

Al- Tafsir Al-Jami'

The Comprehensive Interpretation

(Juz' 30)

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Introduction

In the Name of Allah, Most Gracious, Most Merciful.

The Holy Quran is an everlasting miracle for all times and place. Its gifts are ever-fresh and will never be exhausted. As the human intellect develops, it becomes more able to extract from the Qur'an and its Sciences that which suits the scientific developments that it has reached during its time. It is a Book of Guidance which contains scientific indications that will not oppose the human intellect in any period of time.

This interpretation is an attempt to contemplate upon the verses of the Book of Allah in submission to His Command:

﴿أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبٍ أَفْقَالَهُ﴾

“Then do they not reflect upon the Qur'an, or are there locks upon [their] hearts?” [Surah Muhammad: 24],

While at the same time, holding on to the guidance of our Prophet Muhammad (saw). For he was the one, upon whom the Qur'an was revealed. He had held on to it and acted upon it. Furthermore, he had been the walking Qur'an who had reflected it in his ways, life, behaviour, guidance, sayings, actions and knowledge which he had been tasked to deliver.

Thus, this comprehensive interpretation is an up-to-date attempt to pick up the gifts of the Qur'an that had not been exhausted during the period of revelation. These gifts are extended to all the other periods while embracing the development of the human intellect and the information obtained from new sciences to understand the text via thinking, reason and contemplation; that the Holy Qur'an commands :

﴿أَفَلَا يَعْقِلُونَ﴾ (Do they not reason?)

﴿أَفَلَا يَتَفَكَّرُونَ﴾ (Do they not think?)

﴿أَفَلَا يَتَدَبَّرُونَ﴾ (Do they not contemplate?)

﴿أَفَلَا يَنْظُرُونَ﴾ (Do they not see?)

And Allah is the Possessor of Guidance.

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Foreword

This last *Juz* of the Holy Qur'an is concerned with the *Iman* (Faith) and with the belief in the unseen.

Indeed, the belief is connected with unseen something, it is not right to say: I believe in the existence of a pen that I am holding, as it is something which exists and can be seen. On the contrary, I believe in something which is unseen and is not subject to the senses that Allah (swt) has provided for human beings.

Therefore, these Surahs are concerned with the establishment of the *Iman*; The belief that Allah (swt) is The One and Only Who does not have partner and the belief in the Angels, Divine Books, Prophets, Day of Judgement and the Divine Decree.

This is the Islamic doctrine and for us the teachings of Islam are deep-rooted beliefs and not just passing thoughts, anecdotes or a culture, as wrongly understood by some people. These beliefs are then tied to our hearts; the mind thinks about them, becomes convinced of them and they are subsequently transferred from the mind to the heart.

Surah An-Naba'

This Surah is Makki. The Makki Surahs were revealed to establish the Belief (doctrine). The belief that Allah (swt) is The One and Only Who and the belief in the Angels, Divine Books, Prophets, Day of Judgement and the Divine Decree.

Surah An-Naba' speaks about the Day of Resurrection, a matter which is very circumstantial and important. In Surah Al-Mursalat, Allah (swt) says:

﴿ إِنَّمَا تُوعَدُونَ لَوَاقِعٌ ﴾

(Indeed, what you are promised is to occur). (Al-Mursalat: 6)

﴿ وَمَا أُنذِرْكُ مَا يَوْمُ الْفُضْلِ ﴾

(And what can make you know what is the Day of Judgement?). (Al-Mursalat: 14)

Therefore, the subjects in Surah An-Naba' is connected to what is found in the Surah before it.

﴿ عَمَّ يَتَسَاءَلُونَ (1) ﴾

(About what are they asking one another (1))

The word (عَمَّ) is originally (عَنْ مَا), which means 'About what'.

مَا : It is used to emphasize the obscure. This is due to the importance and greatness of this question.

The question is: About what are the disbelievers of Makkah asking one another?

There is a note of condemnation in this question, as human beings ought not doubt the Day of Accountability. However, since they do doubt it, there are questions, discussions and objections, exactly as

what happens nowadays since we can find those who are doubtful regarding the Qur'an and Allah (swt) in every period of time.

﴿ عَنِ النَّبِيِّ الْعَظِيمِ (2) ﴾

(About the great news (2))

النَّبَأِ (News): It is an important news. And since Allah (swt) describes it as 'great', it is really a great news; because the query is about the Day of Judgment.

﴿ الَّذِي هُمْ فِيهِ مُخْتَلِفُونَ (3) ﴾

(That over which they are in disagreement (3))

The scholars have said that it happened among the believers and the polytheists.

The Prophet (saws) and the believes together with him believed that there would be a Day of Judgment; a day on which the creation would be accounted for all that they had done in this world.

Our problem of today, tomorrow and of the past as well, lies with those who argue about the fine details of *Aqeedah* (Creed) and *Iman* (Faith). This is because, when you talk about *Iman* (Faith) or debate anyone about it, you must first move to the peak of *Aqeedah* (Creed) which is the belief in Allah (swt), only then you may come to the details of it.

The issues regarding the unseen cannot be verified through experimentalism such as for example, the Paradise and the Hell-fire.

Juz' Amma, as a whole, talks about the Paradise, the Hell fire, the Reckoning, the reward and the punishment. Therefore, you might find someone trying to argue with you regarding issues such as 'the fair maidens'; 'the Paradise and its rivers made up of wine'; 'the non-

existence of excretion in Paradise'; 'Eternity in Paradise'; 'the sleeping and waking up thereafter' and so on.

These are actually specific issues in *Aqeedah* (Creed), when they are raised, we shall first discuss the origin: Do you believe in Allah (swt) or not? This is how to start a debate; the discussion should not be about the creed details since as they are built upon the belief in the existence of a God. And since there is a God Who we believe in His existence, consequently, we believe in everything He informs us of.

Hence, belief in Allah (swt) comes before talking about the Paradise and the Hell fire and everything relate to them.

We have to start our debate from a common point of agreement in order to be able to discuss the things that we disagree upon, if we disagree upon everything from the very start, then there is no room for debate.

The *Iman* (faith) in Allah (swt) is proven through the intellect, although it is of the unseen. This is because, it is a fact that it is not possible for something to exist without a Creator. As a Bedouin said that droppings point to the existence of a camel and tracks point to the existence of a person. What more the sky containing great stars and the Earth with its roads of passage! Do they not point to The Most High, The All-Aware?!

To illustrate this point, let's say we are sitting in a mosque when someone has dropped his bag. Thus, if a person comes and claims that the bag is his, while everyone else does not say anything, then, it is logically proven through evidence that the bag is really his.

Similarly, we see the sun shining and the moon illuminating. There is air, water, clouds, oceans, rivers, life and death. Is it then correct for us to say that all of these exist without a Creator at all?! Actually, not.

﴿ إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لآيَاتٍ لِّأُولِي الْأَلْبَابِ ﴾

(Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding.) (Ali-Imran: 190)

Signs for the people of intellect.

It has been established through proofs and evidences that these galaxies and skies; and the Earth and everything on it, must necessarily have a Creator.

Due to this, Allah (swt) has given the Messengers the task of conveying to human beings the information regarding the Creator and the Originator of the whole existence:

﴿ إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا ﴾

(Indeed, I am Allah. There is no deity except Me) (Taa Haa: 14)

Thus, all the Messengers have called people to worship Allah (swt) the Only creator.

So, when the Prophet (saws) have come; his truthfulness has been proven; and we have believed in the existence of Allah (swt) scientifically and intellectually through the signs which point to His Existence; only then does Allah (swt) tell us that there is Paradise and Hellfire, thereafter, we accept these details.

Every one of the Surahs which we will go through in *Juz Amma*, and specifically Surah An-Naba', talks about the Hereafter.

﴿ كَلَّا سَيَعْلَمُونَ (4) ﴾

(No! They are going to know. (4))

كَلَّا (No) : This word is used as a rebuke and forbiddance.

سَيَعْلَمُونَ : The letter (Sin) affixed to the verb is used to indicate the future. They are going to know what will happen to them as they denied the resurrection.

﴿ ثُمَّ كَلَّا سَيَعْلَمُونَ (5) ﴾

(Then, no! They are going to know. (5))

Is there a repetition here? No, there is not any repetition in the Holy Qur'an and it is not a repetition for emphasize any some scholars said because Allah (swt) joins the two by (Then):

ثُمَّ (Then): This is a conjunction which brings the meaning of a prolonged period of time.

Therefore, they will come to know two times.

There are "*Ilmul Yaqeen*" which means 'the certain knowledge', "*Ainul Yaqeen*" which means 'the certainty of sight' and the "*Haqqul Yaqeen*" which means 'the certain truth'.

Therefore, "كَلَّا سَيَعْلَمُونَ" (No! They are going to know) means that they will know with the certainty of sight when they themselves will see the Paradise and Hellfire and:

ثُمَّ كَلَّا سَيَعْلَمُونَ (Then, no! They are going to know) means that they will know with the certain truth when a group of them enter into the Hellfire and another group into the Paradise.

So, there is no repetition here. Rather, there are two stages, the stage of 'the certainty of sight' and 'the certain truth'.

Directly after this, Allah (swt) moves from the topic of the Hereafter to the signs of the universe. It is as if Allah (swt) is saying that the signs in the universe are in front of you, mankind, to assert to you what is hidden from you, so I give you the evidences that are available to you, the signs of the universe that affirm the existence of The Creator (swt). Thus, if you have reached the belief that the Creator is Allah (swt), you will attain the belief in the Day of Judgement without having any doubts.

﴿ أَلَمْ نَجْعَلِ الْأَرْضَ مِهَادًا (6) ﴾

(Have We not made the earth a resting place? (6))

Has ever any claimed that he has made the earth a resting place? The answer is: No, so that the case is to its owner unless any claimer appears.

مِهَادًا (resting place): A place where you find peace and tranquility as the cradle which gives a child the comfort. This fact is noticeable by experiment and sense.

﴿ وَأَنْجِبَالَ أُوتَادًا (7) ﴾

(And the mountains as stakes? (7))

أُوتَادًا (stakes): They are used for fastening. It was a practice to fix the ropes of tents to the earth.

The Holy Qur'an contains scientific secrets in a way that they do not collide with the human intellect, and especially the intellect of those whom the Holy Qur'an had been revealed upon during the first period.

What do these pegs fix? So there is something movable needs to be fixed.

The mountains make firm the Earth in its movements. Had the Prophet (saws) or the Holy Qur'an said that the Earth is moving, no one would accept this fact at that time. Hence, Allah (swt) says (as stakes) not (as if they were stakes), this reflects the accuracy in the Arabic language. The mountains are really stakes, not as if they were stakes. They make firm the Earth when it goes around itself and around the sun. So these stakes: First, fix the movement of the earth, second, they fix the Earth's crust sheets, otherwise, they would crack.

The verses in the beginning talk about the Day of Judgement by talking about the unseen. Then, the verses which follow talk about things which can be seen. This is to prove to us the certainty of occurrence of the things which we will be seeing as if we were seeing them this instance.

The Holy Qur'an comes with scientific facts that have not been proved until the 20th century.

﴿ وَخَلَقْنَاكُمْ أَزْوَاجًا (8) ﴾

(And We created you in pairs (8))

This verse contains the biggest scientific miracle. Allah (swt) did not make us witness the creation of the heavens and the Earth nor the creation of human beings:

﴿ مَا أَشْهَدْتُهُمْ خَلْقَ السَّمَاوَاتِ وَالْأَرْضِ وَلَا خَلْقَ أَنْفُسِهِمْ وَمَا كُنْتُ مُتَّخِذَ الْمُضِلِّينَ عَضُدًا ﴾

(I did not make them witness to the creation of the heavens and the earth or to the creation of themselves, and I would not have taken the misguiders as assistants.) (Al-Kahf: 51)

However, He (swt) makes us witness the contrary which is the death:

﴿ تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ (1) الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ

أَحْسَنُ عَمَلًا وَهُوَ الْعَزِيزُ الْعَفُورُ ﴾

(Blessed is He in whose hand is dominion, and He is over all things competent. (1) [He] who created death and life to test you [as to] which of you is best in deed - and He is the Exalted in Might, the Forgiving. (2)) (Al-Mulk: 1-2)

Upon witnessing death, we see the person taking his last breath when the soul leaves him. After that, the human being will move on from his condition to another; to altered black mud, then to clay, then he becomes dry and then degrades and turns into soil and water.

أَزْوَاجًا (in pairs): The male and female.

If we ask those who claim that a creator does not exist, how the human was created, they will answer: coincidentally. Whereas a French scholar called Piere once said: “The possibility of the coincidence is one out of two hundred million.”! For example if you were to lay down some letters randomly then, coincidentally, you find that these letters had formed a poem by Al-Mutanabbi (a famous Arab poet), then, if you throw the letters once again, the possibility of having the same result is one out of two hundred million.

Here, Allah (swt) says that He had created the male and the female. Had the male been created coincidentally, as they claim, how would the female have been created? Thus, this is something which is not scientifically true. Allah says:

﴿ وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً ۗ إِنَّ فِي ذَلِكَ

لآيَاتٍ لِقَوْمٍ يَعْقُرُونَ ﴾

(And of His signs is that He created for you from yourselves mates that you may find tranquillity in them; and He placed between you affection and mercy. Indeed in that are signs for a people who give thought.) (Ar-Rum : 21)

﴿ وَجَعَلْنَا نَوْمَكُمْ سُبَاتًا (9) ﴾

(And made your sleep [a means for] rest (9))

The first thing Allah (swt) speaks of after the signs of the creation of the human beings is sleep. This is because, sleeping is one of the most important things for a human being. Observe how a human being is not able to do anything at all if he is overcome by sleepiness. No research has been able to fully define the nature of sleep and its essence. Allah (swt) says:

﴿ اللَّهُ يَتَوَفَّى الْأَنْفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ تَمُتْ فِي مَنَامِهَا ﴾

(Allah takes the souls at the time of their death, and those that do not die [He takes] during their sleep...) (Az-Zumar: 42)

سُبَاتًا (for rest): The word “Subaat” means the separation of a human being from movement. When the human sleeps, his soul is kept within him but he is separated from movement.

﴿ وَجَعَلْنَا اللَّيْلَ لِبَاسًا (10) ﴾

(And made the night as clothing (10))

لِبَاسًا (as closing): It is a covering and veil so that the human being is able to sleep.

﴿ وَجَعَلْنَا النَّهَارَ مَعَاشًا (11) ﴾

(And made the day for livelihood (11))

مَعَايِشًا (for livelihood): A reason for movement and activity by the sake of its light.

﴿ وَبَنَيْنَا فَوْقَكُمْ سَبْعًا شِدَادًا (12) ﴾

(And constructed above you seven strong [heavens] (12))

وَبَنَيْنَا (constructed): A building is something which is connected without any cracks.

سَبْعًا شِدَادًا (strong heavens): Refers to the skies. Till now, no one has been able to know exactly what the skies are. However, the scholars say that the sky is everything which is above you, some others said that the sky refers to stars, moon and everything else. But this fact remains inaccurate till man one day discovers its essence through science.

﴿ وَجَعَلْنَا سِرَاجًا وَهَّاجًا (13) ﴾

(And made [therein] a burning lamp. (13))

سِرَاجًا وَهَّاجًا (a burning lamp): It is the sun.

We notice the accuracy of the Holy Qur'an whenever speaks about the moon, it describes it as shining. However, when it describes the sun, it mentions it as a burning lamp. What is the difference between them?

A burning lamp means that its illumination comes from within itself. It also contains heat and light. This is the sun. Whereas the light of the moon is modest as it is a reflection of the sun's light. Therefore, when Allah (swt) wanted to praise His Prophet, He (swt) said:

﴿ يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا ﴿٥١﴾ وَدَاعِيَا إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا مُنِيرًا ﴿٥٢﴾

(O Prophet, indeed We have sent you as a witness and a bringer of good tidings and a warner. ﴿﴾ And one who invites to Allah, by His permission, and an illuminating lamp.) (Al-Ahzab: 45-46)

A lamp is always burning, it cannot be illuminating. Burning may harm but the Prophet (saws) is shining but his light does not cause any harm to anyone. So Allah (swt) is giving examples about the miracles from what the humans can see to prove His existence, so after that to move to talk about the unseen and the Day of Judgement.

﴿وَأَنْزَلْنَا مِنَ الْمُعْصِرَاتِ مَاءً ثَجَّاجًا (14)﴾

(And sent down, from the rain clouds, pouring water (14))

What is the relationship between:

﴿وَأَنْزَلْنَا مِنَ الْمُعْصِرَاتِ مَاءً ثَجَّاجًا﴾ and ﴿وَجَعَلْنَا سِرَاجًا وَهَّاجًا﴾

Three-quarters of the Earth is covered with water. The means of evaporation is the sun. The water evaporates due to the sun's heat and rays and then forms clouds. These clouds are then moved by the wind to another place where there is heat and evaporation occurs again.

﴿لِنُخْرِجَ بِهِ حَبًّا وَنَبَاتًا (15) وَجَنَّاتٍ أَلْفَافًا (16)﴾

That We may bring forth thereby grain and vegetation (15) And gardens of entwined growth. (16))

Allah (swt) produces grains, vegetation and trees from the water of the rain clouds for humankind. They are consumed for their nutrition as well as nutrition for animals in order to maintain the human race and other creatures on the surface of the Earth.

We can observe that Allah (swt) lists down nine things to prove the resurrection and these are tangible seen evidences, no one can deny. After that He (swt) speaks about the Day of Judgement:

﴿ إِنَّ يَوْمَ الْفُضْلِ كَانَ مِيقَاتًا (17) ﴾

(Indeed, the Day of Judgement is an appointed time. (17))

يَوْمَ الْفُضْلِ (Day of Judgement): It is the Resurrection Day when Allah (swt) will judge between the creation.

مِيقَاتًا (appointed): It is fixed at a definite time by Allah (swt).

If there was no judgement day, we would have asked for it to be, because although a human being might escape from justice in the world, he will never escape from the justice of Allah (swt). Therefore, beware of causing harm to anyone! He might not have any other means of complaining of your transgression towards him except his moaning in the darkness of the night which reaches the God of human beings. For the justice of the sky is extended to the transgressed. If a Day of Judgement does not exist, it would be a catastrophe as the justice should be observed in all the aspects not just in this worldly life.

﴿ يَوْمَ يُنْفَخُ فِي الصُّورِ فَتَأْتُونَ أَفْوَاجًا (18) ﴾

(The Day the Horn is blown and you will come forth in multitudes (18))

The Angel Israfil is the blower, this blow is the last one to start Resurrection.

﴿ وَفُتِحَتِ السَّمَاءُ فَكَانَتْ أَبْوَابًا (19) ﴾

(And the heaven is opened and will become gateways (19))

Thus, a universal upheaval will take place but we do not know how or when the doors of the skies will open, as this is of the unseen that

Allah (swt) tells us about when describing the scenes of the Day of Judgment.

﴿ وَسَيَّرَتِ الْجِبَالَ فُكَانَتْ سَرَابًا (20) ﴾

(And the mountains are removed and will be [but] a mirage. (20))

Allah (swt) talks about the mountains in more than 29 positions in the Holy Qur'an. These mountains that we see will be torn down and become mirages, as if they had never been there.

﴿ إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا (21) ﴾

(Indeed, Hell has been lying in wait (21))

The Hell fire has been lying in wait for the disbelievers.

﴿ لَلطَّاعِينَ مَابًا (22) ﴾

(For the transgressors, a place of return, (22))

Transgression means exceeding the limits, the human being who commits crimes such as stealing, killing, adultery, lying and disbelieving is actually exceeds the limits.

﴿ لَابِثِينَ فِيهَا أَحْقَابًا (23) ﴾

(In which they will remain for ages [unending]. (23))

﴿ لَا يَذُوقُونَ فِيهَا بَرْدًا وَلَا شَرَابًا (24) إِلَّا حَمِيمًا وَغَسَّاقًا (25) ﴾

(They will not taste therein [any] coolness or drink (24) Except scalding water and [foul] purulence – (25))

Here, Allah (swt) portrays the severity of the scene. We can observe that those in the Hell, with its extreme heat and burning fire, are not given the opportunity to drink except boiling water and pus.

حَمِيمًا (scalding): Extreme heat.

عَسَاقًا (purulence): Pus excreted from the bodies which are burning in the fire which are extremely disgusting.

﴿ جَزَاءٌ وَفَاقًا (26) ﴾

(An appropriate recompense. (26))

This recompense is their destiny due to what they have committed and their denial. It is not a form of oppression towards them:

﴿ وَمَا اللَّهُ يُرِيدُ ظُلْمًا لِّلْعَالَمِينَ ﴾

(and Allah wants no injustice to the worlds.) (Ali-Imran: 108)

﴿ إِنَّهُمْ كَانُوا لَا يَرْجُونَ حِسَابًا (27) ﴾

(Indeed, they were not expecting an account (27))

The main cause of all the corruption in the universe is that the humans do not want an account neither in this worldly life, neither in the hereafter and this is the upmost corruption; they want to do everything without having to receive any accountability or recompense for their oppression and arrogance.

﴿ وَكَذَّبُوا بِآيَاتِنَا كِذَابًا (28) ﴾

(And denied Our verses with [emphatic] denial. (28))

In spite of all the signs which prove the existence of Allah (swt), they denied His existence together with the proofs. Next, they denied the prophethood of the Prophet Muhammad (saws) and the religion brought by him. Following this, they took up lying as a practice.

﴿ وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ كِتَابًا (29) ﴾

(But all things We have enumerated in writing. (29))

أَحْصَيْنَاهُ : We have recorded it. Allah (swt) says:

﴿ إِذْ يَتَلَفَّى الْمُتَلَقِّيَانِ عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ قَعِيدٌ ﴿٢٠﴾ مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ ﴿٢١﴾

(When the two receivers receive, seated on the right and on the left.

❁ *Man does not utter any word except that with him is an observer prepared [to record].)* (Qaf: 17-18)

❁ **(30) فَذُوقُوا فَلَنْ نَزِيدَكُمْ إِلَّا عَذَابًا (30)** ❁

“So taste [the penalty], and never will We increase you except in torment.” (30)

It is said to them when they are entered the Hell: You will not receive except an addition to the punishment as a result of what you have committed of crimes in the worldly life. As Allah (swt) says:

❁ **مَأْوَاهُمْ جَهَنَّمُ كُلَّمَا خَبَتْ زِدْنَاهُمْ سَعِيرًا** ❁

(Their refuge is Hell; every time it subsides We increase them in blazing fire.) (Israa: 97)

❁ **(31) إِنَّ لِلْمُتَّقِينَ مَفَازًا (31)** ❁

(Indeed, for the righteous is attainment – (31))

The righteous is the one who obeys all that Allah (swt) has commanded and refrains from all that He (swt) has forbidden.

مَفَازًا (attainment): Victory and safety from the Hell. Allah (swt) says:

❁ **فَمَنْ زُجِرَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ ۗ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ** ❁

(...So he who is drawn away from the Fire and admitted to Paradise has attained [his desire]. And what is the life of this world except the enjoyment of delusion.) (Ali-Imran: 185)

❁ **(32) حَدَائِقَ وَأَعْنَابًا (32)** ❁

(Gardens and grapevines (32))

When talking about the unseen matters, the human intellect cannot compare them to any others, Allah (swt) says:

﴿مَثَلُ الْجَنَّةِ الَّتِي وُعِدَ الْمُتَّقُونَ ۗ﴾

(Is the description of Paradise, which the righteous are promised,...)

(Muhammad: 15)

Here, we can see that the description of Paradise are but a way of giving an approximate picture to the minds. The Prophet (saws) has said when describing the Paradise:

(Allah, the Exalted and Glorious, said: I have prepared for My pious servants which no eye (has ever) seen, no ear has (ever) heard and no human heart has ever perceived.)¹

That is, we are unable to give names to things which are non-existent in front of our senses.

The Gardens in Paradise, means gardens surrounded by trees.

The grape is every fruit that is full of sugar and water.

Nothing in this life is similar to that in Paradise except the names.

﴿وَكَوَاعِبُ أُنثَرَابًا (33) وَكَأْسًا دِهَاقًا (34) لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا كِدَابًا (35)﴾

(And full-breasted [companions] of equal age (33) And a full cup. (34)

No ill speech will they hear therein or any falsehood – (35))

The gathering in Paradise does not like the gathering of wine in this world which leads to lying, diversion and absence of the mind.

Whereas in Paradise they do not contain lying, which is our problem in this worldly life; but the believer does not lie as our Prophet (saws) told us.

Allah (swt) says about the people of hell: *(An appropriate recompense. (26))* As about the people of Paradise, He (swt) says:

¹ Sahih Al-Bukhari, Book of the beginning of creation, Hadith No. 3072.

﴿ جَزَاءٌ مِّن رَّبِّكَ عَطَاءٌ حِسَابًا (36) ﴾

([As] reward from your Lord, [a generous] gift [made due by] account, (36))

That means the Paradise is a grant (gift) and an account. But Allah (swt) says:

﴿ وَأَنْ لَّيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَىٰ ﴿٣٩﴾ وَأَنَّ سَعْيَهُ سَوْفَ يُرَىٰ ﴿٤٠﴾ ثُمَّ يُجْزَاهُ الْجَزَاءَ الْأَوْفَىٰ ﴿٤١﴾ ﴾

(And that there is not for man except that [good] for which he strives

﴿ And that his effort is going to be seen - ﴿ Then he will be recompensed for it with the fullest recompense.)) (An-Najm: 39-41)

Rasulullah (saws) has said:

“Verily, none of you will enter Paradise because of his deeds alone.” They said, “Not even you, O Messenger of Allah?” The Prophet said, “Not even me, unless Allah grants me mercy from himself.”¹

Allah (swt) mercy is a grant added to justice, the justice is for deeds and the grant is a mercy from Him (swt). Hence, the man enters Paradise due to the mercy of Allah (swt) and not through his own deeds. However, we need to be aware that performing deeds are a condition of entering Paradise.

