered Evil. Ibrâhîm (AS)

stood firmly and unharmed in the fire into which the disbelievers had thrown him. He pleaded with the idol-worshippers to accept Islam. Lût (AS) preached bravely to his people against homosexual behaviour. Nûh (AS) fought against unbelief and lived through the Flood by his faith. Dâwûd (AS) fought injustice and sang Allah (SWT)'s praises. Sulaimân (AS) was given wisdom to rule against the stubborn creatures (men, jinns, birds, animals, etc.) and used them for his purpose. Ayyûb (AS) fought against impatience during his long illness. Ismâ'îl (AS), Idrîs (AS) and Thu l-kifl (AS) remembered Allah (SWT) constantly in spite of Satan's attractions. Zakariya (AS) and his family remained staunch Muslims at all times. Maryam showed what true female chastity and purity is. "This brotherhood (of true Believers) is a single Brotherhood."

No good deed is worthless; so do good while there is time. The true Believers will inherit a new world. Allah (SWT)'s Message has always been the same and will remain because Allah (SWT) Himself does not change.

Sûrah Hajj: We now begin a new series of four *Sûras*, dealing with the environment and the methods that add to our spiritual progress.

Give importance to your Spiritual future. Be firm in Faith. Learn from the horrible results of Evil and evil-doers. Look around you and you will see Allah (SWT)'s plan and Purpose. Allah (SWT)'s Message, His Messenger and good people must win eventually. The evil ones will suffer shame and pain.

For this spiritual growth Allah (SWT) has taught us meaningful practices to show our innermost feelings to our Creator. The Hajj (pilgrimage) serves many purposes: to "Celebrate the Name of Allah (SWT)", to gather men and women from near and far to share in sacrifice and thereby bringing about unity of the *Umma*. The sacrifices, if done with piety, stand for piety of the heart, and feeding "the distressed ones in need" stands for our wish to share with our fellowmen Allah (SWT)'s favours. In addition to this patience, prayer and thankfulness to Allah (SWT) (for His Kindness) can be practised. Strive and fight for the

defence of Truth since this is also sacrifice.

Evil is all crafty and underhand work while Truth shines by the Grace and Guidance of Allah (SWT). People who die fighting for Allah (SWT)'s Cause will definitely get "wonderful sustenance" from Allah (SWT) and will be admitted to Paradise. The mysteries of Creation are only understood by Him. Do not argue about rites and ceremonies but follow the Straight Path. Worship Allah (SWT) only for the other gods "cannot even create a fly, (even) if they all met together for the purpose (of creating one)". Be humble before Allah (SWT), "strive in His Cause", pray regularly, "give regular charity" and trust Allah (SWT). Allah (SWT) "has not placed any difficulties on you in respect of Faith". It is the only true Religion.

Sûrah Mu'minûn: This *Sûrah* discusses the basics of Islam. To be a successful believer you must (1) be humble and regular (in your prayers), (2) avoid idle talk, (3) give charity, (4) guard your chastity, (5) be faithful to your trusts, (6) honour your promises, and (7) strictly guard your prayers.

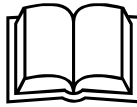
Study your own selves or study the Creation around you, and you will see Allah (SWT)'s truth. Many Messengers brought Allah (SWT)'s message to show Allah (SWT)'s Care for us, but they were rejected. Allah (SWT) punished those who rejected His Message and Truth won through. The Apostles of Allah (SWT) and the good Believers form one Brotherhood. People who divide this Unit into sects have enough evidence indicating Allah (SWT)'s Truth – they will be punished.

"Repay evil with good". Pray to Allah (SWT) to make us fully aware of the evils of plotting against Allah (SWT). Seek refuge with Allah (SWT) from the Evil Ones. The wrong-doer will realise too late his foolishness. Once he is dead he will ask "O my Lord! Send me back (to life)" to do good. But it will be too late to prevent him from receiving Punishment. Allah (SWT) created us for a purpose. Praise Allah (SWT) and seek His forgiveness.

Sûrah Nûr: It is the misuse of sex, either by immoral behaviour or by

spreading scandals or false charges or by breaking rules regarding personal or domestic privacy, which wrecks our spiritual ideals. Our avoidance of sexual misuse enables us to rise to the higher regions of Allah (SWT)'s Light (*Nûr*).

This *Sûrah* was revealed in Madîna in about 5-6 A.H. because the uttering of false slanders about women is connected with an incident involving 'A'isha (RA). Purity (chastity) is a virtue for all people at all times. Any person guilty of evil sexual behaviour should be punished publicly without mercy. "And those who accuse chaste women" without enough evidence must also be punished.



15TH TARAWEEH

Tonight's taraweeh consists of the second half of *Qad aflaha* and the first three-quarter of *Wa qala l-Ladhîna*.

The *Sûras* covered are the last three-quarter of *An-Nûr* (Light), *Al-Furqân* (The Criterion) and *Ash-Shu'arâ'* (The Poets).

Sûrah Nûr: "Do not follow Satan's footsteps "because "he will command what is wrong".

Respect privacy. "Do not enter houses other than your own, until you have asked permission and saluted those in them. If you find no one in the house, do not enter until permission is given to you: if you are asked to go back, go back". Dress and behave respectfully and modestly. Both men and women must "lower their looks and guard their modesty (i.e. reputation and private parts). "Allah (SWT) is the Light of the Heavens and the earth". His Light (Knowledge) covers everything and lights up our souls and Mosques. People whose souls are brightened by Allah (SWT)'s Light remember Allah (SWT) always in spite of worldly attractions. They pray regularly, give regular charity, and fear the Punish-

ment on the Day of Judgement. The evil ones have shut out Allah (SWT)'s light; so their hearts are covered with "depths of darkness" (of ignorance); Their deeds are useless. All Creation praises Allah (SWT). Look around you, and learn! The hypocrites are rebels in Allah (SWT)'s Kingdom. Rules about behaviour in public council are given. One of the qualities of true Believers is that "when they are with him (i.e. the leader; in this case Muhammad [SAW]) on a matter needing collective action, they do not go away until they have asked his permission". Further, address the Prophet (SAW) with more respect than you would address one another. Respect and obey your leader. Certainly Allah (SWT) knows everything.

Sûrah Furqân: This is an early Makkan *Sûrah*. It develops the difference between Light and Darkness, as showing the difference between knowledge and ignorance, right actions and sin, spiritual progress and lowering of moral values. Finally, it explains the deed by which good people can be recognised in this world.

One of Allah (SWT)'s greatest gifts to mankind is the Qur'ân which is the criterion by which we may judge what is right or wrong, between false and true worship (i.e. worshipping of gods besides Allah [SWT] and worshipping Allah [SWT]), between the Real reward lying in store for the good compared to the pleasures of the short life. All Allah (SWT)'s Apostles are men who live like ordinary men and guide others to the Right Path. The Unbelievers put forward two questions which also give two reasons why they do not accept Islam. They are: "Why are not the angels sent down to us?" (that is, with Allah [SWT]'s Message; why an ordinary man?), and "(Why) do we not see our Lord?" Allah (SWT) replies that "the Day they see the angels (on the Day of Judgement) – no joy will there be to the sinners". The sinners will learn the Truth too late. By that time Allah (SWT)'s Punishment will overtake them. On that Day, Rasûl (SAW) will testify against his own people by saying: "O my Lord! Truly my people took this Qur'ân for just foolish nonsense". The Qur'ân was revealed in stages to solve the particular problems that arose in stages as the time went by. The people of Pharaoh, as well as the

people of Nûh (AS), the ‘Ad, the Thamûd, and the Companions of Prophet Muhammad (SAW) were destroyed because they sinned. Those who mock the Holy Prophet (SAW) can also expect their doom. The Signs of Allah (SWT) are everywhere: between the contrasts of Sun and Shadow, Day and Night, Life and Death, and Wind and Rain. The righteous appreciate Allah (SWT)’s caring for us by studying His Creation. They walk humbly, greet everyone, pray only to Allah (SWT) for forgiveness, spend their money wisely and abstain from wrongful acts such as murder or adultery.

