



Tafseer of **JUZ' 30**

FROM QURAN

(PART-1)

From Surat Al-Naas to Surat Al-A'la
including Surah Al Fatiha

الَّذِينَ آمَنُوا هُمُ الْكِتَابُ بِتِلْكَ حَقِّ تِلْكَ

Asmaa Abdul Hameed





Tafseer of Juzz 30th

From Quran

Part 1

**(From Surah An-Naas to Surah Al A'la
including Surah Al Fatihah)**

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Introduction



All praise is due to Allah, the Lord of the worlds, and may peace and blessings be upon Prophet Muhammad ﷺ, his family, and his companions.

The Noble Qur'an is the final revelation from Allah to humanity, a complete and perfect guidance for all aspects of life. For Muslims, it is not merely a book to be recited, but a divine message to be understood, reflected upon, and lived.

However, the meanings of the Qur'an are not always immediately apparent, especially for those who are not native speakers of Arabic. This is where the study of Tafsir (Qur'anic interpretation) becomes essential. Tafsir helps uncover the meanings of the verses, clarifies their context, and explains the wisdom and guidance contained within them. It allows the reader to move beyond recitation to true understanding, enabling a deeper connection with the words of Allah.

"This book, *Tafsir Juz' 'Amma 1*, focuses on the explanation of the surahs from *Surah An-Naas* to *Surah Al-A'la*, including *Surah Al-Fatiha*. These chapters, though short in length, are rich in meaning and powerful in their impact. They emphasize fundamental themes such as belief in the Hereafter, accountability, the signs of Allah in creation, and the consequences of belief and disbelief. They also awaken the heart, strengthen certainty, and remind people of the reality of the Day of Judgment.

The aim of this book is to present a clear and accessible explanation of these surahs, helping readers understand their meanings and apply their lessons in daily life. It seeks to encourage reflection (tadabbur), strengthen faith, and inspire sincere action based on knowledge.

We ask Allah to make this work beneficial, to grant us sincere understanding of His Book, and to make the Qur'an a light in our hearts, a guide in our lives, and an intercessor for us on the Day of Judgment.

Latifa Al Saeed

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Surah Al Fatihah (The Opening)



It has 7 verses and was revealed in Makkah

1. In the name of Allah, the All-Merciful, the Mercy-Giving.

1 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

2. Praise be to Allah, the Lord of the worlds.

2. الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

3. The All-Merciful, the Mercy-Giving.

3. الرَّحْمَنُ الرَّحِيمُ

4. Master of the Day of Judgment.

4. مَالِكِ يَوْمِ الدِّينِ

5. It is only You we worship, and it is only You we ask for help.

5. إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

6. Guide us along the straightway;

6. اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

7. The way of those whom You have favored, not of those with whom You are angry, nor those who have gone astray.

7. صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

Summary of this Surah:

It is the opening to the Quran and contains the request for guidance on part of the believers toward the straightway of Lord. This chapter contains the principles of Islamic faith, and includes the correct belief and way of worshipping , seeking help through prayers by asking Allah ﷻ for guidance toward the true religion and the right path, and by avoiding the path of those who have been corrupted or deviated from the true religion.

Names of this Surah:

This Surah is also known commonly as:

- As-Salah (The Prayer) – الصلاة
- Umm al-Kitab (Mother of the Book) – أم الكتاب
- Sab' al-Mathani (Seven repeatedly recited verses) – السبع المثاني
- Al-Hamd (The Praise) – الحمد
- Ruqyah (Cure) – رقية

Its Virtues:

Allah's Messenger ﷺ is reported to have said that Allah ﷻ did not reveal the likes of this Surah in neither the Torah, nor the Injeel (Bible), and these verses of Al Fatiha are the seven often repeated verses which were revealed to Prophet Muhammad ﷺ exclusively as a form of honor, as is mentioned in the Quran:

وَلَقَدْ آتَيْنَاكَ سَبْعًا مِّنَ الْمَثَانِي وَالْقُرْآنَ الْعَظِيمَ سورة الحجر: 87

And We have certainly given you, [O Muhammad], seven of the often-repeated [verses] and the great Qur'an Surah al-Hijr:87

Allah ﷻ divided it between Himself and His slave, and the slave of Allah is guaranteed to get that which he seeks from his Lord.

The Prophet ﷺ also taught this surah to his companions calling it the greatest Surah in the Quran. In a narration paraphrased from Sahih Muslim (Book of Prayers - Travelers) it has been stated that, the Messenger of Allah ﷺ was once with Jibreel and he heard a sound coming from above like a door opening. Jibreel looked up toward the sky and said that a gate in the Heaven has opened that never opened before. Thereafter, an angel came down from it to the Messenger and gave him the glad tidings of two lights that were exclusive for him and his nation: The Opening of the Book (Al-Fatiha), and the last verses of Surah al-Baqarah. He was informed that he will never recite a single letter from these portions of the Quran but that he will be granted all that is in them.

Surah al-Fatiha is also one of the essential pillars of the Salah, and without it the prayer will be invalid. It is to be recited in every unit of the prayer, without exception. It is also a cure; if it is read over someone who is sick, he or she will be cured by the permission of Allah ﷻ.

Seeking refuge (Isti'adhah) in Allah and starting in His Name (Basmalah):

إِستعاذة – Isti'adhah

Allah ﷻ says in the Quran:

فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ سورة النحل: 98

So when you read the Qur'an, then seek refuge in Allah from Shaytan the outcast.

Surah an-Nahl:98

Isti'adhah is a form of drawing closer to Allah ﷻ and His protection from the evil of every creature. Allah's protection is guaranteed for those who sincerely seek it from Him. When a believer wants to recite Quran, or if he is in a state of anger, he should say:

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

"I seek refuge with Allah from Shaytan the outcast."

This is because seeking refuge brings a sense of calmness and surrounds the person with mercy.

Commentary on this Surah:

1. In the name of Allah, the All-Merciful, the Mercy-Giving.

1. بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

As for Basmalah بِسْمَلَة, Allah guided the believers to start every work and deed by mentioning His Name at the beginning if he wants to attain blessings and success.

عُمَرُ بْنُ أَبِي سَلَمَةَ رضي الله عنه ، يَقُولُ "كُنْتُ غُلَامًا فِي حَجَرِ رَسُولِ اللَّهِ ﷺ وَكَانَتْ يَدِي تَطِيشُ فِي الصَّحْفَةِ فَقَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " يَا غُلَامُ سَمِّ اللَّهَ، وَكُلْ بِيَمِينِكَ وَكُلْ مِمَّا يَلِيكَ ". فَمَا زَالَتْ تِلْكَ طِعْمَتِي بَعْدُ." صحيح البخاري (كتاب الأطعمة)

Narrated by `Umar bin Abi Salama رضي الله عنه : "I was a boy under the care of Allah's Messenger ﷺ and my hand used to go around the dish while I was eating. So Allah's Messenger ﷺ said to me, 'O boy! Mention the Name of Allah and eat with your right hand, and eat of the dish what is nearer to you.' Since then I have applied those instructions when eating."
Sahih al Bukhari (Book of Food, Meals)

" لَوْ أَنَّ أَحَدَكُمْ إِذَا أَرَادَ أَنْ يَأْتِيَ أَهْلَهُ قَالَ بِسْمِ اللَّهِ اللَّهُمَّ جَنِّبْنَا ﷻ، قَالَ قَالَ النَّبِيُّ ﷺ عَنْ ابْنِ عَبَّاسٍ الشَّيْطَانُ وَجَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنَا ثُمَّ قَدِّرْ أَنْ يَكُونَ بَيْنَهُمَا وَلَدٌ فِي ذَلِكَ لَمْ يَصُرْهُ شَيْطَانٌ أَبَدًا " سُنَنِ أَبِي دَاوُدَ (كتاب النكاح)

Ibn `Abbas رضي الله عنه reported: The Prophet ﷺ said: "If anyone who means to have intercourse with his wife say In the name of Allah, O Allah, keep us away from the devil and keep the devil away from what You hast provided us." It will be ordained that no devil will ever harm the child born to them".
Sunan Abi Dawud (Book of Marriage)

Meaning of the word Allah – الله

Allah is the name of the Lord, the Exalted, and it is the most complete and comprehensive name among His many other names. Allah has mentioned several of His Names as His Attributes in the following verse in Quran:

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ هُوَ الرَّحْمَنُ الرَّحِيمُ ﴿٢٢﴾ هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ ﴿٢٣﴾ هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَى يُسَبِّحُ لَهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ
سورة الحشر: 22-24

He is Allah, there is no God but Him, Knower of the unseen and the witnessed. He is All-Merciful, the Mercy-Giving ﴿٢٢﴾ He is Allah, there is no God but Him, the King, the All-Holy, the Peace, the Faithful, the Guardian, the Exalted in Might, the Irresistible, the Superior. Exalted is Allah above all that they associate. ﴿٢٣﴾ He is

Allah, The Creator, The Maker, The Fashioner. To Him belong the most excellent names. All that is in the heavens and the earth is glorifying Him. For He Alone is the Exalted in Might, the All-Wise.

Surah al-Hashr 22-24

Allah ﷻ loves it from the believers that they call upon Him using His beautiful Names and Attributes because each name reflects a certain aspect of the Lord's attributes.

2. Praise be to Allah, the Lord of the worlds.

2. الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

All thanks and praise are due to Allah for all of His favors from beginning to the end. Allah ﷻ deserves to be praised for the perfection of His qualities, material gifts, and spiritual blessings. Therefore, people should praise Him for everything He has given them. He alone deserves it. He is the Lord of the worlds, meaning He made everything that exists, maintaining it at every moment.

Meaning of Rabb il-'Alameen – رب العالمين

Rabb is the owner who has the absolute authority to lead, manage, and dispose the affairs of His creation. Allah is the Creator, and the Master over His creation. He is the Creator of all that exists, the Owner of all that exists, and the Disposer of everything. 'Alameen is everything in existence except Allah, because He was never created, and has no beginning and no end. The sustenance of every creature on this earth is in the hands of Allah ﷻ.

3. The meaning of Ar-Rahman – الرحمن - The All-Merciful; Ar-Raheem - الرحيم - The Mercy-Giving:

3. الرَّحْمَنُ الرَّحِيمُ

These two names are derived from الرحمة (the mercy), and both have a specific meaning. Ar-Rahman encompasses every type of mercy that Allah has for all of His Creation, for the believers and the disbelievers, the good-doers and the evildoers.

Allay ﷻ says:

الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى سورة طه: 5

The All-Merciful who has settled Himself over the Throne. Surah TaHa:5

Allah ﷻ mentioned ar-Rahman with rising over His Throne to indicate that His Mercy encompasses all of His creation. Ar-Raheem is what affects the believers, and is exclusively for them. Allah ﷻ says about the believers in the Quran:

وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا سورة الأحزاب: 43

And He is ever merciful to the believers. Surah al-Ahzab: 43

The believers, because of their true belief, good actions, and faithful active obedience, deserve this special, exclusive mercy, of which the disbelievers are deprived due to their disbelief and ungratefulness toward their Lord.

عن عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ " قَالَ اللَّهُ أَنَا اللَّهُ وَأَنَا الرَّحْمَنُ خَلَقْتُ الرَّحِمَ وَشَقَقْتُ لَهَا مِنْ اسْمِي فَمَنْ وَصَلَهَا وَصَلَتْهُ وَمَنْ قَطَعَهَا بَتَّتُهُ "
جامع الترمذي (كتاب البر والصلة)

Abdur Rahman bin Awf رَضِيَ اللَّهُ عَنْهُ narrated: **The Messenger of Allah ﷺ said: "Allah the Exalted has said: I am Ar-Rahman (The All-Merciful I created the womb (Rahim), and named it after My Name. If anyone keeps ties with it, I will keep ties with him, and if anyone cuts it off, I shall cut him off."**
Jami' at-Tirmidhi (Book of Righteousness)

ar-Rahman and ar-Raheem are both actual names of Allah with which He describes Himself. They prove the attribute of mercy and its associated effect. *Ar-Rahman* is explained as the description of mercy and *ar-Raheem* is the action of mercy.

4. Master of the Day of Judgment

4. مَالِكِ يَوْمِ الدِّينِ

Allah ﷻ is the only **Owner (Malik – مالك)** of that **Day of Judgment (Yawm ad-Deen – يوم الدين)**. It is the Day on which all the creation will be judged and rewarded according to their deeds. On that Day, there will be no other owner or decision-maker except Allah ﷻ. All ownership, decision-making, judgment, and kingship of anyone else will vanish, and what will remain is the Kingdom of the Lord, Allah ﷻ. Sometimes the word ad-Deen is used to refer to recompense as in this verse, and other times it refers to actions (or religion) as in the verse:

لَكُمْ دِينُكُمْ وَلِيَ دِينِ سورة الكافرون: 6

To you is your action (or religion) and to me is my action (or religion).

Surah al-Kafiroon: 6

Allah ﷻ is the Master and the Owner of all days, but He sets Himself apart from the kings of this world by specifically associating the Final Day with Himself. His complete ownership, kingship, and absolute authority will be totally apparent and realized by everyone on that day.

This verse encourages mankind to act and prepare for that day on which they will be repaid according to their deeds in the world. On that Day, no one will own anything that they used to own in the world except their deeds.

**5. It is only You we worship, and it is only
You we ask for help**

5. إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

This means that we humble ourselves to You Our Lord in complete humility. The word “worship” includes doing everything Allah ﷻ commands and avoiding everything He forbids.

It is not possible to fulfill all of these duties of worshipping Allah ﷻ, obeying Him, and submitting fully to His command without His Help. So the believers here say, “We do not seek the help of anyone else in worship or in anything else.” This is because worship could not be completely established except with the help of Allah ﷻ by entrusting one’s affairs to Him, and relying on Him.

At the same time, this does not mean that we cannot seek help from others. Requesting help from the creation is only allowed when the one being asked is fully capable of what he is being asked for, otherwise seeking his help is not permissible. An example would be asking help from someone dead in his grave; this is prohibited, rather it is major Shirk (the associating of partners with Allah in worship). This is because the person in his grave is unable to help himself, so how could he help someone else?

A person can ask others to help him in goodness as Allah ﷻ said in the Quran:

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ سُوْرَةُ الْمَائِدَةِ: 2

And help one another in righteousness and piety. Surah al-Ma'idah:2

Believers should help one another in coming closer to their Lord, and remind each other of the afterlife.

6. Guide us along the straightway

6. اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

This verse refers to the guidance of showing and directing to the right path as well as the guidance of granting success. Here, we ask Allah to be guided to the path that is right.

(المستقيم – *Al Mus-ta-qeem*)

The straightway is a way that is free of any deviation, and crookedness. After requesting Allah ﷻ for His help in fulfilling his worship in the previous verse, mankind now asks Allah ﷻ to guide them to the straight path. When there is sincerity shown to Allah ﷻ, and we worship Him as He commanded us to do, by following His signs and the Final Messenger, Allah ﷻ will grant us what we seek, and He will make it easy for us to be steadfast on His religion.

7. The way of those whom You have favored, not of those with whom You are angry, nor those who have gone astray

7. صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

Here we ask Allah ﷻ to guide us to the path of those whom He has favored, and has given them guidance, and granted them the knowledge of the right and wrong, and helped them in being steadfast. This is the path of the prophets, the truthful ones, the martyrs, and the righteous people as mentioned in this verse:

وَمَنْ يُطِعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَٰئِكَ رَفِيقًا سورة النساء: 69

And whoever obeys Allah and the messenger, then they will be with those Allah bestowed grace upon of the prophets, the truthful, the martyrs, and the righteous. And what excellent companions they are!

Surah an-Nisaa':69

When Allah ﷻ bestows His favor upon people, He will guide them to the truth, as a result of His grace. The blessing of guidance is from Allah alone, and thus the believers are commanded to recite this Surah in every Salah so that they constantly stay in



submission to Allah ﷻ who will in turn grant them His Mercy and favor them by opening their hearts to the true religion.

We seek Allah's protection from following the path of those who incurred His anger by ignoring His Final Messenger, and also from the path of those who went astray due to lack of knowledge, and were then lost in the darkness of misguidance.

This verse was revealed about the Jews and the Christians. The Jews had abandoned the practice of the religion even though they knew the truth, while the Christians has lost true knowledge because they did not seek it from its proper sources. So anyone who follows the path of those who are corrupt will incur Allah's ﷻ anger on themselves, while those who will blindly follow their passion will be misguided.

Allah ﷻ mentioned here those who earned His anger upon themselves before those who went astray because the former are more severe in opposition to the truth due to their pride than the latter.

Surah An-Naas – Chapter 114 (The Mankind)



It has 6 verses and was revealed in Madinah

**In the name of Allah, the All-Merciful,
the Mercy-Giving**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Say: I seek refuge in the Lord of all mankind. 1. قُلْ أَعُوذُ بِرَبِّ النَّاسِ
2. King of all mankind. 2. مَلِكِ النَّاسِ
3. Lord of all mankind. 3. إِلَهِ النَّاسِ
4. From the evil of the (*Al Khannaas*: the one who whispers and backs off) inciting and receding whisperer. 4. مِنَ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ
5. Who whispers in the chests of people. 5. الَّذِي يُوسْوِسُ فِي صُدُورِ النَّاسِ
6. From the jinn and the mankind. 6. مِنَ الْجِنَّةِ وَالنَّاسِ

Summary of this Surah:

This Surah is about turning to the Lord of the mankind Allah ﷻ who is also their Rightful Master, seeking refuge in Him from the evil of the devil and his armies among the devils and men that lead people astray by whispering evil things to them. If we act upon those whisperings – which are calling to evil actions - we will be the ones who are sinful.

In this Surah, Allah ﷻ tells us to seek His protection from evils which affect us internally. I.e. whisperings which harm us inside, and might weaken our Eman (Belief) due to doubts, or the whisperings that will confuse us and take us toward the evil path.

Its Virtues:

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ، قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَتَعَوَّذُ مِنَ الْجَانِّ وَعَيْنِ الْإِنْسَانِ حَتَّى نَزَلَتِ الْمُعَوِّذَتَانِ فَلَمَّا نَزَلَتَا أَخَذَ بِهِمَا وَتَرَكَ مَا سِوَاهُمَا. - جامع الترمذي (كتاب الطب)

Abu Saeed al-Khudri رَضِيَ اللَّهُ عَنْهُ narrates: “The Messenger of Allah ﷺ used to seek refuge with Allah from the jinn and from the evil eye until the Mu’wadaitain (Surah Falaq and Surah Naas) were revealed, and when they were revealed he started to recite them and not anything else.” - Jami’ at-Tirmidhi (Book of Medicine)

This surah and al-Falaq together are also known as *al-Mu'awwidhatayn* (the two Surahs in which refuge with Allah has been sought).

Commentary on this Surah:

1. The way of those whom You have favored, قُلْ أَعُوذُ بِرَبِّ النَّاسِ
2. not of those with whom You are angry, مَلِكِ النَّاسِ
3. nor those who have gone astray إِلَهِ النَّاسِ

These three verses describe the attributes of Allah ﷻ : He gives sustenance to mankind and every other being, He is the Lord and He is worthy of all worship.

All things are created by Allah ﷻ, possessed by Him, and obey Him. He informed us that anyone who wants refuge he should seek it in the Lord who has these attributes. Allah is the Lord of everything, the King of everything, and the Master of everything.

The repetition of the word “*naas*” or mankind in these three verses is to show the stature and position of humans in the sight of Allah ﷻ, and also because their Creator wants to tell them who to turn to in times of difficulty. He commands whoever is seeking protection to seek refuge with the One who has these attributes from the evil of the whisperer who withdraws after whispering i.e. the devil that is with the man . Every son of Adam has a *qareen* or a companion that beautifies the wicked deeds for him. This particular devil will go to any lengths to confuse the man and lead him astray. The only way to be protected from the evil of this *qareen* is to turn to Allah ﷻ, the Lord of all worlds, who is also the Lord of all mankind and jinn.

عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رضي الله عنه، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ " مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا وَقَدْ وَكَّلَ بِهِ قَرِينُهُ مِنَ الْجِنِّ ".
قَالُوا وَإِيَّاكَ يَا رَسُولَ اللَّهِ قَالَ " وَإِيَّايَ إِلَّا أَنَّ اللَّهَ أَعَانَنِي عَلَيْهِ فَأَسْلَمَ فَلَا يَأْمُرُنِي إِلَّا بِالْخَيْرِ "
صحيح مسلم (كتاب صفة القيامة)

Abd-Allah ibn Mas'ood رضي الله عنه said: The Messenger of Allah ﷺ said: "There is no one among you but a companion from among the jinn has been assigned to him." They said, "Even you, O Messenger of Allah?" He said, "Even me, but Allah helped me with him and he became Muslim (or: and I am safe from him), so he only enjoins me to do that which is good." - Sahih Muslim (Book of the Day of Judgment)

4. From the evil of the inciting and receding whisperer.

4. مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ

5. Who whispers in the chests of mankind.

5. الَّذِي يُوسْوِسُ فِي صُدُورِ النَّاسِ

Satan encourages people to commit sins as he makes evil attractive to men.

عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ رضي الله عنه، عَنِ النَّبِيِّ ﷺ قَالَ: "الشَّيْطَانُ جَائِمٌ عَلَى قَلْبِ ابْنِ آدَمَ، فَإِذَا ذَكَرَ اللَّهُ خَسَّ، وَإِذَا غَفَلَ وَسَّوَسَ" رواه مشكاة المصابيح.

Abdullah ibn Abbas رضي الله عنه narrated from the Messenger of Allah ﷺ: "Shaitan perches on the heart of man; if he remembers Allah, the devil moves away and if he forgets Allah ﷻ, the devil comes back to whisper. " Mishkaah al Masabeeh

The devil whispers from behind a screen and then backs off and waits to get hold of the person when he becomes negligent in the remembrance of Allah ﷻ. So one should always protect himself against this devil by constantly remembering Allah ﷻ.

6. From the jinn and the mankind.

6. مِنَ الْجِنَّةِ وَالنَّاسِ

In the final verse of this chapter, the refuge is sought in Allah ﷻ not only from the devils that can mislead the man, but also from the evil suggestions of other humans.

عن أبي ذر الغفاري رضي الله عنه قال: قال رسول الله ﷺ "يا أبا ذرٍّ، تَعَوَّذْ بِاللَّهِ مِنَ شَيَاطِينِ الْإِنْسِ وَالْجِنِّ، فَقُلْتُ: أَوْ لِلْإِنْسِ شَيَاطِينٌ؟ قَالَ: نَعَمْ." رواه أحمد



Abu Dharr  reported that : Prophet  said once "Abu Dharr, seek refuge against the devils among men and jinn." I asked, "Are there devils among men also?" He said, "Yes." Narrated by: Ahmad

Surah Al Falaq - Chapter 113 (The Daybreak)



It has 5 verses and was revealed in Madinah

**In the name of Allah, the All-Merciful,
the Mercy-Giving**



**1. Say: I seek refuge in the Lord of the
daybreak.**

1. قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ

2. From the evil of what He created.

2. مِنْ شَرِّ مَا خَلَقَ

**3. And from the evil of the gathering
darkness when it overspreads.**

3. وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ

**4. And from the evil of the blowers who
blow upon knots.**

4. وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ

**5. And from the evil of an envier when
he envies.**

5. وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ

Summary of this Surah:

Allah ﷻ tells the believers to seek refuge in Him from the outer evils which are harmful to us and are out of our control due to their secret or hidden nature. The one who commits these evils against us (i.e. magic, envy etc.) would be sinful. The harms mentioned in this Surah are worldly matters and can harm us in our worldly affairs.

The evil of external influences is less powerful in comparison to the *Waswasa* (whisperings) from *Shaytan* which affects our *Eman* (belief) inside, as mentioned in *Surah an-Naas* previously.

Commentary on this Surah:

**1. Say: I seek refuge in the Lord of the
daybreak.**

1. قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ

Falaq is the Daybreak when the sun just cracks through the night. Allah ﷻ is signifying that He is the Master of birth, and of all life ,because it is with His permission that the sun rises and sets . This splitting signifies the birth of the day from the darkness of the night, and in another place it can also mean the birth of rain tearing from the clouds which gives life to the dead earth - providing life food for all living beings - that give birth to children and maintain the cycle of life on this planet.

2. From the evil of what He created.

2. مِنْ شَرِّ مَا خَلَقَ

This means from the evil of all created things. Everything that has been created has some good and evil inside of it. Allah our Lord is not a part of His creation, He is separate from it, thus He is free from any evil . The One we seek refuge in is Allah because He is able to help us overcome anything.

3. And from the evil of the gathering darkness when it overspreads.

3. وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ

Ghasiq is the first stage of darkness of the night, and it appears as soon as the sun has set. Some commentators say that the word Ghasiq means moon based on a hadeeth:

عن عائشة رضي الله عنها قالت: أَخَذَ النَّبِيُّ ﷺ بِيَدِي فنظرَ إلى القمرِ فقال: "يا عائشةُ استعيذي بالله من شرِّ غاسقٍ إذا وَقَبَ هذا غاسقٌ إذا وَقَبَ". مشكاة المصابيح

Aisha bint Abi Bakr may Allah be pleased with her said that once the Prophet of Allah ﷺ took her hand, pointed to the moon, and said: "Seek refuge in Allah from the evil of Ghasiq when it comes; this is the Ghasiq (the moon) when the darkness follows." Mishkaah al Masabeeh

4. And from the evil of the blowers who blow upon knots.

4. وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ

Imam Ahmad ibn Hanbal reported that a Jew bewitched Prophet Muhammad ﷺ and the prophet of Allah remained under its spell for several days. Then Jibreel came to him and informed him that such and such Jew had enchanted him and has hidden a



knotted rope in such and such a well that had dried out. Jibreel asked him to send somebody to get the bewitched object from the well. The Prophet ﷺ sent someone to bring them back, untied the knots, and the spell was broken. The Prophet ﷺ never mentioned it to that Jew nor showed him any anger out of wisdom.

5. And from the evil of an envier when he envies.

5. وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ

In the previous verse, the evils with which one can be affected were mentioned. In the final verse of this Surah, the root of those problems is mentioned: envy. Envy is when someone wishes evil to befall another person and does not wish him success. This surah is an invocation against all evils . If we have a strong connection with Allah ﷻ, no matter how powerful the enemies may feel, Allah has power over everything, and He will respond to us with Divine Help, if we humbly and sincerely ask Him.

Surah Al Ikhlas - Chapter 112

(The Sincerity)



It has 4 verses and was revealed in Makkah

In the name of Allah, the All-Merciful,
the Mercy-Giving

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Say: He is Allah, One. 1. قُلْ هُوَ اللَّهُ أَحَدٌ
2. Allah, the Everlasting Refuge. 2. اللَّهُ الصَّمَدُ
3. He does not beget, nor is He begotten. 3. لَمْ يَلِدْ وَلَمْ يُولَدْ
4. And none is equal to Him 4. وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

Summary of this Surah:

The surah has been called the chapter of sincerity or purity, because it purifies a person's belief from polytheism. It provides proof for the Oneness of Allah and His eternity i.e. He has no end, and that He is the Lord of everything.

This chapter of the Quran also rejects the claims of all those who claim that Allah ﷻ is a part of Trinity and also negates that there are other lords associated with Him in his Lordship whether through ancestry, as an offspring, or likeness.

Its Virtues:

عَنْ أَبِي الدَّرْدَاءِ رضي الله عنه ، عَنِ النَّبِيِّ ﷺ قَالَ " أَيْعِزُّ أَحَدُكُمْ أَنْ يَقْرَأَ فِي لَيْلَةٍ ثُلُثَ الْقُرْآنِ " قَالُوا: وَكَيْفَ يَقْرَأُ ثُلُثَ الْقُرْآنِ؟ قَالَ: " قُلْ هُوَ اللَّهُ أَحَدٌ تَعْدِلُ ثُلُثَ الْقُرْآنِ " صحيح مسلم (كتاب الصلاة)

Abu Darda' رضي الله عنه reported Allah's Apostle ﷺ as saying: "Is anyone of you incapable of reciting a third of the Quran in a night?" They (the Companions) asked: How could one recite a third of the Quran (in a night)? Upon this the Messenger of Allah ﷺ said: "Say: He is Allah, One' is equivalent to a third of the Quran."

