

How to work through this Journal

1. Recite the ayah of Qur'an in Arabic.
2. Learn word for word meanings for the ayah.
3. List all words you don't know from the ayah in "My words list".
4. Read tafsir for the ayah and answer "Tafsir Questions".
6. Ponder over the ayah and take notes in the section for Self-Evaluation
7. Memorize the ayah.

My Qur'an Journal

J uzz 08-Al Anam, 111-124



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سُورَةُ الْأَنْعَامِ

ayah 111 - 124

And even if We had sent down unto them angels, and the dead had spoken unto them, and We had gathered together all things before their very eyes, they would not have believed, unless Allâh willed, but most of them behave ignorantly. (111)

And so We have appointed for every Prophet enemies - Shayâtin (devils) among mankind and jinn, inspiring one another with adorned speech as a delusion (or by way of deception). If your Lord had so willed, they would not have done it, so leave them alone with their fabrications. (Tafseer Qurtubi, Vol.7, Page 67) (112)

(And this is in order) that the hearts of those who disbelieve in the Hereafter may incline to

وَلَوْ أَنَّا نَزَّلْنَا إِلَيْهِمُ الْمَلَائِكَةَ
وَكَلَّمَهُمُ الْمَوْتَى وَحَشَرْنَا عَلَيْهِمْ كُلَّ
شَيْءٍ قَبْلًا مَا كَانُوا لِيُؤْمِنُوا إِلَّا أَنْ
يَشَاءَ اللَّهُ وَلَكِنْ أَكْثَرُهُمْ يَجْهَلُونَ
(١١١)

وَكَذَٰلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا
شَيْطَانٍ الْإِنْسِ وَالْجِنَّ يُوحِي
بَعْضُهُمْ إِلَى بَعْضٍ زُخْرَفَ الْقَوْلِ
عُرُورًا وَلَوْ شَاءَ رَبُّكَ مَا فَعَلُوهُ
فَذَرَّهُمْ وَمَا يُفْتَرُونَ (١١٢)

وَلِتَصْغَىٰ إِلَيْهِ أَفِئَّةُ الَّذِينَ لَا يُؤْمِنُونَ
بِالْآخِرَةِ وَلِيَرْضَوْهُ وَلِيَقْتَرِفُوا مَا هُمْ
مُقْتَرِفُونَ (١١٣)

such (deceit), and that they may remain pleased with it, and that they may commit what they are committing (all kinds of sins and evil deeds). (113)

[Say (O Muhammad SAW)]

"Shall I seek a judge other than Allâh while it is He Who has sent down unto you the Book (the Qur'ân), explained in detail." Those unto whom We gave the Scripture [the Taurât (Torah) and the Injeel (Gospel)] know that it is revealed from your Lord in truth. So be not you of those who doubt. (114)

And the Word of your Lord has been fulfilled in truth and in justice. None can change His Words. And He is the All-Hearer, the All-Knower. (115)

أَفَغَيْرَ اللَّهِ أَبْتَغِي حَكْمًا وَهُوَ الَّذِي
أَنْزَلَ إِلَيْكُمُ الْكِتَابَ مُفَصَّلًا وَالَّذِينَ
ءَاتَيْنَاهُمُ الْكِتَابَ يَعْلَمُونَ أَنَّهُ مُنَزَّلٌ
مِّن رَّبِّكَ بِالْحَقِّ فَلَا تَكُونَنَّ مِنَ
الْمُتَمَرِّينَ (١١٤)

وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا لَا
مُبَدِّلَ لِكَلِمَاتِهِ وَهُوَ السَّمِيعُ الْعَلِيمُ
(١١٥)

My Words List:

Tafsir Questions:

1. Which group of people is this ayah telling us about? Ayah 111

2. How do you understand the word "qubulan" in Ayah 111?
3. Why is it that some people do not receive guidance?
4. Explain زُخْرُفَ الْقَوْلِ ayah 112?
5. What is the difference between "mashiyutt" and "rada"?
6. What kind of people believe in zukhruf Al Qawl? Ayah 113.
7. What do you understand from the word "iq taraaf" from liyaq tarifu? Ayah 113
8. What is the difference between "hakm" and "haakim"? Ayah 114
9. What does "hakman" refers to in this ayah? Ayah 114
10. Who are the enemies of the Prophets from amongst the humans and the jinns?
11. Explain the following in your own words: Ayah 112