Sûrah Shu‘arâ’: This *Sûrah* was revealed in the middle Makkan period at a stage when the Unbelievers were too proud and stubborn to listen to the Truth. The conflict of Unbelief with Truth serves no purpose: so was the conflict of Pharaoh with Mûsa (AS). Pharaoh’s magicians bowed to Allah (SWT) at last, and Pharaoh was drowned. Ibrâhîm (AS)’s people gained nothing by refusing to listen to the Truth he preached, and Nûh (AS)’s people perished because of their unbelief. Hûd (AS) warned his people against relying on their wealth and their knowledge of architecture and construction while Sâlih (AS) warned his people against disobeying Allah (SWT)’s Command. In both cases the sinners were destroyed. Lût (AS) had to deal with rampant homosexuality and Shu‘aib (AS) against dishonesty in business dealings. Here, too, the rejecters were destroyed. Likewise Allah (SWT)’s Truth was not accepted by the Pagan Makings; but the Qur’ân is not a collection of immoral and vulgar poetry (like the poetry of the Makkan poets), and must win through in the end.



16TH TARAWEEH

Tonight’s Taraweeh consists the last quarter of *Wa qâla l-Ladhîna* and the whole of *Am man Khalaq*.

The *Sûras* covered are *An-Naml* (The Ants), *Al-Qasas* (The Narration), and the first half of *Al-Ankabût* (The Spider).

Sûrah Naml: Here there is a great deal of double meaning. Wonders in our physical world stand for much greater wonders in the spiritual world. In the story of Mûsâ (AS), the ordinary fire to which he went also stands for a light from the spiritual world; i.e. he was seeing the Light of Allah (SWT)'s Truth and Guidance. Mûsâ (AS)'s drawing his hand to his side, thereby making it shine brightly also means that his hand was glorified. That is, it had become a clean and bright object, fit to carry out Allah (SWT)'s Orders. Even his rod could be changed into snake to defend him. Sulaimân (AS) knew "the speech of birds", meaning he could communicate with them. It is obvious that they do not speak to one another, but communication among them does exist. He kept the Jinns, men and birds "in order and ranks", which means two other things also: (1) All his subjects despite their different tastes, occupations and levels of intelligence were looked after by him with justice and discipline; (2) He had many gifts - he could understand birds and beasts. He was wise, and obedient to Allah (SWT). He used all these gifts properly, as if they were a well-disciplined army, thus getting the best possible results from them.

Allah (SWT)'s revelation is Wonderful, like the fire which attracted Mûsâ (AS). This fire of Allah (SWT)'s Inspiration ordered him to reform the people. The showing of his miracles made some realise the Truth, while others rejected it.

Sulaimân (AS) knew the speech of birds and had these creatures as well as Jinns and men under his command.

The Queen of Sheba had a wonderful kingdom; but realised that it was nothing compared to Allah (SWT)'s Kingdom. So she submitted, "with Sulaimân (AS), to the Lord of the Worlds" and became a Muslim.

Fools regard Allah (SWT)'s Punishment as ill-luck rather than a warning (as in Sâlih (AS)'s story). They do not change their ways, so Allah (SWT) destroys them.

Allah (SWT)'s Glory rules beautifully over everything. Unfaith will be conquered by faith so follow Allah (SWT)'s message, serve Him and trust in Him.

Sûrah Qasas: The greater portion of this *Sûrah* was revealed in the late Makkan period just preceding the Hijra. It discusses the subject of Revelation and how people receive it. But this *Sûrah* shows new points as well; viz. how an Apostle is prepared for his mission, even while he is an ordinary young man. The story of Mûsâ (AS) is related in detail to prove this point. Allah (SWT) "bestowed on him wisdom and knowledge" when he became a mature youth. While he was yet a baby, Allah (SWT) wanted to "make him one of (His) Apostles". In youth, he prayed to Allah (SWT) for forgiveness and guidance. In his exile, he found help and love from his wife and family. When he preached, Allah (SWT) strengthened him. In short, Allah (SWT)'s Mercy rests with the Apostle from the time of his birth. Allah (SWT)'s Message is rejected by people who are proud or haughty like Pharaoh.

Muhammad (SAW) was also given guidance before he attained Prophethood. His Message was also rejected by the proud Makkans.

Those who want comfort in the hereafter must repent, have faith, and do good; because to Allah (SWT) belongs all mercy and truth. Those who want the comfort of this world will suffer the fate of Qârûn who was swallowed up by the earth.

Sûrah Ankabût: This series of *Sûras* beginning with the Abbreviated Letters A.L.M., of which *Sûrah 'Ankabût* is the second one, deals with the doctrine of *Ma'âd* (final return of man to Allah (SWT)). The main part of this *Sûrah* was revealed in the late Middle Makkan period to show clearly an idea of life after death.

Our beliefs will be tested, "and Allah (SWT) will certainly know those who are true from those who are false". Allah (SWT) tested those before us. Nûh (AS)'s people remained stubborn for centuries, Ibrâhîm (AS)'s people threatened to burn him, Lût (AS)'s people not only rejected the Message but publicly defied him by doing wrong; the 'Ad and

Thamûd put their intelligence to wrong uses and Qârûn, Pharaoh and Hâmân were punished because of their pride.

Learn from the past! Taking for your protector any being other than Allah (SWT) is like having a spider's house which is very beautiful and interesting, but very weak. By disbelieving in Allah (SWT) you might find it very pleasant. But this will be only for a short while. Punishment will soon overtake you.



17TH TARAWEEH

Tonight's Taraweeh consists of *Utlu Mâ ûhiya*. The *Sûras* covered are the second half of *Al-'Ankabût* (The Spider), *Rûm* (The Romans), *Lûqmân*, *Sajda* (Adoration) and one-third of *Ahzâb* (The Confederates).

Sûrah 'Ankabût: Read and understand Allah (SWT)'s Message. Pray regularly; because prayer "stops (one) from doing shameful and unjust deeds". "The remembrance of Allah (SWT) is the greatest (thing in life)". The Qur'ân is clear Guidance for the wise men. The rejecters will only be losing their own chances of profiting by the Truth.

Sûrah Rûm: This *Sûrah* was revealed in the sixth or seventh year before the Hijra (615-616 C.E.) when the Persian Empire had the upper hand over the Roman Empire. The Roman Empire had lost Jerusalem to the Persians, and Christianity had suffered great defeat. Part of this *Sûrah* refers to the Roman Empire.

The rise and the decline of world powers -as represented by the conflict between the Roman and Persian Empires - are only outward events. The deeper meaning is that a particular event happens because of Allah (SWT)'s Decision to help the good cause so that all His creatures may benefit. Allah (SWT) is All-Wise, All-Merciful. In this way Allah (SWT)

will finally separate the Good from the Evil on the Day of Judgement. Good will win through while Evil will be destroyed.

Allah (SWT)'s creation points to His unity. Our creation from dust is a masterly act in itself. Then, our social lives, based on His creating for us mates begin. Even in the differences in people's languages colours, etc. there is underlying unity. The existence of psychological conditions like sleep and sight also point to the Creator Allah (SWT).

Obey Allah (SWT)'s Commandments. Because He is One, His Religion (Islam) is One. Do not split up the Muslims into sects. Mischief and Evil spread but Allah (SWT) will purify all things in the end as He purifies the air by causing winds to blow. The sinners will be punished. Do good and be patient.

Sûrah Luqmân: The ultimate end of things is discussed from another point of view. The Qur'ân is a "Guide and Mercy to the doers of good". For the evil ones "there will be a humiliating penalty". In addition to nature, wise men like Luqmân, guide us to Allah (SWT). Wisdom can be found in the instructions of Luqmân which are: "Show (your) thankfulness to Allah (SWT)" for the good of your own soul, "do not join in worship (others) with Allah (SWT), be good to your parents (for the love and care they had for you) but do not follow them if they ask you to join partners in worship with Allah (SWT), "yet bear them company in this life with justice", "follow the way of those who turn to Allah (SWT)", only "Allah (SWT) understands the finest mysteries", pray regularly, "command what is right and forbid what is wrong", be patient when a misfortune comes upon you, do not be boastful "nor walk in boastfulness through the earth", Walk at medium pace and speak softly. In short follow the "Golden Mean", rather than extremes. True Wisdom is that which sees Allah (SWT)'s Purpose in His Creation and admits that Allah (SWT)'s Wisdom and Law can never be fully understood by men. Only Allah (SWT) has the knowledge of the following: (1) The Hour of Judgement; (2) Sending of rain; (3) What is in the wombs; (4) Nor does anyone know what he will earn tomorrow, and (5) Nor does anyone know in what land he will die.

