

The Basic Level

TAFSEER

CURRICULUM

The first semester

QRN 111

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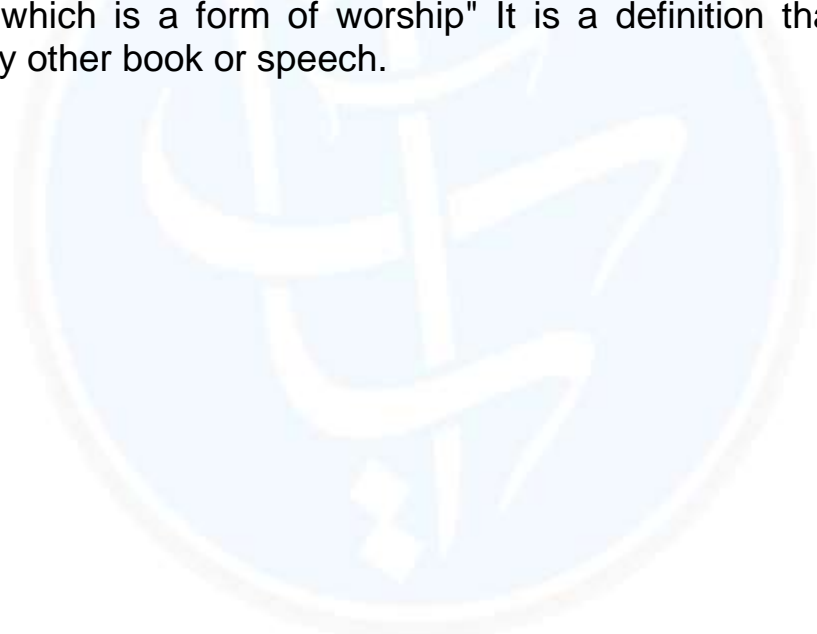
First Edition

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Preface

All praise is due to Allah; and blessings and peace be upon His messenger and servant, Muḥammad, and upon his family and companions and whoever follows his guidance until the Day of Resurrection. Undoubtedly, the most significant feature of this Book is that it is the words of Allah, the Exalted. That means it is the absolute, indisputable truth, and that its legislation is perfectly balanced and completely just. In fact, scholars have defined the Qur'ān as "the words of Allah revealed to Muḥammad, the recitation of which is a form of worship" It is a definition that cannot be applied to any other book or speech.



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سورة الفاتحة **Sūrah AL-Fātihah**

Due to the fact that Sūrah al-Fātihah is recited in every rak'ah (unit) of prayer and was described by the Messenger of Allah as the greatest sūrah in the Qur'ān, an explanation will be given of its verses. Al-Fātihah was revealed during the Makkan period and was the first sūrah to be sent down to the Prophet (PBUH) in its entirety. Parts of some other sūrahs had been revealed prior to it, the earliest of them being the first five verses of Sūrah al-'Alaq. Al-Fātihah contains seven verses, described in both the Qur'ān and ḥadīth as "as-Sab'ul-Mathānī wal-Qur'ān al-'Atheem" (the Seven Oft-Repeated Verses and the Great Recitation). The sūrah was given other names as well, the most common of them being: Fātiḥat al-Kitāb (the Opening of the Book), Umm al-Qur'ān (the Mother of the Qur'ān) and Sūrah al-Ḥamd (the Sūrah of Praise), as it begins with "Praise be to Allāh, Lord of the Worlds".

The OPENING سورة الفاتحة

- | | |
|---|---|
| 1. In the name of Allah, the Compassionate, the Merciful. | ١ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ |
| 2. Praise be to Allah, Lord of the Worlds. | ٢ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ |
| 3. The Compassionate, the Merciful. | ٣ الرَّحْمَنِ الرَّحِيمِ |
| 4. Master of the Day of Judgment. | ٤ مَالِكِ يَوْمِ الدِّينِ |
| 5. You alone we worship; and upon You, we call for help. | ٥ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ |
| 6. Guide us along the straight path. | ٦ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ |
| 7. The path of those You have blessed, not of those with anger on them, nor of the misguided. | ٧ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ |



Scholars have differed over whether the basmalah (the words "Bismillāhir-RaḥmānirRaḥeem")¹⁵ is part of the sūrah or merely an indication of its beginning. In most copies of the Arabic mus-ḥaf today it appears as a distinct āyah (verse) in Sūrah al-Fātiḥah but not in other sūrahs.¹⁶ The meaning of Bismillāh is: "[I begin] in the name of Allah."¹⁷ Bism (1*) literally means "by the name of" or "with the name of" and is a contraction of two words: bi (by/with) and ism (name).

Allāh (الله) is the proper name of the one eternal, unique, absolute and perfect deity who is the Creator and Sustainer of all that exists. It is a word that indicates the only being that possesses the qualities of divinity and lordship. The definite article, al (has merged into the word ilāh – an object of worship). This definite article is an integral part of the word's structure and cannot be separated from it – thus establishing the meaning of the true object of worship and the only deity worthy of worship. Therefore, this name is applicable to the one and only true God, and nothing else can be called "Allāh". Moreover, it is inclusive of all of His descriptive names and attributes; so many scholars have expressed the opinion that it is the greatest of His names. The intellect recognizes Allah, but the mind is subject to the limitations of its created nature so it is not capable of comprehending many of His attributes or the extent of His greatness. Allah cannot be understood according to the terms of material existence. He is not bound by the laws of physics which He created. Unlike His creations, Allah is timeless and eternal, without beginning or end. He is the one and only Lord of the entire universe. He is the Creator and Sustainer upon which all creation depends for its existence at every moment.

Ar-Raḥmān is merciful in the absolute sense; thus, it is used to describe Allah alone, while raḥeem might be used to describe a human being as well. Raḥmān emphasizes the concept of being entirely, intensely and absolutely merciful with mercy that encompasses all of creation. One component of this mercy is justice, which will be fully manifested in the Hereafter. And Allah also describes Himself also as ar-Raḥeem, which includes the concepts of continuity and specialization; i.e., He is especially and specifically merciful to the believers, given that they are more deserving of His mercy than others.

Believers are directed to praise Allah and to acknowledge His absolute sovereignty over all creation.

"Ar-Raḥmān ar-Raḥeem" is repeated again in this verse after the mention of divine lordship to emphasize His mercy. It is not to be forgotten that the



Lord of the worlds, to whom humble servitude is due, remains ar-Raḥmān, ar-Raḥeem.

After the reminder of His mercy comes another unique description. Allah not only affirms that He is Lord of the presently existing worlds, but that He is also the Owner and Inheritor of the Day of Recompense, for which He will have created new worlds.

Mālik and Malik are both established ways of reciting the first word of this āyah. Each has been reported with continuous transmission going back to the Prophet (PBUH). The scholars have stated that when related to Allah, malik is an attribute of essence whereas mālik is an attribute of action. Both recitations convey sound meanings, although malik is more comprehensive.

Thus far, Allah, the Exalted, has referred to Himself in the third person. At this point He instructs His servants to address Him directly in the second person, evoking consciousness of His presence. The āyah conveys the essential principle of tawḥeed,³⁶ which is the logical result of the sūrah's preceding descriptions.

The previous verse defined the method of obtaining Allah's acceptance and approval, namely by worshipping Him alone and by seeking His help to worship Him in the proper way.

In this final verse of the sūrah, Allah (The Almighty) expands on the meaning of aṣ-ṣirāṭ al-mustaqeem and provides additional detail.

Ṣirāṭ (the path) is repeated, bringing attention to the clarification that follows. The pronoun, al-ladheena, may be translated as "those" or "the ones." An'ama is a verb meaning to bless or bestow favor, while the pronoun You) affixed to it is its subject and refers to Allah, the Exalted. The path of those upon whom You have bestowed favor, not of those who have evoked [Your] anger or of those who are astray.

Questions:

- 1- Scholars have differed over whether the basmalah is part of the sūrah or merely an indication of its beginning. Mention which one is the preponderant opinion and why?
- 2- What is the difference between ALRAHMAN and ALRAHEEM?

Surah an-Naba' سورة النبا

The name of this sūrah is taken from a word occurring in the second verse, an-naba', which means the news or information.

Surah an-Naba' begins immediately with another question: "About what are they asking one another?" This is in reference to the denial being expressed by people throughout Makkah upon hearing the information revealed in the Qur'an. Their questioning is an expression of unbelief and rejection.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Gracious, the Merciful.

1. What are they asking one another about?

١ عَمَّ يَتَسَاءَلُونَ

2. About the Great Event.

٢ عَنِ النَّبَأِ الْعَظِيمِ

3. About which they disagree.

٣ الَّذِي هُمْ فِيهِ مُخْتَلِفُونَ

4. Surely, they will find out.

٤ كَلَّا سَيَعْلَمُونَ

5. Most certainly, they will find out.

٥ ثُمَّ كَلَّا سَيَعْلَمُونَ

Disbelievers in Makkah asked about al-Qiyāmah (the Resurrection) Through their arrogant questioning they were denying the return to their Lord, who had created them and given them life upon the earth. the news or information brought by the Prophet from Allah and They are derisively questioning and disputing about the momentous of the Hereafter, The people of Makkah had different views and beliefs regarding the Resurrection and Judgement promised by Allah. A few thought it might be possible, while most rejected the concept completely but The answer comes from Allah as a severe warning and threat and again Allah confirms that they will indeed experience resurrection.

٦ أَلَمْ نَجْعَلِ الْأَرْضَ مِهَادًا

6. Did We not make the earth a cradle?

٧ وَالْجِبَالِ أَوْتَادًا

7. And the mountains pegs?



- ٨ وَخَلَقْنَاكُمْ أَزْوَاجًا
8. And created you in pairs?
- ٩ وَجَعَلْنَا نَوْمَكُمْ سُبَاتًا
9. And made your sleep for rest?
- ١٠ وَجَعَلْنَا اللَّيْلَ لِبَاسًا
10. And made the night a cover?
- ١١ وَجَعَلْنَا النَّهَارَ مَعَاشًا
11. And made the day for livelihood?
- ١٢ وَبَنَيْنَا فَوْقَكُمْ سَبْعًا شِدَادًا
12. And built above you seven strong ones?
- ١٣ وَجَعَلْنَا سِرَاجًا وَهَاجًا
13. And placed a blazing lamp?
- ١٤ وَأَنْزَلْنَا مِنَ الْمُعْصِرَاتِ مَاءً ثَجَّاجًا
14. And brought down from the clouds pouring water?
- ١٥ لِنُخْرِجَ بِهِ حَبًّا وَنَبَاتًا
15. To produce with it grains and vegetation?
- ١٦ وَجَنَّاتٍ أَلْفَافًا
16. And luxuriant gardens?

In this chapter Allah describes favours for man which has been made for his benefit. Starting from the earth which was created in spherical form, Allah made it habitable by spreading it out in relation to its inhabitants and passing by the mountains for stability of earth and created you in the existence of two genders, Sleep is a state similar to death specially at night for rest that sleep provides is supplemented by the darkness of the night While darkness serves to impose sleep, daylight encourages activity ,so people will be able to move about easily and attend to their affairs, and we are built seven firm heavens in layers, one over the other, perfectly and precisely constructed without visible supports ,we ordered clouds laden with water preceding a rainfall which release their water only when and where their Lord permits, for revives the earth and produces a growth of vegetation as provision for its living creatures.

- ١٧ إِنَّ يَوْمَ الْفَصْلِ كَانَ مِيقَاتًا
17. The Day of Sorting has been appointed.
- ١٨ يَوْمَ يُنْفَخُ فِي الصُّورِ فَتَأْتُونَ أَفْوَاجًا



18. The Day when the Trumpet is blown, and you will come in droves.
وَفُتِحَتِ السَّمَاءُ فَكَانَتْ أَبْوَابًا ١٩
19. And the sky is opened up, and becomes gateways.
وَسُيِّرَتِ الْجِبَالُ فَكَانَتْ سَرَابًا ٢٠
20. And the mountains are set in motion, and become a mirage.
إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا ٢١
21. Hell is lying in ambush.
لِلطَّاغِيَةِ مَابًا ٢٢
22. For the oppressors, a destination.
لَا يَبْقَيْنَ فِيهَا أَحْقَابًا ٢٣
23. Where they will remain for eons.
لَا يَذُوقُونَ فِيهَا بَرْدًا وَلَا شَرَابًا ٢٤
24. They will taste therein neither coolness, nor drink.
إِلَّا حَمِيمًا وَغَسَّاقًا ٢٥
25. Except boiling water, and freezing hail.
جَزَاءً وَفَاءًا ٢٦
26. A fitting requital.
إِنَّهُمْ كَانُوا لَا يَرْجُونَ حِسَابًا ٢٧
27. For they were not anticipating any reckoning.
وَكَذَّبُوا بِآيَاتِنَا كِذَابًا ٢٨
28. And they denied Our signs utterly.
وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ كِتَابًا ٢٩
29. But We have enumerated everything in writing.
فَذُوقُوا فَلَنْ نَزِيدَكُمْ إِلَّا عَذَابًا ٣٠
30. So taste! We will increase you only in suffering

In this chapter which mentioned something of His power, ability and wisdom, Allah, the Exalted, returns to the object of controversy among disbelievers and doubters – the great news of the Resurrection and Judgment. Allah states here that the time (meeqāt) for the resurrection and judgment has already been determined by Him – an appointment to meet the Lord of the worlds it is the Day when the whole universe will undergo drastic change and mankind will be gathered for the Judgement, its the Day of Separation between believers and disbelievers, and creatures as all, the angel Isrāfeel will blow into the Horn to signal the resurrection, The Qur’ān then portrays some events of al-Qiyāmah as if they are being witnessed

directly, The mountains, whose roots had extended deep into the earth will disintegrate and be turned to mirage, The Hellfire is described as waiting in ambush, watching and prepared for those who had denied it in order to take them by surprise and capture them, The Hellfire waits to receive the transgressors who will then be seized, dragged and cast into its depths , so they will remain therein for unlimited periods of time with no relief, They will not find in the heat of Hell any coolness to relieve them. Instead, they will have ḥameem poured over them , This is a fitting and just consequence they have earned in exact proportion to the gravity of deeds, because they never expected to be called to reward for their conduct and so denied Allah's revelation and His warning, Their denial, as the aforementioned verses affirm, was explicit, obstinate and persistent , Allah, the Mighty and Majestic, had kept a precise account, transcribed by angels, of everything the deniers had said and done; so they will be condemned by their own words and deeds, punishment which will progressively increase in severity,

٣١ إِنَّ لِلْمُتَّقِينَ مَفَازًا

31. But for the righteous there is triumph.

٣٢ حَدَائِقَ وَأَعْنَابًا

32. Gardens and vineyards.

٣٣ وَكَوَاعِبَ أَتْرَابًا

33. And splendid spouses, well matched.

٣٤ وَكَأْسًا دِهَاقًا

34. And delicious drinks.

٣٥ لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا كِذَابًا

35. They will hear therein neither gossip, nor lies.

٣٦ جَزَاءً مِنْ رَبِّكَ عَطَاءً حِسَابًا

36. A reward from your Lord, a fitting gift.

٣٧ رَبِّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الرَّحْمَنُ ۗ لَا يَمْلِكُونَ مِنْهُ خِطَابًا

37. Lord of the heavens and the earth, and everything between them—The Most Merciful—none can argue with Him.

٣٨ يَوْمَ يَقُومُ الرُّوحُ وَالْمَلَائِكَةُ صَفًّا ۗ لَا يَتَكَلَّمُونَ إِلَّا مَنْ أذِنَ لَهُ الرَّحْمَنُ وَقَالَ صَوَابًا

38. On the Day when the Spirit and the angels stand in row. They will not speak, unless it be one permitted by the Most Merciful, and he will say what is right.

٣٩ ذَلِكَ الْيَوْمُ الْحَقُّ طَفَمَنْ شَاءَ اتَّخَذَ إِلَىٰ رَبِّهِ مَآبًا

39. That is the Day of Reality. So whoever wills, let him take a way back to his Lord.

٤٠ إِنَّا أَنْذَرْنَاكُمْ عَذَابًا قَرِيبًا يَوْمَ يَنْظُرُ الْمَرْءُ مَا قَدَّمَتْ يَدَاهُ وَيَقُولُ الْكَافِرُ يَا لَيْتَنِي كُنْتُ تُرَابًا

40. We have warned you of a near punishment—the Day when a person will observe what his hands have produced, and the faithless will say, “O, I wish I were dust”.

In this chapter In contrast, the righteous who feared Allah on earth will have succeeded in securing the most complete attainment – escape from the calamity of the Hellfire, they are private orchards or gardens bordered by tall trees. Grapevines provide fruit and drink. Kawā'ib (s. kā'ib) are maidens with firm rounded breasts. They are all of the same age (atrāb), which is said to be thirty-three years – mature yet youthful, Ka's specifies a cup without handles containing wine, and the wine of Paradise is delicious and causes no intoxication. And it is filled to capacity in order to please and satisfy the people of Paradise, free of any imperfection and appropriate for eternal life. Thus, they will not hear within it any evil or improper speech – only good and pleasing words, This is the abundant reward made due to the believers, there will be a further gift given out of kindness and mercy from Allah; a gift that is comprehensive, abundant and sufficient , The reward is from their Lord, who is also the Lord of the universe and of all things. It is understood from this that Allah is the owner and sustainer of His creation; therefore the right to govern it is His absolutely, in this day the angel Jibreel , Even the angels, when they stand in obedience before Allah, will not be able to speak or intercede for anyone unless He gives them permission, Allah confirms that the Day of Resurrection will be a day of truth and justice and that it will certainly occur, judgment is very near and we have warned you , while the animals for whatever occurred between them in the worldly life, He will restore justice among them. And after that He will then say to them, "Be dust," so they will all become dust. When he

sees this, the unbeliever will cry out in anguish, "Oh, how I wish I [too] were dust!".

QUESTIONS:

- 1-What is The meaning of GREAT EVENT in this surah?
- 2-Which favours are mentioned in surah?

سورة النازعات Sūrah an-Nāzi'āt

The sūrah is known by its opening word: an-Nāzi'āt. It was revealed in Makkah following Sūrah an-Naba' and further affirms the Resurrection and life of the Hereafter.

At the outset of the sūrah, Allah swears an oath by some of the angels who perform various tasks.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Gracious, the Merciful.

1. By those who snatch violently.
2. And those who remove gently.
3. And those who glide smoothly.
4. And those who race swiftly.
5. And those who regulate events.

١ وَالنَّازِعَاتِ غَرْقًا

٢ وَالنَّاشِطَاتِ نَشْطًا

٣ وَالسَّابِحَاتِ سَبْحًا

٤ فَالسَّابِقَاتِ سَبْقًا

٥ فَالْمُدَبِّرَاتِ أَمْرًا

The sūrah begins with an oath by the angels who extract souls at the time of death. Belief in angels is one of the six pillars of faith.¹²⁷ They have particular roles and various duties. Some of their actions are mentioned in these first few verses, illustrating their subservience to Allah and haste in implementing His commands. Among these angels are an-Nāzi'āt, who tear wicked souls violently from their bodies of those who rejected belief, .

The second oath is by an-Nāshiṭāt, the angels who effortlessly remove the souls of the believers destined for Paradise. Also Allah swears by stars and planets, the more accepted view based upon the general context is that it also refers to angels. These angels are speeding to execute Allah's commands; and among them are those who take the souls of believers. Angels have particular roles and duties assigned to them by their Creator. Obedient angels perform various functions throughout the heavens and the earth, observing, administrating and protecting the universe and its creatures during the term Allah decreed for each of them to exist.

Then Allah almighty confirms the certainty of the Resurrection. Then His almighty presents glimpses of the terrors of the Last Hour and of man's distress at that time.

- ٦ يَوْمَ تَرْجُفُ الرَّاجِفَةُ
6. On the Day when the Quake quakes.
- ٧ تَتَّبِعُهَا الرَّادِفَةُ
7. And is followed by the Successor.
- ٨ قُلُوبٌ يَوْمَئِذٍ وَاجِفَةٌ
8. Hearts on that Day will be pounding.
- ٩ أَبْصَارُهَا خَاشِعَةٌ
9. Their sights downcast.
- ١٠ يَقُولُونَ إِنَّا لَمَرْدُودُونَ فِي الْحَافِرَةِ
10. They say, "Are we to be restored to the original condition?"
- ١١ إِذَا كُنَّا عِظَامًا نَخِرَةً
11. When we have become hollow bones?"
- ١٢ قَالُوا تِلْكَ إِذًا كَرَّةٌ خَاسِرَةٌ
12. They say, "This is a losing proposition."
- ١٣ فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ
13. But it will be only a single nudge.
- ١٤ فَإِذَا هُمْ بِالسَّاهِرَةِ
14. And they will be awake.

Ibn 'Abbās explained, "These are the two blasts of the Horn—the first and the second. The violent convulsion of the first blast is overwhelming and

will soon be followed by another. Based on similar verses from the Qur'ān, most commentators are of the view that the first blast makes the heavens, the earth and the mountains quake and shudder, causing their inhabitants to fall unconscious, excepting only those spared by their Lord. The sky ruptures and the stars scatter. The "subsequent one" refers to the second blast which follows it, at which all creatures are brought back to life. Then the scene described the truths that, Those who denied the Day of Resurrection will be struck with terror once they see with their own eyes what they had always claimed was impossible. On that day, the hearts of doubters and unbelievers will experience various degrees of anxiety, apprehension, alarm and panic, causing them to beat uncontrollably. The eyes of those whose hearts are racing will be downcast in humiliation, disgrace and fear at the realization that they are about to be called to account – something they had always denied, The reason for their fear is stated here in an abrupt shift of scene from the Hereafter to the present world. In a tone of denial the unbelievers cast doubt on the Resurrection, While the unbelievers refused to accept the fact that death is not final, that they could only be losers in the event of such an occurrence, then Allah almighty confirms that at the decreed time they will at once be brought back to life. This will be when Allah commands the angel Isrāfeel to blow into the Horn, which is the second blast signaling the Resurrection. At that time the people of the first and last generations will all be brought before their Lord, standing and observing.

Then surah told us about The story of Prophet Mūsā and Fir'awn (Pharaoh) is related to show the consequence of arrogance and denial of Allah's messengers. Allah avenged the tyrant and his followers with severe punishment for his claim to be their god, in addition to their many previous transgressions – drowning them in the sea.

١٥ هَلْ أَتَاكَ حَدِيثُ مُوسَىٰ

15. Has the story of Moses reached you?

١٦ إِذْ نَادَاهُ رَبُّهُ بِالْوَادِ الْمُقَدَّسِ طُوًى

16. When His Lord called out to him in the sacred valley of Tuwa.

١٧ اذْهَبْ إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ

17. "Go to Pharaoh—he has transgressed."

١٨ فَقُلْ هَلْ لَكَ إِلَىٰ أَنْ تَزَكَّىٰ

18. And say, "Do you care to be cleansed?"

١٩ وَأَهْدِيكَ إِلَىٰ رَبِّكَ فَتَحْسَبُنِي

19. And I will guide you to your Lord, and you will turn reverent.”
 ٢٠ فَأَرَاهُ الْآيَةَ الْكُبْرَىٰ
20. He showed him the Greatest Miracle.
 ٢١ فَكَذَّبَ وَعَصَىٰ
21. But he denied and defied.
 ٢٢ ثُمَّ أَدْبَرَ يَسْعَىٰ
22. Then turned his back, and tried.
 ٢٣ فَحَشَرَ فَنَادَىٰ
23. And gathered and proclaimed.
 ٢٤ فَقَالَ أَنَا رَبُّكُمُ الْأَعْلَىٰ
24. He said, “I am your Lord, the most high.”
 ٢٥ فَأَخَذَهُ اللَّهُ نَكَالَ الْأَجْرَةِ وَالْأُولَىٰ
25. So Allah seized him with an exemplary punishment, in the last and in the first.
 ٢٦ إِنَّ فِي ذَلِكَ لَعِبْرَةً لِمَنْ يَخْشَىٰ
26. In this is a lesson for whoever fears.

This was to be an example to others in the future and a lesson for any who would fear Allah. And it was to dissuade and warn all those who would subsequently find themselves in positions of authority against similar behavior.

The story of Prophet Mūsā (Moses) is mentioned in several sūrahs, in different styles and with varying emphasis, here, there is no mention of Mūsā's brother, Ḥārūn, who accompanied and assisted him. It is but a brief account of his mission to Fir'awn (Pharaoh), who rejected guidance and continued in denial and tyranny until finally Allah seized him with a severe and powerful punishment. This was to be a lesson and a reminder to the disbelievers of Makkah and others of how Allah deals with those who oppose His prophets and messengers, in Egypt "the sacred valley of Ṭuwā" indicates that the name of the valley was "Ṭuwā." It was made sacred when Allah spoke to Mūsā there for the first time; Go to Pharaoh. Indeed, he has transgressed, Mūsā offered to teach Fir'awn how to purify himself – how to adopt pure belief, pure morality and pure righteous deeds. It has been pointed out that when the Qur'ān uses the word tazakkā (to purify oneself), So Mūsā then showed him the miracle, but Fir'awn refused and rejected all counsel by the messenger sent to him from Allah, Fir'awn was determined not to accept the truth or submit to his Lord. The message conveyed by

Prophet Mūsā would have eliminated his claim of sanctity and reduced him to the level of other human beings And he gathered [his people] and called out , Fir'awn had denied the message, disobeyed Allah and finally declared himself to be the supreme lord of his peoplenakāl(exemplary punishment) and are defined as the greater punishment of the Hereafter and the retribution of this worldly life when Fir'awn and his followers were drowned in waters of the sea. Allah Almighty made an example of him in the world by seizing him with this lesser penalty before that of the next life, serving as a warning for any who might be like him to fear the wrath of their Creator. The punishment of the life to come is mentioned first as it is more dreadful, extreme and permanent. Although he had reached the height of power and glory, none of that could save Fir'awn from the anger of Allah.

