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Miscellaneous

Disobedience of Iblees (Shaitan) and his vow to misguide Mankind up to the Day of Judgement

Surah Sad, 38:71-85

إِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَالِقٌ بَشَرًا مِن طِينٍ

'Iz qaala Rab-buka lil-malaaa-'ikati 'in-nii khaaliqum basharam-min-tiin.
71. (For,) lo, thy Sustainer said unto the angels: "Behold, I am about to create a human being out of clay;

فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِن رُّوحِي فَقَعُوا لَهُ سَاجِدِينَ

Fa-'izaa saw-way-tuhuu wa nafakhtu fiihi mir-Ruuhii faqa-'uu lahuu saajidiin.
72. and when I have formed him fully and breathed unto him of My spirit, fall you down before him in prostration!"

فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ

Fasajadal-malaaa-'ikatu kul-luhum 'ajam-'uun.
73. Thereupon the angels prostrated themselves; all of them together,

إِلَّا إِبْلِيسَ اسْتَكْبَرَ وَكَانَ مِنْ الْكَافِرِينَ

’Il–laa ’Ibliis. ’Istak–bara wa kaana minal–kaafiriin.
74. save Iblees: he glorified in his arrogance, and (*thus*) *became one of those who deny the truth.*

قَالَ يَا إِبْلِيسُ مَا مَنَعَكَ أَن تَسْجُدَ لِمَا خَلَقْتُ بِيَدَيَّ أَسْتَكْبَرْتَ أَمْ كُنتَ مِنَ الْعَالِينَ

Qaala Yaaa–’Ibliisu maa mana–‘aka ’an–tasjuda limaa khalaqtu biyadayy? ’Astakbarta ’am kunta minal–‘aaliin?
75. Said He: “O Iblees! What has kept thee from prostrating thyself before that (*being*) *which I have created with My hands? Art thou too proud* (*to bow down before another created being*)*, or art thou of those who think* (*only*) *of themselves as high?”*

قَالَ أَنَا خَيْرٌ مِّنْهُ خَلَقْتَنِي مِن نَّارٍ وَخَلَقْتَهُ مِن طِينٍ

Qaala ’ana khayrum–minh: khalaqtanii min–naarinw–wa khalaq–tahuu min–tiin.
76. Answered (*Iblees*)*: “I am better than he: Thou hast created me out of fire, whereas him Thou hast created out of clay.”*

قَالَ فَاخْرُجْ مِنْهَا فَإِنَّكَ رَجِيمٌ

Qaala fakhruj minhaa fa’in–naka rajiim.
77. Said He: “Go forth, then, from this (*angelic state*) *for, behold, thou art henceforth accursed,*

وَإِنَّ عَلَيْكَ لَعْنَتِي إِلَى يَوْمِ الدِّينِ

Wa ’in–na ‘alayka la‘–natiii ’ilaa Yawmid–diin.
78. and My rejection shall be thy due until the Day of Judgement!”

قَالَ رَبِّ فَأَنظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ

Qaala Rab–bi fa–’anzirniii ’ilaa Yawmi yub–‘athuun.
79. Said (*Iblees*)*: “ Then, O my Sustainer, grant me a respite till the Day when all shall be raised from the dead!”*

قَالَ فَإِنَّكَ مِنَ الْمُنظَرِينَ

Qaala fa–’in–naka minal – munzariin.
80. Answered He: “Verily, so (*be it:*) *thou shalt be among those who are granted respite*

إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ

’Ilaa Yawmil–Waqtil–Ma‘luum.
81. till the Day the time whereof is known (*only to Me*)*.”*

قَالَ فَبِعِزَّتِكَ لَأُغْوِيَنَّهُمْ أَجْمَعِينَ

Qaala fabi–‘iz–zatika la–’ughwiyan–nahum ’ajma–‘iin,
82. (*Whereupon Iblees*) *said: “then* (*I swear*) *by Thy very might: I shall most certainly beguile them all into grievous error –*

إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصِينَ

’Il–laa ‘Ibaadaka minhumul mukhlasiin.
83. (*all*) *save such of them as are truly Thy servants!”*

قَالَ فَالْحَقُّ وَالْحَقَّ أَقُولُ

Qaala falhaq–qu wal–haq–qa ’aquul
84. (*And God*) *said: “This, then, is the truth! And this truth do I state:*

لَأَمْلَأَنَّ جَهَنَّمَ مِنكَ وَمِمَّن تَبِعَكَ مِنْهُمْ أَجْمَعِينَ

La–’amla–an–na. Jahan–nama minka wa mim–man tabi–‘aka minhum ‘ajma–‘iin.
85. Most certainly will I fill hell with thee and such of them as shall follow thee, all together!”

Free Will To Mankind

Surah Yunus, 10 :108

قُلْ يَا أَيُّهَا النَّاسُ قَدْ جَاءكُمُ الْحَقُّ مِن رَّبِّكُمْ فَمَنِ اهْتَدَى فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ وَمَن ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا وَمَا أَنَاْ عَلَيْكُم بِوَكِيلٍ

Qul yaaa–’ay–yu–han–naasu qad–jaaa–’akumul–Haq–qu mir–Rab–bi–kum! Fa–manih–tadaa fa–’in–namaa yah–tadii li–nafsih; wa man–zal–la fa–’in–namaa ya–zil–lu ‘alay–haa: wa maaa ’ana ‘alay–kum bi–wakiil.
108. Say (*O Prophet*)*: “O mankind! The truth from your Sustainer has now come unto you. Whoever, therefore, chooses to follow the right path, follows it but for his own good; and whoever chooses to go astray, goes but astray to his own hurt. And I am not responsible for your conduct.”*

A pre–warning of Allah (swt) to Mankind

Surah Az – Zumar, 39:54–56

وَأَنِيبُوا إِلَى رَبِّكُمْ وَأَسْلِمُوا لَهُ مِن قَبْلِ أَن يَأْتِيَكُمُ الْعَذَابُ ثُمَّ لَا تُنصَرُونَ

Wa ’aniibuuu ’ilaa Rab–bikum wa ’aslimuu lahuu min qabli ’ay–ya’–tiya–kumul–‘Azaabu thum–ma laa tunsa–ruun.
54. Hence, turn towards your Sustainer (*alone*) *and surrender yourselves unto Him ere the suffering* (*of death and resurrection*) *comes upon you, for then you will not be succoured.*

وَاتَّبِعُوا أَحْسَنَ مَا أُنزِلَ إِلَيْكُم مِّن رَّبِّكُم مِّن قَبْلِ أَن يَأْتِيَكُمُ العَذَابُ بَغْتَةً وَأَنتُمْ لَا تَشْعُرُونَ

Wat–tabi–‘uuu ’ah–sana maaa ’unzila ‘ilaykum–mir–Rab–bikum–min–qabli ’ay–ya’–tiya–kumul–‘azaabu bagh–tatanw–wa ’antum laa tash–‘uruun! –
55. And ere that suffering comes upon you of a sudden, without your being aware (*of its approach*)*, follow the most goodly* (*teaching*) *that has been revealed unto you by your Sustainer,*

أَن تَقُولَ نَفْسٌ يَا حَسْرَتَى علَى مَا فَرَّطتُ فِي جَنبِ اللَّهِ وَإِن كُنتُ لَمِنَ السَّاخِرِينَ

’An taquula nafsuy–yaa has–rataa ‘alaa maa far–rat–tu fii jambil–laahi wa ’in–kuntu laminas–saakhiriin!
56. lest any human being should say (*on Judgement Day*)*, “Alas for me for having been remiss in what is due to God, and for having been indeed one of those who scoffed* (*at the truth*)*!”*

This verse invites the sinners to turn to the Lord before their case comes up to Him for His final decision. Pardon could reasonably be had before being caught by the execution or the application of the law and before being held by justice to deal with the offence, and once the degree is passed there remains no room for any excuse for the one who never repented and went on committing the offence until caught and brought to account. Thus a disbeliever and a sinner who throughout his life mocked at every admonition, would retrieve his position and all kinds of regrets would assail the individual with sighs of no avail.

