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SURAH AL-RAHMAN 2. 1Page ع th ٌ ب ٌ and ٌ and ِ إ ِ and ٌ ك ِ ع ِ ك َ ع ِ ك َ ع ِ th th ٌ th ٌ th ٌ th ٌ ك ِ ا ْ ل ِ ا ْ ل ِ ع ِ ت َ ا ْ ل ِ ا ْ ل ِ ع ِ ت Exalted are You (O Allah) Knowledge we have none other than that what you've taught us. In fact, it is you who Knows, Wise. (Sura al-Bakara: Verse 32) 3. 2Page A TRIBUTE TO MY BELOVED FATHER AND USTADH (TUTOR): SHAIKH Al-HAFIS AL-DAWN MUHAMMAD ABDUL KADIR (Rahimahullah) was one of the oldest living Islamic scholars (Aalim) in South Africa, who died on Saturday 30 Rabi-ul-Ahir 1419 (August 23, 1998) at his residence in Durban, Kwa-zulu-Natal, South Africa at the age of 94 years (97 years according to the Islamic lunar calendar). He was born on April 20, 1904, in Durban, South Africa, and lost his parents at an early age. Orphaned at such an early age, he was lucky enough to find care at the Sufi Sahib Centre in Riverside, Durban, under the tutelage and tutelage of Dada Jaan, the eldest son of the great Islamic reformer Al Sayid Sufi Sahib (Rahmatullahi Alahi). At an early age, he was very sharp in Islamic education, and so he was offered a higher Islamic education. In the early days of Islam in south Africa, the Sufi Sahib Centre in Riverside, Durban, was the center of all Islamic activism ties. At the tender age of 15, he completed the study of such great Persian works as Gulistaan, Bustaan and Karima, which were then considered as prerequisites for the highest Islamic studies in India. Because of this and other academic achievements, he was sponsored by the generous people of Durban in training at Darul Ducks in India. In 1919 he left the coast of southern Africa by ship to India. He first studied at Madrasah Mazaahidul Ulum, in Sakhapur, UP (India) and there-after at the famous Madras Aamia in Delhi under the Grand Mufti of India at the time, i.e. Sheikh-ul-Islam Mufti Kifayatullah (Rahimahullah). After completing most of his early studies at these two institutions, he was recommended to conduct his final stage of the Aalim Course in 1928 at Darul Uluma in Daabhel, Surat, where the great luminaries and doyens of the Islamic scholarships moved from Deobanda. He graduated in 1930. Among his mentors (Asaatidha) were such intellectual giants as Allama Anwar Shah Kashmiri (Rahmatullahhi Alayhi), Sheikh Shabbir Ahmad Usmani (Rahmatullahhi Alaihahi) and Sheikh Mufti Azizur Rahman (Rahmatullahi Alaihahi). Among his fellow students were Sheikh-ul-Hadis Muhammad zakaria and Sheikh Yusuf Binnori. May Allah shower them with his elective grace! During his studies in India, he learned many languages. Among the languages he knew well and was very familiar with were: Arabic, Urdu, Persian, Gujerati and Hindi. After graduating from university, he returned to South Africa in 1931 and took on his first assignment in Stanger, South Africa, as an imam and teacher (Ustaad). A year later, he moved to Verumal, South Africa, where he was also an imam and teacher. In 1943, he moved to Durban, South Africa, as head coach, most notably to Madras Shokatul Islam in Essendon Road, Sydenham; and then to Madrasa Mazaahirul Ulum in Villa Road, Sydenham. In the early fifties to the mid-seventies, for twenty-five years, he was the imam of the famous Muhammadiyah Masjid, Sparks Road, Sydenham, Durban in southern Africa. He even laid the foundation of this Musjid, and also named him. During this period he entered the world-famous Al-Azhar University in Cairo, Egypt, at his own expense. There he successfully received a higher diploma in Arabic from Kulliyatul Lughah (Department of Arabic) - the equivalent of a doctorate. 4. 3Page Then he finally moved to the heavily Indian suburb of Chatsworth in southern Africa and was Imam of Masjid Al-Noor in Block Seven for seven years, serving the poor Muslim community there. He was a founding member of Jamiatul Ulama Natal (now known as Jamiat KNN) in southern Africa. During the last part of his life, he was very much in demand as a guest imam in various Masaajid around Durban, Johannesburg and Cape Town. He died and was transferred to his Most