Sûrah Sajda: This *Sûrah* closes the series of the four A.L.M. (Alif Lâm Mîm). It discusses the mysteries of creation, time and of the *Ma'âd* (The Final End) as seen through the information given by Allah (SWT)'s Revelation. It was revealed in the middle Makkan period. The unbelievers can never realise the mystery of Revelation because they believe it is "forged". They cannot see the beauty and mystery of time (i.e. the length of Judgement Day), of Allah (SWT)'s Creation, and of their own creation (whose description is given in the Qur'ân). Good and Evil will be sorted out on the Day of Judgement because the two cannot be equal. Allah (SWT)'s Creation, histories of past nations, and the Message of Prophets testify to the Truth. If the disbelievers do not believe now, it will be too late.

Sûrah Ahzâb: This *Sûrah* was revealed after the Battle of the Trench in 5A.H. Some parts were probably revealed in 7 A.H. after the Khaibar Settlement. The Muslim women did active social work by teaching, rendering community service and nursing the wounded in battle. Abandon pagan customs in your relation with others. Call people by their proper names. "The Prophet (SAW) is closer to the Believers than their own selves, and his wives are their mothers", says Allah (SWT). "Do what is just to your closest friends".

The Battle of the Trench showed that: (1) Without Allah (SWT)'s Help, the Muslims would have had to face a tragedy; (2) the Hypocrites are insincere and afraid to fight for Allah (SWT)'s cause; and (3) Under all conditions the Muslims "have indeed in the Apostle of Allah (SWT) as a beautiful pattern (of behaviour)."



18TH TARAWEEH

Tonight's Taraweeh consists of *Wa man yaqnut*. The *Sûras* covered are 2/3 of *Ahzâb* (The Confederates), *Saba'* (The City of Saba), *Fâtir* (The

Originator of Creation) and a small section of *Yâsîn*.

Sûrah Ahzâb: Orders are given to Prophet Muhammad (SAW)'s wives. They "are not like any (other) women"; that is why punishment for bad behaviour and reward for good deeds on their part is double that of ordinary persons. They are not to speak too softly lest it arouses sinister intentions in the listeners and they are to stay quietly in their houses and follow Allah (SWT) and His Rasûl (SAW). Prophet Muhammad (SAW) and his family had to be respected. The Prophet's house could not be entered into without permission. His wives were to be spoken to from behind a screen to ensure greater dignity. Neither the Prophet nor his wives could be angered. His widows could not be married to others - they had a dignity above that of other believing women. The slanderers had to be punished. Turning to Muslims in general be faithful to your responsibilities. Unhappy marriages should be resolved one way or another, therefore do not fear to end such a marriage. This was in the case of Zaid Ibn Hârith, the adopted son of the Apostle.

Sûrah Saba': This *Sûrah* belongs to the early Makkan period. It, together with the following five, discuss some features of the spiritual world and emphasise Allah (SWT)'s Mercy, Power and Truth. Allah (SWT) is All-Knowing. His Mercy (as shown in His Signs) and His Power (as shown in the ability of the earth or sky in destroying people) will last forever. Do not resist and deny the truth. A very good example of a man gifted with the qualities of knowledge and power was Dâwûd (AS) who wanted to do good for the cause of Islam. All glories of the earth must perish. Even the death of a mighty ruler becomes known after some time. For instance, Sulaimân (AS) had a great empire but when he died "only a little worm of the earth show them his death". The people of Saba' lived in "a happy and wealthy territory" as long as they obeyed Allah (SWT). But once "they turned away" from Allah (SWT)'s Guidance, He "sent the flood from the dams (which were theirs) against them". Eventually, their country became a wasteland. From these lessons we can learn that Allah (SWT)'s Mercy and Power, Wisdom and Justice work in a most perfect manner. We also learn to do right and thus prepare for the Day

of Judgement.

Unfaith is not stable because all the evil ones will realise their misdeeds too late. Unfaith will never be able to face up to the truth on the Day of Judgement. True values cannot be judged by the seeming good of this life; for instance it is wrong to say that “we have more wealth and sons” therefore they will act as barriers against Allah (SWT)’s Punishment. “Those who believe and do good deeds- these are the ones for whom there is a multiplied reward” in the Hereafter, says Allah (SWT). It is the habit of disbelievers to insult a sincere Muslim as “a man who wishes to prevent (them) from the worship which their fathers practiced”. They call Allah (SWT)’s Message “falsehood” and “magic” but Allah (SWT)’s truth will always last. Sincere men of Allah (SWT) will keep trying their best to make the disbelievers understand. Falsehood and the disbelievers will suffer a terrible fate.

Sûrah Fâtir: This *Sûrah* deals with the mystery of Creation and how it is kept going by forces represented by the wings of Angels. Whether we look at nature around us or study ourselves, all creation praises Him, and protects Allah (SWT)’s men from evil.

Glory belongs to Allah (SWT) Who is the Source of all Good. He created angels who are Messengers and carry out Allah (SWT)’s Orders; that is why they represent the forces and laws which govern Allah (SWT)’s Creation. “Satan is an enemy to you”, so do not be deceived by his evil and thereby reject Allah (SWT). The rejecters of Allah (SWT) will suffer a severe penalty. If you pray to any besides Allah (SWT), “they will not listen to your call, and if they were to listen, they will be unable to answer your prayer”. Good and Evil can never be alike, as the seeing and the blind are not alike: similarly with darkness and light, cool shade and the heat of sunshine, or the living and the dead. We are “in need of Allah (SWT), but He is free of all wants”. As men and other creatures have been created “of various shades of colour”, so there are different grades in the spiritual world whose knowledge only those who “truly fear Allah (SWT)” have. The Good will find a happy end while the Evil-ones will find no helper. The proud ones will be destroyed. The Evil-

ones should learn lessons from past people who were like them. Allah (SWT) “gives them respite for a stated term: when their term expires” Allah (SWT) punishes them.

The first sections of *Sûrah Yâsin* will be read tonight but the commentary will be given tomorrow when the main portion will be read.



19TH TARAWEEH

Tonight’s taraweeh consists of *Wa mâ liya*. The *Sûras* covered are the major portion of *Yâsin*, *As-Sâffât* (Those Ranging in Ranks), *Sâd* and the first half of *Zumar* (the Crowds).

Sûrah Yâsin: In this *Sûrah* Muhammad (SAW) is addressed and the Revelation he brought is discussed. The Abbreviated Letters *Yâ Sin* are generally accepted as a title of the Holy Prophet (SAW). This *Sûrah* is considered to be “the Heart of the Qur’ân” because: (1) It concerns the central figure in the teaching of Islam (i.e. Muhammad [(SAW)]; (2) It discusses the teachings of Revelation, and (3) It discusses the Hereafter. The *Sûrah* was revealed in middle or early Makkan period. Because it refers to the Hereafter, this *Sûrah* is read when offering prayers for a Muslim who has died.

The Qur’ân, which was revealed to Muhammad (SAW), is a Revelation from Allah (SWT), “full of wisdom” for those who follow the Straight Path. To the disbelievers, “it matters not whether you warn them or not: they will not believe”.

Only those who follow Allah (SWT)’s Message and fear Him Unseen will gain Guidance. The Parable of the People of the City is given. When Allah (SWT) sent two Apostles to them, the people rejected them. So Allah (SWT) sent a third Apostle to strengthen the two others; but the people rejected them with the usual excuses. The Apostles replied: “Our

duty is only to announce the clear Message”. The people accused the Apostles of bringing ill-luck on them and threatened to punish them. Then, a man from the farthest end of the city came to them running and asked them to “obey the Apostles”. He was a true Believer and was promised a great Reward from Allah (SWT). The people refused to listen. Allah (SWT) wiped them out with a terrible explosion.

Look at Allah (SWT)’s Signs around you. They all bear witness to Allah (SWT): The earth that dies and revives the plentiful food and water, the creation of all life in pairs, the night and the day, the sun and the moon following their orbits by Allah (SWT)’s Law and the ships that sail gracefully on the waters for man’s use. From these signs believe in Allah (SWT). The rejecters will be destroyed when they least expect a misfortune to touch them. On the Day of Judgement the good will be pleased. The sinners will suffer a horrible punishment; even “their hands will speak ...and their feet bear witness” to their evil deeds. Revelation and nature teach man for his own good in the Hereafter. Praise and glorify Allah (SWT).