Sahih Muslim (Book of Prayer)

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ رَسُولَ اللَّهِ ﷺ بَعَثَ رَجُلًا عَلَى سَرِيَّةٍ وَكَانَ يَقْرَأُ لِأَصْحَابِهِ فِي صَلَاتِهِمْ فَيَخْتِمُ بِ{قُلْ هُوَ اللَّهُ أَحَدٌ} فَلَمَّا رَجَعُوا ذُكِرَ ذَلِكَ لِرَسُولِ اللَّهِ ﷺ فَقَالَ " سَلُوهُ لَأَيِّ شَيْءٍ يَصْنَعُ ذَلِكَ ". فَسَأَلُوهُ فَقَالَ لَأَنَّهَا صِفَةُ الرَّحْمَنِ فَأَنَا أَحِبُّ أَنْ أَقْرَأَ بِهَا. فَقَالَ رَسُولُ اللَّهِ ﷺ " أَخْبِرُوهُ أَنَّ اللَّهَ يُحِبُّهُ ".
صحيح مسلم (كتاب الصلاة)

Aisha may Allah be pleased with her reported that the Prophet Muhammad ﷺ once sent a man as a leader of an expedition. During the journey, in every prayer he concluded his recitation of the Quran with Surah Al-Ikhlās. On their return his companions mentioned this to Prophet Muhammad ﷺ, who replied, "Ask him why he did so". When the man was asked, he answered, "In this surah the attributes of the Merciful Allah have been stated; therefore, I love to recite it again and again." When the Prophet Muhammad ﷺ heard this reply, he said to the people, "Inform him that Allah holds him in great love and esteem."
Sahih Muslim (Book of Prayer)

Commentary on this Surah:

1. Say: He is Allah, One.

1. قُلْ هُوَ اللَّهُ أَحَدٌ

The polytheists and pagans of Mecca one day approached and challenged the Messenger of Allah ﷺ saying, "Give us the lineage of your Lord." It was then that Allah revealed this surah.

The Jews wrongly attributed a son to Allah and began worshipping him, whereas the Christians falsely believed that Jesus was the son of Allah and worshipped him instead. The pagans worshipped the sun, the moon, and the polytheists worshipped the idols. So Allah ﷻ revealed it to His Messenger to inform them about the traits and attributes of their true Lord who is perfect in all His Attributes and He does not have a partner as they claim.

This verse is an affirmation of Allah's oneness and as such it negates all forms of polytheism and idolatry. This is very important because the foundation on which our faith is built is the absolute belief that Allah is One. Muslims worship Allah alone, He has no partners, associates, or helpers, and this has been emphasized over and over again.

throughout the Quran so that the people pay attention to this message. Worship is to be directed solely to Allah, for He is the only One worthy of worship.

2. Allah, the Everlasting Refuge.

2. اللَّهُ الصَّمَدُ

It means He is the One to Whom all creation turns to fulfill their needs and He is the One Who answer their prayers. Allah ﷻ is the Master, Who is Perfect, the All-knowing, Whose Knowledge is complete the Wise, Whose Wisdom is complete. No one is worthy of praise as much as He is. He has no one like Him in His creation and nothing can be equal to Him.

3. He does not beget, nor is He begotten.

3. لَمْ يَلِدْ وَلَمْ يُولَدْ

This verse means that He has no son, father or wife and all the claims people make in this regard are false, and if anyone asked them to produce a proof for this, they would fail to do so. Allah is the Owner and the Creator of everything and so how can it be said that He has an equal or a partner or a relative who resembles Him. The third verse describes that He was not born hence does not have any parents nor did He give birth so He does not have any children or lineage that can be attributed to Him. Allah was not created and He created everything, He has no beginning and no end, whereas everything else was created and will end one day.

4. And none is comparable to Him.

4. وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

The last verse declares that Allah ﷻ is beyond comparison. Surah Al-Ikhlās directly supports the first pillar of Islam, the shahadah: “There is no true deity but Allah”. Allah ﷻ owns everything and He created everything. Allah ﷻ is in no need of an equivalent, a spouse, or even a child to support Him because He is the Master and Creator of everything that ever came into existence. He is all alone, so we turn to Him alone during our prayers and for sacrifices.

Review Questions 1

whispering	misguidance	moon	son	darkness	sincerity	seventeen	jealousy
equal	envy	external	associate	guidance	partner	His anger	internally

Fill in the blanks:

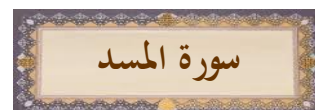
1. Surah al-Fatiha is recited by believers in their prayers at least _____ times a day.
2. *Ghasiq* can either mean the _____ or the _____.
3. *Ikhlaas* means _____.
4. Allah commands the believers to seek _____ in Surah al-Fatiha.
5. Allah has no _____, _____, _____, or _____. He is the One, the Master of the universe.
6. The root cause of problems between the humans is _____ and _____.
7. *Waswaas* is the _____ by the devil in the hearts of human beings.
8. Evils mentioned in Surah an-Naas impact _____ while the ones mentioned in Surah al-Falaq have an _____ influence.
9. In Surah al-Fatiha, we ask Allah to protect us from _____ and _____.

True or False:

- () 1. Surah al-Ikhlaas talks about the evils of magic.
- () 2. Surah al-Fatiha has 7 verses in it.
- () 3. There are devils found among the men and jinns.
- () 4. Allah is the Master of the entire universe.
- () 5. *Rabb*, *Malik*, and *Ilaah* are from the names of Allah.
- () 6. Al-Falaq means the midnight.
- () 7. Surah al-Fatiha is also known as the Opening of the Quran.

Surah Al Masad - Chapter 111

(The Palm Fiber)



It has 5 verses and was revealed in Makkah

**In the name of Allah, the All-Merciful,
the Mercy-Giving**



1. Perish the hands of Abu Lahab! And perish he! 1. تَبَّتْ يَدَا أَبِي هَبٍ وَتَبَّ
2. His wealth will not avail him, nor that which he gained. 2. مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ
3. He will burn in a flaming fire in Hell 3. سَيَصْلَىٰ نَارًا ذَاتَ هَبٍ
4. And his wife shall as well, the carrier of firewood. 4. وَأَمْرَأَتُهُ حَمَّالَةَ الْحَطَبِ
5. Around her neck is a rope of palm-fiber. 5. فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ

Summary of this Surah:

This is the only place in the Quran where a person from among the enemies of Prophet Mohammad has been condemned by name. Abu Lahab was the uncle of the Prophet ﷺ and he harmed his own nephew out of hatred and jealousy. This surah is dedicated to Abu Lahab and his wife and talks about their crimes and the compensation awaiting them in the Hereafter for their deeds.

When the Prophet ﷺ was commanded to present the message of Islam openly, and he was instructed in the Quran to warn first of all his nearest kinsfolk of the punishment of Allah ﷻ, so he ascended the Mount Safa one morning and called out aloud: *Ya sabahah* (O, the calamity of the morning!). This alarm in Arabia was raised by the person who noticed early at dawn an enemy tribe advancing against his tribe so that the people can rush to save their family and their belongings.

When the Messenger ﷺ made this call, the people inquired as to who had made the call and wondered about the reason behind the alarm. They were told that it was Muhammad ﷺ. There, the people of all the clans of Quraish rushed out. When the People had gathered, the Messenger ﷺ calling out each clan by name, O Bani Hashim, O Bani Abdul Muttalib, O Bani Fihir, O Bani so and so and he said: "If I were to tell you that behind the hill there was an enemy host ready to fall upon you, would you believe me?" The people responded with one voice, saying that they never had so far experienced a lie from him. The Prophet ﷺ said: "Then I warn you that you are heading for a torment (punishment in the afterlife)." Before anyone else could speak, Abu Lahab, the uncle of the Messenger of Allah ﷺ broke the silence and said: "May you perish Is this what you summoned us for!?". Thereupon, this surah was revealed

Commentary on this Surah:

1. Perish the hands of Abu Lahab! And perish he!

1. تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ

His real name was 'Abd al-'Uzza, and he was called Abu Lahab on account of his glowing, reddish complexion. Lahab means the flame of fire and Abu Lahab is called as such here by his nickname. This was a prophecy in which an event taking place in the future has been described in the past tense to suggest that its occurrence in the future is certain and inevitable. He came from a powerful lineage as he was the grandson of Hashim. He was also the paternal uncle of the Prophet, and two of his sons were married to the two daughters of Prophet Muhammad ﷺ but the marriage was never consummated.

2. His wealth will not avail him, nor that which he gained.

2. مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ

His wealth did not benefit him at all and since he was a stingy materialistic man, he'd say that he will ransom himself on the Day of Judgment using his money and power. From among his kasab (gains) are also his children, and even they had abandoned their father at the time of his death. They did not even bury him honorably. Thus,

within a few years the people witnessed how the prophecy which had been made in this Surah about Abu Lahab was literally fulfilled.

3. He will burn in a flaming fire in Hell

3. سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ

Very soon Abu Lahab will be cast into a flame which has the same quality of redness as his skin tone. Abu Lahab use to take pride in two things, his wealth and his children, and Allah took both of them away from him in this life as a form of punishment for harming the Messenger ﷺ and trying to stop the spread of Islam.

4. And his wife shall as well, the carrier of firewood.

4. وَأَمْرَأَتُهُ حَمَّالَةَ الْحَطَبِ

5. Around her neck is a rope of palm-fiber.

5. فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ

His wife was Umm Jamil and she used to boast about her high status and noble lineage in her society. She used to grab her necklace whenever she saw the Prophet ﷺ and she would swear by false gods that she would give away the necklace in the cause of harming the Messenger of Allah ﷺ and to show her hatred against the Prophet ﷺ. She openly gave her support for her husband's disbelief and would spread gossip and rumors about the Prophet of Allah. Therefore, she would also be helping in his punishment on the day of Judgment in the Hell-fire by carrying the firewood and adding more fuel to the fire around her husband.

And for herself, she will have a rope of palm fiber twisted around her neck as a consequence of her misdeeds in this world.

Surah Al Nasr - Chapter 110

(The Divine Support)



It has 3 verses

**In the name of Allah, the All-Merciful,
the Mercy-Giving**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

**1. When the support of Allah comes and
victory.**

1. إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ

**2. And you see the people entering the
religion of Allah in multitudes
(groups).**

2. وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا

**3. Then highly exalt your Lord with
praise, and seek His forgiveness; for
indeed He is ever Accepting of
repentance.**

3. فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا

Summary of this Surah:

This surah informs the Prophet ﷺ that the ultimate Victory from Allah is about to come and Makkah will be liberated from the polytheists. Ibn Abbas says that when this Surah was revealed, the Holy Prophet ﷺ said that he had been informed of his death and his time had approached. Allah ﷻ also informed His Messenger by the revelation of this Surah that the people will come to Islam in large numbers in the future, and since the task of delivering the message to the people had been fulfilled by the Prophet of Allah, he should busy himself with the remembrance of his Lord and prepare for his meeting with Him.

Commentary on this Surah:

1. When the support of Allah comes and victory.

1. إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ

With the Help of Allah ﷻ came the victory in the form of peaceful conquest of Makkah by the Prophet ﷺ and his companions. For indeed the different areas of the Arabian tribes were waiting for the conquest before they would accept Islam and would say it to one another that if Muhammad is a true prophet, then he will be given victory over the people of Makkah with his true religion.

2. And you see the people entering the religion of Allah in multitudes.

2. وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا

When Makkah was conquered, all of the people from around Makkah rushed to the Messenger of Allah ﷺ to profess their Islam. A lot of the tribes on the outskirts of Makkah used to say, "Leave him and his people alone. If he is victorious over them he is a true Prophet." . So many people had entered Islam and gave their oath of allegiance to him, that when he went for the Farewell Pilgrimage to Makkah, in A.H. 10, the whole of Arabia had become Muslim, and not a single polytheist remained anywhere in the country.

3. Then highly exalt your Lord with praise, and seek His forgiveness; for indeed He is ever Accepting of repentance.

3. فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا

Hamd or praise here implies praising Allah Almighty as well as thanking Him; tasbeeh means to regard Allah as pure and free from every weakness. The Prophet ﷺ was enjoined to do hamd and tasbeeh of Allah when he witnessed this manifestation of Allah's power. Here, hamd means that in respect of his great success he should never entertain the idea that it was the result of any excellence of his own, but he should attribute this victory as a favor from Allah and His mercy, and he should thank Him alone for it, and acknowledge with his heart and tongue that praise and gratitude for

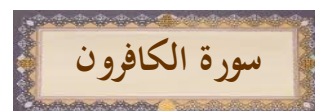


the victory and success which belongs to Allah ﷻ alone. Islam had finally gained a strong ground in Makkah in this manner, and no one had any doubt about the truthfulness of Prophet Mohammad's prophethood.

The victory of Allah ﷻ is great, but the remembrance of Allah ﷻ is even greater! This is why Allah ﷻ is saying that one should keep praising and glorifying Allah, even more so now due to the fact that many people have accepted Islam as their new way of life. Our main priority as slaves must always be to praise Allah ﷻ.

Surah Al Kafiroom – Chapter 109

(The Disbelievers)



It has 6 verses

In the name of Allah, the All-Merciful,
the Mercy-Giving

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Say, “O disbelievers.” 1. قُلْ يَا أَيُّهَا الْكَافِرُونَ
2. I do not worship what you worship. 2. لَا أَعْبُدُ مَا تَعْبُدُونَ
3. Nor are you worshippers of what I worship. 3. وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ
4. Nor shall I ever be a worshipper of what you worship. 4. وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ
5. Nor shall you ever be worshippers of what I worship. 5. وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ
6. For you is your religion, and for me is my religion. 6. لَكُمْ دِينُكُمْ وَلِيَ دِينِ

Summary of this Surah:

This surah instructs the Prophet Muhammad ﷺ to inform the disbelievers that the worship of false gods and the worship of One God can never be compatible.

Commentary on this Surah:

1. Say, “O disbelievers.” 1. قُلْ يَا أَيُّهَا الْكَافِرُونَ

Although the Prophet ﷺ has been commanded to tell this to address the disbelievers directly, the theme that follows makes it explicit that every believer should tell the disbelievers clearly what has been said in the following verses; so much so that the

person who has just believed and repented of kufr is also bound to express similarly his disapproval of the worship of the false gods. This does not mean that people go around disrespecting other religions, but it means that they make their hearts and deeds free of polytheism and associate no partners with Allah ﷻ.

2. I do not worship what you worship.

2. لَا أَعْبُدُ مَا تَعْبُدُونَ

The people of Makkah out of their ignorance once invited the Messenger ﷺ to worship their idols for a year and they would in turn worship his Lord in the following year. Allah ﷻ revealed these verses and commanded His Messenger ﷺ to separate himself from their religion completely. Allah ﷻ told Prophet Muhammad ﷺ to show his people what he clearly believes in, and not to give in to their demands, no matter how much pressure they apply on him.

3. Nor are you worshippers of what I worship.

3. وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ

This is to inform the disbelievers that they never worshipped what the Messenger ﷺ worshipped i.e. Allah ﷻ. The disbelievers used to think that they are connecting to Allah ﷻ by using idols as a mean of communication, and they were wrong. It has been made clear that which did not happen in the past will also not occur in the future, that the Messenger of Allah ﷺ will never disbelieve like they disbelieved and also the disbelievers will remain upon their disbelief for as long as they associate partner with Allah.

4. Nor shall I ever be a worshipper of what you worship.

4. وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ

In the fourth verse the Messenger ﷺ is told to clarify that he will never follow their path of polytheism. Even before his Prophethood he never associated any partners with Allah ﷻ and was not known to have worshipped the idols at any stage of his life, and was never seen to or heard of praying to the idols in Makkah or elsewhere.

The Messenger of Allah ﷺ worshipped Allah in the manner that was legislated by Allah ﷻ Himself.

5. Nor shall you ever be worshippers of what I worship.

5. وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ

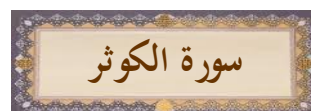
6. For you is your religion, and for me is my religion.

6. لَكُمْ دِينُكُمْ وَلِيَ دِينِ

The disbelievers followed their own desires when it came to worshipping Allah. So Allah ﷻ informed them that they will never be equal to the true believers who worship Allah ﷻ without associating anyone else in worship with Him. Shortly after the revelation of the final verse in this chapter which started that the religion of Prophet Muhammad ﷺ is separate from the religion of the disbelievers, Allah ﷻ commanded His Messenger to migrate to the city of Madinah.

Surah Al Kawthar – Chapter 108

(The Abundant Goodness)



It has 3 verses

**In the name of Allah, the All-Merciful,
the Mercy-Giving**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Indeed, We have given you (O Muhammad), abundant goodness. 7. إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ
2. So pray to your Lord, and sacrifice. 8. فَصَلِّ لِرَبِّكَ وَأَنْحَرْ
3. As to the one who despises you- he is utterly cut off. 9. إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ

Summary of the Surah:

This Surah gives the Prophet Muhammad ﷺ glad tidings of the abundant goodness that Allah ﷻ has in store for His Messenger ﷺ in this world and the afterlife. And for this very reason, Allah ﷻ instructs His Messenger ﷺ to worship Him with gratitude and charitable generosity.

Commentary on this Surah:

1. Indeed, We have given you (O Muhammad), abundant goodness. 1. إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ

عن أنس رضي الله عنه عن النبي ﷺ قال: "أُعْطِيتُ الْكَوْثَرَ، فَإِذَا هُوَ نَهْرٌ يَجْرِي عَلَى ظَهْرِ الْأَرْضِ، حَافَتَاهُ قُبَابُ اللَّوْلُوِّ لَيْسَ مَسْقُوفًا، فَضْرَبْتُ بِيَدِي إِلَى تَرْبَتِهِ فَإِذَا تَرْبَتُهُ مَسْكٌ أَذْفَرُ وَحَصْبَاؤُهُ اللَّوْلُوُّ"
صحيح البخاري (كتاب الرقاق)

Anas رضي الله عنه narrated that the Prophet Muhammad ﷺ said: "I have been given al-Kawthar, and it is a river that flows on the face of the earth. Its banks are domes

of pearls and it is not covered. I struck its dust with my hand and its dust was the most fragrant (or pure) musk, and its pebbles were pearls.”

Sahih al Bukhari (Book of ar-Riqaq)

The other forms of abundant goodness that Allah ﷻ gave His Messenger ﷺ in this world are that he expanded his chest for him so that he can carry the Quran easily, and he made his name known throughout the world. Allah ﷻ sheltered him when he was an orphan and protected the deliverance of this message at the hands of His Final Messenger.

2. So pray to your Lord, and sacrifice.

2. فَصَلِّ لِرَبِّكَ وَانْحَرْ

Allah ﷻ instructs His Messenger ﷺ to worship Him sincerely just as he has been honored in this world and the next life by His Lord.

Allah ﷻ commands him to worship Him alone, and not to associate any partners with Him, and to sacrifice in His name alone. Allah ﷻ says:

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ

سورة الأنعام: 162-163

Say, "Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allah , Lord of the worlds. No partner has He. And this I have been commanded, and I am the first [among you] of the Muslims." - Surah al-An'aam: 162-163

Since the idolaters bow to other than Allah ﷻ and sacrifice in the name of creation rather than Allah, Allah tells His Messenger ﷺ to set himself apart from them so that his followers also follow his Sunnah, or path.

3. As to the one who despises you- he is utterly cut off.

3. إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ



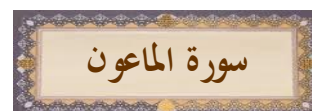
The one who hates the Messenger ﷺ, and the message of truth and guidance that he has come with, he is the most cut off, and will be among the lowliest people who will not be remembered.

Some scholars said: "This Surah was revealed about Abu Lahab when a son of the Messenger of Allah ﷺ died. Abu Lahab went to the idolaters and said, 'Muhammad has been cut off (i.e. from having a lineage) tonight.' So concerning this incident Allah ﷻ revealed this verse in defense of His Prophet's honour.

The disbelievers in their ignorance thought that if Prophet Muhammad's sons are taken away then there will be no one to carry on his name into the future and that his remembrance would be cut off and that his message would come to an end after his death. On the contrary, Allah ﷻ preserved his remembrance for all the world to see and to this day people know and follow the teachings of Muhammad, and He obligated all the servants to follow his Law. This will continue for all of time until the Day of Gathering and the coming of the Hereafter.

Surah Al Ma'un – Chapter 107

(The Abundant Goodness)



It has 7 verses

**In the name of Allah, the All-Merciful,
the Mercy-Giving**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Have you seen the one who denies the Final Judgment?
1. أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالْذِّينِ
2. This, then, is the same who repels the orphan.
2. فَذَلِكَ الَّذِي يَدْعُ الْيَتِيمَ
3. And who will not urge the feeding of the poor.
3. وَلَا يَحْضُ عَلَى طَعَامِ الْمِسْكِينِ
4. So woe to all those who pray;
4. فَوَيْلٌ لِّلْمُصَلِّينَ
5. That is, all those who are unmindful about their prayers.
5. الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ
6. Those who only make a show of worship.
6. الَّذِينَ هُمْ يُرَآؤُونَ
7. While they withhold small kindnesses from others.
7. وَمَنْعُونَ الْمَاعُونَ

Summary of this Surah:

This chapter of the Quran admonishes the irreligious people who focus on the physical aspects of worship more than worshipping Allah with sincerity and also those who refuse to help others around them. The ultimate purpose of worship is to be a kinder and more humble human who serves others irrespective of their gender or creed, and

if the worship does not bring about these changes in a human then he is only worshipping Allah in name and not in deed.

Commentary on the Surah:

1. Have you seen the one who denies the Final Judgment?

1. أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالْءِءِينِ

2. This, then, is the same who repels the orphan.

2. فَءَلَيْكَ الَّذِي يءُءُءُ الْءِءِيمَ

3. And who will not urge the feeding of the poor.

3. وَلَا يءُءِءُ عَلَى طَعَامِ الْمِسْكِينِ

Allah ﷻ tells His Messenger to observe the one who denies the Hereafter and the consequences of his actions. This person is the one who oppresses the weakest in his society especially the orphans and does not give them their just due. Neither does he feed the needy, nor is he kind to him because he does not believe in the afterlife, or that Allah ﷻ will bring him to account for the things he did when he was alive.

4. So woe to all those who pray;

4. فَوَيْلٌ لِّلْمُصَلِّينَ

5. That is, all those who are unmindful about their prayers.

5. الَّذِينَ هُمْ عَن صَلَاتِهِمْ سَاهُونَ

They are the people who pray but do not gain any benefit from their prayers.

Ibn Abbas ؓ said that, "This means the hypocrites who pray in public but do not pray in private."

6. Those who only make a show of worship.

6. الَّذِينَ هُمْ يُرَءُونَ

**7. While they withhold small kindnesses
from others.**

7. وَيَمْنَعُونَ الْمَاعُونَ

This means that they are unjust with others and take away their rights in order to gain more of this world for themselves while spiritually they remain weak and arrogant.

The final verses talk about the one who shows off and wants to be praised by people for his prayers, but does not remember Allah sincerely or with devotion and focus. This person does not sincerely believe in Allah, or His reward, so he does as little as possible in order to appear spiritual in the eyes of others around him. These are the type of people who do not worship their Lord well, nor do they treat His creation with respect. They do not even lend things which others may benefit from and be helped by, even though the object will remain intact and be returned to them as their main concern is making a lot of profit at the expense of others.

Review Questions 2

prayer	Abu lahab	tasbeeh	Fath of Makkah	help	laziness	hamd
abundance	river	show-off	victory	sacrifice	orphans	Islam

Fill in the blanks:

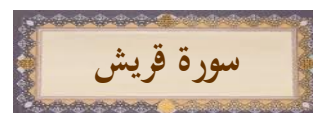
1. Surah al-Masad was revealed about _____, the uncle of the Prophet of Allah.
2. Surah al-Ma'un warns those who show _____ in their prayers or _____.
3. Allah commands His Prophet to do _____ and _____ in Surah al-Nasr, after having delivered the message.
4. Al-Kawthar means the _____.
5. In Surah al-Kawthar, Allah commands His Prophet to perform _____ and _____ out of gratitude.
6. The Conquest of Makkah which is also known as _____ was a victory and Allah foretold His Prophet that the religion of _____ will dominate the world.
7. One must be kind to the needy and the _____.

True or False:

- () 1. Conquest of Makkah has been described in Surah al-Kawthar.
- () 2. Surah al-Kafiroon was revealed about the disbelievers who wanted the Prophet to follow their religion.
- () 3. Um Jamil was the wife of Abu Lahab, and she has also been mentioned in Surah al-Masad.

- 
- () 4. Allah warns the people who don't take care of their prayers in Surah al-Ma'un.
 - () 5. It is allowed for us to sacrifice for other than Allah.

Surah Quraish – Chapter 106 (The Tribe of Quraish)



It has 4 verses

**In the name of Allah, the All-Merciful,
the Mercy-Giving**



1. For the accustomed security of the people of Quraish 1. لِإِيلَافِ قُرَيْشٍ
2. Their seasoned security in their winter and summer trade-journeying. 2. إِيْلَافِهِمْ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ
3. Let them, then, worship only the Lord of this Sacred House. 3. فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ
4. The One who alone has fed them against hunger and secured them from fear. 4. الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ وَآمَنَهُمْ مِنْ خَوْفٍ

Summary of this Surah:

Allah ﷻ reminds the recipients of the Quran, the tribe of Quraish, to give thanks to the One Lord who had long blessed them in their dry desert surroundings with abundant provision and security.

Commentary of this Surah:

1. For the accustomed security of the people of Quraish 1. لِإِيلَافِ قُرَيْشٍ
2. Their seasoned security in their winter and summer trade-journeying. 2. إِيْلَافِهِمْ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ



The purpose of reminding Quraish of the security around their land is for the familiarity and union among their tribe who, together with all the citizens of Mecca, had settled there because of the honour, importance and security of the Ka'ba for which, every year, many people from Arabia came to that city for pilgrimage. These journeys were also profitable for the people of Quraish as people from different parts of the land would bring business with them.

All of these blessings were obtained under the existence of that amazing security provided by Allah. The purpose of the unifying and familiarity of the Quraish may be due to their love for their sacred land. The political and economical importance associated with the *Ka'bah*, for the Quraish securing them from the invasions of the hostile tribes in the Arabian Peninsula thus making them monopolize the trade of the area from the North to the South and vice-versa.

In the summer, they used to go to Syria which had moderate weather and in winter to Yemen where they enjoyed a warm climate, for the purposes of trade, and it was by Allah's Grace that they travelled safely and undisturbed on their journeys, otherwise, the routes were not safe and none could travel without being plundered and suffering death and destruction or suffering heavy losses.

It was the position of the Quraish with regard to their connection with their services to the Ka'ba that they received the security and honour from the people around them. Allah ﷻ planned to keep them safe for the advent of Islam and the emergence of the final Messenger of Allah.

But, the tribe of Quraish, whose protection, safety and honour was due to the Ka'bah being in their city and were given the task of guarding the House of Allah, turned into enemies against the religion of Islam.

3. Let them, then, worship only the Lord of this Sacred House.

3. فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ

4. The One who alone has fed them against hunger and secured them from fear.

4. الَّذِي أَطْعَمَهُمْ مِّنْ جُوعٍ وَآمَنَهُمْ مِّنْ

خَوْفٍ

Allah ﷻ describes the blessings of food and safety that He gave this tribe so that they may be thankful to Him, the Lord of the Sacred House, from which they obtained all their honor and high social status.

When the Quraish had been granted such great blessings; security in trade for gaining profit and the honor, they should have gratefully worshipped the Lord of the Ka'bah, who provided them with every kind of good food and the other provisions of life, through merchandise and the pilgrimage. And Allah had protected them from the intimidating enemy, Abrahah, who wishes to destroy the House of Allah but failed (discussed in the following chapter, *Surah al-Feel*)

Allah ﷻ has favored Quraish with safety and gentleness, so they should single Him out for worship alone, without associating any partner in worship. Allah commanded them that they should not worship any idol, rival or statue besides Him. Therefore, whoever accepts this command, Allah will give him safety in both this life and the Hereafter. However, whoever disobeys Him, Allah will remove both the safety and blessings from him.