﴿ رَبِّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الرَّحْمَنُ ۗ لَا يَمْلِكُونَ مِنْهُ خِطَابًا (37) ﴾

([From] the Lord of the heavens and the earth and whatever is between them, the Most Merciful. They possess not from Him [authority for] speech. (37))

Allah (swt) is The Giver and The Merciful Creator.

¹ Musnad Ahmad ibn Hanbal, Hsdith No. 7473.

Everything between the seven skies and the folds of the Earth are subjected to the mercy of Allah (swt). Note, when Allah (swt) talks about the Resurrection Day He (swt) uses the attribute of Merciful and not any other of His Names such as The Mighty or The Avenger, that is to reassure his slaves about His mercy.

During that time, no human being will be able to say anything, as the affairs have ended and the world of responsibilities has come to a stop. So no speech whatsoever.

﴿ يَوْمَ يَقُومُ الرُّوحُ وَالْمَلَائِكَةُ صَفًّا ۗ لَا يَتَكَلَّمُونَ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَقَالَ صَوَابًا (38) ﴾

(The Day that the Spirit and the angels will stand in rows, they will not speak except for one whom the Most Merciful permits, and he will say what is correct. (38))

الرُّوحُ : He is Sayyiduna Jibril (May peace be upon him) as mostly said. Allah (swt) says:

﴿ نَزَّلَ بِهِ الرُّوحُ الْأَمِينُ ﴿١٩٤﴾ عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِرِينَ ﴿١٩٣﴾

(The Trustworthy Spirit has brought it down ﴿١٩٤﴾ Upon your heart, [O Muhammad] - that you may be of the warners -) (Ash-Shu'araa: 193-194)

﴿ ذَٰلِكَ الْيَوْمُ الْحَقُّ ۗ فَمَنْ شَاءَ اتَّخَذْ إِلَىٰ رَبِّهِ مَآبًا (39) ﴾

(That is the True Day; so he who wills may take to his Lord a [way of] return. (39))

The Day of Judgment is a confirmed day with no doubts about it.

فَمَنْ شَاءَ (he who wills): This indicates the freedom to choose in this worldly life. Islam does not compel anyone to believe. Rather, it leaves people free to believe or not.

مَآبًا (way of return): Whoever wills may take and path of faith towards Allah (swt).

﴿ إِنَّا أَنْذَرْنَاكُمْ عَذَابًا قَرِيبًا يَوْمَ يَنْظُرُ الْمَرْءُ مَا قَدَّمَتْ يَدَاهُ وَيَقُولُ الْكَافِرُ يَا لَيْتَنِي كُنْتُ تُرَابًا (40) ﴾

(Indeed, We have warned you of a near punishment on the Day when a man will observe what his hands have put forth and the disbeliever will say, "Oh, I wish that I were dust!" (40))

Hence, Allah (swt) has made clear to us the path and let us free to choose, He (swt) has shown us the signs that indicate His existence and sent to us the Prophets and Books to help us in reaching to Him.

Is the punishment near? Everything that is coming will certainly come to pass. Allah (swt) says:

﴿ قَالَ كَمْ لَبِثْتُمْ فِي الْأَرْضِ عَدَدَ سِنِينَ ﴿۱۱۲﴾ قَالُوا لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ فَاسْأَلِ الْعَادِينَ ﴿۱۱۳﴾

([Allah] will say, "How long did you remain on earth in number of years?" ﴿۱۱۲﴾ They will say, "We remained a day or part of a day; ask those who enumerate.") (Al-Mu'munin : 112-113)

So, however long a person's age might be, death will surely come.

Ali bin Abi Taleb (May Allah honour his face) said:

"I wonder at how delight for the worldly life can come to the one whose days tear down his months; whose months tear down his years; and whose years tear down his age."

On the Day of Judgement, the man will see the complete and clear picture. Allah (swt) says:

﴿ لَقَدْ كُنْتَ فِي غَفْلَةٍ مِّنْ هَذَا فَكَشَفْنَا عَنْكَ غِطَاءَكَ فَبَصَرُكَ الْيَوْمَ حَدِيدٌ ﴿۲۲﴾

([It will be said], "You were certainly in unmindfulness of this, and We have removed from you your cover, so your sight, this Day, is sharp.") (Qaf : 22)

There, he will see in his scripture all that he had done or said completely. Allah (swt) says:

﴿وَلَقَدْ خَلَقْنَا الْإِنْسَانَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهِ نَفْسُهُ ۖ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ ﴿١٦﴾ إِذْ يَتَلَفَّى

الْمُتَلَقِّينَ عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ قَعِيدٌ ﴿١٧﴾ مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ ﴿١٨﴾

(And We have already created man and know what his soul whispers to him, and We are closer to him than [his] jugular vein. ﴿١٦﴾ When the two receivers receive, seated on the right and on the left. (17) Man does not utter any word except that with him is an observer prepared [to record].) (Qaf : 16-18)

It is very normal for the disbeliever to wish that he had not ever been created because he will see all the facts in front of him, so had been in the worldly life blind, certainly he will wish that he were a dust.



Surah An-Nazia'at

After Allah (swt) explains the things related to The Day of Judgment, He (swt) begins this Surah by swearing. Allah (swt) swears by whatever He Wills regarding whatever He Wills. As such, Allah (swt) swears by His Messenger (saws):

﴿لَعَمْرُكَ إِنَّهُمْ لَفِي سَكْرَتِهِمْ يَعْمَهُونَ﴾

(Verily, by your life (O Muhammad), in their wild intoxication, they were wandering blindly.) (Al-Hijr: 72)

He also swears by time, such as in this verse:

﴿وَالْعَصْرِ ﴿١﴾ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ﴾

(By Al-'Asr (the time) ﴿١﴾ Verily! Man is in loss) (Al-'Asr: 1-2)

He swears also by the sun, moon and many other signs of the universe that He Wills to draw the attention of human beings to.

So here, Allah (swt) swears by 5 things which are in fact unknown to mankind, as they are connected to matters of the unseen. The scholars have also differed in their interpretations. Most of the exegetes (Scholars of Tafsir) are of the opinion that are concerning the angels and their tasks:

﴿وَالنَّازِعَاتِ غَرْقًا (1)﴾

(By those [angels] who extract with violence (1))

They are the angels who tear out the souls of the disbelievers, hypocrites and deniers of the verses of Allah (swt).

غَرْقًا (With force): This force occurs when the Angel of Death comes to tear out the soul of a person who denies and disbelieves in the

verses of Allah (swt). This Angel will extract the soul with force and pain.

﴿ وَالنَّاشِطَاتِ نَشْطًا (2) ﴾

(And [by] those who remove with ease (2))

They are the angels who take out the souls of the believers with ease and facility.

This word is used in the Arabic Language to bring out the meaning of energetic and dynamic.

﴿ وَالسَّابِحَاتِ سَبْحًا (3) ﴾

(And [by] those who glide [as if] swimming (3))

This means that Allah's universe is filled with angels who are gliding (as if swimming) around. Each of them has tasks which Allah (swt) has predestined for them.

﴿ فَالْمُدَبِّرَاتِ أَمْرًا (4) ﴾

(And those who race each other in a race (4))

This means that they hurry to carry out the commands of Allah (swt). These commands are related to all the creations of Allah, such as the affairs of mankind; the world; the skies and the celestial bodies.

﴿ فَالْمُدَبِّرَاتِ أَمْرًا (5) ﴾

(And those who arrange [each] matter, (5))

This means that they are racing to carry out Allah's commands. After Allah (swt) swears by these 5 things He (swt) says:

﴿ يَوْمَ تَرْجُفُ الرَّجِيفَةُ (6) ﴾

(On the Day the blast [of the Horn] will convulse [creation], (6))

Where is the thing which is sworn for? It is hidden, meaning: (You will surely be resurrected and accounted.

However, why was this phrase 'You will surely be resurrected' not mentioned clearly? This is because, it is understood from the context.

Allah (swt) has said in His Noble Book:

﴿ وَإِنَّهُ لَنَنْزِيلِ رَبِّ الْعَالَمِينَ ﴿١٩٢﴾ نَزَلَ بِهِ الرُّوحُ الْأَمِينُ ﴿١٩٣﴾ عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِرِينَ ﴿١٩٤﴾ بِلسَانٍ

﴿ عَرَبِيٍّ مُبِينٍ ﴿١٩٥﴾

(And truly, this (the Qur'an) is a revelation from the Lord of the 'Alamin (mankind, jinns and all that exists), ﴿١٩٢﴾ Which the trustworthy Ruh [Jibrael (Gabriel)] has brought down; ﴿١٩٣﴾ Upon your heart (O Muhammad) that you may be (one) of the warners, ﴿١٩٤﴾ In the plain Arabic language.) (Ash-Shu'araa: 192-195)

As such, the ones given precedence to understand, transfer, ponder upon and interpret the Holy Qur'an are the Arabs, the bearers of the Book of Allah (swt) to all of creation. This is because, it has been revealed in their language. This language is thus sacred as it is the vessel for the Words of Allah (swt).

Therefore, whosoever sets out to do Tafsir (Interpretation) of the Book of Allah (swt) and to explain the rulings that have come in it must be knowledgeable in the sciences of the Arabic Language. If he is not, he does not have the right to interpret or ponder upon the verses of the Holy Qur'an.

Then Allah (swt) begins telling the mankind about the happenings on the Day of Resurrection. There are some occurrences will take place: (On the Day the blast [of the Horn] will convulse [creation]. Hence, the earth shakes and quakes strongly. Allah (swt) says:

﴿ تَتَّبِعُهَا الرَّادِفَةُ (7) ﴾

There will follow it the subsequent [one]. (7)

It is the subsequent event as splitting and breaking of the sky. This is mentioned by Allah (swt) in the Holy Qur'an:

﴿ فَإِذَا انشَقَّتِ السَّمَاءُ فَكَانَتْ وَرْدَةً كَالدِّهَانِ ﴾

(Then when the heaven is rent asunder, and it becomes rosy or red like red-oil, or red hide) (Ar-Rahman : 37)

Therefore, there will be a universal upheaval with regards to the earth and the sky as the sky is connected to the Earth.

Then what is the situation of mankind at that instance?

﴿ قُلُوبٌ يَوْمَئِذٍ وَاجِفَةٌ (7) أَبْصَارُهَا خَاشِعَةٌ (8) ﴾

(Hearts, that Day, will tremble, (7) their eyes humbled (8))

وَاجِفَةٌ (tremble): Disturbed and frightened due to the enormity of the Day of Judgment. Allah (swt) explains the state of the hearts. However, do hearts have sight?

Yes, they do! This is as Allah (swt) mentions:

﴿ فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ وَلَكِنْ تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ ﴾

(.. Verily, it is not the eyes that grow blind, but it is the hearts which are in the breasts that grow blind.) (Al-Hajj: 46)

The humbling of the eyes here indicates the actual content of the hearts and the fear found in them.

﴿ يَقُولُونَ أَأِنَّا لَمَرْدُودُونَ فِي الْحَاوِرَةِ (10) ﴾

(They are [presently] saying, "Will we indeed be returned to [our] former state [of life]? (10))

The polytheists of Quraish did not believe that the bones would be gathered and coming out of the graves. That is they said: “Will we be brought back to our former period in life?”

﴿ أَيُّدَا كُنَّا عِظَامًا نَّحِرَةً (11) ﴾

(Even if we should be decayed bones? (11))

Those who are discussing, arguing and dialoguing with the believers, scientifically, by saying: How can the body of the human being return as it was after it has decomposed in the soil? It is known that the human body is made up of 16 elements, such as Magnesium, Calcium and more. These elements have disintegrated and resolved in the soil. How then will they return?

Naturally, they do not believe in the fact of the word (*Kun*) which means (Be!). However, even scientifically, we can answer that it is true that these 16 elements have disintegrated. But, each human being has a proportion of the composition of these elements. Just like the fact that every human being has a fingerprint that differs from anyone else, the compositional proportion of these elements in the body of every person is different from that belonging to someone else. This is a hereditary identity buried together with the human being. Therefore, when Allah (swt) says (*Kun*) Which means (Be!), these proportions will return to these elements to form this human being.

﴿ قَالُوا تِلْكَ إِذًا كَرَّةٌ خَاسِرَةٌ (12) ﴾

(They say, "That, then, would be a losing return.(12))

They say: if we are to be resurrected after death, we will be losers of this return, because according to our deeds we shall be among the people of Hell.

The ones who are speaking here is the human beings who did not believe in the Day of Judgement. As Allah (swt) says:

﴿ وَيَقُولُونَ مَتَىٰ هٰذَا الْوَعْدُ إِن كُنْتُمْ صَادِقِينَ ﴾

(And they say: "When will this promise (i.e. Resurrection) be fulfilled, if you are truthful?") (Yaseen : 48)

The ones who disbelieve and deny the Day of Resurrection have always had these arguments, and still having them up to this instance and will continue having them. As we know, one of the most important elements of faith is the belief in the Day of Judgement. Because of this, the last *Juz* (part 30) of the Book of Allah (swt) focuses on the topic of the Hereafter. In this last part of the Holy Qur'an, the Surahs are arranged according to Allah's (swt) will (*tawqefi*) as they will be the last to come to a person's ears. Furthermore, these last verses will also be the ones which are the most recited and memorized by humankind. Thus, Allah (swt) has willed that they remain in remembrance of the Day of Accounting.

It is not enough for you to just say that you believe in Allah (swt), in the Angels, Divine Books and Prophets, this is because, the more important thing after saying this is to know that you will be accountable and that you will return after death to a day where you will stand in front of Allah (swt) .

﴿ فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ (13) ﴾

(Indeed, it will be but one shout, (13))

زَجْرَةٌ وَاحِدَةٌ (one shout): The blow for resurrection. That is the last one. Allah (swt) says:

﴿ ثُمَّ نَفْخُ فِيهِ أُخْرَىٰ فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ ﴾

(...Then it will be sounded another time, whereupon they will rise up, looking on.) (Az-Zumar : 68)

﴿ فَإِذَا هُمْ بِالسَّاهِرَةِ (14) ﴾

(And suddenly they will be [alert] upon the earth's surface. (14))

بِالسَّاهِرَةِ (earth's surface): It is the Land of the gathering, which differs from this land which we are now on its surface. It is called so in Arabic because the human beings will not be able to sleep due to the enormity of the situation.

After speaking about the happenings on the Day of Judgment, there is an immediate switch to one of the stories of the Prophets:

﴿ هَلْ أَتَاكَ حَدِيثُ مُوسَى (15) ﴾

(Has there reached you the story of Moses? (15))

Some people - due to their lack of understanding of the Book of Allah, its rulings and its miraculous style of expression – believe that there is a disconnection here. They believe that there is a lack of succession of thoughts and opinion, God forbid! This saying is rejected as the one who utters it does not know the Holy Qur'an well. If he really knows it, he would understand the reason behind this abrupt change in topic.

Verify, there is no disconnection whatsoever in the Holy Qur'an. This is because, it is The Word of Allah (swt) for mankind. Through it, He addresses the faculties given to mankind. It is not a book of physics or chemistry nor is it a book of science, albeit all the scientific verses and universal signs found in it. So, when Allah (swt) speaks of a matter He (swt) brings with it the proofs from the real life of mankind. He (swt)

also consoles the heart of the Prophet (saws) by mentioning the stories of the Prophets. Allah (swt) says:

﴿ لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةٌ لِأُولِي الْأَلْبَابِ ﴾

(In their stories is a lesson for those who possess intelligence..)

(Yusuf: 111)

These stories are unlike the stories made up by human beings which consist of openings, plots, characters and happenings connected to the hero of the story. However, heroism in the stories of the Holy Qur'an revolves around faith, the purpose of faith and employing the historical occurrences for the purpose of faith.

In the previous verses, the speech was about the happenings in the Resurrection Day, so what is the connection between them and the story of the Prophet Musa (pbuh)?

The answer is: Allah (swt) speaks of the events of the Day of Reckoning in which mankind will be met with the rewards for their actions, He (swt) brings one of the stories which has happened to them in the worldly life. Through this story and its outcomes, the Holy Qur'an demonstrates that the reckoning in the hereafter will be worse than what has happened in the world, and it warns people against believing that the reckoning is only here in this world and not there. As such, the one who has escaped from the justice of the Earth will never escape from the justice of the Heavens.

They are very concise words via which Allah (swt) expresses accurately all that has happened and the faith which is required to face the happenings of the Day of Judgement through the Qur'anic flow.

What is the story of Musa?":

﴿ إِذْ نَادَاهُ رَبُّهُ بِالْوَادِ الْمُقَدَّسِ طُوًى (16) ﴾

(When his Lord called to him in the sacred valley of Tuwa, (16))

We know that the Holy Qur'an speaks of the Tur there in many verses, in particular in Surah Taha:

﴿ وَهَلْ أَتَاكَ حَدِيثُ مُوسَى ﴿١٦﴾ إِذْ رَأَى نَارًا فَقَالَ لِأَهْلِهِ امْكُثُوا إِنِّي آنَسْتُ نَارًا لَّعَلِّي آتِيكُمْ مِنْهَا بِقَبَسٍ
أَوْ آجِدُ عَلَى النَّارِ هُدًى ﴿١٧﴾ فَلَمَّا أَتَاهَا نُودِيَ يَا مُوسَى ﴿١٨﴾ إِنِّي أَنَا رَبُّكَ فَاخْلَعْ نَعْلَيْكَ إِنَّكَ بِالْوَادِ
الْمُقَدَّسِ طَوًى ﴿١٩﴾ وَأَنَا اخْتَرْتُكَ فَاسْتَمِعْ لِمَا يُوحَى ﴿٢٠﴾ إِنَّنِي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ
لِدِكْرِي ﴿٢١﴾ إِنَّ السَّاعَةَ آتِيَةٌ أَكَادُ أُخْفِيهَا لِتُجْزَىٰ كُلُّ نَفْسٍ بِمَا تَسْعَىٰ ﴿٢٢﴾ فَلَا يَصُدُّكَ عَنْهَا مَنْ لَا يُؤْمِنُ
بِهَا وَاتَّبَعَ هَوَاهُ فَتَرْدَىٰ ﴿٢٣﴾ وَمَا تَلَكَ بِبَيْمِينِكَ يَا مُوسَى ﴿٢٤﴾ قَالَ هِيَ عَصَايَ أَتَوَكَّأُ عَلَيْهَا وَأَهُشُّ بِهَا عَلَى
غَنَمِي وَلِيَ فِيهَا مَآرِبُ أُخْرَىٰ ﴿٢٥﴾ قَالَ أَلْقَهَا يَا مُوسَىٰ ﴿٢٦﴾ فَأَلْقَاهَا فَإِذَا هِيَ حَيَّةٌ تَسْعَىٰ ﴿٢٧﴾ قَالَ خُذْهَا
وَلَا تَحْفَ سَنُعِيدُهَا سِيرَتَهَا الْأُولَىٰ ﴿٢٨﴾ وَاضْمُمْ يَدَكَ إِلَىٰ جَنَاحِكَ تَخْرُجْ بَيْضَاءَ مِنْ غَيْرِ سُوءٍ آيَةً أُخْرَىٰ ﴿٢٩﴾
لِنُرِيكَ مِنْ آيَاتِنَا الْكُبْرَىٰ ﴿٣٠﴾ أَذْهَبَ إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ ﴿٣١﴾ قَالَ رَبِّ اشْرَحْ لِي صَدْرِي ﴿٣٢﴾ وَيَسِّرْ
لِي أَمْرِي وَاحْلُلْ عُقْدَةً مِنْ لِسَانِي ﴿٣٣﴾ يَقْفُوهَا قَوْلِي ﴿٣٤﴾ وَاجْعَلْ لِي وَزِيرًا مِنْ أَهْلِي ﴿٣٥﴾ هَارُونَ أَخِي ﴿٣٦﴾
اشْدُدْ بِهِ أَزْرِي ﴿٣٧﴾ وَأَشْرِكْهُ فِي أَمْرِي ﴿٣٨﴾ كَيْ نُسَبِّحَكَ كَثِيرًا ﴿٣٩﴾ وَنَذْكُرَكَ كَثِيرًا ﴿٤٠﴾

*(And has there come to you the story of Musa (Moses)? ﴿١٦﴾ When he
saw a fire, he said to his family: "Wait! Verily, I have seen a fire,
perhaps I can bring you some burning brand therefrom, or find some
guidance at the fire." ﴿١٧﴾ And when he came to it (the fire), he was
called by name: "O Musa (Moses)! ﴿١٨﴾ "Verily! I am your Lord! So take
off your shoes, you are in the sacred valley, Tuwa. ﴿١٩﴾ "And I have
chosen you. So listen to that which is inspired to you. ﴿٢٠﴾ "Verily! I am
Allah! La ilaha illa Ana (none has the right to be worshipped but I), so
worship Me, and perform As-Salat (Iqamat-as-Salat) for My
Remembrance. ﴿٢١﴾ "Verily, the Hour is coming and My Will is to keep*

it hidden that every person may be rewarded for that which he strives. ﴿ "Therefore, let not the one who believes not therein (i.e. in the Day of Resurrection, Reckoning, Paradise and Hell, etc.), but follows his own lusts, divert you therefrom, lest you perish. ﴿ "And what is that in your right hand, O Musa (Moses)?" ﴿ He said: "This is my stick, whereon I lean, and wherewith I beat down branches for my sheep, and wherein I find other uses." ﴿ (Allah) said: "Cast it down, O Musa (Moses)!" ﴿ He cast it down, and behold! It was a snake, moving quickly. ﴿ Allah said:"Grasp it, and fear not, We shall return it to its former state, ﴿ "And press your (right) hand to your (left) side, it will come forth white (and shining), without any disease as another sign, ﴿ "That We may show you (some) of Our Greater Signs. ﴿ "Go to Fir'aun (Pharaoh)! Verily, he has transgressed." ﴿ [Musa (Moses)] said: "O my Lord! Open for me my chest (grant me self-confidence, contentment, and boldness). ﴿ "And ease my task for me; ﴿ "And make loose the knot (the defect) from my tongue" ﴿ "That they understand my speech, ﴿ "And appoint for me a helper from my family, ﴿ "Harun (Aaron), my brother; (30) "Increase my strength with him, ﴿ "And let him share my task (of conveying Allah's Message and Prophethood), ﴿ "That we may glorify You much, (33) "And remember You much, ﴿ (Taha : 1-34)

This whole speech in Surah Taha is shortened in this verse via some words:

﴿ إِذْ نَادَاهُ رَبُّهُ بِالْوَادِ الْمُقَدَّسِ طُوًى (16) ﴾

(When his Lord called to him in the sacred valley of Tuwa, (16))

What his God called him to is mentioned in Surah Taha. This is not a repetition, rather, it here has a purpose of serving the happenings on the Day of Judgement which are the subject of this Surah.

Therefore, there is no repetition in the Holy Qur'an but rather, there are secrets. The story of Sayyidina Musa (PBUH) is mentioned in many other Surahs, such as Ash-Shu'araa, Taha, Al-Anbiya', Hud and many more. Hence, the Qur'anic stories make up a wide area of the Book of Allah, among which, the most important and the longest story mentioned in Surah Al-Qassas and Surah Al-Anbiya' is the story of Prophet Musa (PBUH). What are the reasons for this?

Because Allah (swt) has ordained in His Divine Knowledge and Decreed for all of humankind that there will be trials on them inflicted by such the Children of Israel. However, the story of the Prophet Musa (pbuh) is connected to the Children of Israel and the most arrogant and transgressing person, Pharaoh, the one who claimed Godhood, when he said:

﴿ فَقَالَ أَنَا رَبُّكُمُ الْأَعْلَى ﴾

(And said, "I am your most exalted lord.") (An-Nazeeat: 24)

The occurrences in the stories of the Children of Israel will repeat themselves with Muslims. Thus, Allah (swt) says to us:

﴿ لَتَجِدَنَّ أَشَدَّ النَّاسِ عَدَاوَةً لِلَّذِينَ آمَنُوا الْيَهُودَ وَالَّذِينَ أَشْرَكُوا ﴾

(Verily, you will find the strongest among men in enmity to the believers (Muslims) the Jews and those who are Al-Mushrikun..)

(Al-Maidah : 82)

This was exactly what had happened and is happening right now. Therefore, this suffices to prove the miraculous nature of our Great Book, because behind all the conspiracies which happened towards

our Prophet (saws) was the Jews, they organized efforts of the Confederates Jews in Madinah (*Al-Ahzab*) and made agreement with the polytheists of the Arabs and then broke their covenants and treaties.

Here, we will pause to talk about the Isra'iliyyat. What are they?

They are fables and lies interpolated in many books to cause confusion. Therefore, among the greatest and noblest works are the *Sihah (The Sahih Hadiths Books)*, not only *Sahih Al-Bukhari* and *Sahih Muslim* but all of the nine *Sahih* books.

They were great vast works which the early scholars, including Imam Al-Bukhari and Imam Muslim (May Allah has mercy on them), had been guided to carry out.