يُوحِي بَعْضُهُمْ إِلَى بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُورًا

12. What do we learn from this part of the ayah 112

وَلَوْ شَاءَ رَبُّكَ مَا فَعَلُوهُ

13. How were the Prophets to deal with their enemies? Ayah 112.
14. Explain

وَلِتَصْغَىٰ إِلَيْهِ

And this is in order) that the hearts of those who disbelieve in the Hereafter may incline to such (deceit)

15. What are the characteristics of people who accept zukhruf al qawl?

16. Who are the worst kinds of shayateen? Ayah 113

Self-Evaluation

And if you obey most of those on the earth, they will mislead you far away from Allâh's Path. They follow nothing but conjectures, and they do nothing but lie. (116)

وَإِنْ تُطِيعَ أَكْثَرُ مَنْ فِي الْأَرْضِ
يُضِلُّوكَ عَنْ سَبِيلِ اللَّهِ إِنْ يَتَّبِعُونَ
إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ
(١١٦)

Verily, your Lord! It is He Who knows best who strays from His Way, and He knows best the rightly guided ones. (117)

إِنَّ رَبَّكَ هُوَ أَعْلَمُ مَنْ يَضِلُّ عَنْ
سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ (١١٧)

My Words List:

Tafsir Questions:

1. What is the lesson in ayah 116?
2. What is it that the majority follow? Ayah 116
3. Explain the word "yakhrusuna"? ayah 116.

Self-Evaluation

So eat of that (meat) on which Allâh's Name has been pronounced (while slaughtering the animal), if you are believers in His Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) (118)

And why should you not eat of that (meat) on which Allâh's Name has been pronounced (at the time of slaughtering the animal), while He has explained to you in detail what is forbidden to you, except under compulsion of necessity? And surely many do lead (mankind) astray by their own desires through lack of knowledge. Certainly your Lord knows best the transgressors (119)

Leave (O mankind, all kinds of) sin, open and secret. Verily, those who commit sin will get due recompense for that which they used to commit (120)

فَكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ إِن كُنْتُمْ بِآيَاتِهِ مُؤْمِنِينَ (١١٨)

وَمَا لَكُمْ أَلَّا تَأْكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ وَقَدْ فَصَّلَ لَكُمْ مَا حَرَّمَ عَلَيْكُمْ إِلَّا مَا اضْطُرَرْتُمْ إِلَيْهِ وَإِنَّ كَثِيرًا لِّيُضِلُّونَ بِأَهْوَاءِهِمْ بِغَيْرِ عِلْمٍ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِالْمُعْتَدِينَ (١١٩)

وَذَرُوا ظَهْرَ الْأَيْمِ وَبَاطِنَهُ إِنَّ الَّذِينَ يَكْسِبُونَ الْأَيْمَ سَيُجْزَوْنَ بِمَا كَانُوا يَقْتَرِفُونَ (١٢٠)

My Words List:

Tafsir Questions:

1. How did the pagans/Quraish slaughter animals ?
2. What was the objection raised by the Mushriks against the way Muslims slaughtered animals?
3. What do we learn from ayah 118?
4. Give a few examples of

ظَهَرَ الْإِثْمَ

5. What is al ithm as explained by the Prophet sallallahu alaihi wassallam
6. List a few ways in which shaytan encourages us to sin?