٢٧ أَنْتُمْ أَشَدُّ خَلْقًا أَمْ السَّمَاءُ ۖ بَنَاهَا

27. Are you more difficult to create, or the heaven? He constructed it.

٢٨ رَفَعَ سَمَكَهَا فَسَوَّاهَا

28. He raised its masses, and proportioned it.

٢٩ وَأَعْطَشَ لَيْلَهَا وَأَخْرَجَ ضُحَاهَا

29. And He dimmed its night, and brought out its daylight.

٣٠ وَالْأَرْضَ بَعْدَ ذَلِكَ دَحَاهَا

30. And the earth after that He spread.

٣١ أَخْرَجَ مِنْهَا مَاءَهَا وَمَرْعَاهَا

31. And from it, He produced its water and its pasture.

٣٢ وَالْجِبَالَ أَرْسَاهَا

32. And the mountains, He anchored.

٣٣ مَتَاعًا لَكُمْ وَلِأَنْعَامِكُمْ

33. A source of enjoyment for you and for your animals.

In this chapter, here the deniers are addressed directly and asked: "What is your 'power' against that of the magnificent heaven or of its Creator? Do you think that your resurrection will be difficult for Him who created you in the first instance?"

The Creator goes on to describe His construction of the vast universe, emphasizing its immensity, precision and balance. Another ayah has stated that He raised the heavens without visible pillars, Allah created the heaven in a state of darkness and then produced light within it – stars emitting light and planets reflecting it, Spreading the earth refers to proportioning it, leveling its surface, preparing it to be habitable, suitable for

walking and travel and for building and cultivation, After leveling the earth, Allah produced life-sustaining water from within it, Mountains have foundations deep under the surface of the ground, This reminder that the earth was created, structured and prepared for man's benefit should evoke gratitude to the wise and generous Creator. For it is He who spread the earth, caused its springs and rivers to flow, caused its plants and crops to grow and anchored the mountains to stabilize and make it habitable. All of this provides benefit and enjoyment for mankind during a limited period of temporary residence, until the decreed term comes to an end.

٣٤ فَإِذَا جَاءَتِ الطَّامَّةُ الْكُبْرَىٰ

34. But when the Great Cataclysm arrives.

٣٥ يَوْمَ يَتَذَكَّرُ الْإِنْسَانُ مَا سَعَىٰ

35. A Day when man will remember what he has endeavored.

٣٦ وَبُرِّزَتِ الْجَحِيمُ لِمَنْ يَرَىٰ

36. And Hell will be displayed to whoever sees.

٣٧ فَأَمَّا مَنْ طَغَىٰ

37. As for him who was defiant.

٣٨ وَاتَّخَذَ الْحَيَاةَ الدُّنْيَا

38. And preferred the life of this world.

٣٩ فَإِنَّ الْجَحِيمَ هِيَ الْمَأْوَىٰ

39. Then Hell is the shelter.

٤٠ وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَىٰ النَّفْسَ عَنِ الْهَوَىٰ

40. But as for him who feared the Standing of his Lord, and restrained the self from desires.

٤١ فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَىٰ

41. Then Paradise is the shelter.

In this chapter we find scene of the life end when the great event of resurrection occurs, every individual will clearly remember everything he had done and endeavored to do upon the earth. The Prophet was sent only to warn of its approach. On Yawm al-Qiyāmah life on earth will be shown to have been extremely brief, so all people are being warned to prepare for it while the opportunity still remains, its Ṭāmmah denotes a grave and awesome catastrophe which will afflict everyone and overwhelm and encompass every matter. It is further emphasized by the word kubrā

(greatest), On that Day every person will know the truth about every matter in which he was involved and the motivation behind each of the deeds he had done, Moreover, the Hellfire will be displayed and brought near enough for everyone, both believers and nonbelievers, to see with their own eyes, Everyone will observe the Hellfire, but the people of Paradise will not be harmed by it, in this day transgress the limits set by Allah with regard to worship as well as in dealings with people, neglecting one's religious duties and behaving defiantly. The Qur'an repeatedly confirms that those who have been overly concerned with the worldly life and its temporary benefits will find that their destination is Hell. Those believers who feared Allah and His judgment of them during their earthly lives will have disciplined and restrained their souls from following unlawful passions and preferences. Fear of the account and judgment on the Day of Resurrection prevents believers from transgressing and following their own desires and inclinations. Whenever they should commit a sin out of weakness, they are quick to repent and correct themselves. Thus, they are reassured that their destination is Paradise.

٤٢ يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا

42. They ask you about the Hour, "When will it take place?"

٤٣ فِيمَ أَنْتَ مِنْ ذِكْرَاهَا

43. You have no knowledge of it.

٤٤ إِلَىٰ رَبِّكَ مُنتَهَاهَا

44. To your Lord is its finality.

٤٥ إِنَّمَا أَنْتَ مُنذِرٌ مَّن يَخْشَاهَا

45. You are just a warner for whoever dreads it.

٤٦ كَانَتْهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبُثُوا إِلَّا عَشِيَّةً أَوْ ضُحَاهَا

46. On the Day when they witness it—as though they only stayed an evening, or its morning.

They were attempting to weaken the Prophet's position by demanding an answer he could not give, so they asks about day of judgment Allah did not reply to the unbelievers, but only with a question directed to His Messenger. It confirmed that he (PBUH) was not in a position to give any answer because such knowledge belongs only to the Creator. The Prophet

(PBUH) was appointed by Allah to remind mankind of the Day of judgment , When they are gathered for the Judgement, people will perceive that the period of their earthly life was indeed very brief. Looking back, it will seem to them as if it was no more than part of a day. 'Ashiyyah is the time from noon until sunset, while dhuḥā is the period from sunrise until noon.

Questions:

- 1- Mention some of angles' roles.
- 2- What the aim of Moses story in this surah?
- 3- Why couldn't Prophet Mohammed answer the unbleivers' question on his Own?

Sūrah Abasa سورة عبس

the occasion that prompted the revelation of this sūrah. It happened that one of the influential chiefs of Makkah was sitting with the Prophet (PBUH), who was trying to persuade him to accept Islam. At that moment, a blind man approached him to seek explanation of a particular point. The Messenger of Allah (PBUH) was irritated at the interruption and ignored him. Thereupon Allah revealed this sūrah. This is an early 'makkan surah ' and connected with an incident which reflects the higher honour on the prophets prove sincerity in the revelation that were vouchsafed to him even if they seemed to reprove him for some natural and human zeal that led him not to do the best step in this situation according to his own high standards.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Gracious, the Merciful.

١ عَبَسَ وَتَوَلَّى

1. He frowned and turned away.

٢ أَنْ جَاءَهُ الْأَعْمَى

2. When the blind man approached him.

٣ وَمَا يُدْرِيكَ لَعَلَّهُ يَزَكَّى

3. But how do you know? Perhaps he was seeking to purify himself.



- ٤ أَوْ يَذَّكَّرُ فَتَنْفَعَهُ الذِّكْرُ
4. Or be reminded, and the message would benefit him.
- ٥ أَمَّا مَنْ اسْتَعْتَى
5. But as for him who was indifferent.
- ٦ فَأَنْتَ لَهُ تَصَدَّى
6. You gave him your attention.
- ٧ وَمَا عَلَيْكَ أَلَّا يَزَكِّي
7. Though you are not liable if he does not purify himself.
- ٨ وَأَمَّا مَنْ جَاءَكَ يَسْعَى
8. But as for him who came to you seeking.
- ٩ وَهُوَ يَخْشَى
9. In awe.
- ١٠ فَأَنْتَ عَنْهُ تَلَهَّى
10. To him you were inattentive.

This chapter In the opening verses Allah Almighty shows disapproval the Prophet's annoyance on this occasion toward the blind man who had come seeking knowledge. He points out that such a humble person might actually benefit from the Prophet's time and effort more than others. And although the Prophet was more concerned at that moment with trying to win over an influential but arrogant person, the fact remains that it is Allah who guides whom He wills. the Prophet (PBUH) had been explaining the religion to one or more of the prominent leaders of the Quraysh. He was hoping that the most influential members of society who opposed him could be persuaded to accept his message of tawḥeed. The acceptance of Islam by such individuals would mean the elimination of most obstructions to its spread in Makkah and the rest of Arabi, That man was 'Abdullāh bin Umm Maktūm, a maternal cousin of the Prophet's wife, Khadijah. He was one of those who had accepted Islam during its early period in Makkah and had a deep desire to learn whatever he could. He approached the Messenger of Allah (PBUH), and unaware that he was occupied, began requesting his guidance on a matter. Unwilling to be interrupted at that moment, the Prophet showed displeasure in a way that could not be seen or known to the blind man, that Allah Almighty admonish the prophet (PBUH) to do the best, Here the Messenger of Allah (PBUH) is addressed directly, but in a gentle manner. The one he ignored had been making an effort to be guided and purified; and he feared Allah, Knowledge purifies the Muslim from ignorant wrongdoing and erroneous attitudes. And reminders reinforce the



knowledge that benefits a believer. Ibn Umm Maktūm would benefit from the Prophet's instruction; therefore he was more deserving of his attention, and in the sight of Allah was far superior to the self-satisfied and unreceptive disbelievers, The unbeliever who thought himself self-sufficient and in no need of his Lord's guidance would not accept the Prophet's message. The prominent chiefs of Quraysh had only met with him in order to negotiate and try to impose their own terms. They had been using all their wealth, power and influence to obstruct the advancement of Islam and prevent people from accepting it. Nevertheless, the Messenger of Allah (PBUH) hoped they might see the truth, Allah reassured His Messenger (PBUH) that he would not be blamed if he failed in his efforts to bring people to Islam. He was responsible only for conveying the message, not for their ultimate guidance, for that was in the hand of his Lord. Once he had conveyed the message, it was the responsibility of those who heard it to accept the truth and adhere to it. And those who refuse to be guided and purified merely damage their own souls, But as for he who came to you striving [for knowledge] while he fears [Allah]– from him you are distracted.

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|---------------------------------------|-------------------------------|
| 11. Do not. This is a Lesson. | ۱۱ كَلَّا إِنَّهَا تَذْكِرَةٌ |
| 12. Whoever wills, shall remember it. | ۱۲ فَمَنْ شَاءَ ذَكَرْهُ |
| 13. On honorable pages. | ۱۳ فِي صُحُفٍ مُّكَرَّمَةٍ |
| 14. Exalted and purified. | ۱۴ مَرْفُوعَةٍ مُّطَهَّرَةٍ |
| 15. By the hands of scribes. | ۱۵ بِأَيْدِي سَفَرَةٍ |
| 16. Noble and devoted. | ۱۶ كِرَامٍ بَرَرَةٍ |

This chapter begins with an emphatic expression of negation and refusal. Kallā is used to convey a forceful disagreement with what was stated or implied previously. No, this cannot be so. In no way is it acceptable to favor certain people over others on account of their social standing, even when



the objective is a noble one. Thus, a new moral ethic was established within the Muslim ummah. Respect and appreciation for people was now to be based upon faith and taqwā rather than worldly considerations. This was a huge social revolution. These verses serve as a reminder for whoever would remember the admonition, and whoever would remember Allah. The Qur'ān itself has been called a reminder, for it reminds man of his Lord, his purpose on earth and of the conduct he should adopt. The Qur'ān's verses are recorded in al-lawḥ al-maḥfūth, a noble, elevated record containing pure and honored texts which have been kept secure from human interference and alteration. Another meaning conveyed by Ibn Katheer is that the verses are recorded in a Book containing honored sheets or pages, referring to the Qur'ān. "Exalted" means elevated in status, and "purified" means excluding the human additions and deletions found in previous scriptures. Safarah are ambassadors, those who travel to deliver communications, and refers to the noble and obedient messenger-angels who were entrusted with the revelation – to guard and deliver it precisely in order to rectify matters among mankind. This word is a plural form of safeer (ambassador) and also of sāfir (scribe). In honored pages, exalted and purified, by the hands of scribes, [who are] noble and dutiful." Indeed, they are a reminder. So whoever wills may remember it. The following verses begin with an emphatic expression of negation and refusal. Kallā is used to convey a forceful disagreement with what was stated or implied previously. No, this cannot be so. In no way is it acceptable to favor certain people over others on account of their social standing, even when the objective is a noble one. Thus, a new moral ethic was established within the Muslim ummah. Respect and appreciation for people was now to be based upon faith and taqwā rather than worldly considerations. This was a huge social revolution. These verses serve as a reminder for whoever would remember the admonition, and whoever would remember Allah. The Qur'ān itself has been called a reminder, for it reminds man of his Lord, his purpose on earth and of the conduct he should adopt. The Qur'ān's verses are recorded in al-lawḥ al-maḥfūth, a noble, elevated record containing pure and honored texts which have been kept secure from human interference and alteration. Another meaning conveyed by Ibn Katheer is that the verses are recorded



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- ١٧ قُتِلَ الْإِنْسَانُ مَا أَكْفَرَهُ
17. Perish man! How thankless he is!
- ١٨ مِنْ أَيِّ شَيْءٍ خَلَقَهُ
18. From what did He create him?
- ١٩ مِنْ نُطْفَةٍ خَلَقَهُ فَقَدَّرَهُ
19. From a sperm drop He created him, and enabled him.
- ٢٠ ثُمَّ السَّبِيلَ يَسَّرَهُ
20. Then He eased the way for him.
- ٢١ ثُمَّ أَمَاتَهُ فَأَقْبَرَهُ
21. Then He puts him to death, and buries him.
- ٢٢ ثُمَّ إِذَا شَاءَ أَنشَرَهُ
22. Then, when He wills, He will resurrect him.
- ٢٣ كَلَّا لَمَّا يَقْضِ مَا أَمَرَهُ
23. But no, he did not fulfill what He has commanded him.

In this chapter . Āyah how ungrateful is man From here onward the rebuke is directed toward the disbelievers who were rejecting the invitation of the Messenger of Allah (pubh). But the āyah also suggests that mankind in general is for the most part disbelieving and ungrateful , Allah reminds proud man of his humble origin – how he was created from a fluid distasteful in his own view, for nuṭfah is a drop of semen, Then He eases the way through life by making His guidance available to all people; but most of them remain ungrateful and heedless. When the decreed term of life is complete, it can never be extended. The Creator will send the angel

of death at an appointed time to take the soul of every human being He brought into this world; the freedom and capability He granted to each one will be taken back. Every person is brought into this life, eased through it and caused to die by the will of Allah. Out of His mercy, Allah taught mankind the proper manner to dispose of a lifeless body by sending a crow to demonstrate the excavation of a grave. After his brief period of relative freedom upon the earth, man will once again be compelled submit to his Lord. None can escape His decree of death and what follows of resurrection, account and recompense, then the sura refers to the hypocrite's hollow claim that he has fulfilled his religious duties toward his Lord and the members of his society. But man, and in particular the disbeliever, has not and will not fulfill the obligations enjoined on him by his Lord and will most likely die in that state.

٢٤ فَلْيَنْظُرِ الْإِنْسَانُ إِلَى طَعَامِهِ

24. Let man consider his food.

٢٥ أَنَا صَبَبْنَا الْمَاءَ صَبًّا

25. We pour down water in abundance.

٢٦ ثُمَّ شَقَقْنَا الْأَرْضَ شَقًّا

26. Then crack the soil open.

٢٧ فَأَنْبَتْنَا فِيهَا حَبًّا

27. And grow in it grains.

٢٨ وَعِنَبًا وَقَضْبًا

28. And grapes and herbs.

٢٩ وَزَيْتُونًا وَنَخْلًا

29. And olives and dates.

٣٠ وَحَدَائِقَ غُلْبًا

30. And luscious gardens.

٣١ وَفَاكِهَةً وَأَبًّا

31. And fruits and vegetables.

٣٢ مَتَاعًا لَكُمْ وَلِأَنْعَامِكُمْ

32. Enjoyment for you, and for your livestock.

In this chapter Allah reminds man of His favor to him in providing him with various delicious kinds of food, and also of His re-creative ability which is



evidenced in the generation of plant life from the dry earth. The Creator of man is also his Sustainer, providing the means of his continued existence. The process of food production begins with rainfall. Initiated by Allah at some time during the earth's formation, the cycle of precipitation was established as a regular phenomenon to sustain life on the planet. Anyone reflecting on the growth of seeds and plants can recognize a divine plan. Rainwater penetrates the soil, and by the will of Allah tender sprouts miraculously push through the solid ground and grow to provide food for man as well as for creatures of the earth. Various kinds of vegetation. Those mentioned here were among the most common ones to people at the time and place of the Qur'ān's revelation. Ḥabb refers to all types of seeds and grains. Grapes are known. Qadhb are the moist green herbs upon which animals graze. Olive and palm trees were known to the Arabs; they provide fruits, juice, oil, seeds and shade. Ḥabb refers to all types of seeds and grains. Grapes are known. Qadhb are the moist green herbs upon which animals graze. Olive and palm trees were known to the Arabs; they provide fruits, juice, oil, seeds and shade. The gardens referred to as ghulb have been described as date-palm orchards, but more generally would include a thick growth of trees, vines and various other plants mixed and intertwined. Fākihah includes every type of fruit and also implies enjoyment. Abb was known to be the kind of grass and herbage that is eaten by grazing animals but not humans. It is narrated with an authentic chain that when 'Umar bin al-Khaṭṭāb was reciting this sūrah he paused and said to himself, "We have known what fākihah is, but what is abb?" Then he said, "By your life, O Ibn al-Khaṭṭāb, this is indeed overdoing it." He meant that a detailed explanation was unnecessary, given that abb was understood to be a plant that grew from the earth. When Abū Bakr was asked about this āyah, he said, "What earth could carry me and what sky could cover me if I said about the Book of Allah that which I did not know!".

٣٣ فَإِذَا جَاءَتِ الصَّلَاةُ

33. But when the Deafening Noise comes to pass.

٣٤ يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ



34. The Day when a person will flee from his brother.

۳۵ وَأُمِّهِ وَأَبِيهِ

35. And his mother and his father.

۳۶ وَصَاحِبَتِهِ وَبَنِيهِ

36. And his consort and his children.

۳۷ لِكُلِّ امْرِيٍّ مِنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ

37. Every one of them, on that Day, will have enough to preoccupy him.

۳۸ وَجُوهٌ يَوْمَئِذٍ مُسْفِرَةٌ

38. Faces on that Day will be radiant.

۳۹ ضَاحِكَةٌ مُسْتَبْشِرَةٌ

39. Laughing and rejoicing.

۴۰ وَوُجُوهٌ يَوْمَئِذٍ عَلَيْهَا غَبَرَةٌ

40. And Faces on that Day will be covered with misery.

۴۱ تَرَاهُهَا قَنَرَةٌ

41. Overwhelmed by remorse.

۴۲ أُولَئِكَ هُمُ الْكَافِرَةُ الْفَجَرَةُ

42. These are the faithless, the vicious.

In this chapter tell us about scene of a deafening noise or the piercing blast of the Horn which signals the Resurrection. It will deafen the ears of those who had refused to hear the message and they will now hear nothing but the violent blast of the Horn. It is also among the names for Yawm al-Qiyāmah (the Day of Resurrection). On the Day of Resurrection every person will be concerned only with himself. He will not even want to encounter those who were closest to him in the world and will run away from them. One explanation given is that a believer will flee from his polytheistic relatives fearing blame for being related to them. Another is that when he sees the evil consequences of committing sin to appease others, he would flee from all of them lest they witness against him, Every person on that Day will have enough distress and worry to distract him from the affairs of others. Each one will be totally occupied and immersed in his own condition, forgetting all else, in this day These are the faces of the righteous But now their faces will be lit up, reflecting happiness and relief from all problems and worries. Their laughter expresses the utmost pleasure felt in their hearts when they receive the good tidings of Paradise

and of the approval of their Lord, and the faces of the wicked deniers will be blackened as if with dust and smoke, reflecting the evil in their souls and reflecting their shame and humiliation. Those were the arrogant, self-satisfied ones who ignored and rejected the Prophet's invitation to truth and moral principles. Not only were they deniers of faith (kafarah), but persistent, rebellious and spiteful sinners (fajarah). It is most fitting that their compensation should be debasement and humiliation.

Questions:

- 1- According to the this surah, how are human beings created?
- 2- How would a person behave during the Resurrection Day?
- 3- Describe the believers' condition during the Resurrection Day.

سورة التكوير **Sūrah Takwir**

The sūrah's name is based on the word kuwwirat in the first verse. It has two themes: the resurrection and the revelation. 'Abdullāh bin 'Umar reported that the Messenger of Allah (PBUH) said, "Whoever would like to see the Day of Resurrection as if with his own eyes may recite Sūrahs at-Takweer, al-Infīṭār and al-Inshiqāq".

(the Resurrection) is signaled by a universal upheaval affecting the heavens, the earth and all their inhabitants. Al-Qiyāmah (the Resurrection) is signaled by a universal upheaval affecting the heavens, the earth and all their inhabitants. The word idhā (when) has been used twelve times within these first fourteen verses in reference to the happenings of that Day. The sun will lose its light, the stars will scatter, the mountains will be destroyed, people will become unmindful of their most valuable possessions, the beasts will be gathered together, and the seas will boil. Then souls will be reunited with their bodies, the records will be laid open and the people will be called to account. Every human being will be confronted with whatever good or evil he had done during his worldly existence. In the second part of the sūrah, the people of Makkah are informed that what the Prophet (PBUH) is telling them is true. It is neither the words of a madman nor of a devil; rather, it is a divine revelation conveyed by a noble and trustworthy angel who was appointed by his Lord. And its purpose is to remind and

guide anyone who would like to follow Allah's straight and upright path leading to eternal benefit.

In the name of Allah, the Gracious, the Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. When the sun is rolled up.

١ إِذَا الشَّمْسُ كُوِّرَتْ

2. When the stars are dimmed.

٢ وَإِذَا النُّجُومُ انْكَدَرَتْ

3. When the mountains are set in motion.

٣ وَإِذَا الْجِبَالُ سُيِّرَتْ

4. When the relationships are suspended.

٤ وَإِذَا الْعِشَارُ عُطِّلَتْ

5. When the beasts are gathered.

٥ وَإِذَا الْوُحُوشُ حُشِرَتْ

6. When the oceans are set aflame.

٦ وَإِذَا الْبِحَارُ سُجِّرَتْ

7. When the souls are paired.

٧ وَإِذَا النُّفُوسُ زُوِّجَتْ

8. When the girl, buried alive, is asked:

٨ وَإِذَا الْمَوْءُودَةُ سُئِلَتْ

9. For what crime was she killed?

٩ بِأَيِّ ذَنْبٍ قُتِلَتْ

10. When the records are made public.

١٠ وَإِذَا الصُّحُفُ نُشِرَتْ

11. When the sky is peeled away.

١١ وَإِذَا السَّمَاءُ كُشِطَتْ

12. When the Fire is set ablaze.

١٢ وَإِذَا الْجَحِيمُ سُعِرَتْ

13. When Paradise is brought near.

١٣ وَإِذَا الْجَنَّةُ أُزْلِفَتْ

14. Each soul will know what it has readied.

١٤ عَلِمَتْ نَفْسٌ مَا أَحْضَرَتْ



In this chapter Various meanings have been given for kuwwirat, which describes in the passive voice what will happen to the sun on the Last Day. Among them are: it will be darkened, its light extinguished, it will be folded up, swallowed, sunken in or shriveled, The system presently holding the galaxies together will fail; the stars will break away and fall, pouring out, scattering, dispersing and losing their brilliance, This universal event will also affect the mountains that were once firmly planted within the depths of the earth. They will be destroyed and the earth left as a level plain, The most valued possession to Arabs of the Prophet's time was a camel ten months pregnant and nearing delivery. She would normally be protected and closely attended to, for soon she would provide her owner with an additional camel and abundant milk. But this prized possession will be completely abandoned during the pervasive terror. The neglect of such a camel indicates that people will be distracted from the most important of their worldly concerns by the overwhelming events of that Day, Some commentators were of the view that during this great upheaval panic would drive the wild beasts together, making them forget their rivalry, hostility and hunger. All kinds of beasts and animals would come together in one place, Among the happenings preceding the Resurrection are that the seas will burn, From here the second phase of the Resurrection is described. Two meanings may be understood from this verse. First, that every soul will be joined with its body once again, as it had been in the world. And second, that each soul will be paired with another similar soul, good with good and evil with evil. It can also mean that every soul will be joined with whatever group or sect it used to belong to in the previous life. Al-maw'udah is the female infant or young girl that people of the pre-Islamic time of ignorance would dispose of by burying her in the ground. They did this due to fear that a daughter might eventually bring them shame, poverty or humiliation upon having to give her to a man in marriage, A male child was seen to be a future asset to the family and the tribe, whereas the female was a liability, Obviously this alludes to the fact that they were killed unjustly without having committed any sin or crime. Commentators have added that if the victim will be asked about her murder, what can the one guilty of it expect when he stands for the account before his Lord. Surely, he will have to



confess and be duly punished for it, On that Day, the records on which people's deeds were recorded will be opened and made public. Evil plots and secrets will become known to all, And among the great events which will engulf the universe at the time of the Resurrection is that the familiar protecting and life-sustaining cover of atmosphere surrounding the earth will be removed, peeled off; and the heavens will be separated from the earth, The Qur'ān confirms that Hell has already been created and is waiting to receive the wicked who did not repent from their sins, Paradise has also been created and it is being attended by angels, As its inhabitants approach they will find its gates have been opened to receive them, Allah informs mankind that when all of the aforementioned has taken place, every individual will become fully aware of each deed he did during his lifetime on earth as well as the benefit and harm that resulted from his deeds.