They had extracted, explained, examined and clarified to a degree that no other knowledge on the face of this Earth could be more advanced, splendid and reliable than the Sciences of The Noble Sunnah (Hadith). Therefore, our sources, namely the Holy Quran, the *Sahih Hadiths* (Authentic Hadiths) and *the Seerah Nabawiah* (Biography of the Prophet (saws)) can all uncover these falsehood and lies.

﴿اَذْهَبْ اِلَى فِرْعَوْنَ اِنَّهُ طَغَى (17)﴾

("Go to Pharaoh. Indeed, he has transgressed. (17))

طَغَى (transgressed): exceeds the limits by his transgression and oppression.

﴿فَقُلْ هَلْ لَكَ اِلَى اَنْ تَزَكَّى (18)﴾

(And say to him, 'Would you [be willing to] purify yourself. (18))

(say to him) proves that Islam calls human beings to gentleness not to terrorism nor extremism.

However, the West and the enemies of Islam and some others who adopt the same thoughts insist that the seeds of violence and extremism are present in our Islamic teachings.

We tell them that the Qur'an, the Sunnah, history and also the reality today deny their claims. This verse is a proof.

تَزَكَّى (purify yourself): To purify yourself from disbelief and transgression.

﴿ وَأَهْدِيكَ إِلَىٰ رَبِّكَ فَتَخْشَىٰ (19) ﴾

(And let me guide you to your Lord so you would fear) (19)

فتخشى (fear): So you would fear Allah (swt), fear the outcome and the consequence of your claiming Godliness and your transgression of the Children of Israel.

﴿ فَأَرَاهُ الْآيَةَ الْكُبْرَىٰ (20) ﴾

(And he showed him the greatest sign, (20))

The greatest sign the miracles of the stick and the hand. As explained in some other verses:

﴿ فَأَلْقَىٰ عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُّبِينٌ ﴿١٠٧﴾ وَنَزَعَ يَدَهُ فَإِذَا هِيَ بَيْضَاءُ لِلنَّاظِرِينَ ﴿١٠٨﴾

(Then [Musa (Moses)] threw his stick and behold! it was a serpent, manifest! ﴿١٠٧﴾ And he drew out his hand, and behold! it was white (with radiance) for the beholders.) (Al-A'raaf : 107-108)

When Pharaoh gathered the sorcerers to challenge Musa (pbuh) at that time, Musa (pbuh) threw his stick, which then swallowed up the falsehoods.

﴿ فَكَذَّبَ وَعَصَىٰ (21) ﴾

(But Pharaoh denied and disobeyed. (21))

Despite witnessing the greatest sign and the prostration of the sorcerers, Pharaoh disbelieved.

﴿نَمَّ أَذْبَرَ يَسْعَى (22)﴾

(Then he turned his back, striving. (22))

Pharaoh turned back to strive to disprove the miracle of Musa (pbuh) after he had seen the greatest sign. Despite the gentleness in Musa (pbuh) response *(And let me guide you to your Lord so you would fear)*, Pharaoh meet it with violence and terrifying.

Then, who is the terrorist? Who is the extremist? Pharaoh or Musa? The believer or the disbeliever? Certainly, the answer is very clear.

﴿فَحَشَرَ فَنَادَى (23)﴾

(And he gathered and called out (23))

So, he gathered his people and called out:

﴿أَلَيْسَ لِي مَلِكُ مِصْرَ وَهَذِهِ الْأَنْهَارُ تَجْرِي مِن تَحْتِي ۗ أَفَلَا تُبْصِرُونَ﴾

(does not the kingdom of Egypt belong to me, and these rivers flowing beneath me; then do you not see?.) (Az-Zukhruf: 51)

Then what happened is distributed in many other Surahs.

﴿فَقَالَ أَنَا رَبُّكُمُ الْأَعْلَى (24)﴾

(So he said, "I am your most exalted lord." (24))

فَقَالَ (So he said): 'So' is used to denote what happened immediately.

﴿فَأَخَذَهُ اللَّهُ نَكَالَ الْآخِرَةِ وَالْأُولَى (25)﴾

(So Allah seized him in exemplary punishment for the last and the first [transgression]. (25))

الأولى (the first): He denied the Prophet and the Day of Resurrection.

والآخرة (the last): His saying: "I am your most Exalted Lord." This is worse than the former.

Or, (the first) could refer to punishment in life by drowning in the sea and (the last) indicates burning him in the Hell fire.

﴿إِنَّ فِي ذَلِكَ لَعِبْرَةً لِّمَن يَخْشَى﴾ (26)

(Indeed in that is a lesson for whoever would fear [Allah]. (26))

Hence, these great concise sentences which diffuse light and lessons were mentioned so that humanity could take lessons from them.

Next, Allah moves on to mention the signs in the universe. This is a proof that there is no disconnection in the Holy Qur'an, because when you find verses which insert stories or a different topic, we know that there is an intended purpose.

However, The Qur'an is not a story to be entertained with or a dialogue between human beings, actually, it contains creed and faith. Verily, it is the Speech of the God of all mankind.

This is why you find that the Holy Qur'an differs totally from all other books and no human being will be able to cut off a phrase and insert another in place of it nor will he be able to put in obscure phrases such as:

﴿كهيعص﴾

(Kaf- Ha- Ya- 'Ain- Sad.) (Maryam: 1)

Since these separated letters are secrets of Allah (swt).

So, who would be able to write and then say, “I have written, so read, with the secrets of Allah!”? This is the Holy Qur’an.

﴿أَأَنْتُمْ أَشَدُّ خَلْقًا أَمْ السَّمَاءُ بِنَاهَا (17)﴾

(Are you a more difficult creation or is the heaven? Allah constructed it. (27))

Without doubt, the creation of the heavens and the earth is indeed greater than the creation of mankind.

This verse contains a rhetorical question: Is it considered difficult for Allah (swt) to return the decayed bones into what they had been before?!

Whereas, He is the One who constructed the skies without pillars, a masterly construction without grooves nor cracks.

﴿رَفَعَ سَمَكَهَا فَسَوَّاهَا (28)﴾

(He raised its height and constructed it. (28))

Allah (swt) raised the heavens without anything pillars to support it. There are earth gravity, mountains and rotation of the earth, this is science but the Holy Qur’an gives you a gesture.

﴿وَأَغْطَشَ لَيْلَهَا وَأَخْرَجَ ضُحَاهَا (29)﴾

(And He darkened its night and extracted its brightness. (29))

Allah (swt) made the night dark. Many scholars say that the darkness of the night is for the benefit of the human being so that he is able to sleep. And Allah (swt) made the day bright and shining.

Allah (swt) uses these signs of the universe that no one can claim that he is the one who did them, nor can claim that they were done by coincidence.

﴿وَالأَرْضَ بَعْدَ ذَلِكَ دَحَاهَا (30)﴾

(And after that He spread the earth. (30))

Does the word (*after*) means after in existence, time or place? No one of them, it just refers to sequence of speech.

Allah (swt) spread the earth evenly to serve the human beings.

﴿أَخْرَجَ مِنْهَا مَاءَهَا وَمَرْعَاهَا (31)﴾

(He extracted from it its water and its pasture, (31))

Three-quarters of the Earth is made up of water, otherwise, life would not be possible. By the sun heat, water evaporates to form clouds. Following this, rain comes down, bringing life to the earth after its death and giving life to human beings, plants, animals and everything else.

﴿وَالجِبَالَ أَرْسَاهَا (32)﴾

(And the mountains He set firmly (32))

What is the link between this verse and the one before it?

The mountains are like the pegs for the Earth.

They, as well, are related to the formation of the clouds, raining and the wind movement.

﴿مَتَاعًا لَكُمْ وَلِأَعْمَامِكُمْ (33)﴾

(As provision for you and your grazing livestock. (33))

All of these are useful but just for a temporary period, then they will go away.

Is there anyone who is able to make them? All these are:

﴿صُنِعَ اللهُ الَّذِي أَنْتَقَنَ كُلَّ شَيْءٍ﴾

([It is] the work of Allah, who perfected all things. (An-Naml: 88))

After Allah (swt) speaks about all of these, He informs us again about the Day of Judgement:

﴿فَإِذَا جَاءَتِ الطَّامَّةُ الْكُبْرَى (34)﴾

(But when there comes the greatest Overwhelming Calamity – (34))

الطَّامَّةُ (Overwhelming): Because its horrible conceals everything, it is the Day of Resurrection.

﴿يَوْمَ يَتَذَكَّرُ الْإِنْسَانُ مَا سَعَى (35)﴾

(The Day when man will remember that for which he strove, (35))

What will happen in that day? Allah says:

﴿وَأَنْ لَّيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَى ﴿٣٩﴾ وَأَنَّ سَعْيَهُ سَوْفَ يُرَى ﴿٤٠﴾ ثُمَّ يُجْزَاهُ الْجَزَاءَ الْأَوْفَى ﴿٤١﴾﴾

(And that man can have nothing but what he does (good or bad), ﴿٣٩﴾ And that his deeds will be seen, ﴿٤٠﴾ Then he will be recompensed with a full and the best recompense.) (An-Najm : 39-41)

On that day everyone will take his record, at that time he will remember all the good and evil deeds that he has done.

﴿وَبُرِّرَّتِ الْجَحِيمُ لِمَنْ يَرَى (36)﴾

(And Hellfire will be exposed for [all] those who see – (36))

بُرِّرَّتِ (be exposed): The Hell fire will be made clear to everyone, to the righteous and the wrongdoer.

When the believer sees and then saved from it, then this is considered the great success as Allah says:

﴿فَمَنْ زُحْزِحَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ ﴿١٨٥﴾﴾

(..And whoever is removed away from the Fire and admitted to Paradise, he indeed is successful...) (Ali-'Imran : 185)

﴿فَأَمَّا مَنْ طَغَى (37)﴾

(So as for he who transgressed (37))

الطُّغْيَانُ (Transgression) is the exceeding of the limits set by Allah (swt).

﴿وَأْتَرُ الْحَيَاةَ الدُّنْيَا (38) فَإِنَّ الْجَحِيمَ هِيَ الْمَأْوَى (39)﴾

(And preferred the life of the world, (38) Then indeed, Hellfire will be [his] refuge. (39))

المأوى (refuge): The result and consequence.

﴿وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَى (40)﴾

(But as for he who feared the position of his Lord and prevented the soul from [unlawful] inclination, (40))

It does not suffice to say I am a believer, nor does it suffice for me to say that I fear Allah (swt). The proof of the fearing of the position of Allah (swt) requires a proof and its proof is (Preventing the soul from its (unlawful) desires).

Therefore, if you do not prevent yourself from following its unlawful desires, you actually do not possess fear of Allah (swt). This is because, the self is naturally inclined to follow its desires and the Hellfire is surrounded by all that is desired.

﴿فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَى (41)﴾

(Then indeed, Paradise will be [his] refuge. (41))

المأوى (refuge): The result and consequence.

While in this ambience of speaking of The Final Day, Allah (swt) says:

﴿يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا (42)﴾

(They ask you, [O Muhammad], about the Hour: when is its arrival?

(42))

Questions relate to the Hour are found a lot in the Holy Qur'an: For example:

﴿ يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا ۚ قُلْ إِنَّمَا عِلْمُهَا عِنْدَ رَبِّي ۚ لَا يُجَلِّيهَا لِوَقْتِهَا إِلَّا هُوَ ۚ ثَقُلَتْ فِي السَّمَاوَاتِ وَالْأَرْضِ ۚ لَا تَأْتِيكُمْ إِلَّا بَغْتَةً ۚ يَسْأَلُونَكَ كَأَنَّكَ كَاتِبٌ فَتَتَأْتِيكَ إِتْمَانًا ۚ كَأَنَّكَ غَافِلٌ عَنْهَا ۚ قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴾

(They ask you, [O Muhammad], about the Hour: when is its arrival?

Say, "Its knowledge is only with my Lord. None will reveal its time except Him. It lays heavily upon the heavens and the earth. It will not come upon you except unexpectedly." They ask you as if you are familiar with it. Say, "Its knowledge is only with Allah, but most of the people do not know.") (Al-A'raf: 187)

يسألونك (They ask you): The verb is in the present tense. That is this question is repeated and on-going.

مرساها (its arrival): The time when it will happen.

﴿ فِيمَ أَنْتَ مِنْ ذِكْرَاهَا (43) ﴾

(In what [position] are you that you should mention it? (43))

The knowledge of the Hour belongs only to Allah (swt). Therefore, even the Messenger Muhammad (saws) does not have any knowledge at all about it.

﴿ إِلَىٰ رَبِّكَ مُنتَهَاهَا (44) ﴾

(To your Lord is its finality. (44))

The finality of its knowledge belongs to your God. So, if you are asked, O Muhammad about it, forward the matter to Allah (swt) as it only belongs to Him. Allah (swt) says:

﴿ قُلْ إِنَّمَا عِلْمُهَا عِنْدَ رَبِّي ۖ لَا يُجَلِّيهَا لِوَقْتِهَا إِلَّا هُوَ ﴾

(Say, "Its knowledge is only with my Lord. None will reveal its time except Him) (Al-A'raf: 187))

﴿ إِنَّمَا أَنْتَ مُنذِرٌ مِّنْ يَّخْشَاهَا (45) ﴾

(You are only a warner for those who fear it. (45))

The task of the Prophet (saws) is to warn those who fear it.

As such, do not think of the Hour, but rather work to prepare for it.

Anas bin Malik (May Allah be pleased with him) reported that a person asked the Prophet (saws) about the Last Hour? Thereupon the Prophet said:

(What preparation have you made for the Last Hour? He said: Nothing, except that I love Allah and His Messenger. Thereupon the Prophet said: You would be along with the one whom you love.)¹

The Prophet (saws) did not tell him about its timing, because Allah (swt) said to him: *(In what [position] are you that you should mention it? (43))*, so, the Prophet answer was about the preparation that person has done for it.

﴿ كَانَتْهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبُثُوا إِلَّا عَشِيَّةً أَوْ ضُحَاهَا (46) ﴾

(It will be, on the Day they see it, as though they had not remained [in the world] except for an afternoon or a morning thereof. (46))

This is to reflect the shortness of the worldly life. Allah (swt) says:

¹ Sahih Al-Bukhari, Book of virtues of the companions, hadith No. 3485.

﴿ قَالَ كَمْ لَبِئْتُمْ فِي الْأَرْضِ عَدَدَ سِنِينَ ﴾ ﴿ قَالُوا لَبِئْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ فَاسْأَلِ الْعَادِينَ ﴾

(He (Allah) will say: "What number of years did you stay on earth?"

﴿ They will say: "We stayed a day or part of a day. Ask of those who keep account." ﴾ (Al-Mu'minun: 112-113)

Let us end this Surah by this example: If you ask any person whose age has reached sixty, seventy or eighty: How have these sixty years of your age been? He will say: It feels as if they were only a short moment! An afternoon or a morning.



Surah 'Abasa

This Surah is a Makki Surah. It is also named 'As-Sakh'khah' (The deafening blast), as it is the only Surah which has this dreaded word. As-Sakh'khah' is one of the names of the Hour of Resurrection.

Some scholars also named Surah 'Abasa as the Surah of the "blind man". The blind man referred to is Abdullah Ibn Umm Maktum, the one whom these verses were revealed about.

In these verses, there is a great indication regarding the rank of the noble Prophet Muhammad (saws), even though there are some people who think that they contain an admonition. Let us have a look at this amazing gentle reproof given to our leader Rasulullah (saws).

This story is one which commonly happens in the lives of human beings.

The Holy Qur'an was revealed gradually to establish beliefs firmly in the hearts. However, beliefs and rulings are not constructed in molds which can be poured out all at once, but are derived from events which have really happened.

Abdullah Ibn Umm Maktum was a blind man. He had a position with regards to Sayyidah Khadijah (May Allah be pleased with her) as he was her maternal cousin. He had also believed in the Prophet (saws).

One day, he came to the Prophet (saws) to ask him about some matters of the religion, saying: "O Rasulullah, recite to me and teach me of that which Allah has taught you".

However, at that moment, the noble Prophet (saws) was addressing a group of the staunch disbelievers and polytheists of Mecca. They were: Shaibah Ibn Rabi'ah, 'Utbah Ibn Rabi'ah, Al-Walid

Ibn Al-Mughirah, Umayyah Ibn Khalaf and Abu Jahal. Al-'Abbas – before he became a believer - was also among them .

These were the leaders of the people, thus Rasulullah (saws) greatly desired that they would believe. For, if he could enter Iman (faith) into the hearts of these leaders, this would save the believers from a lot of pain. At the very least, they would stop hurting the believers and blocking the movement of the Da'wa (call to Islam). And of course, with them embracing Islam, many others would also follow them and embrace Islam too.

Therefore, Rasulullah (saws) started to dialogue with them and convince them in order to get their hearts inclined to Iman (faith in Allah).

This task requires from him additional effort and difficulty. And he (saws) chose this difficulty and burdened himself with the most difficult of matters.

As for Abdullah Ibn Umm Maktum, he was already a believer so that the turning away of the Prophet (saws) from him was not in disdain of him or because he was blind. However, it was because the Prophet (saws) was carrying out the priority and what was needed in that particular situation. He burdened himself with tasks which were above what Allah (swt) had asked him. Speaking to Ibn Umm Maktum was easier and could be done anytime. As for the staunch disbelievers and polytheists, the Prophet (saws) was giving his best at that instance to explain the beliefs of Islam and the belief in Allah (swt).

In view of this point, the answer to the question of why Allah (swt) admonished His Prophet (saws) is clear .

Did He admonish him because he had been negligent? Or was it because he was burdening himself with more than what He (swt) had asked and required of him?

The second, of course! Thus, it was an admonishment for the benefit of the noble Prophet (saws), not one which was against him.

As such, we have to understand that all the admonishments for the Prophet (saws) found in the Book of Allah (swt) are not attacks against him (saws), as understood by some narrow-minded people or even some of the exegetes. They are in actual fact for his benefit.

﴿ عَبَسَ وَتَوَلَّى (1) أَنْ جَاءَهُ الْأَعْمَى (2) ﴾

(The Prophet frowned and turned away (1) Because there came to him the blind man, [interrupting]. (2))

The blind man here refers to Abdullah Ibn Umm Maktum.

Let us now ponder, why did the Holy Qur'an use the description 'the blind man' here? Is this blindness considered a defect for this man? The answer is: No, it is not considered a defect. Rather, it is a gift for him; as although he was blind, he was striving. Thus, this description is actually in praise of him.

﴿ وَمَا يُدْرِيكَ لَعَلَّهُ يَزَكَّى (3) أَوْ يَذَّكَّرُ فَتَنْفَعَهُ الذِّكْرَى (4) ﴾

(But what would make you perceive, [O Muhammad], that perhaps he might be purified (3) Or be reminded and the remembrance would benefit him? (4))

لَعَلَّهُ يَزَكَّى (he might be purified): He might be purified from the material or moral dirt by what he hears from you of knowledge which will increase his faith. As they were newly Muslims and the community was full of wrong and bad matters, some people could not overcome

even after they converted to Islam, in this Makki stage. Such as those people are in need of remembrance which drive them to the righteousness.

So that 'O, Muhammad) your job is only to convey, so do not tire yourself nor overburden it with more than what is required.' This is the key point to understanding the admonishment given to the Prophet of Allah (saws).

Allah (swt) had not addressed the Prophet (saws) by saying: "You frowned and you turned away." Rather, He had addressed him in the form of the third person, so that he would not be subject to being addressed directly as the second person.

Thus, it is as if Allah (swt) is saying: 'Look at the protectiveness of the Prophet (saws) towards the religion of Allah (swt). He has turned away from the easier path and has chosen the more difficult one.'

﴿أَمَّا مَنِ اسْتَغْنَى (5)﴾

(As for he who thinks himself without need. (5))

The one who dispensed with the method of Allah (swt) thought that he has sufficed with what he had of prominence, leadership, high rank and power.

﴿فَأَنْتَ لَهُ تَصَدَّى (6) وَمَا عَلَيْكَ أَلَّا يَرْكَبِي (7)﴾

(To him you give attention (6) And not upon you [is any blame] if he will not be purified. (7)).

Giving attention needs effort, strength and resistance .

Let's ponder on the gentleness of Allah (swt) in addressing His Prophet (saws).

This Surah was actually revealed to demonstrate to mankind the position of the Prophet (saws), the general principle that the Da'wa (call to Islam) is to be carried out upon and the high standing of this Da'wa.

﴿وَأَمَّا مَنْ جَاءَكَ يَسْعَى (8) وَهُوَ يَخْشَى (9)﴾

(But as for he who came to you striving [for knowledge] (8) While he fears [Allah], (9))

We know that generally, of the characteristics of the blind person is that he walks while stumbling. Therefore, when this blind person was described as walking while hurrying, it is actually a proof that he was on the lookout for the path laid down by Allah (swt) and in love with it. He was also striving to achieve an increase in knowledge and seeking for perfection in conduct.

The one whom he fears is not mentioned here. This is because, the answer is obvious. He fears Allah (swt).

These phrases used are of the gifts of the Qur'an and the productivity of its meanings .

So, whoever comes to you willingly, O' Muhammad, welcome him! As for the one who turns away, leave him be! It is them who are the losers; as they have missed out on a lot of goodness for themselves by turning away from the religion of Allah (swt).

﴿فَأَنْتَ عَنْهُ تَلَهَّى (10)﴾

(From him you are distracted. (10))

تَلَهَّى (distracted): It is to do something which is not requested of you such it distracts you from that which is requested of you and stops you from that which is of benefit.

Islam came to propose to mankind principles and values which would reform their condition. Therefore, people rushed upon it as the Prophet (saws) had convinced them of these principles, behaviours and values.

The Muslims had presented these values through their actions and not only their words. Thus, they became the examples which were followed by the whole universe. People entered in throngs into the religion of Allah (swt) via these examples, not through the sword nor through terrorism, extremism or force.

The proof of this is that Islam spread greatly in this way among all the nations of the world through the businessmen who demonstrated these principles, behavior and values.

﴿كَلَّا إِنَّهَا تَذِكِرَةٌ (11)﴾

(No! Indeed, these verses are a reminder; (11))

“NO” means: “O Muhammad, do not repeat what had happened with the blind man.”

Here, Allah (swt) moves on to the most important topic:

O Muhammad, your call and the path that you walk upon, which is the Qur’an, is a reminder. It is not to be carried out except with gentleness, through convincing, evidences and proofs. You are to remind their origin which is of course the “Fitrah” which means the innate nature. As the human being has a natural propensity to believe in Allah (swt). Allah says:

﴿وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰ أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ ۖ قَالُوا بَلَىٰ ۗ

شَهِدْنَا ۗ أَنْ تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ ۗ

(And (remember) when your Lord brought forth from the Children of Adam, from their loins, their seed (or from Adam's loins his offspring) and made them testify as to themselves (saying): "Am I not your Lord?" They said: "Yes! We testify," lest you should say on the Day of Resurrection: "Verily, we have been unaware of this.")

(Al-A'raaf : 172)

Therefore, when there is complacency or a change in environment, it is the role of the Prophets to carry out purification.

﴿فَمَنْ شَاءَ ذَكَرْهُ (12)﴾

(So whoever wills may remember it (12))

They are those who remember the Holy Qur'an and memorize its verses, or who remember the correct path and walk upon it.

After this, the context of the Qur'an brings us to look at the characteristics of this great Book – the Wise and Noble Qur'an:

﴿فِي صُحُفٍ مُّكَرَّمَةٍ (13)﴾

[It is recorded] in honored sheets, (13))

That is, have peace of mind, O Muhammad! Have peace of mind, O Muslim! Have complete confidence in this Book which brings to you the path to felicity in this life and the Hereafter! Because Allah (swt) says :

﴿لَّا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ ۖ تَنْزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ﴾

(Falsehood cannot come to it from before it or behind it. (It is) sent down by the All-Wise, Worthy of all praise.) (Fussilat: 42)

It is a book which has, amongst its characteristics, that it is recorded in honored sheets. This is because, it was sent from the sky and was transcribed from the (The Preserved Tablet).

﴿ مَرْفُوعَةٌ مُطَهَّرَةٌ (14) ﴾

[Exalted and purified, (14)]

It is exalted in status, with a high stature and rank and It is purified as well. Thus, Allah (swt) says about it:

﴿ لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ ﴾

(Which none can touch but the purified.) (Al-Waqi'ah : 79)

The frivolous hand cannot meddle it, and will never be able to.

﴿ بِأَيْدِي سَفَرَةٍ (15) ﴾

([Carried] by the hands of messenger-angels, (15))

سَفَرَةٌ (messenger-angels): They are the angels whom Allah (swt) made them messengers between Him and his Prophets and they are the angels who write down the Holy Qur'an or transcribe it from the Preserved Tablet.

﴿ كَرَامٌ بَرَّةٌ (16) ﴾

(Noble and dutiful(16) .

These angels are noble and dutiful. This means that they were created for worship, and no disobedience comes from them. Allah (swt) says:

﴿ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴾

(..who disobey not, (from executing) the Commands they receive from Allah, but do that which they are commanded.) (At-Tahreem : 6)

Therefore, let us look at what has been granted to this book of preservation and protection. It is revered and exalted in rank and status; pure such that it cannot be touched except by the pure; and the ones who are in charge of its affairs are noble and dutiful angels.

Allah (swt) has guaranteed its preservation Himself and has not entrusted this preservation to any of His Creations.

