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What is the quran about? Praise be to Allaah. He has explained in detail what is halaal and what is haraam , the basics of good manners and morals, the rulings of worship and dealings with others, the lives of the Prophets and the righteous, and the reward and punishment of the believers and disbelievers. He has described Paradise, the abode of the believers, and He has described Hell, the abode of the disbelievers. It describes the Cistern, the Siraat bridge over Hell , the Balance [in which deeds will be weighed], the blessings and torment, and the gathering of mankind on that great Day: Laa ilaaha illa Huwa none has the right to be worshipped but He. Surely, He will gather you together on the Day of Resurrection about which there is no doubt. And who is truer in statement than Allaah? So whosoever accepts the guidance, it is only for his own self; and whosoever goes astray, he goes astray only for his own loss. And you O Muhammad are not a Wakeel trustee or disposer of affairs, or guardian over them"[al-Zumar Whoever does not believe in it is a kaafir who will be punished with torment on the Day of Resurrection, as Allaah says interpretation of the meaning: Such are the parables which We put forward to mankind that they may reflect"[al-Hashr Proclaim the Message which has been sent down to you from your Lord. And if you do not, then you have not conveyed His Message. He sent it down to us and has guaranteed to preserve it. Allaah says interpretation of the meaning: The Holy Quran is too big to be written in its entirety here. But a short introduction would be that the Holy Quran is basically a guidance by what ideal principles one should live his life. A complete translation of Quran by Pickthall can be found on-line on the following web address: Here is the collection of its verses on some of the topics of Quran with English translation. Quran pak main kun kun se sipare main ayat-e-sajda hain? There are fifteen verses of prostration in the Quran. Those who were given knowledge before it,when it is recited to them, fall down on their faces in humbleprostration. Butthere are many men on whom the punishment is justified. Andwhomsoever Allaah disgraces, none can honour him. Allaahdoes what He wills. Bow down, and prostrate yourselves, andworship your Lord and do good that you may be successful. Shall wefall down in prostration to that which you O Muhammad commandus? Prostrate not to the sun nor to the moon, butprostrate to Him Who created them, if you really worship Him. Quran pak main kun kun se sipare main ayat - e sajda hain? I kope this information will be useful to you. Bani Israil Al-Kahf 19 Maryam 98 Ta Ha Hamim Sajdah 54 Al-Munafiqun 11 64 Al-Taghabun 18 The traditional Sura Nos. This alone will pull Muslims out of their present state of their present state state of decadence, Disunity, selfishness and impoverishment. If any one of us attains to some knowledge or understanding of it by study, contemplation and test of life, both outward and inward, it is his duty, according to his capacity to instruct others and share with them the joy and peace which results from contact with the spiritual world. Surah Al Hajj 1. Al Haj 22;18 2.

2: Why has the Quran got 14 sajdahs

The Surah has been entitled As-Sajdah after the theme of Sajdah (prostration) as expressed in verse This Surah has 30 verses and resides between pages to in the Quran.