Surah Al Feel – Chapter 105 (The Elephant)



It has 5 verses and was revealed in Makkah

**In the name of Allah, the All-Merciful,
the Mercy-Giving**



**1. Have you not seen, O Prophet, how
your Lord dealt with the Companions of
the Elephant?**

1. أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ

**2. Did He not put their plot into
misguidance?**

2. أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضْلِيلٍ

**3. And He sent against them birds in
flocks.**

3. وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ

**4. Striking them with stones of hardened
clay.**

4. تَرْمِيهِمْ بِحِجَارَةٍ مِّن سِجِّيلٍ

5. And He made them like eaten husk.

5. فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍ

Summary of the Surah:

This is one of the greatest favors Allah had on the people of Quraysh. He saved them from the Companions of the Elephant who tried to bring down the Ka'bah and wipe out all traces of its existence. Allah ﷻ defeated them by overturning their plot and made their efforts go in vain. This story became a lesson for generations to come, and the people living around Ka'bah began to hold Quraish and the House of Allah even in higher esteem.

Commentary on this Surah:

1. **Have you not seen, O Prophet, how your Lord dealt with the Companions of the Elephant?**

1. أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ

2. **Did He not put their plot into misguidance?**

2. أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضْلِيلٍ

Abrahah, the king of Yemen, decided to re-direct the worshippers from Makkah to his country, and he built a tall and decorated church for that purpose. He thought that this would force the Arabs and others in his time to make a pilgrimage to Yemen instead of Makkah, and also help him gain an edge over the business that came along. He announced it openly and this angered the Arab tribes, a man from Quraish tribe journeyed to the church and entered it one night. He then defiled in the church and ran away (escaping the people). When the custodians of the church saw what he had done, they reported it to their king, Abrahah who swore to march to the Ka'bah and destroy it stone by stone out of revenge.

Abrahah prepared himself and set out with a huge and powerful army so that none might prevent him from carrying out his mission. He took along a great, powerful elephant that had a huge body the like of which had never been seen before. When the Arabs heard of Abrahah's expedition, they considered it a serious issue. They prayed and waited for the decision of their Lord to sort out this grave matter for them.

When the army of Abrahah reaches its destination, the leading elephant in the army refused to march in the direction of the Kabah, the House of Allah. Abrahah's men beat the elephant in an attempt to make it rise, but it refused and knelt down. They beat it on its head with axes and used hooked staffs to pull it out of its resistance and make it stand, but it refused again. So they turned him toward Yemen, and he rose and walked quickly. Then they turned him toward Ash-Sham and he did likewise. Then tried to make him move toward the east and he did obeyed. But when they turned him toward Makkah he knelt down again, and refused to move in that direction.

3. And He sent against them birds in flocks.

3. وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ

4. Striking them with stones of hardened clay.

4. تَرْمِيهِمْ بِحِجَارَةٍ مِّن سِجِّيلٍ

Then, in a short span of time, Allah ﷻ sent against them the birds from the sea. Each bird carried three stones the size of chickpeas and lentils, one in each claw and one in its beak. Every member of the army of Abraha that was hit by them was destroyed, though not all of the army men were hit. They fled in panic while death pursued them wherever they went along the road.

Ibn `Abbas said, "Ababil means some of them following after others."

Some of them were destroyed immediately, while others were gradually broken down limb by limb while trying to escape.

Ibn Ishaq said that when Allah ﷻ sent Muhammad with the prophethood, among the things that he used to recount to the Quraysh as blessings that Allah had favored them with of His bounties, was His defending them from the attack of the Companions of the Elephant.

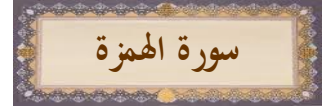
5. And He made them like eaten husk.

5. فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍ

It is a story illustrating the fate of those who tried to attack the House of Allah that they were turned into straw as if eaten by cattle.

Thus is the punishment issued for the people who turn away from worshipping Allah and also want to cause harm to others.

Surah Al Humaza – Chapter 104 (The Slanderer)



It has 9 verses and was revealed in Makkah

In the name of Allah, the All-Merciful,
the Mercy-Giving

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Woe to every slanderer, backbiter. 1. وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ
2. Who collects wealth and continuously counts it. 2. الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ
3. He thinks that his wealth will make him immortal. 3. يَحْسَبُ أَنَّ مَالَهُ أَخْلَدَهُ
4. No! He will surely be thrown into the Crusher 4. كَلَّا لَيُنْبَذَنَّ فِي الْحُطَمَةِ
5. And what will make you realize what is the Crusher? 5. وَمَا أَدْرَاكَ مَا الْحُطَمَةُ
6. The Fire of Allah, eternally fuelled. 6. نَارُ اللَّهِ الْمَوْقِدَةُ
7. Which rises over the hearts. 7. الَّتِي تَطَّلِعُ عَلَى الْأَفْئِدَةِ
8. Indeed, the Hell-fire will be closed down upon them. 8. إِنَّهَا عَلَيْهِمْ مُّوَصَّدَةٌ
9. In ever-extending pillars. 9. فِي عَمَدٍ مُمَدَّدَةٍ

Summary of the Surah:

This chapter of the Quran talks about the person who finds faults with others and belittles them, while keeps himself busy in collecting wealth for his own pleasure out of greediness. Allah mentions the punishment in store for this person in the Hereafter.

Commentary on this Surah:

1. Woe to every slanderer,
backbiter.

1. وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ

2. Who collects wealth and
continuously

2. الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ

3. He thinks that his wealth will
make him immortal.

3. يَحْسَبُ أَنَّ مَالَهُ أَخْلَدَهُ

The curse of Allah ﷻ is placed upon the person who slanders others and backbites them habitually. He tries to find fault with the lineage of others and points fingers at them, creates differences between friends and stirs divisions between brothers to break the bond of brotherhood. The reason this person thinks he has the authority to defame others is due to his materialistic goals and pursuits in life; he believes that Allah has favored him with money and wealth because Allah loves him. He loves to gather wealth greedily and that only increases him in his pride and arrogance against others. This man forgotten about his death due to his constant concern for the things he has been gathering around him. He does not stop to consider the time when he will depart this world leaving everything he ever owned behind him.

4. No! He will surely be thrown into
the Crusher.

4. كَلَّا لَيُنْبَذَنَّ فِي الْحُطَمَةِ

5. And what will make you realize
what is the Crusher?

5. وَمَا أَدْرَاكَ مَا الْحُطَمَةُ

6. The Fire of Allah, eternally fuelled.

6. نَارُ اللَّهِ الْمَوْقَدَةُ

7. Which rises over the hearts.

7. الَّتِي تَطَّلُعُ عَلَى الْأَفْنَدَةِ

This person will be thrown into a crusher as an unworthy object. The fire of Hell has been described as the crusher because it has the ability to break things into pieces. This is the only time in the Quran that the fire has been associated with the name of Allah because Allah wants to show people His wrath and contempt for proud and boastful people, and also to show the power and strength of this fire. Allah ﷻ has described this fire as His own fire into which the materialistic people will be thrown. Fire of Allah will not be blind like the fire of the world, which burns up the deserving and the undeserving alike, but it will reach the heart of every criminal and discover the nature of his crime and then punish him according to his guilt.

8. Indeed, the Hell-fire will be closed down upon them.

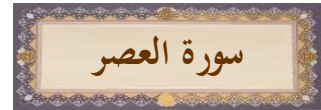
8. إِنَّهَا عَلَيْهِمْ مُّوَصَّدَةٌ

9. In ever-extending pillars.

9. فِي عَمَدٍ مُمَدَّدَةٍ

Once the criminals have been thrown into the fire, the fire will close upon them and surround them from all sides without leaving any space or opening for them to come out of it. The fire will rise high like lofty pillars and these people will have nowhere to run and no way of escape from their end.

Surah Al Asr – Chapter 103 (The Decline of Time / Day)



It has 3 verses and was revealed in Makkah

**In the name of Allah, the All-Merciful,
the Mercy-Giving**



1. By the decline of time.

1. وَالْعَصْرِ

2. Indeed, mankind is in loss.

2. إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ

**3. Except for those who have believed and
do righteous deeds, and advised each
other to truth, and advised each other
to patience.**

3. إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ

Summary of the Surah:

Allah ﷻ opens this surah with an Oath where He swears by the declining of time and humankind's loss of everything except faith, righteousness, patience, and truth.

Commentary on this Surah:

At-Tabarani said, "Whenever two men from the Companions of the Messenger of Allah used to meet, they would not part until one of them had recited Surat Al-`Asr in its entirety to the other, and one of them had given the greetings of peace to the other."

Imam ash-Shafi'i said, "If the people were to ponder on this Surah, it would be sufficient for them."

1. By the decline of time.

1. وَالْعَصْرِ

2. Indeed, mankind is in loss.

2. إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ



An oath has been taken by time to show people the importance of time. Allah ﷻ is telling us to reflect on the passage of time with these verses. Another meaning for “Asr” is the declining day, the time of the Asr prayer, when the day is winding down coming to an end. Our time on this planet is short and limited. Though the word ‘man’ has been used in singular it applies to all human beings collectively. The mankind is preoccupied with worldly things and if he doesn’t set his priorities right, he will surely be in loss except for those who possess the four qualities mentioned in the upcoming verse. Thus, Allah swears by this, that man is in *Khusr*, which means in loss and destruction.

3. Except for those who have believed and do righteous deeds, and advised each other to truth, and advised each other to patience.

3. إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ

The Surah begins with a warning and then immediately specifies what can save the mankind from being the recipients of the torment of the Hereafter. The things that can save us are; our belief in Allah, and performing good deeds while enjoining one another to speak the truth and be witnesses for the truth, and also be enjoining one another to being patient. The four points can be summarized as follows:

1. Eman (belief)

Having the correct belief in Allah and standing up for it with certainty and knowledge.

2. Righteous deeds

Performing deeds that please Allah and in accordance with the Quran and Sunnah (the way of the Prophet Muhammad).

3. Enjoining each other to the truth

Reminding and encouraging each other to speak the truth and to make sure it stands apart from falsehood.



4. Enjoining each other to patience

Being steadfast in following the commands of Allah, and showing patience in staying away from all that He prohibited.

To summarize these virtues, believers need to work on an individual and a collective level to strengthen their position in the Hereafter.



Surah Al Takathur – Chapter 102 (The Worldly Abundance)



It has 8 verses and was revealed in Makkah

In the name of Allah, the All-Merciful,
the Mercy-Giving

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Competition in the worldly increase
diverts you. 1. أَهْلَاكُمُ التَّكَاثُرُ
2. Until you have visited the graves. 2. حَتَّى زُرْتُمُ الْمَقَابِرَ
3. No! You shall know in the end. 3. كَلَّا سَوْفَ تَعْلَمُونَ
4. Then no! Again, most surely, you shall
know in the end. 4. ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ
5. No! If you only knew with the
knowledge of certainty. 5. كَلَّا لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ
6. You will surely see the Hell-fire. 6. لَتَرَوُنَّ الْجَحِيمَ
7. Then you will surely see it with the eye
of certainty 7. ثُمَّ لَتَرَوْهَا عَيْنَ الْيَقِينِ
8. Then you shall surely be asked that Day
about all the delights. 8. ثُمَّ لَتُسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ

Summary of the Surah:

This surah mentions the worldly competition between all the children of Adam, where they are busy in gathering the material wealth that shall one day be totally consumed with nothing left behind.

Commentary on this Surah:

1. **Competition in the worldly increase diverts you.**

1. أَهْلَاكُمُ التَّكَاثُرُ

2. **Until you have visited the graves.**

2. حَتَّى زُرْتُمُ الْمَقَابِرَ

Allah ﷻ says that all are preoccupied by love of the world, its delights and its adornments, and this distracts us from seeking the Hereafter and desiring it. This delays us until death comes to us, until the time we visit the graves, thus becoming its dwellers.

عن أبي هريرة رضي الله عنه قال: قال رسول الله ﷺ: "يقول العبد: مالي مالي؟ وإنما له من ماله ثلاث: ما أكل فأفنى، أو لبس فأبلى، أو تصدق فاقتنى وما سوى ذلك فذهب وتاركه للناس" صحيح مسلم (كتاب الزهد)

Abu Hurairah رضي الله عنه narrated that the Messenger of Allah ﷺ said: "The Son of Adam says, "My wealth, my wealth." But do you get anything (of benefit) from your wealth except for that which you ate and you finished it, or that which you clothed yourself with and you wore it out, or that which you gave as charity and you have spent it" Sahih Muslim (book of Piety)

روى أنس بن مالك رضي الله عنه يقول: قال رسول الله ﷺ: "يتبع الميت ثلاثة، فيرجع اثنان ويبقى معه واحد: يتبعه أهله وماله وعمله، فيرجع أهله وماله، ويبقى عمله" رواه البخاري ومسلم

Anas bin Malik رضي الله عنه reported that the Messenger of Allah ﷺ said: "Three things follow the deceased person, and two of them return while one remains behind with him.

The things which follow him are his family, his wealth and his deeds. His family and his wealth return while his deeds remain”.

Narrated by Al Bukhari and Muslim

3. No! You shall know in the end.

3. كَلَّا سَوْفَ تَعْلَمُونَ

4. Then no! Again, most surely, you shall know in the end.

4. ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ

Ali bin Abi Talib عليه السلام said; "People are sleeping and when they die, they wake up. When a person will enter his grave, he will find out the reality of this life and he won't be able to make up for the lost time then. And when he comes out of his grave on the Day of Judgment, he will find out another reality waiting for him, that is the reality of accountability and then being assigned either a place of Paradise or the Hell-fire .

The verses are not a repetition, they are emphasizing on the urgency of the situation at hand. The Quran is in the form of a Book, but the Quran was being revealed in a speech form, it has more of an effect when you listen to it. This is where the recitation of Quran comes into our lives.

5. No! If you only knew with the knowledge of certainty.

5. كَلَّا لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ

6. You will surely see the Hell-fire.

6. لَتَرَوُنَّ الْجَحِيمَ

The knowledge of certainty is when a person has no doubt about its occurrence, like death, based on experience and knowledge.

Allah ﷻ says in the Quran:

وَأِنْ مِنْكُمْ إِلَّا وَارِدُهَا كَانَ عَلَى رَبِّكَ حَتْمًا مَقْضِيًّا سورة مريم: 71

There is not one of you but will pass over it (Hell); this is with your Lord; a Decree which must be accomplished. Surah Maryam: 71

**7. Then you will surely see it with
the eye of certainty**

7. ثُمَّ لَتَرَوْهَا عَيْنَ الْيَقِينِ

**8. Then you shall surely be asked that
Day about all the delights.**

8. ثُمَّ لَتُسْأَلَنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ

Allah ﷻ says that those who did not believe in His promises in Dunya, they will see those promises with their eyes on the Day of Judgment. And all those who refused to believe in this world, they will not only see the hell-fire but, also enter it as soon as they see it.

The Surah begins with the blessings that Allah ﷻ has given all of us, and it ends on the reminder that we shall be asked about these blessings and what use we made of them in during our lives. Allah ﷻ gifted us this life and all that it contains so that we can come closer to Him.

Surah Al Qari'ah – Chapter 101 (The Striking Calamity)



It has 11 verses and was revealed in Makkah

In the name of Allah, the All-Merciful,
the Mercy-Giving

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. The Striking Calamity 1. الْقَارِعَةُ
2. What is the Striking Calamity? 2. مَا الْقَارِعَةُ
3. And what can make you know what is the Striking Calamity? 3. وَمَا أَدْرَاكَ مَا الْقَارِعَةُ
4. It is the Day when the people will be scattered like moths. 4. يَوْمَ يَكُونُ النَّاسُ كَالْفَرَاشِ الْمَبْثُوثِ
5. And the mountains will be like wool, fluffed up. 5. وَتَكُونُ الْجِبَالُ كَالْعِهْنِ الْمَنْفُوشِ
6. So as for the one whose balance is heavy. 6. فَأَمَّا مَنْ ثَقُلَتْ مَوَازِينُهُ
7. He will be in a pleasant life. 7. فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ
8. But as for the one whose balance is light. 8. وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ
9. Then his refuge will be abyss. 9. فَأُمُّهُ هَاوِيَةٌ
10. And what can make you know what that is? 10. وَمَا أَدْرَاكَ مَا هِيَ
11. It is a blazing hot Fire. 11. نَارٌ حَامِيَةٌ

Summary of the Surah:

Al Qari'ah is one of the names of the Day of Judgment among its many other names. The surah mentions some of the things that will be seen and felt on that Day that has been called a striking calamity by every living being once they are brought back to life for their final account.

Commentary on the Surah:

1. The Striking Calamity

1. الْقَارِعَةُ

2. What is the Striking Calamity .

2. مَا الْقَارِعَةُ

3. And what can make you know what is the Striking Calamity?

3. وَمَا أَدْرَاكَ مَا الْقَارِعَةُ

Allah ﷻ puts forward a question that intensifies concern and fright after making us wonder what this Calamity is. By the state of the question Allah informs us that none can really know except through what Allah will tell us about this Striking Calamity. *Al Qari'ah* is used here to explain the scenario occurring on the Day of Judgment. On that day, a lot of things will strike against each other (*Qari'ah*). The sun will clash with the moon, the oceans and earth, and everything on the land is going to be shaken.

4. It is the Day when the people will be scattered like moths.

4. يَوْمَ يَكُونُ النَّاسُ كَالْفَرَاشِ الْمَبْثُوثِ

5. And the mountains will be like wool, fluffed up.

5. وَتَكُونُ الْجِبَالُ كَالْعِهْنِ الْمَنْفُوشِ

People on that Day will be scattered and be running around in different directions like the scurrying insects. So as soon as the people will come out of their graves due to the striking calamity, they will spread out and go in random directions in the land due to their fear and confusion.

Even the mountains, one of the mightiest creations of Allah ﷻ will, on that day fade away like carded wool when they strike against each other. Then Allah informs about

the results received by those who performed the deeds, and the honor and disgrace they will experience based upon their deeds as mentioned in the next verses.

6. So as for the one whose balance is heavy

6. فَأَمَّا مَنْ ثَقُلَتْ مَوَازِينُهُ

7. He will be in a pleasant life.

7. فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ

Good deeds have weight, so for the one who did good deeds sincerely for the sake of Allah will have a comfortable life in Paradise where he will have all the good things he desires and spend his time filled with pleasure and joy. Allah ﷻ says in the Quran:

وَالْوِزْنُ يُوَمِّدُ الْحَقُّ فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ سورة الأعراف : 8

And the weighing [of deeds] that Day will be the truth. So those whose scales are heavy, it is they who will be the successful. Surah al-A'raaf:8

8. But as for the one whose balance is light.

8. وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ

9. Then his refuge will be abyss.

9. فَأُمُّهُ هَاوِيَةٌ

Bad deeds have no weight in the sight of Allah, so when the sins of a person are placed on the scales, the scales will not move. And whoever has more sins than good deeds he will have a hard time in the Hell-fire, where he will end up in the bottomless pit.

Allah ﷻ says:

وَقَدِمْنَا إِلَىٰ مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ هَبَاءً مَنْثُورًا سورة الفرقان: 23

And We shall turn to whatever deeds they (disbelievers, polytheists, sinners, etc.) did, and We shall make such deeds as scattered floating particles of dust.

Surah Al Furqan :23

عن أبي هريرة رضي الله عنه، عن رسول الله ﷺ أنه قال: "إنه ليأتي الرجل العظيم السمين يوم القيامة، لا يزن عند الله جناح بعوضة وقال: اقرءوا إن شئتم: (فلا نقيم لهم يوم القيامة وزناً)" سورة الكهف: 105
صحيح البخاري ومسلم

Abu Hurayrah رضي الله عنه, according to which the Messenger of Allah ﷺ said: **“A huge fat man will be brought on the Day of Resurrection, and he will not weigh more before Allah than the wing of a mosquito. Recite if you wish: (and We will not assign to them on the Day of Resurrection any importance). [Surah Al-Kahf : 105].”**

By al-Bukhari and Muslim

Ibn Jarir said, "Al-Hawiyah is only called his mother because he will have no other abode except for it.

10. And what can make you know what that is?

10. وَمَا أَذْرَاكَ مَا هِيَ

11. It is a blazing hot Fire.

11. نَارٌ حَامِيَةٌ

That at the end of *Hiyah* magnifies and gives heaviness to the hell being described. This means that the fire will be very hot, intense, and inflamed.

عن أبي هريرة رضي الله عنه عن رسول الله ﷺ قال: " نار بني آدم التي توقدون جزء من سبعين جزءا من نار جهنم". فقال رجل: إن كانت لكافية. فقال: " لقد فضلت عليها بتسعة وستين جزءا حرا فحرا" صحيح البخاري (كتاب بدء الخلق)

Abu Hurairah رضي الله عنه narrated from the Messenger of Allah ﷺ:

“This fire of yours which is lit by the sons of Adam is one seventieth (1/70) part of the fire of Hell.” A man said: “By Allah, if it was like this that would be sufficient.” He said: “It is sixty-nine times worse than that, each time as hot as this (worldly fire).” Sahih al Bukhari (Book of Creation)

Review Questions 3

hunger	backbiter	patience	elephant	fear	impatient	slanderer	believe	Syria
four	visit	Crusher	Good deeds	heavy	truth	Yemen	Striking Calamity	light

Fill in the blanks:

1. In Surah al-Humazah, the Hell-fire has been called the _____.
2. The people of Quraish would make their journey to _____ in summer and _____ in winter as mentioned in Surah Quraish.
3. Allah mentions _____ characteristics in Surah al-Asr that would take people to the Paradise.
4. A warning has been issued to the _____ and _____ in Surah al-Humazah.
5. Al-Qari'ah means the _____.
6. The Quraish were protected from _____ and _____ by Allah.
7. As mentioned in Surah al-Asr, all mankind is in loss except for those who _____, and do _____, and enjoin another one to _____ and _____.
8. Abrahah was leading an army and his people were called the Companions of the _____ in Surah al-Feel.
9. People are distracted by collecting wealth until they _____ their graves as mentioned in Surah at-Takathur.
10. The one whose scale of deeds is _____ will have enter Paradise, and the one whose scales of deeds is _____ will enter Hell-fire.

True or False:

- () 1. People are encouraged to gather worldly things in this life in the Quran.
- () 2. Surah al-Feel talks about how Allah protected His House from the enemy's attack.
- () 3. There are many names of the Day of Judgment mentioned in the Quran.
- () 4. The scales to weigh the deeds will be set as soon as the person enters his grave.
- () 5. Al-Asr is also the time of the night.
- () 6. Quraish would make their journeys to Syria in winters and Yemen in the summers.

Surah Al Aadiyaat – Chapter 100 (The Racers)



It has 11 verses and was revealed in Makkah

In the name of Allah, the All-Merciful,
the Mercy-Giving

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. By the racers (horses) panting. وَالْعَادِيَاتِ ضَبْحًا
2. Galloping and striking sparks. فَالْمُورِيَاتِ قَدْحًا
3. And by the raiders raiding at the break of dawn. فَالْمُغِيرَاتِ صُبْحًا
4. Stirring up thereby a cloud of dust. فَأَثَرْنَ بِهِ نَقْعًا
5. Arriving in the center collectively. فَوَسَطْنَ بِهِ جَمْعًا
6. Indeed, man to His Lord, is utterly ungrateful. إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ
7. And indeed, he is to that a witness. وَإِنَّهُ عَلَىٰ ذَٰلِكَ لَشَهِيدٌ
8. And indeed he is, in love of wealth, intense. وَإِنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ
9. Does he not know that when all that is in the graves is scattered. أَفَلَا يَعْلَمُ إِذَا بُعْثِرَ مَا فِي الْقُبُورِ
10. And all that is within the chests of the people is collected. وَحُصِّلَ مَا فِي الصُّدُورِ
11. Indeed, their Lord, on that Day, will be the Most Aware of them. إِنَّ رَبَّهُمْ بِهِمْ يَوْمَئِذٍ خَبِيرٌ

Summary of the Surah:

This Surah mentions the galloping war steeds i.e. the horses used in the battlefield whose hoofs strike the ground and produce spark on rocky earth as they carry their riders furiously in the midst of the raging battle.

Commentary on the Surah:

Allah ﷻ has taken an oath by the war horses in the scene of a battle. This is to grab the attention of the audience by talking about the things they know and understand well.

1. By the racers (horses) panting.

1. وَالْعَادِيَاتِ ضَبْحًا

2. Galloping and striking sparks.

2. فَالْمُورِيَاتِ قَدْحًا

Allah ﷻ has taken an oath by *Aadiyaat*, which means those who are rushing forward on their horses in a battle due to their enmity. They don't look left or right, they charge ahead aiming to attack the one right in front of them.

These war horses have metal hoofs which strike against rocks, causing sparks to fly and they are leaving a trail of fire behind them as they speed ahead.

3. And by the raiders raiding at the break of dawn

3. فَالْمُغِيرَاتِ صُبْحًا

4. Stirring up thereby a cloud of dust.

4. فَأَثَرْنَ بِهِ نَقْعًا

5. Arriving in the center collectively.

5. فَوَسَطْنَ بِهِ جَمْعًا

The riders are hovering on top of their enemy, ready to pounce and attack. The striking of the hooves causes the dust to rise in the air around the riders, and they arrived in broad daylight so they want the enemy to know they are coming because they are not afraid of them. They penetrated the enemy using the cloud of dust around them to their advantage.

The first five verses are to get the attention of the Arabs who care about their honor, self-respect, their blood, their modes of transport especially the horses, the Arabs loved action-filled tales about the battle and the outcome of it.

6. Indeed, man to His Lord, is utterly ungrateful

6. إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ

7. And indeed, he is to that a witness.

7. وَإِنَّهُ عَلَىٰ ذَٰلِكَ لَشَهِيدٌ

8. And indeed he is, in love of wealth, intense.

8. وَإِنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ

This is the subject what is being sworn about, and it means that the man is ungrateful for the favors of His Lord, he rejects the favors of Allah ﷻ upon him. Allah ﷻ has given humans so many abilities and intellect with which he can link things by thinking and favored the man with countless blessings, and provided everything on Earth for him so that it can be used by the humans for their benefit, including the loyal animals. But with all these favors they have to be thankful and obey their own Master, Allah.

Kanood is used only once in the Quran within this Surah and used to describe the man who counts the problems in his life but is never thankful or mentioning of the favors he received. Man is a witness that he is ungrateful to Allah ﷻ for most of his life. So man will be a witness against himself on the Day of Judgment due to his ungratefulness.

Al Khayr is referring to wealth, but it also means 'good'. So his love of wanting good things in this life is truly intense. A man will be busy seeking the world for as long as he is alive.

9. Does he not know that when all that is in the graves is scattered.

9. أَفَلَا يَعْلَمُ إِذَا بُعْثِرَ مَا فِي الْقُبُورِ

10. And all that is within the chests of the people is collected.

10. وَخُصِّلَ مَا فِي الصُّدُورِ

Allah ﷻ asks the man if he does not know that everything that has been buried under the ground will be brought out when the graves are turned upside down. Allah is saying that everything and everyone in the graves will be taken out (in court) on that Day, all will be revealed. The wealth has been linked with killing in these verses since this happens continuously through human history that people kill each other for wealth and material resources.



And intentions and motives that people carried in their hearts will also be exposed on that Day by Allah, so the true intentions behind the actions will be revealed.

**11. Indeed, their Lord, on that Day,
will be the Most Aware of them.**

11. إِنَّ رَبَّهُمْ بِهِمْ يَوْمَئِذٍ خَبِيرٌ

Allah, the Master of the Worlds, will reveal all the crimes that the disbeliever thought he was hiding and getting away with, since the Master is fully aware of all aspects of His slaves' actions. And on that Day, He will reveal it all with evidences the disbelievers collected against themselves in this worldly life and won't be able to deny.