Sûrah Sâffât : Throughout the heavens and the earth the conflict between good and evil has continued. Allah (SWT) has “decked the lower heaven for guard against all stubborn, rebellious evil spirits”. On the earth Allah (SWT)’s Revelations and Messengers fought and defeated evil. Evil and good will finally be sorted out on the Day of Judgement when Good will conquer Evil. Peace and victory came to Nûh, Ibrâhîm, Mûsâ, Hârûn, Ilyâs and Lût (‘Alayhim us-salâm) in their conflict with Evil.

Once Yûnus (AS) was swallowed by a big fish and then he glorified Allah (SWT) from within its belly, he too gained peace and victory. The fish “cast him forth on the shore”. Later, he preached to more than 100,00 people. Allah (SWT) and His Apostles are always victorious.

Sûrah Sâd: Here earthly power is contrasted with spiritual power, to show how much more important and real spiritual power is. For this reason Dâwûd (AS) and Sulaimân (AS) are taken as examples to prove this point, because both were Kings and Prophets.

The proud unbelievers are surprised when Allah (SWT)'s truth is brought to them by a Messenger; so they reject it. Dâwûd (AS) was a strong man and a powerful king, but he always praised Allah (SWT). So Allah (SWT) "strengthened his kingdom, gave him wisdom and sound Judgement in speech and decision". Sulaimân (AS) had control over jinns and animals as well. But he always prayed to Allah (SWT) for help and forgiveness. He said "Truly I love the love of Good for the sake of remembering my Lord." He never used his powers to achieve a wrong purpose. Ayyûb (AS) chose to be patient while he suffered – Allah (SWT) therefore rewarded him. Had he been impatient and complained to Allah (SWT) bitterly, Allah (SWT) would have been displeased with him. Even other Messengers chose the path of final bliss rather than final misery. Ādam (AS)'s story is retold to prove that the devil is our enemy. Evil arose from pride and rebellion but it can never harm Allah (SWT)'s true servants. Revelation gives guidance to anyone in need of it. Only Allah (SWT)'s Good can defeat Satan's Evil.

Sûrah Zumar: As rain-water causes plants of various colours to grow, so does the great variety in Creation point to one Lord, the Real Sustainer. Pray to Him only because there is none like Him. Obey Him as Nature obeys His Laws, otherwise you will lose. In His Creation we can see evidence of His Care for us.



20TH TARAWEEH

Tonight's Taraweeh consists of *Fa man Azlamu*. The *Sûras* covered are the last half of *Zumar* (The Crowds), *Al-Mu'min* (The Believers) and *Hâ Mîm Sajda*.

Sûrah Zumar: How can a man who believes in Allah (SWT) be like a man who rejects the Truth? The believer follows Allah (SWT)'s beautiful Message, remains humble and praises Allah (SWT). The disbeliever "can

have none to guide him” - his end will be horrible. Remember the Day of Judgement, when all your deeds will be brought to account. The Guidance has been given: “He that receives guidance benefits his own soul: But he that strays injures his own soul”. Even in our daily activity of sleep, there “are Signs for those who think”. Allah (SWT) takes away man’s soul at the time of death and during sleep.

“He keeps back” the soul of a person “on whom He has passed the sentence of death” whereas “He sends” back the soul to the body of a person He wants to let live. This should make man think how close he comes to death whenever he sleeps. He should prepare for death accordingly.

It is wrong to call on any helper besides Allah (SWT). Nothing can prevent Allah (SWT)’s Punishment from reaching you when it comes. Be thankful to Allah (SWT) at all times. “Do not despair of Allah (SWT)’s Mercy” at any time, ask Him for forgiveness before His Penalty comes upon you. On the Day of Judgement, Good and Evil will be sorted out.

Sûrah Mu’min: The title of this *Sûrah* is “The Believer”. It recounts the story of one Believer among Pharaoh’s people, who accepted Allah (SWT)’s Message and thought of the Hereafter. This *Sûrah* is also called *Ghâfir* (He who forgives). In *Sûrah Mu’minûn* the subject of Faith and Goodness was discussed from a collective point of view; here it is dealt with from the point of view of a single person.

We now begin a series of seven *Sûras* which begins with the Abbreviated Letters *Hâ Mîm*. They were revealed one after the other in the later Makkan period.

All these *Sûras* discuss the difference between Faith and Unfaith, Revelation and Rejection, Good and Evil, Truth and Falsehood. It is shown that the first in each of these pairs is the real friend, helper and protector. The second is the enemy.

Believe in Allah (SWT) because He is the All-Knower and All-Powerful. He forgives your wrongs and is All-Just. Those who do evil will receive a Painful Punishment. The rejecters of the Truth are only fooling

themselves. All His creatures praise Him; therefore pray to Him only. On the Day of Judgement Allah (SWT) will pass His final Judgement on you according to your deeds.

Even history proves the terrible fate of those who rejected Allah (SWT). The mighty Pharaoh proudly rejected Allah (SWT)'s Message. Allah (SWT) caused him to drown. A humble Believer in Pharaoh's Court supported the Truth and advised his people to obey Allah (SWT). They did not listen to him. He was saved; so the Faith he had protected, lasted.

People who strive for Allah (SWT)'s Cause will find His favour and Help ever ready. Do not be proud because you do not know your worth before Allah (SWT). Judgement Day must come. Allah (SWT) gives life and causes death, so be prepared for death. Do not argue and dispute about His Signs - rather learn lessons from them and from the history of past peoples. Learn from the story of the 'Ad and Thamûd that science and skill will never help you if you do not believe in Allah (SWT).

Hâ Mîm Sajda: This *Sûrah* points out that Faith and Revelation is Allah (SWT)'s Power and Goodness. Belief in Allah (SWT) and His Revelation will lead to man's benefit. He will then do righteous deeds.

Revelation explains things in detail. It gives good news to the doers of Good and warns men against doing Evil. Do not deny His existence or His message, because the knowledge of both can be found by studying His creation. Learn from the stories of 'Ad and Thamûd – how they were destroyed for their disbelief. People must believe in Allah (SWT) before it is too late because on the Day of Judgement “even their eyes, ears or skins will bear witness against them”.

The true man of Faith calls others to share the beauty of his Faith. He does good deeds and bows down before Allah (SWT)'s Will. His final destination will be paradise. He will not fear or grieve and will constantly exercise patience and self-restraint in this life. Faith and unfaith can never be the same, just as Good and Evil can never be equal. True knowledge belongs to Allah (SWT), but Falsehood deprives man of

hope. He then becomes proud, hypocritical and unreasonable. Therefore, follow Truth.



21ST TARAWEEH

Tonight's taraweeh consists of *Ilayhi Yuraddu*. The *Sûras* covered are the last section of *Hâ Mîm*, *Sajda* (Prostration), *Shûrâ* (Consultation), *Zukhruf* (Gold Adornments), *Dukhân* (Smoke) and *Jâthiya* (Bowling the Knee).

Sûrah Shûrâ: The subject dealt with is how evil and vulgar speech can be cured by the Mercy and Guidance of Allah (SWT) which comes through His Revelation. Men are asked to settle differences in patience by discussing and settling their differences among themselves. *Shûrâ* means mutual consultation.

True inspiration comes from the All-Wise Allah (SWT). Everything in the heavens and on earth is His. Yet men worship false gods. The religion preferred by Allah (SWT) has always been and will always be Islam. He orders us "to remain firm in religion and not to make divisions in it". Only selfishness and jealousy cause divisions. All disunity should stop and people should return to Allah (SWT)'s teachings and accept the judgements of Prophet Muhammad (SAW). Allah (SWT)'s judgment concerning the just and the unjust will eventually come. Allah (SWT)'s mercy and care for us can clearly be seen in His creation.

Misfortunes befall us because of our own evil-doings, "and for many (of them) He grants forgiveness." Allah (SWT)'s Plan will always be carried out. The conveniences (and comforts) of this life are temporary, "but that which is with Allah (SWT) is better and more lasting". Do good and shun wrong. Guidance, which is Allah (SWT)'s Mercy upon us, comes from Revelation.