Merciful Rabb on Saturday 30 Rabi-ul-Ahir 1419 (August 23, 1998). Among his mourners were hundreds of his students and members of the Muslim community he had served for many years. They all expressed the same great joy to be either taught by him and/or their marriages They all expressed great sorrow at the attendance at his funeral, which was recognized as one of the largest crowds ever witnessed in Durban, South Africa. After a funeral prayer on Grey Street, Jumua Masjid in Durban, he was buried at the nearby Muslim Flower Road Cemetery in Clarewood, South Africa. He then left behind six sons and four daughters, as well as many grandchildren. May Allah shower his choice of mercy upon him, forgive him with great forgiveness and make his eternal abode in Jannatul Firdaus. Amin! Request your dua! Abdul Haq Abdul Kadir c/o REFLECTIONS quarterly website e-newsletter: www.ummahreflections.co.za (PDF format of this booklet on my website - download, print and distribute it for free). 01 Shawwal 1440 05 June 2019 5. 4Page NOBLE'S CORE MESSAGE All praise thanks to Allah (Subhaanahu Wa Taala - Glorious to be He, Elevated) and peace and blessings of Allah to be on His beloved Messenger Muhammad, his family and all his comrades. Amin! In fact, the basic message of the Koran is to emphasize that we were not created in vain and that we will be held accountable for our behavior on this earth. Allah indicates that He created man to be his guardian on earth. In fact, it is an honor that Allah gives to people, the dignity to be a guardian of Allah, even if He does not need our worship and obedience. It's in our favor. The basic message of the Koran also emphasizes that the ultimate guide is what comes from the Creator himself, because Allah has the wisdom, strength, and knowledge. Only Allah is the ultimate authority and must obey voluntarily, obedience, which is based not only on fear or reward, but also on the love of Allah. It is always necessary to turn to the Koran for guidance. The Koran usually gives broader guidance in most aspects within the framework of concepts - with some details in it - to lead our lives according to the will of Allah. The Koran also indicates that, since a person is a free agent, one can obey or disobey Allah, believe or reject faith in Him. Such privilege comes with the great responsibility that goes with it, because ultimately we must return to Allah. It's going to be Sunday. After death there will be a life in which people will be rewarded or punished, according to their behavior in this world. All the prophets and messengers of Allah taught this exactly the same basic message as the Noble Koran taught. WHAT IS TAFSIR-UL-KORAN? Tafsir must know what Allah intended when He, the Almighty, spoke the words of the Koran. The style in which this tafsir is presented is: first, to explore the meanings according to the final messenger of Allah, and then according to early koranic translators, such as Ibn Abbas (RA), al-Baydawi (ra), al-Kurtubi (ra) and al-Tabari (ra) etc. and finally learn lessons based on those values. There is a difference between understanding and contemplation. You can't contemplate something when its correct meaning is not fully understood. A common phenomenon nowadays is for people to contemplate and learn from the verses of the Koran before first looking for a correct understanding of the verses. While the lesson itself may be sound, the most correct is to learn lessons based on the actual meaning of the verse, for the first time to establish what they actually mean. 6. 5Page THE IMPORTANCE OF TAFSEER Comparison of a person with knowledge of tafsir and someone who does not - this is as an example of a group receiving a letter from their king in the dark of night without a lamp to read it. Anyone who knows tafsir is like someone who brings a lamp and reads a letter from his king for them. Indeed, the mastery of the tafsir of any Sura gives more pleasure and understanding of the Koran. There are various different categories in Tafseer science, which includes grammar and Fiqh. Tafseer has levels and the most basic level of tafseer is that a person who understands Arabic can extract. This level of tafsir is the basic understanding of the Koran, as Allah is designed to be understood and the audience has been revealed. This is the basic level to which most of us aspire when we read the translation. But then there is a higher level of tafseer in which scholars of history, grammar, Fiqh and lexicography look at aya and ask questions such as why? A what? When? They ask questions such as the addition of Huwa to the first aya Sura Ikhlas adds a new dimension to the meaning of aya, why is Ahad different from Waahid? This level of Tafsir cannot simply be achieved by studying Arabic grammar. In addition, the study of tafsir aya leads to other verses of the Koran and the Ahadites of our beloved Prophet Muhammad (SAW). We will never be able to fully understand the Koran, not to understand the other verses of the Koran and the Ahadit of the Prophet (SAW). Linguistic analysis, on the other hand, only you so far, and the Koran and Sunna cancel linguistic analysis if it contradicts the Koran and the authentic Ahadith. For example, in Surah Yasin, why does Allah refer to