Surah Al Zalzalah – Chapter 99 (The Earthquake)



It has 8 verses and was revealed in Madinah

**In the name of Allah, the All-Merciful,
the Mercy-Giving**



1. When the Earth shakes with its final earthquake. 1. إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا
2. And the Earth expels its burden. 2. وَأَخْرَجَتِ الْأَرْضُ أَثْقَالَهَا
3. And the man says, “What is wrong with it?” 3. وَقَالَ الْإِنْسَانُ مَا لَهَا
4. On that Day, it shall report its news. 4. يَوْمَئِذٍ تُخَدِّثُ أَخْبَارَهَا
5. Because your Lord has commanded it. 5. بِأَنَّ رَبَّكَ أَوْحَىٰ لَهَا
6. That Day, the people will depart from their graves separated to be shown their deeds. 6. يَوْمَئِذٍ يَصْدُرُ النَّاسُ أَشْتَاتًا لِّيُرَوْا أَعْمَالُهُمْ
7. So whoever does an atom’s weight of good shall see it. 7. فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ
8. And whoever does an atom’s weight of evil shall see it. 8. وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ

Summary of the Surah:

This Surah is about the scenario of the Day of Judgment when the earth will expose everything inside it at the command of its Lord, and people will be brought to account for all of their deeds, whether good and bad, and no matter how big or small.

Commentary on the Surah:

1. **When the Earth shakes with its final earthquake.**

1. إِذَا زُلْزِلَتِ الْأَرْضُ زُلْزَالَهَا

2. **And the Earth expels its burden.**

2. وَأَخْرَجَتِ الْأَرْضُ أَثْقَالَهَا

The earth will be heavily shaken, becoming unstable for humans and anything on it (the earth) on that Day. This earthquake will be so powerful that no earthquake of the worldly life will be comparable to it.

On this Day, the Earth will be offering itself to the people when before people would themselves work day and night to seek its gold, silver, oil, diamonds etc. On this Day, mankind will realize the reality of the deception of this world, the worthlessness of the material wealth they had gathered, and submit to the fact that final success can only come from Allah's pleasure alone on this Day.

عن أبي هريرة رضي الله عنه قال: قال رسول الله ﷺ: "تقيء الأرض أفلاذ كبدها أمثال الأسطوان من الذهب والفضة، فيجيء القاتل فيقول: في هذا قتلت، ويجيء القاطع فيقول: في هذا قطعت رحمي، ويجيء السارق فيقول: في هذا قطعت يدي، ثم يدعونه فلا يأخذون منه شيئا" صحيح مسلم (كتاب الزكاة)

Prophet of Allah ﷺ said that: "The earth will throw out the pieces of its liver (its contents). Gold and silver will come out like columns. A murderer will come and say, 'I killed for this' The one who broke the ties of kinship will say, 'For this I severed the ties of kinship' The thief will say, 'For this I got my hands cut off'. Then they will leave it there and no one will take anything from it."

Bukhari and Muslim. - Sahih Muslim (Book of Zakah)

The Earth will spill out the records of all deeds done on it:

Allah ﷻ says:

وَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ - سورة الإنشقاق: 4

And has cast out all that was in it and became empty. - Surah al-Inshiqaq : 4

3. **And the man says, "What is wrong with it?"**

3. وَقَالَ الْإِنْسَانُ مَا لَهَا

4. On that Day, it shall report its news

4. يَوْمَئِذٍ تُخَدِّثُ أَخْبَارَهَا

5. Because your Lord has commanded it.

5. بِأَنَّ رَبَّكَ أَوْحَىٰ لَهَا

This refers to the alteration of the state of things and the earth moving and shaking. The earth will shake repeatedly and throw out its dead people from the first to the last generation that ever lived here. After the trumpet is blown for the beginning of Judgment Day, the souls will be blown back into the bodies and people will rise up from their graves

This is when the disbeliever will ask questions in shock. At this point, the Earth will speak of what the people did upon its surface after being given the permission from Allah to do so. And the believers will say:

قَالُوا يَا وَيْلَنَا مَن بَعَثَنَا مِن مَّرْقَدِنَا هَذَا مَا وَعَدَ الرَّحْمَنُ وَصَدَقَ الْمُرْسَلُونَ سورة يس: 52

Allah ﷻ says:

They will say, "O woe to us! Who has raised us up from our sleeping place?" [The reply will be], "This is what the Most Merciful had promised, and the messengers told the truth." Surah Yasin :52

6. That Day, the people will depart from their graves separated to be shown their deeds.

6. يَوْمَئِذٍ يَصْدُرُ النَّاسُ أَشْتَاتًا لِّيُرَوْا أَعْمَالَهُمْ

The people will be divided into types and categories: between those who are miserable and those who are happy, and those who will be commanded to go to Paradise and those who will be commanded to go to the Hellfire. The deeds will be shown in the form of a record, collectively.

7. So whoever does an atom's weight of good shall see it.

7. فَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ

8. And whoever does an atom's weight of evil shall see it.

8. وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ

Mankind will see every single deed of theirs during this stage on a Record, even the deeds that Allah forgave for the person in the worldly life. Seeing an atom's weight of good will make the believers appreciate Allah's Mercy even more.

Similarly will be the case of a disbeliever, who wronged himself and others in this world, and nothing of his deeds will be hidden from him or from Allah.

عن عبد الله بن مسعود رضي الله عنه، عن رسول الله ﷺ قال: " إياكم ومحقرات الذنوب، فإنهن يجتمعن على الرجل حتى يهلكنه " مسند إمام أحمد

Abdullah bin Masoud رضي الله عنه narrated that the Messenger of Allah ﷺ said: "Beware of the sins that are belittled. For verily, they are gathered in a man until they destroy him." Musnad Imam Ahmed

Allah ﷻ starts this Surah with Earth that is big and ends it with the smallest of things imaginable: atom's weight. This is to show and teach us the power and might of Allah, our Lord and how carefully He has created and managed everything, and that it will be also just as easy for Him to bring people to account.

Surah Al Bayyinah – Chapter 98
(The Clear Proof)



It has 8 verses and was revealed in Madinah

In the name of Allah, the All-Merciful,
the Mercy-Giving



1. Never would those who have disbelieved among the People of the Book and the idolaters have parted from their fixed ways until there had come to them the clear proof of revealed truth.

1. لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ
وَالْمُشْرِكِينَ مُنْفَكِّينَ حَتَّى تَأْتِيَهُمُ الْبَيِّنَةُ

2. A messenger from Allah, reciting purified Scriptures.

2. رَسُولٌ مِنَ اللَّهِ يَتْلُو صُحُفًا مُطَهَّرَةً

3. In which are significant commandments.

3. فِيهَا كُتُبٌ قَيِّمَةٌ

4. Nor did those who were previously given Scriptures divide until after the clear proof of revealed truth had come to them.

4. وَمَا تَفَرَّقَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ
مَا جَاءَهُمُ الْبَيِّنَةُ

5. And they were not commanded except to worship Allah - being sincere to Him in religion, inclining to truth, and to establish the prayer and to give *zakah* (charity). For that, indeed, is the correct religion.

5. وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ
حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ
دِينُ الْقَيِّمَةِ

6. Indeed, those who have disbelieved among the People of the Book and the idolaters shall be in the Hell-fire,, abiding forever there, those are the worst of creatures.

6. إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ
وَالْمُشْرِكِينَ فِي نَارِ جَهَنَّمَ خَالِدِينَ فِيهَا
أُولَئِكَ هُمْ شَرُّ الْبَرِيَّةِ

7. Indeed, those who have believed and done righteous deeds, those are the best of creatures.

7. إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَئِكَ
هُمْ خَيْرُ الْبَرِيَّةِ

8. Their reward with Allah shall be Gardens everlasting beneath which the rivers flow, wherein they shall live forever and ever; Allah being pleased with them and they with Him. That is for whoever who has feared his Lord.

8. جَزَاؤُهُمْ عِنْدَ رَبِّهِمْ جَنَّاتٌ عَدْنٍ تَجْرِي مِنْ
تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ
عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ لِمَنْ خَشِيَ رَبَّهُ

Summary of the Surah:

This Surah indicates the arrival of the message of Quran with final Messenger from Allah. This revelation is to last till the end of times and serve as a clear proof for the disputing People of the Book and the unbelievers as well as the believers promising them the everlasting pleasure of their Lord for the sacrifices they made in this world.

Commentary on the Surah:

1. Never would those who have disbelieved among the People of the Book and the idolaters have parted from their fixed ways until there had come to them the clear proof of revealed truth.

1. لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ
وَالْمُشْرِكِينَ مُنْفَكِّينَ حَتَّى تَأْتِيَهُمُ الْبَيِّنَةُ

The People of the Book and the polytheists were firm on their old traditions and practices until a clear proof came to them, which shook them. *Bayyinah*, or clear proof, here means the Quran. This is proven clearly in early Islamic history when the Arabs and Persians (who were polytheists) cut themselves off their old religion when the message of Islam came to them.

The Power of the Quran has been explained in this Surah - that it can change the history of nations and peoples forever. So when the people accept the truth, they naturally separate themselves from falsehood.

2. A messenger from Allah, reciting purified scriptures.

3. فِيهَا كُتِبَ قِيمَةٌ

3. In which are significant commandments.

2. رَسُولٌ مِّنَ اللَّهِ يَتْلُو صُحُفًا مُّطَهَّرَةً

The clear proof wasn't sent alone, it was sent with the Messenger of Allah, Muhammad ﷺ. His heart was also purified twice in his life (once when he was a child, the second time on his journey of *Israa' wal Mi'raaj*, Journey to Jerusalem and to the Heavens), to support the purified revelation which came to him and give him the strength to bear the message.

The purified pages are Books from Allah that are upright, just and straight. They have no mistakes in them because they are from Allah ﷻ.

4. Nor did those who were previously given Scriptures divide until after the clear proof of revealed truth had come to them.

4. وَمَا تَفَرَّقَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَةُ

Allah ﷻ says in the Quran:

وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ وَأُولَٰئِكَ لَهُمْ عَذَابٌ عَظِيمٌ

سورة آل عمران: 105

And be not as those who divided and differed among themselves after the Bayyinat came to them. It is they for whom there is an awful torment.

Surah Aale Imran: 105

After Allah ﷻ established the proofs and evidences against them, they divided and differed concerning that which Allah had intended in their Scriptures, and they had many of these differences out of pride and arrogance.

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ " لَيَأْتِيَنَّ عَلَى أُمَّتِي مَا أَتَى عَلَى بَنِي إِسْرَائِيلَ حَذَوِ النَّعْلِ
بِالنَّعْلِ حَتَّى إِنْ كَانَ مِنْهُمْ مَنْ أَتَى أُمَّهُ عِلَانِيَةً لَكَانَ فِي أُمَّتِي مَنْ يَصْنَعُ ذَلِكَ وَإِنَّ بَنِي إِسْرَائِيلَ تَفَرَّقَتْ عَلَى
ثِنْتَيْنِ وَسَبْعِينَ مِلَّةً وَتَفْتَرِقُ أُمَّتِي عَلَى ثَلَاثٍ وَسَبْعِينَ مِلَّةً كُلُّهُمْ فِي النَّارِ إِلَّا مِلَّةً وَاحِدَةً قَالُوا وَمَنْ هِيَ يَا رَسُولَ
اللَّهِ قَالَ مَا أَنَا عَلَيْهِ وَأَصْحَابِي " جامع الترمذي (كتاب الإيمان)

Narrated 'Abdullah bin 'Amr ؓ that the Messenger of Allah ﷺ said: "What befell the children of Isra'il will befall my Ummah, step by step, such that if there was one who had intercourse with his mother in the open, then there would be someone from my Ummah who would do that. Indeed the children of Isra'il split into seventy-two sects, and my Ummah will split into seventy-three sects. All of them are in the Fire Except one sect." They said: "And which is it O Messenger of Allah?" He said: "What I am upon and my Companions."
Jami' at-Tirmidhi (Book of Faith)

5. And they were not commanded except to worship Allah - being sincere to Him in religion, inclining to truth, and to establish the prayer and to give zakah (charity). For that, indeed, is the correct religion.

5. وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ
الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ
وَذَلِكَ دِينُ الْقِيَمَةِ

The people were commanded to worship Allah sincerely, by submitting to His commands, and overcoming their pride and ego. If people are sincere and humbly submit to the Messenger, then there will be unity among all of them.

Ibn Tayimiyyah states that:

Slavery to Allah consists of five factors:

1. Love
2. Obedience
3. Sincerity
4. Absolute trust (tawakkul) in Him.
5. The terms of slavery; are dictated by Allah. The rules and standards come from Allah alone, which you have to follow.

Proof: The act of establishing prayer, and giving charity should be done for the sake of Allah alone.

6. Indeed, those who have disbelieved among the People of the Book and the idolaters shall be in the Hell-fire, abiding forever there- those are the worst of creatures.

6. إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ
وَالْمُشْرِكِينَ فِي نَارِ جَهَنَّمَ خَالِدِينَ فِيهَا
أُولَئِكَ هُمْ شَرُّ الْبَرِيَّةِ

Allah ﷻ informs of what will happen to the wicked disbelievers among the People of the Scripture and the idolaters who oppose Allah's divinely revealed Books and the Prophets with whom He sent those revelations. Those who want to remain in their disbelief will forever burn in the Hell-fire. They are considered to be the worst of creatures because they refused to accept the clear proof that was sent to them.

7. Indeed, those who have believed and done righteous deeds - those are the best of creatures.

7. إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
أُولَئِكَ هُمْ خَيْرُ الْبَرِيَّةِ

8. Their reward with Allah shall be Gardens everlasting beneath which the rivers flow, wherein they shall live forever and ever; Allah being pleased with them and they with Him. That is for whoever who has feared his Lord.

8. جَزَاءُهُمْ عِنْدَ رَبِّهِمْ جَنَّاتُ عَدْنٍ تَجْرِي
مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ
اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ لِمَنْ خَشِيَ رَبَّهُ

Then Allah ﷻ informs about the situation of the righteous people who believed in their hearts and performed righteous deeds in their lives. He says that they are the best of creation because they are believed truly and did good deeds sincerely for the sake of their Lord.

Allah ﷻ is completely happy with His Slaves, and the slave is completely happy with Allah; this is achieved by all those who established the salah and zakah and weren't corrupt in this life.



The reward will be attained by those who revere Allah and fear Him as He deserves to be feared. This is the person who worships Allah as if he sees Him, and he knows that even though he does not see Him, indeed Allah ﷻ sees him.



Surah Al Qadar – Chapter 97 (The Decree)



It has 5 verses and was revealed in Makkah

**In the name of Allah, the All-Merciful,
the Mercy-Giving**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Indeed, We sent the Qur'an down during the Night of Decree. 1. إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ
2. And what can make you know what is the Night of Decree? 2. وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ
3. The Night of Decree is better than a thousand months! 3. لَيْلَةُ الْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ
4. The angels and the Spirit descend by the permission of their Lord, with every divine commandment. 4. تَنْزِيلُ الْمَلَائِكَةِ وَالرُّوحِ فِيهَا بِإِذْنِ رَبِّهِمْ مِّن كُلِّ أَمْرٍ
5. Peace it is till the rise of dawn. 5. سَلَامٌ هِيَ حَتَّىٰ مَطْلَعِ الْفَجْرِ

Summary of the Surah:

This Surah mentions the moment in time at night when Allah ﷻ first revealed the Quran and called it the Night of Power for the special blessings that are contained within this night alone.

Commentary on this Surah:

1. Indeed, We sent it (the Qur'an) down during the Night of Decree. 1. إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ
2. And what can make you know what is the Night of Decree? 2. وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ

Allah ﷻ informs us in this Surah that the Quran was sent to the lowest heavens during the Night of Decree. It is from this heaven that the Angel Jibreel ﷺ would bring the Quran down over a period of 23 years to the Prophet of Allah, Muhammad ﷺ. Allah ﷻ also asks us a question to make us think if we know what the Night of Decree is all about.

3. The Night of Decree is better than a thousand months!

3. لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ

The deeds you do on this night are better than the deeds you do in more than 1000 months (around 83 years and 4 months).

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ " أَتَاكُمْ رَمَضَانُ شَهْرٌ مُبَارَكٌ فَرَضَ اللَّهُ عَزَّ وَجَلَّ عَلَيْكُمْ صِيَامَهُ تُفْتَحُ فِيهِ أَبْوَابُ السَّمَاءِ وَتُغْلَقُ فِيهِ أَبْوَابُ الْجَحِيمِ وَتُغْلَقُ فِيهِ مَرَدَةُ الشَّيَاطِينِ لِلَّهِ فِيهِ لَيْلَةٌ خَيْرٌ مِنْ أَلْفِ شَهْرٍ مَنْ حُرِمَ خَيْرَهَا فَقَدْ حُرِمَ " سُنَنِ النَّسَائِيِّ (كِتَابُ الصِّيَامِ)

It was narrated that Abu Hurairah رَضِيَ اللَّهُ عَنْهُ said: The Messenger of Allah ﷺ said: "There has come to you Ramadan, a blessed month, which Allah, the Mighty and Sublime, has enjoined you to fast. In it the gates of heavens are opened and the gates of Hell are closed, and every devil is chained up. In it Allah has a night which is better than a thousand months; whoever is deprived of its goodness is indeed deprived. " Sunan an-Nasai' (Book of Fasting)

عن أبي هريرة رَضِيَ اللَّهُ عَنْهُ قال: قال رسول الله ﷺ: "مَنْ قَامَ لَيْلَةَ الْقَدْرِ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ." جامع الترمذي (كتاب الصوم)

Abu Hurairah رَضِيَ اللَّهُ عَنْهُ narrated that: The Messenger of Allah ﷺ said: " Whoever stands (in the night prayer) on the Night of Al-Qadr out of faith and seeking a reward (from Allah), he will be forgiven what preceded of his sins."

Jami' at-Tirmidhi (Book of Fasting)

4. The angels and the Spirit descend by the permission of their Lord, with every divine commandment.

4. تَنْزِيلُ الْمَلَائِكَةِ وَالرُّوحِ فِيهَا بِإِذْنِ رَبِّهِمْ مِنْ كُلِّ أَمْرٍ



The angels descend with the blessings and mercy and give their Salaam to the believers, just as they descend when the Quran is recited, they surround the circles of *Dhikr* (remembrance of Allah) and they lower their wings with true respect for the student of knowledge. In reference to *Ar-Ruh*, it is said that here it means the angel Jibril.

Allah ﷻ allows the angels to descend giving them His permission, after which they meet and greet the believers who are in worship during that night with *Salaam* (peace and greetings).

5. Peace it is till the rise of dawn.

5. سَلَامٌ هِيَ حَتَّى مَطْلَعِ الْفَجْرِ

The angels giving the greetings of peace during the Night of Al-Qadr to the people in the worship and remembrance of Allah until the coming of Fajr (dawn). Night of Decree is said to be among the last five odd nights of Ramadan; 21st, 23rd, 25th, 27th, and 29th.

Surah Al Alaq – Chapter 96 (The Clinging Clot)



It has 19 verses and was revealed in Makkah

In the name of Allah, the All-Merciful,
the Mercy-Giving

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Recite in the name of your Lord who has created. 1. اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ
2. Created man from a clinging clot. 2. خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ
3. Recite, for your Lord is the most Noble. 3. اقْرَأْ وَرَبُّكَ الْأَكْرَمُ
4. Who has taught by the pen. 4. الَّذِي عَلَّمَ بِالْقَلَمِ
5. Taught man that which he knew not. 5. عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ
6. No! Indeed, the man transgresses. 6. كَلَّا إِنَّ الْإِنْسَانَ لَيَطْغَىٰ
7. For he sees himself as self-sufficient. 7. أَنْ رَأَاهُ اسْتَغْنَىٰ
8. Indeed, to your Lord is the ultimate return. 8. إِنَّ إِلَىٰ رَبِّكَ الرُّجْعَىٰ
9. Have you not seen the one who forbids. 9. أَرَأَيْتَ الَّذِي يَنْهَىٰ
10. A servant (of Allah) when he prays? 10. عَبْدًا إِذَا صَلَّىٰ
11. Have you seen if he is upon guidance. 11. أَرَأَيْتَ إِنْ كَانَ عَلَىٰ الْهُدَىٰ
12. Or commands righteousness? 12. أَوْ أَمَرَ بِالتَّقْوَىٰ

13. Have you seen when he denies and turns away? أَرَأَيْتَ إِنْ كَذَّبَ وَتَوَلَّى .13
14. Does he not know that Allah sees? أَلَمْ يَعْلَمْ بِأَنَّ اللَّهَ يَرَى .14
15. No! If he does not desist, We will surely drag him by the forelock. كَلَّا لَئِنْ لَمْ يَنْتَهِ لَنَسْفَعًا بِالنَّاصِيَةِ .15
16. A lying, sinning forelock. نَاصِيَةٍ كَاذِبَةٍ خَاطِئَةٍ .16
17. Then let him call his associates. فَلْيَدْعُ نَادِيَهُ .17
18. We will call upon the Guards of Hell-fire. سَنَدْعُ الزَّبَانِيَةَ .18
19. No! Do not obey him, but prostrate and draw near to Him - (Allah). كَلَّا لَا تُطِعْهُ وَاسْجُدْ وَاقْتَرِبْ .19

Summary of the Surah:

This surah contains the first ever revealed verses of the Quran starting with the importance of reading and recitation , reminding mankind of the beginning of his creation, where the miracle of the clot clinging inside the womb of the mother is mentioned. This Surah emphasizes on the importance of reading, reciting and learning, and ends with complete submission to the command of Allah.

Commentary on the Surah:

1. Recite in the name of your Lord who has created. ۱. اِقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ .1

This Surah begins with a command. This was the first ever revelation that came down on our Prophet Muhammad ﷺ.

عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ رَضِيَ اللَّهُ عَنْهَا، أَنَّهَا قَالَتْ "أَوَّلُ مَا بُدِئَ بِهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنَ الْوَحْيِ الرُّؤْيَا الصَّالِحَةُ فِي النَّوْمِ، فَكَانَ لَا يَرَى رُؤْيَا إِلَّا جَاءَتْ مِثْلَ فَلَقِ الصُّبْحِ، ثُمَّ حُبِبَ إِلَيْهِ الْخَلَاءُ، وَكَانَ يَخْلُو بَغَارِ حِرَاءٍ فَيَتَحَنَّنُ فِيهِ . وَهُوَ التَّعَبُّدُ . اللَّيَالِي ذَوَاتِ الْعَدَدِ قَبْلَ أَنْ يَنْزَعَ إِلَى أَهْلِهِ، وَيَتَزَوَّدُ لِذَلِكَ، ثُمَّ يَرْجِعُ إِلَى خَدِيجَةَ، فَيَتَزَوَّدُ لِمِثْلِهَا، حَتَّى جَاءَهُ الْحَقُّ وَهُوَ فِي غَارِ حِرَاءٍ، فَجَاءَهُ الْمَلَكُ فَقَالَ اقْرَأْ. قَالَ " مَا أَنَا

بِقَارِيَّ " . قَالَ : " فَأَخَذَنِي فَغَطَّنِي حَتَّى بَلَغَ مِنِّي الْجُهْدَ ، ثُمَّ أَرْسَلَنِي فَقَالَ اقْرَأْ . قُلْتُ مَا أَنَا بِقَارِيٍّ . فَأَخَذَنِي فَغَطَّنِي الثَّانِيَةَ حَتَّى بَلَغَ مِنِّي الْجُهْدَ ، ثُمَّ أَرْسَلَنِي فَقَالَ اقْرَأْ . فَقُلْتُ مَا أَنَا بِقَارِيٍّ . فَأَخَذَنِي فَغَطَّنِي الثَّلَاثَةَ ، ثُمَّ أَرْسَلَنِي فَقَالَ { اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ * خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ * اقْرَأْ وَرَبُّكَ الْأَكْرَمُ } " . فَرَجَعَ بِهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَرْجُفُ فُؤَادُهُ ، فَدَخَلَ عَلَى خَدِيجَةَ بِنْتِ خُوَيْلِدٍ رَضِيَ اللَّهُ عَنْهَا فَقَالَ " زَمِّلُونِي زَمِّلُونِي " . فَزَمَّلُوهُ حَتَّى ذَهَبَ عَنْهُ الرَّوْعُ ، فَقَالَ لَخَدِيجَةَ وَأَخْبَرَهَا الْخَبَرَ " لَقَدْ خَشِيتُ عَلَى نَفْسِي " . فَقَالَتْ خَدِيجَةُ كَلَّا وَاللَّهِ مَا يُخْزِيكَ اللَّهُ أَبَدًا ، إِنَّكَ لَتَتَّصِلُ الرَّحِمَ ، وَتَحْمِلُ الْكَلَّ ، وَتَكْسِبُ الْمَعْدُومَ ، وَتَقْرِي الضَّيْفَ ، وَتُعِينُ عَلَى نَوَائِبِ الْحَقِّ . فَانْطَلَقَتْ بِهِ خَدِيجَةُ حَتَّى أَتَتْ بِهِ وَرَقَةَ بْنَ نَوْفَلٍ بْنِ أَسَدِ بْنِ عَبْدِ الْعُزَّى ابْنَ عَمِّ خَدِيجَةَ . وَكَانَ أَمْرًا تَنْصَرُّ فِي الْجَاهِلِيَّةِ ، وَكَانَ يَكْتُبُ الْكِتَابَ الْعِبْرَانِيَّ ، فَيَكْتُبُ مِنَ الْإِنْجِيلِ بِالْعِبْرَانِيَّةِ مَا شَاءَ اللَّهُ أَنْ يَكْتُبَ ، وَكَانَ شَبِيحًا كَبِيرًا قَدْ عَمِيَ . فَقَالَتْ لَهُ خَدِيجَةُ يَا ابْنَ عَمِّ اسْمَعْ مِنْ ابْنِ أَخِيكَ . فَقَالَ لَهُ وَرَقَةُ يَا ابْنَ أَخِي مَاذَا تَرَى فَأَخْبَرَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَبَرَ مَا رَأَى . فَقَالَ لَهُ وَرَقَةُ هَذَا النَّامُوسُ الَّذِي نَزَلَ اللَّهُ عَلَى مُوسَى صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا لَيْتَنِي فِيهَا جَدْعًا ، لَيْتَنِي أَكُونُ حَيًّا إِذْ يُخْرِجُكَ قَوْمُكَ . فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " أَوْخُرْجِي هُمْ " . قَالَ نَعَمْ ، لَمْ يَأْتِ رَجُلٌ قَطُّ بِمِثْلِ مَا جِئْتَ بِهِ إِلَّا عُودِي ، وَإِنْ يُدْرِكُنِي يَوْمُكَ أَنْصُرَكَ نَصْرًا مُؤَزَّرًا . ثُمَّ لَمْ يَنْشَبْ وَرَقَةُ أَنْ تُوفِّيَ وَفُتَرَ الْوَحْيُ . " صحيح البخاري (كتاب بدء الوحي)

Narrated 'Aisha (the mother of the faithful believers) May Allah be pleased with her:" The commencement of the Divine Inspiration to Allah's Messenger ﷺ was in the form of good dreams which came true like bright daylight, and then the love of seclusion was bestowed upon him. He used to go in seclusion in the cave of Hira where he used to worship (Allah alone) continuously for many days before his desire to see his family. He used to take with him the journey food for the stay and then come back to (his wife) Khadija to take his food likewise again till suddenly the Truth descended upon him while he was in the cave of Hira. The angel came to him and asked him to read. The Prophet ﷺ replied, "I do not know how to read." The Prophet ﷺ added, "The angel caught me (forcefully) and pressed me so hard that I could not bear it any more. He then released me and again asked me to read and I replied, 'I do not know how to read.' Thereupon he caught me again and pressed me a second time till I could not bear it any more. He then released me and again asked me to read but again I replied, 'I do not know how to read (or what shall I read)?' Thereupon he caught me for the third time and pressed me, and then released me and said:

Read in the name of your Lord, who has created everything, who has created man from a clot. Read! And your Lord is the Most Generous." Surah al-A'laq:1-3



Then Allah's Apostle returned with the Inspiration and with his heart beating severely. Then he went to his wife, Khadija bint Khuwailid, and said, "Cover me! Cover me!" They covered him until his fear subsided and then he told her everything that happened and he said, "I fear that something may happen to me." Khadija replied, "Never! By Allah, Allah will never disgrace you. You keep good relations with your family, you help the poor and the destitute, you serve your guests generously, and you assist those afflicted by calamities."