Sûrah Zukhruf: This *Sûrah* deals with the difference between the real Glory of Allah (SWT)'s Truth and Revelation, and the false glitter of what people like to believe and worship. The idea of the key word *Zukhruf* (Gold Adornments) occurs throughout the *Sûrah*.

Allah (SWT)'s Revelation makes His Truth clear. Those who mock His Message are only inviting Allah (SWT)'s Punishment on them. Allah (SWT)'s Creation points to His Wisdom and Kindness, yet some people are unkind by causing some of His servants to associate gods with Him. These are the people who feel that their forefathers were wiser than Allah (SWT); that is why they are prepared to worship what their forefathers worshipped rather than worshipping Allah (SWT).

If the Arabs prefer to follow in their forefathers' footsteps, why do they not accept the Faith of Ibrâhîm (AS)? He was a true Believer and exposed the falsehood of worshipping idols. Like the glitter of gold adornments, the worshipping of idols may also seem a bright ideal to ignorant people. But Allah (SWT) will soon plan a victory for His Cause. Gold adornments are but things of this life, they have no place and value in the Hereafter - like idol worshipping. If the Jews trace back their ancestry and learn from the story of Mûsâ (AS), how much better will it be for them! The proud Pharaoh was eventually drowned - this shows that the power and ceremony of this world cannot last long. Only Allah (SWT)'s Plan cannot be blocked.

If the Christians go back to the true teachings of 'Isâ (AS), they will learn that "he was no more than a servant" of Allah (SWT). He brought Allah (SWT)'s Message to explain certain points on which the sects argued, and asked his people to worship Allah (SWT) only. "But sects from among themselves fell into disagreement". Allah (SWT)'s Truth has come and Allah (SWT) knows how everyone has received it. His Truth will last: denying it cannot help.

Sûrah Dukhân: The title means smoke or mist. Allah (SWT)'s revelation explains clearly how worldly pride is conquered by spiritual truths. The proud Pharaoh and his chief refused to listen to the Truth. Allah (SWT)

punished them by drowning them. All their wealth and possessions passed on to other hands. In the end, “neither heaven nor earth shed a tear over them.”

A similar punishment was suffered by the Children of Israel. Allah (SWT) granted them gifts and favours; but they became proud and fell. The proud Quraish can also expect a similar fate because Allah (SWT) is All-Just. On the Day of Judgement, Evil and Good will be sorted out. Each will get what he deserves. Pay attention to Allah (SWT)’s Message, then wait and see what He does.

Sûrah Jâthiya: The title “Bowing the Knee” expresses the main idea of this *Sûrah*. In spite of Allah (SWT)’s Signs of His Goodness all around us, men reject His Guidance. But the Believers should forgive the disbelievers. Only Allah (SWT) is the Best Judge. People who make schisms and sects, or follow their desires are obviously doing wrong. On the Day of Judgement all will “bend the knee” (submit to Allah [SWT]’s Truth). All praise belongs to Allah (SWT), the Supreme Lord, the Cherisher, the All-Powerful and the All-Wise.



22ND TARAWEEH

Tonight’s taraweeh consists of *Hâ Mîm*. The *Sûras* covered are *Ahqâf* (The Sandhills), *Muhammad* (The Prophet), *Fatah* (Victory), *Hujurât* (The Apartments), *Qâf* (A Letter) and the first section of *At-Thâriyât* (The Winds that Scatter).

Sûrah Ahqâf: The *Ahqâf* are the long and winding crooked tracts of sand-hills, like those in the country of the ‘Ad people, adjoining Hadhramut and Yaman. These ‘Ad people probably had a fertile irrigated country, but their sins brought on Allah (SWT)’s Punishment mentioned in verses 24-25.

Allah (SWT) has created everything “for just ends.” Those who pray to things besides Allah (SWT) are definitely on the wrong path. Allah (SWT)’s truth is unchangeable; those who disbelieve in it will be severely punished on the Day of Judgement. Be kind to your parents for their sacrifices for you. In your old age pray for the well-being of your offspring. Allah (SWT) places different people in different ranks only “according to their deeds.” Do not be proud like the ‘Ad and reject the Truth; otherwise Allah (SWT) will punish you in ways you least expect.

Sûrah Muhammad: This *Sûrah* was revealed around the first year after Hijra when the possibility existed that the Pagan Makkans might wipe out the Muslims. This and the next two *Sûras* deal with external and internal relations when the *Umma* was formed. “Those who reject Allah (SWT) and obstruct (men) from the path of Allah (SWT) - Allah (SWT) will cause their deeds to go wrong and they will be destroyed.” But those who believe and do good... Allah (SWT) will remove their ills from them and improve their condition”. Allah (SWT) will guide those who fight for His cause.

The hypocrites (like those in Madîna in Prophet Muhammad [SAW]’s time) are fainthearted. They only pay lip-service to Islam. “Such are the men whom Allah (SWT) has cursed.” Allah (SWT) will punish them because they do not want to fight for Islam. Serve Islam sincerely, otherwise “He will substitute in your place another people (who) will not be like you”

Sûrah Fatah: This *Sûrah* was revealed after the Treaty of Hudaibiya which was signed in 6 A.H. between the Muslims and the Makkan Pagans. Hudaibiya is a plain, a short day’s march to the north of Makka. Prophet Muhammad (SAW), together with about 1500 Muslims, wanted to perform the ‘*Umra* (lesser pilgrimage). The treaty that followed was a great moral, social and political victory for Islam.

Victory comes from calmness of mind, faith, devotion, bravery and patience, as shown at Hudaibiya. Greed or faint-heartedness can never bring victory. The rewards for service cannot always be measured by

immediate results, but show themselves in many ways if we are patient. Fight Evil strongly, but be kind and gentle among yourselves. Such an act will cause Allah (SWT) to love you.

Sûrah Hujurât: This *Sûrah* was revealed in 9 A.H. when many deputations of all kinds visited Madîna to offer their loyalty to Islam. The word *Hujurât* (Inner Rooms) occurs in verse four.

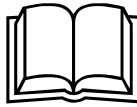
Respect your Leader by not acting in a forwardly manner when in his presence. Do not raise your voices when you talk to him. Do not accept rumours without testing them. Make peace between two quarrelling parties among Believers “with justice”. Remember that “the Believers are a single Brotherhood”. Do not laugh, speak ill, make wounding remarks, or call each other by offensive nicknames. “Avoid suspicion as much (as possible)... do not spy on each other, nor speak ill of each other behind their backs”. All men are descendants from one male and female. “Certainly the most honoured of you in the sight of Allah (SWT) is (he who is) the most righteous of you”. Honour does not depend on race. Being a believer does not mean paying lip-service, but by accepting Allah (SWT)’s Will and striving in His cause. By accepting Islam you do not do others a favour; rather, you do yourselves a favour because it is a guidance for you.

Sûrah Qâf: We now come to a group of seven Makkan *Sûras* dealing with Allah (SWT)’s revelation through nature, history and mouths of the Prophets, and pointing to the Hereafter.

The disbelievers find it beyond their understanding that they will be raised up again after they have become dust. But they just have to look at His Creation, and conclude from it that Allah (SWT) is capable of doing everything. As He gives (new) life to land that is dead so will He bring about our Resurrection. Learn also from the lessons of how past peoples: those who rejected Allah (SWT) were destroyed. Every deed, word and thought is recorded by two angels. Death will open your eyes and make you see the Truth. The fruit of good deeds will be Paradise, while the fruit of evil will be Hell.

Sûrah Ath-Thâriyât: This *Sûrah* deals with the many ways in which Truth is successful at all times, even against heavy odds.

The winds may be strong or gentle: blowing, scattering, lifting, rushing or dividing in all directions – but Allah (SWT)’s Purpose remains one. Look at the signs around you, and you will see Allah (SWT)’s Unity. On the Day of Judgement everything will become clear. Look at the history of past peoples who rejected Allah (SWT) and learn lessons therefrom. Those who believe find profit in their lives. Evil will end in Punishment while Good will end in Joy and Satisfaction. If you do not heed Allah (SWT)’s signs, the loss is your own.



23RD TARAWEEH

Tonight’s taraweeh consists of *Qâla Famâ Khatbukum*. The *Sûras* covered are the second portion of *Ath-Thâriyât*, *Tûr*, *Najm*, *Qamar*, *Ar-Rahmân*, *Wâqi’a* and *Hadîd*.