Anecdote from Allah (swt) for a blissful life in this World and the Hereafter

Surah As – Saff, 61:10-13

يَا أَيُّهَا الَّذِينَ آمَنُوا هَلْ أَدُلُّكُمْ عَلَى تِجَارَةٍ تُنجِيكُم مِّنْ عَذَابٍ أَلِيمٍ

Yaaa-'ay-yuhal-laziina 'aa-manuu hal 'adul-lukum 'alaa tijaaratin-tunjii-kum-min 'Azaabin 'aliim?
10. O you who have attained to faith! Shall I point out to you a bargain that will save you from grievous suffering (*in this world and in the life to come*)*?*

تُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ وَتُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَأَنفُسِكُمْ ذَلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ

Tu'-minuuna bil-laahi wa Rasuu-lihii wa tujaa-hiduuna fii Sabiilil-laahi bi-'amwaa-likum wa 'anfusi-kum 'in-kuntum ta'-lamuun!
11. You are to believe in God and His Apostle, and to strive hard in God's cause with your possessions and your lives: this is for your own good - if you but knew it!

يَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَيُدْخِلْكُمْ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ وَمَسَاكِنَ طَيِّبَةً فِي جَنَّاتِ عَدْنٍ ذَلِكَ الْفَوْزُ الْعَظِيمُ

Yaghfir lakum zunuu-bakum wa yud-khil-kum Han-naatin tajrii min tah-tihal-'anhaaru wa masaa-kina tay-yibatan fii Jan-naati 'Adn: zaalikal-Fawzul-'aziim.
12. (*If you do so*) *He will forgive you your sins, and* (*in the life to come*) *will admit you into gardens through which running waters flow, and into goodly mansions in* (*those*) *gardens of perpetual bliss: that* (*will be*) *the triumph supreme!*

وَأُخْرَى تُحِبُّونَهَا نَصْرٌ مِّنَ اللَّهِ وَفَتْحٌ قَرِيبٌ وَبَشِّرِ الْمُؤْمِنِينَ

Wa 'ukhraa tuhib-buu-nahaa,-nasrum-minal-laahi wa fat-hun-qariib. Wa bash-shiril-Mu'miniin.
13. And (*withal, He will grant you*) *yet another thing that you dearly love: succour from God* (*in this world*)*, and a victory soon to come: and* (*thereof, O Prophet,*) *give thou a glad tiding to all who believe.*

Salvation rests only from nearness to God

Surah Ar - Ra'd, 13:28-29

الَّذِينَ آمَنُواْ وَتَطْمَئِنُّ قُلُوبُهُم بِذِكْرِ اللّهِ أَلاَ بِذِكْرِ اللّهِ تَطْمَئِنُّ الْقُلُوبُ

’Al–laziina ’aa–manuu wa tatma–’in–nu quluu–buhum bizikril–laah. ’Alaa bizikril–laahi tatma–‘in–nul–quluub.
28. Those who believe, and whose hearts find their rest in the remembrance of God – for, verily, in the remembrance of God, (*men’s*) *hearts do find their rest:–*

الَّذِينَ آمَنُواْ وَعَمِلُواْ الصَّالِحَاتِ طُوبَى لَهُمْ وَحُسْنُ مَآبٍ

’Al–laziina ’aamanuu wa ‘amilu–Saalihaati tuubaa lahum wa husnu ma–’aab.
29. (*and so it is that*) *they who attain to faith and do righteous deeds are destined for happiness* (*in this world*) *and the most beauteous of all goals* (*in the life to come*)*!*