Khadija then accompanied him to her cousin Waraqa bin Nawfal, who during the time of ignorance became a Christian and he would write with Hebrew letters. He would write from the Gospel in Hebrew as much as Allah wished him to write. He was an old man and had lost his eyesight.

Khadija said to Waraqa, "Listen to the story of your nephew, O my cousin!" Waraqa asked, "O my nephew, what have you seen?" The Prophet described whatever he had seen. Waraqa said, "This is the same one who keeps the secrets whom Allah had sent to Moses. I wish I were young and could live up to the time when your people would turn you out." The Prophet asked, "Will they drive me out?" Waraqa replied, "Yes, anyone who came with something similar to what you have brought was treated with hostility; and if I should remain until till the day when you will be turned out then I would strongly support you." But after a few days Waraqa died and the revelation was paused for a while. " **Sahih Bukhari (Book of Revelation)**

So the Messenger of Allah ﷺ would fulfill this command throughout his life since the day he got this command. So he would recite the Quran revealed to him to the people around him, and also recite a lot in his prayers.

The words in Quran are not the words of Prophet Muhammad nor Angel Jibreel. So you are not rejecting the words of a man or an angel, but you are rejecting the words of Allah if you disbelieve in the Quran.

2. Created man from a clinging clot.

2. خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ

The term *alaq* denotes something that is hanging, or clinging. The sperm reaches the egg, and hangs off it. This is studied in modern embryology, and was not known at the time of Allah's Messenger in such detail.

3. Recite, for your Lord is the most Noble.

3. اقْرَأْ وَرَبُّكَ الْأَكْرَمُ

4. Who has taught by the pen.

4. الَّذِي عَلَّمَ بِالْقَلَمِ

5. Taught man that which he knew not.

5. عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ

Allah ﷻ describes the lowly origin of man, then He describes Himself as the Most Noble. Allah's Messenger was insulted many times by the disbelievers, so he has to be reminded that he is reciting for Allah, who is the most Noble and honorable. And by Allah choosing him for the recitation of His message, He has honored him above the rest of mankind. When we recite the Quran, we are also being honored by Allah.

The pen is a means of preserving knowledge, and this is why He honors it, and He makes His angels preserve records of our actions through the use of the Pen. Learning the Quran is the Sunnah of Allah's Messenger. Teaching the Quran is not just the Sunnah of Allah's Messenger, but also Allah's Sunnah. Sunnah means a path or a way, The knowledge not known previously came via *Wahy* (inspiration). Allah inspires whomever He chooses from His slaves. He has chosen Prophet Mohammad to be the carrier of His Final Divine message

These five verses are considered the first revelation (wahy) to be revealed to Prophet Muhammad, the Messenger of Allah.

6. No! Indeed, the man transgresses.

6. كَلَّا إِنَّ الْإِنْسَانَ لَيْطَغَى

7. For he sees himself as self-sufficient.

7. أَنْ رَأَاهُ اسْتَغْنَى

Allah ﷻ informs us that even though He has honored the man, the man chooses to rebel and debases himself by following his desires and the path of the devil. The most rebellious of people are those who refuse to recite the message sent to them from their Creator and the ones who don't have knowledge about the reality of this world, and refuse to worship their Creator.

Man does this because he thinks he does not need anyone, and there is no afterlife or accountability for his actions.

8. Indeed, to your Lord is the ultimate return.

8. إِنَّ إِلَىٰ رَبِّكَ الرُّجْعَى

To Allah is the final return, and He will bring us to account for how we used our wealth and our time, as well as how we treated His creation.

9. Have you not seen the one who forbids.

9. أَرَأَيْتَ الَّذِي يَنْهَى

10. A servant (of Allah) when he prays?

10. عَبْدًا إِذَا صَلَّى

These verses talk about Abu Jahl, who used to encourage others to harm the Messenger of Allah. Once, Abu Jahl was sitting in the Masjid al Haram. He saw Allah's Messenger praying there because he was commanded to do so by Allah. {he did not pray towards the Ka'bah, rather he prayed in the direction of Bayt al Maqdis (Masjid al Aqsa in Jerusalem), following the example of the earlier Prophets}.

عَنْ عَبْدِ اللَّهِ ﷺ قَالَ بَيْنَمَا رَسُولُ اللَّهِ ﷺ سَاجِدٌ وَحَوْلَهُ نَاسٌ مِنْ قُرَيْشٍ مِنَ الْمُشْرِكِينَ إِذْ جَاءَ عُقْبَةُ بْنُ أَبِي مُعَيْطٍ بِسَلَى جَزُورٍ، فَقَذَفَهُ عَلَى ظَهْرِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمْ يَرْفَعْ رَأْسَهُ حَتَّى جَاءَتْ فَاطِمَةُ . عَلَيْهَا السَّلَامُ . فَأَخَذَتْ مِنْ ظَهْرِهِ، وَدَعَتْ عَلَى مَنْ صَنَعَ ذَلِكَ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " اللَّهُمَّ عَلَيْكَ الْمَلَأُ مِنْ قُرَيْشٍ، اللَّهُمَّ عَلَيْكَ أَبَا جَهْلٍ بْنُ هِشَامٍ، وَعُتْبَةَ بْنُ رَبِيعَةَ، وَشَيْبَةَ بْنَ رَبِيعَةَ، وَعُقْبَةَ بْنَ أَبِي مُعَيْطٍ، وَأُمَيَّةَ بْنَ خَلْفٍ . أَوْ أَبِي بَنٍ خَلْفٍ " . فَلَقَدْ رَأَيْتُهُمْ قُتِلُوا يَوْمَ بَدْرٍ، فَأُلْقُوا فِي بَيْرٍ، غَيْرَ أُمَيَّةَ أَوْ أَبِي، فَإِنَّهُ كَانَ رَجُلًا ضَخْمًا، فَلَمَّا جَرُّهُ تَقَطَّعَتْ أَوْصَالُهُ قَبْلَ أَنْ يُلْقَى فِي الْبَيْرِ . (صحيح البخاري (كتاب الجزية)

Narrated `Abdullah: While the Prophet ﷺ was in the state of prostration, surrounded by a group of people from Quraish pagans. `Uqba bin Abi Mu'ait came and brought the intestines of a camel and threw them on the back of the Prophet ﷺ . The Prophet ﷺ did not raise his head from prostration till Fatima (i.e. his daughter) came and removed those intestines from his back, and invoked evil on whoever had done (the evil deed). The Prophet ﷺ said, "O Allah! Destroy the chiefs of Quraish, O Allah! Destroy Abu Jahl bin Hisham, `Utba bin Rabi`a, Shaiba bin Rabi`a, `Uqba bin Abi Mu'ait, Umaiya bin Khalaf (or Ubai bin Khalaf)." Later on I saw all of them killed during the battle of Badr and their bodies were thrown into a well except the body of Umaiya or Ubai, because he was a fat person, and when he was pulled, the parts of his body got separated before he was thrown into the well.

Sahih al Bukhari (Book of Jizyah)

Allah is telling us to look at the one who dared to stop his magnificent slave from praying around the House of Allah.

11. Have you seen if he is upon guidance.

11. أَرَأَيْتَ إِنْ كَانَ عَلَى الْهُدَى

12. Or commands righteousness?

12. أَوْ أَمَرَ بِالتَّقْوَى

If a man like Abu Jahl had committed himself to guidance, and commanded righteousness, then he would have brought a lot of people into the fold of Islam, due to his popularity and strength. If he had commanded (people) with fear and awareness of Allah, he would have gained reward for it both in this world and the afterlife. But rather he made himself the lowest of the low, enjoining the people to commit evil and harming the believers.

13. Have you seen when he denies and turns away?

13. أَرَأَيْتَ إِنْ كَذَّبَ وَتَوَلَّى

14. Does he not know that Allah sees?

14. أَلَمْ يَعْلَم بِأَنَّ اللَّهَ يَرَى

If he had turned good, how much benefit he would have brought to himself and his people. If he turned bad, how much destruction he would have brought upon himself. The one who denies the truth and persistence in ignoring it will only have himself to blame on the Day of Judgment.

Abu Jahl became so occupied with his evilness, that he forgot Allah is watching over him and his actions, and will soon bring him to account for his deeds.

15. No! If he does not desist, We will surely drag him by the forelock.

15. كَلَّا لَنْ لَمَّ يَنْتَهُ لَنَسْفَعًا بِالنَّاصِيَةِ

16. A lying, sinning forelock.

16. نَاصِيَةٍ كَاذِبَةٍ خَاطِئَةٍ

Allah is warning here that if this person does not stop causing corruption in the land and harming the Messenger of Allah, Allah will punish him severely by dragging him toward the hell-fire. The forelock is mentioned here because it denotes a person's

pride and dignity, as well as the knowledge that is gained and retained in the mind. Abu Jahl lacked the true honor as he was dishonoring the speech of Allah, and he was also ignorant of the real consequences of his actions. The consequences are the hell-fire and an extremely painful punishment awaiting him in the afterlife.

Abu Jahl knew that the Quran was indeed the speech of his Lord, but he denied it out of arrogance and jealousy. This is why Allah calls his forelock a lying and sinning forelock.

17. Then let him call his associates.

17. فَلْيَدْعُ نَادِيَهُ

18. We will call upon the Guards of Hell-fire.

18. سَنَدْعُ الزَّبَانِيَةَ

عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، رَضِيَ اللَّهُ عَنْهُمَا: (سَدْعُ الزَّبَانِيَةِ) قَالَ: قَالَ أَبُو جَهْلٍ لَمَّا رَأَى مُحَمَّدًا يُصَلِّي لِأَطَانٍ عَلَى عُنُقِهِ. فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " لَوْ فَعَلَ لَأَخَذْتُهُ الْمَلَائِكَةُ عَيْنًا " جامع الترمذي (كتاب التفسير)

Ikrimah narrated from Ibn Abbas [may Allah be pleased with them] regarding: **We will call on the guards of Hell. He said: "Abu Jahl said: 'If I see Muhammad praying, then I shall stomp upon his neck.' So the Prophet said: "If he does, he will be visibly seized by the angels."**

Jami' at-Tirmidhi (Book of Tafseer)

19. No! Do not obey him, but prostrate and draw near to Him- (Allah).

19. كَلَّا لَا تُطِعْهُ وَاسْجُدْ وَاقْتَرِبْ

Allah ﷻ is telling His Prophet , `O Muhammad! Do not obey him (Abu Jahl in what he is forbidding from such as steadfastness in worship and performing worship in abundance.). Pray wherever you wish and do not worry about him. For indeed Allah will protect you and help you, and He will defend you against the people.'

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: " أَقْرَبُ مَا يَكُونُ الْعَبْدُ مِنْ رَبِّهِ وَهُوَ سَاجِدٌ فَأَكْثِرُوا الدُّعَاءَ " صحيح مسلم (كتاب الصلاة)

Abu Huraira رَضِيَ اللَّهُ عَنْهُ reported:

The Messenger of Allah ﷺ said: The nearest a servant comes to his Lord is when he is prostrating himself, so make supplication (in this state).

Sahih Muslim (Book of Prayer)
Surah At Teen – Chapter 95
(The Fig)



It has 8 verses and was revealed in Makkah

**In the name of Allah, the All-Merciful,
the Mercy-Giving**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. By the fig and the olive. 1. وَالتِّينِ وَالزَّيْتُونِ
2. By Mount Tur of Sinai. 2. وَطُورِ سِينِينَ
3. By this secure city (Makkah). 3. وَهَذَا الْبَلَدِ الْأَمِينِ
4. Certainly, We've created man in the best of stature. 4. لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ
5. Then we reduce him to the lowest of the low. 5. ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ
6. Except for those who believe and do righteous deeds. Indeed, for them, there is an uninterrupted reward. 6. إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ
7. So what yet causes you to deny the Recompense? 7. فَمَا يَكْذِبُكَ بَعْدُ بِالَّذِينَ
8. Is not Allah the most Just of Judges? 8. أَلَيْسَ اللَّهُ بِأَحْكَمِ الْحَاكِمِينَ

Summary of the Surah:

This surah opens with the oath taken by Allah ﷻ to represent the Holy Land in which Torah was revealed. Then Allah mentions the secure and sacred land of Makkah where the Quran was revealed and thereby guided all mankind.

Commentary on this Surah:

1. By the fig and the olive.

1. وَالَّتَيْنِ وَالزَّيْتُونِ

2. By Mount Tur of Sinai.

2. وَطُورِ سَيْنِينَ

3. By this secure city (Makkah).

3. وَهَذَا الْبَلَدِ الْأَمِينِ

Allah ﷻ begins the Surah with three oaths. So some scholars thought that fig and olive might be two locations. Fig is also a blessed fruit which Allah and His Messenger have praised. Ibn `Abbas reported that what is meant by At-Tin (fig) is a place of Mount Judy referring to Prophet Noah, the location where his Ark ship landed.

Ibn Abbas also narrates that the olive mentioned here refers to the Masjid al Aqsa in Palestine. This is the place where Prophet Jesus was born.

In classical Arabic, people would call a location by what it was famous for. Toor means a lush, full of trees, green mountain. This mountain is the place where Musa ﷺ was given Torah.

Allah ﷻ says:

وَشَجَرَةً تَخْرُجُ مِنْ طُورِ سَيْنَاءَ تَنْبُتُ بِالذُّهْنِ وَصَبِغٍ لِلَّائِكِينَ سورة المؤمنون: 20

And [We brought forth] a tree issuing from Mount Sinai which produces oil and food for those who eat.

Surah Mu'minun 23:20

The secure city is the city of Makkah, where the House of Allah was built by Prophet Ibrahim ﷺ. It is the place where the final Messenger of Allah was born, the city in which Allah sent down the revelation to His final Messenger. Allah placed a lot of security within this land. People honour and respected this place so much that they would not commit violence near the Ka'bah. The tribes would not rob or harm others in the city of Makkah.

Allah ﷻ says:

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا الْبَلَدَ آمِنًا وَاجْنُبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ سورة إبراهيم: 35

And [mention, O Muhammad], when Abraham said, "My Lord, make this city [Makkah] secure and keep me and my sons away from worshipping idols.

Surah Ibraheem:35

Allah ﷻ mentions these three places because of the leading messengers sent to the people in these locations with greatest codes of law ever sent down.

4. **Certainly, we've created man in the best of stature.**

4. لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ

Allah ﷻ tells us that the human is made in the best form, and with this perfection comes responsibility. A man is held responsible for his actions. We are held accountable for our actions as Allah created us in order that we fulfill our role on this planet. Human beings are the only creatures who can walk upright, physically and morally.

5. **Then we reduce him to the lowest of the low.**

5. ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ

6. **Except for those who believe and do righteous deeds. Indeed, for them, there is an uninterrupted reward.**

6. إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ

Allah ﷻ has preferred the creation of man to everything else as He stated in the Quran:

Allah ﷻ says:

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِّنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِّمَّنْ خَلَقْنَا تَفْضِيلًا
سورة الإسراء:70

And We have certainly honored the children of Adam and carried them on the land and sea and provided for them of the good things and preferred them over much of what We have created, with [definite] preference. Surah al-Israa':70

When man disobeys Allah by misusing the blessings given to him, then he will lose the honor granted to him by Allah and will be taken to the lowest of the low in the afterlife

i.e. the Hell-fire. The people who forget Allah and the next life are made to forget themselves and their purpose in this world.

Allah ﷻ says:

وَلَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنْسَاهُمْ أَنْفُسَهُمْ أُولَٰئِكَ هُمُ الْفَاسِقُونَ سورة الحشر: 19

And be not like those who forgot Allah , so He made them forget themselves.

Those are the defiantly disobedient. Surah al-Hashr :19

So whoever stays firm on belief and does good deeds Allah will give him Paradise as a reward for his actions.

7. So what yet causes you to deny the Recompense?

7. فَمَا يُكَذِّبُكَ بَعْدُ بِالذِّينِ

8. Is not Allah the most Just of Judges?

8. أَلَيْسَ اللَّهُ بِأَحْكَمِ الْحَاكِمِينَ

Allah ﷻ is asking us a question to make us think that what is it that is making the humans deny the Final Judgment where everyone will be brought to account for their actions.

The three Messengers mentioned in the beginning of the surah are the best examples for humanity to look up to. Allah taught them wisdom and judgment as examples for humanity to follow. The final judgment and wisdom will be Allah's in relation to what commands He gave His Messengers and how their people reacted to the teachings of their Messengers.

Review Questions 4

Day of Judgment	worship	thousand	Quran	ungrateful	Purified	al-'Alaq
Clear proof	believe	once	days	righteous	Makkah	months

Fill in the blanks:

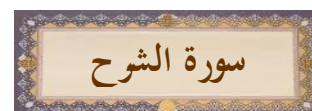
1. The word *Kanood* appears only _____ in the Quran, and it means _____.
2. *Bayyinah* means _____.
3. Laylatul Qadar is better than a _____.
4. Surah az-Zalzalah talks about the earthquake that will occur on the _____.
5. In Surah al-'Alaq, Allah tells His Prophet to ignore the disbelievers and to focus on _____.
6. The Prophet was given the _____ scriptures, which is the _____.
7. In Surah at-Teen, the secure city is the city of _____.
8. The uninterrupted reward is for the ones who _____ and do _____ deeds as mentioned in Surah at-Teen.
9. The first verses revealed were the verses of Surah _____.

True or False:

- () 1. On the Day of Judgment, small deeds will not be weighed.
- () 2. Human beings cannot hide their innermost thoughts and feelings from their Lord.

- 
- () 3. The People of the Book and the polytheists were commanded to worship Allah with sincerity as mentioned in Surah al-Bayyinah.
 - () 4. Laylatul Qadar means the Hours of Glory.
 - () 5. Allah perfected the creation of the man as He has created him in a balanced fashion.
 - () 6. People are commanded to recite Quran with the first revelation.

Surah Ash-Sharh– Chapter 94 (The Relief)



It has 8 verses and was revealed in Makkah

**In the name of Allah, the All-Merciful,
the Mercy-Giving**



- | | |
|---|-----------------------------------|
| 1. Did We not expand for you (O Muhammad) your heart? | 1. أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ |
| 2. And We lifted from you the burden. | 2. وَوَضَعْنَا عَنْكَ وِزْرَكَ |
| 3. Which had weighed upon your back. | 3. الَّذِي أَنْقَضَ ظَهْرَكَ |
| 4. And raised high for you your repute. | 4. وَرَفَعْنَا لَكَ ذِكْرَكَ |
| 5. So, indeed, with hardship comes ease. | 5. فَإِنَّ مَعَ الْعُسْرِ يُسْرًا |
| 6. Indeed, with hardship, comes ease. | 6. إِنَّ مَعَ الْعُسْرِ يُسْرًا |
| 7. So whenever you have finished your duties, then stand (in prayer). | 7. فَإِذَا فَرَغْتَ فَانصَبْ |
| 8. And to your Lord alone turn in hope. | 8. وَإِلَىٰ رَبِّكَ فَارْغَبْ |

Summary of the Surah:

This Surah opens with the reassurance to the Prophet of Allah that Allah ﷻ has opened his heart for him to carry this sacred wisdom and guidance of Quran, and that he has been honored for all the times to come. The ultimate purpose of hardships faced in this world will result in ease, if people are patient during the trials.

Commentary on this Surah:

1. Did We not expand for you (O Muhammad) your heart?

1. أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ

Allah ﷻ declares His support for His Messenger in this surah by mentioning the favours He bestowed upon him.

Sharh is used to mean to open up something that was complex. Allah expanded the chest of His Final Messenger and made his path easy for him. Whenever Allah wants good for someone, He grants him the religion.

Allah ﷻ says:

فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ سورة الأنعام:125

And whomsoever Allah wills to guide, He opens his chest to Islam. Surah al-An'aam:125

And just as Allah expanded his chest, He also made His Law wide, accommodating and easy, containing no difficulty, hardship or burden for His slaves. Allah ﷻ made His Messenger content with the divine teachings of Islam.

The experiences of the messengers with their people are very tough and emotionally draining. They need to be given this divine emotional and secure support from Allah to put them at ease and calmness with their role as a Messenger. This job requires patience and perseverance, as the messengers have to deal with people who react rudely, make fun of them, plan against them, and even try to kill them.

Had this Quran been revealed on a mountain, it would have crumbled. The heart of Prophet Muhammad was made stronger by Allah so that he could carry the revelation with ease.

2. And We lifted from you the burden.

2. وَوَضَعْنَا عَنْكَ وِزْرَكَ

3. Which had weighed upon your back.

3. الَّذِي أَنْقَضَ ظَهْرَكَ

Allah ﷻ lifted the burden from His Messenger :

Allah ﷻ says:

لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ وَيُتِمَّ نِعْمَتَهُ عَلَيْكَ وَيَهْدِيَكَ صِرَاطًا مُسْتَقِيمًا سورة الفتح:2

That Allah may forgive you your sins of the past and the future and complete His favor upon you and guide you to a straight path. Surah al-Fath:2

The burden that was weighing down the Prophet consisted of:

1- His search for truth and purpose in life:

Prophet Muhammad ﷺ was known to spend a lot of time in seclusion before the revelation of Quran was brought down by Jibreel ﷺ. He used to think over the deteriorating condition of his society, and wanted to help his people by bringing an end to the oppression and injustice.

2- The society around him:

Prophet Muhammad ﷺ wanted to help the society around him, and was involved in humanitarian causes even before his Prophethood. He was involved in the *Hilf al Fudul* (Pledge of the Pure/blessed) - the pact to help the weak and the oppressed.

3- The periods of pauses in the revelation:

When the Messenger of Allah ﷺ would call others to Islam in the early stages of da'wah, Allah ﷻ would pause the revelation for a certain period. The people around the Messenger of Allah would then mock him by saying that his devils who used to inspire him with the words have left him, and perhaps his Lord is angry with him so now he won't receive any revelation. This would deeply sadden the Messenger.

Allah ﷻ comforted the heart of His Messenger with the revelation of Surah ad-Duha where He said:

مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ سورة الضحى: 3

Your Lord has not abandoned you, nor is He displeased with you.

Surah ad-Duha:3

So Allah ﷻ would lift the burden off the heart of His Prophet by giving him support.

4- Insulted by the rejectors:

Muhammad ﷺ was a man of a noble character. He never abused anyone in his life, whether verbally or physically. He was known for his kind and truthful speech. His people before Islam gave him the title of *As-Sadiq Al-Ameen* which meant the truthful, the trustworthy one on the account of his honesty in all dealings.

When he called his people to Islam, not only did they insult him verbally, they would do their best to cause him physical harm in order to stop the message from spreading. The hateful speech of his people affected him more than the physical harm. Allah knew it and He mentioned that in the Quran:

وَلَقَدْ نَعْلَمُ أَنَّكَ يَضِيقُ صَدْرُكَ بِمَا يَقُولُونَ فَسَبِّحْ بِحَمْدِ رَبِّكَ وَكُن مِّنَ السَّاجِدِينَ وَاعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ الْيَقِينُ
سورة الحجر 97-99

And We already know that your chest is constrained by what they say. So exalt [Allah] with praise of your Lord and be of those who prostrate [to Him]. And worship your Lord until there comes to you the certainty (death). Surah al-Hijr: 97-99

Allah ﷻ removed this burden by commanding the Prophet to pray at night so that Allah expands his heart for him and he'd be able to carry the message with ease.

5- Being the Final Messenger of Allah :

Muhammad is the final messenger of Allah, and there will be no messenger sent after him. His time on the earth was limited, so he had to make the most out of what he was given. The responsibility of being successful was a heavy burden on him.

Allah ﷻ reassured His Messenger by saying:

فَذَكِّرْ إِنَّمَا أَنْتَ مُذَكِّرٌ لَّسْتَ عَلَيْهِم بِمُصَيِّرٍ سورة الغاشية: 21-22

So remind, you are only a reminder. You are not over them a controller.
Surah al Ghashiyah :21-22

4. And raised high for you your repute.

4. وَرَفَعْنَا لَكَ ذِكْرَكَ

By elevating his name above other prophets and messengers, Allah ﷻ has already made Islam victorious. He has made the name of Muhammad, the Messenger of Allah high so the message is widespread and he is honoured and followed by many. The Messenger's name is mentioned along with Allah's name in everything - In the *Shahadah* (testimony of faith), *Adhan* (call to prayer), *tashahud* (in prayer), his name - Muhammad - is always mentioned next to Allah's name.

No other messenger was given this honor by Allah where he would be remembered constantly by his followers. Allah ﷻ made following the Messenger equal to following Allah.

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ وَمَنْ تَوَلَّى فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِظًا سورة النساء: 80

He who obeys the Messenger has obeyed Allah; but those who turn away, We have not sent you over them as a guardian. Surah al Nisa :80

Allah ﷻ also sent *Salat* (blessings) and *Salaam* (peace) upon him, and the angels did, and He told the believers to do the same:

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا سورة الأحزاب: 56

Indeed, Allah confers blessing upon the Prophet, and His angels [ask Him to do so]. O you who have believed, ask [Allah to confer] blessing upon him and ask [Allah to grant him] peace. Surah al Ahzab 56

5. So, indeed, with hardship comes ease.

5. فَإِنَّ مَعَ الْعُسْرِ يُسْرًا

6. Indeed, with hardship, comes ease.

6. إِنَّ مَعَ الْعُسْرِ يُسْرًا

Allah ﷻ mentions ease twice in this chapter, one for the past and the other one for the future. Allah is reminding His Messenger that he was at ease in his childhood, even though the circumstances seemed tough but they ended up benefitting Muhammad ﷺ and enhanced his character even further.

And likewise, the hardship that he has to bear now with delivering the message of Islam will also bring him a lot of good in the future. So yet again, there will be relief with every hardship that a man goes through in this life, no state of being is permanent and every struggle will be followed with victory, if the man is patient.

7. So whenever you have finished your obligations, then stand (in prayer).

7. فَإِذَا فَرَغْتَ فَانصَبْ

8. And to your Lord alone turn in longing (hope).

8. وَإِلَىٰ رَبِّكَ فَارْغَبْ

Once the message of Islam has been delivered to the people, then the Messenger of Allah should turn to Allah and stand in prayer out of gratitude for this honour granted to him and the religion of Islam.

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ ، قَالَ كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي حَتَّى تَوَرَّمَتْ قَدَمَاهُ فَقِيلَ لَهُ إِنَّ اللَّهَ قَدْ غَفَرَ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ. قَالَ " أَفَلَا أَكُونُ عَبْدًا شَكُورًا " سُنَنُ ابْنِ مَاجَه (كتاب إقامة الصلاة)

It was narrated that Abu Hurairah رَضِيَ اللَّهُ عَنْهُ said: **The Messenger of Allah ﷺ used to pray until his feet became swollen. It was said: O Messenger of Allah, Allah has forgiven you your past and future sins. He said: "Should I not be a thankful slave?"**

Sunan ibn Majah (Book of Establishing the Prayer)

And when the religion of Allah was established in the land by Allah's Messenger, the only thing that remained for him was to devote himself to his Master, and prepare for his meeting with his Lord by busying himself with prayers and remembrance of Allah.