- ١٥ فَلَا أُقْسِمُ بِالْخُنَّسِ
15. I swear by the galaxies.
- ١٦ الْجَوَارِ الْكُنَّسِ
16. Precisely running their courses.
- ١٧ وَاللَّيْلِ إِذَا عَسْعَسَ
17. And by the night as it recedes.
- ١٨ وَالصُّبْحِ إِذَا تَنَفَّسَ
18. And by the morn as it breathes.
- ١٩ إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ
19. This is the speech of a noble messenger.
- ٢٠ ذِي قُوَّةٍ عِنْدَ ذِي الْعَرْشِ مَكِينٍ
20. Endowed with power, eminent with the Lord of the Throne.
- ٢١ مُطَاعٍ ثَمَّ أَمِينٍ
21. Obeyed and honest.
- ٢٢ وَمَا صَاحِبُكُمْ بِمَجْنُونٍ
22. Your friend is not possessed.
- ٢٣ وَلَقَدْ رَآهُ بِالْأَفُقِ الْمُبِينِ
23. He saw him on the luminous horizon.
- ٢٤ وَمَا هُوَ عَلَى الْغَيْبِ بِضَنِينٍ



24. And He does not withhold knowledge of the Unseen.

۲۵ وَمَا هُوَ بِقَوْلِ شَيْطَانٍ رَجِيمٍ

25. And it is not the word of an accursed devil.

۲۶ فَأَيَّنَ تَذْهَبُونَ

26. So where are you heading?

۲۷ إِنَّ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ

27. It is only a Reminder to all mankind.

۲۸ لِمَنْ شَاءَ مِنْكُمْ أَنْ يَسْتَقِيمَ

28. To whoever of you wills to go straight.

۲۹ وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ

29. But you cannot will, unless Allah wills—The Lord of the worlds.

The word "lā" preceding the verb has been used to emphasize the oath that Allah swears by several notable phenomena. Al-khunnas are the stars or planets that withdraw or disappear in the light of day. After a brief absence they reappear at another point and become al-jawār al-kunnas, sweeping across the sky in swift movement before setting. Then He swears by the night whose darkness gradually descends and covers everything. 'As'asa suggests gently pressing down, but it may also mean the opposite, i.e., gradually lifting or departing. Both interpretations can be found in Qur'ānic commentaries. Finally, Allah swears by the daybreak when life is renewed. The word tanaffasa describes the early morning as breathing – as though it is alive, spreading its light and causing living things to stir and awaken. It conveys a sense of energy and activity, The object of Allah's oath is confirmation that this Qur'ān is a statement from Him which is conveyed by a noble and reliable messenger, the angel Jibreel (Gabriel), who had been granted distinct power and authority by Allah and is obeyed by the other angels and inhabitants of the heavens, Moreover, Allah declares that His human messenger, Muḥammad (PBUH), was not possessed by jinn as the disbelievers claimed. On the contrary, he had been blessed with extraordinary intellect, wisdom and dignity. Moreover, he had seen the angel and received the message directly from him. And he had also seen him on the eastern horizon in his true angelic form as Allah created him, with his 600 wings extended and covering the skyline, Allah affirms that Prophet Muḥammad (PBUH), who was acknowledged even by his enemies



to be honest and trustworthy, had not withheld or neglected to convey anything that was revealed to him of the Qur'ān. He could not logically be accused of doing so. On the contrary, he announced it, conveyed and offered it to everyone who would listen. And Allah concludes His oath with denial of the claim by disbelievers that the Qur'ān had been communicated to him by a devil, The disbelievers are warned that they are distancing themselves from the truth and from their Lord with their denials and false accusations, Allah states once again that the Qur'ān is but a reminder for all mankind, to guide⁶³ those who wish to follow the right course and enable them to earn His acceptance and reward, the Qur'ān declared the universal nature of this final message; so whoever seeks guidance from his Creator must follow its instruction, for there is no longer valid guidance from Him in any other source, Everything in existence is subject to the will of Allah and no being has a will independent of Allah.

Questions:

- 1- The Resurrection day is signaled by a universal upheaval affecting the heavens, the earth and all their inhabitants. Describe.
- 2- What do Al-khunnas refer to?
- 3- The surah describes the angel Jibreel (Gabriel) with many traits. Mention some.

سورة الانفطار **Sūrah Al-Infitar**

The sūrah's name is derived from the verb infaṭarat in the first verse. It was revealed in about the same period as at-Takweer and shares its theme of al-Qiyāmah (the Resurrection), It begins by describing some events of Yawm al-Qiyamah: the breaking up of the heaven, the scattering of the stars, the eruption of the seas and the opening of the graves.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



In the name of Allah, the Compassionate, the Merciful.

1. When the sky breaks apart.

١ إِذَا السَّمَاءُ انْفَطَرَتْ

2. When the planets are scattered.

٢ وَإِذَا الْكَوَاكِبُ انْتَثَرَتْ

3. When the oceans are exploded.

٣ وَإِذَا الْبِحَارُ فُجِّرَتْ

4. When the graves are tossed around.

٤ وَإِذَا الْقُبُورُ بُعْثِرَتْ

5. Every soul will know what it has advanced, and what it has deferred.

٥ عَلِمَتْ نَفْسٌ مَّا قَدَّمَتْ وَأَخَّرَتْ

These first five verses comprise a single sentence. It states that the order of the universe will undergo great changes and upheavals. The heavens will disintegrate and the stars will break away from their orbits. The seas will explode or burst forth, as described by Ibn 'Abbās, overflowing and mixing. The earth will open, exposing and expelling the contents of its graves, whose inhabitants are summoned and convened for the account and judgment, unable to refuse.

6. O, man! What deluded you concerning your Lord, the Most Generous?

٦ يَا أَيُّهَا الْإِنْسَانُ مَا غَرَّكَ بِرَبِّكَ الْكَرِيمِ

7. He Who created you, and formed you, and proportioned you.

٧ الَّذِي خَلَقَكَ فَسَوَّاكَ فَعَدَلَكَ

8. In whatever form He willed, He assembled you.

٨ فِي أَيِّ صُورَةٍ مَّا شَاءَ رَكَّبَكَ

Here, the Qur'ān reproaches man by asking him what could be of such importance that it distracts him from worship of his Creator who provided him with countless blessings. The question is posed: "What has seduced you, O man, into such a state that you neglect to acknowledge Him who created and sustains you? What induces you to disobey Him and then feel secure from His punishment, neither admitting His right upon you nor showing gratitude for the innumerable favors bestowed upon you? What prevents you, while you depend upon Him for your very existence, from repenting and living as He directed? His great bounty and generosity does not mean that you can be unmindful of His justice.





9. But you reject the religion.

٩ كَلَّا بَلْ تُكَذِّبُونَ بِالَّذِينَ

10. Although there are guardians over you.

١٠ وَإِنَّ عَلَيْكُمْ لَحَافِظِينَ

11. Honest recorders.

١١ كِرَامًا كَاتِبِينَ

12. They know everything you do.

١٢ يَعْلَمُونَ مَا تَفْعَلُونَ

What deludes man from his Lord is alluded to in the statement that mankind (in general) denies the truth of the account and judgment in the Hereafter; therefore feeling no need for Allah's acceptance. Man's disbelief in the Hereafter is precisely the cause of his boldness and disregard for obligations. His heart and conscience are dead. But he will not be punished immediately. The generous Lord grants time for reflection and repentance, The angels are commanded to write down every word and action, although Allah is aware of that even before it occurs. It is a manifestation of His precise and perfect justice.

13. The righteous will be in bliss.

١٣ إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ

14. And the wicked will be in Hell.

١٤ وَإِنَّ الْفُجَّارَ لَفِي جَحِيمٍ

15. They will enter it on Judgment Day.

١٥ يَصْلَوْنَهَا يَوْمَ الدِّينِ

16. And they will not be absent from it.

١٦ وَمَا هُمْ عَنْهَا بِغَائِبِينَ

17. And what will make you realize what Judgment Day is?

١٧ وَمَا أَدْرَاكَ مَا يَوْمَ الدِّينِ

18. Then again, what will make you realize what Judgment Day is?

١٨ ثُمَّ مَا أَدْرَاكَ مَا يَوْمَ الدِّينِ

19. The Day when no soul will avail another soul whatsoever—and all authority on that Day is Allah's.

١٩ يَوْمَ لَا تَمْلِكُ نَفْسٌ لِنَفْسٍ شَيْئًا وَالْأَمْرُ يَوْمَئِذٍ لِلَّهِ

Those shown to be righteous on the Day of Judgement will be rewarded with an eternal life of pleasure in Paradise. They had worked hard, seeking the acceptance of their Lord. But the wicked souls who rejected Him will be



convicted of their crimes and then driven into Hell to burn in its blazing fire. They will find no respite therein, nor can they escape from its torture, Here, Allah ta'ālā highlights the importance of the Day of Resurrection and Recompense by posing the same question about it twice. Repetition implies the meaning: "You cannot possibly imagine its terrible reality." It will be the Day when all created beings will be deprived of their freedom and abilities and every person will be totally helpless, without power to benefit another or even himself. Allah alone will prevail and will issue His decree about the fate of every soul with perfect justice.

Questions:

- 1- What is the question mentioned in this surah?
- 2- What is the role of Angels mentioned in surah?
- 3- Compare between believers' and disbelievers in surah?

سورة المطففين **Sūrah Al-Muṭaffifeen**

In this sūrah, Allah (The Almighty) declares war against those who cheat others and take their rights. Its title is derived from the word in the first verse: al-muṭaffifeen.

Ibn 'Abbas reported, "When the Prophet (PBUH) came to Madinah, the people there were the worst regarding measurement So Allah revealed: Woe to al-muṭaffifeen. After that, they began to give proper measure.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Compassionate, the Merciful.

١ وَيْلٌ لِّلْمُطَفِّفِينَ

1. Woe to the defrauders.

٢ الَّذِينَ إِذَا اكْتَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ

2. Those who, when they take a measure from people, demand in full.

٣ وَإِذَا كَالُوهُمْ أَوْ وَزَنُوهُمْ يُخْسِرُونَ

3. But when they measure or weigh to others, they cheat.

٤ أَلَا يَظُنُّ أُولَئِكَ أَنَّهُمْ مَبْعُوثُونَ

4. Do these not know that they will be resurrected?

٥ لِيَوْمٍ عَظِيمٍ

5. For a Tremendous Day?

٦ يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ

6. The Day when Humankind will stand before the Lord of the Worlds?

Al-muṭaffifeen are those who are stingy when dealing in weight or measurement with the intent to gain some small profit unlawfully, as explained in Āyahs 2 and 3. But instead of advantage, their Lord has promised them devastation and destruction, which is what is meant by "wayl." Allah, the Mighty and Majestic, warns all those who would deprive others of their right, even when it is so little as not to be noticed. Do such people not fear the resurrection and standing for account before their Creator, who knows every concealed matter and every innermost secret? It will be a Day full of terror, anxiety and dread; and whoever is convicted on that Day will be driven into the blazing Hellfire. All people are being reminded here that they will indeed be re-created for the Day of Judgement, when each of them will stand individually, helpless and exposed before Allah.

٧ كَلَّا إِنَّ كِتَابَ الْفُجَارِ لَفِي سِجِّينٍ

7. Not at all. The record of the wicked is in Sijjeen.

٨ وَمَا أَدْرَاكَ مَا سِجِّينٌ

8. And what will make you realize what Sijjeen is?

٩ كِتَابٌ مَرْقُومٌ

9. A numerical book.

١٠ وَيَلُّ يَوْمَئِذٍ لِلْمُكَذِّبِينَ

10. Woe on that Day to the deniers.

١١ الَّذِينَ يُكَذِّبُونَ بِيَوْمِ الدِّينِ

11. Those who deny the Day of Reckoning.

١٢ وَمَا يُكَذِّبُ بِهِ إِلَّا كُلُّ مُعْتَدٍ أَثِيمٍ

12. But none denies it except the sinful aggressor.

١٣ إِذَا تُتْلَىٰ عَلَيْهِ آيَاتُنَا قَالَ أَسَاطِيرُ الْأَوَّلِينَ

13. When Our Verses are read to him, he says, "Legends of the ancients".

١٤ كَلَّا طَبْلٌ رَانَ عَلَىٰ قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ

14. But no! Their hearts have become corroded by what they used to commit.

١٥ كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَمَحْجُوبُونَ

15. Undoubtedly, on that Day, they will be screened from their Lord.

١٦ ثُمَّ إِنَّهُمْ لَصَالُو الْجَحِيمِ



16. Then they will roast in the Blaze.

١٧ ثُمَّ يُقَالُ هَذَا الَّذِي كُنْتُمْ بِهِ تُكَذِّبُونَ

17. Then it will be said, “This is what you used to deny”.

No, it is not as they think; they will surely be called to account. It is written in their records that the destination of sinners and criminals will be sijjeen, the deepest depths of Hell. It may be understood as well that their record is located there, It is already inscribed – written and completed; no one can add anything to it or remove anything from it". The record will remain unopened until the Day of Account, In addition to al-muṭaffifeen, Allah promises destruction and devastation on the Day of Recompense to those who had denied its occurrence while on earth, They dislike and reject the concept of resurrection and accountability because it is not compatible with their worldly ambitions. So they refuse to believe, asserting that the Qur’ān is merely a repetition of ancient legends rather than divine revelation, and thus ignore its guidance, They deny the revelation because their hearts had been coated by the stains of sin until they became hard and unresponsive. The verb, rāna indicates that the heart became corroded or covered with rust, stain or dirt, As a result of their denial and rejection of their Lord, the wretched unbelievers will be deprived of the greatest blessing of seeing Him on the Day of Resurrection. To be excluded and alienated from Allah in the Hereafter is the worst deprivation and gravest punishment.

١٨ كَلَّا إِنَّ كِتَابَ الْأَبْرَارِ لَفِي عَلِيَيْنَ

18. No indeed. The record of the righteous is in Elliyyeen.

١٩ وَمَا أَدْرَاكَ مَا عَلِيُّونَ

19. And what will make you realize what Elliyyoon is?

٢٠ كِتَابٌ مَرْقُومٌ

20. A numerical book.

٢١ يَشْهَدُهُ الْمُقَرَّبُونَ

21. Witnessed by those brought near.

٢٢ إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ

22. Surely, the virtuous will be in bliss.

٢٣ عَلَى الْأَرَائِكِ يُنظَرُونَ

23. On luxurious furnishings, gazing around.

٢٤ تَعْرِفُ فِي وُجُوهِهِمْ نَضْرَةَ النَّعِيمِ

24. You will recognize on their faces the radiance of bliss.

٢٥ يُسْقَوْنَ مِنْ رَحِيقٍ مَخْمُومٍ

25. They will be given to drink of pure sealed wine.



٢٦ خَتَامُهُ مِسْكٌ ۖ وَفِي ذَلِكَ فَلْيَتَنَافَسِ الْمُتَنَافِسُونَ

26. Its seal is musk—this is what competitors should compete for.

٢٧ وَمِزَاجُهُ مِنْ تَسْنِيمٍ

27. And its mixture is of Tasneem.

٢٨ عَيْنًا يَشْرَبُ بِهَا الْمُقَرَّبُونَ

28. A spring from which those brought near drink.

Kallā again refutes the claim that people will not stand before Allah for account in the Hereafter. For it is written in the records of the righteous (al-abrār) that their destination will be 'illiyyūn, the highest elevations of Paradise, The record of good deeds is witnessed by al-muqarrabūn (those brought near to Allah), meaning the angels. Ibn 'Abbās said, "Those nearest to Allah in each heaven will witness it." This is an aspect of honor for the righteous, t they will be looking at Allah, the Mighty and Majestic, unlike the wicked, who will be completely partitioned from Him. A glow of satisfaction and happiness will be evident in their faces and will be noticed by others, They will sit in luxury and be given pure and delicious drink from the wine of Paradise. Raḥeeq is one of the names of the wine in Paradise, Ibn 'Abbās said, "Allah will give the wine a pleasant scent for them, and the last thing He will place in it is musk; so it will be sealed with musk." The wine of Paradise will be mixed with a delicious drink from a spring called Tasneem.

٢٩ إِنَّ الَّذِينَ أَجْرَمُوا كَانُوا مِنَ الَّذِينَ آمَنُوا يَضْحَكُونَ

29. Those who committed crimes used to laugh at those who believed.

٣٠ وَإِذَا مَرُّوا بِهِمْ يَتَغَامَرُونَ

30. And when they passed by them, they would wink at one another.

٣١ وَإِذَا انْقَلَبُوا إِلَىٰ أَهْلِهِمْ انْقَلَبُوا فَكِهِينَ

31. And when they returned to their families, they would return joyfully.

٣٢ وَإِذَا رَأَوْهُمْ قَالُوا إِنَّ هَٰؤُلَاءِ لَضَالُّونَ

32. And when they saw them, they would say, "These people are lost".

٣٣ وَمَا أُرْسِلُوا عَلَيْهِمْ حَافِظِينَ

33. Although they were not sent as guardians over them.

٣٤ فَالْيَوْمَ الَّذِينَ آمَنُوا مِنَ الْكُفَّارِ يَضْحَكُونَ

34. But on that Day, those who believed will laugh at the unbelievers.

٣٥ عَلَى الْأَرَائِكِ يُنظَرُونَ

35. On luxurious furnishings, looking on.

٣٦ هَلْ تُؤْتَوْنَ أَجْرًا مِمَّا كَانُوا يَعْمَلُونَ

36. Have the unbelievers been repaid for what they used to do?



The past tense is used here to convey a sense of looking back from the Hereafter to recall what had happened to the righteous believers in this world, During their earthly life, the believers had suffered much harm and abuse at the hands of the disbelievers, who despised and insulted them. They would laugh at them rudely and mock them openly and behind their backs. Whenever they passed some of the believers, they would wink at one another in contempt of them because many of the Muslims were poor and weak. They would joke about them while living in comfort with their families, The deniers and rejecters had not been appointed to watch over the believers, nor were they held responsible for their manners and deeds, Allah compensates everyone in the Hereafter according to the nature of his deeds. There, when the Judgement has taken place and the accounts have been settled, it will be the believers who laugh at the deniers for their foolishness in rejecting the message. Now the tables are turned, and it is a just and fitting end for both parties

The sūrah ends with a question posed as confirmation that the disbelievers will certainly be recompensed for all that they did and will be paid in full for their wicked acts. Their punishment is sarcastically described as reward.

Questions:

- 1- According to surah what the meaning of al-muṭaffifeen?
- 2- What the meaning of (ran) in surah?
- 3- Raḥeeq is one of the names of the wine in Paradise and The wine of Paradise will be mixed with a delicious drink from a spring called Tasneem. (agree or disagree)

سورة الانشقاق **Sūrah Al-Inshiqāq**

The sūrah's title is derived from the word inshaqqat in the first verse, and refers to the splitting of the heavens. It is one of the early sūrahs revealed in Makkah whose theme is the Resurrection and the Hereafter.

At the time of Judgement people will be separated into two groups. Those whose records are taken in their right hands will be forgiven and have an easy reckoning. But those whose records are given to them behind their



backs will long for death but will not be relieved with it; instead, they will be cast into the blazing fire of Hell.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Compassionate, the Merciful.

1 إِذَا السَّمَاءُ انشَقَّتْ

1. When the sky is ruptured.

2 وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ

2. And obeys its Lord, as it must.

3 وَإِذَا الْأَرْضُ مُدَّتْ

3. And when the earth is stretched.

4 وَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ

4. And ejects its contents and becomes empty.

5 وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ

5. And obeys its Lord, as it must.

Allah, the Mighty and Majestic, describes certain events of the Day of Resurrection (al-Qiyāmah), when the heavens and earth will listen to the command of their Lord. What is meant by "listening" in these verses is response. They will have heard Allah's command and will have inclined immediately to willing obedience. The compliance of the heavens and earth is a manifestation of conscious and dutiful submission, humility and tranquility. They hear and obey, and cannot do otherwise.

6 يَا أَيُّهَا الْإِنْسَانُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ كَدْحًا فَمُلَاقِيهِ

6. O, man! You are laboring towards your Lord, and you will meet Him.

7 فَأَمَّا مَنْ أُوْتِيَ كِتَابَهُ بِيَمِينِهِ

7. As for him who is given his book in his right hand.

8 فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا

8. He will be reckoned with an easy reckoning.

9 وَيُنْقَلِبُ إِلَىٰ أَهْلِهِ مَسْرُورًا

9. And will return to his family delighted.

Allah addresses all of humanity, reminding them that man labors hard during his worldly life, accepting responsibilities and exerting himself to attain his goals. Laboring and striving is part of this life on earth, although the forms exertion will always differ in nature and method, The righteous will then be judged leniently; each one will have been given a good record in his right hand. This means that he will not be cross-examined about the

specifics of his deeds. For whoever is questioned like that will be destroyed, After the receiving their records in their right hands and the announcement of their success, the righteous believers will pass on quickly to the reward awaiting them in Paradise, and will joyfully return to those of their companions who had preceded them.

10 وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ وَرَاءَ ظَهْرِهِ

10. But as for him who is given his book behind his back.

11 فَسَوْفَ يَدْعُو ثُبُورًا

11. He will call for destruction.

12 وَيَصْلِي سَعِيرًا

12. And will enter a Blaze.

13 إِنَّهُ كَانَ فِي أَهْلِهِ مَسْرُورًا

13. He used to be happy among his family.

14 إِنَّهُ ظَنَّ أَنْ لَنْ يَحُورَ

14. He thought he would not return.

15 بَلَىٰ إِنَّ رَبَّهُ كَانَ بِهِ بَصِيرًا

15. In fact, His Lord was watching him.

The wicked will receive their records in their left hands, behind their backs in shame and disgrace, The heedless one who lived his life on earth working hard but disobeying Allah and ignoring His prohibitions will then realize his fate. He will be filled with terror and despair, for he now comprehends that what lies in front of him is but a greater suffering which is never-ending. Seeing his own annihilation as the only means of escape, he calls out, pleading for death and destruction. But he is not granted this mercy, and instead is driven to burn in the Hellfire, After describing the condition of those who enter the Fire, the Qur'ān mentions the cause for it – their attitude during the previous life on earth. This is conveyed as if one is looking back from the Hereafter toward the previous existence. Allah had given those people contentment and pleasure in the world, but because they did not believe they would return to Him they lived careless and sinful lives. They fulfilled their desires at any cost, cheated, oppressed and taught their children the same. They supposed they would never have to appear before Allah to render an account of their deeds because to them, resurrection was inconceivable. But in fact, their Lord had been testing and observing them, and now they knew that they would have to pay for their transgressions.

16. I swear by the twilight. 16 فَلَا أُفْسِمُ بِالشَّفَقِ
17. And by the night, and what it enshrouds. 17 وَاللَّيْلِ وَمَا وَسَقَ
18. And by the moon, when it is full. 18 وَالْقَمَرَ إِذَا اتَّسَقَ
19. You will mount stage by stage. 19 لَنَرْكَبَنَّ طَبَقًا عَن طَبَقٍ
20. So what is the matter with them, that they do not believe? 20 فَمَا لَهُمْ لَا يُؤْمِنُونَ
21. And when the Quran is read to them, they do not bow down? 21 وَإِذَا قُرِئَ عَلَيْهِمُ الْقُرْآنُ لَا يَسْجُدُونَ
22. In fact, those who disbelieve are in denial. 22 بَلِ الَّذِينَ كَفَرُوا يُكَدِّبُونَ
23. But Allah knows what they hide inside. 23 وَاللَّهُ أَعْلَمُ بِمَا يُوعُونَ
24. So inform them of a painful punishment. 24 فَبَشِّرْهُم بِعَذَابٍ أَلِيمٍ
25. Except for those who believe and do good deeds—they will have a never-ending reward. 25 إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ

Allah swears by some of the phenomena noticeable to man on the earth. He swears by the twilight, the coming of night and the growing of the crescent into a full moon. The word "lā" before the verb gives emphasis to the oath. It can also indicate refutation of a previous statement or allegation, declaring, "it is not so." Here it would refer to and refute the erroneous belief that no one could be re-created and brought to account, The object of the oath has been interpreted in two ways. First, that each one of you will continue to experience progressive stages of creation, development, hardship and ease during the course of life, death and resurrection. The entire universe is subject to constant change, and mankind is no exception. The changes that affect a person for better or for worse during his lifetime are from the trials by which Allah tests His servants. And second, that the words are directed to the Prophet (PBUH), telling him, "You will experience difficult phases throughout your mission," or "You will be raised in position higher and higher." The verb, tarkabunna



(from rakiba) literally means to mount or ride upon. It suggests that each new difficulty is to be utilized to reach an objective and that it will deliver its rider to the next evolving stage, This question is an expression of astonishment at those who continue in denial of faith while before them is so much evidence indicating that it is the truth. What prevents them from believing in Allah, His Messenger and the Last Day? And why, when they have heard the words of Allah, do they not prostrate in reverence and worship? For the Qur'ān has described the universe with a precision and accuracy reflecting knowledge that could only belong to its Creator, Allah states that the reason behind their refusal to believe and prostrate to Him is their rejection of His message and the truth it conveys. And He knows well that their opposition to truth comes from evil within themselves and is by their own choice. He is completely aware of what their hearts contain of obstinacy, arrogance and greed – characteristics of the unbelievers and their recognized manner, However, the righteous believers are exceptions to the general state of mankind. "Those who believe" refers to the ones who believe in their hearts. The words, "and do righteous deeds" refers to those who do good works with their bodies. So both are required in order to qualify for this exception and attain the reward.

Questions:

- 1- Describe certain events of the Day of Resurrection according to surah?
- 2- Allah swears by some of the phenomena noticeable to man on the earth, mention some?
- 3- What does disbelievers think in Messenger and the Last Day?

سورة البروج Sūrah Al-Buruj

Punish your tormentors".