Not only the Holy Qur'an is carried in the skies by the hands of the noble and dutiful messenger-angels, rather it is as such on the Earth. Many of its lovers passionately offer service to it, giving it all that they have. They are trustworthy keepers of it who convey it truthfully and document it; and also write, compose and print works and books in service of it.

Look at the accuracy of its recitation and the presentation of this recitation; the accuracy in its interpretation and the explaining of rulings; and the accuracy in its printing. Many people serve the Holy Qur'an and are honored by that. And Glory be to Allah! Even some non-Muslims serve it, for instance, they invented the printing machines which have been used to print the Holy Qur'an.

Therefore, these verses reports that there is no excuse for those who deny this Book or turn away from this path.

﴿ قُتِلَ الْإِنْسَانُ مَا أَكْفَرَهُ (17) ﴾

(Cursed is man; how disbelieving is he. (17))

The disbeliever is cursed or punished.

Let us ponder upon the precision of the words used to express the meaning: The verb (to be killed) is in the passive form and the one who does the killing is not specified. Certainly, there is a difference between death and killing. Death is a natural incidence which everyone will face, whereas not everyone will be killed.

لما (how): This word here brings a meaning of interrogation and wonderment regarding the man's disbelief. As the wonderment is to

be towards something which opposes that which is accepted by the intellect and logic. It is the denial of some people of the Holy Qur'an. This is because, according to logic, people should believe instead of disbelieve.

Then, the Quranic flow moves on to the topic of reminding the human being who disbelieves in his God of the origin of his creation:

﴿مِنْ أَيِّ شَيْءٍ خَلَقَهُ (18) مِنْ نُّطْفَةٍ خَلَقَهُ فَقَدَرَهُ (19)﴾

(From what substance did He create him? (18) From a sperm-drop He created him and destined for him (19))

النُّطْفَةُ (sperm-drop): It is the drop of the liquid which brings the spermatozoon which the human being comes from.

As we know, the sperm-drop is a small insignificant thing which is of no value. However, it is of the Power of Allah (swt) that this small insignificant thing is made into a proportionate creation which is great structurally and miraculous in its creation. If every human being was to look at his origin, he would never be arrogant.

فَقَدَرَهُ (destined for him): That is, Allah (swt) destined everything in it with due measure, precision and exactness. Allah (swt) has predetermined each human being's characteristics, appearance, colour, instincts and feelings. He has also predetermined every organ in him and also every single one of his atoms.

Amazingly, this precision and exactness in the creation of this being is seen in this small insignificant thing which cannot be seen by the naked eye and it is seen, as well, in the great celestial bodies. It is of the blessings of Allah (swt) on us that He has pointed out to us the

origin of creation when He (swt) asked this question. He did not leave anyone to answer it but rather, answered it Himself.

﴿ تَمَّ السَّبِيلَ يَسْرَةً (20) ﴾

(Then, He eased the way (20))

This is another one of the blessings that Allah (swt) has bestowed the human being with after the blessing of creating him from nonbeing .

After his God (swt) had created him from a sperm-drop, He did not leave him without any purpose. Rather, He (swt) had eased the way for him to live in the abundance of the world with what He (swt) had provided for him of the elements of life, from His Guardianship, Exalted is He.

Allah (swt) did not say: ‘Then He eases his way’.

There is a big difference between the two expressions.

The word “way” here refers to the way in general. Hence, it includes both the way of good and the way of evil. Therefore, the human being is given ease towards both ways. He is created suitable for both goodness and evil. Therefore, Allah (swt) has given him the intellect in order for him to use it to differentiate between these two ways and weigh the available choices. Thus, the tongue which says ‘There is no God but Allah’ would also be given ease – Allah forbid- to say ‘There is no god.’ According to this meaning, the Prophet (saws) said:

“Carry on doing good deeds. For every person will find it easy to do such deeds for which he has been created”

So, no one has the reason after this to go against the path of Allah (swt), as Allah (swt) has made the path easy for you.

However, if Allah (swt) had said: “He eases his way”, it would have meant that every one of us has his own personal way. Thus, if he commits evil, he could easily say: “This is my way that Allah has made easy for me”.

In summary, we are given ease to perform all deeds and are given a choice regarding them. We have complete freedom to do something or to not do it. Thus, here lies the cornerstone of accountability. From this verse, the man has to know that Allah (swt) has made easy for him both the way of good and the way of evil and has commanded him to walk in the path of good. Accordingly, Allah (swt) will put His Creations to account for their choices.

﴿ثُمَّ أَمَاتَهُ فَأَقْبَرَهُ (21)﴾

(Then He causes his death and provides a grave for him (21)).

When we ponder upon the term ‘death’, we will find that it contains amazing things surpassing any other Arabic term.

Its verb, ‘to die’ is used in Arabic as a transitive and intransitive verb. The doer of this verb is used at one point in the place of the subject and in another in the place of the object, although, in the Arabic language, the doer can never be used in the place of the object, but for this verb, we could say for example, Person so-and-so died. We can also say: Allah (swt) has caused person so-and-so to die. Here, the word ‘person so-and-so’ is used as the doer in the first example and as the object in the latter.

Death means the disunion of the soul from the body. It is also called in Arabic “Wafa”. Allah (swt) says:

﴿اللَّهُ يَتَوَفَّى الْأَنْفُسَ حِينَ مَوْتِهَا﴾

(Allah takes the souls at the time of their death,..) (Az-Zumar : 42)

The soul alone is not called “Nafs” in Arabic. Similarly, the body alone is also not called “Nafs”. Thus, the “Nafs” (soul) mentioned in the verse is a blend made up of the soul and body.

So, when Allah (swt) wills to break this structure He (swt) disunites the soul from the body., then, death happens.

Grammatically, the doer is the one who carries out an action or he is intended for it. Therefore, when we say: ‘Person so-and-so died’, does this mean that he made himself die, or did Allah (swt) make him die ?

Here, the one who died is intended for the action which is death, he is put in the place of the subject although in actual fact, he is not the one who did it.

As for when we say: ‘Person so-and-so committed suicide’, this person is really the doer as he has caused himself to die. We can also say: ‘So-and-so killed so-and-so’ in the Arabic Language to show a picture of a disastrous happening .

From here, you can see that there are three ways of putting an end to life: Death, killing or suicide .

Death: It is the one which comes naturally without the interference of anyone .

Suicide: It is when a person hastens his death by destroying his body such that the soul leaves it. In actual fact, this happens at the moment of death that has been decreed for him. However, he has hurried to it by committing a forbidden act that Allah (swt) has prohibited.

Killing: It is also done by destroying the structure. When a person kills another, he is doing something that Allah (swt) forbids. Thus, when Allah (swt) says:

﴿ثُمَّ أَمَاتَهُ فَأَقْبَرَهُ (21)﴾

(Then He causes his death and provides a grave for him (21))

It is a reminder from Allah (swt) to His Servants of some of His blessings on them.

Death is a blessing as it makes the human being- whom Allah (swt) has created from an insignificant sperm- halt upon his limits and returns him to his original state . Similarly, of the blessings of Allah (swt) on His slaves is the legislation to bury their deceased in graves.

فَأَقْبَرَهُ (provide a grave for him): This means that He placed him in the grave, covered his body and honoured him by being buried in the depths of the earth, as this is the best for him, as Allah (swt) says :

﴿ مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى ﴾

Thereof (the earth) We created you, and into it We shall return you, and from it We shall bring you out once again. (Thaha : 55)

Due to all of this, we say that “the honouring of a deceased is by burying him.”

If Allah (swt) had not taught us to bury human being, he would be -God forbid!- like the rest of the animals whose carcasses remain in open space and are, subsequently, eaten by dogs and wild beasts .

Here, let us ponder upon the accuracy of the Quranic expression : Allah (swt) did not say: ‘He causes his death and buries him.’ This is because, the one who buries him is the one who actually carries out

the burial, and this is the job of mankind. As for Allah (swt), He is the One who causes his death and taught humans how to bury.

Allah (swt) had taught His Creation this topic through a famous story in Surah Al-Maidah. It is the story of the two sons of Adam (PBUH) when one of them killed the other. The killer noticed that his brother had become a still and motionless body which did not answer him nor talk to him, so he was confused and did not know what to do. Then Allah (swt) sent a crow who scratched the ground to show him how to hide the dead body of his brother. This was the first murder amongst humanity

﴿ثُمَّ إِذَا شَاءَ أَنْشَرُهُ (22)﴾

(Then when He wills, He will resurrect him(22)).

This means that he will resurrect him after being buried in the ground. This shows that the burial and being placed in a grave is not the end of the journey, nor is the end of a human being's connection to existence. Indeed, he will have another existence and another return to the life of the Hereafter.

We can observe here that Allah (swt) did not mention His Will in the previous verses but mentions it only here when speaking of resurrection. This is because, this issue is a secret and a part of the unseen that is not known except by Allah (swt). Therefore, He predetermines it with the word 'Will.'

﴿كَلَّا لَمَّا يَقْضِ مَا أَمَرَهُ (23)﴾

(No! Man has not yet accomplished what He commanded him. (23))

The article (NO) brings the meaning of deterrence and rebuke. It is as if Allah (swt) says: 'O human being! Stop your disbelief of Allah,

The One who has given you all of these blessings! It is not becoming that you disbelieve in your God after all He has informed you regarding the glad tidings.

This verse means that the human being is still neglectful and has not carried out the acts of obedience that Allah (swt) has commanded him to perform

The constant requirement is that the human being performs all that Allah (swt) has commanded him to do even if he had committed any sins and wrongdoings in the past. If he had, he needs to stop committing them and ask forgiveness from Allah (swt).

﴿ فَلْيَنْظُرِ الْإِنْسَانُ إِلَى طَعَامِهِ (24) ﴾

(Then let mankind look at his food – (24))

After these verses have spoken to us regarding the origin of the creation, He (swt) continues speaking about the essentials of life and the things that sustain it.

Allah (swt) wills to turn the attention of the human being to the source of his strength, the elements of his life and the strength and guardianship of his God. His God has given him life and provided him with what was necessary to maintain it.

Then, Allah (swt) explains to the human being how his food comes to him through stating the stages that it passes through before finally reaching him. He says :

﴿ أَنَا صَبَبْنَا الْمَاءَ صَبًّا (25) ﴾

(How We poured down water in torrents, (25))

صَبَبْنَا (poured down): This word gives a picture of the abundance and large quantity of the water which comes down from the sky by

Allah (swt) with strength and plentifulness. Thus, the verb is emphasized with the word “*Sab’ban*” (torrents) , which is in Arabic a (Cognate Accusative).

﴿ نُمُّ شَقَقْنَا الْأَرْضَ شَقًّا (26) ﴾

(Then We broke open the earth, splitting [it with sprouts])(26))

This breaking open of the earth is one of the signs of Allah (swt). It paves the way for the growing of the plant and its emergence into the air. If we were to look at a plant, we would find that it is made up of thin sprouts or leaves. Albeit this, it is able to break open the earth and emerge from it. We might even notice that there are some traces of soil left behind on the small leaves! This phenomenon does not happen except due to the power of Allah (swt) and His Guardianship over His Creation. It may even be that He lays down in this seed of His Power.

Furthermore, the breaking open of the earth is necessary for the fertility of the soil and it is suitable for agriculture. For that, you might see farmers ploughing the soil many times because, ploughing the soil will turn it over and allow air to penetrate into the outer layer, thus making it crumbly. It also exposes it to the sun rays. Hence, when rain falls, the earth will break open and with the permission of its Creator, it is now the turn of the plant to carry out its job.

﴿ فَأَنْبَتْنَا فِيهَا حَبًّا (27) ﴾

(And caused to grow within it grain (27))

The word ‘it’ in the verse refers to the earth.

Germination is a process of creation. Through it, Allah (swt) creates the plant from the seed. This process contains signs and

secrets. The seed is made up of two halves. When it is put in water, its size will increase and split into two. Then, a root will emerge and grow towards the bottom to form the roots and sprouts, and grow towards the top to form the stem or trunk. All the while, the seed continues to be the source of nutrition for these two parts until the root grows long enough to be able to absorb its nutrients from the elements in the soil. Then the two halves of the seed will turn into the first two leaves on the stem. Every part of the germination process contains Allah's (swt) Divine Wisdom, ability, Mercy, Knowledge and Arrangement.

So, when Allah says: 'grain', it shows the importance of the grain. This is because, it symbolizes the main and very important source of nutrition for the human being, as it is the structure of his food.

﴿ وَعِنَبًا وَقَضْبًا (28) وَزَيْتُونًا وَنَخْلًا (29) ﴾

(And grapes and herbage (28) And olive and palm trees (29))

The grain is mentioned first, as it is the main source of food. Examples of grains are: wheat, rice, beans and lentils.

Next in order of importance are grapes; as they can be consumed as the main nutrition such as wheat and also as a fruit.

Herbage: The fresh plants that human beings eat, such as: Radish, watercress and parsley.

Olives: These are a rich source of oils and fatty substances.

Palm trees: These are a rich source of sugary substances.

In this manner, Allah (swt) combines for you all of these elements of nutrition which the earth produces for you by the Power of Allah (swt).

﴿ وَحَدَائِقَ غُلْبًا (30) وَفَاكِهَةً وَأَبًّا (31) ﴾

(And gardens of dense shrubbery (30) And fruit and grass (31))

Gardens of dense shrubbery: They are gardens which are filled with huge dense trees.

The word غُلْبًا (of dense shrubbery) is used as a metaphor to show hugeness. The original meaning of the Arabic word is the hypertrophy of the neck.

From here, we see that the elements of life are not only limited to food and drink, but there is also a need for forests and wood, as wood is used for many agricultural activities that human life would be unable to go on without .

أَبًّا (Grass): That livestock graze on.

There is a story concerning this word connected to Sayyidina Abu Bakr As-Siddiq and Sayyidina Umar Ibn al-Khattab (May Allah be pleased with them) who are scholars in understanding the Book of Allah (swt). This story as narrated by Ibrahim At-Tamimi (May Allah be pleased with him):

When Sayyidina Abu Bakr As-Siddiq was questioned regarding the meaning of the word أَبًّا (Abban) (Grass), he answered: "Which earth will carry me and which sky will shade me, if I say something about the Qur'an according to my own opinion?"¹

Here, it is as if he did not know so he stops at this point and did not want to go into discussing its meaning. This is a lesson on being trustworthy with regards to knowledge. Sayyidina Umar Ibn al-Khattab, as well, did not answer when asked about it.

¹ Kinz al-Ummal, Chapter 2, surah Abasa, Hadith No. 4688

This trustworthiness with regards to knowledge has played a very important part in transmission from the Prophet (saws). These great men, such as Sayyidina Abu Bakr, Umar, Uthman, Ali and the rest of the Companions (May Allah be pleased with them), were loyal trustees over each letter and every word found in the Book of Allah (swt) and the Sunnah of His Prophet (saws).

Whereas, nowadays you may find people who give answers whether they know or not and they say what they do not have knowledge about. We have to take into consideration the Prophet's saying:

“Whosoever talks about the Qur’an using his own opinions should prepare his seat in the hellfire”.¹

﴿مَتَاعًا لَكُمْ وَلِأَنْعَامِكُمْ (32)﴾

(Enjoyment for you and your grazing livestock (32)) .

Human beings get pleasure from all the afore-mentioned things directly. As for what the livestock graze on, it will eventually also become the enjoyment of human beings, as they are the ones who eat these livestock.

﴿فَإِذَا جَاءَتِ الصَّاعِقَةُ (33)﴾

(But when there comes the Deafening Blast (33))

الصَّاعِقَةُ (Deafening Blast): It is one of the names of the Day of Judgement.

Its meaning: A disturbing sound which deafens the ears. As if a rock is broken on a head causing it to bleed. So, the word itself is

¹ Sunan at-Tirmizi: The Book of Tafseer, Chapter: The one who interprets the Qur’an with his own opinion, Hadith no. 2951

frightening. When it (The deafening blast) comes, the universe will change totally.

﴿ يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ (34) ﴾

(On the Day a man will flee from his brother (34))

On this day, a person will flee from his brother as he is too occupied with his own self, trying to save himself from the terror of what he sees. In this situation, there remains no room for anything except himself.

﴿ وَأُمُّهُ وَأَبِيهِ (35) وَصَاحِبَتِهِ وَبَنِيهِ (36) ﴾

(And his mother and his father (35) And his wife and his children, (36))

Let us look at this arrangement. We might wonder, how does Allah (swt) arrange these people in these verses?

The Speech of Allah (swt) is miraculous, and it is exact as everyone will be fleeing from everyone else at that moment.

Every human being is a brother to another human being; thus, brotherhood is not only limited to brotherhood through kinship. Therefore, Allah (swt) starts with it.

Next, Allah (swt) mentions the mother before the father as the mother is the immediate reason for the existence of a human being. She is also prioritized in mention due to her status and her role. Moreover, the Prophet (saws) has prioritized the mother thrice over the father when he was asked by a man, "Who among people is most deserving of my fine treatment?"

He (saws) said, "Your mother." He again asked, "Who next?" "Your mother", the Prophet (saws) replied again. He asked, "Who next?"

He (the Prophet) ﷺ said again, "Your mother." He again asked, "Then who?" Thereupon he (saws) said, "Then your father."¹

The wife is given precedence over the children, as she comes first before the children and also because there is a possibility that a person dies without having any children.

﴿لِكُلِّ امْرِئٍ مِنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ (37)﴾

(For every man, that Day, will be a matter adequate for him (37))

During the Time of Reckoning, every single person will have scriptures which are spread about. Therefore, every person will be in a state of confusion, wondering how to save himself in this great situation.

There is also another interpretation for this fleeing. The brother will flee from his brother because he had misguided him or had fallen short of the rights of brotherhood and had not carried out the due obligations towards him.

The son will flee from his father and mother because he had been negligent in his filial piety. The father and mother will flee from their children because they had been negligent in their upbringing. The husband will flee from his wife because he had neglected her rights, fed her from the unlawful or made her do acts of disobedience.

Therefore, the fleeing on this day will be a natural reaction, as it is the time for reckoning, requital and the reimbursement of rights to their owners. Human beings on this day will either be the creditors or the debtors.

¹ Sahih al-Bukhari: The Book of Adab, Chapter: Who is more entitled to the best companionship?, Hadith no. 5626.

﴿وُجُوهُ يَوْمَئِذٍ مُّسْفِرَةٌ (38) ضَاكِكَةٌ مُّسْتَبْشِرَةٌ (39)﴾

([Some] faces, that Day, will be bright – (38) Laughing, rejoicing at good news. (39))

The verses here are speaking about the time of Reckoning. After Allah (swt) has settled the issues among His Servants, they will be in one of these two states :

The first group has (bright faces): Their faces are overflowing with delight. These are the faces of the believers. The believer who had believed in Allah (swt), His Prophet and His Book will recall his belief in the world and all that Allah (swt) has promised him. He will also recall that he had believed in the Day of Judgment - which was really happening at that very moment- and the Paradise which would come after it. Thus, he will laugh and rejoice, knowing that his belief in Allah (swt) and his following of the path of His Prophet (saws) have saved him.

﴿وُجُوهُ يَوْمَئِذٍ عَلَيْهِمْ غَبْرَةٌ (40) تَرْمَقُهَا قَتَرَةٌ (41)﴾

*(And [other] faces, that Day, will have upon them dust. (40)
Blackness will cover them. (41))*

The second group: They are the disbelievers, the disobedient and the wrongdoers who had gone against the true path and the true call. They will be in the opposite state. This is because, they have now witnessed with their very own eyes and have acquired knowledge and certainty that they used to deny the noble Prophet and the verses of Allah (swt). They are thus taken by surprise that the Day of Judgement and Recompense are true.

Thus, their faces blacken. Their faces are covered by dust and blackness due to the great terror.

﴿ أُولَئِكَ هُمُ الْكَافِرَةُ الْفَجِرَةُ (42) ﴾

(Those are the disbelievers, the wicked ones (42))

Those who will receive this gloomy fate are the disbelievers and the wicked ones. Allah (swt) has not oppressed them in the very least, but is actually giving them what is due of His Just Repayment. For in Allah's Sight, what you reap is what you had sown.



Surah At-Takweer

This Holy Surah is one of the Makki Surahs. It discusses doctrine, Resurrection Day conditions and its requital, punishment, horrors and the universal overturn that will happen on that Day. The Messenger Muhammad (saws) said:

“Whoever wishes to look at the Day of Resurrection, as if he is seeing it with this eye, then let him recite: ‘When the sun Kuwwirat’ and ‘When the heaven is cleft sunder (Infatarat) and ‘When the heaven is split asunder.’”¹

Hence, this great Surah clarifies the huge overturn that will happen to this monotonous usual existence and the universe system and its content. We should know that, sometimes, the monotony of a blessing makes human loses the sense of its value. As for the incidents on the Resurrection Day, they are related with the blessings that Allah (swt) has favored us with, that are used to be stable, continuous and settled. But a day will come, when their parts will demolish, separate and change as Allah (swt) wills for all His creation.

This Surah, as well, talks about the revelation that descended to the Prophet Muhammad (saws) and about people’s attitude towards it. It, also, affirms two important issues, apparently, they contradict each other, but in fact, they are consistent; they are the servant’s free will of choosing and Allah’s (swt) will, The Creator.

﴿ إِذَا الشَّمْسُ كُوِّرَتْ (1) ﴾

(When the sun is wrapped up [in darkness] (1))

¹ Sunan At-Tirmidhi: The Book on Tafsir, chapter: 73, Hadith No. 3333

(When) is a conditional tool. When there is a conditional statement, there has to be an answer.

كُورِث (wrapped up): It is rolled up, fold, wiped and thrown in the space.

This is a sign that the sun's mission has ended so that it is removed completely. That is because the new existence that the universe is facing does not need its light or its heat.

﴿ يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ وَالسَّمَاوَاتُ ۖ وَبَرَزُوا لِلَّهِ الْوَاحِدِ الْقَهَّارِ ﴾

(It will be] on the Day the earth will be replaced by another earth, and the heavens [as well], and all creatures will come out before Allah, the One, the Prevailing.) (Ibrahim: 48)

﴿ وَأَشْرَقَتِ الْأَرْضُ بِنُورِ رَبِّهَا ﴾

(And the earth will shine with the light of its Lord,) (Az-Zumar: 69)

﴿ وَإِذَا النُّجُومُ انكَدَرَتْ (2) ﴾

(And when the stars fall, dispersing, (2))

An image of a change on the Resurrection Day. For if the universe would continue in its stability and settling, the life will continue to be monotonous and familiar which reflects no difference between the new life of the straight method and the old life of the wrongdoings.

﴿ وَإِذَا الْجِبَالُ سُيِّرَتْ (3) ﴾

(And when the mountains are removed (3))

To be moved and disappear from its place. Allah (swt) says:

﴿ وَسُيِّرَتِ الْجِبَالُ فَكَانَتْ سَرَابًا ﴾

(And the earth will shine with the light of its Lord,) (An-Naba': 20)

﴿ وَإِذَا الْعِشَارُ عُطِّلَتْ (4) ﴾

(And when full-term she-camels are neglected (4))

الْعِشَارُ (she-camels): The camels that are ten months pregnant and about to give birth.

The she-camel, specially, those of ten months pregnant were the most important and noble of wealth for the Bedouins; because she will give a new calf, milk and other benefits. In some interpretations, it is said that the word الْعِشَارُ refers to the rainy clouds that causes plants' growth and earth flourishing.

﴿ وَإِذَا الْوُحُوشُ حُشِرَتْ (5) ﴾

(And when the wild beasts are gathered (5))

The wild beasts are the self-wild and untamed animals by themselves; being wild is a characteristic they are born with.

Wild animals are averse; they keep away from us and from each other. On this day all the wild animals will be gathered because the situation is of humbleness and submission, not a situation of wildness and preying where the strong eats the weak.

﴿ وَإِذَا الْبِحَارُ سُجِّرَتْ (6) ﴾

(And when the seas are filled with flame (6))

سُجِّرَتْ (filled with flame): It may also means (becomes full) or (becomes agitated and troubled).

So, there is a great upheaval in the universe, the sea water that consists of Oxygen and Hydrogen will turn to flamed fire.

﴿ وَإِذَا النُّفُوسُ زُوِّجَتْ (7) ﴾

(And when the souls are paired (7))

A soul denotes the combination of the live substance and the spirit.
Allah (swt) says:

﴿اللَّهُ يَتَوَفَّى الْأَنْفُسَ حِينَ مَوْتِهَا﴾

(Allah takes the souls at the time of their death,) (Az-Zumar: 42)

Taking the soul means separating the spirit from the body. After that, on the Resurrection Day, the spirits will be returned to their bodies again.

زُوجَتْ (are paired): Each same kind will be gathered.

﴿وَإِذَا الْمَوْءُودَةُ سُئِلَتْ (8) بِأَيِّ ذَنْبٍ قُتِلَتْ (9)﴾

(And when the girl [who was] buried alive is asked (8) For what sin she was killed (9))

It was the Arabs' practice to bury girls alive in fear of shame and need.

This expression is used to show how horrible this crime was, because it is an assault on a part that is of you who is your daughter, the female. It is a crime, mentally and religiously. Hence, Allah (swt) expresses this matter with a manner of reproof and reproach; that is, instead of asking the killer father, He (swt) will ask the murdered girl about what she had done and what sin she had committed so that her father killed her!! This method is the topmost in reproaching and scolding to them.

﴿وَإِذَا الصُّحُفُ نُشِرَتْ (10)﴾

(And when the pages are made public (10))

People's records of their deeds since their birth till their death, will be made public to all people on that Day.