Period of Revelation According to authentic Traditions, it was sent down after the affirmation of the Faith by Hadrat Hamzah and before the affirmation of the Faith by Hadrat Umar. This was the time when Hadrat Hamzah had already embraced Islam and the people of the Quraish were feeling upset at the growing numbers of the Muslims. When the Holy Prophet turned to him, he said: Now listen to me and I shall make some suggestions. Then he said, "Have you said, O Abul Walid, what you had to say? The Holy Prophet said: Coming to the verse of prostration v. He does not look the same man that he was when he went from here. I have heard something the like of which I had never heard before. O chiefs of the Quraish, listen to what I say and leave this man to himself. I think what he recites is going to have its effect. If the other Arabs overcome him, you will be saved from raising your band against your brother, and the others will deal with him. But if he overcame Arabia, his sovereignty would be your sovereignty and his honor your honor. This story has been narrated by several other traditionists also on the authority of Hadrat Jabir bin Abdullah in different ways, with a little variation in wording. In some traditions it has also been related that when during the recitation the Holy Prophet had come to verse 13, viz. Theme and Subject Matter In the discourse that Allah sent down in response to what Utbah said, no attention whatever was paid to the absurd proposals that he had made to the Holy Prophet. In the first case, he wanted to make a bargain with the Holy Prophet; in the second, he was insulting him when he said that the Quraish chiefs would have been cured of his madness at their own expense. Obviously, when the opponents come down to such absurd things, no gentleman would like to answer them, but would ignore them and say what he himself had to say. They would say to the Holy Prophet, "You may try however hard you try: We have put coverings on our hearts and we have closed our ears. There is a wall between you and us, which would never let us meet together. They misconstrued everything and found fault even with the straightforward things. They would isolate words and sentences from their right context, from here and there, and would add their own words in order to put new meanings on them so as to mislead the people about the Quran and the Messenger who presented it. They would raise strange objections a specimen of which has been presented in this Surah. They said, "If an Arab presents a discourse in Arabic, what could be the miracle in it? Arabic is his mother tongue. Anyone could compose anything that he pleased in his mother tongue and then make the claim that he had received it from God. It would be a miracle if the person would suddenly arise and make an eloquent speech in a foreign tongue which he did not know. Then only could one say that the discourse was not of his own composition but a revelation from God. The ignorant people do not find any light of knowledge in the truths that have been presented in it plainly and clearly, but the people of understanding are seeing this light as well as benefiting by it. If a person regarded it as an affliction, it would be his own misfortune. Good news is for those who benefit by it and warning for those who turn away from it. He is a man like you; he can make only those to hear and understand, who are inclined to hear and understand. Whether you close down your eyes and ears and put coverings on your hearts, the fact, however, is that your God is only One God, and you are not the servant of any one else. Your stubbornness cannot change this reality in any way. If you accept this truth and correct your behavior accordingly you will do good only to yourselves, and if you reject it, you will only be preparing your own doom. Do you have any understanding as to whom you disbelieve and with whom you associate others in divinity? It is with regard to that God Who has created this limitless universe, Who is the Creator of the earth and heavens, from Whose blessings you are benefiting on the earth, and on Whose provisions you are being fed and sustained. You set up His mean creatures as His associates and then you are made to understand the truth you turn away in stubbornness. If you still do not believe, then be aware that a sudden torment is about to visit you, the like of which had visited the Ad and the Thamud, and this torment also will not be the final punishment of your crimes, but there is in addition the accountability and the fire of Hell in the Hereafter. Wretched is the man who gets as company such satans from among men and jinn, who show him nothing but green and pleasant,

who make his follies seem fair to him, who neither let him think aright himself nor let him hear right from others. But on the Day of Reckoning when their doom overtakes them, each one of them will say that if he happened to get hold of those who had misled and deceived him in the world, he would trample them under his foot. This Quran is an unchangeable Book. You can not defeat it by your machinations and falsehoods. Whether falsehood comes from the front or makes a secret and indirect attack from behind, it cannot succeed in refuting it. Today when this Quran is being Presented in your own language so that you may understand it, you say that it should have been sent down in some foreign tongue. But had We sent it in a foreign tongue for your guidance, you would yourselves have called it a joke, as if to say, "What a strange thing! The Arabs are being given guidance in a non- Arabic language, which nobody understands. You are only inventing ever new excuses for not affirming the faith. Then you will come to know that what you were being told was the very truth. Besides giving these answers to the opponents, attention has been paid to the problems which the believers and the Holy Prophet himself were facing in that environment of active resistance. Not to speak of preaching the message to others, the believers were even finding it difficult to follow the way of the Faith. Any one about whom it became known that he had become a Muslim, life would become an agony. As against the dreadful combination of the enemy and its all pervading power, they were feeling utterly helpless and powerless. In this state, in the first place, they were consoled and encouraged, as if to say: The solution he was given to this question was: Use this weapon patiently, and whenever Satan provokes you and incites you to use some other device, seek refuge in Allah. They say, "Our hearts are covered with veils from that to which you are calling us. As for those who have believed and done right, for them there is surely an unfailing reward. He indeed is the Lord of all creation. He set mountains over the earth after its creation and bestowed blessings on it, 11 and provided in it means of sustenance adequately according to the needs and demands of all those who ask. When the Messengers of God came to them from every side, from front and from behind, 18 saying, "Worship none but Allah" , they said, "Had our Lord so willed, He would have sent down angels; therefore, we deny what you have been sent with. Yet they continued to deny Our Revelations. Consequently, We sent upon them a stormy wind over a few ill-omened days 20 so that We might make them taste a disgraceful scourge in the life of this world, 21 but the scourge of the Hereafter is even more disgraceful; there they shall have none to help them. Consequently, a humiliating scourge overtook them all of a sudden on account of their misdeeds, and We saved those, who had believed and refrained from error and wrongdoing. When in the world you hid yourselves while committing crime, you never thought that your ears and your own eyes and your own skins would ever bear witness against you. Rather you thought that even Allah had no knowledge of many of your deeds. This same thought that you had concerning your Lord, has ruined you, and on the same count you have incurred loss. Certainly they were the losers. That is Hell, the requital of the enemies of Allah, wherein they shall live for ever. This is the punishment of the crime that they denied Our Revelations. There the disbelievers will say, "Our Lord, show us the jinn and the men, who led us astray. We shall trample them under our feet so that they are utterly disgraced. There you will have whatever you desire, and whatever you ask for will be yours an entertainment from the One, Who is All-Forgiving, All-Merciful. Repel evil with what is best. You will see that he with whom you had enmity, has become your closest friend. Surely the God Who gives the dead earth life will raise the dead men also to life. Do as you please; Allah is watching over everything you do. These are the people who refused to believe in the Admonition when it came to them. But the fact is that this is a mighty Book. Surely your Lord is highly forgiving, 53 yet stern in inflicting a painful punishment. The scripture in a foreign language and the listeners are Arabs? It is as though they are being summoned from afar. He alone knows which female has conceived and which has given birth. But when We let him taste Our mercy after the hardship, he says, "I deserve this, 66 and I do not think that the Hour of Resurrection will ever come. But if I am really brought back to my Lord, I shall have good reward with Him, too. These people are in doubt about the meeting with their Lord. A study of the following discourse can show what relevance the things mentioned in it have with the theme that follows. The first thing said is that this Word is being sent down by God, as if to say: The mention of the attribute of mercy of the Sender of Revelation, instead of any other attributes, points to the truth that He has sent down this Word under the requirement of His mercifulness. By this the addressees have been warned, so as to say: But this is His bounty