The story of the people of the trench (aṣ-ḥāb al-ukhdūd) is related here. They had cast the believers into pits of fire, joyfully watching them burn to death. But their Lord was observing them, well aware of their terrible crime. Those who take pleasure in tormenting His believing servants are warned that Allah's grip is firm and forceful. When He seizes them for their evil



deeds they will never be able to escape, Allah, the Almighty allows severe trials for believers, thereby enabling them to earn the highest eternal rewards. The sūrah demonstrates how faith overcomes evil.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Gracious, the Merciful.

1. By the sky with the constellations.

١ وَالسَّمَاءِ ذَاتِ الْبُرُوجِ

2. And by the Promised Day.

٢ وَالْيَوْمِ الْمَوْعُودِ

3. And by the witness and the witnessed.

٣ وَشَاهِدٍ وَمَشْهُودٍ

4. Destroyed were the People of the Trench.

٤ قُتِلَ أَصْحَابُ الْأُخْدُودِ

5. The fire supplied with fuel.

٥ النَّارِ ذَاتِ الْوَقُودِ

6. While they sat around it.

٦ إِذْ هُمْ عَلَيْهَا قُعُودٌ

7. And were witnessing what they did to the believers.

٧ وَهُمْ عَلَىٰ مَا يَفْعَلُونَ بِالْمُؤْمِنِينَ شُهُودٌ

8. They begrudged them only because they believed in Allah the Almighty, the Praiseworthy.

٨ وَمَا نَقَمُوا مِنْهُمْ إِلَّا أَنْ يُؤْمِنُوا بِاللَّهِ الْعَزِيزِ الْحَمِيدِ

9. To whom belongs the sovereignty of the heavens and the earth. Allah is witness over everything.

٩ الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۚ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ

The sūrah begins with an oath. Allah swears first by the sky and what it contains of great stars. Ibn Katheer commented, "Burūj are the giant stars, Ibn 'Abbās, Mujāhid, Qatādah and others said the same. Originally, the term barj (pl. burūj) referred to anything appearing tall or conspicuous, visible from every angle. This meaning is supported with a statement from Ibn 'Abbās that they are towers, palaces or fortresses, Allah swears by the Promised Day. It is Yawm al-Qiyāmah, a day that Allah has promised will

come, awaited by all creation. It is then that all the affairs and incidents of this life will be judged, and the disagreements of this world will be settled precisely and completely, Allah swears by the witness and that which is witnessed. There has been much speculation by commentators about the meaning of this verse. The witness was explained by several of the ṣaḥābah as being Friday, and the witnessed as the day of 'Arafah. Others were of the view that the witnessed was Yawm al-Qiyāmah. Al-Ḥasan bin 'Alī said, "The witness is Muḥammad (PBUH), and the witnessed is Yawm al-Qiyāmah. Sa'eed bin Jubayr considered that the witness is Allah and what is witnessed is us. All creatures and deeds will be exposed and witnessed on the Promised Day. The sūrah then goes on to portray the dreadful occurrence in a few brief verses that reveal its horror without dwelling on details, Allah swears to the fact that He will destroy those tyrants who burned their own people to death in trenches of fire, merely because of their belief in Allah. They had made sure the fires were well fueled – sufficient to accomplish their evil purpose. After forcing the believers into pits of fire, they took pleasure in watching and witnessing their agony in the most sadistic manner. Allah will certainly take revenge on the criminals, and they will surely be destroyed by His curse, to enter the pit of eternal Hellfire, They persecuted and tortured the believers for no other reason than their faith in Allah. The people had not committed any sin, but to the tyrannical king it was treason; they had betrayed him by worshipping Allah and refusing to renounce their religion. It is the manner of tyrants and oppressors in every age when their authority is challenged by truth. But Almighty Allah, to whom is due all praise, owns and controls everything in the heavens and earth. Among His perfect attributes is that He is the Lord of all the heavens, the earth, whatever is in them, and whatever is between them. And He is a witness to all things, which means that no one will escape His justice. This is both a warning to the sinful and a reassurance for the believers.

۱۰. إِنَّ الَّذِينَ فَتَنُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ثُمَّ لَمْ يَتُوبُوا فَلَهُمْ عَذَابُ جَهَنَّمَ وَلَهُمْ عَذَابُ الْحَرِيقِ

10. Those who tempt the believers, men and women, then do not repent; for them is the punishment of Hell; for them is the punishment of Burning.

١١ إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ذَلِكَ الْفَوْزُ الْكَبِيرُ

11. Those who believe and do righteous deeds will have Gardens beneath which rivers flow. That is the great triumph.

١٢ إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ

12. The onslaught of your Lord is severe.

١٣ إِنَّهُ هُوَ يُبْدِئُ وَيُعِيدُ

13. It is He who begins and repeats.

١٤ وَهُوَ الْعَفُورُ الرَّؤُوفُ

14. And He is the Forgiving, the Loving.

١٥ ذُو الْعَرْشِ الْمَجِيدُ

15. Possessor of the Glorious Throne.

١٦ فَعَالٌ لِمَا يُرِيدُ

16. Doer of whatever He wills.

١٧ هَلْ أَتَاكَ حَدِيثُ الْجُنُودِ

17. Has there come to you the story of the legions?

١٨ فِرْعَوْنَ وَثَمُودَ

18. Of Pharaoh and Thamood?

١٩ بَلِ الَّذِينَ كَفَرُوا فِي تَكْذِيبٍ

19. In fact, those who disbelieve are in denial.

٢٠ وَاللَّهُ مِنْ وَرَائِهِمْ مُحِيطٌ

20. And Allah encloses them from beyond.

٢١ بَلْ هُوَ قُرْآنٌ مَجِيدٌ

21. In fact, it is a Glorious Quran.

٢٢ فِي لَوْحٍ مَحْفُوظٍ

22. In a Preserved Tablet.

Questions:

- 1- Ibn Katheer commented, "Burūj are (complete)
- 2- Explain the meaning of witness in surah?
- 3- Who is the People of the Trench?

سورة الطارق Sūrah at-Tariq

This sūrah was revealed at a time when the disbelievers of Makkah were using all possible strategies and tactics to obstruct and defeat the message of the Qur'ān and Prophet Muḥammad. It deals with man's existence and development under the protection of his Creator and the return to Him for judgment. It concludes with a warning to the unbelievers that they will not be able to discredit the Qur'ān with their schemes and that they will ultimately be defeated.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Gracious, the Merciful.

1- وَالسَّمَاءِ وَالطَّارِقِ

1. By the sky and at-Tariq.

۲ وَمَا أَدْرَاكَ مَا الطَّارِقُ

2. But what will let you know what at-Tariq is?

۳ النُّجْمِ النَّاقِبِ

3. The Piercing Star.

۴ إِنَّ كُلَّ نَفْسٍ لَّمَّا عَلَيْهَا حَافِظٌ

4. There is no soul without a Protector over it.

Allah swears by the heaven and by aṭ-ṭāriq, a star which knocks, beats or pulsates. A question is then posed to bring additional attention to its nature, which is confirmed by the answer: It is the piercing star, one whose powerful rays pierce and penetrate through the darkness of night.

Allah swears by the sky and its pulsing, piercing star that every soul has over it a ḥāfith, an observer appointed by Him to watch and protect it. This implies that every individual continues to exist due to the guardian protecting his soul, and in addition, that there is a record being kept. The soul is never unattended and cannot escape being observed. There are guardian angels and recording angels accompanying each person throughout life.

هـ فَلْيَنْظُرِ الْإِنْسَانُ مِمَّ خُلِقَ

5. Let man consider what he was created from.



٦ خُلِقَ مِنْ مَّاءٍ دَافِقٍ

6. He was created from gushing liquid.

٧ يَخْرُجُ مِنْ بَيْنِ الصُّلْبِ وَالتَّرَائِبِ

7. Issuing from between the backbone and the breastbones.

٨ إِنَّهُ عَلَى رَجْعِهِ لَقَادِرٌ

8. He is certainly able to return him.

Man is reminded of his humble origin – that he is created from a liquid ejected from the body of the male or from that of both the male and female. Şulb and tarā'ib express the two walls of the body, back and front, between which the reproductive organs are located. Man is told to consider how he was brought into existence from a mere sperm drop and then shaped into a living, intelligent human being. Systematic development indicates a purpose, which is bound to continue. He is then told that the Creator who brought him and every other individual into existence most certainly has the power to create him once again in any way He pleases.

٩ يَوْمَ تُبْلَى السَّرَائِرُ

9. On the Day when the secrets are disclosed.

١٠ فَمَا لَهُ مِنْ قُوَّةٍ وَلَا نَاصِرٍ

10. He will have no strength, and no supporter.

١١ وَالسَّمَاءِ ذَاتِ الرَّجْعِ

11. By the sky that returns.

١٢ وَالْأَرْضِ ذَاتِ الصَّدْعِ

12. And the earth that cracks open.

١٣ إِنَّهُ لَقَوْلٌ فَصْلٌ

13. It is a Decisive Word.

١٤ وَمَا هُوَ بِالْهَزْلِ

14. It is no joke.

This next creation will be for the purpose of judgment and compensation; subjecting everything which had remained concealed in the hearts of men to precise examination. All people will be brought to judgment. Not only



their deeds, but their deepest secrets, motives and intentions will be uncovered, exposed and analyzed with complete justice, Allah swears once again, this time by the heaven and the earth. The sky is described as dhāt ar-raj', more literally "having return." Ibn 'Abbās said that ar-raj' means rain or rainclouds; the sky contains clouds which give rain, again and again, returning water to the earth. Qatādah added, "The sky returns people's sustenance each year; otherwise they and their cattle would die." The earth, dhāt aṣ-ṣad' then splits open to allow the sprouting of seeds and growth of plants. The oath confirms and emphasizes that this Qur'ān is a decisive, conclusive and final word from Allah. It is not to be taken lightly. The truths expressed in it are not for the purpose of entertainment or diversion, but are firm and consistent facts which put an end to differences, doubts and uncertainties. It states with certainty that people will return to life to face a trial with judgment and recompense.

١٥ إِنَّهُمْ يَكِيدُونَ كَيْدًا

15. They plot and scheme.

١٦ وَأَكِيدُ كَيْدًا

16. But I plot and scheme.

١٧ فَمَهْلُ الْكَافِرِينَ أَمْهَلُهُمْ رُوَيْدًا

17. Therefore, give the blasphemers respite, a brief respite.

Allah has reassured His Messenger (PBUH) that although his enemies were plotting and planning against him, Allah had a plan of His own which would overcome them in due time. The disbelievers had been deceived by the assumption that their strategies and campaigns would defeat the message of the Qur'ān, but they did not realize that Allah Himself had a far superior plan which would make all their schemes futile.

Questions:

- 1- What is Allah swears by in surah?
- 2- According to surah what man be created from?
- 3- What is the message for disbelievers at the end of surah?

TAFSEER

CURRICULUM

Second

Hizb



87
al-A'la

The Most High

This is one of the earliest sūrahs revealed in Makkah. It contains praise of Allah and of His creative ability, reassurance and instruction to the Prophet (pbuh) and information about the Hereafter, with its compensation of reward and punishment, 'Alī mentioned that the Prophet (pbuh) was fond of this sūrah. He often used to recite it, followed by Sūrah al-Ghāshiyah in the Jumu'ah (Friday) and 'Eid prayers. And 'Ā'ishah reported that the Messenger of Allah (pbuh) would recite Sūrah al-A'lā, Sūrah al-Kāfirūn and Sūrah al-Ikhlāṣ in the witr prayer.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Gracious, the Merciful.

1 Praise the Name of your Lord, the Most High.

١ سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى

2 He who creates and regulates.

٢ الَّذِي خَلَقَ فَسَوَّى

3 He who measures and guides.

٣ وَالَّذِي قَدَّرَ فَهَدَى

4 He who produces the pasture.

٤ وَالَّذِي أَخْرَجَ الْمَرْعَى

5 And then turns it into light debris.

٥ فَجَعَلَهُ غُثَاءً أَحْوَى

Allah ta'ālā has instructed His Messenger, and through him his ummah, to exalt and glorify His name, as He alone is worthy of all glory and praise. Sabbiḥ is a command which means: praise and glorify Allah, recognize His supremacy, perfection, infallibility and all of His divine attributes; affirm that He is above and disassociated from everything unbecoming to His majesty, Not only did Allah create all things, but He gave each creation its special qualities and proportions, The Lord of

creation has decreed its purpose and destiny, and then guided it to the fulfillment of that destiny, Man is being told that his Lord is the one who created everything in existence, proportioned it, set a destiny for it and taught it to perform the function for which it was created. He should be aware of this and put his gift of guidance to good use, all kinds of vegetation and crops are "Pasture" , Mankind witnesses one manifestation of Allah's ability in that He creates beautiful vegetation on the earth and then reduces it to decaying debris, dry black stalks and rotting foliage.

٦ سَنُفَرِّقُكَ فَلَا تَنْسَىٰ

6 We will make you read, so do not forget.

٧ إِلَّا مَا شَاءَ اللَّهُ ۗ إِنَّهُ يَعْلَمُ الْجَهْرَ وَمَا يَخْفَىٰ

7 Except what Allah wills. He knows what is declared, and what is hidden.

٨ وَنُيَسِّرُكَ لِلْيُسْرَىٰ

8 We will ease you into the Easy Way.

٩ فَذَكِّرْ ۚ إِن نَّفَعَتِ الذِّكْرَىٰ

9 So remind, if reminding helps.

١٠ سَيَذَكِّرُ مَنْ يَخْشَىٰ

10 The reverent will remember.

١١ وَيَتَجَنَّبُهَا الْأَشْقَىٰ

11 But the wretched will avoid it.

١٢ الَّذِي يَصْلَى النَّارَ الْكُبْرَىٰ

12 He who will enter the Gigantic Fire.

١٣ ثُمَّ لَا يَمُوتُ فِيهَا وَلَا يَحْيَىٰ

13 Where he will neither die, nor live.

These verses were directed to the Messenger of Allah (pbuh). He had been striving to memorize the words of the Qur'ān as soon as they were revealed, so Allah relieved him of this additional exertion and promised that the Qur'ān would be preserved in his memory by his Lord's grace and favor , His decrees and rulings are based on complete and perfect knowledge of His creatures and of what is best for them, Allah again reassures His Messenger (pbuh) that He will make recitation of the

Qur'ān easy for him, as well as all righteous deeds in general. "Ease" has been explained as the ease of Paradise or the way of Allah's religion. His Lord would guide him (and through him the Muslim ummah) by means of legislation that is straightforward, reasonable and uncomplicated, for ease is the nature of Islam and its relationship to human life, The Prophet (pbuh) is ordered by Allah to remind and convey knowledge wherever it will benefit. In every time and place there are some who will heed reminders and benefit from them, even within corrupt societies, From this āyah is derived motivation to spread knowledge in ways that people understand and accept, The Messenger of Allah (pbuh) would address people according to their intellectual capacities and unique situations, This is what makes them worthy of their Lord's acceptance and reward, The unbeliever who avoids hearing and accepting the message will meet his evil end in the life to come. One who rejects and avoids his Creator's message is indeed most wretched and miserable, for he will waste his life on earth and then enter the Hellfire to suffer endless torments without relief, Its inhabitants will neither die and be relieved nor live a life beneficial to them. Rather, their living will be most harmful to them because it will be filled with the pain and torment of various punishments.

- ١٤ قَدْ أَفْلَحَ مَنْ تَزَكَّى
- 14 Successful is he who purifies himself.
- ١٥ وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى
- 15 And mentions the name of his Lord, and prays.
- ١٦ بَلْ تُؤْتِرُونَ الْحَيَاةَ الدُّنْيَا
- 16 But you prefer the present life.
- ١٧ وَالْآخِرَةُ خَيْرٌ وَأَبْقَى
- 17 Though the Hereafter is better, and more lasting.
- ١٨ إِنَّ هَذَا لَفِي الصُّحُفِ الْأُولَى
- 18 This is in the former scriptures.
- ١٩ صُحُفِ إِبْرَاهِيمَ وَمُوسَى
- 19 The Scriptures of Abraham and Moses.



Tazakkā may mean "purify oneself" in a broad sense, or it can refer more specifically to giving zakāh. Both meanings are included here, The caliph 'Umar bin 'Abdul 'Azeez would order the people to give zakāt al-fiṭr and recite this verse, The verb dhakara can mean "mention" as well as "remember." Mentioning the Lord's name was explained by Ibn 'Umar and Abū Sa'eed al-Khudri as prayer itself. Ibn 'Abbās understood that the successful servant is one who remembers his Lord and the judgment after death, and this motivates him to worship and pray. Ibn Katheer added, "It means he establishes prayer at its appointed times, seeking the approval of Allah in obedience to His command and implementing His legislation." Constantly remembering Allah leads one to do deeds pleasing to Allah, the most important of which is prayer, But instead of remembering Allah and the life to come, most people give priority to their worldly existence because of its immediate concerns and observable benefits. They favor its temporary advantages over those of the Hereafter, although the Hereafter is undeniably better in nature and duration, This conclusion confirms the continuity of Allah's message and reflects its common source, which is the Creator of mankind. Each of His prophets conveyed the same fundamental principles: no deity other than Allah, worship of Him alone, and the restoration of justice in a greater life to come, The truths imparted in this sūrah, and specifically the previous verses (14-17), are not limited to the Qur'ān, but were mentioned as well in earlier scriptures, such as those of Prophets Ibrāheem and Mūsā.²⁹⁰ They are found in every divine message and in the basic teachings of all the prophets, because they are a source of benefit in every time and place, in this world and the next.

Questions:

1. Discuss the broad meaning of the word "Tazakka".



2. According to the Surah, how is mankind think about worldly life?

88 الغاشية
al-Ghashiyah

This is one of the early sūrahs revealed in Makkah. Its people needed to be awakened and made aware of the danger incurred by rejecting the Prophet's message. So after making clear the truth in a concise and rational argument, the Qur'ān warns of Allah's final account and the punishment that will befall those who do not believe and amend their ways.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Gracious, the Merciful.

- ١ هَلْ أَتَاكَ حَدِيثُ الْغَاشِيَةِ
1 Has there come to you the news of the overwhelming?
- ٢ وَجُوهٌ يَوْمَئِذٍ خَاشِعَةٌ
2 Faces on that Day will be shamed.
- ٣ عَامِلَةٌ نَاصِبَةٌ
3 Laboring and exhausted.
- ٤ تَصَلَّى نَارًا حَامِيَةً
4 Roasting in a scorching Fire.
- ٥ تَشْقَى مِنْ عَيْنٍ أْنِيَّةٍ
5 Given to drink from a flaming spring.
- ٦ لَيْسَ لَهُمْ طَعَامٌ إِلَّا مِنْ ضَرِيحٍ
6 They will have no food except thorns.
- ٧ لَا يُسْمِنُ وَلَا يُغْنِي مِنْ جُوعٍ
7 That neither nourishes, nor satisfies hunger.

Al-Ghāshiyah is among the names given to al-Qiyāmah (the Resurrection). Its verb, ghashiya, means to cover something completely. It is an event which will effect, include and overwhelm all of creation. Allah, the Exalted, is introducing the subject with a question addressed

to the Prophet (pbuh) in order to emphasize its importance and urgency. At that time people will be divided into two categories according to their deeds, as described in the coming verses, The faces of some people will be lowered in fear and humility, showing the strain of labor and exhaustion from work done in the worldly life which brought them no benefit. They had worked and labored only for themselves and to further their own ambitions, never for the cause of Allah. Moreover, they had wearied themselves doing deeds of disobedience to Allah, heedless of the life to come. So in the Hereafter they find the result of their labor, and their faces will reflect the fear, humiliation, exhaustion, misery and hopelessness that they feel. They will then enter the Hellfire, where they will burn, drink from a spring of water whose temperature has reached the boiling point, and eat from dharee', a thorny, poisonous plant which can never relieve their hunger and only increase their torment.

- 8 8 Faces on that Day will be joyful. ۸ وَجُوهٌ يَوْمَئِذٍ نَّاعِمَةٌ
- 9 9 Satisfied with their endeavor. ۹ لِسَعِيهَا رَاضِيَةٌ
- 10 10 In a lofty Garden. ۱۰ فِي جَنَّةٍ عَالِيَةٍ
- 11 11 In it you will hear no nonsense. ۱۱ لَا تَسْمَعُ فِيهَا لِأَغْيَةٍ
- 12 12 In it is a flowing spring. ۱۲ فِيهَا عَيْنٌ جَارِيَةٌ
- 13 13 In it are raised beds. ۱۳ فِيهَا سُرُرٌ مَّرْفُوعَةٌ
- 14 14 And cups set in place. ۱۴ وَأَكْوَابٌ مَوْضُوعَةٌ
- 15 15 And cushions set in rows. ۱۵ وَنَمَارِقُ مَصْفُوفَةٌ
- 16 16 And carpets spread around. ۱۶ وَزَرَابِيُّ مَبْتُوثَةٌ

In contrast, faces of the righteous will show happiness, being pleased and satisfied with their efforts and deeds which have been accepted and appreciated by their Lord. He will reward them with eternal residence in the high gardens of Paradise, where they will hear no empty or annoying speech, no insult, falsehood, immorality, idle or vain remarks. Moreover, they will enjoy pleasant and comfortable surroundings. These descriptions serve to convey to man an atmosphere of peace and pleasure, the reality of which can only be experienced in the Hereafter.

- ١٧ أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ
- 17 Do they not look at the camels—how they are created?
- ١٨ وَإِلَى السَّمَاءِ كَيْفَ رُفِعَتْ
- 18 And at the sky—how it is raised?
- ١٩ وَإِلَى الْجِبَالِ كَيْفَ نُصِبَتْ
- 19 And at the mountains—how they are installed?
- ٢٠ وَإِلَى الْأَرْضِ كَيْفَ سُطِحَتْ
- 20 And at the earth—how it is spread out?
- ٢١ فَذَكِّرْ إِنَّمَا أَنْتَ مُذَكِّرٌ
- 21 So remind. You are only a reminder.
- ٢٢ لَسْتَ عَلَيْهِمْ بِمُصَيِّرٍ
- 22 You have no control over them.
- ٢٣ إِلَّا مَنْ تَوَلَّى وَكَفَرَ
- 23 But whoever turns away and disbelieves.
- ٢٤ فَيُعَذِّبُهُ اللَّهُ الْعَذَابَ الْأَكْبَرَ
- 24 Allah will punish him with the greatest punishment.
- ٢٥ إِنَّ إِلَيْنَا إِيَابَهُمْ
- 25 To Us is their return.
- ٢٦ ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ
- 26 Then upon Us rests their reckoning.

The sūrah's verses now bring the listener or reader back to the present environment on earth. Allah invites man to observe and contemplate some of the familiar creations around him – the camels, the sky, the mountains, the earth – as a means of obtaining and increasing faith. Shurayḥ al-Qādhī would tell people, "Come out and let us look at the camels – how they are created, and the sky – how it is raised, and the mountains – how they are erected, and the earth – how it is spread out." These verbs are in passive form, so it is understood that all of this was done by an all-powerful Creator who is not visible. The camel was mentioned first because it had distinctive features and special value for Arabs. Ibn Katheer commented, "Indeed they are an amazing creation, a strange formation, The obvious conclusion is that He alone is worthy to be worshipped. If people can acknowledge that a Creator has created all this without an assistant, why should they refuse to accept Him alone as their Lord and Sustainer? And on what logic can they deny that Allah also has the power to cause resurrection, to recreate man, and to place him in Paradise or in Hell? Allah instructs His Messenger () to remind people to worship Him, their true Lord, and none other but Him. He is to warn them that they will indeed return to Allah, and warn them about the account, judgment and compensation in the life to come. But Allah will not leave the disbelievers to commit their crimes without recompense. The greatest punishment is due for the greatest sin, which is the rejection of Him to whom one owes his existence and sustenance. Those who choose to ignore or refuse His reminder will be punished severely for their denial and ingratitude. The term decreed for every individual on the earth will come to an end, and every soul will be returned, willingly or unwillingly, to its Creator for the Account and Judgement.

Questions :-

1. Why do you think, Allah directed people's attention to observe camels?

2. According to Surah, give a comparison between believers and disbelievers in the Hereafter Day.

The Dawn الفجر

This sūrah was revealed during the period when the persecution of new Muslims had begun in Makkah. Accordingly, its three main subjects are: previous defiant peoples and the punishment they earned, the nature of mankind, and the return to Allah for recompense in the Hereafter.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Gracious, the Merciful.

1 By the daybreak.

١ وَالْفَجْرِ

2 And ten nights.

٢ وَلَيَالٍ عَشْرٍ

3 And the even and the odd.

٣ وَالشَّفْعِ وَالْوَتْرِ

4 And the night as it recedes.

٤ وَاللَّيْلِ إِذَا يَسِرُّ

5 Is there in this an oath for a rational person?

٥ هَلْ فِي ذَلِكَ قَسَمٌ لِذِي حِجْرِ

Allah swears first by al-fajr (the dawn or daybreak), which is a time of awakening and renewed activity and a reminder of the Resurrection, Next, His Almighty swears by ten blessed nights. These nights are not specified. Some scholars are of the opinion that they are the first ten nights of Dhul-Hijjah (the month of Hajj), while others hold the more likely view that they are the last ten nights of Ramadhān, within which is Laylat al-Qadr, Then He swears by what is paired (ash-shaf ') and what is single (al-watr). All creation is based on duality, while the Creator is one alone, so many scholars interpreted the meaning to be that Allah is swearing by His creation and by Himself. Several other possibilities are mentioned in books of tafseer, such as that of Ibn Katheer. The early

scholars presented a variety of views about the meanings of al-fajr, the ten nights, what is paired and single, and the night when it passes, but Allah knows best what He intended. In any case, it is a compound oath which should be more than sufficient to awaken and convince any intelligent being. In effect, the nonbelievers are being asked:

"Acknowledging all this, is it not enough to confirm the truth of that which you are refusing to accept? Do you need further evidence that it is within the power of Allah to establish the Hereafter, to recreate man and to call him to account for his deeds?"