The commentary of *Sûrah Ath-Thâriyât* was covered last night.

Sûrah Tûr: It is also an early Makkan *Sûrah*. All Signs of Allah (SWT), including previous revelations and other sacred symbols, point out that Allah (SWT)’s final Judgement will take place on the Day of Reckoning. On that Day the evil-ones will be severely punished while the good-ones will prosper. Praise Allah (SWT) only. Certainly all the points raised by disbelievers are without foundation. They have failed to understand Allah (SWT)’s Message. Praise Allah (SWT) mainly in the stillness of the night and the holy hour of dawn as the stars begin fading out.

Sûrah Najm: True revelation does not consist of errors or deceptions – Rasûl (SAW) “is neither astray nor being misled, nor does he say (anything) of his own desire. It is no less than Inspiration sent down to him” by Allah (SWT), the All-Knower. Allah (SWT) is not like any of

the false ideas and idols that men have. He is the Everlasting, the All-Forgiving.

Give whole-heartedly in Allah (SWT)'s Way for your benefit in the Hereafter where each soul must bear its own responsibility. The final Goal of all is Allah (SWT), just as He is the Source of everything; therefore, serve Him obediently.

Sûrah Qamar: The theme of the *Sûrah* is explained by the question: "Is there any that will receive warning?" which occurs six times at the end of a reference to a past story of sin and rejection of warnings. It contains an appeal to the simplicity of the Qur'ân. "Listen to Allah (SWT)'s Truth and do good", says the Message.

Those who reject Allah (SWT)'s Message must realise that the Day of Judgement is drawing near. On that Day they will suffer a severe penalty if they do not accept Allah (SWT)'s Truth. All those past people who denied Allah (SWT)'s Message were destroyed, including the people of Nûh (AS), the 'Ad, the Thamûd, the people of Lût (AS) and the people of Pharaoh. Take heed from these examples and be on your guard against evil. Receive Allah (SWT)'s Warning from these stories.

Sûrah Ar-Rahmân: The greater part of this *Sûrah* is certainly early Makkan. It is very poetical and mystical, and the question "Then which of the favours of your Lord will you deny?" is scattered 31 times among its 78 verses. Here the favours of Allah (SWT) and the Hereafter are explained.

How Gracious is Allah (SWT), who has revealed the Truth in the Qur'ân and has given man intelligence to see Him in the Creation around him. The universe is ruled by laws of Balance and Justice. He has created man from mere clay; but man can still understand Allah (SWT), the Lord of the East and the West, Who sustains all His creatures, Who gives the jewels of Life and Faith, Who will live on while everything else will die, Whose eternity is the hope of man's future. Then which of the favours of your Lord will you deny?"

Evil cannot escape Justice. Good will find its reward in Paradise where

beautiful sights and sounds, delicious fruits to nourish the soul, and pure companionship to give us life, will be found. “Then, which favours of your Lord will you deny?” All praise belongs to Allah (SWT), the Exalted and Honourable. This *Sûrah* implies that though things are created in pairs there is an underlying unity through the Creator in the favours which He grants, and in the goal to which we are marching.

Sûrah Wâqi'a: Almost the entire *Sûrah* belongs to the early Makkan period. The Day of Judgement will come “when the earth will be shaken to its depths” and people will be sorted out into three classes. Firstly, those who “will be nearest to Allah (SWT) in Garden of Bliss”. Then the Companions of the Right Hand, who will enjoy great pleasures. Thirdly, the Companions of the Left Hand, who will suffer untold misery. Study yourselves, the rest of Creation, and Allah (SWT)’s Message and praise Allah (SWT), the Beneficent, Who is most Just, Most Merciful and Truthful.

Sûrah Hadîd: With this *Sûrah* we begin the last one-tenth of the Qur’ân which may be considered in two parts: the first contains ten *Sûras*, all revealed in Madîna, and each one dealing with some special advices about the social life of the *Umma*. The remainder contains short Makkan *Sûras*, with each one dealing with some aspect of spiritual life, expressed in language of great mystical beauty.

Believe in Allah (SWT) and His Prophet, and give charity out of the wealth He has given you. By spending in Allah (SWT)’s Cause you are merely giving from things which Allah (SWT) has given; it is not strictly yours. “Those who give in charity....(that loan) will be increased manifold for them, and they will have (besides) a liberal reward”. Allah (SWT) will then guide you by His Light. Be always humble before Allah (SWT) and remember Him at all times. “The life of this world is but play and amusement” compared to the life of the Hereafter. The pleasures of this world last long. But on the other hand, do not serve Allah (SWT) like hermits who shut out the world altogether. As Muslims we are to use the resources of this world to serve Allah (SWT) and His Creation – this is also worship.

24TH TARAWEEH

Tonight's taraweeh consists of *Qad Sami'a llâh*.

The *Sûras* covered are *Mujâdila*, *Hashr*, *Mumtahina*, *Saff*, *Jumu'a*, *Munâfiqûn*, *Taghâbun*, *Talâq* and *Tahrîm*.

Sûrah Mujâdila: Do not let all false claims or un-Islamic superstitions lower the position of women. Allah (SWT) is the All-Knower; therefore do not make secret consultations among yourselves to plan mischief, evil or falsehood because such counsels "are only inspired by Satan". Be orderly in public assemblies – make room for others and dismiss after the assemblies are over. Do not turn to the enemies of Allah (SWT) for friendship because their oaths are false. They want to put obstructions in your path. But Allah (SWT)'s Judgement is coming, when Good will prosper.

Sûrah Hashr: The wicked Jews were expelled from Madîna for their hatred towards Muslims. Their hopes on their well-guarded positions and with the help of their friends proved useless. Allah (SWT)'s Wisdom destroys the evils of men and makes the Believers succeed at any cost. This expulsion strengthened the position of the *Umma*.

Sûrah Mumtahinah: Do not seek protection from the enemies of Islam, but deal justly with all. Follow Ibrâhîm (AS)'s example. Believing women cannot be married to Unbelievers; but marry female Believers who seek you protection and are proven to be pious.

Sûrah Saff: As Allah (SWT)'s Glory shines through His Creation, so must we back up our words with action in a united manner. Do not insult the Prophets as past people did. To be truly successful "believe in Allah (SWT) and His Rasûl (SAW) and strive to the best of your abilities for the Cause of Allah with your properties and lives"; then, "help from Allah (SWT) and victory (will be) near".

Sûrah Jumu'a: Allah (SWT) cares for all. He has sent His Revelation for the guidance of both those who have previous scriptures and those who don't. Those who claim that they are the Chosen People for Allah

(SWT)'s Favours have been proven to be the greatest hypocrites. How can they merit Allah (SWT)'s Favours? "When the call is made to prayer on Friday, hasten to the Remembrance of Allah (SWT) and leave off business". The important lesson here is the need for mutual contact in the Community for worship and understanding.

Sûrah Munâfiqûn: All the Hypocrites are false. They think they can fool Allah (SWT) and His Rasûl (SAW) with their sweet talk and good looks, but they do not realise that Allah (SWT) has punished them by making it impossible for them to see Truth. They plan to obstruct the progress of Islam without realising that Allah (SWT) is the Master-mind and Safe keeper of it.

Wealth and children must not distract you from remembering Allah (SWT). Give charity before death overpowers you and cuts you off from doing any good.

Sûrah Taghâbun: Allah (SWT) is the Creator of all men. He is the Best Judge. Final Judgement regarding those who did either good or evil will only be given on the Day of Reckoning. "That will be a day of mutual loss and gain (among you)". Bear misfortunes with patience. Do not lose hope, because Allah (SWT) is only testing you. Obey Allah (SWT)'s Teachings and regard your wealth and children as a trial for you; so remember Allah (SWT) and thank Him for His Favours.

Sûrah Talâq: Be just in your relations with your wives. Divorce only as a last resort, where you feel that the marriage must be dissolved. Make absolutely certain that you deal justly with the weaker part and protect the interest of unborn or new-born lives. During the 'iddat, (a prescribed period of three monthly courses, which is a period of waiting before a final decision is taken on the future of the marriage which has been conditionally dissolved) "let the women live in the same manner as you live, according to your means. Do not anger them". Even then, try to bring about reconciliation. These are Allah (SWT)'s Laws which must be obeyed. If not, Allah (SWT) will punish you.