﴿ وَإِذَا السَّمَاءُ كُشِطَتْ (11) ﴾

(And when the sky is stripped away (11))

The sky is stripped away, same as a sheep when it is slaughtered and its skin is removed of it.

﴿ وَإِذَا الْجَحِيمُ سُعِرَتْ (12) ﴾

(And when Hellfire is set ablaze (12))

﴿ وَإِذَا الْجَنَّةُ أُزْلِفَتْ (13) ﴾

(And when Paradise is brought near, (13))

﴿ عَلِمَتْ نَفْسٌ مَّا أَحْضَرَتْ (14) ﴾

(A soul will [then] know what it has brought [with it]. (14))

This is the answer of the previous twelve conditional statements.

When all the previous things happen, each soul will know what it has done whether good or bad.

﴿ فَلَا أَقْسِمُ بِالْخُنُوسِ (15) ﴾

(So I do not swear by the retreating stars - (15))

The scholars said that *(I do not swear)* means *(I swear)*. The proof of this is the answer that will come later: *([That] indeed, the Qur'an is a word [conveyed by] a noble messenger)*

Hence, the meaning is: I do not need to swear and if I were to swear I would swear by the retreating running stars that travel in the sky, which sometimes run and sometimes disappear.

﴿ الْجَوَارِ الْكُنُوسِ (16) ﴾

(Those that run [their courses] and disappear - (16))

They are the stars that come out at night, they run from place to another, so that you see them but suddenly disappear, while in fact they still there.

الْكُنَّسِ (run and disappear): This Arabic word is derived from الكُنَّاشِ which is the house of a dear or wild bull, built in the bark of a tree to shade him from the sun heat.

﴿ وَاللَّيْلِ إِذَا عَسْعَسَ (17) ﴾

(And by the night as it closes in (17))

عَسْعَسَ (closes in): The Arabic word has two opposite meanings. It means comes and goes with its darkness slowly slowly.

The similar Arabic word عَن means to walk in darkness unguided, as if someone put out his hand to feel things because he does not see.

﴿ وَالصُّبْحِ إِذَا تَنَفَّسَ (18) ﴾

(And by the dawn when it breathes (18))

(Breaths) means come with shine and light.

As if the night conceals the breaths so the morning comes and brings them back and refreshes them. This is a true phenomenon; there are a lot of carbon monoxide gas at night and a lot of Oxygen in the air during the day, this is a result of photosynthesis in plants.

Verify, when Islam came there was darkness of ignorance, the dawn came with the light of Islam and its guidance that filled the hearts through the Prophet's (saws) mission, hence, with his method, humanity breaths the dawn.

﴿ إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ (19) ﴾

([That] indeed, the Qur'an is a word [conveyed by] a noble messenger (19))

The noble messenger is the angel Jibril (pbuh). Being noble indicates that he loves the duties he was charged with, otherwise, he could not have tolerated the burden.

The Holy Qur'an is Allah's (swt) words, but its revelation event passed through many stages, from the highest source Who is Allah (swt) to the keeper of revelation that is Jibril (pbuh), then to the Prophet Muhammad (saws). So that, there are three stages for the revelation of Holy Qur'an. Here the speech is related to Jibril (pbuh), who revealed the Holy Qur'an to the Prophet (saws).

﴿ ذِي قُوَّةٍ عِنْدَ ذِي الْعَرْشِ مَكِينٍ (20) ﴾

([Who is] possessed of power and with the Owner of the Throne, secure [in position], (20))

He has a high rank and estimate at Allah (swt). This is according to Allah's (swt) measures not ours.

﴿ مُطَاعٍ ثَمَّ أَمِينٍ (21) ﴾

(Obeyed there [in the heavens] and trustworthy. (20))

Here Allah (swt) is talking about the significant one of the angels, that is Jibril (phuh), who came to the chosen one of people, who is the Prophet (saws).

Being described by (secure in position) denies all characteristics of defects, so is there any trustworthiness more than this!

﴿ وَمَا صَاحِبُكُمْ بِمَجْنُونٍ (22) ﴾

(And your companion is not [at all] mad. (22))

Companionship indicates familiarity and nearness, so we do not need to identify it.

﴿ وَلَقَدْ رَأَهُ بِالْأَفْقِ الْمُبِينِ (23) ﴾

(And he has already seen Gabriel in the clear horizon. (23))

This verse indicates the true meeting between the Prophet (saws) and the angel Jibril (pbuh). He (saws) saw him in reality, although Jibril (pbuh) is unseen and the nature of humans is incapable of seeing him. But Allah (swt) made the Prophet (saws) see Jibril (pbuh) so that he knows that he is in front of another power with an independent being and shape, once in the trip of Israa and Mi'raj at the Sidrat Al-Muntaha, and another time on the earth at the first revelation. Allah (swt) says:

﴿ وَلَقَدْ رَأَهُ نَزْلَةً أُخْرَىٰ ﴿١٢﴾ عِنْدَ سِدْرَةِ الْمُنْتَهَا ﴿١٣﴾ ﴾

(And he certainly saw him in another descent ﴿١٢﴾ At the Lote Tree of the Utmost Boundary-) (An-Najm: 12-13)

Thus, Allah (swt) willed to show Jibril (pbuh) to the Prophet (saws) with his real image to prove to him (saws) that the revelation is not an illusion, or a self-talk, neither thoughts of obsessions.

﴿ وَمَا هُوَ عَلَى الْغَيْبِ بِضَنِينٍ (24) ﴾

(And Muhammad is not a withholder of [knowledge of] the unseen.

(24))

بِضَنِينٍ (a withholder): The Arabic word has another reading: بِظَنِينٍ :

بِظَنِينٍ : As long as Muhammad (saws) is your companion, so you know him and know his honesty and integrity. And as long as the character of insanity is disclaimed from him, then he is not to be

accused, consequently, the matter of revelation is not a suspicion nor a soul-talk, as some people slandered him.

بِضَنِينٍ : He is not stingy with teaching what Allah (swt) has taught him, and he is not suspected of hiding any of Allah's (swt) method that Allah (swt) commanded him to announce.

﴿ وَمَا هُوَ بِقَوْلِ شَيْطَانٍ رَجِيمٍ (25) ﴾

(And the Qur'an is not the word of a devil. (25))

Allah (swt) disclaimed this suspicion from Jibril (pbuh); because some people were saying that before the Prophet's (saws) mission, the devils were used to sit therein in heavens for hearing, then telling news to their sponsors from human devils.

﴿ فَأَيْنَ تَذْهَبُونَ (26) ﴾

(So where are you going? (26))

After Allah (swt) has affirmed the source of revelation, He (swt) showed them the recommendations that save them and limited the paths of suspicion, saying: There is no way except Allah's (swt) method; your Creator and Lord, and there is no way to reach this method except by believing in Muhammad (saws) who received it by Jibril (pbuh), so do not try to change it, where are you heading? Here Allah (swt) blocked all the paths leading to purposes of those who tried to raise doubts about the revelation.

The answer to this verse is only by one: No path except this one. Allah (swt) does not decide this matter using the order method, rather, by using the affirmative interrogative method so that the answer is a claim against them.

﴿ إِنَّ هُوَ إِلَّا نَكْرٌ لِلْعَالَمِينَ (27) ﴾

(It is not except a reminder to the worlds (27))

إِنْ هُوَ (It is): The Holy Qur'an. It is a reminder for all mankind.

ذِكْرٍ (a reminder): Points out to the instinct of faith of upon which Allah (swt) has created all people; because the reminder means there is something you used to have but you forgot it so that someone came to remind you of it. That is because, originally, all humans received Allah's (swt) method through Adam (pbuh).

﴿ لِمَنْ شَاءَ مِنْكُمْ أَنْ يَسْتَقِيمَ (28) ﴾

(For whoever wills among you to take a right course. (28))

No one will benefit from this reminder unless to be a seeker for straightness, the religion is but the straightness.

Abi Ali As-Surri said: "I saw the Prophet (saws), so I said to him: O' Messenger of Allah, it is narrated that you said: "I have gone gray" He (saws) said: "Yes". I said: What has made you gone gray? Is it the stories of the Prophets and the nations' destruction? He (saws) said: "No, but Allah's saying: (So remain on a right course as you have been commanded"¹ (Hud: 112)

Thus, straightness is to bear the consequences of following the reminder. That is why the Holy Qur'an unified that course and made straightness the path and the aim. However, people's preparation for that and accepting it has a special will. About this Allah (swt) says in this verse: (For whoever wills among you to take a right course. (28)).

It is not by force rather by choice. It is a method presented to hearts and minds, if it meets purity and willingness, then, it enters the heart, and the mind is convinced with it, otherwise, it does not.

¹ Shuab Al-Iman, chapter of Surah Hud, hadith No. 2439

﴿ وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ (29) ﴾

(And you do not will except that Allah wills - Lord of the worlds. (29))

The human being does not have an independent will, his will is subject to Allah's (swt) will. The servant does not will unless Allah (swt) wills him to have a will. That is why Allah's description as *-Lord of the worlds-* came after it. If a person to contemplate his life, he will find that he has a free will in some matters and does not in others; that which are out of his control, such as breathing, day and night times...., Hence, the free will does exist when there are alternations that the mind comprehends.

So, the human being is not absolutely free, nor absolutely restricted. Meaning, the absolute power is for Allah (swt), not for the human beings. Allah (swt) is the One Who restricts the human's will in regards of the out-of-control and the non-subjected to accountability issues. The assignment is the choosing of matters that are in the range of: Do and do not do, such as prayer, alms giving, Hajj and fasting When the matter is not in the restriction range, then I have a free will to do it or not to do.

Allah (swt) clarifies that the will is two wills, if He (swt) wills, he would have made you incapable of choosing anything or He (swt) would have made you like the angels, who do not disobey Allah's (swt) commands and do whatever they are commanded, but, Allah (swt) made you suitable to do and not to do. This is from the deep will of Allah (swt), hence, you did not move out of His will. So, let no one say: "I chose despite the will of Allah (swt)", because you can never do anything albeit Allah's (swt) will. So let no one say: Allah (swt) willed me not to be a believer, this is unacceptable words since Allah (swt)

has willed to give you a free will to take decisions in regard what is subjected to accountability, which are do and do not do, this is lawful and this is forbidden, this is permissible and that is not, this is straight and that is wrong. Thus, the religion is manners, values, righteousness, as the Prophet (saws) explained when he was asked about virtue and sin:

((Virtue is noble behaviour, and sin is what rankles in your heart and you do not like people to know about it."¹

Accordingly, man's behaviours are reflected through his accepting and applying of Allah's commands.

This is the cornerstone of faith, when choosing between the alternatives; to choose between belief in Allah (swt) and disbelief. This is the Trust of choosing, the religion is the most important Trust. Allah (swt) says:

﴿ إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَاوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا

الْإِنْسَانُ ۗ إِنَّهُ كَانَ ظَلُومًا جَهُولًا ﴿

(Indeed, we offered the Trust to the heavens and the earth and the mountains, and they declined to bear it and feared it; but man [undertook to] bear it. Indeed, he was unjust and ignorant.)

(A-Ahzab: 72)

This Trust is the assignment Trust, choosing Trust. The mind is the one which decides, so let no one says that: Islam has spread by force. It could not be spread by force because the cornerstone of accountability is the mind. Hence, Islam had spread by excellent

¹ Sahih Muslim, The Book of virtues, Good manners and Joining of the ties of Relationship, hadith No. 2553

pattern, not by the force. The excellent pattern is the symbol that the mind, logic, thought and knowledge accept him. At the beginning of the Arabic and Islamic civilization, the power was with Muslims, so if anyone to say that they spread Islam by force , we say to him: Force has gone and Islam remains, if what you say was true, then Islam would have ended with the power that spread it, but, Islam entered the hearts and minds of people by people's will.



Surah Al-Infitaar

It is a Makki Surah, it talks about the cosmic transformation that was spoken about in Surah Al-Takwir.

﴿ إِذَا السَّمَاءُ انْفَطَرَتْ (1) ﴾

(When the sky breaks apart (1))

This is as Allah (swt) says:

﴿ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا ۚ مَّا تَرَىٰ فِي خَلْقِ الرَّحْمَنِ مِن تَفَوتٍ ۚ فَارْجِعِ الْبَصَرَ هَلْ تَرَىٰ مِن

فُتُورٍ ۚ

([And] who created seven heavens in layers. You do not see in the creation of the Most Merciful any inconsistency. So return [your] vision [to the sky]; do you see any breaks?) (Al-Mulk-3)

The Truthful (swt) uses the word “Fatara” (to break) once in something that is fixed and another time in something that is ruined. An example of something that is fixed when Allah (swt) says:

﴿ الْحَمْدُ لِلَّهِ فَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ ﴾

([All] praise is [due] to Allah, Creator of the heavens and the earth,)

(Al-Mulk: 3)

Meaning that Allah (swt) has created the heavens and the earth as no previous example and with precise ability, whereas, here the Truthful (swt) says regarding something that is ruined which is the sky, pointing out to the great frightening Day when the sky splits and the planets fall down so none of them will perform its duty, because Allah (swt) has taken away what made them useful. For Allah (swt) by His perfectibility gives a thing of the characteristics that make it suitable

for what it was created for, so let no human think that he has gone outside his creator's (swt) ability.

Of course, it does not break apart or split by itself but by order from its creator Allah (swt), as when Allah (swt) says:

﴿ إِذَا السَّمَاءُ انشَقَّتْ ﴾

(When the sky has split [open]) (Al-Inshiqaq: 1)

This saying shows that as soon as the sky hears the order from Allah (swt) to split open it replies immediately and obeys the order to split open. The sky understands Allah's (swt) order, He who created it, and will break apart for a great command that is the Judgement day and the end of this life.

﴿ وَإِذَا الْكَوَاكِبُ انتَثَرَتْ (2) ﴾

(And when the stars fall, scattering, (2))

Allah (swt) mentions the planets that some people worshiped. Since, on this day balance of the planets is disturbed, each planet leaves its orbit which they used to move around. The word planet indicates that it takes its light from another object, contrary to the stars. For the planet takes its light from the sun, so that when it goes down, we will not see the planets which proves to us that each planet will end up in decline.

انتَثَرَتْ (scattered): scattering is the opposite of gathering. To scatter is to throw things on the floor irregularly. As such, the scattering of the planets is the dispense of their form of gathering in their positions or the exiting of the planets out of their orbits so they appear in disorder in space due to gravity disturbance upon which the universe was built.

﴿ وَإِذَا الْبِحَارُ فُجِّرَتْ (3) ﴾

(And when the seas are erupted, (3))

As when Allah (swt) says:

﴿وَإِذَا الْبِحَارُ سُجِّرَتْ﴾

(And when the seas are filled with flame) (Al-Takwir: 6)

These are futuristic signs that will happen on Judgment day; the seas will erupt and become one sea where the fresh will mix with the salty. Sea in language is the place where the water accumulates whether it is fresh or salty. Hence, eruption of seas means releasing them on the earth's surface.

﴿وَإِذَا الْقُبُورُ بُعْثِرَتْ (4)﴾

(And when the [contents of] graves are scattered, (4))

Graves are scattered means turning their insides out, so all the dead comes out.

﴿عَلِمَتْ نَفْسٌ مَّا قَدَّمَتْ وَأَخَّرَتْ (5)﴾

(A soul will [then] know what it has put forth and kept back. (5))

Every soul will know what it has brought in good or evil just once the sky breaks apart, the planets scatter, the seas erupt and graves scatter. The Truthful (swt) says:

﴿وَوُضِعَ الْكِتَابُ فَتَرَى الْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ وَيَقُولُونَ يَا وَيْلَتَنَا مَا لِ هَذَا الْكِتَابِ لَا يُغَادِرُ صَغِيرَةً

وَلَا كَبِيرَةً إِلَّا أَحْصَاهَا ۗ وَوَجَدُوا مَا عَمِلُوا حَاضِرًا ۗ وَلَا يَظِلُّمُ لِرَبِّكَ أَحَدًا﴾

(And the record [of deeds] will be placed [open], and you will see the criminals fearful of that within it, and they will say, "Oh, woe to us! What is this book that leaves nothing small or great except that it has enumerated it?" And they will find what they did present [before them]. And your Lord does injustice to no one.) (Al-Kahf: 49)

And says:

﴿ وَكُلَّ إِنْسَانٍ أَلْزَمْنَاهُ طَائِرَهُ فِي عُنُقِهِ ۖ وَنُخْرِجُ لَهُ يَوْمَ الْقِيَامَةِ كِتَابًا يَلْقَاهُ مَنْشُورًا ﴿١٣﴾ أَفَرَأَى كِتَابَكَ كَفَى

بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا ﴿١٤﴾

(And [for] every person We have imposed his fate upon his neck, and We will produce for him on the Day of Resurrection a record which he will encounter spread open.

﴿ [It will be said], "Read your record. Sufficient is yourself against you this Day as accountant." ﴾ (Al-Israa: 13-14)

﴿ يَا أَيُّهَا الْإِنْسَانُ مَا غَرَّبَكَ بِرَبِّكَ الْكَرِيمِ (6) ﴾

(O mankind, what has deceived you concerning your Lord, the Generous, (6))

This inquiry carries the meaning of wondering and scolding to mankind who dares upon the creator by committing sins while Allah (swt) is the Generous who should not be disobeyed.

Allah (swt) talks to humanity saying (O' Mankind) because this word implies that his humanity should prevent him from being arrogant. Humanity is distinguished by brain which is the machine of thinking, planning and deduction, whereas, arrogance is an inattentiveness of the arrogant. Hence, human should not forget his weakness and need in front of the strength of his Lord and creator, if he wants to be proud of something, let him be proud of a self-made something not of something given to him, that is why this act required the wondering and denial.

﴿ يَا أَيُّهَا الْإِنْسَانُ مَا غَرَّبَكَ بِرَبِّكَ الْكَرِيمِ (6) ﴾

*(O Man, what has deceived you concerning your Lord, the Generous,
(6))*

What is the thing that prompted you to be arrogant, while, Allah (swt) is the Generous, Giver of blessings and bestowments to us!!

Allah (swt) uses here the attribute of Generous specifically to indicate that The Generous should not be met with bad deeds.

Then The Truthful (swt) counts and reminds us of some of His blessings and effects of His generosity:

﴿ الَّذِي خَلَقَكَ فَسَوَّاكَ فَعَدَلَكَ (7) ﴾

(Who created you, proportioned you, and balanced you? (7))

These are three stages: Mankind creation, which is the bringing into existence, fashioning, then giving due proportion, this is a certainty, no doubt about it since Allah (swt), for example, has not made you crawling on your tummy like a snake, neither made you walking on four like animals and did not make your stature crooked, rather, He (swt) shaped you in straight figure, made your posture high, as same as the proportion and balance in the minute systems inside the human being, which, the science, every day, discovers something miraculous about them.

﴿ فِي أَيِّ صُورَةٍ مَّا شَاءَ رَكَّبَكَ (8) ﴾

(In whatever form He willed has He assembled you. (8))

Meaning, He (swt) has assembled you in perfect image, creativity and appearance.

﴿ كَلَّا بَلْ تُكَذِّبُونَ بِالذِّينِ (9) ﴾

(No! But you deny the Recompense. (9))

(No) is a word of deter and rebuke from a proceeded matter. Meaning, the previous matter should not have happened, which is the human's arrogance. However, when Allah (swt) restrains the slave from the arrogance, then, He is providing advice, education and guidance. At first, restraining may deter him, such as, Allah (swt) says in another verse:

﴿ كَلَّا إِنَّ الْإِنْسَانَ لَيْطَغَى ۖ ﴿٦﴾ أَنْ رَأَاهُ اسْتَعْتَى ۖ ﴿٧﴾ ﴾

(No! [But] indeed, man transgresses ﴿٦﴾ Because he sees himself self-sufficient.) (Al-Alaq: 6-7)

One of human's characteristics is transgression, which is to overstep the limit, especially, when he becomes fully self-sufficient with his health, money and position so he becomes arrogant and thinks he is eternal in this universe. Hence, Allah (swt) is saying (No!) to him.

بَلْ (But): Meaning that you do not restrain from the previous mentioned actions, you turn away from sincerity to Allah (swt) and you ignore His signs in the universe and in yourself!!

If you have pondered upon these signs you would not have denied the Resurrection and Judgement Day.

Let's here note the style of speech; Allah (swt) moved from addressing a single human being (O Man) to plural (you) , He (swt) did not say: (O Man, you deny the Recompense) because the word الْإِنْسَانُ (Man) means plural although it is singular, as if Allah (swt) is speaking to all mankind.

Denying the Judgement Day is the reason of every sin, inattentiveness and going out of Allah's (swt) method and being unprepared to meet Him.

﴿ وَإِنَّ عَلَيْكُمْ حَافِظِينَ (10) ﴾

(And indeed, [appointed] over you are keepers, (10))

The Truthful (swt) reminds us here that He keeps all deeds and they are recorded to Him (swt) for this Day; a day when every soul will be recompensed for what it earned. So, for the evidence to be brought against them, the actions, which for which they are held accountable, must be written and recorded so that the doer can read it. Therefore, Allah (swt) confirms this matter in this verse.

﴿ كِرَامًا كَاتِبِينَ (11) ﴾

(Noble and recording; (11))

They are the angels that are writing the mankind's deeds. Allah (swt) says:

﴿ إِذْ يَتَلَقَى الْمُتَلَقِينَ عَنِ الَّتَمِيمِ وَعَنِ الشَّمَالِ قَعِيدًا ﴿١٧﴾ مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ ﴿١٨﴾

(When the two receivers receive, seated on the right and on the left.

﴿ *Man does not utter any word except that with him is an observer prepared [to record].) (Qaaf: 17-18)*

People in documenting matters only trust what is registered and recorded which secure the safety of their dealings, such as the contracts and others, so where will be no place for doubt, heedlessness or forgetfulness.

Allah (swt) says to them: I will notarize your actions the same way you are familiar with in your life matters. So, the issue of recording and writing down the deeds is not useless; it has a purpose. Mankind's doings are registered for him precisely, punctually and honestly, which Allah (swt) has guaranteed for us by those who are in charge of it; the angels.

﴿ يَعْلَمُونَ مَا تَفْعَلُونَ (12) ﴾

(They know whatever you do. (12))

Their documentation and recordings should come exactly as what happened in reality, consequently, accountability, reward, recompense and punishment come accordingly. Verify, Allah (swt) does not do injustice even as much as an atom's weight. Allah (swt) says:

﴿ فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ﴿٧﴾ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ﴿٨﴾ ﴾

(So whoever does an atom's weight of good will see it, ﴿٧﴾ And whoever does an atom's weight of evil will see it.) (Az-Zalzalah: 7-8)

That is why Allah (swt) entrusted the deeds' registration to His angels who never commit mistakes, forget or fall in distraction or inattentiveness. So, these are the four characteristics of the registrars: memorizing in themselves, also it is correct to say that they keep what they write, also they are noble. Since the noble characteristic is to be happy with good and unhappy with the evil, so, their nature matches the task they are assigned; when they see good deed, they hurry in writing it because they love that and when they see bad deed they hurry in registering it because they hate that deed.

However, there is a difference between the assignment and the self-preparation of those angels; they have a specific task and they are prepared to do it properly.

Then, notice the precision and affirmation in the word (recording); they are not just memorizing and noble in themselves, moreover, they are (recording) in addition to memorizing, hence, what is memorized

will be their witness while the records will be a proof against its owner when the books are made public. Allah (swt) says:

﴿ أَقْرَأُ كِتَابَكَ كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا ﴾

([It will be said], "Read your record. Sufficient is yourself against you this Day as accountant.") (Al-Israa: 14)

One manifestation of Allah's (swt) mercy upon us is that He (swt) made the writer of good deeds is a master over the writer of bad deeds to give the Man a chance to repent and go back to the right path, for Allah (swt) does not intend to nitpick us, rather, to catch our good deeds. The proof of this is that Allah (swt) considers the deeds of hearts and it is enough to give your heart a chance to think about good for a while, that is why the Prophet (saws) said:

"He who intended to do good, but did not do it, one good was recorded for him, and he who intended to do good and also did it, ten to seven hundred good deeds were recorded for him. And he who intended evil, but did not commit it, no entry was made against his name, but if he committed that, it was recorded."¹

Allah (swt) says:

﴿ لَقَدْ خَلَقْنَا الْإِنْسَانَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهِ نَفْسُهُ ۗ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ ۗ إِذْ يَتَلَقَّى

الْمُنْتَلِقِينَ عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ قَعِيدٌ ۗ مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ ۗ

(And We have already created man and know what his soul whispers to him, and We are closer to him than [his] jugular vein ۗ When the two receivers receive, seated on the right and on the left. ۗ Man

¹ Sahih Muslim, The book of Faith, Hadith No. 130.

does not utter any word except that with him is an observer prepared [to record].) (Qaaf: 16-18)

Allah (swt) describes the angel here as being observer, prepared to record and seated, however, Allah (swt) does not describe the angel as (Qa'id) which is also in Arabic indicates sitting because the former one means seated but able to stand up whereas (Qa'eed) is a characteristic accompanying its owner, as when we say merciful and generous. So that the angel is your companion that never leaves you and always attentive to follow your deeds.

﴿ إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ (13) ﴾

(Indeed, the righteous will be in pleasure, (13))

After Allah (swt) confirmed the matter of writing the deeds and counting them for their doers, He (swt) indicated its great consequences. This matter will end in accountability and reward according to the good and evil recorded by the angels. This destiny is pre-prepared and ready waiting for its righteous companions in Paradise and the wicked in Fire.