and beneficence that along with bringing men into existence and providing for them He has taken on Himself the responsibility to show them the light of knowledge also in order to adorn their lives, and is sending down this Word to a servant of His for the same purpose. Now, who could be more ungrateful and a greater enemy of himself than the one who instead of benefiting from this mercy made up his mind to fight it? That is, there is nothing confusing and ambiguous in it so that somebody might excuse himself from accepting it on the ground that he was unable to understand the contents of the Book. It has been plainly told in it what is the truth and what is the falsehood, what are the right beliefs and what are the wrong beliefs, what is good and what is evil, what is high morality and what is vice, in what way lies the good of man and in what he incurs loss for himself. If a person rejects such clear and manifest guidance, or pays no heed to it, he cannot offer any excuse for it. His attitude clearly implies that he wants to remain in the wrong willfully. But this is their own language. They cannot put forward the excuse that they cannot understand it.

3: Surah Hamim-Sajda (Urdu) - Page 2 of 2 - Quran o Sunnat

Surah Ha Mim As Sajdah, also known as Surah Fussilat (Explained in Detail) Name. The name of this Surah is composed of two words, Ha-Mim and As-Sajdah, which implies that it is a Surah which begins with Ha-Mim and in which a verse requiring the performance of sajdah (prostration) has occurred.

Repel evil with that which is good, and you will see that he, between whom and you there was enmity, shall become as if he were a bosom friend of yours. Surely He Who gives life to the dead earth will also give life to the dead. Do as you wish; He sees all what you do. Surely your Lord is the Lord of forgiveness⁵³ and the Lord of grievous chastisement. How strange, a non-Arabic scripture and an Arab audience! But to those who do not believe, it serves as a plug in their ears and a covering over their eyes. It is as if they are being called from a place far away. After consoling and encouraging the believers, now they are being exhorted towards their real duty. In the preceding verse they were told: Being firm in the service to Allah and standing steadfast on this way after adopting it is by itself the basic good, which makes man a friend of the angels and worthy of Paradise. Now they are being told: The next thing which wins man the highest place of honor is that he should do good deeds himself and should invite others to the service of Allah, and even in the environment of severe antagonism where to proclaim Islam is tantamount to inviting hardships for oneself, one should firmly say that one is a Muslim. To understand the full significance of these words, one should keep in view the conditions in which they were said. The conditions were that anyone who proclaimed to be a Muslim would feel as if he had stepped into a jungle of beasts, where everyone was rushing at him to tear him into pieces. More than that, if anyone opened his mouth to preach Islam he would feel as if he had called on the beasts to come and devour him. Such were the conditions when it was said: To understand the full significance of these words, one should keep in view the conditions in which the Prophet peace be upon him and, through him, his followers were given this instruction. The conditions were that the invitation to the truth was being resisted and opposed with extreme stubbornness and severe antagonism, in which all bounds of morality, humanity and decency were being transgressed. Every sort of lie was being uttered against the Prophet peace be upon him and his companions. Every kind of evil device was being employed to defame him and to create suspicions against him in the minds of the people. Every kind of accusation was being leveled against him and a host of the propagandists were busy creating doubts against him in the hearts. In short, he and his companions were being persecuted in every possible way because of which a substantial number of the Muslims had been compelled to emigrate from the country. Then the program that had been prepared to stop him from preaching was that a hand of the mischievous people was set behind him, who would raise such a hue and cry that no one should be able to hear anything as soon as he opened his mouth to preach his message. In such discouraging conditions when apparently every way of extending invitation to Islam seemed to be blocked, the Prophet peace be upon him was taught this recipe for breaking the opposition. First, it was said that goodness and evil are not equal, as if to say: Although apparently your opponents might have raised a dreadful storm of mischief and evil, as against which goodness might seem absolutely helpless and powerless, yet evil in itself has a weakness which ultimately causes its own destruction. For as long as man is man, his nature cannot help hating evil. Not only the companions of evil, even its own upholders know in their hearts that they are liars and wicked people and are being stubborn for selfish motives. Not to speak of creating dignity and honor for them in the hearts of others. It lowers them in their own esteem, and causes their morale to be weakened and destroyed in the event of every conflict. As against this evil, the good which appears to be utterly helpless and powerless, goes on operating and working and it becomes dominant in the long run. For, in the first place, the good has a power of its own which wins the hearts and no man, however perverted and corrupted, can help esteeming it in his own heart. Then, when the good and evil are engaged in a face to face conflict and their nature and merits become apparent and known, after a long drawn out struggle, not many people would be left, who would not start hating the evil and admiring the good. Second, it was said that evil should be resisted not by the mere good but by a superior good, as if to say: If a person treats you unjustly and you forgive him, it is the mere good. The superior good is that you treat the one who ill-treats you with kindness and love. The result would be that