Self-Evaluation

Eat not (O believers) of that (meat) on which Allâh's Name has not been pronounced (at the time of the slaughtering of the animal), for sure it is Fisq (a sin and disobedience of Allâh). And certainly, the Shayâtin (devils) do inspire their friends (from mankind) to dispute with you, and if you obey them[] [by making Al-Maitah (a dead

وَلَا تَأْكُلُوا مِمَّا لَمْ يُذَكَّرِ اسْمُ اللَّهِ عَلَيْهِ وَإِنَّهُ لَفِسْقٌ وَإِنَّ الشَّيَاطِينَ لَيُوحُونَ إِلَىٰ أَوْلِيَآئِهِمْ لِيُجَادِلُوكُمْ وَإِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ (١٢١)

animal) legal by eating it], then you would indeed be Mushrikûn (polytheists) [because they (devils and their friends) made lawful to you to eat that which Allâh has made unlawful to eat and you obeyed them by considering it lawful to eat, and by doing so you worshipped them, and to worship others besides Allâh is polytheism]. (121)

My Words List:

Tafsir Questions:

1. What is zabiha and what is nahr?
2. List some etiquettes of slaughtering an animal?
3. All animals that are slaughtered in the name of Allah before they die are halal. List some situations in which a dying animal can be made halal.
4. What do we learn from this part of ayah 121?

وَإِنَّ الشَّيَاطِينَ لَيُوحُونَ إِلَىٰ أَوْلِيَآئِهِمْ لِجَادِلْكُمْ وَإِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ

And certainly, the Shayâtin (devils) do inspire their friends (from mankind) to dispute with you, and if you obey them[] [by making Al-Maitah (a dead animal) legal by eating it], then you would indeed be Mushrikûn (polytheists) [because they (devils and their

friends) made lawful to you to eat that which Allâh has made unlawful to eat and you obeyed them by considering it lawful to eat, and by doing so you worshipped them, and to worship others besides Allâh is polytheism]

Self-Evaluation

Is he who was dead (without Faith by ignorance and disbelief) and We gave him life (by knowledge and Faith) and set for him a light (of Belief) whereby he can walk amongst men— like him who is in the darkness (of disbelief, polytheism and hypocrisy) from which he can never come out? Thus it is made fair-seeming to the disbelievers that which they used to do. (122)

أَوْ مَنْ كَانَ مَيِّتًا فَأَحْيَيْنَاهُ وَجَعَلْنَا لَهُ
نُورًا يَمْشِي بِهِ فِي النَّاسِ كَمَنْ مَثَلُهُ
فِي الظُّلُمَاتِ لَيْسَ بِخَارِجٍ مِنْهَا
كَذَٰلِكَ زُيِّنَ لِلْكَافِرِينَ مَا كَانُوا
يَعْمَلُونَ (١٢٢)

My Words List:

Tafsir Questions:

1. What kind of a person is being described in ayah 122?
2. What does "maytan" means in ayah 122?
3. Why has Allah swt created humans and jinns?

4. How can a person with a light source, a torch, help a group of people walking with him in darkness? What can happen to those who do not follow such a person?

5. Who do you think is a person with a torch in our example here?.

Self-Evaluation

And thus We have set up in every town great ones of its wicked people to plot therein. But they plot not except against their ownelves, and they perceive (it) not. (123)

And when there comes to them a sign (from Allâh) they say: "We shall not believe until we receive the like of that which the Messengers of Allâh had received." Allâh knows best with whom to place His Message. Humiliation and disgrace from Allâh and a severe torment will overtake the criminals (polytheists, sinners) for that which they used to plot. (124)

وَكَذَٰلِكَ جَعَلْنَا فِي كُلِّ قَرْيَةٍ أَكْبَرًا
مُّجْرِمِيهَا لِيَمْكُرُوا فِيهَا وَمَا
يَمْكُرُونَ إِلَّا بِأَنْفُسِهِمْ وَمَا يَشْعُرُونَ
(١٢٣)

وَإِذَا جَاءَتْهُمْ ءَايَةٌ قَالُوا لَنْ نُؤْمِنَ
حَتَّىٰ نُؤْتَىٰ مِثْلَ مَا أُوتِيَ رُسُلُ اللَّهِ
اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ
سَيُصِيبُ الَّذِينَ أَجْرَمُوا صَغَارٌ عِنْدَ
اللَّهِ وَعَذَابٌ شَدِيدٌ بِمَا كَانُوا يَمْكُرُونَ
(١٢٤)

My Words List:

Tafsir Questions:

1. Which group of people is this ayah talking about?
2. Why do the elites set trends/agenda?
3. Do you think the "akabir" (elite group) are successful?

Self-Evaluation

Happy Land for Islamic Teachings