٦ أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ

6 Have you not seen how your Lord dealt with Aad?

٧ إِرَمَ ذَاتِ الْعِمَادِ

7 Erum of the pillars.

٨ الَّتِي لَمْ يُخْلَقْ مِثْلُهَا فِي الْبِلَادِ

8 The like of which was never created in the land.

٩ وَثَمُودَ الَّذِينَ جَابُوا الصَّخْرَ بِالْوَادِ

9 And Thamood—those who carved the rocks in the valley.

١٠ وَفِرْعَوْنَ ذِي الْأَوْتَادِ

10 And Pharaoh of the Stakes.

١١ الَّذِينَ طَغَوْا فِي الْبِلَادِ

11 Those who committed excesses in the lands.

١٢ فَأَكْثَرُوا فِيهَا الْفَسَادَ

12 And spread much corruption therein.

١٣ فَصَبَّ عَلَيْهِمْ رَبُّكَ سَوْطَ عَذَابٍ

13 So your Lord poured down upon them a scourge of punishment.

١٤ إِنَّ رَبَّكَ لَبِالْمِرْصَادِ

14 Your Lord is on the lookout.

Moreover, they should consider the examples of earlier populations which were destroyed for their denial and wickedness. Allah will never allow evil oppressors to go unpunished. The first example is that of the tribe of ‘Aad, a people of great physical strength who supported their tents with tall pillars. Iram is another name by which the people of ‘Aad



were known. They were filled with pride in themselves, their accomplishments and their tradition of idol worship; and they obstinately opposed their prophet, Hūd. So Allah sent against them a violent wind for seven nights and eight days in succession. Today there is no trace of their civilization.

The second example is of the tribe of Thamūd, an arrogant people who carved their dwellings out of the rock. They had reached a high level of prosperity and power but forgot their Lord, turned to sin and idol worship and defied their prophet, Ṣāliḥ. Allah destroyed them with an earthquake, shaking them out of their pride, and a blast from the sky to terrify their hardened hearts. The city's ruins are known today as Madā'in Ṣāliḥ.

The third example was that of Fir'awn (Pharaoh), who had critics among his people tortured and tied to stakes. After his oppression of the people, persecution of the Children of Israel and plots against Prophet Mūsā, Allah caused Fir'awn and his agents to be drowned in the sea while in pursuit of them. And He caused his body to be preserved as a sign and a lesson for future generations.

Those three were tyrannical oppressors who spread evil and corruption throughout the land. Entire civilizations flourish or fail according to the natural laws established by Allah for this universe, but at times He may intervene directly to impose His will. Thus, He sent down upon each of them dreadful punishments to destroy them.

The terrible end met by the 'Aad and Thamūd peoples, and then Fir'awn and his army, is cited as an example, showing that when they transgressed all limits and increased the corruption on earth, Allah afflicted them with His torment in this life even before the next. It confirms that the universe is not being run in a meaningless way, but systematically, and by a Sovereign whose power, wisdom and justice are observable in world history. It serves as a clear warning to all oppressors. Allah is fully aware and observing of everyone, including those who do not fear or believe in Him.





١٥ فَأَمَّا الْإِنْسَانُ إِذَا مَا ابْتَلَاهُ رَبُّهُ فَأَكْرَمَهُ وَنَعَّمَهُ فَيَقُولُ رَبِّي أَكْرَمَنِي

15 As for man, whenever his Lord tests him, and honors him, and prospers him, he says, "My Lord has honored me."

١٦ وَأَمَّا إِذَا مَا ابْتَلَاهُ فَقَدَرَ عَلَيْهِ رِزْقَهُ فَيَقُولُ رَبِّي أَهَانَنِ

16 But whenever He tests him, and restricts his livelihood for him, he says, "My Lord has insulted me."

١٧ كَلَّا بَلْ لَا تُكْرِمُونَ الْيَتِيمَ

17 Not at all. But you do not honor the orphan.

١٨ وَلَا تَحَاضُّونَ عَلَىٰ طَعَامِ الْمِسْكِينِ

18 And you do not urge the feeding of the poor.

١٩ وَتَأْكُلُونَ التَّرَاثِ أَكْلًا لَمًّا

19 And you devour inheritance with all greed.

٢٠ وَتُحِبُّونَ الْمَالَ حُبًّا جَمًّا

20 And you love wealth with immense love.

The Qur'ān then moves on from the mention of nations to the mention of individual conduct and its outcome.

First is the materialistic attitude of people who regard worldly wealth, rank and position as the only criterion of honor and merit. In their superficial outlook on life, disbelievers assume that they are favored or merely fortunate, while in fact, those gifts are given to test them. Allah examines man through various circumstances in order to make evident what attitude he will adopt when blessed with wealth and when afflicted with poverty.

The other misconception, related to the first, is that lack of wealth and property indicates dishonor. So whenever Allah tries the materialistic person by holding back some of his provision so that he secures his needs for survival and nothing more, he complains that Allah has disgraced and humiliated him. When his wealth is taken away, this person feels he will lose the respect of his associates. And some are so afflicted with greed and self-indulgence that they will never be satisfied, no matter how much they accumulate.

The verses now address the deluded ones directly and bluntly, refuting their erroneous claims with an emphatic "No!" (Kallā). The meaning is





that it is not at all as they imply. Disparities in provision among people do not make anyone superior or inferior; rather, affluence and poverty are regulated by the Mighty and Majestic, who might withhold from those He loves and give abundantly to those He does not love out of His complete knowledge and wisdom. People can be tried through prosperity or hardship, but Allah must be obeyed in every situation—in ease and in difficulty, for He does not charge any soul with more than it can bear. And He will reward both gratitude and patience with honor in the eternal life to come. The Qur'ān points out that the selfish person who is concerned only with satisfying his own wants is undeserving of his Lord's favor and honor because he does not treat others appropriately in obedience to Him. For this reason, it goes on to censure such people for their indifference toward disadvantaged members of society. The stingy one neither respects the orphan nor wishes to feed the hungry. Individuals, peoples and nations have a tendency to exploit the weak among them. When greedy for wealth, they will seize it by any means – lawful or unlawful. Unconcerned about the condition of others, they love the world immensely with a love that has taken hold of their hearts. The love of wealth and passion to accumulate it was a characteristic of the pre-Islamic Makkan society, as it is of all materialistic societies. The weak position of orphans often tempted their guardians to deprive them of inheritance and cheat them out of their properties. No share was given to females or to boys who were not yet able to participate in wars, But those who love wealth and decline to share it assume that they are within their right and that they hold no responsibility for the plight of others. These few verses do not simply expose this attitude; they condemn it and demand its termination. The Qur'ān's descriptions are meant to illustrate the reason why people with such an attitude in life will be called to account.

٢١ كَلَّا إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا

21 No—when the earth is leveled, pounded, and crushed.

٢٢ وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا

22 And your Lord comes, with the angels, row after row.



٢٣ وَجِيءَ يَوْمَئِذٍ بِجَهَنَّمَ ۚ يَوْمَئِذٍ يَتَذَكَّرُ الْإِنْسَانُ وَأَنَّى لَهُ الذِّكْرَىٰ

23 And on that Day, Hell is brought forward. On that Day, man will remember, but how will remembrance avail him?

٢٤ يَقُولُ يَا لَئِنِّي قَدَّمْتُ لِحَيَاتِي

24 He will say, "If only I had forwarded for my life."

٢٥ فَيَوْمَئِذٍ لَا يُعَذِّبُ عَذَابُهُ أَحَدًا

25 On that Day, none will punish as He punishes.

٢٦ وَلَا يُوثِقُ وَثَاقَهُ أَحَدًا

26 And none will shackle as He shackles.

Again, Allah rejects the position of the unbelievers with the emphatic kallā – no indeed! He reminds the heedless that a time will come when they will witness alarming events and will be stripped of all ownership and wealth. Ahead lies a grave Day and dreadful terror. The earth, its mountains and everything on it will be flattened and levelled, pounded and crushed to dust, making it a barren, level plain. The systematic levelling and total destruction of all that is on the earth is one of the great upheavals that overwhelm the universe on Yawm al-Qiyāmah. Ibn Katheer pointed out that Allah will show them the Hellfire to let them see what it contains of retribution and punishment before their entry into it. Observing it intensifies their sorrow and distress, and the horror of anticipation brings additional anguish, On that Day the evil soul will know for certain that there is no punishment as severe as that of Allah, and no one will be more severely punished than those who arrogantly disobeyed Him.

٢٧ يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ

27 But as for you, O tranquil soul.

٢٨ ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً

28 Return to your Lord, pleased and accepted.

٢٩ فَادْخُلِي فِي عِبَادِي

29 Enter among My servants.

٣٠ وَادْخُلِي جَنَّتِي

30 Enter My Paradise.

And on that same Day, the Mighty and Majestic will honor each righteous soul by addressing it directly. This is in clear contrast to the preceding scene of wrath and revenge against the evildoers. The believer who strove throughout his worldly life to obey and please his Creator will return to Him in peace and contentment. The command to return is evidence that the soul was originally with Allah but is placed in this temporary life on earth to be tested and to earn His approval, The believer is reassured that he will return to the company of his Creator and obtain His reward. He will be told, "Enter among My servants, and enter My Paradise.

Questions :-

1. Talk about the blessed nights.
2. There are good deeds mentioned in this Surah. Comment.

أكاديمية آيات
Ayaat Academy

90 البلد al-Balad

The Land

The sūrah explains the true position of man in the world and states that Allah has shown him the paths of good and evil, and has provided him with the means to assess them and choose, It then depends upon man's own judgment and effort – whether he takes the path of righteousness and attains happiness or the path of sin and earns misery.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Gracious, the Merciful.

1 I swear by this land.

١ لَا أَقْسِمُ بِهَذَا الْبَلَدِ

2 And you are a resident of this land.

٢ وَأَنْتَ حِلٌّ بِهَذَا الْبَلَدِ

3 And by a father and what he fathered.

٣ وَوَالِدٍ وَمَا وَلَدَ

4 We created man in distress.

٤ لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ

5 Does he think that no one has power over him?

٥ أَيَحْسَبُ أَنْ لَنْ يَقْدِرَ عَلَيْهِ أَحَدٌ

6 He says, “I have used up so much money.”

٦ يَقُولُ أَهْلَكْتُ مَالًا لُبَدًا

7 Does he think that no one sees him?

٧ أَيَحْسَبُ أَنْ لَمْ يَرَهُ أَحَدٌ

The word "lā" preceding the verb has been used to emphasize the oath. Or it may indicate negativity – the refutation of a previous statement or allegation, declaring "it is not so," and here would refer to the false claims made by the unbelievers of Quraysh. Allah swears an oath by the sacred city of Makkah in which the Prophet was living at the time. The purpose of an oath in the Qur'ān is to confirm something and emphasize

it. This particular oath testifies to the great honor given to the city of Makkah. And you are a resident in this city, And Allah swears by the father and his descendants. Three interpretations are generally given for these words: 1) Ādam and his descendants, i.e., all of mankind, 2) Ibrāheem and his descendants, and 3) every parent and child, that which begets and that which is begotten, alluding to the process of reproduction and preservation of the species, The Creator swears that He has indeed created mankind in a state of difficulty, work and exhaustion. The city of Makkah with the hardships faced therein by the Prophet () and the difficulties endured by human beings in general are cited as evidence that this world is not a place of comfort and ease for man. Rather, he has been created into a state of toil, struggle and effort, But in spite of life's difficulties, most of humanity does not acknowledge its weak nature or indebtedness to its Creator and Provider. Instead, people tend to think they are selfsufficient, depending upon their own abilities, wealth and influence. They become egotistical over what their Lord has given them of strength and prosperity and act as if they were unaccountable for their deeds, When such a person is called upon to spend for a good cause, he excuses himself, saying he has already spent more than enough, But he has not done so for the cause of Allah and only boasts of spending in front of others, He makes a great show of generosity and people admire him for that, He assumes that he has escaped exposure, while his Lord has full knowledge of by what methods he obtained his wealth and in what ways, and even for what motives he spent it.

8 Did We not give him two eyes?

۸ أَلَمْ نَجْعَلْ لَهُ عَيْنَيْنِ

9 And a tongue, and two lips?

۹ وَلِسَانًا وَشَفَتَيْنِ

10 And We showed him the two ways?

۱۰ وَهَدَيْنَاهُ النَّجْدَيْنِ

The ignorant person does not acknowledge any indebtedness or responsibility toward his Creator. But Allah reminds man of two of His most basic favors, without which he would be severely disabled: the instruments of vision and of speech, In addition to the blessings of sight, speech and other physical faculties, Allah has favored man with guidance, clarifying for him an-najdayn (the ways of good and of evil) and giving him the ability to distinguish between them. Najd denotes a high ground or a mountain pass; and the dual form here indicates two prominent paths which are clearly distinct and recognizable.

١١ فَلَا اقْتَحَمَ الْعَقَبَةَ

11 But he did not brave the ascent.

١٢ وَمَا أَدْرَاكَ مَا الْعَقَبَةُ

12 And what will explain to you what the ascent is?

١٣ فَكُ رَقَبَةً

13 The freeing of a slave.

١٤ أَوْ إِطْعَامٍ فِي يَوْمٍ ذِي مَسْغَبَةٍ

14 Or the feeding on a day of hunger.

١٥ يَتِيمًا ذَا مَقْرَبَةٍ

15 An orphan near of kin.

١٦ أَوْ مِسْكِينًا ذَا مَتْرَبَةٍ

16 Or a destitute in the dust.

١٧ ثُمَّ كَانَ مِنَ الَّذِينَ آمَنُوا وَتَوَاصَوْا بِالصَّبْرِ وَتَوَاصَوْا بِالْمَرْحَمَةِ

17 Then he becomes of those who believe, and advise one another to patience, and advise one another to kindness.

١٨ أُولَئِكَ أَصْحَابُ الْمَيْمَنَةِ

18 These are the people of happiness.

١٩ وَالَّذِينَ كَفَرُوا بِآيَاتِنَا هُمْ أَصْحَابُ الْمَشْأَمَةِ

19 But as for those who defy Our revelations—these are the people of misery.

٢٠ عَلَيْهِمْ نَارٌ مُّؤَصَّدَةٌ

20 Upon them is a padlocked Fire.

In order to attain Paradise, one must take the difficult path of ascent. If he does not, it remains an obstruction to that attainment, for the ascent has been clearly indicated in this verse as the obstacle in the

way of reaching the destination, Allah explains to believers how to ascend the difficult pass and how to confront and overcome the obstacles found upon it, enabling them to reach the heights of Paradise. It is that they should give up spending for ostentation, display and pride, and instead spend their wealth to help orphans and the needy. They must be compassionate toward people and participate in the development of a society based on virtue and righteousness, The first thing mentioned is the freeing of a slave or captive, The next verses mention feeding the hungry. A time of famine and hunger (masghabah) when food is scarce becomes a time when faith is tested, for one would not find much difficulty sharing food in times of abundance. The one most deserving of aid and kindness at such a time is an orphan who is also a relative, The path to Paradise and avoidance of Hellfire is described in these verses as performing certain deeds; in particular, freeing a captive, feeding the hungry among orphans and the destitute, and then true belief and counseling others to have patience and compassion. The conjunction in the Arabic text, thumma, does not indicate a time sequence but is used only as an introduction to the most important aspect of scaling the ascent, which is the belief that gives such deeds their value and weight in the judgment of Allah, Those who rejected Allah's signs and guidance can expect no good. Their denial renders worthless any deeds they might do, no matter how impressive they appear to people on the surface. They will receive their records in their left hands. These are the possessors of ill fortune who will enter the Hellfire, where they will be imprisoned and locked in. They are surrounded by fire and trapped within it; this is their eternal dwelling with no chance of escape. The cover over Hell will be sealed and locked forever, containing its fire and its inhabitants.

Questions :-

1. Allah reminds man of two of His most basic favors. Comment.

2. Allah explains to believers how to ascend the difficult pass to reach the heights of Paradise. Explain.

91 الشمس ash-Shams

الشمس

The Sun

The sūrah's deals mainly with the nature of man, his inherent ability to differentiate between right and wrong, his choice of action and his responsibility in determining his own destiny. Its verses have been seen by several scholars to be an explanation of those in Sūrah al-Layl, The Creator's oath gives significance to certain of His creations, and mankind is urged to consider and appreciate their purpose and value. Just as the sun and the moon, the day and the night, the sky and the earth are contrasting opposites, good and evil are opposite in their methods and consequences. Allah has instilled in the human subconscious the ability to distinguish between them, and one's eternal life to come will depend upon how he uses that ability do good and avoid evil.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Gracious, the Merciful.

1 By the sun and its radiance.

١ وَالشَّمْسِ وَضُحَاهَا

2 And the moon as it follows it.

٢ وَالْقَمَرِ إِذَا تَلَّاهَا

3 And the day as it reveals it.

٣ وَالنَّهَارِ إِذَا جَلَّاهَا

4 And the night as it conceals it.

٤ وَاللَّيْلِ إِذَا يَغْشَاهَا

5 And the sky and He who built it.

٥ وَالسَّمَاءِ وَمَا بَنَاهَا

٦ وَالْأَرْضِ وَمَا طَّاهَا

6 And the earth and He who spread it.

٧ وَنَفْسٍ وَمَا سَوَّاهَا

7 And the soul and He who proportioned it.

٨ فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا

8 And inspired it with its wickedness and its righteousness.

٩ قَدْ أَفْلَحَ مَنْ زَكَّاهَا

9 Successful is he who purifies it.

١٠ وَقَدْ خَابَ مَنْ دَسَّاهَا

10 Failing is he who corrupts it.

Allah swears by some of His contrasting creations - first, by the sun and its bright morning light. Dhuḥā specifically expresses the clear light of mid-morning produced by the sun. Then He swears by the moon, which is visible with the disappearance of the sun, or which follows in its own orbit. Some of the salaf (early scholars) mentioned that the moon's following the sun means that it is subservient to it because it derives its light from the sun. Qatādah offered that "follows it" refers to the new crescent moon – when the sun goes down, it becomes visible, Allah swears by the day, making the earth visible, and the night, covering and concealing it in darkness. Or Allah swears by the day in which the sun becomes visible and the night in which it is concealed from view, The Creator then swears by the sky and by that which structured it, meaning Himself, And He swears by the earth and by that which made its spherical shape seem to man as a flat surface, enabling him to live upon it with ease, Allah ta'ālā then swears by the human soul and by Himself, i.e., the one who created that soul with a sound nature, who balanced and refined it, who instilled in it consciousness and implanted in it a sense of right and wrong. Fujūr denotes rebellion, breach and violation, while taqwā is consciousness of Allah, caution and righteousness, The object of that oath sworn by Allah is the sūrah's message – man may purify his soul or corrupt it, and he will obtain the result of that.

١١ كَذَّبَتْ ثَمُودُ بِطَغْوَاهَا

11 Thamood denied in its pride.

١٢ إِذْ انْبَعَثَ أَشْقَاهَا

12 When it followed its most wicked.

١٣ فَقَالَ لَهُمْ رَسُولُ اللَّهِ نَاقَةَ اللَّهِ وَسُقْيَاهَا

13 The messenger of Allah said to them, “This is the she-camel of Allah, so let her drink.”

١٤ فَكَذَّبُوهُ فَعَقَرُوهَا فَدَمْدَمَ عَلَيْهِمْ رَبُّهُمْ بِذُنُوبِهِمْ فَحَسَّوْهَا

14 But they called him a liar, and hamstrung her. So their Lord crushed them for their sin, and leveled it.

١٥ وَلَا يَخَافُ عُقْبَاهَا

15 And He does not fear its sequel.

One example of those who corrupted their souls is the tribe of Thamūd, who denied Allah's prophet, Ṣāliḥ due to their arrogance and tyranny. They had reached a high level of prosperity and power, and Allah had given them authority in the land while prohibiting corruption therein. But they forgot their Lord and turned to sin and idol worship, so a messenger was raised among them to remind and warn them, The prophet Ṣāliḥ warned the people of Thamūd not to harm the she-camel or deprive her of her right to drink from the water which she shared with them by the command of Allah. But they refused, urging their evil companion to do away with her, The Thamūd defied their prophet and plotted to eliminate the she-camel. Their wicked leader began by slashing her hind legs with his sword, and as she fell the others moved in to kill her, When the Messenger of Allah (pbuh) and some of his companions passed through the ruins of al-Ḥijr, (now known as Madā'in Ṣāliḥ) they stopped at the dwellings of Thamūd. People began to draw water from the wells, make dough with it and cook. When the Prophet learned of that he ordered them to empty their pots and feed the dough to the camels. He then moved them out until they reached the well that the she-camel used to drink from and said, "Do not enter upon those tortured ones except that you be weeping; and if you are not weeping, do not enter upon them in order not to be struck by that which struck them Allah, the Exalted, punishes out of complete justice. None can reverse His judgment or decree. He does whatever He wills with no fear of

consequences. He is not asked about what He does; yet His servants will be asked.

Questions :-

1. Compare between Fujur and Taqwa as mentioned in Surah.
2. The Surah mentions a bad example of mankind. Mention this example.

92 الليل al-Layl

The Night

The subject matter of this sūrah closely resembles that of Sūrah ash-Shams: perceiving the distinction between the two clearly opposing ways of life and stating the outcome of each. Some scholars have said that its verses are explained by those in ash-Shams, which are more specific. The two sūrahs were revealed at about the same period.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Gracious, the Merciful.

1 By the night as it covers.

١ وَاللَّيْلِ إِذَا يَغْشَىٰ

2 And the day as it reveals.

٢ وَالنَّهَارِ إِذَا تَجَلَّىٰ

3 And He who created the male and the female.

٣ وَمَا خَلَقَ الذَّكَرَ وَالْأُنثَىٰ

4 Your endeavors are indeed diverse.

٤ إِنَّ سَعْيَكُمْ لَشَتَّىٰ

5 As for him who gives and is righteous.

٥ فَأَمَّا مَنْ أَعْطَىٰ وَاتَّقَىٰ

6 And confirms goodness.

٦ وَصَدَّقَ بِالْحُسْنَىٰ

7 We will ease his way towards ease.

٧ فَسَنُيَسِّرُهُ لِلْيُسْرَىٰ

٨ وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَىٰ

8 But as for him who is stingy and complacent.

۹ وَكَذَّبَ بِالْحُسْنَىٰ

9 And denies goodness.

۱۰ فَسَنُيَسِّرُهُ لِلْعُسْرَىٰ

10 We will ease his way towards difficulty.

۱۱ وَمَا يُغْنِي عَنْهُ مَالُهُ إِذَا تَرَدَّىٰ

11 And his money will not avail him when he plummets.

Allah swears by the diversity of His creation, among the most obvious aspects of which are the night and day, the male and female. The night covers and conceals the land and all that is on it, and the day brightens up and makes every object apparent and visible. He swears also by Himself, i.e., "that which created the male and female." The male and female division is applicable to all animate species, including plants, while singularity and oneness belong only to the Creator who has no counterpart, This is the object of Allah's oath; He confirms that the efforts and activities of people are various, diverse and often in opposition to one another. Human beings generally strive for different things in the world – wealth, property, enjoyment, reputation and security. For non-believers, worldly achievement and comfort is the main aspiration. Excessive attachment to the life of this world and rivalry for its pleasures becomes the root of every sin, But those who adopt the opposite manner of life, greedily withholding from others, refusing to share the blessings bestowed upon them by their Lord and rejecting the concept of the Hereafter with its accountability and good reward will be eased toward a life of hardship and misery. Allah will facilitate that way of life for them, so much so that doing evil will become easy and doing good will be difficult. And thus, they will easily and effortlessly be taking a path toward the Hellfire, While the sinful disbeliever may be successful and prosperous in this worldly life, he will not secure the least benefit from the wealth he hoarded once his term comes to an end.

- ١٢ إِنَّ عَلَيْنَا لَلْهُدَىٰ
- 12 It is upon Us to guide.
- ١٣ وَإِنَّا لَنَآ لِلْآخِرَةِ وَالْأُولَىٰ
- 13 And to Us belong the Last and the First.
- ١٤ فَأَنْذَرْتُكُمْ نَارًا تَلَظَّىٰ
- 14 I have warned you of a Fierce Blaze.
- ١٥ لَا يَصْلَاهَا إِلَّا الْأَشْقَىٰ
- 15 None will burn in it except the very wicked.
- ١٦ الَّذِي كَذَّبَ وَتَوَلَّىٰ
- 16 He who denies and turns away.
- ١٧ وَسَيُجَنَّبُهَا الْأَتْقَىٰ
- 17 But the devout will avoid it.
- ١٨ الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّىٰ
- 18 He who gives his money to become pure.
- ١٩ وَمَا لِأَحَدٍ عِنْدَهُ مِنْ نِعْمَةٍ تُجْزَىٰ
- 19 Seeking no favor in return.
- ٢٠ إِلَّا ابْتِغَاءَ وَجْهِ رَبِّهِ الْأَعْلَىٰ
- 20 Only seeking the acceptance of his Lord, the Most High.
- ٢١ وَلَسَوْفَ يَرْضَىٰ
- 21 And he will be satisfied.