Allah (swt) affirmed this meaning here by using the affirmation style (Using the letter "Lam" in the word لَفِي) to stop the doubts of people who suspect this destiny.

(Righteous) is derived from (righteousness), a word that holds all good behaviours, Allah (swt) says:

﴿ وَلَكِنَّ الْبِرَّ مَنْ اتَّقَى ﴾

(but righteousness is [in] one who fears Allah.) (Al-Baqara: 189)

One brief and comprehensive word is mentioned, that is righteousness, which is not just an outward act rather it is based upon outward and inward, for example, Allah (swt) says:

﴿ إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ ۗ ﴾

(Indeed, prayer prohibits immorality and wrongdoing,) (Al-Alkaboot: 45)

Somebody may come and say to us: “What if I do not do immoral and wrong actions, then the outward duties are not such important!!!!” We answer him: You separated between the outward and the inward while they are fully connected. Allah (swt) answers such people by showing the various aspects of righteousness:

﴿ لَيْسَ الْبِرُّ أَنْ تُولُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ

وَالْكِتَابِ وَالنَّبِيِّينَ وَآتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينَ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي

الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا ۗ وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ

الْبَأْسِ ۗ أُولَٰئِكَ الَّذِينَ صَدَقُوا ۗ وَأُولَٰئِكَ هُمُ الْمُتَّقُونَ ۗ ﴾

(Righteousness is not that you turn your faces toward the east or the west, but [true] righteousness is [in] one who believes in Allah, the Last Day, the angels, the Book, and the prophets and gives wealth, in spite of love for it, to relatives, orphans, the needy, the traveler, those who ask [for help], and for freeing slaves; [and who] establishes prayer and gives zakah; [those who] fulfill their promise when they promise; and [those who] are patient in poverty and hardship and during battle. Those are the ones who have been true, and it is those who are the righteous.) (Al-Baqara: 177)

Allah (swt) counted types of righteousness indicating that it includes both the inward and outward works, starting with doctrine, which top is believing in Allah (swt), the last day, the Angels, the Book and the Prophets. If someone said: The Book and the Prophets are tangible, we say to him: this is not correct, they are tangible as individuals but in meaning they are unseen because we have not seen them. We have not seen Jibril (Pbuh) when he came down to our Prophet (saws). Then, the context of this verse moves to righteousness in practical behavior when talking about money and its role in life movement in community.

As if the matter of spending money in pure and good aspects is the most important behavior for a believer, so that, general spending upon these classes of people: the relatives, the orphans, the needy, the traveler, the help asker and for freeing slaves, is mentioned before prayer and alms giving, this is the meaning of righteousness.

﴿ وَإِنَّ الْفُجَّارَ لَفِي جَحِيمٍ (14) ﴾

(And indeed, the wicked will be in Hellfire. (14))

الْفُجَّارُ (The wicked): Wickedness is stepping out of Allah's orders and disobeying Him.

The reward of the wickedness is the Hell fire. Both words of wickedness and Hell fire are similar and homogeneous, suitable for each other.

The word (جَحِيمٍ) (Hell fire) in Arabic is derived from the word (جحم) which refers to intensive fire inflation, that is why this word is used in Arabic to describe an angry person to express that the anger inflames him. The Quranic context and style do not just state that the recompense of the wicked is Hell fire, rather, Allah (swt) confirms it by:

﴿ يَصْلَوْنَهَا يَوْمَ الدِّينِ (15) وَمَا هُمْ عَنْهَا بِغَائِبِينَ (16) ﴾

(They will [enter to] burn therein on the Day of Recompense (15) And never therefrom will they be absent. (16))

﴿ وَمَا أَدْرَاكَ مَا يَوْمَ الدِّينِ (17) ثُمَّ مَا أَدْرَاكَ مَا يَوْمَ الدِّينِ (18) ﴾

*(And what can make you know what is the Day of Recompense? (17)
Then, what can make you know what is the Day of Recompense?
(18))*

The speech here is about the Day of Recompense; Judgement day, the Day when the righteous will be in pleasure and the wicked will be in Hell fire. Allah (swt) wants to magnify this day and that it is hidden and no one is acquainted with, so He says *(And what can make you know what is the Day of Recompense?)* As if understanding has stages, two ways; one through knowledge and another by witnessing. The first one is fulfilled by the verse (17), we will encounter this matter in reality because verbal images cannot reflect reality, as they come in accordance with a language performance and expressions. As known, the language is words for meanings and meaning comes before the word; for example, you see the television first, then comes the word that describes it, so that, if the hidden matters are unseen and we do not know and do not have meanings to them, then how could it have words? Hence, they are somethings that have not been included in the language yet and they will remain unseen until we see the judgement by our own eyes, only then, the curtain will be unveiled and the hidden will be seen, so we will see the truth. Allah (swt) gives us a glimpse of that Day, saying:

﴿ يَوْمَ لَا تَمْلِكُ نَفْسٌ لِنَفْسٍ شَيْئًا وَالْأَمْرُ يَوْمَئِذٍ لِلَّهِ (19) ﴾

(It is the Day when a soul will not possess for another soul [power to do] a thing; and the command, that Day, is [entirely] with Allah. (19))

The context refers to that Day which represents a fundamental case in human's life. This Day is recognized in two matters; the first, *a soul will not possess for another soul a power to do a thing*, the second, *the command that Day is entirely with Allah*.

In this worldly life, a soul can possess a power over another soul but on the Last Day there is no place for these reasons, the souls in this life are connected to reasons and humans may help each other, while on the last Day none of that will be, and no one possesses any harm or good to do to anyone else.

You may ask: In this life is not the command is entirely with Allah (swt)? The answer is: Yes, it is entirely with Allah (swt), but there are reasons connected to causers, while on that Day you are with the Causer without reasons, so the command is entirely with Allah (swt).



Surah Al-Mutaffifin

This Surah takes its context from the previous Surah and it meets the contexts of the next Surahs in a general frame in this last section of the Holy Qur'an, that is, to affirm the matter of Resurrection and the Last Day. The Resurrection Day takes this importance because it is of the faith summit which starts from believing in Allah (swt) then believing in what Allah (swt) told us of unseen matters, such as believing in the angels, the prophets, destiny and fate and the Last Day. So, believing in the Last Day is the conclusion of this faith; the one who does not believe willingly then he will believe because of fear.

However, both Surahs of At-Takwir and Al-Infitar talked about the introductions of that Day and the horrors that happen in it. Allah (swt) said:

﴿ إِذَا الشَّمْسُ كُوِّرَتْ ﴾

(When the sun is wrapped up [in darkness]) (At-Takwir: 1)

﴿ إِذَا السَّمَاءُ انْفَطَرَتْ ﴾

(When the sky breaks apart) (Al-Infitaar: 1)

Surah Al-Infitaar, as well, mentioned the writers who register the deeds:

﴿ وَإِنَّ عَلَيْكُمْ لَحَافِظِينَ ﴿۱﴾ كِرَامًا كَاتِبِينَ ﴿۲﴾ يَعْلَمُونَ مَا تَفْعَلُونَ ﴿۳﴾ ﴾

(And indeed, [appointed] over you are keepers, ﴿۱﴾ Noble and recording; ﴿۲﴾ They know whatever you do.) (Al-Infitaar: 10-12)

Surah al-Mutaffifin also talked about the great Day:

﴿ يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ ﴾

(The Day when mankind will stand before the Lord of the worlds?)

(Al-Muraffifin: 6)

And about the recording:

﴿ كَلَّا إِنَّ كِتَابَ الْفَجَّارِ لَفِي سِجِّينٍ ﴾

(No! Indeed, the record of the wicked is in sijjeen.) (Al-Muraffifin: 6)

﴿ كَلَّا إِنَّ كِتَابَ الْأَبْرَارِ لَفِي عِلِّيَّينَ ﴾

(No! Indeed, the record of the righteous is in 'illiyyun.) (Al-Muraffifin: 18)

This Surah is the last Makki Surah before moving to Al-Medinah and this has a significance. The Makki Qur'an takes care of doctrine issues, in this Surah, it moved suddenly to a special additional matter connected with movement of life, behavior and dealings; such as, decreasing in measure and weigh, this matter characterizes the Madinan Surahs. Allah (swt) says:

﴿ وَيْلٌ لِّلْمُطَفِّفِينَ (1) الَّذِينَ إِذَا اكْتَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ (2) وَإِذَا كَالُوهُمْ أَوْ وُزِنُواهُمْ يُخْسِرُونَ ﴾

﴿ (3) ﴾

(Woe to those who give less [than due], (1) Who, when they take a measure from people, take in full. (2) But if they give by measure or by weight to them, they cause loss. (3))

This matter organizes dealings and preserves rights between people. This is a feature of the Quranic Surahs of Al-Medina where Islam has settled, its pillars were established and the Muslims had a community, authority and law.

As this is the last Surah that revealed in Makkah, Allah (swt), after giving souls a boost in faith through the Makki revelation, He (swt) wanted us to understand that: Doctrines are not requested for itself,

embracing Islam is not just saying the two testimonies (Shahada), but behind them there is: (Say I believe in Allah then go straight).

Allah (swt) created this creation in two types; one of them is propelled and has no choice, that include all the creatures other than Jinn and humans. These creatures have no choice but what is written for them to achieve in the universe. Another type is the creation with ability to choose; human and Jinn. Indeed, we see corruption is only caused by the human kind when using his own opinion and ignorance to interfere in Allah's (swt) universe.

Allah (swt) named the divine law, by which He created the creation: The balance. Allah (swt) says:

﴿وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ﴾

(And the heaven He raised and imposed the balance) (Ar-Rahman: 7)

Then He (swt) warned us:

﴿أَلَّا تَطْغَوْا فِي الْمِيزَانَ﴾

(That you not transgress within the balance.) (Ar-Rahman: 8)

Then He (swt) commanded us:

﴿وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيزَانَ﴾

(And establish weight in justice and do not make deficient the balance..) (Ar-Rahman: 9)

As if Allah (swt) is saying to us: If you want your life to be settled and your affairs go straight same as the heavens and the earth, then, take this just righteous balance which come from Allah (swt). If you tampered with this just balance then corruption will seep into your life's movement. Surah Al-Mutaffifin came to confirm the material balance

by which we weigh materials, in addition to the moral balance that decides the fulfilment of rights and obligations in everything. So, relations and dealings that connect people must should be organized on the basis of balance and justice.

﴿ وَيْلٌ لِّلْمُطَفِّفِينَ (1) ﴾

(Woe to those who give less [than due], (1))

وَيْلٌ (Woe): means parish or punishment.

There are two Surahs in the Holy Qur'an that starts with the word (Woe), Al-Mutaffifin and Al-Humaza:

﴿ وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ ﴾

(Woe to every scorner and mocker.) (Al-Humazah: 1)

The first one relates with people's money and the second one relates with their honour.

We can notice the beginning of Surah Al-Mutaffifin with its strong threat that combines all types of punishments for something people may consider it trivial.

الْمُطَفِّفِينَ: Who give less in due and get a little more than they deserve.

The Surah begins with strong threat and frightening intimidation to whoever get this little more, to indicate that it is not a little at all for Allah (swt). Only the vile souls seek richness at the expense of others. Then the context explains who are the ones who give less than due:

﴿ الَّذِينَ إِذَا اكْتَالُوا عَلَى النَّاسِ يَسْتَوْثُونَ (2) ﴾

(Who, when they take a measure from people, take in full. (2))

The Holy Qur'an gives us a social case which was common between people in Makkah; a group of Quraish masters used to

dominate people's sustenance and exploit their need by using their authority and position.

Allah (swt) uses the word (upon) instead of (from) to mean that they take from people more than their right, because they had authority and domination so that they misuse other's need and take in full over the limit.

﴿ وَإِذَا كَالُوهُمْ أَوْ وَزَنُوهُمْ يُخْسِرُونَ (3) ﴾

(But if they give by measure or by weight to them, they cause loss.

(3))

Allah (swt) did not say: *And when they give measure for them* to indicate their control over the economy in taking and giving. They take in full and extra to the degree of oppression and they give with undervalue and loss. Hence, this Surah indicates how much exploitation and influence Quraish used to have at that time; people were working hard and getting tired, then these masters used to come and take the fruit of their labour. To show how ugly this act is, these verses come during the Mekkan era, contrary to what was known at that time in concentrating on doctrine matter and implementing it firstly in souls before talking about method and behavior.

أَوْ وَزَنُوهُمْ (or by weight): This is another trick to give less and take more, because during measure there is a capacity available to whoever wants to add more by shaking it by the hand which uses it to take more than is deserved or by adding on top of it to hold more, these tricks are known by merchants, whereas weight is more precise and it is difficult to manipulate.

This meaning is wide and it is not confined to matters of selling and buying, measuring and weighing but it goes beyond that to include

all life matters and every right and obligation. For the worker, the farmer, the clerk, the manager, the minister and anyone who has a job should perform his duty fully as long as he takes his full wage and if we want the stabilization of materialistic, economical, moral and social life, we should put the Truthful's (swt) balance of right in front of our eyes, we should give by the same measure we take, but giving less and taking more will cause a gap in community and problems will arise that we cannot get rid of.

﴿ أَلَا يَظُنُّ أُولَئِكَ أَنَّهُمْ مَبْعُوثُونَ (4) ﴾

(Do they not think that they will be resurrected. (4))

The inquiry here for wonder and denial. Why did Allah (swt) mentions the Last Day with (thinking)? The answer is: Because just thinking about this Day is enough to deter them from this behavior.

أُولَئِكَ (They): is used to refer to a distinct known thing, as if they were distinguished with this act that it became a characteristic pointed out to them.

﴿ لِيَوْمٍ عَظِيمٍ (5) ﴾

(For a tremendous Day - (5))

Then He (swt) describes he Judgement Day as being tremendous, as Allah (swt) The Sublime is the One Who describes it as that, so imagine how tremendous it is!!

﴿ يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ (6) ﴾

(The Day when mankind will stand before the Lord of the worlds? (6))

يَقُومُ (stand before): expresses the panic. Everyone will standup frightened from the horror of this situation; when all mankind will stand before the Lord (swt) who created from nothing, provided sustenance

from nothing and took charge of care and raising. He (swt) is the Most Gracious and Most Merciful who has pity on his slaves for they are his creation and He is the most Merciful towards them.

﴿ كَلَّا إِنَّ كِتَابَ الْفَجَّارِ لَفِي سِجِّينٍ (7) ﴾

(No! Indeed, the record of the wicked is in sijjeen. (7))

The Truthful (swt) told us about the writers, here He (swt) is telling us about the Book of the wicked and the Book of the righteous.

كَلَّا (No!!): It is used for scolding and forbidding from what came before it, that is Allah (swt) saying:

﴿ أَلَا يَتَذَكَّرُ أُولَئِكَ أَنَّهُمْ مَبْعُوثُونَ (4) ﴾

(Do they not think that they will be resurrected. (4))

As if Allah (swt) is saying: Leave out those who deny the Judgement Day and pay attention to these facts about the Book of the wicked.

Allah (swt) called them “the wicked” because they did bad things and left out the obedience and assignment.

سِجِّينٍ (Sijjeen): It is hidden, we cannot comprehend. This word is derived from the Arabic (Sijin) which means (prison) which is the narrowest and most inferior place.

﴿ وَمَا أَدْرَاكَ مَا سِجِّينٌ (8) ﴾

(And what can make you know what is sijjeen? (8))

We Know nothing about it except what Allah (swt) told us. It is a matter which the mind cannot comprehend.

﴿ كِتَابٌ مَّرْقُومٌ (9) ﴾

(It is a register inscribed. (9))

مَرْفُومٌ (inscribed): It is derived from the Arabic word الرِّقْمُ (The writing and engraving on stone), meaning, it is a Book in which the deeds are recorded in a way similar to a fixed engraving that is permanent. It is documented, not erasable. Or,

مَرْفُومٌ (known): It is known to its owner. So, the Book of the wicked is marked with the characteristics of the wicked, so this Book is so documented and precise that disclaim any suspicion of forgery, adding or omitting because the writers are the noble angels who know what you do.

﴿ وَيَلْ يَوْمَئِذٍ لِلْمُكَذِّبِينَ (10) ﴾

(Woe, that Day, to the deniers, (10))

The woe that the people who give less and take more than they deserve is the same as that the deniers deserve.

يَوْمَئِذٍ (That day): The Day of Recompense.

لِلْمُكَذِّبِينَ (The deniers): Denying means saying what contradicts the reality and turning the facts. It has stages, the highest and the most repulsive one is denying the faith summit which is “there is no God but Allah (swt)”. Denying the Last Day means denying one of the pillars of Iman (faith).

﴿ الَّذِينَ يُكَذِّبُونَ بِيَوْمِ الدِّينِ (11) وَمَا يُكَذِّبُ بِهِ إِلَّا كُلُّ مُعْتَدٍ أَثِيمٍ (12) ﴾

(Who deny the Day of Recompense (11))

And none deny it except every sinful transgressor (12))

This is a crime that only sinful transgressor dares to do, so he deserves both characteristics together:

مُعْتَدٍ (sinful): Who defies the truth, overtakes the limit by his assault on Allah's (swt) religion and legislation.

أَتَمَّ (transgressor): In Arabic it is an excessive form of sin. Allah (swt) did not say أَتَمَّ to indicate that he dared to sin and persisted in it and became used to it until the sin became a characteristic to him.

﴿ إِذَا تُتْلَىٰ عَلَيْهِ آيَاتُنَا قَالَ أَسَاطِيرُ الْأَوَّلِينَ (13) ﴾

(When Our verses are recited to him, he says, "Legends of the former peoples." (13))

If we remind him of that Day and its horrors so he might restrain, he denies the signs and denies the texts and will say "Legends of the former people", that means stories and fables written by former people in their books and do not relate to reality.

أَسَاطِيرُ (legends): The Arabic word is derived from the word سَطَّرَ (Line and writing).

﴿ كَلَّا بَلْ سَرَانٌ عَلَىٰ قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ (14) ﴾

(No! Rather, the stain has covered their hearts of that which they were earning. (14))

رَانَ (stain): It is the rust on the hearts. Guilts and sins gathered on the hearts and blinded it and on the visions and wiped them, so, they do not recognize what is good or reject what is abominable.

The Prophet (saws) described this case in some hadiths, Saydna Hudhayfa Ibn Al-Yaman (May Allah be pleased with him) said: I heard the Messenger of Allah (saws) saying:

"Temptations will be presented to men's hearts as reed mat is woven stick by stick and any heart which is impregnated by them will have a black mark put into it, but any heart which rejects them will have a

white mark put in it. The result is that there will become two types of hearts: one white like a white stone which will not be harmed by any turmoil or temptation, so long as the heavens and the earth endure; and the other black and dust-coloured like a vessel which is upset, not recognizing what is good or rejecting what is abominable, but being impregnated with passion.”¹

﴿ كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَمَحْجُوبُونَ (15) ﴾

(No! Indeed, from their Lord, that Day, they will be veiled. (15))

Their hearts filled with guilt and sins, and are veiled in this life from obedience, so, the result is that they will be blocked off from their Lord. (swt) on the last Day.

﴿ ثُمَّ إِنَّهُمْ لَصَالُو الْجَحِيمِ (16) ﴾

(Then indeed, they will [enter and] burn in Hellfire. (16))

The bodies are tortured and burned in the Hell fire justly not in oppression.

﴿ ثُمَّ يُقَالُ هَذَا الَّذِي كُنْتُمْ بِهِ تُكَذِّبُونَ (17) ﴾

(Then it will be said [to them], "This is what you used to deny." (17))

This is the punishment which you lied about in the life.

﴿ كَلَّا إِنَّ كِتَابَ الْأَبْرَارِ لَفِي عَلَيُّنَ (18) ﴾

(No! Indeed, the record of the righteous is in 'illiyyun. (18))

The righteous refers to the person who has collected good and righteous merits.

Illiyun is a word that indicates and refers to a high position, sublimity and nobleness.

¹ Sahih Muslim: Book of Faith, Hadith No. 144

﴿ وَمَا أَدْرَاكَ مَا عِلِّيُّونَ (19) ﴾

(And what can make you know what is 'illiyyun? (19)

This position is beyond our imagination, we have no knowledge about, because the highness has different meanings in language, while here it is as Allah (swt) wants it to mean.

﴿ كِتَابٌ مَّرْقُومٌ (20) ﴾

(It is [their destination recorded in] a register inscribed (20)

Allah (swt) used the same words of the Book of the wicked because what is recorded in both Books are registered and documented and are unerasable.

﴿ يَشْهَدُهُ الْمُقَرَّبُونَ (21) ﴾

(Which is witnessed by those brought near [to Allah]. (21)

Witnessed by the those living in heaven; the angels, because the record of the righteous is an honorable pure book.

المُقَرَّبُونَ (those brought near to Allah): The angels in the highness because everything in this book is about obedience to Allah (swt). Since angels love obedience because they are honoured slaves who do not disobey Allah (swt) whatever He (swt) commands them and they do what they are ordered to do. However, this verse is not mentioned concerning the record of the wicked, because it is a Book of evil, guilts and badness, so how the angels will witness it!!

When the speaking was about the Book of the wicked, the context moves directly from *(It is [their destination recorded in] a register inscribed (9)* to *(Woe, that Day, to the deniers, (10))*, because their book is a misfortune and disgrace upon them, they are ashamed of it, wishing not to see it. While, the Book of the righteous is witnessed by

those near to Allah (swt) which indicates the harmony of the universe with obeying Allah (swt) and showing Him (swt) submissiveness and enslavement.

﴿ إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ (22) ﴾

(Indeed, the righteous will be in pleasure (22))

The word “pleasure” combines all that is pleasurable to mankind that bring him full satisfaction and wish for no more. Actually, the pleasure of the Last Day is more deserving of that name than any other pleasure.

﴿ عَلَى الْأَرَائِكِ يَنْظُرُونَ (23) ﴾

(On adorned couches, observing. (23))

Allah (swt) enumerates the aspects of pleasure and this is the first one. The interpreters said that a couch is a bed according to what we know in the human language, while the one which is in the Paradise is unseen to us, no eye has ever seen it, nor its shape occurred to a human’s heart, so it does not exist in a language, as the word is given after its meaning appears. That is why the Holy Qur’an says in describing the Paradise:

﴿ مَثَلُ الْجَنَّةِ الَّتِي وُعِدَ الْمُتَّقُونَ ۗ ﴾

(The example of Paradise, which the righteous have been promised,)

(Ar-Ra’d: 35)

Allah (swt) brings the meaning closer to mind by an explanatory example. Allah (swt) also says:

﴿ فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ ﴾

(And no soul knows what has been hidden for them of comfort for eyes as reward for what they used to do.) (As-Sajda: 17)

The Prophet, as well, described the Paradise by saying:
("Allah Most High said: 'I have prepared for My righteous worshipers what no eye has seen, no ear has heard, and no human heart has conceived.)¹

The Truthful's (swt) saying:

﴿ عَلَى الْأَرَائِكِ يَنْظُرُونَ (23) ﴾

(On adorned couches, observing. (23))

Gives us another meaning: In life you can sit on fancy couches and at the same time you may be worried about anything, busy from the pleasures that surrounding you and you do not feel them, whereas, in paradise, there is nothing that distract mankind from pleasure, he will live in it, busy with it.

﴿ تَعْرِفُ فِي وُجُوهِهِمْ نَضْرَةَ النَّعِيمِ (24) ﴾

(You will recognize in their faces the radiance of pleasure. (24))

The pleasure that shows on their faces is the mirror reflecting what is inside the soul.

﴿ يُسْقَوْنَ مِنْ رَحِيقٍ مَخْتُومٍ (25) ﴾

(They will be given to drink [pure] wine [which was] sealed. (25))

Allah (swt) did not say (they drink) because it will be given to them, Allah (swt) says:

﴿ يَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُخَلَّدُونَ ﴿٢٦﴾ بِأَكْوَابٍ وَأَبَارِيقٍ وَكَأْسٍ مِّن مَّعِينٍ ﴿٢٧﴾ ﴾

¹ Sahih Bukhari, Book of Beginning of Creation, The Pertaining to Paradise, Its description, Hadith No. 3072

(There will circulate among them young boys made eternal ﴿﴾ With vessels, pitchers and a cup [of wine] from a flowing spring -.)

(Al-Aaqa: 17-18)

رَحِيقٍ (pure wine): Which is not mixed or contaminated.

مَخْتُومٍ (sealed): sealed and prevented from any touch, waiting for the righteous to open them and drink from them.

﴿ خِتَامُهُ مِسْكٌ ۚ وَفِي ذَلِكَ فَلْيَتَنَافَسِ الْمُتَنَافِسُونَ ﴾ (26)

(The last of it is musk. So for this let the competitors compete. (26))

The last of anything is the end of it, the drinker will find musk at the end of his drink.

This is not an envy, rather, competing in good deeds to reach the day which Allah (swt) is talking about.

﴿ وَمِزَاجُهُ مِنْ تَسْنِيمٍ ﴾ (27)

(And its mixture is of Tasneem, (27))

Tasneem means it is a noble drink of high position. This Arabic word is derived from the word سَنَمٌ (The highest point of a thing), so we use it for the camel. This indicates that the wine of the Paradise is different from the wine of this worldly life; it is the noblest drink in Paradise.