your worst enemy would become your closest friend, for that is human nature itself. If you remain quiet in response to an abuse, it will be mere goodness but it will not silence the abuser. But if you express good wishes for him in response to his abuses, even the most shameless opponent will feel ashamed, and then would hardly ever be able to employ invectives against you. But if on an occasion he gets into trouble and you come to his rescue, he will fall down at your feet, for no mischief can hold out against goodness. However, it would be wrong to take this general principle in the meaning that every enemy will necessarily become a close friend when you have treated him with the superior good. There are such wicked people also in the world, whose inimical nature will never change for the better no matter how tolerantly you may overlook their excesses and how benevolently you may react and respond to every evil committed by them. But such devil-incarnates are as few in the world as the embodiments of goodness are. Although a very efficacious recipe, it is not easy to use. A man may act benevolently in response to an evil done, on an impulse, and there is nothing extraordinary in it. But when a person has to fight for years and years, for the sake of the truth, those mischievous worshipers of falsehood, who do not feel any hesitation in violating any bond of morality, and are also intoxicated with power, it requires extraordinary grit to go on resisting the evil with good, and that too with the superior good, without ever showing any lack of restraint and self-control. Such a work can be accomplished only by him who has resolved with a cool mind to work for the cause of upholding the truth, who has subdued his self to intellect and sense and in whom good and righteousness have taken such deep roots that no malice and mischief of the opponents can succeed in deposing him from his high position. This is a law of nature. Only a man of very high rank is characterized by these qualities; and the one who possesses these qualities cannot be prevented by any power of the world from attaining to his goal of success. It is in no way possible that the depraved people may defeat him with their mean machinations and shameless devices. Satan feels grieved when he sees that in the conflict between the truth and falsehood, meanness is being resisted with nobility and evil with goodness. He wants that he should somehow incite the fighters for the sake of the truth and their prominent men in particular, and especially their leaders, to commit such a mistake, even if once, on the basis of which he may tell the common people that evil is not being committed by one side only. If mean acts are being committed by one side, the people of the other side also are not morally any better, they too have committed such and such a shameless act. The common people do not have the capability that they may assess and counterbalance fairly the excesses being committed by one party by the reactions of the other. As long as they see that while the opponents are adopting every mean act yet these people do not swerve at all from the path of decency and nobility, goodness and righteousness, they continue to regard and esteem them highly. But if at some time they happen to commit an unworthy act, even if it is in retaliation against a grave injustice, both the sides become equal in their esteem, and the opponents also get an excuse to counter one blamable act with a thousand abuses. That is why it has been said: Be on your guard against the deceptions of Satan. He will incite you as a well wisher to take note of every abuse and every insult and attack and urge you to pay the opponent in the same coin, otherwise you would be regarded as a coward and weaken your image of strength. On every such occasion whenever you feel any undue provocation, you should take care that this is an incitement of Satan who is arousing you to anger and wants you to commit a mistake. And after having been warned, do not be involved in the misunderstanding that you have full control over yourself, and Satan cannot make you commit any mistake. The best commentary of this subject is the event which Imam Ahmad has related in his Musnad on the authority of Abu Hurairah. He says that once a man started uttering invectives against Abu Bakr in the presence of the Prophet peace be upon him. Abu Bakr kept on hearing the invectives quietly and the Prophet peace be upon him kept on smiling at it. At last, when Abu Bakr could restrain himself no longer, he also uttered a harsh word for the person in response. No sooner did he utter the word, the Prophet peace be upon him was seized by restraint, which appeared on his face, and he rose and left the place immediately. Abu Bakr also rose and went behind him. On the way he asked: How is it that as long as the person went on abusing me, you kept quiet and smiling, but when I also said a word in retaliation, you were annoyed. The Prophet peace be upon him replied: As long as you were quiet, an angel remained with you who went on replying to him on your behalf, but when you spoke out, Satan came in place of the angel. I could not sit with Satan. He knows whatever we are doing as well as that which is being done