Allah states that He has made it an obligation upon Himself to send guidance and provide clear directives for mankind, Qatādah said that it means Allah will explain what is lawful and unlawful. And because Allah has taken it upon Himself to guide man to the right path and will never fail in His promise, no one can justify deviation or injustice, Then, He reminds that He owns and is in complete control of both this world and the Hereafter, where His judgment cannot be avoided and His justice will prevail. It is a statement of the power He holds over man and all creation, from which there is no escape, Allah clearly warned mankind about the Hellfire which has been prepared for those who deny the truth, reject His Messenger and ignore His message, It is only the most wretched of human beings who will be thrown into that Fire, In

contrast, Allah promises that the punishment of Hellfire will not touch the righteous person who was conscious of Him and sought to please Him. That believer is described as one who spends generously for the cause of Allah in order to purify his soul from sin. Moreover, he does not give of his wealth for a worldly purpose or benefit, nor to repay a favor done to him. Through his expenditures and charities he seeks only the countenance or face of his Lord, Allah promises that He will not only save His righteous servant from the Hellfire, but that He will completely satisfy and please him in the next life with the great blessing of His Paradise.

Questions :-

1. Human beings generally strive for different things in the world – wealth, property, enjoyment, reputation and security. Explain.
2. Who is that will be completely satisfied in the next life?

Morning Brightness سورة الضحى

This sūrah was revealed to the Messenger of Allah (pbuh) at the earliest period in Makkah during the first stage of prophethood. Allah had suspended the revelation temporarily and the polytheists taunted him about it. He was saddened and distressed, thinking that perhaps his Lord was dissatisfied with him for some reason. Then the revelation returned to him with this sūrah.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Compassionate, the Merciful.

﴿١﴾ وَالضُّحَىٰ

1. By the morning brightness.

﴿٢﴾ وَاللَّيْلِ إِذَا سَجَىٰ

2. And the night as it settles.

﴿٣﴾ مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ

3. Your Lord did not abandon you, nor is He displeased.

﴿٤﴾ وَالْآخِرَةُ خَيْرٌ لَّكَ مِنَ الْأُولَىٰ

4. The Hereafter is better for you than the First.

﴿٥﴾ وَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ

5. And your Lord will give you, and you will be satisfied.

Allah swears an oath by the morning brightness and then by night as its darkness settles – a time of activity and a time of rest. A few commentators have suggested a parallel between these two contrasting phenomena and that of the revelation followed by its interruption. The oath emphasizes the importance of what follows – support for the Prophet (pbuh) and relief from the anxiety he was experiencing, for he could not understand why the revelations were no longer coming to him. In addition, the Makkan polytheists had begun to notice this and comment sarcastically, The object of this oath is not only reassurance for the Prophet (pbuh), but refutation of the claim by the unbelievers that Allah hated and had abandoned him. When he became ill for a few days and did not stand for prayer, a woman said, "O Muḥammad, I think your devil has finally left you." In another narration, the idolaters said, "Muḥammad's Lord has abandoned him and detests him." So Allah revealed these verses.

Additionally, Allah gives the Prophet (pbuh) good tidings that the Hereafter (al-ākhirah) will be better for him than the present life, and that there He will grant him whatever he had aspired for – so much so that he will be pleased and contented. And this is why the Messenger of Allah (pbuh) was the most indifferent of people concerning worldly things, as is evident in his seerah (biography). He said, "What do I have to do with this world? The example of me and this world is like a rider who rests in the shade of a tree and then moves on and leaves it."

﴿٦﴾ أَلَمْ يَجِدْكَ يَتِيمًا فَآوَىٰ

6. Did He not find you orphaned, and He sheltered you?

﴿٧﴾ وَوَجَدَكَ ضَالًّا فَهَدَىٰ

7. And found you wandering, and He guided you?

﴿٨﴾ وَوَجَدَكَ عَائِلًا فَأَغْنَىٰ

8. And found you in need, and He enriched you?

﴿٩﴾ فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ

9. Therefore, do not mistreat the orphan.

﴿١٠﴾ وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ

10. Nor snub the seeker.

﴿١١﴾ وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ

11. But proclaim the blessings of your Lord.

Prophet Muḥammad (pbuh) was born an orphan. His father had died before his birth and his mother died while he was a small child. Yet,



Allah ensured that he was always taken care of; for then he was under the guardianship of his grandfather, 'Abdul-Muṭṭalib, until he too passed away when Muḥammad was eight years old. After that his uncle, Abū Ṭālib took responsibility for him and continued to love and protect him, even while refusing to accept Islam. So Allah reminds that in spite of his being an orphan, He had provided for his needs and prepared him for prophethood, Additionally, Allah blessed Muhammad (pbuh) with His guidance. Although the environment he lived in was steeped in misguidance, ignorance and heedlessness, Allah did not leave him unaware and searching. He protected him from the deviance, corruption and immorality of the pre-Islamic Arabian society and then showed him the truth, And his Lord enriched him after he had been in poverty. First, through marriage to Khadījah, He provided the Prophet (pbuh) with independence and a sense of self-sufficiency, And second, although he lived very simply with few possessions, considerable wealth came to him. But whatever he obtained of camels, livestock, gold or silver, he gave away to those in need among his people, Then, Allah reminds him never to shun or turn away any who approach him with their needs. It is prohibited to disregard one who seeks or asks for something. A believer must not be oppressive, arrogant, wicked, or mean to the weak among Allah's servants who seek aid of some kind, And finally, Allah instructs his Messenger (pbuh) to show gratitude by making known the blessings that had been bestowed upon him. This is not a command to be boastful, since the favor is from Allah and not from himself. It is a declaration of the Lord's grace and generosity.

Questions :-

1. What is the revelation reason for this Surah?
2. Allah Almighty commanded prophet Mohammed (pbuh) to do (Complete).



سورة الشرح The Soothing

The subject matter of this sūrah closely resembles that of Sūrah adh-Dhuḥā. Both sūrahs were revealed in about the same period and under similar conditions. It is called ash-Sharḥ and al-Inshirāḥ in reference to the verb nashraḥ in the first āyah.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Compassionate, the Merciful.

1. Did We not soothe your heart for you?

﴿١﴾ أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ

2. And lift your burden from you.

﴿٢﴾ وَوَضَعْنَا عَنْكَ وِزْرَكَ

3. Which weighed down your back?

﴿٣﴾ الَّذِي أَنْقَضَ ظَهْرَكَ

4. And We raised your reputation for you?

﴿٤﴾ وَرَفَعْنَا لَكَ ذِكْرَكَ

5. With difficulty, there is ease.

﴿٥﴾ فَإِنَّ مَعَ الْعُسْرِ يُسْرًا

6. With difficulty, there is ease.

﴿٦﴾ إِنَّ مَعَ الْعُسْرِ يُسْرًا

7. When your work is done, turn to devotion.

﴿٧﴾ فَإِذَا فَرَغْتَ فَانصَبْ

8. And be eager for your Lord.

﴿٨﴾ وَإِلَىٰ رَبِّكَ فَارْغَبْ

In the first part of this sūrah, Allah ta'ālā reminds His Messenger (pbuh) of some of His favors to him—among them that initially, He opened his heart to accept and contain Islam and enlightened it with guidance. The reminder is meant to assure him that just as his Lord had previously aided and supported him, He would continue to do so.



"Expansion of the breast" (sharḥ aṣ-ṣadr) is an expression of reassurance, relief from doubt, satisfaction, confidence and motivation. Before prophethood was bestowed upon him, Muḥammad (ﷺ) was in a mentally confused and troubled state. Neither could he accept the religion of his forefathers nor had he perceived a feasible alternative. His spiritual unrest and dissatisfaction led him to seek seclusion in the cave of Ḥiraa' to contemplate and pray for guidance. With the favor of prophethood, Allah opened for him the path of right guidance, which brought him relief, peace of mind and the courage and determination needed to carry the heavy responsibilities of his mission.

In addition, Allah had removed a burden that had weighed heavily upon the Prophet (pbuh). This has been interpreted by commentators in two ways:

may It refers to the two occasions on which angels opened his chest and cleansed his heart: the first during his childhood³⁶² and the second prior to al-Israa' (the Night Journey). A number of scholars have rejected this view since the wording in those ḥadiths is shaqq aṣ-ṣadr, (splitting or opening) rather than sharḥ.

Or refers to the anxiety experienced at the outset of his prophethood – this is considered to be most likely and the most correct view. It suggests that the difficulties facing his mission weighed heavily on his heart but that Allah supported him and made it easier for him.

Allah gave prophet Mohammed (pbuh) the distinction of joining the name of Muḥammad with His own name within the shahādah, which is recited in every prayer, and in the adhān, which is now being called out somewhere on the earth at every moment of the day and night. And whenever his name is mentioned, Muslims as well as the angels are invoking Allah's blessings upon him with the words: ṣall-Allāhu 'alayhi



wa sallam, Allah also reassures the Prophet (pbuh) that ease will overtake hardship and that with every hardship He has prepared relief.

Questions :-

1. Mention some favors that Allah bestowed prophet Mohammed (pbuh).
2. What is the active message you can get from this Surah?

سورة التين The Fig

The verses of this sūrah bring together various aspects of Allah's wisdom – His wisdom in creating, in guiding and in judging deeds. Thus, they inspire in the believer's heart a desire for righteousness and a sense of hope,

In the name of Allah, the Compassionate, the Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. By the fig and the olive.

﴿١﴾ وَالزَّيْتُونَ

2. And Mount Sinai.

﴿٢﴾ وَطُورِ سِينِينَ

3. And this secure land.

﴿٣﴾ وَهَذَا الْبَلَدِ الْأَمِينِ

4. We created the human being in the best design.

﴿٤﴾ لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ

5. Then We reduced him to the lowest of the low.

﴿٥﴾ ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ

6. Except those who believe and do good deeds—they will have an unending reward.

﴿٦﴾ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ

7. So what makes you deny the religion?

﴿٧﴾ فَمَا يُكَذِّبُكَ بَعْدُ بِالذِّينِ

8. Is Allah not the Wisest of Judges?

﴿٨﴾ أَلَيْسَ اللَّهُ بِأَحْكَمِ الْحَاكِمِينَ



Allah first swears by the fig and the olive. This might refer to the fig and olive trees or to the fruits themselves. Some commentators interpret it as the places known for their production, i.e., Damascus and Jerusalem, where they are found in abundance. They base their view on the fact that two other places are mentioned in the oath: the mount of Sinai upon which Allah spoke to Prophet Mūsā (pbuh), and the secure city, which is known to be Makkah. The view that the fig and the olive refer to the lands of Syria and Palestine, where many of the prophets had lived and taught, affirms that this region has particular importance and that it was chosen and blessed by Allah. It also affirms that theirs was a unified message and a single faith, Then, most human beings are returned to one of the following:

1- Helpless old age after youth – One interpretation is that a person, after growing up to attain maturity and full strength, then ages and returns to a state of weakness.

2- Immorality and decadence – People corrupt their pure fiṭrah (the natural state in which Allah created them) by their own choices in life.

3- The depths of Hell – The majority will earn this recompense due to their sinful acts, unbelief and denial of Allah.

These three interpretations show various ways in which man may descend. The first of them is noticeable, although the Qur'ān is not so much concerned with man's physical state; rather, it focuses attention on the soul. Its emphasis is on spiritual qualities since this is what drags a person down to the worst condition when he deviates from his upright nature and turns away from his Lord. His moral descent takes him to a level lower than that of the animals, and ultimately into the depths of Hell, where he is utterly debased.





There is an exception to the previous description – some among mankind will escape that fate. Those who have been excluded from it are the ones who believe during their lifetime and then confirm their belief through good deeds. They will remain in their upright form and position of honor. They will not be lowered, reduced or debased. According to an authentic ḥadīth narrated by al-Ḥākim, even the aged among the believers who are disabled by weakness or senility are not reduced to a negative state. They continue to have all the good deeds they used to do recorded by the angels while in that condition, Man is being asked: "You can see that Allah has created the human being in an excellent form, so is this not a sufficient sign of the Lord's purpose and wisdom? Does it not compel you to believe and worship Him? After having been aware of all this, how can you still deny that there will be an account and judgment?" Or more literally: "What makes you lie concerning it?", These words convey reassurance to the righteous. Yes, Allah is surely the most just of judges. He has prohibited injustice and can never be unjust. It is a manifestation of the Creator's wisdom that all people must return to Him in the next life and be judged for their deeds and attitudes in the life of this world.

Questions :-

1. What do the two places which mentioned in this Surah refer to?
2. How can man pass the test in the wordly life?

Ayat Academy



سورة العلق Clot

The sūrah was named after the word `alaq in the second verse. It is also known as Iqra', which is the command to "recite" or "read" from the first verse. `Ā'ishah, Ibn `Abbās, Abū Mūsā al-Ash`ari and several other Ṣaḥābah stated that the five opening verses of this sūrah were the first words of the Qur'ān revealed to the Messenger of Allah (pbuh). This event marked a change in the course of history. `Ā'ishah related how the revelation began as she had heard it from the Prophet.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Compassionate, the Merciful.

﴿١﴾ أَفْرَأُ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ

1. Read: In the Name of your Lord, who created.

﴿٢﴾ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ

2. Created man from a clinging clot.

﴿٣﴾ أَفْرَأُ وَرَبُّكَ الْأَكْرَمُ

3. Read: And your Lord is the Most Generous.

﴿٤﴾ الَّذِي عَلَّمَ بِالْقَلَمِ

4. He Who taught by the pen.

﴿٥﴾ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ

5. Taught man what he never knew.

Allah, the Exalted, willed to begin His revelation to the Prophet (pbuh), and through him to mankind and jinn, with an instruction to recite or to read. The word iqra' can denote either of these meanings; however, knowing that the Prophet was an unlettered man and that there was no text to be read, the command was obviously for him to recite the words being revealed to him.

Some commentators have mentioned a more general aspect of this āyah: that man is ordered to read, i.e., to seek knowledge from the Book of Allah and from other beneficial sources. The instruction is to begin in the name of Allah, who created all things. A basic purpose of acquiring knowledge is to bring men closer to their Creator, so the Qur'ān advocates the research, study, thought and contemplation that leads humanity to faith by conviction rather than blind acceptance.

In particular, He created mankind, who would make use of knowledge, Allah states that He created man from 'alaq, a hanging, suspended substance or a leechlike form, The command, "iqra" is repeated for emphasis, and this time accompanied by a reminder of Allah's generosity and favor to man. Allah refers to Himself in this verse as al-Akram (the Most Generous). He has described Himself several times in the Qur'ān as al-Kareem (the Generous), but in this instance He uses the superlative form. Allah is more generous than any other, and what He has given man as an example of His generosity in this particular verse demands consideration, Some scholars held that the pen mentioned here is the one which Allah told to write the decree of all creation fifty-thousand years before He created the heavens and the earth.

﴿٦﴾ كَلَّا إِنَّ الْإِنْسَانَ لَيْطَغَى

6. In fact, the human being oversteps all bounds.

﴿٧﴾ أَنْ رَأَهُ اسْتَعْتَى

7. When he considers himself exempt.

﴿٨﴾ إِنَّ إِلَىٰ رَبِّكَ الرَّجْعَى

8. But to your Lord is the return.

The word "kallā" is an emphatic expression of denial and reproach. In spite of Allah's favor to man, he is generally ungrateful and unbelieving, becoming proud once he has been given health, wealth and capabilities. At a time when he would be expected to be grateful for his Lord's favors, he imagines that he is self-sufficient and easily transgresses, forgetting his origin and denying his end. He refuses to recognize that the source of his power and authority is the same Lord who created him and gave him knowledge, Self-deception and vanity often comes when a person obtains some knowledge, wealth, power, knowledge, or position. Those who do not worship Allah are worshipping some creation of His, and often, in reality worship themselves. The ego is arrogant, considering nothing but itself. It is the main cause of unbelief and ingratitude. Only a believer can feel humble before Allah and acknowledge that whatever he has of possessions, intelligence, abilities and opportunities are provided on lease to him from his Creator, to be used in ways pleasing to Him. The sūrah encourages human beings to elevate themselves from their selfabsorbed state and use their minds to reflect, This is a reminder and warning that however much one might have attained in the world which can make him arrogant and rebellious, he will eventually be returned to his Creator for the Account and Judgement. Then he will find out what fate awaits him as a consequence of his attitude and behavior. He will be held accountable for his wealth and position – how he obtained it and how he used it.

- ﴿٩﴾ أَرَأَيْتَ الَّذِي يَنْهَى
9. Have you seen him who prevents?
- ﴿١٠﴾ عَبْدًا إِذَا صَلَّى
10. A servant when he prays?
- ﴿١١﴾ أَرَأَيْتَ إِنْ كَانَ عَلَى الْهُدَى
11. Do you think he is upon guidance?
- ﴿١٢﴾ أَوْ أَمَرَ بِالتَّقْوَى
12. Or advocates righteousness?
- ﴿١٣﴾ أَرَأَيْتَ إِنْ كَذَّبَ وَتَوَلَّى
13. Did you see how he denied and turned away?
- ﴿١٤﴾ أَلَمْ يَعْلَم بِأَنَّ اللَّهَ يَرَى
14. Does he not know that Allah sees?
- ﴿١٥﴾ كَلَّا لَئِنْ لَمْ يَنْتَهِ لَنَسْفَعًا بِالنَّاصِيَةِ
15. No. If he does not desist, We will drag him by the forelock.
- ﴿١٦﴾ نَاصِيَةٍ كَاذِبَةٍ خَاطِئَةٍ
16. A lying, sinful forelock.
- ﴿١٧﴾ فَلْيَدْعُ نَادِيَهُ
17. So let him call his gang.
- ﴿١٨﴾ سَنَدْعُ الزَّبَانِيَةَ
18. We will call the Wardens.
- ﴿١٩﴾ كَلَّا لَا تَطِعُهُ وَاسْجُدْ وَاقْتَرِبْ ﴿١﴾
19. No, do not obey him, but bow down, and come near.

The sūrah goes on to mention a person who prevents another from prayer. It is a general description, but the verses are considered by the scholars to refer specifically to Abū Jahl, who tried to prevent the Prophet (pbuh) from praying at the Ka‘bah and thus dissuade people from worshipping their Creator alone rather than man-made idols. The phrase "ara'ayta" may be translated as "Have you seen?" or "Have you considered?" It was used by the Arabs to mean "Tell me about it." What kind of a person could that be?

One interpretation of these questions is that they were addressed to the Prophet about Abū Jahl. Could one who threatens you and forbids you from praying be rightly guided or advocate righteousness? No, obviously he could not. Another interpretation of the same words has been given by Ibn Kathir, which is that they were addressed to Abū Jahl, advising him about the Prophet (). Thus, the meaning would be: "Do you



not consider that this man whom you are preventing from worship could be on the straight path with his deeds, or that he enjoins righteousness in his words? Yet, you abuse and threaten him because of his prayer."

These verses give warning against similar behavior by any transgressor against believers. He is told that Allah sees his deeds and then will bring him to account for every one of them .

The evil one will not escape seizure by Allah, but it will occur whenever He wills. Kallā is an emphatic refutation of the criminal's supposition that he will never be discovered or punished. Allah, the Exalted, corrects this assumption and indicates that this person has been warned repeatedly by His threat to the evildoer that unless he changes his course he will not escape punishment. And, as the Arabic text shows, He confirms His threat absolutely. The verb, *nasfa'* (from *safi'a*), to which is attached the two letters³⁹² of emphasis and confirmation (*la·nasfa'·an*), carries several meanings: to violently seize, drag, slap or blacken. All of them are applicable to the case of Abū Jahl. He will be seized and dragged by his forelock into the Hellfire, and his forehead will be struck, scorched and blackened.

The Arabs of that time considered the frontal part of the head to be the location and symbol of one's honor and intelligence, so here the forelock is described as the person himself – lying and sinning.

Nādī is a place where people meet for a common purpose, or it may refer to the people themselves – a council or assembly, Allah (pbuh) challenges the one who plots against His Messenger to call upon the members of his tribe, his friends and his supporters for assistance.

So if the criminal thinks that he will be aided by his supporters in the Hereafter as he was in this world, he will only find himself helpless before *az-zabāniyah* (the angels of Hell), who push the wicked into the Fire.

The Prophet (pbuh) is instructed, "Do not obey such a one when he forbids you from worship, and resist his pressure. Continue in whatever is right and pleasing to Allah and worship and obey Him alone, for your Lord will protect and aid you. And draw near to Him through an abundance of *sujūd*."

Questions :-

1. What is the whole meaning of the word “read” in the beginning of this Surah?
2. What would you advise a man that thinks money is the only power in life?

سورة القدر *Destiny*

This short *sūrah* speaks about the beginning of the Qur'ān's revelation, but from a different perspective from that of *al-ʿAlaq*,



which was addressed directly to Allah's Messenger (pbuh). It describes the night on which the Qur'ān came down from al-Lawḥ al-Maḥfūth³⁹⁶ to the lowest heaven and the Prophet received the first revelation from the angel, Jibreel. It was an event that changed the destiny of the world during a night full of blessings.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Compassionate, the Merciful.

﴿١﴾ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ

1. We sent it down on the Night of Destiny.

﴿٢﴾ وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ

2. But how would you know what the Night of Destiny is?

﴿٣﴾ لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ

3. The Night of Destiny is better than a thousand months.

﴿٤﴾ تَنْزِيلُ الْمَلَائِكَةِ وَالرُّوحِ فِيهَا بِإِذْنِ رَبِّهِمْ مِنْ كُلِّ أَمْرٍ

4. In it descend the angels and the Spirit, by their Lord's permission, with every command.

﴿٥﴾ سَلَامٌ هِيَ حَتَّىٰ مَطَلَعِ الْفَجْرِ

5. Peace it is—until the break of dawn.

The Arabic verb, anzala is used to indicate something being sent down all at once. It refers here to the Book of Allah being sent down by Him from al-Lawḥ al-Maḥfūth to the nearest heaven. Allah sent down the entire Qur'ān in Laylat al-Qadr. Then the angel, Jibreel, conveyed it to Prophet Muḥammad (pbuh) in stages over a period of 23 years, Laylat al-Qadr is the most excellent and blessed night of the year. It is the "Night of Decree" or "Night of Destiny" and is the night in which Allah sent down the Qur'ān to the nearest heaven and began its revelation to mankind. Qadr includes the meanings of calculation and measure. It is the night wherein the measured portions of Allah's decree are determined for the coming year – life spans, provisions and destinies. All are decreed on this night. And qadr can also mean significance and strength. So it is called Laylat al-Qadr due to its great importance and benefit, The question posed here additionally emphasizes the great



importance of Laylat al-Qadr. It is a night of unique honor, dignity, glory and mercy; its nature is beyond human comprehension, It is better in the sight of Allah than a thousand months. And it is better for those who worship during it than worshipping for a thousand months of ordinary nights. Worship and righteous deeds done on this night are superior in value to those of a thousand months, A thousand months may also indicate an indefinitely long period of time according to common Arabic usage. The night begins at sunset and lasts until dawn; yet, how much is the time-value of these few hours. Allah, the Exalted, has bestowed excessive favor upon this ummah by providing it with a night wherein worship and righteous deeds are more valuable than those performed in a thousand months, Angels descend in abundance during Laylat al-Qadr due to its abundant blessings.⁴⁰⁹ They witness the supplications of worshippers on that night, their seeking forgiveness and weeping; and they say, "Ameen" to them, Ar-Rūh (the Spirit) refers here to the angel, Jibreel (Gabriel). The wording of the āyah serves to distinguish Jibreel from the other angels, for he is the greatest of them. The angels, along with Jibreel, descend to the earth during this night bringing the decree of Allah for whatever is destined to occur in the coming year of deaths, births, provisions, calamities, and so on. Thus, it is the night of decree or destiny. The angels bring the exact measures for everything apportioned by Allah in the course of the coming year. They also serve as the means by which decrees of Allah are implemented when they obey His commands, Angels do not possess a free will, nor do they act of their own accord. They are servants of Allah, perpetually engaged in worship and obedience. They act only in accordance with His commands and their descent is with His permission, When the angels descend with every decree by permission of their Lord, there is peace for believers and worshippers throughout that night until daybreak. There is security that night from evil and



harm, from sunset until the break of dawn. The angels give greetings of peace during this night to the people who spend it in worship.

Questions :-

1. What is the meaning of Al Qadr Night?
2. What is the special incident that took place in this night?

سورة البينة Clear Evidence

The sūrah has been named after the word al-Bayyinah occurring at the end of the first verse. While most of Juz' 'Amma was revealed in Makkah, al-Bayyinah and an-Naṣr are exceptions. Many scholars consider from their content that they came down in Madinah. It was placed in the Qur'ān after Sūrahs al-'Alaq and al-Qadr. While Sūrah al-'Alaq contains the first revelation and Sūrah al-Qadr describes the occasion on which it was revealed, Sūrah al-Bayyinah explains why it was necessary to reveal this final scripture.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Compassionate, the Merciful.

﴿١﴾ لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ مُنْفَكِينَ حَتَّى تَأْتِيَهُمُ الْبَيِّنَةُ

1. Those who disbelieve among the People of the Scripture and the Polytheists were not apart until the Clear Evidence came to them.

﴿٢﴾ رَسُولٍ مِنَ اللَّهِ يَتْلُو صُحُفًا مُطَهَّرَةً

2. A messenger from Allah reciting purified scriptures.

﴿٣﴾ فِيهَا كُتُبٌ قَيِّمَةٌ

3. Containing valuable writings.

The purpose behind sending a messenger with clear evidence is stated here. It was essentially to free people from the deception of incorrect beliefs. "Those who rejected belief" were people who had ignored and concealed the truth, The Qur'ān uses the term "People of the Scripture" (Ahl al-Kitāb) when referring to followers of the monotheistic faiths that preceded the prophethood of Muḥammad (pbuh) in particular, the Jews and Christians. Both groups had deviated from the original teachings of Allah's religion as revealed to His messengers, The polytheists (mushrikeen) 411 were

the pagans and idol worshippers. Shirk can mean the worship of anything other than Allah, associating partners with Him, invoking other than Him, attributing His characteristics to others beside Him, or obeying others instead of Him. A polytheist (mushrik) may believe in Allah but does not worship Him alone; while acknowledging Allah as the Creator, he worships idols or other created beings. Shirk is a form of kufr (unbelief).