Warning given to Mankind to amend their wrongful doings before Allah (swt) destroys the entire Community

Surah Al–Isra’, 17:16

وَإِذَا أَرَدْنَا أَن نُّهْلِكَ قَرْيَةً أَمَرْنَا مُتْرَفِيهَا فَفَسَقُواْ فِيهَا فَحَقَّ عَلَيْهَا الْقَوْلُ فَدَمَّرْنَاهَا تَدْمِيرًا

Wa ’izaaa ’aradnaaa ’an–nuhlika qaryatan ’amarnaa mutra–fiihaa fa–fasaquu fiihaa fa–haq–qa ‘alayhal qawlu fadam–mar naahaa tad–miiraa.
16. But when it is Our Will to destroy a community, We convey Our last warning to those of its people who have lost themselves entirely in the pursuit of pleasures; and (*if*) *they* (*continue to*) *act sinfully, the sentence* (*of doom*) *passed on the community takes effect, and We break it to smithereens.*

Types of friends to have

Surah Al – Ma’idah, 5:57

يَا أَيُّهَا الَّذِينَ آمَنُواْ لاَ تَتَّخِذُواْ الَّذِينَ اتَّخَذُواْ دِينَكُمْ هُزُوًا وَلَعِبًا مِّنَ الَّذِينَ أُوتُواْ الْكِتَابَ مِن قَبْلِكُمْ وَالْكُفَّارَ أَوْلِيَاء وَاتَّقُواْ اللّهَ إِن كُنتُم مُّؤْمِنِينَ

Yaa ay–yuhal–laziina aamanuu laatat–takhizul–laziinat–takhizuu diinakum huzuwaw–wala–‘ibam–minal–laziina uutulditaaba min qablikum walkuf–fara awliyaaa, wat–taqul–laaha in duntum–mu–miniin.
57. O you who have attained to faith! Do not take for your friends such as mock at your faith and make a jest of it – be they from among those who have been vouchsafed revelation before your time, or (*from*

among) those who deny the truth, (of revelation as such) – but remain conscious of God, if you are (truly) believers:

Unreasonable promises, oaths can be broken

Surah At – Tahrim, 66:2

قَدْ فَرَضَ اللَّهُ لَكُمْ تَحِلَّةَ أَيْمَانِكُمْ وَاللَّهُ مَوْلَاكُمْ وَهُوَ الْعَلِيمُ الْحَكِيمُ

Qad farazal–laahu lakum tahil–lata ’aymaa–nikum: wal–laahu Mawlaa–kum, wa Huwal ’Aliimul–Hakiim.
2. God has already enjoined upon you (O believers) the breaking and expiation of (such of) your oaths (as may run counter to what is right and just): for, God is your Lord Supreme, and He alone is all–knowing, truly wise.

If any vow taken, stands in the way of any good or the discharge of any duties, it should be expiated – just for the sake of the vow, none should refrain from doing good deeds.

Refuting the Christian doctrine of atonement of one’s sins by another

Surah Az – Zumar, 39:7

إِن تَكْفُرُوا فَإِنَّ اللَّهَ غَنِيٌّ عَنكُمْ وَلَا يَرْضَى لِعِبَادِهِ الْكُفْرَ وَإِن تَشْكُرُوا يَرْضَهُ لَكُمْ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى ثُمَّ إِلَى رَبِّكُم
مَّرْجِعُكُمْ فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ

’In–takfuruu fa–’in–nal–laaha Ghaniy–yun ‘ankum: wa laa yarzaa li–‘ibaadihil–kufr: wa ’in–tashkuruu yarzahu lakum. Wa laa taziru waazira–tunw–wizra ’ukhraa. Thum–ma ’ilaa Rab–bikum–Marji–‘ukum wayunab–biudum bimaa kuntum ta‘–maluun. ’In–nahuu ‘Aliimum bizaatis–suduur.
7. If you are ingrate – behold, God has no need of you; none the less, He does not approve of ingratitude in His servants: whereas, if you show gratitude, He approves it in you.
And no bearer of burdens shall be made to bear another’s burden.