against us. He is hearing whatever we and our opponents utter and watches the conduct of both of us. This is the fifth place where the Prophet and, through him, the believers have been taught this wisdom of preaching and reforming the people. Now the discourse turns to the common people and they are made to understand the truth in a few sentences. The mention of the night and day before the sun and moon has been made to give the warning that the hiding of the sun and appearing of the moon at night, and the hiding of the moon and appearing of the sun in the day clearly point to the fact that neither of them is God or object of divine power, but both are helpless and powerless objects, and are moving subject to the law of God. This is an answer to the philosophy that the intelligent among the polytheists generally used to propound to prove that polytheism was rational. They said that they did not bow to these objects but bowed to God through them. An answer to this has been given, so as to say: If they are arrogant: If they think it is below their dignity for them to listen to you, and still persist in the ignorance in which they are involved. The angels who are its agents are testifying every moment that their Lord is pure and exalted far above that another should be His associate in His Divinity and worship. Now, if a few foolish persons do not believe even after admonition, and turn away from the way that is being followed by the whole universe and persist in following the way of shirk only, let them remain involved in their folly. The consensus is that it is obligatory to perform sajdah prostration here, but the jurists differ as to which of the two preceding verses requires the performance of sajdah. The same also is the opinion of Imam Abu Hanifah, and the Shafeites also have held the same view as preferable. After telling the common people in a few sentences that the doctrine of Tauhid and the Hereafter to which Muhammad peace be upon him is inviting them, is rational and the signs of the universe testify to its being right and true, the discourse again turns to the opponents who were determined to oppose it stubbornly. The word yulhidun in the original is derived from ilhad which means to deviate, to turn away from the right to the wrong path, to adopt crookedness. Thus, ilhad in the revelations of Allah would mean that instead of understanding them in their clear and straightforward meaning one should misconstrue them and go astray and also lead others astray. One of the devices being adopted by the disbelievers of Makkah to defeat the message of the Quran was that they would hear the verses of the Quran and then would isolate one verse from its context, tamper with another, misconstrue a word or a sentence and thus raise every sort of objection and would mislead the people, saying that the Prophet peace be upon him had said such and such a thing that day. These words imply a severe threat. An unchanging Book, which cannot be defeated by tricks and cunning devices, which the worshipers of falsehood are employing against it. It has the force of the truth in it, the force of true knowledge, the force of argument and reason, the force of eloquence and style, the force of divinity of God who sent it, and the force of the personality of the Messenger who presented it. No one, therefore, can defeat it by falsehood and hollow propaganda. That which this Book has declared as the truth can never be proven to be falsehood and that which it has declared as falsehood can never be proven to be the truth. Furthermore, it also means that whether falsehood makes a frontal attack, or makes a surprise attack by deception, it cannot defeat the message which the Quran has brought. In spite of all sorts of open and secret machinations of the opponents the message will spread and none shall be able to defeat and frustrate it. That is, it is all due to His clemency and forgiveness that although His Messengers were opposed, abused and persecuted yet He went on giving respite to their opponents for years and years on end. This is the kind of the stubbornness that the Prophet peace be upon him was confronting.

4: Tanzil - Quran Navigator | Ø§Ù„Ù,Ø±Ø¸Ù† Ø§Ù„Ù,ÙfØ±ÙŠÙ...

Quran - - Surah fussilat/Ha Mim As Sajdah- Ø-Ù°Ù...Ù“ Ø§Ù„Ù,Ø³Ø-Ø-Ù• /Ø³Ù`Ø±Ø© Ù•ØµÙ„Øª beautiful arabic recitation with bangla translation Quran Reciter: Mishari ibn Rashid al-'Afasy.