﴿ عَيْنًا يَشْرَبُ بِهَا الْمُقَرَّبُونَ ﴾ (28)

(A spring by which those near [to Allah] drink. (28))

عَيْنًا (a spring): A spring bursting from a high place in the Paradise. We know that a spring water comes from below, but this spring comes from above.

بِهَا (by): We do not drink from it but (by) it. It is a very strange image that we cannot imagine. It is very different from what we see in life, so do not think that the wine of the last Day is the same one of this life.

﴿ إِنَّ الَّذِينَ أَجْرَمُوا كَانُوا مِنَ الَّذِينَ آمَنُوا يَضْحَكُونَ (29) ﴾

(Indeed, those who committed crimes used to laugh at those who believed. (29))

Allah (swt) presented to us a picture of the physical abuse in the matter of giving less in scale and weight and how the high rank people control the weak in their food and living morsels. Here Allah (swt) is talking about the moral and psychological abuse:

Making fun, mockery, irony, taunting, superiority with falsehood and boasting in the face of the truth, Allah (swt) clarifies these expressions so that we know that their greatest crime is the betraying of Allah (swt).

(Used to) refers to past, the time of it has ended, while the word (to laugh) in Arabic came in the present tense, as if the verb is happening now. Allah (swt) did not say (those who committed crimes laughed at those who believed), to visualize the picture of this case and how it harmed the soul of the believers.

﴿ وَإِذَا مَرُّوا بِهِمْ يَتَغَامَزُونَ (30) ﴾

(And when they passed by them, they would exchange derisive glances. (30))

The glance is with the eye in a concealed manner, it is a sign of sarcasm.

﴿ وَإِذَا انْقَلَبُوا إِلَىٰ أَهْلِهِمْ انْقَلَبُوا فَكِهِينَ (31) ﴾

(And when they returned to their people, they would return jesting.

(31)

فَكِهِينَ (Happy and joyful): A picture of their jesting and laughing at the believers.

﴿ وَإِذَا رَأَوْهُمْ قَالُوا إِنَّ هَؤُلَاءِ لَضَالُّونَ (32) ﴾

(And when they saw them, they would say, "Indeed, those are truly lost." (32)

They accuse the believers of going astray and their justification is the leaving of religion of the fore fathers.

﴿ وَمَا أُرْسِلُوا عَلَيْهِمْ حَافِظِينَ (33) ﴾

(But they had not been sent as guardians over them. (33)

The disbelievers were not sent as guardians over the believers, guarding their deeds and witnessing them being right or wrong, neither were they assigned to evaluate their conditions, rather, they were ordered to amend themselves, for to get busy with that is better than following others.

﴿ فَالْيَوْمَ الَّذِينَ آمَنُوا مِنَ الْكُفَّارِ يَضْحَكُونَ (34) ﴾

(So Today those who believed are laughing at the disbelievers, (34)

(Today) refers to the Day of Judgement.

Rewards depend on the kind of deed, one for one, but a huge difference is between someone who laugh at and taunts in this worldly life and another one who laughs in the hereafter. Life is temporary and will end.

﴿ عَلَى الْأَرَائِكِ يَنْظُرُونَ (35) ﴾

(On adorned couches, observing. (35)

This is to sooth the believers' feelings while they are on the adorned couches in the Paradise observing the disbelievers and what Allah (swt) has done to them. Hence, the believers are satisfied with what they gained against the sarcasm they faced in this life.

﴿ هَلْ تُؤْتَوْنَ الْكَفَّارُ مَا كَانُوا يَفْعَلُونَ ﴾ (36)

(Have the disbelievers [not] been rewarded [this Day] for what they used to do? (36))

Have the disbelievers been punished on the Last Day for against what they used to do in life and for their taunting of the believers!!



Surah Al-Inshiqaaq

The Surah Al-Inshiqaaq is similar in style with the Surah AT-Takwir and Al-Infitaar which we have previously explained. These Surahs have an identical format of beginning which consists of a set of conditional statements. In Al-Infitar Surah the conclusion portion is:

﴿ عَلِمَتْ نَفْسٌ مَّا قَدَّمَتْ وَأَخَّرَتْ ﴾

(A soul will [then] know what it has put forth and kept back)

(Al-Infitar: 5)

However, Here Allah (swt) does not mention the “then ..” which is the conclusion portion after the series of “when...” portions. WHY?

The scholars said: Because it is sufficed to be mentioned it in the previous Surahs of At-Takwir and Al-Infitar. Thus, there is no need to repeat the meaning.

This manner and style in the great Qur’anic performance gives a way to meditation and give the mind itself an opportunity to think, reflect upon and derives the meaning, consequently, dedicates to reading of the Qur’anic texts. So discovering the meaning is a method of mental evocativeness.

So, in Surah Al-Inshiqaaq Allah (swt) says:

﴿ إِذَا السَّمَاءُ انشَقَّتْ (1) ﴾

(When the sky has split [open] (1))

The splitting is mentioned in other verses as well:

﴿ وَيَوْمَ تَشَقُّقُ السَّمَاءُ بِالْعَمَامِ ﴾

*(And [mention] the Day when the heaven will split open with
[emerging] clouds) (Al-Furqaan: 25)*

We believe in these cosmic phenomena and that they will happen certainly but How?

We do not have to know, but rather we have to know that the sky will be in a different new shape and will end with a condition that we have never seen. Not only the sky but rather all the universe would be out of its stability and system which we are familiar with.

﴿ وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ (2) ﴾

(And has responded to its Lord and was obligated [to do so] (2))

وَأَذِنَتْ : This word is derived from the word "Othun" which means the ear. This means that the sky has paid a close attention and listened carefully to its Master and obeyed Him. It is as if the sky had ears by which it listened.

Listening has two types:

First: Listening with a choice to obey or disobey.

Second: Listening with no choice. Heaven has no choice; therefore, once it listened, it obeyed the command of its Lord Who is able to enforce his wills. Allah (swt) says:

﴿ فَقَالَ لَهَا وَلِلْأَرْضِ ائْتِيَا طَوْعًا أَوْ كَرْهًا قَالَتَا أَتَيْنَا طَائِعِينَ ﴾

(and said to it and to the earth, "Come [into being], willingly or by compulsion." They said, "We have come willingly.") (Fussilat: 11)

*Why: Because it is subjugated to the command of the Creator. When
Allah (swt) says:*

﴿ وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ (2) ﴾

(And has responded to its Lord and was obligated [to do so](2))

It was adequate to hear and obey. It is worthy of this docility, because it was created in the form of obedience and compliance. Hence, when Allah (swt) commands it to split, then it will immediately execute the command.

﴿ وَإِذَا الْأَرْضُ مُدَّتْ (3) ﴾

(And when the earth has been extended (3))

After Allah (swt) has spoken about the manifestations of the cosmic system changes in the sky, His Al-Mighty speaks about the manifestations of the inversion of the order in the earth.

Allah (swt) has created the earth in a flat spherical shape to be adequate for the man livelihood:

﴿ وَالْأَرْضَ بَعْدَ ذَلِكَ نَحَاهَا ﴾

(And after that He spread the earth) (An-Naazi'aat: 30)

As for the hereafter, the appropriate situation for gathering is that the land be extended and wide for the gathered people.

It changes its shape as if it is stretched from its ends to expand after removal of the mountains and highlands out of its surface as Allah (swt) says:

﴿ وَتَكُونُ الْجِبَالُ كَالْعِهْنِ الْمَنْفُوشِ ﴾

(And the mountains will be like wool, fluffed up) (AL-Qaari'a: 5)

Allah (swt) has explained this earthy phenomenon in another Surah:

﴿ فَيَذَرُهَا قَاعًا صَفْصَفًا ۖ لَا تَرَى فِيهَا عِوَجًا وَلَا أَمْتًا ﴾

You will not see therein ۖ (And He will leave the earth a level plain a depression or an elevation) (Taa-Haa: 107)

﴿ وَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ (4) ﴾

(And has cast out that within it and relinquished [it] (4))

أَلْقَتْ: Means that it throws out that within it from the dead, the treasures and the secrets.

تَخَلَّتْ (relinquished): comes after the word (وَأَلْقَتْ) (cast out) reflects a kind of cautiousness. In other words, the earth takes out everything inside it and does not keep anything, no matter how it is simple, rather it takes it out, utter it and empties it.

﴿ وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ (5) ﴾

(And has responded to its Lord and was obligated [to do so] (5))

As the sky listens and obeys the command, the earth as well does. The same meaning as what has preceded. This is the submission to Allah (swt).

﴿ يَا أَيُّهَا الْإِنْسَانُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ كَدْحًا فَمُلَاقِيهِ (6) ﴾

(O mankind, indeed you are laboring toward your Lord with [great] exertion and will meet it. (6))

The Qur'an tends to address the human being that Allah (swt) has honored, made him a successor to Him, to whom the entire universe has been harnessed.

How does the man hasten to His Lord?

Previously in Surah Al-Infitar after Allah (swt) spoke about breaking apart of the sky, falling of the of the planets, explosion of seas and scattering of graves' contents, He (swt) addressed the human being and said:

﴿ يَا أَيُّهَا الْإِنْسَانُ مَا غَرَّبَكَ بِرَبِّكَ الْكَرِيمِ ﴾

(O mankind, what has deceived you concerning your Lord, the Generous,) (Al-Infitar: 6)

Because the human being is the essence of this universe.

In the two verses Allah (swt) combined the human kind and the attribute of Lordship. As if Allah (swt) wants to take compassion on His slaves and address them in this gentle manner.

كَادِحٌ (are laboring): derived from the Arabic noun (*kadh*) : meaning to try and work hard, and to self-strive to reach a goal.

The endeavor which is meant here is characterized by hardship until it leaves its marked effect on its actor as a result of hard work and fatigue.

So, the Truth Allah (swt) here, addresses man in general, whether he is a believer or a disbeliever, says to him: You are inevitably going with your deeds to a single only purpose, you have no other one. You are walking to your Lord from your birth to your death. Your capital in this journey is your deeds, and you will come with it to your Lord.

فَمَلَأْتِيهِ (will meet it): Means that you will meet your deeds. All people meet at this point and all the partial positions are united. Then the verses tell us that at the end people are divided according to their actions and deeds towards their Lord:

A group who returned to Allah (swt) in goodness and righteousness seeking the satisfaction of Allah (swt) in the worldly life and the hereafter, and a group who worked with evil, seeking this worldly life on the account of the hereafter.

﴿ فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ (7) ﴾

(Then as for he who is given his record in his right hand (7))

They are the companions of the right.

﴿ فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا (8) ﴾

(He will be judged with an easy account (8))

An easy simple account.

﴿ وَيَنْقَلِبُ إِلَىٰ أَهْلِهِ مَسْرُورًا (9) ﴾

(And return to his people in happiness (9))

Return to them happily.

﴿ وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ وَرَاءَ ظَهْرِهِ (10) ﴾

(But as for he who is given his record behind his back (10))

They are the people of disobedience and disbelief.

﴿ فَسَوْفَ يَدْعُو ثُبُورًا (11) ﴾

(He will cry out for destruction (11))

He calls woe and destruction are his to rest from the torture.

﴿ وَيَصْلَىٰ سَعِيرًا (12) ﴾

(And [enter to] burn in a Blaze. (12))

He enters Hell, suffers from its heat, and suffers from its torment.

﴿ إِنَّهُ ظَنَّ أَنْ لَنْ يَحُورَ (14) ﴾

(Indeed, he had thought he would never return [to Allah]. (14))

He thought that he would not return to God, nor would he be held accountable. It is this suspicion that plunged him into a chasm.

Or they thought that they would not return to the state they were in from the bliss of this world.

Contemplating in these noble verses, we find that they give a picture of absolute justice. Since, the logic of justice is that everyone is accountable. However, whatever the person is righteous, his life is not free of something to be held accountable. But the labor of man determines the way of judgement whether easy or difficult. Among the people whose account is merely a presentation of their deeds, their identification and comparing them with the blessings of Allah (swt) upon him.

“A’isha (May Allah be pleased with her) narrated that the Prophet (saws) said:

(Whoever is interrogated during the reckoning, then he will be punished.)

A’ishah then said, "But didn't Allah say: (He will be judged with an easy account). The Prophet replied:

(That is not during to the Reckoning, rather it is referring to the presentation)¹

Fear, then, is not from the reckoning, but from discussing the reckoning. As for presenting the deeds, it is a matter of gratitude.

﴿ بَلَىٰ إِنَّ رَبَّهُ كَانَ بِهِ بَصِيرًا (15) ﴾

(But yes! Indeed, his Lord was ever of him, Seeing. (15))

The means of awareness of issues are either knowledge, tradition, doubt, suspicion, or illusion. Of course, knowledge is the highest level among these. Allah (swt) says:

﴿ وَمَا اخْتَلَفَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ ﴾

(And those who were given the Scripture did not differ except after knowledge had come to them) (Ali-Imran: 19)

In this verse Allah (swt) does not mention that they differed because of their doubt, ignorance, or suspicion or illusion, rather they differed after they have fully received the knowledge.

Allah (swt) reminds them that their thinking is not true at all, rather it is suspicion does not reach the level of certainty.

بَلَى (Yes): Is an article of answering as “Verify” but used to express a negative answer, meaning that it denies what preceded it. Here it denies his suspicion that (he would never return) and indeed he would return to his Lord.

His Lord was ever watchful of him, All-Knowing and All-Aware of all his deeds, nothing is hidden from Him. No one can flee from Allah

¹ Sahih Bukhari, Book of Softening of hearts, Hadith No. 6171

(swt) or hide from Him because Allah (swt) is All-Knowing of all his movements. Allah (swt) says:

﴿ فَلَا أُقْسِمُ بِالشَّفَقِ (16) ﴾

(But no! I swear by the twilight glow (16))

Allah (swt) says: This matter is very clear and does not need any swear and if I were to swear, I would swear by it.

بِالشَّفَقِ (twilight glow): It is the redness that remains on the horizon after sunset, or it is the whiteness that follows that redness. Mujahid said that it refers to the whole day.

However, it is possible that the whole day is meant by this oath even if just a part of it is mentioned.

﴿ وَاللَّيْلِ وَمَا وَسَقَ (17) ﴾

(And [by] the night and what it envelops (17))

Allah (swt) mentions the night many times in the Holy Qur'an. Even that there is a Surah called (the Night).

It is known that the night is the time of establishing worship and prayers as when the night covers the universe, calmness is revealed. Allah (swt) says in other verses:

﴿ وَاللَّيْلِ إِذَا سَجَى ﴾

(And [by] the night when it covers with darkness) (Ad-Duha: 2)

﴿ وَاللَّيْلِ إِذَا يَسْرَ ﴾

(And [by] the night when it passes) (Al-Fajr: 4)

The darkness of the night covers the universe. It approaches slowly and spreads quietly its darkness, and gradually covers the daylight, and here Allah (swt) mentions something else that characterizes the night in addition to that it covers and passes:

﴿ وَاللَّيْلِ وَمَا وَسَقَ (17) ﴾

(And [by] the night and what it envelops (17))

وَسَقَ (envelops): Means to join the thing together.

At night, the trees, mountains, seas, and land are covered with darkness.

﴿ وَالْقَمَرَ إِذَا اتَّسَقَ (18) ﴾

(And [by] the moon when it becomes full (18))

That is, the moon when it comes together and becomes complete and full. These statements refer to its light in the white days (the days when the sky has bleached) on the night of the thirteenth, fourteenth and fifteenth of the Hijri month when the moon completes its cycle.

AL-Hassan AL-Bassri (may Allah be pleased with him) said: اتَّسَقَ refers to the moon when it lights and this happens when it is circular as the full sun's light reflects on it.

﴿ لَنَرَكُبْنَ طَبَقًا عَنْ طَبَقٍ (19) ﴾

([That] you will surely experience state after state. (19))

The verse contains scientific miracles, meaning you will experience a state after state or a sky above sky.

There are two recitations of the word: **لَتَرْكَبُنَّ** , either “*Latarkabonn*” or **لَتَرْكَبَنَّ** “*Latarkabann*”.

The Prophet Muhammad (saws) is addressed by the second recitation, meaning, you will travel through a sky after a sky. This what actually happened on the night of *Issraa* , when the Prophet ascended a sky after another.

This verse may also refer to experiencing a state after state in accordance with the relation with Allah (swt). Or, experiencing a stage after a stage or a position after a position, a trial after a trial.

So that, several meanings are contained in these words, but some scholars say: When Allah (swt) speaks about boarding in the Holy Qur’an He speaks about boarding in the sea (boarding a ship) and talks about all the tools of boarding:

﴿ وَالْخَيْلِ وَالْبِغَالِ وَالْحَمِيرِ لَتَرْكَبُوهَا وَزِينَةً ۚ وَيَخْلُقُ مَا لَا تَعْلَمُونَ ﴾

(And [He created] the horses, mules and donkeys for you to ride and [as] adornment. And He creates that which you do not know.)

However, Allah (swt) does not talk about spaceships nor about flying but He says:

﴿ وَيَخْلُقُ مَا لَا تَعْلَمُونَ ﴾

(And He creates that which you do not know.) (An-Nahl: 8)

Nowadays, we see how the man travel across the skies, from spaceship to another, from space station to another. We are not trying to follow the projective method, rather we want to say that this great verse opens scientific horizons for man and proves that the Holy Qur’an encompasses knowledge at any time.

﴿ فَمَا لَهُمْ لَا يُؤْمِنُونَ (20) ﴾

(So what is [the matter] with them [that] they do not believe, (20))

An interrogative issue carries disapproval and rebuke. This method is very familiar throughout the Qur'anic methods.

For example: when you are asked “why do you not do that?” Logically, this means that you have do that, and it is surprising that you do not.

What prevents them from believing in Allah (swt), His Messengers, His Books, the Last Day, the account, the paradise and fire?

﴿ وَإِذَا قُرِئَ عَلَيْهِمُ الْقُرْآنُ لَا يَسْجُدُونَ (21) ﴾

(And when the Qur'an is recited to them, they do not prostrate? (21))

Prostration indicates glorifying and here it refers to full submission to Allah (swt), to the Holy Qur'an, its commands, and to all what it includes.

Whenever we read a verse containing a prostration, then our whole entity has to act in response and hasten to prostrate. As if the verses of prostration include a very great matter, a weighty secret and nice energies of Allah 's (swt) bestowments.

﴿ بَلِ الَّذِينَ كَفَرُوا يَكْذِبُونَ (22) ﴾

(But those who have disbelieved deny (22))

بَلِ (But): Denies what comes before it and confirms what follows it:

Lying is a rejection and a denial of words or deeds. They do not just leave the faith in the Holy Qur'an and the Messenger (saws), and do not stop opposing it, but rather they add the denial.

﴿ وَاللَّهُ أَغْلَمُ بِمَا يُوعُونَ (23) ﴾

(And Allah is most knowing of what they keep within themselves.

(23))

﴿ وَاللَّهُ أَغْلَمُ ﴾ (Allah is most knowing): It is mentioned in the Holy Qur'an in many verses. For it is a superlative adjective. i.e. more aware than you of the reality of things and their interior facts.

﴿ يُوعُونَ ﴾ (what they keep within themselves): The Arabic verb is derived from the noun (Wea'a) meaning a vessel that is a means of including things, whether material, such as drink or clothes as in this verse:

﴿ فَبَدَأَ بِأَوْعِيَّتِهِمْ قَبْلَ وِعَاءِ أَخِيهِ ﴾

(So he began [the search] with their bags before the bag of his brother;) (Yusuf: 76)

or immaterial, that is, the heart is a vessel of emotions, intentions, and consciences. So, Allah (swt) is the most knowing of what they keep in their hearts.

﴿ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ (24) ﴾

(So give them tidings of a painful punishment. (24))

What does it mean to give tidings of punishment while tidings refer to good news that any one will get happy with?! But what is meant here is to mock at them, as if Allah (swt) says: Your tidings will be the fire and painful suffering.

﴿ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ (25) ﴾

(Except for those who believe and do righteous deeds. For them is a reward uninterrupted. (25))

There is no faith except with a good deed, and the movement of life must be in harmony with the method of faith. Otherwise, If the movement of life separates from the method of faith then it is not called a faith.

الصَّالِحَاتِ (righteous deeds): refers to straight behavior according to the method, the opposite of corruption.

﴿ فَاسْتَقِمْ كَمَا أُمِرْتَ ﴾

(So remain on a right course as you have been commanded) (Hud: 112)

That is, those who believe and do righteous deeds will have undiminished endless reward, for Allah (swt) will give them this non-decreased reward permanently. It is a reward that is not subject to calculation.

They have done these good deeds in this life as an expression of faith, so the reward will be as described because Allah (swt) has promised of it.



Surah Al-Burooj

﴿ وَالسَّمَاءِ ذَاتِ الْبُرُوجِ (1) ﴾

(By the sky containing great stars (1))

This Surah begins by oaths same as another Surahs in this Juz' (chapter).

Allah (swt) swears by the sky that possesses large stars.

The great stars of the sky have roles in the universe and existence systems. These roles are visible and perceptible to people.

﴿ وَالْيَوْمِ الْمَوْعُودِ (2) ﴾

(And [by] the promised Day (2))

It is a hidden day; the day of resurrection.

Allah (swt) gives signs about His great creation by the sky and its great stars, that are material observed things.

﴿ وَشَاهِدٍ وَمَشْهُودٍ (3) ﴾

(And [by] the witness and what is witnessed (3))

The scholars said that the (witness) day is the Friday and the (witnessed) day is the day of (*Arafah*) which people and the angels witness it.

Then the conclusion of the oath comes to depict for us an image of the perpetual and endless conflict between belief and unbelief or between truth and falsehood:

﴿ قَتِلَ أَصْحَابُ الْأُخْدُودِ (4) النَّارِ ذَاتِ الْوَقُودِ (5) إِذْ هُمْ عَلَيْهَا قُعُودٌ (6) وَهُمْ عَلَىٰ مَا يَفْعَلُونَ

بِالْمُؤْمِنِينَ شُهُودٌ (7) وَمَا نَقَمُوا مِنْهُمْ إِلَّا أَن يُؤْمِنُوا بِاللَّهِ الْعَزِيزِ الْحَمِيدِ (8) الَّذِي لَهُ مُلْكُ

السَّمَاوَاتِ وَالْأَرْضِ ۗ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ (9) ﴿

(Cursed were the companions of the trench (4) [Containing] the fire full of fuel (5) When they were sitting near it (6) And they, to what they were doing against the believers, were witnesses (7) And they resented them not except because they believed in Allah, the Exalted in Might, the Praiseworthy (8) To whom belongs the dominion of the heavens and the earth. And Allah, over all things, is Witness (9))

The story of the trench is well-known and is an example of the eternal struggle between truth and falsehood.

الأُخْدُودِ (The trench): is a great ditch in the ground. It was dug by the people who were among the disbelievers for the people of faith. Allah (swt) has described it as:

ذَاتِ الْوَقُودِ (Containing the fire full of fuel): Then they lit a fire in it and threw the believers into it. They and all the people of disbelief were witnesses to what was done to these believers.

The story of people of the trench was mentioned in many books. Ibn Abbas (May Allah be pleased with him), related it to Christians of Najran.

However, what is mostly concerned about is the lesson of faith derived from this story, that is, what is the action of the people of disbelief and, in return, what is the reaction of people of faith and righteousness.

Allah (swt) wanted to show us principles of conflict. Faith is fixed and firm in the hearts of its owners whereas the people of falsehood and disbelief are always conceited by their power so they practice oppression on the weak believers.

The attitudes of people of tyranny and falsehood towards the believers are not admitted by any human mind and healthy instinct and firstly by the religion.

The struggle between truth and falsehood does not last because falsehood is ever bound to depart, it soon falls in front of the strength and stability of the truth.

There is another form of struggle; that is between truth and truth. In fact, this does not exist at all because the truth is one identity and there is not a single case in which two rights are competing even if it appears other than that. For sometimes we may find two forces are struggling and it comes to our mind that both of them are right but if we think fully, we will discover that one of them is wrong.

The third form of struggle is between falsehood and falsehood. This lasts for a long time, Allah (swt) in this case does not help either of them and the stronger is the winner.

﴿ وَمَا نَقَمُوا مِنْهُمْ إِلَّا أَنْ يُؤْمِنُوا بِاللَّهِ الْعَزِيزِ الْحَمِيدِ (8) ﴾

(And they resented them not except because they believed in Allah, the Exalted in Might, the Praiseworthy (8))

Believing in Allah (swt) is their crime according to the disbelievers and people of falsehood. For that they resented and feel bad towards them, then punished them by throwing them in a pitch in which they lit fire.

Allah (swt) portrays this scene in a very fabulous rhetorical style, the Arabs used to call it: Complimenting in a criticism-like manner.

نَقَمُوا (resented): Means they criticize and hate. Usually, hatred is for blameworthy something. But on the contrary, the Qur'an mentions a good praised attitude. As when you see: There is no bad characteristic in a person except that he is generous. Saying this we confirm his generosity because the listener is expecting to hear something bad. In this case the good characteristic is affirmed. As it was said that "They found no imperfection in flowers so they described them as red-cheeked". Is red cheek an imperfection? This same expression in the following verse:

﴿ وَمَا تَقْمُوا إِلَّا أَنْ أَعْنَاهُمْ اللَّهُ وَرَسُولُهُ مِنْ فَضْلِهِ ﴾

(and they could not find any cause to do so except that Allah and His Messenger had enriched them of His bounty) (At-Taubah: 74)

Meaning that the disbelievers and people of falsehood and the companions of the trench hated something, not accepted to be hated neither naturally nor by distant. This indicates the corrupted minds of those who disliked the goodness.