Himself in the plural? This requires an understanding of theology not just grammar. It is a serious mistake for a person to think that they can open the Koran and interpret it in the manner of Mufassir (a scientist specializing in Tafseer). Why? Because you claim to interpret the speech of Allah (Kalaamullah) without knowing how This is. As an example you can't interpret a book of any specially field, even if you knew how to read it in English. Can you explain neurosurgery to people even if you read a book on it? This is a fundamental problem of our time. As long as you are qualified to master 15 tafsir sciences, you can't take it even at a basic level. Also, if you don't know Arabic you basically walk on someone else's crutches, whether it's Abdullah Yusuf Ali, Muhammad Muhsin Khan or the one who translated the Koran you read. Thus, it is very important to know your limits. Abu Bakr al-Siddiq (RA) would say: What shade will give me a steam, and what land will allow me to walk on it if I speak of the book of Allah in a way that I do not know. So be very careful when reading the Koran and becoming an instant Mufassir through Google Sheikh or Imam Wikipedia. We see that such people today find exotic meanings and interpretations from the Koran, and this has become very problematic. In this detailed analysis, I referred to many tafseer books by Sunni Muslim scholars in English, Urdu and Arabic. Please see the links at the end of this brochure. INTRODUCTION IN SURAH ar-Rahman This is the only chapter (Sura) in the Noble Koran, which begins with one of the ninety-nine Names of Allah. It is also the only one in which Allah directly addresses Jinn, 7. 6Page sentient beings created from fire. This comes through a verse that is repeated thirty-one (31) times throughout this Sura: Then (O Jinn and humanity), which of your Lord's favors do you both deny? Carefully examine this chapter 55 of Al-Koran al-Karim, we notice that there are five different areas that illustrate the mercy of Allah, i.e. design and balance, miracles in creation, the end of the world, hell and paradise. Much attention is paid to the glory of Allah's design of the living and non-living and wonders of the universe. Parts of the chapter, which examines the end of the world and hell, are brief, but nevertheless convey a clear and strong signal. The theme of Paradise attracts a lot of attention and is noted as a hallmark of this Sura or Chapter. The first four verses describe the creation of the man of Allah, the knowledge of the Koran, grafted upon man, and the ability to communicate endowed with man. The images then begin with elements of Allah's design on earth such as fruit, corn and plants. There are several examples of the ideal balance of the universe - synchronization of the cycles of the sun and the moon and the movements of stars and trees. Allah created the perfect order in the universe so that all his beings would follow it and observe it. The next set of poems is dedicated to the various wonders of the world that illustrate the Glory of Allah. Such wonders include places of sunrise and sunset, separation between salt and fresh water, as well as the production of pearls and corals. There is a great emphasis on Allah's responsibility over all these phenomena. Verse 24 reminds us that even artificial devices, such as ships, essentially belong to Almighty Allah. After describing the creation of Allah are images of the last day in which everything on earth will come to an end; all that is left will be the Face (Vajh) of the Lord. Verses 29 and 33 demonstrate the genie and the complete dependence of man on Allah and their failure without Him. Verses 35 and 37 hold vivid images of the shocks and thrills of the doomsday, including flashes of fire and smoke and the sky is torn apart and reddened. Verse 39 states that the sins of Jinnah and the people will be so clear that they will not need to be questioned. Although there are only a few verses describing hell in this sura, the warning of the genie and the men is clear, and the punishment in this is described as harsh. The warning example presented in verse 41 is the mujrimun (criminals; unbelievers) who will be taken to hell with their hair and feet. Verse 44 states that such sinners are waiting for a continuous exchange of fire and boiling scorching water. Throughout the rest of this Sura, there is a dramatic shift in tone, like descriptions of the end of hell and images of Paradise to follow. Two levels of experience in paradise are described in detail. There are two gardens for believers with running water and fruits of all kinds, as well as beautiful sofas with virgin maidens sitting and waiting in them. Beneath these gardens are two other gardens that function as the second tier. These are the gardens of green life and gushing springs and various fruits. Beautiful, whole women are also waiting on green pillows and beautiful carpets in cool pavilions. Poetic and literary patterns appear throughout the chapter, helping to weave together all the vivid images. For example, the use of comparison appears in verses 14, 24, 37, and 58. 