Sûrah Tahrîm: The failings of the weaker sex must not turn away men

from normal social life. Harmony and confidence (trust) must be taught and practiced, and if you fail, repent and make amends. The good man seeks good for himself and his family. Allah (SWT) will reward the virtuous even if they have to live unavoidably with wicked people, as was the case with the wife of Pharaoh and Maryam. The reverse applies in the case of the evil ones who live in the company of the good; e.g. the wife of Nûh (AS) and the wife of Lût (AS).



25TH TARAWEEH

Tonight's taraweeh consists of *Tabârak allathî*.

The *Sûras* covered are *Mulk*, *Qalam*, *Hâqqqa*, *Al-Ma'ârij*, *Nûh*, *Jinn*, *Muzzammil*, *Muddaththir*, *Qiyâma*, *Dahr* and *Mursalât*.

Sûrah Mulk: All the finest qualities belong to Allah (SWT) Whose Message can be clearly seen in His Creation. Everything has been created for our use by Allah (SWT), Who guards us from all dangers. People who still refuse to accept Allah (SWT)'s signs will be punished. Those who accept them and fear Allah (SWT) will be rewarded. Allah (SWT)'s Promise is certain to be fulfilled on the Day of Judgment. Look at His Signs and consider once more His Favours.

Sûrah Qalam: The Pen stands for Allah (SWT)'s Record of all deeds, and His Orders. By that symbol the man of Allah (SWT) comes with a Plan and Guidance from Allah (SWT) that must eventually win. Truth is above Falsehood. Men must be tested at all times to ascertain that they do not become over confident and forget Allah (SWT). That is how He tested the Companions of the Garden who were sure of plucking their fruit the next morning. But Allah (SWT) caused the garden to become bare; so they learnt the lesson that Allah (SWT)'s Will works in wonderful ways. Evil and Good can never have the same end. Can the wrong-doers "produce their partners with Allah (SWT) if they are truthful?"

On the Day of Judgement the sinners will be punished. The good man must be patient always, like Yûnus (AS) (who suffered in agony), but his repentance brought on him Allah (SWT)'s Favours.

Sûrah Hâqqa: What is Reality? The proud nations of the past rejected Allah (SWT)'s signs and were destroyed. But this destruction was just a small suffering compared to their doom in the Hereafter, where Good and Evil will be sorted out. The righteous will enjoy a great reward while the wrong-doers will suffer a terrible penalty. This is not an idle message; it is Allah (SWT)'s Truth. The Message of the Qur'ân is the only Reality.

Sûrah Al-Ma'ârij: Patience and the mystery of Time will show the ways that rise to heaven. Only patience, prayer, good deeds, Faith, and the motive to please Allah (SWT) lead us to Allah (SWT)'s Presence where no evil can enter. No matter how rosy evil looks, it will be destroyed in the Hereafter.

Sûrah Nûh: Those who stubbornly deny Allah (SWT)'s Message will be destroyed. The lesson is that because Good must uphold Truth and Righteousness, a stage is reached when it must part company with Evil to prevent Evil from spreading its corruption further. This is all pointed out in Nûh (AS)'s story, which is almost a parable to Muhammad (SAW)'s stay with the wicked Makkan Pagans.

Sûrah Jinn: Allah (SWT)'s Truth is accepted by strange creatures, among them Jinns, which shows that Allah (SWT) is remembered by all His Creation. When man is heart sore that his own people are selfish, how pleased does he become when he learns that even spiritual forces have accepted Allah (SWT)'s Message! Man's duty is only to proclaim Allah (SWT)'s Message. Knowledge of the Unseen belongs only to Allah (SWT).

Sûrah Muzzammil: Prayer and Humility are important if one wants to lead a good spiritual life. Devote yourselves to the service of Allah (SWT) and pray at night. Allah (SWT) will punish the evil ones in due course. Allah (SWT) wants to make matters easy. Be faithful, sincere, remember

Allah (SWT) and seek His Grace.

Sûrah Muddaththir: The qualities mentioned in the last *Sûrah* are important for preparing a person for the role of guide and leader of mankind. But when Allah (SWT)'s Command comes, he must rise and proclaim the Message for the good of all mankind. Those who reject Allah (SWT) will be severely punished on the Day of Judgement. All can earn reward by praying, having Faith and being charitable.

Sûrah Qiyâma: Shun all evil. Believe in the Hereafter because Allah (SWT) is able to bring you back to life after your death. Allah (SWT) has not created you without purpose or responsibility. On the Day you will give evidence against your own wrong; therefore, remember the Hereafter at all times. The faces of the blessed will shine with brightness and beauty. The others will be sad as if a misfortune had befallen them. May that man be cursed who still does not think of Allah(SWT)'s Purpose and the noble destiny for which Allah (SWT) gave him life and its gifts.

Sûrah Dahr: Before his creation, man was a nonbeing. Then Allah (SWT) created him. His beginning was certainly very low an ordinary. Then Allah (SWT) "showed him the way" and left the freedom of choice in man's hands. Those who do good are rewarded. The wicked ones are punished; therefore, be patient and praise Allah (SWT) at all times.

Sûrah Mursalât: The winds show Allah (SWT)'s Kindness and Power. They gently bring rain but they can also blow violently and destroy. So works Allah (SWT)'s Revelation. It can gently bring the Message but it can also mercilessly wipe out evil and Falsehood.

The theme is quite similar to *Sûrah Qiyâma*. It describes the horror of the Hereafter for the rejecters of Truth.



26TH TARAWEEH

Tonight's taraweeh consists of slightly more than the first half of 'Ammā. Details of *Sûras* covered appear below:

Sûrah al-Naba': Allah (SWT) has created everything for the benefit of man, so is He not capable of destroying it and causing our Resurrection? On the Day of Judgement Evil will be destroyed and Good will prosper. Return to the Path of Allah (SWT) and save yourselves.

Sûrah Nâzi'ât: Evil cannot last long. Allah (SWT)'s angels are ever-ready to destroy the wicked ones if He commands them to do so. Look at the story of the proud Pharaoh who claimed: "I am you Lord Most High". He rejected Allah (SWT)'s Message and he was brought low by Allah (SWT)'s Punishment. So will all the proud rejecters be humbled on the Day of Judgement. Look at Allah (SWT)'s Creation and accept the Message it is offering you.

Sûrah 'Abasa: A person who is not blessed with the good things of this world may yet be in search of Allah (SWT)'s Message for his spiritual growth. Give him the Message, because Allah (SWT)'s Message is meant for all. Allah will finally separate the good from the evil and deal with each of them justly.

Sûrah Takwîr: On Doomsday the world as we know it will break up and each person will learn the results of his deeds on earth. This is "the word of a most honourable Messenger", who is dignified by Allah (SWT) and not possessed by evil spirits. It is "a Message of Allah (SWT) to (all) the World" which is clearly explained by Rasûl (SAW). Follow it and be guided.

Sûrah Infitâr: This *Sûrah* deals with three points: (1) the final Day of Judgement, when our world will be destroyed; (2) the Lesser Judgement, where two angels record each man's deeds; and (3) the awakening of the Inner Light within man, so that he casts aside all evil. This is considered as a Death to the Falsities of Life and a Rebirth to the True Spiritual Values.

Sûrah Tatfîf: Shun all types of fraud in your business dealings. All types of corruptions in higher spiritual life are also condemned because Allah (SWT) will judge you on the Day of Reckoning. Do not reject or mock the Truth because it will eventually succeed. The proud ones will be humiliated.

Sûrah Inshiqâq: In subject matter it resembles *Sûras Takwîr* and *Infitâr*.

Sûrah Burûj: Those who ill-treat the Believers (in the form of Allah [SWT]’s Truth) will be severely punished because they are being watched by Allah (SWT) Himself. He will deal with the Unbelievers as He dealt with them in the past.

Sûrah Târiq: As a bright star shines gloriously even on the darkest night, so does Allah (SWT)’s Revelation remain a guide throughout the darkest period in man’s spiritual history. Man was certainly created in a very humble fashion. Let him not be proud and reject Allah (SWT)’s Word.