It is narrated that Prophet Isa a. When he passed the same place after some time, he noticed that the Mercy and Blessings of Allah S. He was surprised at this and asked Allah S. When he died, his wife was pregnant and soon gave birth to a son. Imam Ali Ridha a. In the same narration it is written that if this Surah is recited 70 times on any part of the body that is paining, the pain will surely go away. In fact, the power of this Surah is so great that it is said that if one were to recite it 70 times over a dead body, you should not become surprised if that body starts moving ie. Surah al-Fatihah is a cure for physical and also spiritual ailments. Without this Surah, even the daily prayers are incomplete. It is indeed a great treasure that has been given to us by Allah S. Shaitan will not come close to him and he will not be from those who forget Allah S. The Prophet S has also recommended this Surah for those women who are not able to conceive. The Surah should be written using saffron and then given to her to wear as a talisman and by the Will of Allah S. It is narrated from the Holy Prophet S that whoever recites this Surah, he will get a reward equivalent to ten times the number of Jews and Christians alive in the world, and will be forgiven the same amount of sins and will be raised in status by the same amount. These angels will ask forgiveness from Allah S. He will not loose his health or fall sick. The 6th Holy Imam a. If people knew the benefits of reciting this Surah, they would never leave it. The Holy Prophet S has said that there will be a veil between the reciter of this Surah and Iblees on Judgement day and the reciter will be in the company of Prophet Adam a. Writing this Surah with rose water and saffron and keeping the writing at all times ensures safety from enemies and wild animals. This Surah contains the verse about khums, which is the right of the Ahlul Bayt. The Holy Prophet S. Keeping Surah al-Anfaal in your possession at all times ensures that you get your rights that have been taken from you and your legitimate desires are fulfilled. This Surah was revealed all at once and its revelation was accompanied by seventy thousand angels. It is also narrated that if a person recites Surah Yunus, he will get the reward equal to the number of people who were present in the community of Prophet Yunus a. This Surah can be used as a means of identifying thieves from among your workers. This is done by either writing the Surah and under it writing the names of all the people in the house or workplace who could be suspected of stealing and then keeping this writing in the house. It will, after some time, become manifest who the thief is. Surah Hud This Surah was revealed in Makkah and has a total of ayaat verses. Imam Muhammad Baqir a. It is narrated from the Holy Prophet S. The accounting for his deeds will also be made easy for him. Whoever sees him will be filled with fear. Surah Yusuf Surah Yusuf has ayaat and was revealed in Makkah. It is narrated that the Holy Prophet S said that whoever recites this Surah and teaches his family members how to recite it also, Allah S. He will be raised among the pious servants of Allah S. The sixth Imam a. The Holy Prophet a. He will also be allowed to intercede on behalf of his relatives and friends. His army and his supporters will betray him and nobody will listen to him. In the commentary of Burhan, it is mentioned that writing this Surah on a white parchment and then making a child wear it as a talisman keeps the child safe from ailments and makes it easy for him to drink and digest milk. His sustenance thus increases. This Surah should, however, under no circumstance be written and kept in the house or garden as it may have harmful effects. Indeed this is a weapon that one is only allowed to use against an evil person who is the enemy of Islam. The Holy Prophet S has said that a great reward will be accorded to those who recite this Surah and when they reach the verse about parents, they feel a sense of love and gentleness towards their parents. Also, if a child is not able to speak or is delaying in his learning how to speak, he should be given the water of this Surah that has been written with saffron. The Holy Prophet S has said that whoever recites this Surah will be protected from fitna evil for eight days. If a person recites the last verse of Surah al-Kahf before sleeping at night, Allah S. Keeping this Surah written in the house becomes a means of protection from poverty and debts. Keeping this Surah written in the house ensures protection from thieves and Allah S. Surah Taha This Surah was revealed in Makkah and has verses. It is mentioned in a narration from the Holy Prophet S that whoever recites this Surah will get the reward