Surah Ad Duha – Chapter 93 (The Morning Brightness)



It has 11 verses and was revealed in Makkah

In the name of Allah, the All-Merciful,
the Mercy-Giving



1. By the morning brightness. 1. وَالضُّحَى
2. And by the night when it covers with darkness. 2. وَاللَّيْلِ إِذَا سَجَى
3. Your Lord has not abandoned you (O Muhammad), nor is He displeased with you. 3. مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَى
4. And the Hereafter is better for you than the first. 4. وَلَآخِرَةُ خَيْرٌ لَّكَ مِنَ الْأُولَى
5. And your Lord is going to give you, and you shall become well-pleased. 5. وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَى
6. Did He not find you an orphan and sheltered you? 6. أَلَمْ يَجِدْكَ يَتِيمًا فَآوَى
7. And found you lost and guided you. 7. وَوَجَدَكَ ضَالًّا فَهَدَى
8. And He found you poor and enriched you. 8. وَوَجَدَكَ عَائِلًا فَأَغْنَى
9. Then as for the orphan, do not oppress him. 9. فَأَمَّا الْيَتِيمَ فَلَا تَفْهَرْ
10. And as for the beggar, do not repel him. 10. وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ

**11. And as for the favor of your Lord,
proclaim it!**

11. وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ

Summary of the Surah:

This Surah opens with divine oaths taken by Allah ﷻ pertaining to the hours in the morning and the night when it falls. Allah has specified His blessings upon His Messenger and commanded him to share the favors with others.

Commentary on this Surah:

1. By the morning brightness.

1. وَالضُّحَى

**2. And by the night when it covers with
darkness.**

2. وَاللَّيْلِ إِذَا سَجَى

**3. Your Lord has not abandoned you (O
Muhammad), nor is He displeased with
you.**

3. مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَى

Allah ﷻ begins the Surah by taking two oaths: One by the *Dhuha* which is the morning brightness during which people are fresh and busy with the hustle and bustle of their daily lives, and the second oath by the time at the night when everything pauses, and comes to a standstill.

Allah soothes His Messenger's worry that neither he has been abandoned by His Lord, nor is His Lord displeased with him. Allah ﷻ does this because there came a time when the revelation had paused for a certain period of time, and people around the Messenger mocked and taunted him not knowing that the pause was decreed by Allah out of His wisdom, so the people thought that now he won't be receiving any messages because Allah is angry at him for lying on behalf of His Lord.

Allah ﷻ in His greater wisdom allowed the things to take their due course and then continued the revelation in order to encourage the Messenger to keep spreading the message of Islam in his community.

4. **And the Hereafter is better for you than the first.**

4. وَلَآخِرَةُ خَيْرٌ لَّكَ مِنَ الْأُولَى

5. **And your Lord is going to give you, and you shall become well-pleased.**

5. وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَى

Allah ﷻ reminded His Messenger that afterlife is better for him to focus on than the current life, and hence he should busy himself with the deliverance of the message patiently and not worry about the plots of the enemies who want to see him fail, and all those who want to stop the message of Islam from spreading.

For this reason the Messenger of Allah used to be the most abstinent of the people concerning the worldly things, and he was the greatest of them in his disregard for worldly matters. This is well known by necessity from his biography. When the Prophet was given the choice at the end of his life between remaining in this life forever and then going to Paradise, he chose that which is with Allah over this lowly world.

Allah ﷻ is also implying that the followers of this religion will increase, the ridicule will be less relevant as the disbelievers due to their disbelief will not have any influence or power over the believers, and Allah will make all the struggles easier for the Messenger to cope with.

4. **Has He not found you an orphan and sheltered you?**

6. أَلَمْ يَجِدْكَ يَتِيمًا فَآوَى

5. **And found you lost and guided you**

7. وَوَجَدَكَ ضَالًّا فَهَدَى

8. **And He found you poor and enriched you.**

8. وَوَجَدَكَ عَائِلًا فَأَغْنَى



This refers to the fact that his father Abdullah died while his mother was still pregnant with him, and later his mother, Aminah bint Wahb died when he was only six years old. After this he was under the guardianship of his grandfather, `Abdul-Muttalib, and eventually his grandfather also passed away when Muhammad was eight years old. Thereafter, his uncle, Abu Talib took responsibility for him and continued to protect him, assist him, honor him, and even restrain his people from harming him when he was forty years of age and Allah commissioned him with the prophethood. Even though he supported his beloved nephew in the works of dawah, Abu Talib continued to follow the religion of his people, worshipping idols.

All of this took place by the divine decree of Allah and His decree is most excellent. After the death of Prophet's uncle, Abu Talib, the foolish and ignorant people of the Quraysh began to attack him again, so Allah chose for him to migrate away from them to the city of Al-Aws and Al-Khazraj among those who helped him (in Al-Madinah). Allah ﷻ caused the message of Islam to be spread in the most perfect and complete manner. Then, when the Prophet ﷺ arrived at Madinah, its people (the Ansar) gave him shelter, supported him, defended him and fought before him (against the enemies of Islam), may Allah be pleased with all of them. All of this was from Allah's protection for him, guarding over him and caring for him.

And Allah ﷻ found His Messenger seeking guidance before he became a prophet so Allah guided him to Himself. The Prophets even before receiving the message; never commit Shirk (polytheism), they do not commit evil and shameless acts, they are the best in manners and looks. They already have the characteristics of the best of believers, so when the revelation of Prophethood comes to them they are prepared to handle the responsibilities and fulfill their duties as required by their Lord from them.

Allah gave His Messenger so much guidance, that others were guided by him and will keep coming to Islam till the end of times.

And Allah ﷻ found His Messenger poor, and He enriched him. He got married to Khadija, she proposed to him for marriage due to his honesty and trustworthiness, and she was wealthy. So Allah enriched him through this marriage.

9. Then as for the orphan, do not oppress him. ?

9. فَأَمَّا الْيَتِيمَ فَلَا تَفْهَرْ

10. And as for the beggar, do not repel him.

10. وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ

11. And as for the favor of your Lord, proclaim it!

11. وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ

Allah ﷻ ends the surah by reminding His Messenger to be careful with the orphan and the needy and never to oppress them since he himself has been in a similar position and knows what it feels like being an orphan and not having the means or provisions to provide for one's self.

And just like the Messenger was guided by Allah ﷻ to Islam, Allah commanded the Messenger that he should be patient with others and deal with them in the most gentle manner no matter how bothersome they may appear to the Prophet of Allah.

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ ، قَالَ قَالَ رَسُولُ اللَّهِ ﷺ " مَنْ لَا يَشْكُرِ النَّاسَ لَا يَشْكُرِ اللَّهَ " سُنَنُ أَبِي دَاوُود
(كتاب البر والصلة)

Abu Hurairah رَضِيَ اللَّهُ عَنْهُ narrated that the Messenger of Allah ﷺ said :
"Whoever is not grateful to the people, he is not grateful to Allah."
Sunan Abi Dawud (Book of Righteousness and Maintaining Relations)

Allah ﷻ reminds His Messenger throughout the Surah that just as He had helped him in the past, he will also be helped by Allah in the future, so he needs to focus all of his efforts on delivering the message and taking care of his followers.

It is also obligatory upon the Messenger of Allah to share the blessings with others, and not to hide his state of being or suffering from his followers, so that they follow his honest example and don't feel that they are alone in dealing with the hardships.

Surah Al Layl – Chapter 92 (The Night)



It has 21 verses and was revealed in Makkah

**In the name of Allah, the All-Merciful,
the Mercy-Giving**



1. By the night when it covers. 1. وَاللَّيْلِ إِذَا يَغْشَى
2. And by the daylight when it appears. 2. وَالنَّهَارِ إِذَا تَجَلَّى
3. And by Him who created the male and the female. 3. وَمَا خَلَقَ الذَّكَرَ وَالْأُنثَى
4. Indeed, your efforts are diversified. 4. إِنَّ سَعْيَكُمْ لَشَتَّى
5. As for he who gives and fears Allah. 5. فَأَمَّا مَنْ أَعْطَى وَاتَّقَى
6. And believes in the ultimate reward (from Allah). 6. وَصَدَّقَ بِالْحُسْنَى
7. We shall then ease him toward ease. 7. فَسَنُيَسِّرُهُ لِلْيُسْرَى
8. But as for the miserly one who withholds and claims self-sufficiency. 8. وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَى
9. And denies the ultimate reward (from Allah). 9. وَكَذَّبَ بِالْحُسْنَى
10. We will ease him toward difficulty. 10. فَسَنُيَسِّرُهُ لِلْعُسْرَى
11. And what will his wealth avail him when he falls? 11. وَمَا يُغْنِي عَنْهُ مَالُهُ إِذَا تَرَدَّى

12. Indeed, (binding) upon Us is guidance. 12. إِنَّ عَلَيْنَا لَلْهُدَى
13. And indeed, to Us belongs the Hereafter and the first. 13. وَإِنَّ لَنَا لَلْآخِرَةَ وَالْأُولَى
14. So I have warned you of a Fire which is blazing. 14. فَأَنْذَرْتُكُمْ نَارًا تَلَظَّى
15. None will burn therein except the most wretched one. 15. لَا يَصْلَاهَا إِلَّا الْأَشْقَى
16. The one who denied and turned away. 16. الَّذِي كَذَّبَ وَتَوَلَّى
17. But the righteous one will be kept away from it. 17. وَسَيُجَنَّبُهَا الْأَتْقَى
18. He who gives from his wealth to purify himself. 18. الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّى
19. And he is not giving for anyone who has done him a favor to be rewarded. 19. وَمَا لِأَحَدٍ عِنْدَهُ مِنْ نِعْمَةٍ تُجْزَى
20. Except seeking the Face of his Lord, the Most High. 20. إِلَّا ابْتِغَاءَ وَجْهِ رَبِّهِ الْأَعْلَى
21. And he shall most surely be well-pleased (in the Hereafter). 21. وَلَسَوْفَ يَرْضَى

Summary of the Surah:

Three oaths have been taken by Allah ﷻ in the beginning of this surah to bring our attention to a very important matter: reward in the Hereafter. The person who does deeds for the sake of Allah will be rewarded according to his deeds, and the one who withholds his wealth and help from others will also be brought to account accordingly.

Commentary on this Surah:

1. **By the night when it covers.** 1. وَاللَّيْلِ إِذَا يَغْشَى
2. **And by the daylight when it appears.** 2. وَالنَّهَارِ إِذَا تَجَلَّى
3. **And by Him who created the male and the female.** 3. وَمَا خَلَقَ الذَّكَرَ وَالْأُنثَى
4. **Indeed, your efforts are diversified.** 4. إِنَّ سَعْيَكُمْ لَشَتَّى

Allah ﷻ takes the oath by three matters here:

By the night when it covers the sky, and by the day when it appears and removes all signs of darkness. And then, by His creation of male and female. Allah ﷻ has paired the night and day together just like He has paired the male and the female. Everything created in this universe is found in pairs; only Allah is One with no equal, partner, or anything similar.

Even the creation of this worldly life has been paired with the afterlife; what is incomplete within this life shall be completed in the next one.

The efforts of human beings are scattered in numerous fields in this life. Everyone is striving with a different motive behind their struggles, because everyone has a unique perspective and vision for his or her life. As believers, we need to make sure that we do as many good deeds as possible and hope for the best from Allah; the ultimate reward for the hardwork and sincerity will be given in the afterlife. Our efforts are part of a whole, a larger plan planned out by Allah ﷻ for His Creation.

5. **As for he who gives and fears Allah.** 5. فَأَمَّا مَنْ أَعْطَى وَاتَّقَى
6. **And believes in the ultimate reward (from Allah).** 6. وَصَدَّقَ بِالْحُسْنَى
7. **We shall then ease him toward ease.** 7. فَسَنُيَسِّرُهُ لِلْيُسْرَى

So whoever gives charity, and helps others for the sake of Allah, hoping for a reward in the afterlife while also believing in the truth sent down by Allah which is the Quran, Allah will make this life easy for him and bless him in the next life with Paradise for his good deeds.

When a believer does good deeds, then Allah ﷻ makes other good deeds easier for him to do due to his sincerity toward His Lord.

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|--|--|
| 8. But as for the miserly one who withholds and claims self-sufficiency | 8. وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَى |
| 9. And denies the ultimate reward (from Allah). | 9. وَكَذَّبَ بِالْحُسْنَى |
| 10. We will ease him toward difficulty. | 10. فَسَنُيَسِّرُهُ لِلْعُسْرَى |
| 11. And what will his wealth avail him when he falls? | 11. وَمَا يُغْنِي عَنْهُ مَالُهُ إِذَا تَرَدَّى |

But as for the one who does not give for the sake of Allah and is arrogant with Allah's creation thinking that he is not in need of anyone due to the wealth Allah has gifted him, and then goes on to deny the afterlife because he does not fear His Lord or believe in Him - Allah will make the path of good hard for him to follow. Allah ﷻ punishes such people for their evil in ways unexpected by them, because of their rebellion and lying against Allah and harming the creation.

Ultimately, the path of Hell-fire will be made easy for such a man and he won't find anyone to help him, and even his wealth will not be of any use to him at that point. The one whom Allah elevates is the one who gives up his wealth for Allah, and that person will have a higher station in Paradise.

The one who holds back his wealth and spending out of greed - Allah lowers him because he was gathering his wealth to gain more honour and prestige but Allah only has humiliation in store for such a man, and He will punish him in the afterlife by making him enter the Hell-fire.

عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ ؓ قَالَ كُنَّا مَعَ النَّبِيِّ ﷺ فِي بَقِيعِ الْغَرْقَدِ فِي جَنَازَةٍ فَقَالَ " مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا وَقَدْ كُتِبَ مَقْعَدُهُ مِنَ الْجَنَّةِ وَمَقْعَدُهُ مِنَ النَّارِ. " فَقَالُوا يَا رَسُولَ اللَّهِ أَفَلَا نَتَّكِلُ فَقَالَ " اْعْمَلُوا فِكُلُّ مُيَسَّرٌ ". ثُمَّ قَرَأَ فَأَمَّا مَنْ أُعْطِيَ وَاتَّقَى * وَصَدَّقَ بِالْحُسْنَى إِلَى قَوْلِهِ فَسَنُيَسِّرُهُ لِلْيُسْرَى
صحيح البخاري (كتاب التفسير)

Narrated `Ali bin Abi Talib ؓ:

We were in the company of the Prophet ﷺ in a funeral procession at Baqi Al-Gharqad. He said, "There is none of you but has his place written for him in Paradise or in the Hell- Fire." They said, "O Allah's Apostle! Shall we depend (on this fact and give up work) He said, "Carry on doing (good deeds), for everybody will find it easy to do (what will lead him to his destined place)." Then he recited: 'As for him who gives (in charity) and keeps his duty to Allah, and believes in the Best reward from Allah (i.e. Allah will compensate him for what he will spend in Allah's way). Until His saying "we will ease him toward difficulty." Sahih al Bukhari (Book of Tafseer)

12. Indeed, (binding) upon Us is guidance.

12. إِنَّ عَلَيْنَا لَلْهُدَى

13. And indeed, to Us belongs the Hereafter and the first.

13. وَإِنَّ لَنَا لَلْآخِرَةَ وَالْأُولَى

Allah ﷻ has explained all that is lawful and unlawful, as the real guidance can only come from Allah ﷻ. Only Allah is in complete control of this life and the next life. The people can ask Allah ﷻ for either this life or the next, but they all truly belong to Him. So you can ask Allah for the blessings just in this life, and He will give you people who are not sincere usually just ask for good things in this life ignoring the Hereafter.

Allah told us to ask for the good in both lives because He is the One who responds to the call of all those who turn to Him.

14. So I have warned of a Fire which is blazing.

14. فَأَنْذَرْتُكُمْ نَارًا تَلَظَّى

15. None will burn therein except the most wretched one.

15. لَا يَصْلَاهَا إِلَّا الْأَشْقَى

16. The one who denied and turned away.

16. الَّذِي كَذَّبَ وَتَوَلَّى

Allah ﷻ has warned the people against the fire of Allah which will burn them without killing them. No one will enter this fire except the most wretched of humans - the one who was unable to overcome his desires and wasted his life seeking worldly pleasures by ignoring the truth when it came to him, and denied the afterlife in his heart.

عن أبي هريرة رضي الله عنه أن رسول الله ﷺ قال: "كل أمتي يدخلون الجنة إلا من أبي". قيل: ومن يأبي يا رسول الله قال: "من أطاعني دخل الجنة، ومن عصاني فقد أبى"
صحيح البخاري (كتاب المقدمات)

Abu Hurairah رضي الله عنه reported: Messenger of Allah ﷺ said, "Everyone of my Ummah will enter Jannah except those who refuse". He was asked: "Who will refuse?" He ﷺ said, "Whoever obeys me, shall enter Jannah, and whosoever disobeys me, refuses to (enter Jannah)". - Sahih al Bukhari (Book of Miscellany)

17. But the righteous one will be kept away from it.

17. وَسَيُجَنَّبُهَا الْأَتْقَى

18. He who gives from his wealth to purify himself.

18. الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّى

The righteous, pure, and most pious person will be saved from the Hell-fire. He is the one who spends a part of his wealth in order to help others, because he believes in the afterlife and the promise of His Lord. He spends his wealth in obedience of his Lord in order to purify himself, his wealth and whatever Allah has bestowed upon him of religion and worldly things. This does not mean that he doesn't spend on himself, he spends the wealth moderately without any extravagance or wanting to show off.

19. And he is not giving for anyone who has done him a favor to be rewarded.

19. وَمَا لِأَحَدٍ عِنْدَهُ مِنْ نِعْمَةٍ تُجْزَى

20. Except seeking the Face of his Lord the Most High.

20. إِلَّا ابْتِغَاءَ وَجْهِ رَبِّهِ الْأَعْلَى

21. And he shall most surely be well-pleased (in the Hereafter).

21. وَلَسَوْفَ يَرْضَى

This is the same person who does not give his wealth in order to win favors from others or hoping that they would pay him back, but rather he does it purely for the sake of Allah, seeking reward in the Hereafter, the one who acquires these attributes he will have a very content life. And ultimately this person will be made to enter the Paradise, where he will lead a content and satisfied life.

Many of the scholars of Tafsir have mentioned that these verses talking about the man who purifies himself for his Lord's sake and gives only for His sake, were revealed about Abu Bakr As-Siddiq رضي الله عنه, the first companion of the Prophet Muhammad to enter Islam.

Surah Ash-Shams– Chapter 91 (The Clinging Clot)



It has 15 verses and was revealed in Makkah

In the name of Allah, the All-Merciful,
the Mercy-Giving



1. By the sun and its brightness. 1. وَالشَّمْسِ وَضُحَاهَا
2. And by the moon as it follows it. 2. وَالْقَمَرِ إِذَا تَلَاهَا
3. And by the day when it displays it. 3. وَالنَّهَارِ إِذَا جَلَّاهَا
4. And by the night when it covers it. 4. وَاللَّيْلِ إِذَا يَغْشَاهَا
5. And by the sky and He who built it. 5. وَالسَّمَاءِ وَمَا بَنَاهَا
6. And by the earth and He who spread it. 6. وَالْأَرْضِ وَمَا طَحَاهَا
7. And by the soul and He who fashioned it. 7. وَنَفْسٍ وَمَا سَوَّاهَا
8. And inspired it (soul) with its wickedness and righteousness. 8. فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا
9. Truly, he has succeeded who purifies it 9. قَدْ أَفْلَحَ مَنْ زَكَّاهَا
10. And truly, he has failed who corrupts it. 10. وَقَدْ خَابَ مَنْ دَسَّاهَا
11. Thamud denied (the truth) due to their transgression. 11. كَذَّبَتْ ثَمُودُ بِطَغْوَاهَا
12. When the most wretched of them was sent forth. 12. إِذِ انْبَعَثَ أَشْقَاهَا

13. Though the Messenger of Allah (Salih) had said to them: (Do not harm) The She-camel of Allah or (prevent her from) her drink.

13. فَقَالَ هُمْ رَسُولُ اللَّهِ نَاقَةَ اللَّهِ وَسُقْيَاهَا

14. But they denied him and hamstrung her. So their Lord crushed them for their sins and made it equal (upon all of them).

14. فَكَذَّبُوهُ فَعَقَرُوهَا فَدَمْدَمَ عَلَيْهِمْ رَبُّهُمْ بِذُنُوبِهِمْ فَسَوَّاهَا

15. And He has no fear of its consequence.

15. وَلَا يَخَافُ عُقْبَاهَا

Summary of the Surah:

The surah opens with multiple oaths taken by the Lord who informs us about the importance of purifying our souls for His Sake. For the one who purifies his soul, he will succeed in this life and the next. As for the one who does not purify his soul, he will end up losing his reward just like another nation that lost its reward by disobeying their Prophet Saleh.

Commentary on the Surah:

1. By the sun and its brightness.

1. وَالشَّمْسِ وَضُحَاهَا

2. And by the moon as it follows it.

2. وَالْقَمَرِ إِذَا تَلَاهَا

Allah ﷻ swears by the things He wishes to honor, and Allah took an oath here by the sun and the moon to show us some of the wonders of His creation that aid in the changing of the day and night. He swears by the sun and by the soothing morning light that comes with the sun, followed by the moon when it follows the journey of the sun. The moon follows the path of the sun by borrowing its light and hence shines brightly during the night.

3. And by the day when it displays it

3. وَالنَّهَارِ إِذَا جَلَّاهَا

4. And by the night when it covers it.

4. وَاللَّيْلِ إِذَا يَغْشَاهَا

Now Allah ﷻ takes an oath by the day which allows the sun to display its full glory, and also by the night that fully covers up the light of the sun so that the horizons become entirely dark in some parts of the world.

5. And by the sky and He who built it.

5. وَالسَّمَاءِ وَمَا بَنَاهَا

6. And by the earth and He who spread it.

6. وَالْأَرْضِ وَمَا طَحَاهَا

Here our Lord swears by the sky that was built all by Himself. There are no gaps in the sky where we'd be able to see some parts of space through those gaps. Rather, it is all covered up fully for our safety and protection, and has remained that way ever since the beginning of creation and will remain so till the end of times.

Next, Allah ﷻ takes an oath by the earth and mentions that He Himself spread out the land for our ease and for the purpose of our living and moving on it. All of the above mentioned creations are in complete harmony with one another from the time they were created, and Allah wants us to ponder and think over the signs found in the nature so that we may be more grateful to Him.

7. And by the soul and He who fashioned it.

7. وَنَفْسٍ وَمَا سَوَّاهَا

8. And inspired it (soul) with its wickedness and righteousness.

8. فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا

Now, coming to the main theme of this Surah, Allah ﷻ takes an oath by the soul (conscience) of the person and by Himself who made it balanced so that it seeks guidance and finds peace in worshiping its Lord.

When we hear and see the truth, we have the choice to either accept it or reject it. We will accept the truth if our *Fitrah* (natural disposition) is intact, the more intact it is, the more likely we will accept the message of truth.

Allah ﷻ then inspired the soul by placing inspirations in the heart due to which a person can differentiate between the right and the wrong.

The nafs has been programmed to know that it should guard itself from evil acts since they are harmful, and also to guard itself from sins as they bring about Allah's punishment.

9. Truly, he has succeeded who purifies it

9. قَدْ أَفْلَحَ مَنْ زَكَّاهَا

10. And truly, he has failed who corrupts it.

10. وَقَدْ خَابَ مَنْ دَسَّاهَا

Whoever purifies himself with obedience to Allah and fears Him will be successful. The Messenger of Allah ﷺ would supplicate to Allah with this dua:

عَنْ زَيْدِ بْنِ أَرْقَمٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ لَا أَقُولُ لَكُمْ إِلَّا كَمَا كَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ، كَانَ يَقُولُ " اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ وَالْجُبْنِ وَالْبُخْلِ وَالْهَرَمِ وَعَذَابِ الْقَبْرِ اللَّهُمَّ آتِ نَفْسِي تَقْوَاهَا وَزَكَّاهَا أَنْتَ خَيْرُ مَنْ زَكَّاهَا أَنْتَ وَلِيُّهَا وَمَوْلَاهَا اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عِلْمٍ لَا يَنْفَعُ وَمِنْ قَلْبٍ لَا يَخْشَعُ وَمِنْ نَفْسٍ لَا تَشْبَعُ وَمِنْ دَعْوَةٍ لَا يُسْتَجَابُ لَهَا " - صحيح مسلم (كتاب الذكر)

Zaid bin Arqam رَضِيَ اللَّهُ عَنْهُ reported: I am not going to say anything but only that which Allah's Messenger ﷺ used to say. He used to supplicate: " O Allah, I seek refuge in You from incapacity, from laziness, from cowardice, from miserliness, old age and from torment of the grave. O Allah, grant to my soul the sense of righteousness and purify it, for You are the Best Purifier thereof. You are the Protecting Friend thereof, and Guardian thereof. O Allah, I seek refuge in You from the knowledge which does not benefit, from the heart that does not entertain the fear (of Allah), from the soul that does not feel contented and the supplication that is not responded." Sahih Muslim (Book of Supplication)

As for the one who completely disregards his *Nafs* and busies himself with the disobedience of Allah by committing sins day and night, then this person is going against the natural inclinations of his soul, and will lead himself astray by following

he desires. If every individual works on improving himself, then the society as a whole becomes better.

11. Thamud denied (the truth) due to their transgression.

11. كَذَّبَتْ ثَمُودُ بِطَغْوَاهَا

12. When the most wretched of them was sent forth.

12. إِذِ انْبَعَثَ أَشْقَاهَا

13. Though the Messenger of Allah (Salih) had said to them: (Do not harm) The She-camel of Allah or (prevent her from) her drink.

13. فَقَالَ لَهُمْ رَسُولُ اللَّهِ نَاقَةَ اللَّهِ وَسُقْيَاهَا

Allah ﷻ informs that Thamud (people of Saleh ﷺ) rejected their Prophet because of the injustice and transgression they practiced. Therefore, this resulted in a rejection in their hearts for the guidance and conviction that their Prophet came to them with. Allah ﷻ sent a she-camel which Prophet Salih asked Allah ﷻ for, on request of his people, Thamud, who asked for a miracle from their Prophet as a sign of his truthfulness.

Thamud gathered on a certain day at their meeting place and Prophet Salih ﷺ came and addressed them to believe in Allah, reminding them of the favors Allah had granted them.

They pointed at a rock, they demanded: "Ask your Lord to make a she camel, which must be 10 months pregnant, tall and attractive, issue from the rock for us."

Prophet Salih ﷺ replied: "If Allah sends you what you have requested, just as you have described, will you believe in that which I have come to you with and have faith in the message I have been sent with?"

They answered: "Yes."

So he took a vow from them on this, then prayed to Allah the Almighty to grant their request. Allah ﷻ ordered the distant rock to split asunder, to bringing forth a great ten month pregnant she camel. When their eyes set on it, they were amazed. They saw a great thing, a wonderful sight, a dazzling power and clear evidence from their Lord.

Some of the people from his community believed in Prophet Saleh when they saw this miracle. Others refused to believe and became more arrogant. Allah ﷻ had sent this miracle forward with conditions set in place that whoever disbelieves after seeing the miracle then he will be punished most severely by Allah. And another condition placed on the community was that now they had to divide the days of drinking water from the well between themselves and the she-camel.

The she-camel would drink all the water from the well one day, and the next day it would be the turn of the people of Thamud. The she-camel would produce enough milk for everyone in the community to drink from. But the people started to lose their patience with their Prophet and the miracle sent with him. They gathered in secret and one of the most wicked men among Thamud decided to slay the she-camel.

Allah ﷻ said:

فَنَادَوْا صَاحِبَهُمْ فَتَعَاطَى فَعَقَرَ سُورَةُ الشَّمْسِ: 29

But they called their comrade and he took (a sword) and killed (her)

Surah ash-Shams:29

This man was mighty and respected among his people. He was of noble lineage and a leader who was obeyed by his followers.

Prophet Salih ﷺ warned them from harming the she-camel and its drink, but the people refused to believe that they would be punished if they harmed the miracle they had asked for in the past.

14. But they denied him and hamstrung her. So their Lord crushed them for their sins and made it equal (upon all of them).

14. فَكَذَّبُوهُ فَعَقَرُوهَا فَدَمْدَمَ عَلَيْهِمْ رَبُّهُمْ بِذُنُوبِهِمْ فَسَوَّاهَا

15. And He has no fear of its consequence.

15. وَلَا يَخَافُ عُقْبَاهَا

They killed the she-camel and Allah ﷻ sent a punishment upon them within the three days after this incident. The punishment was sent upon the entire community because they all took part in this crime by supporting it openly and in secret.

Allah ﷻ flattened the land and the bodies of the disbelievers sunk into the ground.