Sûrah A’lâ: Allah (SWT) has made man capable of progress by ordered steps, and by His revelation will lead him still higher to purification and perfection..

Sûrah Ghâshiya: Good and evil will pluck the fruits that they deserve in the Hereafter. Even Allah (SWT)’s Signs in this world should convince us of His Message. We must pass on Allah (SWT)’s Message to others. If they reject it, Allah (SWT) will settle their affairs with them.

Sûrah Fajr: The contrasts in Nature and Man’s history must increase the latter’s faith in the Hereafter. Yet the glamour of the present world makes him blind to Allah (SWT)’s Truths. When Allah (SWT) gives him honour and gifts, he feels proud. When Allah (SWT) limits his sustenance he complains. He does not realise the true tests in these two cases which are those of humility and patience. He dishonours orphans, does not feed the poor, devours inheritance greedily, and loves wealth excessively. Allah (SWT)’s Punishment, in these cases, is sure to come. Only to the righteous soul will it be said: “O satisfied soul! Return to your Lord,

well pleased and well-pleasing to Him. Enter among My devotees. Enter My Heaven!”.

Sûrah Balad: The Prophet (SAW) was ill-treated by his own people in Makka. Likewise man is created to struggle. Once he becomes wealthy he must not boast because he will have to account before Allah (SWT). Let him use these gifts to free slaves, feed the needy and the orphans, believe, be patient, and enjoin deeds of kindness and mercy on others. Then will he be among the Companions of the Right Hand.

Sûrah Shams: Allah (SWT)’s creation proclaims His Glory to remind us of Him. Allah (SWT) has enlightened the soul but has given it the freedom of choice. “Truly he who purifies it, succeeds; and he who corrupts it, fails”. The last statement is proved by the Punishment that Allah brought upon the Thamûd for their sins.

Sûrah Lail: By looking at Allah (SWT)’s Creation, we see many mysteries, many differences and many opposites; e.g. the difference between night and day, and male and female. Likewise there are two paths open to man – the good and the bad. He who follows Allah (SWT)’s Message will be pleased; the other will regret. Allah (SWT)’s Guidance is always close at hand.



27TH TARAWEEH

Tonight’s taraweeh consists of the remaining *Sûras* of ‘*Amma*.

Sûrah Duhâ: In this *Sûrah* Allah (SWT) reminds Muhammad (SAW) that He will always be at his side and make the Hereafter better for him than this present life. Muhammad (SAW) is asked to show love to all and proclaim Allah (SWT)’s Message. Though Muhammad (SAW) is addressed in this *Sûrah* and the next one, the Message applies to all true Believers who spread Allah (SWT)’s Truth.

Sûrah Inshirâh: In this *Sûrah* Allah (SWT) gives Muhammad (SAW) hope and comfort in a time of great difficulty. Muhammad (SAW)'s mind and heart have been expanded and purified by Allah (SWT) and his position has been raised in this world and the next. The righteous man should remember that "with every difficulty there is relief". He should only look to Allah (SWT) as the goal of all his hopes.

Sûrah Tîn: Man, who has been created "in the best of moulds" can avoid falling to the level of "the lowest of the low" only by believing and doing good. This is the Judgement of Allah (SWT), "the wisest of Judges".

Sûrah al-'Alaq: The first five verses of this *Sûrah* make up the first Revelation by Allah (SWT) to Muhammad (SAW).

Man must proclaim (or read) Allah (SWT)'s Message because it is He Who created man with a very lowly beginning and raised man's position by teaching him knowledge. The ungrateful person who rejects Allah (SWT)'s Truth and enjoins others with wrong will be punished.

Sûrah Qadr: The importance of the Night of Power (*Lailat al-Qadr*) is given. It is better than a thousand months. Angels together with Archangel Jibrîl (Gabriel) descend with Divine Decrees of all types. There is peace in the universe until the break of dawn.

Sûrah Baiyina: People who reject Allah (SWT)'s Truth after clear evidence has come to them, are stubborn. The simple teachings of Islam are: to love Allah (SWT) with a pure heart, to pray to Him sincerely, and to serve our fellowmen in charity and love. Those who reject these advices will be punished. Allah (SWT) will reward the true Believers who do good.

Sûrah Zilzâl: On the Day of Judgement the earth will tell its tale of all people's doings. Men will see the results of their deeds. Even the requital for atom's weight of good or evil will be seen.

Sûrah 'Adiyât: In contrast to the man who fights the enemies of Allah (SWT)'s Cause bravely by confusing and destroying them, the other

man who loves wealth violently is truly ungrateful to Allah (SWT). But his own life bears witness to his evils. Allah (SWT) is the All-Knower; therefore all hidden things will be laid bare on Judgement Day.

Sûrah Al-Qâri'a: On the Day of Judgement the earth will be destroyed by a deafening noise. Then a Balance of Justice will be set up and all man's deeds will be weighed thereon. Those who have done good will get their rewards; the others will be punished.

Sûrah Takâthur: People's great striving for piling up only worldly goods will end when they will die; but then they will learn the Truth too late to avoid Allah (SWT)'s Punishment.

Sûrah 'Asr: Through the ages it has been proven that "man is in loss, except those who believe, do good, join together in the teaching of Truth, and remain patient".

Sûrah Humaza: The scandal-mongers, backbiters and selfish hoarders of wealth are condemned. The Fire of Allah (SWT)'s Wrath will burn right up to their hearts, thus shutting them out of the love and pity of their fellowmen.

Sûrah Fil: Do not be power-hungry or love the world's resources too much. Allah (SWT) will cause apparently harmless forces to defeat you. This was the case of Abrahâ who came with his powerful army of men and elephants to destroy the *Ka'ba*. Birds in the sky struck this army with stones and caused its defeat.

Sûrah Quraish: If the Quraish loved the *Ka'ba* because they, as custodians of it, benefited by the income it caused them to gain, they should be grateful to Allah (SWT) alone and accept His Message (because the *Ka'ba* was originally built by Ibrâhîm and Ismâ'îl [‘Alayhim as-salâm] to glorify Allah [SWT]).

Sûrah Mâ'ûn: People who do not serve Allah (SWT)'s creation by feeding the poor, but rather push away the orphans harshly, and do not serve Allah (SWT) well either by being "neglectful of their prayers" are hypocrites. They only do things "to be seen" by men.

Sûrah Kauthar: To men of Allah (SWT) will be given a Fountain which will quench the spiritual thirst of millions. Therefore, “pray to Allah (SWT) and sacrifice!” Those who hate Allah (SWT)’s men will destroy themselves by their doings.

Sûrah Kâfirûn: Men of Faith will hold onto their Faith. The rejecters will hold onto their wrong beliefs. Tell them to follow their way, and leave us alone. We will follow our Way too.

Sûrah Nasr: After Allah (SWT) gives you Help and victory, praise Him and pray for your forgiveness. Do not become proud.

Sûrah Lahab: Those who try to inflict physical pain on the Believers will fail in their attempts. They will suffer the pain of Allah (SWT)’s Punishment. This is especially true of Islam’s enemy and Muhammad (SAW)’s uncle, Abû Lahab, and his wife.

Sûrah Iklâs: Allah (SWT) is the One and Only. He is Everlasting and free from all needs. He has no father, mother, or children because He is a Unique Being. There is none like Him.

Sûrah Falaq: This *Sûrah* gives us the remedy for all superstitions and fears by teaching us to seek refuge in Allah (SWT) from every kind of evil arising from outer nature and from dark and evil plotting and envy on the part of others.

Sûrah Nâs: This *Sûrah* tells us to trust in Allah (SWT), rather than man, as our sure Protector. It warns us specially against the secret whispers of evil within our own hearts.

اللَّهُمَّ ارْحَمْنَا بِالْقُرْآنِ الْعَظِيمِ - وَارْفَعْنَا بِالْآيَاتِ وَالذِّكْرِ الْحَكِيمِ
وَاجْعَلْهُ لَنَا أَمَامًا وَنُورًا وَهُدًى وَرَحْمَةً - يَا رَبَّ الْعَالَمِينَ

Translation: “O Allah (SWT)! Take Mercy on Us by
(the Mercy of) the Great Qur’ân. And raise us (in
spiritual status) by (Your) Verses and Wise Reminders.
And make it a Leader, a Light, a Guidance, and a
Mercy for us. O Lord of the Worlds.”