Jesus Christ was exalted unto God and not slain

Surah An – Nisa, 4:157–158

وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ رَسُولَ اللّهِ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَـكِن شُبِّهَ لَهُمْ وَإِنَّ الَّذِينَ اخْتَلَفُواْ فِيهِ لَفِي
شَكٍّ مِّنْهُ مَا لَهُم بِهِ مِنْ عِلْمٍ إِلاَّ اتِّبَاعَ الظَّنِّ وَمَا قَتَلُوهُ يَقِينًا

Wa qaw–lihim in–na qatalnal masiiha ‘Iisab–na Maryama rasuulal laah, wa maa qataluuhu wa maa sala–buuhu walaakin shub–biha lahum; wa in–nal–laziinakh talafuu fiihi lafii shak–kim minhu; ma lahum bihii Min ‘ilmin il–lat–tibaa ‘az–zan, wa ma qataluuhu yaqiinaa.
157. And they boast, “Behold, we have slain the Christ Jesus, son of Mary, (*who claimed to be*) *an apostle of God!”*
However, they did not slay him, and neither did they crucify him, but it only seemed to them (*as if it has been*) *so; and, verily, those who hold conflicting views thereon are indeed confused, having no* (*real*) *knowledge thereof, and following mere conjecture. For, of a certainty, they did not slay him:*

بَل رَّفَعَهُ اللّهُ إِلَيْهِ وَكَانَ اللّهُ عَزِيزًا حَكِيمًا

Bar–rafa–‘ahul Laaho ilay. Wa kaanal–laahu ‘aziizan hakiima.
158. nay, God exalted him unto Himself – and God is indeed almighty, wise.

Ablution (Wudhu – Ghusl – Tayammum)

Surah Al – Ma’idah, 5:6

يَا أَيُّهَا الَّذِينَ آمَنُواْ إِذَا قُمْتُمْ إِلَى الصَّلاةِ فاغْسِلُواْ وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُواْ بِرُؤُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَينِ وَإِن كُنتُمْ جُنُبًا فَاطَّهَّرُواْ وَإِن كُنتُم مَّرْضَى أَوْ عَلَى سَفَرٍ أَوْ جَاء أَحَدٌ مَّنكُم مِّنَ الْغَائِطِ أَوْ لاَمَسْتُمُ النِّسَاء فَلَمْ تَجِدُواْ مَاء فَتَيَمَّمُواْ صَعِيدًا طَيِّبًا فَامْسَحُواْ بِوُجُوهِكُمْ وَأَيْدِيكُم مِّنْهُ مَا يُرِيدُ اللّهُ لِيَجْعَلَ عَلَيْكُم مِّنْ حَرَجٍ وَلَـكِن يُرِيدُ لِيُطَهَّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ

Yaaa–ay–yuhal–laziina aamanuuu izaa qumtum ilas–salaati faghsiluu wujuuhakum wa aydi–yakum ilal maraafiqi wamsahuu biru–uusikum wa arjulakum ilal ka‘–bayn. Wa in kuntum junuban fat–tah–haruu. Wa in kuntum–marzaaa aw ‘alaa safarin awjaaa–a a–hadum–minkum–minal ghaaaiti awlaamastumun–nisaaa–a falam tajiduu maaa–an fatayam–mamuu sa‘iidan tay–yiban famsahuu bi–wujuuhikum wa aydiikum–min. Maa yuriidul–laahu liyaj‘ala ‘alaykum–min harajinw–walaakiy–yuriidu liyutah–hirakum waliyutim–ma ni‘matahuu ‘alaykum la–‘al–lakum tashkuruun.
6. O you who have attained to faith ! When you are about to pray, wash your face, and your hands and arms to the elbows, and wipe a part of your heads, and a part of your feet up to the ankles; and if you are in a state requiring total ablution, purify yourselves. But if you are ill, or are travelling, or have just satisfied a want of nature, or have cohabited with a woman, and can find no water – then take resort to pure earth, passing therewith lightly over your face and your hands. God does not want to impose any hardship on you. but wants to make you pure, and to bestow upon you the full measure of His blessings, so that you might have cause to be grateful.