Allah is the Master who doesn't fear the consequences of His actions. When He does an action, there is no fear on Him of what others will say. He is not questioned or punished by anyone or anything.

Allah ﷻ said:

لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ سورة الأنبياء: 23

He is not questioned about what He does, but they will be questioned

Surah al Anbiya:23

So it is only Him who is only truly without consequence of fear, whereas everything else should fear Him for the evil that they do. *Uqba* means the greatest consequence of anything, and Allah is indeed not scared and will not hesitate in bringing forth His judgments and carrying out His decisions.

Review Questions 5

gives charity	she-camel	afterlife	Saleh	fears Allah	Hell-fire	acts self-sufficient	expand
denies	ease	withholds	ad-Duha	succeed	Thamud	worldly life	believes

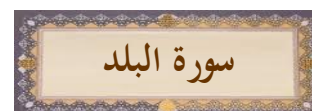
Fill in the blanks:

1. The word *Sharh* means to _____.
2. Allah commanded His Prophet to share the favors with others around him in Surah _____.
3. Allah will make the path of ease easy for the one who _____, _____ and _____.
4. Allah will make the path of difficulty easy for the one who _____, _____ and _____.
5. Surah ash-Shams talks about the people of _____ to whom Prophet _____ was sent.
6. Anyone who purifies his soul for the sake of Allah will _____.
7. Every hardship is accompanied by _____ from Allah so we need to exercise patience in all matters.
8. Allah reminds His Prophet in Surah ad-Duha that the _____ is better for him than the _____.
9. The one who gives his wealth in order to be purified will be saved from _____.
10. The miracle sent with Prophet Saleh was the miracle of _____.

True or False:

- () 1. Allah removed the burden from the shoulders of the Prophet so that he could carry the message of Islam with ease.
- () 2. Every hardship is surrounded by two eases.
- () 3. The worldly life is better for the believers than the afterlife.
- () 4. We should not talk about the favors of our Lord upon us.
- () 5. Allah does not fear the consequences of His actions.

Surah Al Balad – Chapter 90 (The City)



It has 20 verses and was revealed in Makkah

In the name of Allah, the All-Merciful,
the Mercy-Giving

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. No, indeed! I do swear by this City (Makkah). 1. لَا أَقْسِمُ بِهَذَا الْبَلَدِ
2. While you (O Prophet) are a free dweller in this City. 2. وَأَنْتَ حَلٌّ بِهَذَا الْبَلَدِ
3. And by the father and that which was born (of him). 3. وَوَالِدٍ وَمَا وَلَدَ
4. Certainly, we have created man into hardship. 4. لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ
5. Does he think that no one shall ever overpower him? 5. أَيْحَسِبُ أَنْ لَنْ يَقْدِرَ عَلَيْهِ أَحَدٌ
6. He says, "I have spent wealth in abundance." 6. يَقُولُ أَهْلَكْتُ مَالًا لُبَدًا
7. Does he think that no one has seen him? 7. أَيْحَسِبُ أَنْ لَمْ يَرَهُ أَحَدٌ
8. Have We not made two eyes for him? 8. أَلَمْ نَجْعَلْ لَهُ عَيْنَيْنِ
9. And a tongue and two lips? 9. وَلِسَانًا وَشَفَتَيْنِ
10. And guided him to the two highways (of right and wrong)? - steep? 10. وَهَدَيْنَاهُ النَّجْدَيْنِ
11. Yet he has not broken through the difficult pass. 11. فَلَا افْتَحَمَ الْعَقَبَةَ

12. And what can make you know what is that difficult pass? وَمَا أَدْرَاكَ مَا الْعَقَبَةُ
13. It is the freeing of a slave. فَلِكُ رَقَبَةٍ
14. Or feeding on a day of severe hunger أَوْ إِطْعَامٌ فِي يَوْمٍ ذِي مَسْغَبَةٍ
15. To an orphan, who is a relative. يَتِيمًا ذَا مَقْرَبَةٍ
16. Or to a needy person in misery. أَوْ مِسْكِينًا ذَا مَتْرَبَةٍ
17. And then being among those who believed and advised one another to patience and advised one another to compassion. ثُمَّ كَانَ مِنَ الَّذِينَ آمَنُوا وَتَوَاصَوْا بِالصَّبْرِ وَتَوَاصَوْا بِالْمَرْحَمَةِ
18. Those are the Companions of the Right. أُولَئِكَ أَصْحَابُ الْمَيْمَنَةِ
19. But as to those who disbelieved in Our Signs - they are the Companions of the Left. وَالَّذِينَ كَفَرُوا بِآيَاتِنَا هُمْ أَصْحَابُ الْمَشْأَمَةِ
20. Over them will be fire closed in. عَلَيْهِمْ نَارٌ مُّؤَصَّدَةٌ

Summary of the Surah:

Allah ﷻ honors the City of Makkah by taking an oath in its name within this Surah and reminds the mankind that they are under the absolute power and watchfulness of Allah, no matter what path they choose in this life.

Commentary on this Surah:

1. No, indeed! I do swear by this City (Makkah) لَا أَقْسِمُ بِهَذَا الْبَلَدِ
2. While you (O Prophet) are a free dweller in this City وَأَنْتَ حِلٌّ بِهَذَا الْبَلَدِ

3. And by the father and that which was born (of him).

3. وَوَالِدٍ وَمَا وَلَدَ

By taking an oath by the city of Makkah, Allah ﷻ is honoring it and also diverting their attention of the listeners of Quran to His Message.

Allah also swears by this city because His Final Messenger Muhammad ﷺ resides there, and it is now his duty to deliver the final message to the people around him.

Allah ﷻ is here showing the amazement of the Messenger of Allah ﷺ who is staying true to the message of Prophet Ibrahim عليه السلام, and the rest of the polytheists who claim to follow their misguided forefathers, but they are not staying true to the religion of their true forefather, Prophet Ibrahim عليه السلام himself.

Allah ﷻ knows the polytheistic Arabs who are intending to kill the Messenger of Allah ﷺ who is simply calling to the religion of their father Ibrahim. Prophet Ismail عليه السلام was the son of Prophet Ibrahim عليه السلام and he was the first male in the city of Makkah, and Prophet Muhammad ﷺ came from his lineage.

4. Certainly, we have created man into hardship

4. لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ

5. Does he think that no one shall ever overpower him?

5. أَيْحَسِبُ أَنْ لَنْ يَقْدِرَ عَلَيْهِ أَحَدٌ

Human beings have been created in intense struggle, and for as long as we are alive, we will never be free from worries. Every single person has his or her own form of struggle that he needs to overcome in this life.

Whatever path you choose will lead to many different struggles. However, one struggle will bring Allah's Mercy and reward, and the other path will lead to Allah's anger and punishment. People run away from Allah's commands out of fear that they will face a lot of hardship. But they don't realise that even if they turned away from the guidance they would still face hardship and stress by other obstacles in life.

Allah ﷻ describes in this chapter of the Quran the psychological human condition, where the human beings are constantly surrounded by worries by the inside. At the same time man has to maintain a reputation that he is not stressed and find ways to balance himself. Man assumes that he's the one above everything else and that no one can overpower him and that no one will question him with respect to his choices.

6. He says, "I have spent wealth in abundance."

6. يَقُولُ أَهْلَكْتُ مَالًا لُبَدًا

7. Does he think that no one has seen him?

7. أَيْحَسِبُ أَنْ لَمْ يَرَهُ أَحَدٌ

A man's wrong assumptions and pride make him arrogant enough to say that he has destroyed enormous amounts of wealth on materialistic pursuits. He wants to make sure that people know that he is so rich, he doesn't even count the amount he has wasted on the worldly enjoyments.

The Quraish thought that it was their birthright to hold onto their honour and riches and not spend it in the cause of Allah as they feared poverty. Allah ﷻ is telling them that He is watching the evils they do and knows how they earn and spend their money against His Messenger to bring harm to the messenger and his message.

8. Have We not made two eyes for him?

8. أَلَمْ نَجْعَلْ لَهُ عَيْنَيْنِ

9. And a tongue and two lips?

9. وَلِسَانًا وَشَفَتَيْنِ

10. And guided him to the two highways (of right and wrong)?

10. وَهَدَيْنَاهُ النَّجْدَيْنِ

Allah ﷻ reminds man that He is the One who gave him two eyes, and He sees all that the humans do on this earth.

And Allah mentions gift of tongue by which man is able to form words and when he boasts, he is using the means provided to him by his Lord to boast. The arrogance shown through his tongue is evil and will be a witness against him on Judgment Day.

Allah ﷻ also guided man along the two pathways; the path of good and the path of evil when someone chooses the path of good sincerely then Allah guides him along that path of good. When someone chooses the path of evil He will make that path achievable for him. Both the pathways involve struggle for those walking on them.

11. Yet he has not broken through the difficult pass

11. فَلَا اقْتَحَمَ الْعَقَبَةَ

12. And what can make you know what is that difficult pass?

12. وَمَا أَدْرَاكَ مَا الْعَقَبَةُ

Allah ﷻ is saying that after giving man the great gifts of eyes and tongue, man does not struggle enough to go through the difficult pathway in this life which will be good for him in the end.

And Allah mentions what that difficult pathway is like in the following verses for whoever wants to take that road.

13. It is the freeing of a slave.

13. فَكُّ رَقَبَةٍ

14. Or feeding on a day of severe hunger

14. أَوْ إِطْعَامٌ فِي يَوْمٍ ذِي مَسْغَبَةٍ

15. To an orphan, who is a relative.

15. يَتِيمًا ذَا مَقْرَبَةٍ

16. Or to a needy person in misery.

16. أَوْ مِسْكِينًا ذَا مَتْرَبَةٍ

Difficult path is the one where you have to free a slave, or someone who is imprisoned, and all those who are oppressed. These actions require intense struggle

on our part, and constant effort is needed on every level in our communities, so that the poor and weak people are released from tyranny and injustices.

We must take care of those who can't provide for themselves financially, and provide them with their basic necessities such as food and shelter. Allah ﷻ also makes the kind treatment of orphans obligatory upon the relatives and also commands us to take care of orphans found in our community.

There are people around us dealing with hardships in their lives and don't have the means to feed themselves or their families but never complain or mention their difficult situation. If we come across such people we need to help them in every way possible. By this command, Allah wants us to become true humanitarians and wants us to help others because this will ultimately lead to a change in our nature, purify our hearts and deeds, and elevate us in ranks in the afterlife.

17. And then being among those who believed and advised one another to patience and advised one another to compassion.

17. ثُمَّ كَانَ مِنَ الَّذِينَ آمَنُوا وَتَوَاصَوْا
بِالصَّبْرِ وَتَوَاصَوْا بِالْمَرْحَمَةِ

18. Those are the Companions of the Right.

18. أُولَئِكَ أَصْحَابُ الْمَيْمَنَةِ

After these acts of righteousness, when man joins those who believed in Allah and the afterlife, and was patient with the commands of Allah and also encourages others to have patience, he will have joined the ranks of true believers. Eman (belief) is mentioned after all these humanitarian causes. The only way to end corruption in this life is by submitting fully to the commands of Allah.

Rebelling against Allah was the cause of the corruption of man's internal nature, and the only true way of ending this corruption is through believing in Allah and obeying Him.

So the person who has Eman (belief in Allah) gains more patience because he knows that Allah will reward him for his efforts, even if he does not see 100% positive results in this life.



And when a man becomes a believer, he joins all the other believers who worked together with perseverance and enjoined patience and compassion. These people will be the closest to the Mercy of Allah on the Day of Judgment.

19. But as to those who disbelieved in Our Signs - they are the Companions of the Left.

**19. وَالَّذِينَ كَفَرُوا بِآيَاتِنَا هُمْ أَصْحَابُ
الْمَشْأَمَةِ**

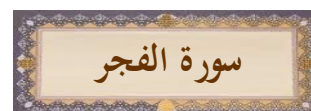
20. Over them will be fire closed in.

20. عَلَيْهِمْ نَارٌ مُّؤَصَّدَةٌ

The ones who disbelieved in the signs of Allah sent with His Messenger and busied themselves in the enjoyment of this world and took pleasure in the forbidden things they will be among the companions of hell-fire.

On these people there will be a fire whose heat does not escape because a lid has been placed at the top to prevent their escape. So there is no escape or doorway for them to come out of it, and they shall remain there.

Surah Al Fajr – Chapter 89 (The Dawn)



It has 30 verses and was revealed in Makkah

In the name of Allah, the All-Merciful,
the Mercy-Giving

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. By the dawn. 1. وَالْفَجْرِ
2. And by the Ten Nights. 2. وَلَيَالٍ عَشْرٍ
3. And by all that is even and all that is odd. 3. وَالشَّفْعِ وَالْوَتْرِ
4. And by the night when it passes. 4. وَاللَّيْلِ إِذَا يَسْرِ
5. Is there in this an oath for whoever has a mind? 5. هَلْ فِي ذَلِكَ قَسَمٌ لِّذِي حِجْرِ
6. Have you not seen (O Prophet) how your Lord dealt with the people of Ad 6. أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ
7. From Iram, the nation of the lofty pillars. 7. إِرَمَ ذَاتِ الْعِمَادِ
8. The likes of whom had never been created in the land? 8. الَّتِي لَمْ يُخْلَقْ مِثْلُهَا فِي الْبِلَادِ
9. And with Thamud, who carved out the rocks in the valley? 9. وَثَمُودَ الَّذِينَ جَابُوا الصَّخْرَ بِالْوَادِ
10. And with Pharaoh of the lofty structures? 10. وَفِرْعَوْنَ ذِي الْأَوْتَادِ
11. All of whom transgressed in the lands. 11. الَّذِينَ طَغَوْا فِي الْبِلَادِ
12. And increased therein the corruption. 12. فَأَكْثَرُوا فِيهَا الْفَسَادَ
13. So your Lord poured upon them a portion of punishment. 13. فَصَبَّ عَلَيْهِمْ رَبُّكَ سَوْطَ عَذَابٍ

14. Indeed, your Lord is ever-watchful. 14. إِنَّ رَبَّكَ لَبَالْمُرْصَادِ
15. And as for man, when his Lord tries him and is generous to him and favours him, he says, "My Lord has honoured me." 15. فَأَمَّا الْإِنْسَانُ إِذَا مَا ابْتَلَاهُ رَبُّهُ فَأَكْرَمَهُ
وَنَعَّمَهُ فَيَقُولُ رَبِّي أَكْرَمَنِ
16. But when He tries him and restricts His provision, he says, "My Lord has humiliated me." 16. وَأَمَّا إِذَا مَا ابْتَلَاهُ فَقَدَرَ عَلَيْهِ رِزْقَهُ
فَيَقُولُ رَبِّي أَهَانَنِ
17. No! But you do not honour the orphan. 17. كَلَّا بَلْ لَا تُكْرِمُونَ الْيَتِيمَ
18. And you do not encourage one another to feed the poor. 18. وَلَا تَحَاضُّونَ عَلَى طَعَامِ الْمِسْكِينِ
19. And you consume inheritance greedily. 19. وَتَأْكُلُونَ الثَّرَاثَ أَكْلًا لَمًّا
20. And you love the wealth with an immense love. 20. وَتُحِبُّونَ الْمَالَ حُبًّا جَمًّا
21. No indeed! When the earth has been leveled (pounded and crushed). 21. كَلَّا إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا
22. And your Lord has come and the angels, rows upon rows. 22. وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا
23. And brought within view on that Day is the Hell-fire; on that Day man will remember, but what good to him will be the remembrance? 23. وَجِئَ يَوْمَئِذٍ بِجَهَنَّمَ يَوْمَئِذٍ يَتَذَكَّرُ
الْإِنْسَانُ وَأَنَّى لَهُ الذِّكْرَى
24. He will say, "Oh, I wish I had sent ahead (some good) for my life." 24. يَقُولُ يَا لَيْتَنِي قَدَّمْتُ لِحَيَاتِي
25. So , on that Day, none shall punish as He shall punish. 25. فَيَوْمَئِذٍ لَا يُعَذِّبُ عَذَابُهُ أَحَدًا
26. And none will bind (as severely) as His binding (of the evildoers). 26. وَلَا يُوثِقُ وَثَاقَهُ أَحَدًا
27. O peaceful soul! 27. يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ
28. Return to your Lord, well-pleased and well-pleasing. 28. ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً

29. And so, enter among My servants.

29. فَادْخُلِي فِي عِبَادِي

30. And enter My Everlasting Garden.

30. وَادْخُلِي جَنَّتِي

Summary of the Surah:

An oath has been taken by the dawn and other natural occurrences in the universe and also the sacred destination, as a means of affirmation to humankind that Allah will hold all people accountable for their deeds that they performed in this world. People who unlawfully take the wealth of others will be exposed on the Day of Judgment when Allah will come down for Judgment with the angels, and the righteous people will be honored by Allah by making them enter the Paradise.

Commentary on this Surah:

1. By the dawn.

1. وَالْفَجْرِ

2. And by the Ten Nights.

2. وَلَيَالٍ عَشْرٍ

The first oath Allah takes is by the time of Fajr, the time when the night is about to end, and the light of the sun begins to come through into the sky.

The second oath is by the ten blessed nights, either the last ten nights of Ramadan, or the first ten nights from the month of Dhul Hijjah. The blessings and the reward for good deeds is at its highest within these nights.

3. And by all that is even and all that is odd.

3. وَالشَّفْعِ وَالْوَتْرِ

4. And by the night when it passes.

4. وَاللَّيْلِ إِذَا يَسْرِ

5. Is there in this an oath for whoever has a mind?

5. هَلْ فِي ذَلِكَ قَسَمٌ لِّذِي حِجْرٍ

The third oath taken by Allah covers all that is created in pairs, and all that is in odd numbers.

The fourth oath is about the night when it departs.

Allah ﷻ cautions the people of understanding and religious awareness here to pay attention to the subject at hand because the matter by which Allah swore should be given our best attention.

6. **Have you not seen (O Prophet) how your Lord dealt with the people of Ad**

6. أَلَمْ تَرَ فَعَلَ رَبُّكَ بِعَادٍ

7. **From Iram, the nation of the lofty pillars**

7. إِرَمَ ذَاتِ الْعِمَادِ

8. **The likes of whom had never been created in the land?**

8. الَّتِي لَمْ يُخْلَقْ مِثْلُهَا فِي الْبِلَادِ

Allah ﷻ tells His Messenger to reflect on the condition of the nations that passed before his nation and how Allah destroyed them due to their arrogance and disbelief. The first of these nations mentioned in this chapter are the people of 'Ad. They were the descendants of 'Ad bin Iram bin 'Aws bin Sam bin Nuh, and Prophet Hud ﷺ was sent to them.

They were a nation of builders who would build tall and lofty buildings, and no one in their time fought them because they were strong people.

Allah ﷻ says:

فَأَمَّا عَادٌ فَاسْتَكْبَرُوا فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَقَالُوا مَنْ أَشَدُّ مِنَّا قُوَّةً أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَهُمْ هُوَ أَشَدُّ مِنْهُمْ قُوَّةً وَكَانُوا بِآيَاتِنَا يَجْحَدُونَ سورة فصلت: 15

As for 'Ad, they were arrogant in the land without right, and they said: "Who is mightier than us in strength" Could they not see that Allah Who created them was mightier in strength than them they used to disavow our miraculous signs.

Surah Fussilat:15

Prophet Hud ﷺ taught them about the Oneness of Allah. However, they rejected his teachings and opposed him. Therefore, Allah ﷻ saved him and those who believed with him from among them, and He destroyed others with a furious, violent wind.

Allah ﷻ says:

وَأَمَّا عَادٌ فَأُهْلِكُوا بِرِيحٍ صَرْصَرٍ عَاتِيَةٍ سَحَّرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ وَثَمَانِيَةَ أَيَّامٍ حُسُومًا فَتَرَى الْقَوْمَ فِيهَا صَرْعَى كَأَنَّهُمْ أُعِجَزُوا نُخْلٍ خَاوِيَةٍ فَهَلْ تَرَى لَهُمْ مِّنْ بَاقِيَةٍ سورة الحاقة: 6-8

And as for 'Aad, they were destroyed by a screaming, violent wind. **Which Allah imposed on them for seven nights and eight days in succession, so that you could see men lying overthrown, as if they were hollow trunks of date palms! Do you see any remnants of them.** Surah al-Haaqqah 7-8

Allah ﷻ mentioned their story in the Qur'an in more than one place, so that the believers may take lessons from their story and ending, and avoid making similar mistakes.

9. **And with Thamud, who carved out the rocks in the valley?**

9. وَثَمُودَ الَّذِينَ جَابُوا الصَّخْرَ بِالْوَادِ

10. **And with Pharaoh of the lofty structures?**

10. وَفِرْعَوْنَ ذِي الْأَوْتَادِ

11. **All of whom transgressed in the lands.**

11. الَّذِينَ طَغَوْا فِي الْبِلَادِ

12. **And increased therein the corruption.**

12. فَأَكْثَرُوا فِيهَا الْفَسَادَ

Then, Allah ﷻ mentions Thamud, to whom Prophet Salih ﷺ was sent and his story with is people has been detailed out in Surah As-Shams. They were also a strong nation and would carve out the rocks with their sheer manpower.

And finally, Allah ﷻ recounts the story of Pharaoh, whose nation was the possessor of large armies, and was known to punish anyone who disobeyed him severely. He also enslaved people and would use their skills to construct tall structures. Prophet Musa was sent to him in order to remind him of Allah's blessings and favors upon him and his nation, but he refused to take heed and follow the message sent, and instead turned against Prophet Musa ﷺ and Bani Israel and started to punish them and causing them to go through extreme hardships.

All of the above mentioned nations had disobeyed Allah and moved away from His worship. When they forgot Allah and they forgot the afterlife they began to oppress others and cause corruption in the land, Allah ﷻ sent them reminders and warnings, and when they refused to obey, Allah dealt with them accordingly.

13. So your Lord poured upon them a portion of punishment.

13. فَصَبَّ عَلَيْهِمْ رَبُّكَ سَوْطَ عَذَابٍ

14. Indeed, your Lord is ever-watchful.

14. إِنَّ رَبَّكَ لَبَالْمُرْصَادِ

Allah ﷻ sent severe punishments upon those nations that they were completely destroyed. He sent down a severe torment down and caused them to be overcome by a punishment that could not be repelled from the people who were criminals.

Indeed, Allah ﷻ watches over His creation in that which they do, and He will reward them in this life and in the Hereafter based upon what each of them strove for. He will bring all of the creation before Him and He will judge them with justice, and no one will be able to make claims that they were treated unfairly in His kingdom and dominion. He will reward each one of them with that which the slave deserves, for He is far removed from every injustice and tyranny.

15. And as for man, when his Lord tries him and is generous to him and favours him, he says, "My Lord has honoured me."

**15. فَأَمَّا الْإِنْسَانُ إِذَا مَا ابْتَلَاهُ رَبُّهُ
فَأَكْرَمَهُ وَنَعَّمَهُ فَيَقُولُ رَبِّي أَكْرَمَنِ**

16. But when He tries him and restricts His provision, he says, "My Lord has humiliated me."

**16. وَأَمَّا إِذَا مَا ابْتَلَاهُ فَقَدَرَ عَلَيْهِ رِزْقَهُ
فَيَقُولُ رَبِّي أَهَانَنِ**

Allah ﷻ corrects the flawed understanding of man with these verses in his belief that where Allah ﷻ provides man with abundant provisions man thinks it is because His Lord is honouring him. But this is not the case, rather it is a trial and a test for the man, as Allah ﷻ says:

أَيَحْسَبُونَ أَنَّمَا نُمِدُّهُمْ بِهِ مِنْ مَّالٍ وَبَنِينَ نُسَارِعُ لَهُمْ فِي الْخَيْرَاتِ بَلْ لَا يَشْعُرُونَ سورة المؤمنون: 55-56

Do they think that in wealth and children with which We enlarge them. We hasten unto them with good things. Nay, but they perceive not.

Surah al-Mu'minoon: 55-56

Likewise, from another angle, if Allah tests him and tries him by decreasing his sustenance, he believes that is because Allah is humiliating him. For indeed Allah gives wealth to those whom He loves as well as those whom He does not love; having wealth is no sign of Lord's pleasure or mercy.

Allah ﷻ should be obeyed in all circumstances. If one is wealthy, he should thank Allah for the blessing of wealth, and if he is poor, he should exercise patience and seek lawful provisions from His Lord.

17. No! But you do not honour the orphan.

17. كَلَّا بَلْ لَا تُكْرِمُونَ الْيَتِيمَ

18. And you do not encourage one another to feed the poor.

18. وَلَا تَحَاضُّونَ عَلَى طَعَامِ الْمِسْكِينِ

19. And you consume inheritance greedily

19. وَتَأْكُلُونَ الثَّرَاثَ أَكْلًا لَمًّا

20. And you love the wealth with an immense love.

20. وَتُحِبُّونَ الْمَالَ حُبًّا جَمًّا

Allah ﷻ commands everyone here to honour the orphan, and to treat him with respect just like we would love to be treated by others with honour and respect.

عن سهل بن سعد رضي الله عنه عَنِ النَّبِيِّ ﷺ قَالَ " أَنَا وَكَافِلُ الْيَتِيمِ، فِي الْجَنَّةِ هَكَذَا " وَقَالَ بِإِصْبَعَيْهِ السَّبَابَةَ وَالْوُسْطَى. صحيح البخاري (كتاب الأدب)

Narrated Sahl bin Sa'd رضي الله عنه:

The Prophet ﷺ said, "I and the person who looks after an orphan and provides for him, will be in Paradise like this," putting his index and middle fingers together.

Sahih al Bukhari (Book of Good Manners)

And then Allah ﷻ wants us to honour and feed the needy, and those who are poor and in need of help from others.

As for the ones who take away the inheritance of others unjustly, this verse is a warning that Allah indeed knows about it and will bring them to account for the injustices committed by them.

People assume that their wealth will remain with them forever, because they want to hold onto their belongings and things in this world thinking that nothing will come between them and their possessions. And they also want to keep gathering more than what they have so that none of it ever comes to an end. But the entire life of a person can come to an end in an instant and then he will be left with nothing except for his deeds.

21. No indeed! When the earth has been leveled (pounded and crushed

21. كَلَّا إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا

22. And your Lord has come and the angels, rows upon rows.

22. وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا

Allah ﷻ tells us about the time when the earth and the mountains will be flattened when the Hour will arrive, and the earth will be leveled and made even, and the creatures will rise from their graves to be presented in the court of their Lord.

Allah ﷻ will come alongside the angels to judge between His creation. The angels will come together like a never ending army. The disbelievers would boast about their armies being huge in numbers. So on this Day Allah will show His angels standing in rows upon rows upon rows like a massive army.

23. And brought within view on that Day is the Hell-fire; on that Day man will remember, but what good to him will be the remembrance?

23. وَجِيءَ يَوْمَئِذٍ بِجَهَنَّمَ يَوْمَئِذٍ يَتَذَكَّرُ
الْإِنْسَانُ وَأَنَّى لَهُ الذِّكْرَى

24. He will say, "Oh. I wish I had sent ahead (some good) for my life."

24. يَقُولُ يَا لَيْتَنِي قَدَّمْتُ لِحَيَاتِي

عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ " يُؤْتَى بِجَهَنَّمَ يَوْمَئِذٍ لَهَا سَبْعُونَ أَلْفَ زِمَامٍ مَعَ كُلِّ زِمَامٍ سَبْعُونَ أَلْفَ مَلَكٍ يَجْرُوهَا " صحيح مسلم (كتاب الجنة)

Abdullah bin Mas`ud رَضِيَ اللَّهُ عَنْهُ reported Allah's Messenger ﷺ as saying: Hell would be brought on that day (the Day of Judgment) with seventy thousand bridles, and seventy thousand angels dragging each bridle."

Sahih Muslim (Book of Paradise)

The Hell-fire will be brought forward and every man shall recall his deeds that he used to perform in the world, openly and in secret.

If he was a disobedient person, he will be sorry for the acts of disobedience he committed and no regret of his at that point will be able to shield him from the punishment. If he was an obedient person, he will wish that he performed more acts of obedience. Every human beings on that day is going to be consumed by worry and grief until the Judgment of his Lord comes to pass about his final destination; either the Paradise or the Hell-fire.