The meaning of bayyinah is clear evidence, indication or proof, prophet Muḥammad (pbuh) was appointed and sent to convey and clarify the Creator's final message, in order to provide mankind with guidance for as long as the earth endures.

The Messenger (pbuh) was himself al-Bayyinah, the clear evidence, who was sent as a mercy to all mankind, reciting purified scriptures – purified from every kind of polytheism and falsehood that had been introduced by men into religion.

The word, kutub (pl. of kitāb) which means writings or books, is used to refer to the rulings and laws which Allah revealed in the Qur'ān.

﴿٤﴾ وَمَا تَفَرَّقَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَةُ

4. Those who were given the Scripture did not splinter, until after the Clear Evidence came to them.

﴿٥﴾ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقَيِّمَةِ

5. They were only commanded to worship Allah, devoting their faith to Him alone, and to practice regular prayer, and to give the purifying charity—that is the upright religion.

Religious discord and conflict did not arise among the People of the Book out of ignorance of their religion or obscurity or ambiguity in it. Nor did they divide into various sects due to a lack of clear evidence to guide them. They lacked neither knowledge nor evidence, but were led to deviation by their inclinations and preferences. It was after Allah's guidance came to them that they went astray, preferring to adhere instead to their own ways, The prophets who were sent by Allah and the scriptures He revealed to them had never enjoined anything but sincere worship and obedience to the Creator. Allah's religion in its original revealed form was clear and straightforward. Its fundamental practice was merely to worship Allah in sincere submission to Him alone, rejecting and avoiding polytheism, upholding truth, establishing regular prayer and giving the obligatory zakāh.

﴿٦﴾ إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ فِي نَارِ جَهَنَّمَ خَالِدِينَ فِيهَا أُولَئِكَ هُمْ شَرُّ الْبَرِيَّةِ

6. Those who disbelieve among the People of the Scripture and the Polytheists will be in the Fire of Hell, remaining in it forever. These are the worst of creatures.

Allah ta'ālā states that the followers of the earlier scriptures and the polytheists who refuse to acknowledge His final Messenger (pbuh) and oppose him are the worst of creation. Indeed, the liability of the People of the Scripture is greater than that of the pagans given that they had already been exposed to Allah's religion in their own scriptures. Then, when clear evidence came to them through Prophet Muḥammad (pbuh), many refused it, Their permanent destination will be the Hellfire.

﴿٧﴾ إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ هُمْ خَيْرُ الْبَرِيَّةِ

7. As for those who believe and do good works—these are the best of creatures.

﴿٨﴾ جَزَاءُ هُمْ عِنْدَ رَبِّهِمْ جَنَّاتٌ عَدْنٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا طَرِبُوا فِيهَا مِنْ لَدُنْ رَبِّهِمْ وَأَرْضٌ خَالِدَةٌ ﴿٨﴾ لِمَنْ خَشِيَ رَبَّهُ

8. Their reward is with their Lord: Gardens of Eden beneath which rivers flow, remaining in them forever. Allah is pleased with them, and they are pleased with Him. That is for whoever fears His Lord.

Then Allah describes the righteous people who believe in their hearts and perform righteous deeds as being the best of creation, In Paradise they will find that Allah is well pleased with them. They have achieved His pleasure through their sincere faith and obedience. And the state of their Lord being pleased with them is greater than all the everlasting delights that they will be given and greater than any other happiness.

Questions :-

1. What is the meaning of al-Bayyinah?
2. What are the rewards of believers in the hereafter day?

سورة الزلزلة The Quake

This sūrah describes a scene from Yawm al-Qiyāmah, the condition of the earth and of its people at the time of resurrection. Its theme is the commencement of the next life and the presentation to man of a complete record of his deeds.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Compassionate, the Merciful.

﴿١﴾ إِذَا زُلْزِلَتِ الْأَرْضُ زُلْزَالَهَا

1. When the earth is shaken with its quake.

﴿٢﴾ وَأَخْرَجَتِ الْأَرْضُ أَثْقَالَهَا

2. And the earth brings out its loads.

﴿٣﴾ وَقَالَ الْإِنْسَانُ مَا لَهَا

3. And the human being says, “What is the matter with it?”

﴿٤﴾ يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا

4. On that Day, it will convey its chronicles.

﴿٥﴾ بِأَنَّ رَبَّكَ أَوْحَىٰ لَهَا

5. Because your Lord will have inspired it.

﴿٦﴾ يَوْمَئِذٍ يَصُدُّرُ النَّاسُ أَشْتَاتًا لِيُرَوْا أَعْمَالَهُمْ

6. On that Day, the people will emerge in droves, to be shown their works.

﴿٧﴾ فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ

7. Whoever does an atom's weight of good will see it.

﴿٨﴾ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ

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

At a decreed time, the entire universe will undergo drastic changes by the command of its Creator. The earth will be shaken violently and expel everything within it, including the generations of people buried beneath its surface, All people will be evicted from their graves. They will all be recreated and restored to life in the same condition in which they died – as believers or non-believers, virtuous or wicked.

When Allah commands it, the earth will testify to everything that took place upon it during its first creation. Ibn 'Abbās and Mujāhid explained the words, inspired it, as meaning: He commanded it to speak. So then the earth will release its burdens and its information in obedience to Allah, One interpretation of *yaṣḍuru ashtātan* is that the people will depart from their graves, separated into categories according to their beliefs and deeds in the former life. They will be divided into factions or sects, Another interpretation is that on *Yawm al-Qiyāmah* they will "emerge separately" from their graves. People will emerge from the earth individually and then be put into groups. Fearful and anxious,

they will stand before the Creator to answer for everything they did in this world. The groups who denied and disobeyed Allah will be the most terrified, for they will now be certain of His punishment.

Questions :-

1. How does this sūrah describe a scene from Yawm al-Qiyāmah?
2. The Surah shows a scene in the hereafter day. Describe in a short sentence.

سورة العاديات The Racers

This sūrah cites examples and illustrations from the environment with which its first recipients, the Arabs, were most familiar. It was revealed during the earliest stage of prophethood in Makkah. The sūrah's objective is to make people realize how corrupt man can become when he denies the Hereafter or becomes heedless of it. It goes on to warn that in the Hereafter, not only will the visible and apparent deeds of individuals be on trial, but the secrets hidden deep in their hearts will likewise be subjected to scrutiny.

In the name of Allah, the Compassionate, the Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. By the panting chargers.

﴿١﴾ وَالْعَادِيَاتِ ضَبْحًا

2. By the igniters of sparks.

﴿٢﴾ فَالْمُورِيَاتِ قَدْحًا

3. By the raiders at dawn.

﴿٣﴾ فَالْمُغِيرَاتِ صُبْحًا

4. Raising clouds of dust.

﴿٤﴾ فَأَنْزَرْنَ بِهِ نَفْعًا

﴿٥﴾ فَوَسَطْنَ بِهِ جَمْعًا



5. Storming into the midst.

﴿٦﴾ إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ

6. The human being is ungrateful to his Lord.

﴿٧﴾ وَإِنَّهُ عَلَىٰ ذَٰلِكَ لَشَهِيدٌ

7. And he bears witness to that.

﴿٨﴾ وَإِنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ

8. And he is fierce in his love of good things.

﴿٩﴾ أَفَلَا يَعْلَمُ إِذَا بُعْثِرَ مَا فِي الْقُبُورِ

9. Does he not know? When the graves' contents are scattered around.

﴿١٠﴾ وَحُصِّلَ مَا فِي الصُّدُورِ

10. And the hearts' contents are retrieved.

﴿١١﴾ إِنَّ رَبَّهُم بِهِمْ يَوْمَئِذٍ لَّخَبِيرٌ

11. On that Day, their Lord is fully informed of them.

Allah, the Exalted, swears an oath by the horses ridden by fighters as they race to attack an enemy. Their hoofs produce sparks while galloping over rocky terrain. And Allah swears by the steeds charging into the unsuspecting enemy camp at dawn, penetrating into their ranks during a surprise attack, Ibn 'Abbās, Mujāhid, Qatādah and others said that these are the horses that have been trained for jihād in the cause of Allah, it is an image of war horses racing to engulf and overwhelm the camp of adversaries in the early morning before they become aware of what has occurred. And Allah knows best.

Allah swears by those horses that the natural tendency of mankind is to be heedless and ungrateful to his Lord. Kanūd describes one who dwells upon misfortunes that happen to him and forgets Allah's countless favors, Unaware of his accountability in the Hereafter, man has become unmindful of his Lord and Sustainer, Man confirms and testifies to his ingratitude through his speech and his actions, He is overly concerned with obtaining and accumulating material wealth and possessions. Blinded by love of what it brings of worldly advantages, he strives to



obtain wealth by every possible means, however dishonest or immoral it might be.

Allah warns against giving in to that inclination. He reminds mankind that there will come a time when everyone will be called to account for what he did and what he neglected, When all the people are expelled from the earth on Yawm al-Qiyāmah, the secrets their hearts held in this world will become known. "That within the breasts" refers to secrets contained in the heart. Ibn 'Abbās and others said, "It means that what was in their souls will be uncovered and made apparent." The intents and motives with which one had done his deeds in the worldly life will be brought out and exposed before everyone to see.

Then, He who knows the most precise details about every individual, will judge each one accordingly. Al-Khabeer is the one who is fully acquainted and familiar with everything concerning each of His creations. And He will compensate all of them with the recompense most deserved without the slightest injustice.

Questions :-

1. Whom does the word Kanūd describe?
2. How can you understand Allah's name " Al Khabeer"?

سورة القارعة The Shocker

In this sūrah, Allah, the Exalted, describes some of the awesome occurrences that will take place at the Final Hour and mentions the Account and its conclusion. Al-Qāri`ah refers to the Resurrection or Qiyāmah. The sūrah's subject matter includes the stages of the Hereafter in totality, from the Resurrection to the outcome of Allah's Judgement.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Compassionate, the Merciful.



﴿١﴾ الْقَارِعَةُ

1. The Shocker.

﴿٢﴾ مَا الْقَارِعَةُ

2. What is the Shocker?

﴿٣﴾ وَمَا أَدْرَاكَ مَا الْقَارِعَةُ

3. And how would you know what the Shocker is?

﴿٤﴾ يَوْمَ يَكُونُ النَّاسُ كَالْفَرَاشِ الْمَبْثُوثِ

4. The Day when people will be like scattered moths.

﴿٥﴾ وَتَكُونُ الْجِبَالُ كَالْعِهْنِ الْمَنْفُوشِ

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

These first three verses are very similar in style and meaning to those at the beginning of Sūrah al-Hāqqah, where al-Qāri‘ah is mentioned as well. Repetition of the word within a question form serves to create additional interest and impatience in the listener to know what will follow, "Al-Qāri‘ah" literally means "the Striker," or something which strikes, causing an earsplitting noise which startles and terrifies the creation. In Arabic, it also carries the meaning of an overwhelming calamity, one never before experienced and greater than any other. It is another name for al-Qiyāmah, and refers to the indescribable destruction of the entire universe on the Last Day, After having been expelled from their graves, people will be running about in panic and confusion like moths around a lamp. As they witness the fearful alterations in creation, they will experience the earth's shifting and shaking. They will see the mountains, once solid, beginning to disintegrate, appearing like pieces of soft wool of various colors and textures, being blown into the air. Then, everyone will be gathered before Allah for the Judgement.

﴿٦﴾ فَأَمَّا مَنْ ثَقُلَتْ مَوَازِينُهُ

6. As for he whose scales are heavy.

﴿٧﴾ فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ

7. He will be in a pleasant life.

﴿٨﴾ وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ

8. But as for he whose scales are light.

﴿٩﴾ فَأُمُّهُ هَاوِيَةٌ

9. His home is the Abyss.

﴿١٠﴾ وَمَا أَدْرَاكَ مَا هِيَ

10. And what will make you realize what it is?

﴿١١﴾ نَارٌ حَامِيَةٌ



11. A Raging Fire.

those good deeds which have been accepted by Allah will outweigh that of the bad deeds, which lighten and subtract from it, Mawāzeen is also the plural of mawzūn, which refers to what is weighed – i.e., the deeds. The righteous person's good deeds will have enough weight to earn him a place in Paradise, where his eternal life will be one of ease, contentment and pleasure, But bad deeds will lighten the scale and show that the wrongdoer is worthy of punishment. The scale of his good deeds will be light due to the abundance of his bad deeds. Thus, he will be condemned to the pit of Hellfire, The final question and its brief answer emphasize the fact that not only will it be a terrifying abyss, but it will be one full of raging fire from which there is no escape.

Questions :-

1. Describe some of the awesome occurrences that will take place at the Final Hour.
2. The Surah mentions the scale. Explain it.

سورة التكاثر Abundance

In this sūrah people have been warned of the evil consequences of obsession with worldly matters to the degree that it becomes akin to worship. Such individuals spend their lives in the acquisition of more and more wealth, material benefits, pleasures, position and power, publicizing and boasting about their achievements.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Compassionate, the Merciful.

﴿١﴾ أَلْهَاكُمْ التَّكَاثُرُ

1. Vying for increase distracts you.

﴿٢﴾ حَتَّى زُرْتُمُ الْمَقَابِرَ

2. Until you visit the graveyards.



- ﴿٣﴾ كَلَّا سَوْفَ تَعْلَمُونَ
3. No indeed, you will know.
- ﴿٤﴾ ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ
4. Again: No indeed, you will know.
- ﴿٥﴾ كَلَّا لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ
5. No indeed, If you knew with the knowledge of certainty.
- ﴿٦﴾ لَنَرُوْنَ الْجَحِيْمَ
6. You would see the Inferno.
- ﴿٧﴾ ثُمَّ لَنَرُوْنَهَا عَيْنَ الْيَقِيْنِ
7. Then you will see it with the eye of certainty.
- ﴿٨﴾ ثُمَّ لَنَسْأَلَنَّ يَوْمَئِذٍ عَنِ النَّعِيْمِ
8. Then, on that Day, you will be questioned about the pleasures.

Most people become absorbed in the affairs of this world to the point that they forget about the Hereafter. They spend their lives collecting wealth and pursuing pleasures, contending with one another for that while neglecting important duties. This pursuit so occupies them that they are left with no time or desire for worship of their Lord, Allah repeatedly threatens the deniers and warns believers against making the same mistake, Each one will be reminded of all that he did, and he will know it, After twice confirming that everyone will surely know the truth of every matter after death, Allah addresses mankind in the present life, Moreover, people will most certainly see the Hellfire with their own eyes, but those destined for Paradise will not be harmed by that; rather they will be grateful and overjoyed for having been saved from it. Only the heedless who had neglected their responsibilities and committed crimes will be compelled to enter it, They will be questioned at the Judgement about an-na'eem, the good and pleasant state of comfort, satisfaction and advantage granted them in the world by their Lord.



Questions :-

1. How would you advise individuals spend their lives in the acquisition of more and more wealth?
2. What is the aim of repetition for the word “Kalla”?

سورة العصر Time

This sūrah is an unparalleled example of comprehensiveness in one sentence. It declares in a clear and concise way that there is no good in mankind without faith and good deeds and it outlines the complete structure upon which to base an Islamic life. Al-Imām ash-Shāfi‘ī stated that if people only reflected well on this sūrah, it would be sufficient for them.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Compassionate, the Merciful.

﴿١﴾ وَالْعَصْرِ

1. By Time.

﴿٢﴾ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ

2. The human being is in loss.

﴿٣﴾ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَّصَوْا بِالْحَقِّ وَتَوَّصَوْا بِالصَّبْرِ

3. Except those who believe, and do good works, and recommend truth, and recommend patience.

The sūrah begins with an oath. A few commentators have given the meaning of al-‘aṣr as the period of late afternoon or the ‘aṣr prayer. However, most consider it to be the passing of time throughout the ages. Allah swears by time, which is one of His creations. It is a sense of direction instilled in the psychological makeup of man, as he remembers and records what is past, experiences what is present, and feels uncertainty about the future, With the exception of those



mentioned in the final verse, the whole of mankind is in a state of loss. One who reflects on the affairs of this world and the transience of earthly existence, will observe that every material blessing, every advantage and every ability is lost at death, if not before. Age decreases one's remaining lifespan day after day, and each breath brings him further toward its loss, Allah then states the exception to the aforementioned generalization. It is people who do four things: they believe in what was conveyed by Allah through His final Messenger, Muḥammad (pbuh); they do righteous deeds according to teachings of the Qur'ān and Sunnah; they advise one another to adhere to the truth; and they advise one another to endure the trials of this world with patience. The āyah is explicit in indicating the methods by which humanity can escape that loss.

Finally, Allah mentions the mutual encouragement of patience. These servants of Allah counsel one another to patiently persevere, even during hardships and difficulties. Faith requires patience; righteous deeds require patience; upholding truth requires patience. Patience is the basis of nobility and good manners, keeping a person balanced by tempering his thoughts and actions.

Questions :-

1. What can we understand from the oath in this Surah?
2. Mention the four conditions that man can do to succeed in the worldly life.

سورة الهمزة The Backbiter

The theme of this sūrah is similar to that of at-Takāthur and al-ʿAṣr in that it portrays the ultimate loss, degradation and despair



of those human beings whose only concern is worldly wealth and status. The sūrah shows an image of moral decline and how such people will be rendered hopeless and miserable.

Gossip, backbiting and the ridicule of others by speech or gesture of the body are all sinful acts which anger Allah, and He has prepared a severe punishment in the depths of Hellfire for those who engage in it. Thus, He honors and reassures the believers, conveying to them that He is fully aware of their enemies' abuse, and that He will adequately punish them by His own appropriate means.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Compassionate, the Merciful.

1. Woe to every slandering backbiter.

﴿١﴾ وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ

2. Who amasses wealth and counts it over.

﴿٢﴾ الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ

3. Thinking that his wealth has eternalized him.

﴿٣﴾ يَحْسَبُ أَنَّ مَالَهُ أَخْلَدَهُ

4. By no means. He will be thrown into the Crusher.

﴿٤﴾ كَلَّا لَيُنْبَذَنَّ فِي الْحُطَمَةِ

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

﴿٥﴾ وَمَا أَدْرَاكَ مَا الْحُطَمَةُ

6. Allah's kindled Fire.

﴿٦﴾ نَارُ اللَّهِ الْمَوْقُودَةُ

7. That laps to the hearts.

﴿٧﴾ الَّتِي تَطَّلِعُ عَلَى الْأَفْئِدَةِ

8. It closes in on them.

﴿٨﴾ إِنَّهَا عَلَيْهِمْ مُّوَسَّدَةٌ

9. In extended columns.

﴿٩﴾ فِي عَمَدٍ مُمَدَّدَةٍ

People who respect others only for what they possess look down on those who have less than themselves. But Allah has cursed them with a



promise of death and destruction, which is the meaning of wayl. 437 Many scholars have understood that humazah refers to one who insults with words, while lumazah refers to one who ridicules by gestures, The one with an attitude of superiority due to wealth is obsessed with obtaining more and more of it, hoarding it and calculating for the future, spending it only when he perceives some worldly benefit for himself. He is deluded by the power of wealth, taking pleasure in counting it again and again, imagining that possessions and property will bring him security and wellbeing. He forgets about death and never considers that one day he will have to depart from the world with nothing, leaving all his treasures behind, This person has put his trust in creations rather than in the wisdom of his Creator, so Allah blames him for his shirk and is angry with him, The lesson for believers is that although they should work hard to earn lawfully, they must not become overly preoccupied with wealth and property. Material possessions are not to be cherished in the heart; rather, they should be available in hand to use in ways acceptable to Allah and approved by Him, But worldly prosperity cannot save wrongdoers from death or from Allah's punishment. The reply to those arrogant ones comes in the form of an awesome warning. Kallā, no! The reality is not at all as they imagine, for they will end up being thrown into al-ḥutamah. It is the depths of Hellfire, which will crush and break them just as they thoughtlessly broke and destroyed others throughout their worldly lives.

Its identification as Allah's Fire suggests that it is an exceptional, unfamiliar sort of fire, filling one with dread. It is a fire which will never subside or burn itself out. From the depths of Hell it slowly and painfully burns its way up the bodies of those who had scorned and mocked the humble servants of Allah, When the fire of Allah reaches their hearts it will cover, penetrate and burn them, causing unbearable torment; but they will not be relieved by death. The process will be



repeated eternally, Any hope they might have of escape could only be through the opening from which they were thrown into al-ḥutamah. But this hope will be removed as that entrance to the Hellfire is closed and sealed above them, leaving them in utter despair. Their cries of anguish unheard, they are forgotten and left to suffer therein forever. The extended columns have been interpreted to be either columns of fire or columns of iron to which are chained the inmates of Hell.

Questions :-

1. Humazah and lumazah refer to Complete
2. "Al-ḥutamah" is reward for those who Complete

سورة الفيل The Elephant

During a period of difficulty at the outset of Muḥammad's prophethood, Allah reassured him with this sūrah. It was also a warning to the disbelievers of Quraysh and a reminder of how Allah had protected His House from harm, while the polytheists and their revered idols were helpless to do so. Similarly, Allah's Messenger (pbuh) would be protected by Him until his mission was complete.

Abraha al-Ashram was a Christian Abyssinian ruler of Yemen. He had built a magnificent cathedral in Ṣan'ā' and decided to compel the Arabs to make their pilgrimage to it rather than to the Ka'bah in Makkah.

So Abraha determined to destroy the Ka'bah. He commanded an army of 60,000 men led by a great elephant.⁴⁴¹ His army advanced unopposed until it reached the outskirts of Makkah. The Quraysh, powerless to resist, could only hide in the nearby

mountains. The way was now clear for the invading army to enter the city and attack the Ka'bah.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Compassionate, the Merciful.

﴿١﴾ أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ

1. Have you not seen how your Lord dealt with the masters of the elephant?

﴿٢﴾ أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضَلُّلٍ

2. Did He not make their plan go wrong?

﴿٣﴾ وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ

3. And sent against them flocks of birds.

﴿٤﴾ تَرْمِيهِمْ بِحِجَارَةٍ مِنْ سِجِّيلٍ

4. Striking them with stones of baked clay.

﴿٥﴾ فَجَعَلَهُمْ كَعَصْفٍ مَأْكُولٍ

5. Leaving them like chewed-up leaves.

This event was well known to the Arabs throughout the peninsula, so much so that it was the subject of their poetry, and the polytheists themselves regarded it as a manifestation of Allah's miraculous power. It was of recent occurrence and many of the people had actually

witnessed it, Allah alone is sufficient to protect His House, to do as He wills, and to destroy whom He wills, Kayd is a strategy or a plot. Abrahah had put much thought, time and effort into his plan to destroy the Ka'bah, Allah sent against them birds from the sea, resembling swallows and herons. Ṭayr are birds (ṭuyūr) of every kind, and abābeel are groups of every species. Allah sent flocks upon flocks these birds against the mighty army of invaders, targeting them with hard stones from a high altitude. Some of the army were destroyed immediately while others were broken gradually limb by limb while trying to escape. Abrahah was one of them, The result of their evil plan was that Allah took such vengeance upon them that the mighty , army became like husks chewed by cattle, that Allah, the Exalted destroyed them, demolished them and sent them back with their plan in failure, not having obtained any good.

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Questions :-

1. Who are the masters of the elephant?
2. How did Allah destroy the army of invaders?

سورة قريش Quraish

Many early scholars considered this sūrah to be a continuation of the previous one – yet being a distinct sūrah, beginning with the words, "Bismillāhir-Raḥmānir-Raḥeem." The meaning was understood to be that Allah protected His House and destroyed the army of aṣḥāb al-feel to enable security for the Quraysh in the city of Makkah, For after Allah saved His House from the mighty invading army, the distinction of the Quraysh, as custodians of the Ka'bah, was enhanced throughout the land.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Compassionate, the Merciful.

﴿١﴾ لِإِيلَافِ قُرَيْشٍ

1. For the security of Quraish.

﴿٢﴾ إِيْلَافِهِمْ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ

2. Their security during winter and summer journeys.

﴿٣﴾ فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ

3. Let them worship the Lord of this House.

﴿٤﴾ الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ وَأَمَّنَّهُمْ مِنْ خَوْفٍ

4. Who has fed them against hunger, and secured them against fear.

Eelāf has several related meanings: securing, bringing together, making something convenient, accustomed or habitual. So the extermination of those who had sought to destroy the Ka'bah enabled the Quraysh to gather and come together in Makkah, to be safe and secure and to continue with their customary trade activities. They were being



reminded that this blessing was afforded to them by Allah, and hence, that gratitude and worship was due to only Allah.

Allah, the Exalted, honored the Quraysh with security, prosperity and prestige among the tribes of Arabia. The privilege and reputation they had gained as custodians of the Ka'bah allowed them to travel throughout the land without fear of being harmed or attacked by an enemy. It also enabled them to freely conduct commercial dealings with neighboring regions, and this was a source of abundant profits and great wealth. Every year their trade caravans would set out filled with goods, south toward Yemen in winter and north toward Syria and Palestine in summer.

In spite of poor security conditions with the prevalence of attacks and raids in the regions surrounding Makkah, the sanctity of the House assured security to those living near it. The Quraysh attained their blessings due to the House of Allah; it was the guardianship of His House which enhanced their rank and position in Arabia. They themselves acknowledged that He was its Lord. It was only appropriate that they should worship Him alone.

They cannot be realized in a land beset with hunger, fear, distress and poverty, where people have to expend all their energies in a struggle for bare survival, or where they live in perpetual fear for themselves and their families, However, Allah did grant this blessing to the Quraysh. He saved them from the invasion of aşhāb al-feel after they invoked Him alone for help. He prevented them from being harmed 164 and then favored them with prosperity. He protected them from hunger by enabling them to be successful in their business and trade. And He protected them from fear by giving them the respect of other tribes. All that they achieved was possible only through the help of the Lord of this House; therefore they should worship Allah alone.