The prescribed cleanliness is laid down in this verse.

12 Months in an Islamic Year, 4 are sacred

Surah At – Tawbah, 9:36

إِنَّ عِدَّةَ الشُّهُورِ عِندَ اللّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللّهِ يَوْمَ خَلَقَ السَّمَاوَات وَالأَرْضَ مِنْهَا أَرْبَعَةٌ حُرُمٌ ذَلِكَ الدِّينُ
الْقَيِّمُ فَلاَ تَظْلِمُواْ فِيهِنَّ أَنفُسَكُمْ وَقَاتِلُواْ الْمُشْرِكِينَ كَآفَّةً كَمَا يُقَاتِلُونَكُمْ كَآفَّةً وَاعْلَمُواْ أَنَّ اللّهَ مَعَ الْمُتَّقِينَ

In–na ‘id–datash–shuhuuri–‘indal–laahithnaa ‘asharan fii kitaabil–laahi yawma khalaqas–samaawaati wal–arza minhaaa arba–‘atun hurum. Zaalikad–diinul–qay–yimu falaa tazlimuu fiihin–na anfusakum waqaatilul mushrikiina kaaaf–fatin kamaa yuqaatiluunakum kaaaf–fa. Wa‘lamuuu an–nal–laaha ma ‘almut–taqiin.

36. Surely the number of months with Allah is twelve months in Allah’s ordinance since the day He created the heavens and the earth, of these four being sacred; this is the ever–true law (*of Allah*)*. Do not, then, sin against yourselves with regard to these* (*months*)*.*

And fight the polytheists all together as they fight you all together; and know that Allah is with those who guard (*against evil*)*.*

This verse declares a general amnesty during these four months which have been declared sacred by God, and even the heathens of Arabia regarded this period as such and stopped all warfare for all these four months. But, alas, even this general amnesty allowed even the disbeliever who might be peaceful, was not allowed for the family of the Holy Prophet (S) by those who called themselves Muslims. Let it be remembered that it was this sacred month of Muharram in which the so–called Muslim king Yazid who posed himself as the Caliph of Islam i.e. the successor of the Holy Prophet (S), and his subjects who also termed themselves as Muslims, effected the most heart–rendering wholesale massacre of the holy ones at Karbala in which Hussein (a) the grandson of the Holy Prophet (S) along with the faithful band of 72 comrades and companions was brutally butchered, sparing not even a baby of six months.

This great tragedy, the greatest sacrifice has been prophesied in the Old testament :–

“For this is the day of the Lord God of Hosts, a day of Vengeance, that he may avenge him of his adversaries and the sword shall devour, and it shall be satiate and made drunk with their blood, for the Lord God of hosts hath a sacrifice in the north country of the river Euphrates.”

Significance and importance of Ritual Sacrifice (Qurbani)

Surah Al Hajj, 22:36–37

وَالْبُدْنَ جَعَلْنَاهَا لَكُم مِّن شَعَائِرِ اللَّهِ لَكُمْ فِيهَا خَيْرٌ فَاذْكُرُوا اسْمَ اللَّهِ عَلَيْهَا صَوَافَّ فَإِذَا وَجَبَتْ جُنُوبُهَا فَكُلُوا مِنْهَا
وَأَطْعِمُوا الْقَانِعَ وَالْمُعْتَرَّ كَذَلِكَ سَخَّرْنَاهَا لَكُمْ لَعَلَّكُمْ تَشْكُرُونَ