equivalent to the number of companions of the Holy Prophet S from the Muhajireen and Ansaar. His sins will be forgiven and he will get so much reward that he will be pleased on the Day of Judgement. This Surah should be recited before war, going before a tyrant ruler and trying to guide a community towards the path of Allah S. If a girl is not getting married and she wishes to get married, she should take ghusl bath with water in which this Surah has been dissolved and by the will of Allah S. If a man wishes to get married, he should write verses and of this Surah with saffron and then wear it as a talisman and InshaAllah his proposal will be accepted. Writing this Surah and keeping it with one removes all stress and worry. The Holy Prophet S has said that reciting this Surah carries the reward equal to the number of pilgrims who have been for Hajj and those who will go for Hajj in the future. Someone asked what would happen if the person performing the Hajj was a sinner, so the Imam a. If this Surah is written at night and put on the neck of a drunkard, he will start hating intoxicating drinks and will stop this bad habit. The Holy Prophet S said that it is especially good for women to recite this Surah. The Holy Prophet S has said that a person who recites this Surah will be taken to Jannah without questioning, provided he believes in the Day of Judgement and the Raising of the Dead from the graves. The reciter of this Surah will also gain a highly status in the hereafter. The person who writes this Surah and keeps it in his possession will never be harmed by the vermin of this earth. The reward for reciting this Surah is so great that when the person sees the reward he has gotten from it on the Day of Judgement he will be pleased. Frequent recitation of this Surah ensures protection from thieves and from death by drowning or being burnt. Drinking water in which this Surah was dissolved protects one from all types of ailments. In the commentary of Burhan it is written that if this Surah is written on deerskin and kept in the house, then no dangerous creature e. Surah al-Qasas The Narrative There are 88 ayaat in this Surah and it was revealed in Makkah though some scholars say that it was revealed in Madinah. It is narrated from the Holy Prophet S that whoever recites this Surah will get the reward equivalent to the number of people present at the time of Prophet Musa a. If one drinks the water in which this Surah has been dissolved, all his problems and worries will be solved. This Surah has a total of 69 verses. The Holy Prophet S has said that the reward for reciting this Surah can be compared to ten times the number of believing men and women plus ten times the number of hypocrites on Earth. Drinking water in which this Surah has been dissolved brings one great joy and happiness in his life. The Holy Prophet S said that the reward for reciting this Surah is equal to ten times the number of angels between the heavens and the earth who praise Allah S. It is not advisable to keep this Surah as a talisman written in the house. In the commentary of Burhan it is narrated from the Holy Prophet S that the reward for reciting Surah as-Sajdah and Surah al-Mulk is the same as what reward is gotten if one spends the entire night of Qadr in worship. It is said that the Holy Prophet S used to recite these Surahs before sleeping. The person who recites this Surah will be given 60 rewards, forgiven 60 sins and raised 60 levels nearer to Allah S. Keeping this Surah in writing works as a cure from aches and pains. Keeping this Surah written on deer-skin makes a person honourable in the eyes of people, and everyone craves for his company. It is narrated that the Holy Prophet S said that whoever recites this Surah, on the Day of Judgement, all the Prophets and Messengers will come to meet him. In a narration from the Holy Prophet S it is said that three doors of Jannah will be opened for the person who recites this Surah. He will be able to enter it through whichever door he pleases. In another narration it is said that the eight doors of Jannah will open to him and he will be permitted to enter through whichever he likes. If this Surah is recited near a person on his deathbed, then for each letter recited, 12 angels are sent to pray for his forgiveness and they remain even when the soul is being taken by the Angel of Death. The angels also take part in his funeral rites. If recited near a person who is in Sakarat-ul-Mawt on the verge of passing away , then an angel brings a drink for the dying person from Jannah and as he drinks of it, he feels greatly eased. In another narration, this Surah has been described as the key to all good in this life and in the hereafter and a safety from all evil in this life and in the hereafter. Needs are fulfilled if asked after the recitation of this Surah and the reward for its recitation is also compared to performing twenty hajj pilgrimages. Drinking the water in which this Surah has been dissolved cures one of a thousand types of illnesses. He S also said that if this Surah is recited in a graveyard then all punishment is lifted, for that day, from all the graves and the reciter gets the reward equal to the sum of all the good actions performed by all those who are buried in that graveyard. Recitation of this Surah saves one from the squeezing

of the grave and its other torments. Passing the difficult stages in the hereafter will also be made easy for him. He will win debates and will gain great respect and status. If given to a woman, her breast-milk will increase. The wearer remains safe from the evil designs of men and Jinn. It also acts as a cure from disease. The reward for reciting this Surah is ten times the total number of Jinn and Shayateen that exist.

5: Quran translation Comparison | Al-Quran Surah Ha-Mim, Ayah 33 | Alim

Quran Sura Hamim Sajda Urdu Translation. Quran Sura Hamim Sajda Urdu Translation. Skip navigation Surah Kahaf Sheikh Mishary bin Rashid Alafasy With Urdu Translation - Duration:

This is a sending down from the Most Affectionate, the Merciful. This is a Book whose verses have been fully explained, an Arabic Quran for a people of understanding. Bearing glad tidings and warning. But most of them turned away their faces and listen not. And woe be to the associators. Who do not pay poor due Zakat and they deny the Hereafter. Undoubtedly, those who believe and do good works, there is for them endless reward. And He placed therein anchors of mountains rising above it and put blessings therein and ordained therein provisions for its inhabitants all this in four days, complete this for the enquirers. Then He turned towards the heaven and it was a smoke. And We adorned the lower heaven with lamps and for protection. This is the decree of the Honourable. Did they not know that Allah who created them is mightier than they in strength? But they continued to deny Our signs. We therefore sent upon them a furious cold wind in the days of their misfortune so that We make them taste the torment of humiliation in the life of the world. And undoubtedly, there is great humiliation in the torment of the Hereafter and they shall not be helped. And As For Thamud, We guided them but they preferred blindness to the guidance, therefore the thunder of a humiliating torment overtook them, the punishment of their doings. And We saved those who believed and used to fear. And on the day when the enemies of Allah shall be driven towards the Fire, then those who will come first shall be stopped till those coming next should meet them. Till when they will reach there, their ears and their eyes and their faces will bear witness against their doings. And where you would have gone hiding yourselves from Him lest your ears and your eyes and your skins should bear witness against you, hut you had already taken it for granted that Allah knows not much of your doings This is your conception, which you formed for your Lord, and it has ruined you, so now you are amongst the losers. Then if they endure, the fire is their destination. And they beg to please Allah, then none would accept their pleasing. And We appoint for them some companions, who made to appear fair seeming to them what is before them and what behind them, and the sentence was justified against them along with those groups that had already gone before them from amongst the jinn and mankind. Undoubtedly, they were losers. Therefore, most certainly We shall necessarily make the infidels to taste a severe torment. And undoubtedly, We shall recompense them for the worst of their deeds. We are your friends in the life of this world and in the Hereafter. And for you therein is that which your soul may desire, and for you therein is that which you may ask for. An entertainment from the Forgiving, the Merciful. And this wealth is granted not but to those who are steadfast and it is granted not but to the owner of great fortune. If any provocation of the devil reaches you, then seek refuge in Allah. Undoubtedly, He is the Hearer, the Knower. And among His signs are the night and the day and the sun and the moon. Prostrate not before the sun nor the moon and prostrate before Allah Who has created them if you are His bondman. But if they wax proud, then those who are with your Lord sanctify Him night and day and they weary not. And of His signs is that you see the earth lying worthless, but when We sent down rain to it, it became fresh and mellow and grew. Undoubtedly He, Who gave life to it, shall necessarily give life to the dead. No doubt, He can do every thing. Undoubtedly those who seek crooked ways in Our signs are not hidden from Us. Is he then who shall be thrown in the Fire better or he who shall come secure on the Day of Resurrection? Do what you please; undoubtedly He is seeing your work. Undoubtedly, those who denied the reminder when it came to them, ask not the condition of their misery and undoubtedly it is an esteemed Book. There is no approach of falsehood to it either from before or from behind it. Nothing will be said to you, but only that which was said to the Messengers before you. Undoubtedly, your Lord is Forgiving and Master of painful torment. And if We had made it a Quran in a foreign tongue, they surely would have said, Why not its verses have been made clear? What, a book in foreign tongue and the Prophet Arabian. They are like those. Who are called from a far off place. And undoubtedly, We bestowed a Book to Musa, but differences were created there in. And if a word had not gone before from your Lord, then henceforth the matter would have been decided between them. And undoubtedly, they are surely in a confusing doubt about it. Whoso does righteousness it is for his own

good and whoso does evil, it is for his own bad. And your Lord is not at all unjust to His bondmen. The knowledge of the Hour is referred to Him alone. And no fruit comes forth from its sheath, and neither any female bears and nor brings forth but with His knowledge. And the day when He will call them, "Where are My associates"? And those, whom they used to worship before, were lost from them and they have known for certain that they have no place of escape. Man tires not of praying for good and if any evil touches him then he loses hope, becoming desperate. And even if I be returned to my Lord, necessarily, for me there is good with Him. Then surely We shall tell the infidels all that whatever they did, and We shall certainly make them taste severe torment. And when We bestow favour on man, he turns his face and withdraws towards himself and when evil touches him then he is of prolonged prayer. Soon, We shall show them Our signs in the entire world and in their own selves, till it becomes clear to them that it is the truth. Is it not sufficient that your Lord is witness over all things? Listen, they are surely in doubt concerning the meeting with their Lord, Hearken!

6: What is the translation of Surah Hamim Sajda

JUZ No. 24 Surah No. 41 " Haamim Sajadah " Ayat No. to >.

7: Significance, Method And Regulations Of Sajdah (Prostration) Tilawat

Here you find the translation in English and Urdu with Arabic of Ayat of Surah Ha-Mim.

8: Quran Tafsir Ibn Kathir - The Virtues of the Surahs that begin with Ha Mim

Hi The below site will give a translation for each sura of the Holy Quran. Sura Al Sajda has the number 32 in the Quran list. Also, you can listen to the recitation for each sura.

9: Ayats (verses) Requiring Sajda-e-Tilawat

This Surah has 54 verses and resides between pages 10 to 11 in the Quran. The name of this Surah is composed of two words, Ha-Mim and As-Sajdah, which implies that it is a Surah which begins with Ha-Mim and in which a verse requiring the performance of sajdah (prostration) has occurred.

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