Questions :-

1. Eelāf has several related meanings.....complete.
2. Mention the favors Allah bestowed to Quraysh.

Assistance سورة الماعون

The sūrah was named after the word al-mā'ūn, which occurs at the end of the last verse. There are two views regarding its revelation and about whom the description within it was given. One view is that the second part of the sūrah was revealed in Madinah because it speaks about hypocrites and those weak in faith. Hypocrites appeared in Madinah only after Islam had gained acceptance and influence there. Since they dared not oppose the Prophet (pbuh) openly, they declared themselves Muslims but were plotting against him in secret. At the same time, they took care to be seen at prayer in the masjid in order to be counted among the righteous Muslims. The second view is that it describes corruption present in Makkah before the hijrah and depicts some characteristics of the disbelievers from Quraysh. Since they did not believe that Allah would call them to account for their deeds in another life to come, they were totally heedless and felt no responsibility toward weaker members of society.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Compassionate, the Merciful.

﴿١﴾ أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالْإِيمَانِ

1. Have you considered him who denies the religion?

﴿٢﴾ فَذَلِكَ الَّذِي يَدُعُّ الْيَتِيمَ

2. It is he who pushes the orphan away.

﴿٣﴾ وَلَا يَحْضُ عَلَىٰ طَعَامِ الْمِسْكِينِ

3. And does not urge the feeding of the poor.





Oh, prophet did you see, have you considered, do you know? Have you seen or thought about the kind of person who denies the rewards and punishments of the Hereafter?" The word deen refers here to repayment and compensation, He who denies the Recompense is described as one who would oppress an orphan and not give him his right. If the orphan came to ask for help, he would refuse without showing him the least compassion. Neither would he feed him nor say a kind word, but would drive him away out of his sight.

The miskeen is a needy person who does not have enough to sustain himself or meet his needs. He is either too proud or too shy to ask for assistance, so most people are unaware of his condition.

Through these two conspicuous examples which every sound-natured person will regard as hateful, Allah (pbuh) shows how those who deny the Hereafter are afflicted with evil conduct. They become so selfish and callous that they are not prepared to make even the most minor sacrifice for the sake of others.

﴿٤﴾ فَوَيْلٌ لِلْمُصَلِّينَ

4. So woe to those who pray.

﴿٥﴾ الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ

5. Those who are heedless of their prayers.

﴿٦﴾ الَّذِينَ هُمْ يُرَاءُونَ

6. Those who put on the appearance.

﴿٧﴾ وَيَمْنَعُونَ الْمَاعُونَ

7. And refuse small kindnesses.

Ibn 'Abbās and others have said, "This refers to the hypocrites who pray in public but do not pray in private." They are unconcerned if they miss prayers at times when no one is observing them, Even when they pray, those who do not seek the reward of the Hereafter will not pray sincerely to Allah, but only do so because others expect it of them, Those who withhold and avoid such small kindnesses and courtesies will not go to the least trouble unless they believe they can gain a worldly benefit.

Questions :-



1. Describe the kind of person who denies the rewards and punishments of the Hereafter.
2. How would you describe the hypocrites?

سورة الكوثر Plenty

Sūrah al-Kawthar is the shortest sūrah of the Qur'ān. It consoled the Prophet (pbuh) with mention of his great reward in the Hereafter and foretold the elimination of his opponents.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Compassionate, the Merciful.

﴿١﴾ إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ

1. We have given you plenty.

﴿٢﴾ فَصَلِّ لِرَبِّكَ وَأَنْحَرْ

2. So pray to your Lord and sacrifice.

﴿٣﴾ إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ

3. He who hates you is cut off.

Alkawther ;'The river in Paradise is a portion of the good which Allah gave him.'" When the Prophet was asked about al-Kawthar he replied, "It is a river which Allah has granted me in Paradise. Its mud is musk, it is whiter than milk and sweeter than honey." And he (pbuh) said, "It is a fountain at which my ummah will assemble on Yawm al-Qiyāmah, then you should performe the 'Eed al-Adh·ḥā prayer and then offering the sacrifice of an animal.

The word shāni' is used to denote one who holds hatred and spite against another to the point that he will try to harm him. It refers here every person who is blinded by hatred of the Prophet (pbuh), who would mock him, bring false accusations against him and vent his

malice in every possible way. A person who had been cut off from his family, associates and assistants was called abtar. The word was also used for a man who has no male child or whose male children have died, for after him there remains no one to carry his name and he is considered lost to posterity.

Questions :-

1. Discuss the different meanings of Al Kawther.
2. What is the meaning of “Al abtar”?

The Disbelievers سورة الكافرون

This sūrah was revealed to tell the disbelievers of Quraysh and all others that Islam and kufr (unbelief) are not and can never be compatible, and to eliminate any possibility of their being combined.

At the time of its revelation, opposition had arisen within the pagan society of Makkah against the message of Islam, but the chiefs had not yet lost hope that they could reach some sort of compromise with the Prophet (pbuh). So from time to time they would visit him with various proposals, considering that if he should accept one of them the dispute between them would be ended.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Compassionate, the Merciful.

﴿١﴾ قُلْ يَا أَيُّهَا الْكَافِرُونَ

1. Say, “O disbelievers.

﴿٢﴾ لَا أَعْبُدُ مَا تَعْبُدُونَ

2. I do not worship what you worship.

﴿٣﴾ وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ

3. Nor do you worship what I worship.

﴿٤﴾ وَلَا أَنَا عَابِدٌ مَا عَبَدْتُمْ

4. Nor do I serve what you serve.

﴿٥﴾ وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ

5. Nor do you serve what I serve.

﴿٦﴾ لَكُمْ دِينُكُمْ وَلِيَ دِينِ

6. To you your religion, and to me my religion.”

Sūrah al-Kāfirūn is one of the five sūrahs that begin with the command, "Say," directing the Prophet (pbuh) to convey the words that follow it. However, this word (Qul) was never omitted in his recitation as he was entrusted to deliver the message exactly as it had come to him from Allah; and the same applies to believers. It also confirms that the Prophet (pbuh) had no power to affect the content, time or place of revelation, and that he was no more than a messenger who conveyed what he was instructed to say.

Kāfirūn is a plural form of kāfir, which literally means one who covers or conceals something. It can mean a planter who covers his seeds with soil after sowing them. And it can mean night or darkness which covers the earth. The general sense of covering (kufr) includes covering up the truth or suppressing one's fiṭrah, Ibn Katheer said, "Allah's statement: Qul yā-ayyuhā-kāfirūn includes every disbeliever on the face of the earth, although this statement was directed particularly to the disbelievers of Quraysh. Their chiefs had invited the Messenger of Allah (pbuh) to worship their idols for a year, in return for which they would worship his God for a year. Thereupon Allah revealed this sūrah, and in it He commanded His Messenger to disassociate himself from their religion entirely."

Although initially addressed to the disbelieving Quraysh in response to their proposals of compromise, these verses are not confined to them alone. Allah has imparted to Muslims a permanent instruction that they should distance themselves from the doctrine of kufr in whatever form it should appear, and declare that there can be no negotiation with the

disbelievers in the matter of 'aqeedah. This and the following verses command a complete disavowal of that, The polytheists were to be told by the Prophet (pbuh) that they are not and never have been worshippers of the One whom he worships alone, without associates or partners. Although they superficially acknowledged Allah as the Creator and Lord, they had never actually been in servitude to Him; otherwise they would not be bowing to their idols, h the Prophet (pbuh) is told to say, "I will never worship what you are worshipping and I will not be subjugated or enslaved to it, the Prophet (pbuh) is being told that the disbelievers who were so viciously opposing him would never become true worshippers of Allah; it was not to happen. Their adamant refusal to worship Allah alone and to give up the worship of idols was an indication that he could not expect them to change in the future, at the end if surah Allah was conveying to him that there is no longer any reason for him to continue, as the disbelievers of Quraysh were not going to change their ways.

Questions :-

1. Why does this Surah start with the word "Qul"?
2. Why did the disbelievers refuse to worship Allah alone?

سورة النصر Victory

This sūrah, as well as al-Bayyinah, differs from the rest of Juz' 'Amma in that it was revealed after the hijrah. According to Abdullāh bin 'Umar, it was sent down on the occasion of the Farewell Pilgrimage in Minā in which the Messenger of Allah (pbuh) said, "O people, hear what I say, for I do not know – perhaps I will not meet you after this year at this place again, This was the beginning of khutbat al-wadā', the farewell address, in which he clarified and confirmed many aspects of the law and called for justice to all people. He explained the fundamental

principles of Islam and denounced polytheism and ignorance. He declared life, honor and property to be inviolable and that all practices of the pagan past were now abolished, He then requested those present to pass on what they had heard to those who were absent, finally inquiring of them, "Have I conveyed the message?" Upon hearing their unanimous reply to the affirmative, he concluded, "O Allah, witness it."

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Compassionate, the Merciful.

﴿١﴾ إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ

1. When Allah's Victory and Conquest come.

﴿٢﴾ وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا

2. And you see the people entering Allah's religion in crowds.

﴿٣﴾ فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَعِذْهُ إِنَّهُ كَانَ تَوَّابًا

3. Then celebrate the praises of your Lord, and seek His forgiveness. He is the Acceptor of Repentance.

Allah fulfilled His promise of support for His Messenger (pbuh) when He granted him and his companions a great victory over the disbelievers who had made every effort to crush the Muslims for so many years, All scholars agree that the meaning of al-fath here is the conquest of Makkah. For many of the Arabs had been waiting for this to happen before they would accept Islam, saying, "If Muḥammad is victorious over his people, then he is really a prophet."

'Amr bin Salamah reported, "When Makkah was conquered, all the people hastened to the Messenger of Allah (pbuh) to declare their Islam. The tribes of various regions were delaying acceptance of Islam until Makkah was conquered. They would say, 'Leave him and his people alone. If he is victorious over them then he is a [true] prophet.'"

So when Allah gave him victory over Makkah, entire clans entered Islam. And within two years after the conquest, most of the Arabian peninsula had professed their acceptance of Allah's religion. Gratitude and praise were due to Allah for the conquest of Makkah and for the people's collective acceptance of Islam. So the Prophet (pbuh) was instructed to praise Him and seek His forgiveness. Abdullāh bin Mas'ūd reported that when this sūrah was revealed, the Messenger of Allah (pbuh) began to recite frequently, "Subḥānak-Allāhumma wa bi-ḥamdik.

Questions :-

- 1-This surah was revealed after the hijrah.....(yes or no)
- 2- All scholars agree that the meaning of al-fath here is.....complete.

سورة المسد Thorns

This sūrah has been named for its last word: masad, meaning palm fiber. It was also called Sūrah al-Lahab after the Prophet's paternal uncle, Abū Lahab, whose original name was 'Abd al-'Uzzā bin 'Abd al-Muṭṭalib. He had been given this nickname, meaning "father of flame" because of his reddish complexion and was considered to be good-looking. He was also among the prominent and influential leaders of the Prophet's tribe of Banū Hāshim. But from the initial stages of prophethood, he became his nephew's staunchest and most vicious enemy. The sūrah was sent down as a reply to the malicious campaign of Abū Lahab and his wife against the Messenger of Allah (pbuh).

It was related by Aḥmad, al-Bukhāri, Muslim and at-Tirmidhi that when the Messenger of Allah (pbuh) was commanded to warn his nearest kinsfolk, he ascended the hill of Ṣafā and called

out, "If I was to inform you that horsemen were in the valley behind this hill ready to attack you, would you believe me?" The people replied, "Yes, for we have never known you to lie." Having obtained their confirmation of his honesty, he continued, "Indeed, I am a warner to you of a severe punishment." Abū Lahab snapped, "Is this what you gathered us for? May you be ruined (tabban laka) for the rest of the day!" Thereupon, Allah sent down this sūrah.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Compassionate, the Merciful.

﴿١﴾ تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ

1. Condemned are the hands of Abee Lahab, and he is condemned.

﴿٢﴾ مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ

2. His wealth did not avail him, nor did what he acquired.

﴿٣﴾ سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ

3. He will enter a Blazing Fire.

﴿٤﴾ وَامْرَأَتُهُ حَمَّالَةَ الْحَطَبِ

4. And his wife—the firewood carrier.

﴿٥﴾ فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ

5. Around her neck is a rope of thorns.

The verb tabba (f. tabbat) means to be ruined or destroyed, to perish, collapse or deteriorate. It is a curse which was invoked upon Abū Lahab, but it is also a prophecy described in the past tense, to confirm that its future occurrence would be certain and inevitable, Ruin of the hands denotes total failure to achieve one's aim and the objective for which he had exerted his utmost effort. Abū Lahab had indeed exerted his utmost effort to obstruct and defeat the message of Islam. In this sūrah Allah gives His Messenger (pbuh) good tidings; not only would Abū Lahab be defeated in the Hereafter, but in this world as well, The wealth and assets of Abū Lahab did not benefit him in this world when

he was ill and dying, and they will not benefit him in the life to come when he will be driven into the Hellfire, Very soon Abū Lahab will be plunged into a fire having lahab, (flame) so the nickname of which he was once proud is now given another meaning – that he will abide forever in the flame of Hellfire, The blazing flames of Hell will be inhabited by Abū Lahab and his wife, Arwā, Umm Jameel, who was among the prominent women of Quraysh and the sister of Abū Sufyān. She zealously supported her husband in his animosity toward Islam and was intent upon harming the Messenger of Allah (pbuh). She would collect thorns and sharp pieces of wood and scatter them at night in his path and in front of his door, Sa'eed bin al-Musayyab and Qatādah reported that the wife of Abū Lahab used to wear a valuable necklace. She would swear by the goddesses, al-Lāt and al-'Uzzā that she would sell that necklace and spend its worth to satisfy her hostility against the Messenger of Allah (pbuh). Thus, the neck (jeed) is mentioned, indicating that instead of the necklace about which she was boasting, she will have a rope of twisted palm-fiber (ḥablun min masad) around her neck in the Hellfire.

Questions :-

- 1- All scholars agree that the meaning of al-faḥ here is.....complete.
- 2- What is the meaning of Masad ?

Sincerity سورة الإخلاص

While Al-Ikhlāṣ is among the shortest sūrahs of the Qur'ān, it is one of the most eloquent and profound in meaning. All the verses of this sūrah complement one another and follow a logical order. Ikhlāṣ means purification – the purification of faith. It completely eliminates pagan concepts and doctrines as well as false attributes that the ignorant have attributed to Allah, the Exalted. The sūrah declares that there is no true deity other than Allah and hence, that He alone has the right to be worshipped without any intercessor or associate, Al-Ikhlāṣ was described as being equal to a third of the Qur'ān as an indication of its importance and inherent excellence. But additionally, as Ibn 'Abbās pointed out, "The Qur'ān addresses three matters: 1. Those commands and prohibitions which comprise the law and practical living – These form the subject matter of the sciences of fiqh and ethics. 2. Stories of the prophets and messengers of Allah and their peoples – The punishments and disasters which befell those who resisted and denied the messengers of Allah with their promises, rewards, warnings and punishments. 3. The science of tawḥeed and matters relating to the names and attributes of Allah Sūrah al-Ikhlāṣ contains the third matter and a general explanation of it; thus, it is considered equal to one third of the Qur'ān."

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Compassionate, the Merciful.

﴿١﴾ قُلْ هُوَ اللَّهُ أَحَدٌ

1. Say, "He is Allah, the One.

﴿٢﴾ اللَّهُ الصَّمَدُ

2. Allah, the Eternal.

﴿٣﴾ لَمْ يَلِدْ وَلَمْ يُولَدْ

3. He begets not, nor was He begotten.

﴿٤﴾ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

4. And there is none comparable to Him."

The first verse refutes all polytheistic beliefs and negates partnership with Allah in every sense. It basically states that all power and capability



belongs exclusively to Him and nothing else, unlike what pagans believe. It states the Lord's uniqueness in His perfection, magnificence and majesty, The word, qul (say) is an integral part of the message which was conveyed to the Prophet (pbuh). In answer to questions posed to him concerning the essence and nature of Allah, he was commanded to "say" the words which follow in this sūrah. Hence, the entire sūrah is also an instruction to believers about how to define their Lord, Aḥad means alone, without another, having absolute and permanent unity and distinct from all else. Allah is the one and only true deity, unique in His essence, attributes and deeds. And He is unique in that His unity is indivisible, The word aḥad expresses an uncountable oneness with no second following it. It is neither one in a series nor can it be added to or divided into fractions or components. It stands for a singular, unique entity, free from every kind of plurality. In Arabic grammatical usage, it is the form of "one" used to distinguish an individual from all others, Allah's names al-Aḥad and aṣ-Ṣamad do not appear in any other sūrah. Aṣ-Ṣamad has many facets of meaning. The āyah indicates that Allah is the Lord who controls and disposes of all affairs, who is immortal, absolute, perfect, complete, self-sufficient and sufficient to meet the needs of all creation; the one eternally and constantly required and sought, depended upon by all existence and to whom all matters will ultimately return. He is the refuge sought out by those in need while He has no need, He sustains and is not sustained. Everything turns to Him, consciously or unconsciously, for its survival and fulfillment of needs. Allah is unique in His self-subsistence and self-sufficiency. In contrast, all created beings have needs and are dependent on others to fulfill their needs. The Creator is not in need of any of His creation in any way, because nothing they can do will improve or benefit His already perfect state. None is equal to Him and none is similar to Him. His sovereignty prevails over the entire universe



and He is supreme in every sense, Another aspect of tawḥeed is contained in the words: "He neither begets nor is born." This means that nothing emerged from Him nor did He emerge from anything else. So the āyah expresses a fundamental aspect of Allah's perfection and negates any parallel, resemblance or likeness associated with kinship. An additional interpretation is that it is not befitting to attribute offspring to Allah as this view would reduce Him to the status of His creatures or imply similarity, Moreover, nothing is comparable to Allah in any way. This verse makes it clear that Allah is separate and distinct from His creation. And it refutes the claim that Allah manifests Himself in His creation, or in some of His creation, or that Allah becomes one with His creation or with some of His creation, or that the Creator and creation are the same, The sūrah ends with a reaffirmation of the opening verse. While every creation has a counterpart or parallel, Allah is unique, so nothing can be equal to Him. This is implied in the statement of his being al-Aḥad, but it is restated to emphasize and elaborate upon that fact.

Questions :-

- 1- The word ahad expresses aboutcomplete.
- 2- Aṣ-Ṣamad has many facets of meaning.....comment.

The last two sūrahs of the Qur'ān are referred to as al-Mu'awwidhatān, meaning the two [sūrahs] seeking refuge. Although they are categorized as Makkan sūrahs, many commentators mention that they came down in Madinah, citing several ḥadiths as evidence. Yet it occurred at times that a sūrah or āyah which had been previously revealed came down again later in response to a particular occurrence. Most likely this was the case with these two sūrahs. Their subject matter shows that they came down at Makkah during the time when persecution of the Prophet

and his followers was intense. And subsequently in Madinah, he was instructed to recite them once again, as is mentioned in narrations by several of the Ṣaḥābah.

سورة الفلق Daybreak

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Compassionate, the Merciful.

﴿١﴾ قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ

1. Say, "I seek refuge in the Lord of Daybreak.

﴿٢﴾ مِنْ شَرِّ مَا خَلَقَ

2. From the evil of what He created.

﴿٣﴾ وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ

3. And from the evil of the darkness as it gathers.

﴿٤﴾ وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ

4. And from the evil of those who practice sorcery.

﴿٥﴾ وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ

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

As in the previous sūrah, Allah begins by commanding the Prophet (pbuh), and through him the believers, to "say" what follows in its verses. For these words are specific for seeking protection from all that threatens man externally. Seeking refuge is an act of worship which should be directed to none other than Allah. It is a request for protection from something that is feared. And it was confirmed in the authentic Sunnah that the Messenger of Allah (pbuh) used to seek refuge in Allah from evil on various occasions and would instruct his companions to do so as well. He would supplicate, "O Allah, I seek refuge in You from bad manners, deeds, desires and diseases."

The word "falaq" in this verse literally means cleaving or splitting, and was understood by the Arabs to mean the break of dawn, because Allah cleaves the daybreak out of the darkness of night. In addition, falaq is



similar in meaning to "creation" given that new life comes into existence by breaking out of something else. Falaq in this āyah has been explained as daybreak, when the sun breaks through the darkness of night before rising in the east. This brings to mind the power of the Creator and impresses upon the mind of a believer that it is Allah alone who has the power to protect him from evil, In the second āyah, protection is sought from those evils which are known to be harmful and dangerous as well as from the evil due to accidents or misuse of what Allah created for the benefit of man, such as fire, Protection is also sought from the evil consequences of human error and sin. And this comprises two categories of evil: that which exists and whose removal is sought, and that which has not occurred but is feared, Ibn 'Abbās explained ghāsiq as the night bringing its darkness which settles over everything, making it invisible, and this is denoted by addition of the verb, waqaba. Ibn al-Qayyim mentioned that the reason for seeking refuge with the Lord of Daybreak is that the appearance of light at dawn drives away the evil forces of night, Some scholars have additionally explained "darkness" as ignorance, because the Qur'ān describes every kind of falsehood and misguidance as darkness while truth and right guidance are called light.

In the fourth verse Here, protection is sought from the evil of those who practice magic. This was mentioned by the Prophet (pbuh) as one of the seven major sins which make one deserving of the Hellfire.⁵⁰⁹ A common method used by magicians was to tie knots ('uqad) on a cord and then recite words and blow them onto the knots with the intent of casting a spell or afflicting someone with harm.

Finally, protection is sought from the evil of those who envy others. For they often try to destroy the work or property of those they envy, or even harm them physically.



this surah is Finally, protection is sought from external evil of those who envy others. For they often try to destroy the work or property of those they envy, or even harm them physically.

Questions :-

- 1- The word "falaq" in this verse literally means....complete.
- 2-for protecting your self and others from the evil of those who envy others you read.....(complete).

سورة الناس Humankind

In Sūrah al-Falaq, Allah’s protection is sought from the external evils which cause one harm, whereas in this sūrah, protection is sought against internal evil within the individual, by which harm is caused to the self and others.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Compassionate, the Merciful.

﴿١﴾ قُلْ أَعُوذُ بِرَبِّ النَّاسِ

1. Say, “I seek refuge in the Lord of humankind.

﴿٢﴾ مَلِكِ النَّاسِ

2. The King of humankind.

﴿٣﴾ إِلَهِ النَّاسِ

3. The God of humankind.

﴿٤﴾ مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ

4. From the evil of the sneaky whisperer.

﴿٥﴾ الَّذِي يُوسْوِسُ فِي صُدُورِ النَّاسِ

5. Who whispers into the hearts of people.

﴿٦﴾ مِنَ الْجِنَّةِ وَالنَّاسِ

6. From among the jinn and among humankind.”

In the first āyah the Prophet (pbuh) is again commanded to say and convey the specific words which follow as protection against the devils



among jinn and men who suggest evil to people's minds. Refuge is sought in the Lord of mankind from various afflictions of the mind and heart, The Lord (Rabb) refers to Allah, and includes the connotations of owner, master, controller, sustainer, provider and guardian. For it is Allah who owns, governs and runs His universe, Sovereignty is primarily ownership and authority. Allah is the owner of all He created, which includes mankind. Allah, al-Malik, possesses everything – the universe, its forces of nature and its living creatures. The human being, his body and his property belong to Allah, as well as his soul, his senses, his spouse, his friends and his enemies, Then Allah states that He is the only true deity (ilāh) of mankind, meaning that He alone is worthy of their worship and obedience. There is no divinity and no legitimate object of worship other than Him, whether or not this is recognized by men. The Arabic word, ilāh is defined as "that which is worshipped." Ibn Rajab al-Ḥanbali explained ilāh as "everything that is obeyed out of love and fear, together with hope and dependency upon that object, with supplication and prayer directed to it." He then added, "And none is worthy of all those matters except Allah, the Mighty and Majestic."

Evil (sharr) is the characteristic of the one described in this and the following verses – the retreating whisperer. He whispers with the evil intent to cause temptations, doubts, destructive emotions and false concepts to enter the hearts of mankind. The Arabic word, waswās, is an intensive form, indicating a frequent, recurrent and persistent whisperer – not one who might do it occasionally, Evil prompters can be from men as well as from jinn, and this sūrah is taught for seeking refuge from the evil of both. This fact is supported by the Qur'ān and the Sunnah.

was reported that whenever the Messenger of Allah (pbuh) completed the Qur'ān he would commence once again by reciting Sūrah al-Fātiḥah. The opening sūrah directs man to ask his Lord for guidance in



order to find and remain upon the straight path leading to His eternal Paradise. Allah has granted man His guidance throughout the Qur'ān. Then, in its final sūrahs, He directs man to ask his Lord for refuge and protection against any evil beings who would deter him from that guidance and deprive him of its benefits.

Questions :-

- 1-When you Sūrah al-Falaq, Allah's protection is sought from the external evils which cause one harm.....are you agree?
- 2- The Arabic word, ilāh is defined as.....(complete).

Finally:

all praise is due to Allah, Lord of the worlds.

With my best greetings and wishes

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THIS BOOK

- It is an interpretation of the thirtieth juz'u of the Holy Qur'an, (Juz'u Amma), in which the ease and brevity was taken into consideration as a top priority.
- It is a general introduction to this Juz'u, in terms of meaning, objectives and some benefits.
- The main source of the words translation is the book of Dr. Mustafa Khattab (the clear Qur'an).
- I chose the closest vocabulary to the meaning for clarity and clarification.
- The translation of Dr. Ahmed Zaki Hammad (The Gracious Quran) and the translation of the King Fahd Complex were adopted some times.

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