Wal budna ja–‘alnaa–ha lakum min sha–‘aa–iril laahi lakum fiiha kahair; Faz–kurus–mal Laahi ‘alaiha saw–waaf; Fa–iza waja–bat junuubuhaa fa–kuluu min–ha wa at–‘imul qaani–‘a walmu‘–tar; kazaalika sakh–kharnaa–haa lakum la–‘al–lakum tash–kuruun.
36. And as for the sacrifice of cattle, We have ordained it for you as one of the symbols set by God, in which there is (*much*) *good for you. Hence, extol the name of God over them when they are lined up* (*for sacrifice*)*; and after they have fallen lifeless to the ground, eat of their flesh, and feed the poor who is contented with his lot* (*and does not beg*)*, as well as him who is forced to beg. It is to this end that We have made them subservient to your needs, so that you might have cause to be grateful.*

لَن يَنَالَ اللَّهَ لُحُومُهَا وَلَا دِمَاؤُهَا وَلَكِن يَنَالُهُ التَّقْوَى مِنكُمْ كَذَلِكَ سَخَّرَهَا لَكُمْ لِتُكَبِّرُوا اللَّهَ عَلَى مَا هَدَاكُمْ وَبَشِّرِ الْمُحْسِنِينَ

Lay yanaa–lal–Laaha luhuumuhaa walaa dimaaa–uhaa walaakiy–yanaaluhut–taqwaa minkum. Kazaalika sahkh–kharahaa lakum litukab–birul Laaha ‘alaa ma hadaakum wa bash–shiril muh–siniin.
37. (*But bear in mind:*) *never does their flesh reach God, and neither their blood: it is only your God–consciousness that reaches Him. It is to this end that We have made them subservient to your needs, so that you might glorify God for all the guidance with which He has graced you.*
And give thou this glad tiding unto the doers of good:

Following Saints and alleged Divine Personalities

Surah Baqarah, 2: 166–167

إِذْ تَبَرَّأَ الَّذِينَ اتُّبِعُواْ مِنَ الَّذِينَ اتَّبَعُواْ وَرَأَوُاْ الْعَذَابَ وَتَقَطَّعَتْ بِهِمُ الأَسْبَابُ

‘Iz tabarra–’allazii–nattubi–’uu minal–laziinat–taba–’uu wara–’a–wul–’azaaba wa taqatta–’at bihimul–’asbab.
166. On that day (*i.e. Day of Judgment*) *it will come to pass that those who had been* (*falsely*) *adored* (*followed*)*, shall disown their followers, and the latter shall see the suffering* (*that awaits them*)*, with all their hopes cut to pieces!*

وَقَالَ الَّذِينَ اتَّبَعُواْ لَوْ أَنَّ لَنَا كَرَّةً فَنَتَبَرَّأَ مِنْهُمْ كَمَا تَبَرَّؤُواْ مِنَّا كَذَلِكَ يُرِيهِمُ اللّهُ أَعْمَالَهُمْ حَسَرَاتٍ عَلَيْهِمْ وَمَا هُم بِخَارِجِينَ مِنَ النَّارِ

Wa qaalal–laziinat–taba–’uu lau ‘an–na lanaa kar–ratan–fanatabarra–’a minhum kamaa tabarra–’uu min–naa. Kazaalika yuriihimul–laahu a’amaalahum hasaraatin ‘alayhim. Wa maa hum–bi–khaarijiina minan–Naar.

167. And then those followers shall say: "Would that we had a second chance (*in life*)*, so that we could disown them as they have disowned us!"*
Thus will God show them their deeds (*in a manner that will cause them*) *bitter regrets; but they will not come out of the fire.*

This verse gives out the fate of the false religious leaders and their followers, on the Day of Judgment, i.e. the mutual denouncement of the false leaders and their foolish followers which will take place.

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