8. 7Page Verse 14 compares Allah's creation of humanity from dry clay to the fashion of ceramics. Verse 24, in the description of the wonders of creation, states that even ships belong to Allah and float like mountain peaks in the sea. Verse 37 describes the sky splitting apart and redness as oil. Finally, the modest and untouched maidens from verse 56 are compared to the beauty of rubies and the purity of white pearls in verse 58. These figurative comparisons provide and help readers understand some of the abstract concepts discussed in this chapter. It is worth noting that this beautifully poetic and powerfully rhythmic chapter of the revealed Word of Allah begins with his name, Al-Rahman, Benefistent (The Most Merciful). This hints at the point that everything that is discussed in this chapter is somehow closely related to the inner mystery of this unique disclosed name It is Allah - as All-Beneficent, Most Gracious - Who reveals and teaches the Koran, creates man and teaches him eloquent speech; Who orders the sun and the moon their movements, and creates stars and trees to prostrate; and Who establishes the balance of each and sun, starting with heaven. In other words, it is the All-Beneficent (Most Gracious) who evokes all existence, orders it, nourishes it, and keeps it within certain limits or limits as a result of His Most Immaculate and Most Gracious Nature. This very name of Allah is therefore the very substance and fabric of existence (wujood), and it is this truth/reality that this beautiful Sura makes us remember and live. It is in this context, as human witnesses of this Truth, that we are called upon to recognize all this as divinely favored and ask Allah in rhetorical fashion and through a persuasive call, never deny His favor: Then (O jinn and humanity) who out of the favor of your Lord do you both deny?. In addition, at the heart of these favors is our very existence, and at the heart of this existence is the attribute of Allah, Al-Rahman (The most well-taught, the most gracious). In fact, all existence obeys itself - its own being - this name or law of Ontological Mercy. This fact can be found in the following Koran: There is nothing in Heaven and Earth that would not come to Al-Rahman (All-Benefisente - All-Merciful) except as a servant (Sura Maryam: Chapter 19: Verse 93). Notice once again Allah uses his name Al-Rahman, in the same context as above. Note also the verse: ... everything that is in heaven and earth obeys Allah, voluntarily or unwittingly, and they will be returned to Him (Sura Aali Imraan: Chapter 3: Verse 83). This leads us to believe that, as servants of Allah (or being), we are all involuntary senders of Allah's mercy, Wisdom, and The Creative Force. We, as His servants, must deliberately accept the reality of our cosmic situation, that is, we cannot but be forced to Divine Subjugation as an expression of the Pure Mercy of Allah. BLESSINGS FROM SURAH ar-Rahman Prophet (SAW) said: I was given instead of the Torah, 'Sab'a Tiwaal' - 7 long sur (Sura Bakar Sura Taub) and I was given instead of zabur (Psalom David) 'Mi'eem' Surah (Sura tyre), and I was given instead of Injeel Eesa 'Mathaani' Sura (Sura with about 100 ayaat in them) and I was privileged with Mufassal Sura (Short Sura) (narrated by Al-Watala ibn Ashaa in Musnad Imam Ahmad) 9. 8 Page of Sura Al-Rahman's blessings, Syrah's books mention that one of the Sahab mentioned to another Sahab that Kuraish had not yet heard the Koran, so they asked who would read the Koran publicly in Mecca for the first time. Ibn Masood (RA) wanted to be the first, but they rejected him, saying: No! You can't read the Koran because you have no protection and we worry that they will beat you or even kill you. Ibn Masood (RA) insisted on this honor, citing his trust in Allah, and therefore, when he insisted, he was honored. He went in front of Kaa Bah and read the loud and beautiful voice of Sura al-Rahman, and he was indeed beaten. However, he was the first person to read the Koran publicly. This shows us that Sura al-Rahman was discovered at the beginning of the Mecca period and should be one of the earliest revelations. VIRTUES OF SURAH AL-RAHMAN Opening remarks of the first verse of Sura Al-Rahman (Most beneficiary). One