25. So, on that Day, none shall punish as He shall punish.

25. فَيَوْمَئِذٍ لَا يُعَذِّبُ عَذَابَهُ أَحَدٌ

26. And none will bind (as severely) as His binding (of the evildoers).

26. وَلَا يُوثِقُ وَثَاقَهُ أَحَدٌ

On that day there is not going to be a more intense punishment than for the ones who disobeyed Him. The disobedience includes rebellion against the commands of Allah and causing corruption in the land.

There is no one who is more severely punished and bound than those the Az-Zabaniyah (the angels of Hell-fire) punish. This punishment is reserved for the criminals and the wrongdoers among the creation. The punishment has been set by Allah for all those who refuse to obey Him in this world.

27. O peaceful soul!

27. يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ

28. Return to your Lord, well-pleased and well-pleasing.

28. ارْجِعْ إِلَىٰ رَبِّكَ رَاضِيَةً مَّرْضِيَّةً

29. And so, enter among My servants.

29. فَادْخُلِي فِي عِبَادِي

30. And enter My Everlasting Garden.

30. وَادْخُلِي جَنَّتِي

After talking about the evil people and the punishments that await them, Allah ﷻ turns His attention to the pious souls here in the ending verses of this chapter. This surah earlier talked about a person who wasn't tranquil, who was always afraid of losing his wealth and honour because he feared the creation more than he feared Allah.

Now Allah ﷻ talks to the person who has submitted himself to His Lord and does not follow his desires blindly. For such people Allah has prepared an everlasting reward and will speak to them directly on the Day of Judgment and He will be well-pleased with them due to their obedience.

This person is pleased with Allah ﷻ in all situations, unlike the person described in the early parts of the surah who was always showing arrogance and ungratefulness against the commands and obligations laid down by Allah.

Allah ﷻ will allow the believers to meet other believers on that Day and they will all rejoice and spend time in eternal bliss in Paradise.

And finally, they will be told to enter the Paradise; the glad tidings for this shall be given to them at the time of their death and on the Day of Judgment. This is the angels giving glad tiding to the believer at his time of death.

**Surah Al Ghashiyah – Chapter
88
(The Overwhelming Event)**



It has 26 verses and was revealed in Makkah

**In the name of Allah, the All-Merciful,
the Mercy-Giving**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Has there reached you the report of the Overwhelming Event? 1. هَلْ أَتَاكَ حَدِيثُ الْغَاشِيَةِ
2. Some faces on that Day will be humiliated.. 2. وَجُوهٌ يَوْمَئِذٍ خَاشِعَةٌ
3. Working hard, and exhausted. 3. عَامِلَةٌ نَّاصِبَةٌ
4. They will enter to burn in an intensely hot Fire. 4. تَصَلَّى نَارًا حَامِيَةً
5. They will be given drink from a boiling spring. 5. تُسْقَى مِنْ عَيْنٍ آبِيَةٍ
6. For them there will be no food, except from a poisonous thorny plant. 6. لَيْسَ لَهُمْ طَعَامٌ إِلَّا مِنْ صَرِيْعٍ
7. Which neither nourishes nor avails against hunger. 7. لَا يُسْمِنُ وَلَا يُغْنِي مِنْ جُوعٍ
8. Faces on that Day will be delighted. 8. وَجُوهٌ يَوْمَئِذٍ نَّاعِمَةٌ
9. With their effort they are satisfied. 9. لِسَعْيِهَا رَاضِيَةٌ
10. In a lofty Garden. 10. فِي جَنَّةٍ عَالِيَةٍ
11. You shall not hear therein unsuitable speech. 11. لَا تَسْمَعُ فِيهَا لَاغِيَةً
12. Within it is a flowing spring- 12. فِيهَا عَيْنٌ جَارِيَةٌ
13. Within it are the couches raised high. 13. فِيهَا سُرُرٌ مَرْفُوعَةٌ

14. And cups set at hand. 14. وَأَكْوَابٌ مَّوْضُوعَةٌ
15. And cushions lined up. 15. وَمَنَارِقُ مَصْفُوفَةٌ
16. And carpets spread around. 16. وَزَرَائِي مَبْثُوثَةٌ
17. Then do they not look at the camels- how they are created? 17. أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ
18. And at the sky- how it is raised? 18. وَإِلَى السَّمَاءِ كَيْفَ رُفِعَتْ
19. And at the mountains- how firmly they are erected? 19. وَإِلَى الْجِبَالِ كَيْفَ نُصِبَتْ
20. And at the earth - how it is spread out? 20. وَإِلَى الْأَرْضِ كَيْفَ سُطِحَتْ
21. So remind (O Muhammad), for you are but an admonisher. 21. فَذَكِّرْ إِنَّمَا أَنْتَ مُذَكِّرٌ
22. You are not over them a controller. 22. لَسْتَ عَلَيْهِمْ بِمُصَيْطِرٍ
23. However, he who turns away, and disbelieves. 23. إِلَّا مَنْ تَوَلَّى وَكَفَرَ
24. Then Allah will punish him with the greatest punishment. 24. فَيُعَذِّبُهُ اللَّهُ الْعَذَابَ الْأَكْبَرَ
25. Indeed, to Us is their return. 25. إِنَّ إِلَيْنَا إِيَابَهُمْ
26. Then indeed, upon Us is their account. 26. ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ

Summary of the Surah:

Human beings are reminded of what they are over-looking in their lives. All those who had a life of ease in this world and forgot about the afterlife will be filled with remorse in the next life. As for the ones who worked hard and strove to achieve the pleasure of their Lord, they will be delighted when they see their homes in Paradise.

Commentary on this Surah:

1. Has there reached you the report of the Overwhelming Event 1. هَلْ أَتَاكَ حَدِيثُ الْعَاشِيَةِ

2. Some faces on that Day will be humiliated.

2. وَجُوهٌ يَوْمَئِذٍ خَاشِعَةٌ

3. Working hard, and exhausted.

3. عَامِلَةٌ نَّاصِبَةٌ

Allah ﷻ addresses His Messenger and inquires if the news of the Overwhelming Event reached him. This event would be a calamity of the next life and Allah wants people to know that it is approaching them sooner than their expectations.

That day is the Day of Judgment. On this day, the sky will be split and everything in it will fall apart, and the Earth will bring out its treasures and expose everything hidden inside it.

Some faces on that day will be overcome with so much fear that the bodies and limbs will become numb and they will be unable to move at all.

These verses talk about all those who did not perform the good deeds demanded of them by their Lord in this life, but instead they tired themselves out by doing other things in order to satisfy their worldly needs. So they will return in this exhausted and worn out state after having spent their entire lives in services of different causes and will have no reward for themselves in the afterlife due to their disbelief in their Lord and the afterlife.

Someone who has spent his entire life working and exhausting himself will come on this Day, not to be rewarded, but to face the consequences of his ungratefulness to Allah ﷻ.

4. They will enter to burn in an intensely hot Fire.

4. تَصْلَى نَارًا حَامِيَةً

5. They will be given drink from a boiling spring.

5. تُسْقَى مِنْ عَيْنٍ آتِيَةٍ

6. For them there will be no food, except from a poisonous thorny plant.

6. لَيْسَ لَهُمْ طَعَامٌ إِلَّا مِنْ ضَرِيعٍ

7. Which neither nourishes nor avails against hunger.

7. لَا يُسْمِنُ وَلَا يُغْنِي مِنْ جُوعٍ

These people will be completely surrounded by fire and will face the humiliation because they themselves will go forward and leap into the fire.

Once they get into the fire, they will feel thirsty and the only water given to them will be from a boiling spring, which they will be forced to drink like cattles.

This is because they preferred this life over the afterlife, there will be no food given to them except the food from a thorny plant which will make them bleed once they come near it and touch it, and it will be poisonous.

This kind of food will neither give them nourishment nor provide them with any nutrition. The people of Hell-fire will keep eating out of need and then feeling sick, and then will be forced to eat yet again due to their extreme hunger.

8. Faces on that Day will be delighted.

8. **وُجُوهُ يَوْمَئِذٍ نَّاعِمَةٌ**

9. With their effort they are satisfied.

9. **لِسَعْيِهَا رَاضِيَةٌ**

10. In a lofty Garden.

10. **فِي جَنَّةٍ عَالِيَةٍ**

11. You shall not hear therein unsuitable speech.

11. **لَا تَسْمَعُ فِيهَا لَاغِيَةً**

The believers faced a lot of hardships in this world and were patient for the sake of Allah while performing the good deeds. They worked hard to please their Lord and followed His commands and stayed away from His prohibitions. So Allah ﷻ will make their faces shine on the Day of Judgment, and they will feel joy and excitement upon seeing their final abodes in the Paradise.

Allah ﷻ says:

وُجُوهُ يَوْمَئِذٍ مُّسْفِرَةٌ ضَّاحِكَةٌ مُّسْتَبْشِرَةٌ سورة عبس: 38-39

[Some] faces, that Day, will be bright , Laughing, rejoicing at good news.

Surah Abasa:38-39

They will be well-pleased with their deeds and for their struggling in the world. The one who cleanses himself for the sake of Allah in this life will attain a great reward in the next life. The condition for this is to believe sincerely in Allah, and to worship Him without associating anyone else in the worship.

Allah ﷻ will reward His obedient slaves with Paradise, which will be high and lofty from where the believers will be able to see everything around them and below them. The believers will not hear any insulting or shameful speech therein. Ill-speech takes away from the honour of a person and is disliked by Allah and it will not be a part of a believer's life neither in this world nor in the next.

Allah ﷻ says:

لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا تَأْثِيمًا إِلَّا قِيلًا سَلَامًا سَلَامًا

سورة الواقعة: 25-26

**No Laghw will they hear therein, nor any sinful speech. But only the saying of:
"Salam! Salam!" Surah al-Waqiyah:25-26**

12. Within it is a flowing spring.

12. فِيهَا عَيْنٌ جَارِيَةٌ

13. Within it are couches raised high

13. فِيهَا سُرُرٌ مَّرْفُوعَةٌ

14. And cups set at hand.

14. وَأَكْوَابٌ مَوْضُوعَةٌ

15. And cushions lined up

15. وَمَنَارِقُ مَصْفُوفَةٌ

16. And carpets spread around.

16. وَزَرَائِي مَبْثُوثَةٌ

People of Paradise will be living in high gardens, with beautiful scenery on top of a spring waterfall which will have a lot of cool water flowing continuously. The flowing water will always remain fresh.

There will also be couches that are elevated, which means that the believers will be able to look around from high place and will have stability in their homes and will enjoy the luxuries provided just for them by Allah.

Cups without handles (also known as chalices) will be prepared and presented to the believers. And small pillows or cushions will also be set in rows for the believers to provide extra comfort. Expensive rugs and carpets will also be spread in the dwellings of the believers so wherever they turn and see they will find luxury and comfort that they can enjoy forever without having to work for any of these things as they had already paid the price in their worldly lives by worshipping Allah.

17. Then do they not look at the camels- how they are created?

17. أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ

18. And at the sky- how it is raised?

18. وَإِلَى السَّمَاءِ كَيْفَ رُفِعَتْ

19. And at the mountains- how firmly they are erected

19. وَإِلَى الْجِبَالِ كَيْفَ نُصِبَتْ

20. And at the earth - how it is spread out?

20. وَإِلَى الْأَرْضِ كَيْفَ سُطِحَتْ

Allah ﷻ now turns the conversation back to this world and tells the people to look around in their surroundings and see the signs that Allah has created for them to benefit from. Our Lord wants us to ponder over the creation that he has created and placed signs in the entire universe for us to pay attention to, so that we realized His greatness, might and power.

Allah ﷻ firstly here talks about the camel which is a big creation yet can be easily controlled by a child. The camel is a very high ride, the camel is well designed and can survive by having minimal water for days on end, and it can feed itself off shrubs alone which other animals cannot live plainly on. It is loyal to the human being, and even when tired, it continues to do its work. Along with this, it has incredible seating which

can be comfortable to sit on top of. It also gives milk, when there is no liquid available elsewhere. It can store its own food (through storage of fat in its hump). Its meat benefits the humans. When it becomes old and dies its skin benefits because it can be used in the making of leather products among other things.

Then, Allah ﷻ tells the people to look at the sky, which is forever out of their reach and there is no breakage or leakage anywhere in the sky. The creation of sky is flawless and should remind us of the perfection of our Lord.

And then the creation of the mountains, how they stand tall and firmly in their places. They keep the Earth from shaking due to their massive weight, and people can move about freely.

And finally the creation of the Earth itself, how Allah spread it out and made the surface flat for us to walk on with ease and build homes on it, and all the creatures living on the land benefit from its produce.

Allah ﷻ recounts the wonders of His creation here to remind the people that their Lord is capable of all things and the One who created the creation beautifully has something much better in store for those who obey His commands.

21. So remind (O Muhammad), for you are but an admonisher.

21. فَذَكِّرْ إِنَّمَا أَنْتَ مُذَكِّرٌ

22. You are not over them a controller.

22. لَسْتَ عَلَيْهِمْ بِمُصَيِّرٍ

Allah ﷻ addresses His Messenger informing him that his job is to only deliver the message to his people; it is not the job of a messenger to coerce or force his people into following him nor is the messenger responsible for the conversion of their hearts. The people have to decide and choose their fate on their own. The message that the Prophet came with included the details of the past, and the future of all the nations, the things that the inner conscience commands, and of the consequences of their actions and choices.

Allah ﷻ says:

نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ وَمَا أَنْتَ عَلَيْهِمْ بِجَبَّارٍ فَذَكِّرْ بِالْقُرْآنِ مَنْ يَخَافُ وَعِيدِ سورة ق: 45

We know of best what they say; and you (O Muhammad) are not a tyrant over them (to force them to Belief). But warn by the Quran, him who fears My Threat.

Surah Qaf:45

Every person has to find the answer inside of himself by asking Allah to guide him. Even the Messenger cannot create the faith in the hearts of the people since that is not within his power or control.

23. However, he who turns away, and disbelieves.

23. إِلَّا مَنْ تَوَلَّى وَكَفَرَ

24. Then Allah will punish him with the greatest punishment.

24. فَيُعَذِّبُهُ اللَّهُ الْعَذَابَ الْأَكْبَرَ

As for the one who turns away from the truth once the message has reached him, this person will be held accountable for his actions and choices.

Allah ﷻ will punish such disbelievers with His most severe punishment the likes of which has been mentioned in this chapter and elsewhere in the Quran.

25. Indeed, to Us is their return.

25. إِنَّ إِلَيْنَا إِيَابَهُمْ

26. Then indeed, upon Us is their account.

26. ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ

Allah ﷻ finally tells us that it is to Him all these people will return, and then their final account will be with Allah, whether or not they choose to believe in the afterlife. Whoever did good, will be rewarded for the good they did, and whoever did evil will receive the punishment for their deeds.

Surah Al A'la – Chapter 87
(The Most High)



It has 19 verses and was revealed in Makkah

**In the name of Allah, the All-Merciful,
the Mercy-Giving**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Highly exalt the name of your Lord,
the Most High. 1. سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى
2. The One who created everything
then gave it form. 2. الَّذِي خَلَقَ فَسَوَّى
3. And the One who destined and then
guided. 3. وَالَّذِي قَدَّرَ فَهَدَى
4. And the One who brings out the
pasture; 4. وَالَّذِي أَخْرَجَ الْمَرْعَى
5. Then turns it into dusty debris. 5. فَجَعَلَهُ غُثَاءً أَحْوَى
6. We will make you recite (O Prophet),
and you will not forget. 6. سَنُقْرِئُكَ فَلَا تَنْسَى
7. Except what Allah should will, for He
knows all that is proclaimed and all
that is hidden. 7. إِلَّا مَا شَاءَ اللَّهُ إِنَّهُ يَعْلَمُ الْجَهْرَ وَمَا يَخْفَى
8. And We will ease you toward ease. 8. وَنُيَسِّرُكَ لِلْيُسْرَى
9. So remind, if the reminder should
benefit. 9. فَذَكِّرْ إِنْ نَفَعَتِ الذِّكْرَى
10. He who fears (Allah) will be
reminded. 10. سَيَذَكِّرُ مَنْ يَخْشَى

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- | | |
|---|--|
| 11. But the wretched one will avoid it. | 11. وَيَتَجَنَّبُهَا الْأَشْقَى |
| 12. He who will enter and burn in the greatest Fire. | 12. الَّذِي يَصْلَى النَّارَ الْكُبْرَى |
| 13. Neither dying therein nor living. | 13. ثُمَّ لَا يَمُوتُ فِيهَا وَلَا يَحْيَى |
| 14. Truly he has succeeded who purifies himself. | 14. قَدْ أَفْلَحَ مَنْ تَزَكَّى |
| 15. And mentions the name of his Lord and prays. | 15. وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى |
| 16. Yet you prefer the worldly life. | 16. بَلْ تُؤْثِرُونَ الْحَيَاةَ الدُّنْيَا |
| 17. While the Hereafter is far better and more lasting! | 17. وَالْآخِرَةُ خَيْرٌ وَأَبْقَى |
| 18. Indeed, this is in the earlier scriptures. | 18. إِنَّ هَذَا لَفِي الصُّحُفِ الْأُولَى |
| 19. The Scriptures of Abraham and Moses. | 19. صُحُفِ إِبْرَاهِيمَ وَمُوسَى |

Summary of the Surah:

Command to praise and glorify Allah has been given in this Surah. This Surah also reminds the people of the names and attributes of their Creator, Who is free from any defect and flaws that they attribute to Him. The consequences of our choices in this life has been mentioned. Also, the surah declares it that the Quran did not come with a new message, rather, the previous books also attest to the reality of the Hereafter.

Commentary on this Surah:

- | | |
|---|-------------------------------------|
| 1. Highly exalt the name of your Lord, the Most High. | 1. سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى |
|---|-------------------------------------|

2. The One who created everything then gave it form.

2. الَّذِي خَلَقَ فَسَوَّى

This Surah was one of the favorite surahs of the Prophet of Allah. He used to recite it at Friday prayer as well as at Eid prayers.

The Messenger of Allah in this chapter has been commanded to declare the perfection of His Lord by praising Him and increasing in His Remembrance, the One who has complete authority over us. He is Allah, the Most High, and there is nothing greater than Him.

Our Lord is unique because He created everything out of nothing, and perfected the creation and balanced it.

3. And the One who destined and then guided.

3. وَالَّذِي قَدَّرَ فَهَدَى

4. And the One who brings out the pasture

4. وَالَّذِي أَخْرَجَ الْمَرْعَى

5. Then turns it into dusty debris.

5. فَجَعَلَهُ غُثَاءً أَحْوَى

عن عبد الله بن عمرو بن العاص رضي الله عنه قال: سمعت رسول الله ﷺ يقول: "كتب الله مقادير الخلائق قبل أن يخلق السموات والأرض بخمسين ألف سنة وعرشه على الماء" صحيح مسلم

Abdullah bin Amr bin Al Ass رضي الله عنه narrated: I heard Prophet Muhammad ﷺ said: "Verily, Allah ordained the measure of all creation fifty thousand years before He created the heavens and the earth, and His Throne was over the water."
Sahih Muslim

Allah has an exact plan of action for everything that was created by Him, and only He knows the destinies of people and creation. Allah ﷻ decreed a set measure of things and guided His creation to their fate. Allah has also made the path of righteousness

easy for the people to follow, and has not burden anyone with things beyond capacity.

And Our Lord is also the one who brings out all kinds of vegetation and plants from the Earth to provide us with nourishment. The same plants and vegetation then turn stale and then are transformed into something else once their cycle of life comes to an end.

6. **We will make you recite (O Prophet),
and you will not forget**

6. سَنُقْرُوكَ فَلَا تَنْسَى

7. **Except what Allah should will, for He
knows all that is proclaimed and all
that is hidden.**

7. إِلَّا مَا شَاءَ اللَّهُ إِنَّهُ يَعْلَمُ الْجُحْرَ وَمَا
يَخْفَى

8. **And We will ease you toward ease.**

8. وَنُيَسِّرْكَ لِلْيُسْرَى

Allah ﷻ is informing His Messenger that he will be taught the Quran with ease so he should not worry himself with regards to its preservation and deliverance as Allah will make the Quran firm in his heart and the messenger will not forget it, or miss conveying any of its verses.

Allah ﷻ also foretold Prophet Muhammad that he shall not forget any part of the Quran except that which Allah has willed for him to forget. Allah knows what His creation does openly and what they hide, whether it be statements or deeds. None of their actions are hidden from Him.

Allah ﷻ guarantees it for His Messenger that He will make the good deeds easy for him and give him a Law to follow that will be easy upon him and his nation, and Allah will not place any hardship upon the people and they will not be forced to handle other than what they can bear.

9. **So remind, if the reminder should
benefit.**

9. فَذَكِّرْ إِنْ نَفَعَتِ الذِّكْرَى

10. **He who fears (Allah) will be reminded.**

10. سَيَذَكِّرُ مَنْ يَخْشَى

So the messenger should remind where reminding is going to be beneficial. From here we get the etiquette of spreading knowledge, that it should not be wasted upon those who are not suitable or worthy of it once their attitude makes it clear.

Whoever has even a little fear of Allah in his heart will do his best to remember and obey his Lord by following the commands of Allah.

11. But the wretched one will avoid it.

11. وَيَتَجَنَّبُهَا الْأَشَقَى

12. He who will enter and burn in the greatest Fire.

12. الَّذِي يَصْلَى النَّارَ الْكُبْرَى

13. Neither dying therein nor living.

13. ثُمَّ لَا يَمُوتُ فِيهَا وَلَا يَحْيَى

The unfortunate one will try to run away from the remembrance of Allah whether due to the sickness in his heart or due to evil companions.

Such a person will be thrown in the greatest part of Hell-fire where he will keep burning. He will neither be able to live in that fire due to the severity of the pain, nor will he die even though he will wish for death so his punishment can come to an end.

14. Truly he has succeeded who purifies himself.

14. قَدْ أَفْلَحَ مَنْ تَزَكَّى

15. And mentions the name of his Lord and prays.

15. وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى

As for the one who purifies himself and obeys Allah and His Messenger, and glorifies Allah and praises Him and then strives to pray his prayers on time and properly, then this person will have attained the success in this world by managing his affairs properly and the next life by being among those who will enter Paradise by the Grace of their Lord.

16. Yet you prefer the worldly life

16. بَلْ تُؤْثِرُونَ الْحَيَاةَ الدُّنْيَا

17. While the Hereafter is far better and more lasting!

17. وَالْآخِرَةُ خَيْرٌ وَأَبْقَى

Yet the people prefer the life of this world that is short and fleeting and run after it as if there is no afterlife or any accountability. They busy themselves in amassing wealth, and do not want to think that there is something better beyond this life waiting for them.

All that Allah ﷻ has promised in the afterlife is better in quality and everlasting for all those who worked in this life for His Sake alone. It means that a person should invest both in this world and the next according to the time they will be spending in each of these places.

عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ "مَنْ أَحَبَّ دُنْيَاهُ أَضَرَّ بِآخِرَتِهِ وَمَنْ أَحَبَّ آخِرَتَهُ أَضَرَّ
بِدُنْيَاهُ فَاتَرَوْا مَا يَبْقَى عَلَى مَا يَفْنَى" مسند أحمد 19198

Abu Musa Al-Ashari رَضِيَ اللَّهُ عَنْهُ reported: The Messenger of Allah ﷺ said: **"Whoever loves his worldly life will suffer in his Hereafter, and whoever loves his Hereafter will suffer in his worldly life. Thus, prefer that which endures over that which is fleeting."**

Musnad Ahmad 19198

18. Indeed, this is in the earlier scriptures.

18. إِنَّ هَذَا لَفِي الصُّحُفِ الْأُولَى

19. The Scriptures of Abraham and Moses.

19. صُحُفِ إِبْرَاهِيمَ وَمُوسَى

Allah ﷻ sent down reminders similar to these verses found in the Quran before in the earlier scriptures given to several Messengers. They all brought the same message with them and talked about the afterlife and believe in the Oneness of Allah and accountability, etc.

Allah ﷻ mentions two prophets by name because the primary audiences of Prophet Muhammad ﷺ were his own people of Quraish who believed in Ibrahim ﷺ and the People of the Book who believed in Ibrahim ﷺ and Musa ﷺ because their legacy begins with Musa ﷺ. By mentioning this fact, Allah is reminding everyone around



the Messenger that Muhammad did not come with anything new, and they have the signs in their own books too as a proof against themselves even if they hide it from others.

So the Quran is not a new message that the people are being commanded to follow, nor it is something that Prophet Muhammad made up on his own, rather, it was sent down by Allah as a form of healing and mercy for the believers which the previous scriptures testified too.



Review Questions 6

right	benefit	Aad	Musa	The Overwhelming Event	Pharaoh
Thamud	hardship	tranquil	The Most High	left	Ibrahim

Fill in the blanks:

1. In Surah al-Balad, Allah tells us that mankind has been created in _____.
2. In Surah al-Fajr, Allah mentions _____, _____, and the nation of _____.
3. Quran is not a new message for the mankind, similar messages were also sent with Prophet _____ and _____.
4. Allah's Name al-A'laa means _____.
5. The one who believe in the signs of Allah are called the People of the _____ in Surah al-Balad.
6. The ones who deny the signs of Allah are called the People of the _____ in Surah al-Balad.
7. Al-Ghaashiyah is another name of the Day of Judgment which means _____.
8. The believing soul will be the _____ soul on the Day of Judgment and shall enter Paradise with the permission of Allah.
9. The one who believe in Allah will _____ from the reminders.

True or False:

- () 1. People of the Left are the people standing on the left side on the Day of Judgment.
- () 2. *Fajr* means the dawn.
- () 3. Allah knows all that is apparent and all that is hidden.

- 
- () 4. People of Paradise will be able to see the wonders of Paradise during their lives in this world.
 - () 5. The job of the Messenger is only to deliver the Final Message, and not to force the people into submission.



Key to Review Questions

Review Questions 1

Fill in the blanks:

1. Seventeen
2. Moon, darkness
3. Sincerity
4. Guidance
5. Associate, partner, son, or equal
6. Envy, jealousy
7. Whispering
8. Internally, external
9. His anger, and misguidance

True or False:

1. False
2. True
3. True
4. True
5. True
6. False
7. True

Review Questions 2

Fill in the blanks:

1. Abu Lahab
2. Laziness, show-off
3. Hamd, Tasbeeh

- 
4. Abundance
 5. Prayer, sacrifice
 6. Fath Makkah, Islam
 7. Orphans

True or False:

1. False
2. True
3. True
4. True
5. False

Review Questions 3

Fill in the blanks:

1. Crusher
2. Syria, Yemen
3. Four
4. Slanderer, backbiter
5. Striking Calamity
6. Fear, hunger
7. Believe, good deeds, truth, patience
8. Elephant
9. Visit
10. Heavy, Light

True or False:

1. False
2. True
3. True
4. False

- 
5. False
 6. False

Review Questions 4

Fill in the blanks:

1. Once, ungrateful
2. Clear proof
3. Thousand months
4. Day of Judgment
5. Worship
6. Purified, Quran
7. Makkah
8. Believe, righteous
9. al-'Alaq

True or False:

1. False
2. True
3. True
4. False
5. True
6. True

Review Questions 5

Fill in the blanks:

1. Expand
2. ad- Duha
3. Give charity, fears Allah, believes
4. Withholds, acts self-sufficient, denies
5. Thamud, Saleh

- 
6. Succeed
 7. Ease
 8. Afterlife, worldly life
 9. Hell-fire
 10. She-camel

True or False:

1. True
2. False
3. False
4. False
5. True

Review Questions 6

Fill in the blanks

1. Hardship
2. Aad, Thamud, Pharoah
3. Musa, Ibrahim
4. The Most High
5. Right
6. Left
7. Overwhelming Event
8. Tranquil
9. Benefit

True or False:

1. False
2. True
3. True
4. False
5. True



References

The Noble Quran

Books of Ahadeeth including:

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Muslim, Jami’

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