of the reasons Sura began with the name of Allah is that the infidels of Mecca did not know the name of Allah. They said: What is Al-Rahman? This name of Allah was specially chosen here to let them know. The second reason is to point out that the teaching of the Koran, which was mentioned in the following verse as the action of Allah, was a pure gift derived from the favor of Allah (Rahm), not because it was obligatory for Allah, or He needs anyone. Sura al-Rahman is named after one of the most beautiful names of Allah. This Sura shows examples of Divine Grace and confirms the importance of the various Favorites and Blessings of Allah. This encourages us to think about the concept of Divine Mercy. Allah has given us various gifts. In this world life is also a gift - trees, food, our environment, air, water, a healthy body and mind, family, friends, all this gift. We take all this for granted, but we do not realize that all these are the graces or gifts of Allah upon us. Sura al-Rahman helps us remember that all such divine graces are not something we should neglect. This reminder is achieved by repeating the question: Then (On the genie and humanity), which of your Lord's favors do you both deny?. People have a weakness for ignoring the truth. We know that all perishables, but we are still mad in pursuit of peaceful wealth and convenience. We need to know that everything we have in this life is not permanent - our family and friends can leave us, good health can decline, our wealth can perish, and so on. However, we are still proud and arrogant. Abdullah Ibn Masood (RA) reported that the Messenger of Allah (SAW) said: Everything has the decoration, and the decoration of the Koran Sura ar Rahman. (Bayhaki in Shuab al-Iman) Sura al-Rahman perfectly conveys an endless list of Favorites and Blessings of Allah. It touches the heart and causes tears in the eyes of true believers. As practicing Muslims, the study of Sura can be a source of peace and tranquillity by heart. By reminding ourselves of the various favors of Allah, we can fight stress and depression, as well as strengthen our faith (Imaan). 10. 9Page PERIOD OF REVELATION Imam Tirmidhi (ra) records from Sayyiduna Jabir (RA) that the Messenger of Allah (SAW) read this Suru in front of some people who were silent. The Holy Prophet (SAW) said: I read this Sura to the genie, on the night of Jinnah, and their receptive response was better than yours! Whenever I read the statement of Allah: (So, (0 humanity and Jinn,), which of the bounty of your Lord will you deny?), They said: None of your bounty we deny, our Lord! All the praise is because of you. This narration indicates that this Sura was revealed in Mecca, because Jinn's Night refers to the night when the Messenger of Allah (SAV) met the jins to pass on the Koran to them and pass on knowledge to them. As you know, the incident took place in Mecca. In addition, Imam Kurtubi (ra) refers to several other stories that indicate that this Sura was uncovered in Mecca. THEME AND SUBJECT MATTER Sura begins with the divine attribute of Al-Rahman, meaning that after the creation of the universe. Allah created man, the pinnacle and crown of all creation, and that his creation was the result of Rachmaniyah Allah (Benefiqia). After the creation of man, Allah revealed himself to Jinnah and humanity through His prophets and Messengers, because they could not reach the sublime object of their creation and fulfill their high destiny without being guided by divine Revelation to their great purpose. The prophecy has found its most complete and perfect manifestation in the person of the Prophet Muhammad (SAW), to whom Allah gave the Koran, the last and last code of Divine Laws to guide all mankind for all times. But Allah's gifts to man did not end with his creation. He made the whole universe subordinate to him. Heaven with all the celestial bodies, and the earth with all its treasures, deep seas and high mountains, were all created for us. In addition to all these gifts, Allah gave us great intellectual and discretionary powers so that, sifting through the right from the wrong, he could follow the Divine Guide and thus reach the object of our creation. But instead of benefiting from the infinite means of spiritual progress and development that the Merciful, Blessed and Merciful Rabb have discovered to us, we ignore and challenge the Divine Laws and therefore give ourselves the displeasure of Allah. This defiance and disregard for the Divine Laws will lead to the most heinous forms in the future, and then we will be visited by such destructive and destroying divine Punishment as we did not know before. But while the most grieving punishments will be executed of the guilty and Divine graces will be given to the righteous and god-fearing. Thus, both Divine Punishment and Mercy will show that while Allah is Swift in reckoning, He is also the Most Gracious, the Blessed One. This chapter 55 divides humanity and the genie into three categories: the unbelievers (verses 41-5) the best of the believers (verses 46-61) and the ordinary believers (verses 62-77) Sura Al-Rahman basically describe the favors and rewards of Allah and includes those of this world, as well as those of them. Therefore, when the special reward of Allah is described, the verse (Then (0 Jinn and Humanity), which, out of the grace of your Lord, you both deny?) is used intentionally as exhortation to awaken people and call them to thank Allah for His mercy. This verse is repeated thirty-once in this Sura. According to the rules of linguistic style and 11. 10Page use, repetition of the expression serves the deliberate purpose of emphasizing. In principle, a re-offer each time is associated with a new item and has its own meaning, and therefore cannot be accepted as redundant. After describing each new generosity or favor verse (Then (0 Jinn and humanity), which from the favor of your Lord you both will deny?) is repeated. Allama Suity (ra) terms this repetition device as an on-tardeed. Arab masters of eloquence (expression) consider this device attractive beautiful, polished, effective, touching, forceful and convincing use of language. This device is used in both prose and poetry. It is used not only in Arabic, but also in almost all languages of the world, as, for example, they used the most experienced and unsurpassed poets of Persian and Urdu. Author Tafsir Ruhul Maani has collected several examples of this when discussing this Sura. Allah repeatedly asks, Then (0 Jinn and humanity), which of your Lord's favors will you both deny? This simple statement is the whole essence of what the Prophet Muhammad (SAW) taught. People and genies depend on Allah to such an extent that even the voice with which most of them proclaim their disbelief (kufr), the mind with which they deny the existence of Allah, is in itself a favour from this Almighty and benevolent Creator, to whom our ultimate return is. The whole Sura is, in fact, a question to both the creations of Allah Almighty - Jinn and humanity - about which of the favors and bountiations of their Lord they may ever dare to deny. From the very first breath to the last, both man and genie are blessed with so many gifts that they cannot even explore and thank for their entire lives. Since the creation of man, Sura has commented on various aspects, such as the punctuality of the sun and moon, fertility and pleasures of the earth, the location of the sky, etc., in a consistent manner. And intervening at intervals is a fundamental question that is meant to make us realize our value: Which of Allah's favors can you both deny? Is there anything we have of our own accord? How can we utter words of disbelief when He has taught him to speak (the faculty of speech)? How can we order others to follow us and worship us when we were created of clay like pottery? These verses show that we must be humble, especially in our mention of Allah, to which we are fully indebted to our existence. Can we really discover the world without discovering (nafs) when discovering our self (nafs) is the key to the discovery of our End Lord (Rabb)? The true servant of the Supreme Creator ALLAH is not someone who prays constantly without knowing the meaning of prayer. The true man of Allah is one who is in harmony with his self, who has recognized his complete dependence on Allah Almighty, and who considers himself a humble creation. He is the real man of Allah, for whom the world is one great arena of discovery, where everything proclaims the Blessed Name of Allah, the Lord, Al-Mighty, glorious. BRIEF SUMMARY OF THIS CHAPTER: VERSES 1-4: It is stated that the teaching of the Koran is from the benevolent Allah, and it is the very reflection of His Mercy that He must guide humanity through this teaching, for it is the One who created man as a rational and intelligent being. VERSES 5-6: It is stated that the entire system of the universe operates under the sovereignty of Allah, and everything on earth and heaven is subject only to His Command. VERSES 7-9: expresses another important truth that Allah has established the entire system of the universe accurately and fairly for justice, and the nature of this system 12. 11Page requires that those who live in it must also adhere to justice within their powers and should not upset the balance. VERSES 10-25: In addition to mentioning the wonders and generosity of the Allah, references were made to His specific favors, from which the genie and people benefit. VERSES 26-30: reminds both the genie and the people of the truth that in this universe, one, except One Allah, is immortal and immortal. And everyone, from the lowest to the highest, needs Allah for his sustenance and otyaes needs. Everything that happens here, from the earth to the heavens, takes place with the full consent of Allah and the administration and 13. 12Page VERSES 31-36: warns both jinns and people that time is fast approaching when they are called to account, which they cannot escape, for the Kingdom of Allah surrounds them from all sides; It is in their power to escape from him. If they are consumed by this misunderstanding that they can, then may try to do so. VERSE 37-38: Declares that this responsibility will be held on the Day of the Resurrection of Christ. VERSE 39-45: mentions the evil end of the guilty sinners, among the jines and humanity who were disobeying Allah in this world. VERSE 46-55: Mentions the rewards and blessings that will be given to the righteous and the genie who led a pious life in the world and lived with a clear understanding that one day they must appear before His Lord and explain their actions and actions. In conclusion, I must admit that no author or compiler can claim sole self-confidence. My gratitude First goes to Allah, who led me correctly and provided me with knowledge in compiling this detailed analysis of Sura al-Rahman, and secondly, my late father, Sheikh al-Dawn Muhammad Abdul Kadir (rahimahullah), whose continuous religious teachings and guides gave me the impetus to begin compiling such an analysis of some chapters of the Book of Allah. I am looking for pleasures none other than Allah. May Allah accept my most humble efforts from me! Amin! Abdul Haq Abdul Kadir website: www.ummahreflections.co.za (PDF format of this booklet on my website - download, print and distribute it for free). 13. 12Page ج َ ـ ط ْ ـ ه هللا ُ ذ ُ و ع ِ ب َ الش - I seek refuge in Allah from Shaitaan, Rejected before you begin to read the Koran, should start with Isti'adha (Ta'awwuz) on the instructions of Allah, Subhaanha Wa Taala, Glorious to be Onom, Elevated: ه َ ـ ْ ـ ذ ر ع ب ً ـ ن آ ه ف ا ق ز ا ف ه و ج َ ـ ز ع ط ْ ـ ه الش ق , when you read the Koran, seek refuge with Allah vs. Shaytan, cursed. (Sura Al-Nahl: Verse 98). In Arabic, the word Shaitaan (Satan) comes from the verb SHA-TA-NA, which means BA'U-DA meaning: to be far away. Thus, scientists mention two reasons why Shaitan has this value to be far away. 1. He is far from Allah and of all kindness. Allah distanced himself from all good things. That's why people who don't have any good in them are essentially the Devils of Shayaateen from among humanity. 2. He is far from human nature. Humans are made of earth/clay turaab. Shaytan from among the Jinn and made of smokeless fire. Fakhrddin Al-Razi (ra) recorded, that Ata bin Abi Rabah (ra), the great Tabia and hadith scholar in Mecca, also among one of the great teachers of Imam Abu Hanifa (ra), said that Isti'adhah is not required: - at the beginning of each Salah (not every raka'ah), and - at the beginning of the recitranty of the Noble Koran In support of the statement of Ata, Allah Fakhruddin He said Ayah has a team that needs implementation. Isti'aadhah means to say: I seek refuge in Allah from the cursed (exiled) Satan; so that it cannot influence my religious or peaceful affairs; or prevents me from sticking to what I was brought to. or tempting me into something I was forbidden. The virtues of Isti'aadhah are: - He cleans his mouth of foul language that he indulged - He also cleans his mouth and prepares him to read the speech of Allah (Kalaamullah) - This entails seeking the help of Allah and acknowledging His ability to do everything - It also confirms our weakness and inability to confront the enemy of our souls. This Isti'aadhah entails seeking the help of Allah and acknowledging his ability to do everything. It also confirms the weakness of the servant and the inability to fight the invisible enemy, Shaytaan. The servant cannot see Shaitaan, but Shaytaan can see him, so the servant, in turn, takes refuge/protection with Almighty Allah, who may see Shaitaan, but Shaytaan cannot see Allah. 14. 13In alone, Allah has created this enemy, and only He is able to repel and defeat him. This enemy does not accept kindness, unlike the human enemy. There are three verses in the Noble Koran that confirm this fact. Allah (Subhanahu Wa Taala) says: ل ُ ق ْ ل ُ ق ْ ن و ف ر ص ْ ن ع ْ ن ز ن ْ ز ن ْ ا و ا ه ر ك ْ ا ه ب ر ْ ق ْ ل و ا ه ب ر ْ ق ْ ل و ا ه ب ر ْ ق ْ ل و