As if the Holy Qur'an says that if those disbelievers had counted the characteristics and behavior of the people whom they threw into fire they would have found nothing against them, so why have they thrown them into fire!!

It is because of their oppression and tyranny which made them see the faithfulness in Allah (swt) as a bad attitude.

الْعَزِيزِ (The Exalted in Might): The predominant, Who is neither overpowered nor coerced, and never needs worshipping of his creation.

الْحَمِيدِ (The Praiseworthy): Who deserves all kinds of praising for all His bestowments.

Hence, one attribute describes (the Almightyness) of Allah (swt) to create fear and another attribute of (praiseworthy) to create hope.

Hence, the Quranic context combines Invitation and Intimidation to suit everyone. The important thing is to take the path to the Almighty from any side.

The meaning is that the weak believers in this life who did not deny the faith did not go to a weak side, but rather they sought refuge of a Strong, Exalted, and Predominant Lord, Who the earth entirely is within His grip and all the bestowments are in His hands. So, they are in the right way and the straight path towards the honorable aim because they followed the only worthy of worshipping True God Who:

﴿ الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۖ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ (9) ﴾

(To whom belongs the dominion of the heavens and the earth. And Allah, over all things, is Witness (8))

Allah's predominance indeed is very apparent and clear in the realm of the earth the skies, undeniable by neither the believers nor the disbelievers.

Note the accuracy in the Quranic expression: *And Allah, over all things, is Witness.*

Allah (swt) presents this expression in a separate, not connected with the precedent sentence and does not mention a pronoun (He),

hence no reference is needed. That is Allah (swt) does not say: *And He, over all things, is Witness*. This verse refers and suits what is mentioned earlier of:

﴿ وَهُمْ عَلَىٰ مَا يَفْعَلُونَ بِالْمُؤْمِنِينَ شُهَدَاءُ (7) ﴾

(And they, to what they were doing against the believers, were witnesses (7))

Meaning, you, the disbelievers, as you witnessed the throwing of the believers in fire, Allah (swt) as well witnessed all that you have done.

شَهِيدٌ (witness): is an intensiveness form of the verb and it has two meanings:

- Nothing is hidden from Him.
- A Witness of the one who has no witness, as in the case of the oppressed people of trench who suffered from aggression. Therefore, to those who conceal their oppression from the eyes of the people, beware of the eyes of Allah (swt), the Witness of everything.

﴿ إِنَّ الَّذِينَ فَتَنُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ثُمَّ لَمْ يَتُوبُوا فَلَهُمْ عَذَابُ جَهَنَّمَ وَلَهُمْ عَذَابُ الْحَرِيقِ (10) ﴾

(Indeed, those who have tortured the believing men and believing women and then have not repented will have the punishment of Hell, and they will have the punishment of the Burning Fire. (10))

Allah (swt) does not have permanent enmity, so whatever the slave does, Allah (swt) accepts his repentance. Allah (swt) forgives the sinners because He is the creator of all things, so neither the obedience brings benefits to Him nor the sin harms Him.

If the door of repentance has been closed, the people will go too far in sins and crimes, moreover, they would have lost hope in salvation. Hence, Allah (swt) opened the door of forgiveness even for those who have tortured the believing men and believing women because Allah (swt) does not want oppression and aggression to last, as the repentance clears what have been done before. Let us see the accuracy in the Quranic text:

عَذَابُ الْحَرِيقِ (Burning fire): A kind of punishment in Hell but It is specifically mentioned because the recompense is based upon the type of deed that they performed that is setting the fire in the trench and throwing the believers in it-. Hence, you reap what you sow.

Even though these verses speak about the companions of the trench who did not repent, but it is as if directed to those who were in the time of the Prophet Muhammad (saws).

This is a case of truth and faith that Allah (swt) announces it every time and everywhere.

﴿إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ۚ ذَٰلِكَ الْفَوْزُ الْكَبِيرُ (11)﴾

(Indeed, those who have believed and done righteous deeds will have gardens beneath which rivers flow. That is the great attainment.

(11))

Whenever faith is mentioned, the righteous deed is mentioned as well.

جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ (gardens beneath which rivers flow): This is the description of the heavens they are promised with.

ذَلِكَ الْفَوْزُ الْكَبِيرُ (That is the great attainment): The attainment means victory and overcome to those who have believed and done righteous deeds. Allah (swt) says:

﴿فَمَنْ زُحِرَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ﴾

(And whoever is moved away from the Fire and admitted to Paradise, he indeed is successful.) (Ali-Imran: 185)

There is a success and a great success while the supreme success is the good pleasure of Allah (swt).

﴿إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ (12)﴾

(Indeed, the vengeance of your Lord is severe. (12))

This verse refers to a general and everlasting case. Indeed, Allah's (swt) punishment and His vengeance is severe, great and strong upon those people of the trench and any others like them in every place and era as well as upon who have rejected His Messenger and opposed His command. There is no power over Allah's (swt) power and His punishment is painful and He protects, while against Whom there is no protector.

﴿إِنَّهُ هُوَ يُبْدِئُ وَيُعِيدُ (13)﴾

(Indeed, it is He who originates [creation] and repeats. (13))

The originate and repeat are in His hands (swt).

﴿وَهُوَ الْعَفُورُ الْوَدُودُ (14)﴾

(And He is the Forgiving, the Affectionate (14))

(The forgiving): for the sinners and (The Affectionate) for the obedient and the lovers. Both attributes make the man believes in Allah (swt) and loves the faith in Him (swt).

الْعَفُورُ (The All forgiving) is the superlative attribute of الْعَفَّارُ (The Ever Forgiving).

However, we have to understand the superlative attributes fully. In other words, a characteristic of a human being may fluctuate; increases and decreases. Whereas Allah's attributes are stable and when we say (the All Forgiving and the Ever Forgiving) we understand that the Attribute is not subject to increase and decrease, rather it is the qualities related to them that do, as Allah's attributes are the absolute perfection.

﴿ دُو الْعَرْشِ الْمَجِيدُ (15) ﴾

(Honorable Owner of the Throne (15))

Everything that is hidden we must believe in it as Allah (swt) tells us about. For example when the Throne, the Balance, Preserved Tablet .. are mentioned, we just know that all of these are in heaven and our proof is the Hearing and receiving from the Trusted and the Honest. Hence, these matters are revealed from Allah (swt) so no need to investigate about their conditions as they are above our perception. However, Allah (swt) inform us about the Throne but we do not know how it looks like.

Not realizing things is not a condition of not being there. The important thing is your confidence in whom he informs you, and the One who told us is Allah (swt) and the Messenger (saws).

As sometimes, in this worldly life, we are unable to describe some of the developed sensible things as the electricity, consequently how do we hope to describe the hidden matters related with Allah (swt).

الْمَجِيدُ (The Most Honorable, The Glorious): It is one of the Attributes and Names of Allah (swt). Meaning whose bounties extend to all the requirements of existence and from this characteristic arises greatness and glorification.

﴿ فَعَالَ لِمَا يُرِيدُ (16) ﴾

(Doer of whatever He wills. (16))

If a disbeliever is able to beat the believer in this worldly life and he escapes the punishment, definitely, he will not escape in the hereafter. Indeed, Allah (swt) is the Doer of whatever He wills because he owns the future and the unseen.

﴿ هَلْ أَتَاكَ حَدِيثُ الْجُنُودِ (17) ﴾

(Has there reached you the story of the soldiers? (17))

This speech is addressed to the Prophet Muhammad (saws).

هَلْ أَتَاكَ (Has there come to you): the question here carry the meaning of affirmation and reporting, meaning, has this story reached you and you have known about it? It is a well-known matter that people circulated and was conveyed by narrations and news.

الْجُنُودِ (the legions): the soldiers who dedicated themselves for defense, fighting and sacrifice.

﴿ فِرْعَوْنَ وَثَمُودَ (18) ﴾

(Of Pharaoh and Thamood? (18))

Allah (swt) clarifies the legions that they are the people of Pharaoh and Thamood who are the people of the Prophet Salih (Peace be Upon Him).

We notice the accuracy of the Quranic expression: Pharaoh is a single person whereas Thamood is the name of a tribe. That is to indicate that the whole tribe was against the prophet Salih (Peace be upon him) whereas some of Pharaoh's tribe believed the Prophet Moses (Peace be upon him) but Pharaoh is the one who led the people to enmity and claimed that he is a god and his people believed and obeyed him. However, we note that who denied the Messenger of Allah (saws), with their keenness to deny and their eagerness to skirmish, did not stop at this issue and they never spoke about what happened with Pharaoh and Thamud. This indicates that they knew it well but they concealed the truth and lied and became insolent with great insolence. This is a warning to Quraish: who are you in comparison of the powers of Pharaoh and Thamood!! Yet look what happened to them and what Allah (swt) has done to them.

﴿ بَلِ الَّذِينَ كَفَرُوا فِي تَكْذِيبٍ (19) ﴾

(But they who disbelieve are in [persistent] denial, (19))

Because they previously denied the messages of the prophets. Regardless the place and time, their aim is the same, they keep on to deny and stubbornness, neither signs nor sermons benefit them.

﴿ وَاللَّهُ مِنْ وَرَائِهِمْ مُحِيطٌ (20) ﴾

(While Allah encompasses them from behind. (20))

Allah (swt) has power over them, and they cannot escape Him or evade his punishment.

﴿ بَلْ هُوَ قُرْآنٌ مَّجِيدٌ (21) فِي لَوْحٍ مَّحْفُوظٍ (22) ﴾

*(But this is an honored Qur'an (21) [Inscribed] in a Preserved Slate.
(22))*

This indicates that the denial was in the Qur'an as being from Allah (swt) and in what it talks about. Indeed, the Qur'an is truthful and that the Messenger of Allah (saws) was sincere in conveying what Allah (swt) revealed to him and that this Holy Qur'an is distinguished from others by the fact that it is preserved.

﴿ إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ﴾

(Indeed, it is We who sent down the Qur'an and indeed, We will be its guardian.) (Al-Hijr: 9)

Note the accuracy in expressing the Holy Qur'an's preservation. What is preserved is not the Holy Qur'an rather it is the Slate that includes the Holy Qur'an. So that if the Slate is preserved then what about the Holy Qur'an itself?

This is to keep the Messenger (saws) free from worry about the future of his mission and the future of his great book (the Holy Qur'an) that it is preserved. As if Allah (swt) says: O Muhammad, do not be sad and be patient with the denial of your people, this book is preserved and will not be touched by a hand or misrepresentation neither in the exalted assembly nor on the earth. So, what is this great Qur'an which Allah (swt) says about it that it is preserved as well as its Slate!!

Surah At-Tariq

﴿وَالسَّمَاءِ وَالطَّارِقِ (1)﴾

(By the sky and the night comer (1))

In this verse Allah (swt) swears by the sky and the star (At-Tariq).

Literally, in Arabic everything which is above you and gives you shade is considered a sky for you.

As for the sky we know, it is the heavens with the pillars that Allah (swt) has created as ceiling to this whole earth. As for the nearest one, it is above that, fixed and preserved. As Allah (swt) wills is to be as a very constructed building that we can never really comprehend exactly what it is. Had Allah (swt) willed to let us know about it, He would have informed us. But Allah (swt) willed to let it be hidden, undetermined by our senses and experiments.

However, it is sufficient for us to remember the reference of this word (sky) whenever mentioned in the Holy Qur'an.

الطَّارِقِ (The night comer): Allah (swt) gives us a picture of the effects and role in existence of something we do not know its essence nor its reality.

This word is derived from the verb "يَطْرُق" meaning -in Arabic- to strike excessively causing a noise to happen. Additionally, there is a noun derived from it which is "طريق", meaning a flattened road which people walk on a lot and their feet strike it a lot.

However, this word "الطارق" is linguistically common to refer to someone who specifically walks at night time. Because night is silent, no noise or movement is heard, so that when he reaches a destination

and knock on the door, he is an unexpected arriver, causing a lot of attention.

﴿ وَمَا أَدْرَاكَ مَا الطَّارِقُ (2) ﴾

(And what can make you know what is the night comer? (2))

Meaning, (o, Mohammad) Has anyone given you a clue as to what AT-Tariq is?!

You do not have any knowledge of it except its effects, unless Allah (swt) explains it.

﴿ النَّجْمُ النَّاقِبُ (3) ﴾

(It is the piercing star - (3))

Hence, the night comer is the piercing star. The star has been named "Tariq" (night comer) because its light pierces the darkness of night. This is one of the signs of Allah (swt). Allah (swt) shows His care about humans as for example He (swt) made the sun light to brighten the day:

﴿ هُوَ الَّذِي جَعَلَ الشَّمْسَ ضِيَاءً وَالْقَمَرَ نُورًا ﴾

(It is He who made the sun a shining light and the moon a derived light) (Yunus: 5)

And has created the stars to be guidance for the humans at night:

﴿ وَعَلَامَاتٍ ۚ وَبِالنَّجْمِ هُمْ يَهْتَدُونَ ﴾

(And landmarks. And by the stars they are [also] guided.) (An-Nahl: 16)

As well as, the beam that comes from the star is luminous, tearing that all-out darkness, making the movement during nighttime easier.

﴿ إِنَّ كُلَّ نَفْسٍ لَّمَّا عَلَيْهَا حَافِظٌ (4) ﴾

(There is no single soul but that it has over it a protector. (4))

What is the relation between the oath by the piercing star and this response?

The answer is: The word (protector) either has a meaning of giving love and care from the conservator to the conserved or it means the watcher who does not miss anything at all.

Considering the first meaning, Allah (swt) says:

﴿لَهُ مُعَقِّبَاتٌ مِّن بَيْن يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ﴾

(For each one are successive [angels] before and behind him who protect him by the decree of Allah.) (Ar-Ra'd: 11)

This protection is by the command of Allah (swt) as that a human being may pass through various trials that he is incapable of avoiding or escaping of them. Thus, when he is saved of them, he would say that “These are divine matters and I have no power to face them but I was saved by the wills of Allah (swt)”. This means that this man has been protected by something that is beyond his power by Allah’s (swt) wills.

On the other hand, the meaning of surveillance is derived from the is indicated in this verse:

﴿وَإِنَّ عَلَيْكُمْ لَحَافِظِينَ كَرَامًا كَاتِبِينَ ﴿١٠﴾ يَعْلَمُونَ مَا تَفْعَلُونَ ﴿١٢﴾﴾

(And indeed, [appointed] over you are keepers, Noble and recording; They know whatever you do..) (Al-Infitar: 10-12)

لَمَّا (but): This Arabic word has many purposes. Of them, is to negate the past verb. But this negation is connected with the present with the possibility that this action may or expected to happen in the future as in this verse:

﴿ قَالَتِ الْأَعْرَابُ آمَنَّا ۗ قُلْ لَمْ تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ ۗ ﴾

(The bedouins say, "We have believed." Say, "You have not [yet] believed; but say [instead], 'We have submitted,' for faith has not yet entered your hearts...) (Al-Hujurat: 14)

This word is also used as an article to indicate the occurrence of something as a result of another one. Allah (swt) says:

﴿ فَلَمَّا ذَهَبَ عَنْ إِبْرَاهِيمَ الرَّوْعُ وَجَاءَتْهُ الْبُشْرَىٰ يُجَادِلُنَا فِي قَوْمِ لُوطٍ ﴾

(And when the fright had left Abraham and the good tidings had reached him, he began to argue with Us concerning the people of Lot.) (Hud: 74)

As we say for example: When someone such and such came, we made so and so food.

So, our making of food is up for the coming of someone such and such.

This third usage of this article is, as in our recent verse, to express an exception. In this case the meaning is: "No single soul but that it has over it a protector".

Let's ponder upon the accuracy of the Quranic expressions in generalizing the self-accounting; the word (soul) in this verse is general but the generalization is increased by the word (every) to emphasize that every soul is watched, first of all, from Allah (swt) then by the angels who take turns recording the deeds and following the humans' actions.

﴿ فَلْيَنْظُرِ الْإِنْسَانُ مِمَّ خُلِقَ (5) ﴾

(So let man observe from what he was created. (5))

The humans have to look carefully and ponder upon his origin from which he was created.

﴿ خُلِقَ مِنْ مَّاءٍ دَافِقٍ (6) ﴾

(He was created from a fluid, gushing forth, (6))

Human's creation is a definite fact, no doubt. Man is the distinguished master over other creations in the universe, therefore, Allah (swt) calls him to see, think and ponder upon the creation process. Just then he can reach the truth by his intellect that Allah (swt) has granted him.

مَاءٍ دَافِقٍ (a fluid, gushing forth): This water comes out bursting forth by itself due to its nature. It is ejected without human's choice and will and cannot be prevented

When the sperm of the man meets the ovum of the woman, the cell is created. This process is well known in the fetology. This cell which has no will, mind, or cognition divides miraculously. By the will of Allah (swt) it runs in its path very accurately. Some of these cells gather to form the bones, others form the muscles, others form the limbs and so on... This process cannot be done but through the will of The creator, The wise, The All Able.

﴿ قَالَ رَبُّنَا الَّذِي أَعْطَى كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَى ﴾

(He said, "Our Lord is He who gave each thing its form and then guided [it].") (Taha: 50)

﴿ يَخْرُجُ مِنْ بَيْنِ الصُّلْبِ وَالتَّرَائِبِ (7) ﴾

(Emerging from between the backbone and the ribs. (7))

These facts have come in the Holy Qur'an about 1400 years ago, however, have been proved by the modern science. That is, man is created from a fluid, gushing forth, proceeding from between the backbone and the ribs.

الضُّلْبِ (backbone): loins of the man.

الترَائِبِ (ribs): of the woman, which is referring to her chest.

Had Allah (swt) willed to create without any means of gushing fluid or the backbone of ribs, he would have done so. The proof is the first creation of Adam (PBUH) without father and mother, Isa (Jesus) (Peace be upon him) furthermore, was created with no father. All the other human beings are created from a father and mother, however, sometimes there is a couple of male and female but with no children.

Therefore, this issue is not connected with any means rather it is the ability and will of Allah (swt):

﴿لِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۖ يَخْلُقُ مَا يَشَاءُ ۚ يَهَبُ لِمَن يَشَاءُ إِنثَاتًا وَيَهَبُ لِمَن يَشَاءُ الذُّكُورَ ۚ أَوْ

يُرْوِّجُهُمْ ذُكْرَانًا وَإِنثَاتًا ۗ وَيَجْعَلُ مَن يَشَاءُ عَقِيمًا ۚ إِنَّهُ عَلِيمٌ قَدِيرٌ ﴿

(To Allah belongs the dominion of the heavens and the earth; He creates what he wills. He gives to whom He wills female [children], and He gives to whom He wills males.

﴿ Or He makes them [both] males and females, and He renders whom He wills barren. Indeed, He is Knowing and Competent.﴾ (Ash-

Shura: 49-50)

Many researchers have assumed that man's water is like that of the woman. The truth is that a woman's water has no role in the human formation because the human formation comes from the man's sperm and the woman's egg. Accordingly, some of the orientalist and

researchers thought that there is a conflict between the Holy Qur'an and the noble Hadith, but it is very far for them to find a conflict between the texts of the Qur'an and the texts of the Sahih (true) Sunnah. They took the Hadith of the Prophet (saws):

“If the man’s discharge proceeds the woman’s discharge, the child attracts the similarity to the man and if the woman’s discharge proceeds the man’s, then the child attracts the similarity to the woma”.)1

Shallow thought towards this verse and Hadith may result to say there is a conflict between them and that the Hadith does not agree with the modern science which proved that the ovum has no role in determining the embryo’s sex rather it is the man’s fluid.

However, looking thoroughly into this Hadith, we find that the word (proceed) is the key of confuting this suspicion; this word indicates that there are two things starting from the same point and runs in the same direction which means that the masculinity and femininity water starts from the same source that is the man, otherwise if they are facing each other the word (proceed) would not be used. Thus, man's sperm is the one that holds male or female sex whereas the ovum is just a receiver.

﴿ إِنَّهُ عَلَىٰ رَجْعِهِ لَقَادِرٌ ﴾ (8)

(Indeed, Allah, to return him [to life], is Able.)

The speech here is about the Resurrection day. Allah (swt) proves His Mighty in creating humans from disdained liquid in utmost care but there has to be something in return.

¹ Sahih Al-Bukhari: Merits of the Helpers in Madinah (Ansaar), No. (3723)

This Surah contains the two edges of existence, the originate of the creation in this worldly life and the return in the hereafter. As such this worldly life is very short and very small in comparison with the whole time. Moreover, it is not the goal rather a means for the greatest and everlasting aim. Considering Allah's (swt) care of us in this life, then how would it be in hereafter?

Consequently, speaking about the first creation led to the speech about the re-creation in the hereafter.

Allah (swt) has not created humans just to enjoy this life, rather, has created them to enjoy the relation with their creator Allah (swt) by following His methodology.

However, returning after death is absolutely possible. As re-creating of the dead in the judgement day is the same as the water is reproduced in the universe.

﴿ يَوْمَ تُبْلَى السَّرَائِرُ (9) ﴾

(The Day when secrets will be put on trial (9))

The Day when all the secrets will be examined and tested. Thus, the beliefs will be made open and that which is concealed will be well known.

This account will be done by the All-Knowing, the Hearing, Who is not unaware, neither absent from Him is an atom's weight of our deeds. If the things that a person has hidden and concealed will be revealed, then what about the things he announced and publicize?

﴿ فَمَا لَهُ مِنْ قُوَّةٍ وَلَا نَاصِرٍ (10) ﴾

(Then man will have no power or any helper (10))

In the Resurrection day This man will own no power, everything will abandon him; his money, wealth, friends and his authority. That is, he will not find any supporter, advocator or even a defender to protect him.

﴿ وَالسَّمَاءِ ذَاتِ الرَّجْعِ (11) ﴾

(By the sky which returns [rain] (11))

الرَّجْعِ (rain): Rain is a manifestation of the water cycle in the universe. Starting from evaporation of the oceans and formation of the clouds in the sky that returns the rain over and over again. We do not benefit from water except when it descends and returns from the earth to the sky. Just in this case, water falls as fresh, valid for drinking and watering crops.

Allah (swt) Who has the power of returning the rain, has the power to re-create the man after death. Thus, when we read the following verses in Surah Adh-Dhariyat:

﴿ وَالذَّارِيَاتِ ذُرُوءًا ﴿١﴾ فَالْحَامِلَاتِ وِقْرًا ﴿٢﴾ فَالْجَارِيَاتِ يُسْرًا ﴿٣﴾ فَالْمَقْسَمَاتِ أَمْرًا ﴿٤﴾ إِنَّمَا تُوعَدُونَ

﴿ لَصَادِقٌ ﴿٥﴾ وَإِنَّ الَّذِينَ لَوَاقِعٌ ﴿٦﴾

(By those [winds] scattering [dust] dispersing ﴿١﴾ And those [clouds] carrying a load [of water] ﴿٢﴾ And those [ships] sailing with ease ﴿٣﴾ Indeed, what you And those [angels] apportioning [each] matter, ﴿٤﴾ are promised is true. ﴿٥﴾ And indeed, the recompense is to occur)

(Adh-Dhariyat: 1-6)

We find that Allah (swt) made the whole water cycle in the universe from the starting point till its end a proof of His saying:

﴿ إِنَّمَا تُوعَدُونَ لَصَادِقٌ ﴿٥﴾

(Indeed, what you are promised is true.) (Adh-Dhariyat: 5)

That is, the resurrection is really true.

But, why the water cycle specifically? Scientists say that the water cycle is witnessed from all people from its starting point up to its end. So, the water that Allah (swt) has created in this universe does not increase nor decrease, rather, it is circulated.

﴿ وَالْأَرْضِ ذَاتِ الصَّدْعِ (12) ﴾

(And [by] the earth which cracks open, (12))

The earth splits to bring forth plant growths. So Allah (swt) mentions another impregnation. First it was the fluid of the male man, which gushes forth that impregnates the woman. Now Allah (swt) mentions a fluid which comes from the sky, that impregnates the earth - giving life of the plants and the trees.

Verify, this life is but a set of harmonic regulations that are governed by one rule prevailed in all the existence; in the upper and down universe.

﴿ إِنَّهُ لَقَوْلٌ فَصْلٌ (13) ﴾

(Indeed, the Qur'an is a decisive statement, (13))

Because it separates the truth from the false in all the matters.

﴿ وَمَا هُوَ بِالْهَزْلِ (14) ﴾

(And it is not amusement. (14))

Sayyidna Ali bin Abi Talib (May Allah be pleased with him) said: I heard the Messenger of Allah (saws) saying:

("Allah's book. In it is news for what happened before you, and information about what comes after you, and judgement for what happens between you. It is the Criterion (between right and wrong)

without jest. Whoever among the oppressive abandons it, Allah crushes him, and whoever seeks guidance from other than it, then Allah leaves him to stray. It is the firm rope of Allah, it is the wise remembrance, it is the straight path, and it is the one that the desires can not distort, nor can the tongues twist it, nor can the scholars ever have enough of it, and it shall not become dull from reciting it much, and the amazement of it does not diminish.)¹

بِالْهَزْلِ (Amusement): The Holy Qur'an is very serious, it is not a thing for amusement, completely true without any false. Due to this you have to respect it in your chest, to glorify it in your heart, only then its listener and reciter would be up-lifted by it.

﴿ إِنَّهُمْ يَكِيدُونَ كَيْدًا (15) ﴾

(Indeed, they are planning a plan, (15))

They are the polytheists of Mekkah, who were plotting against the Messenger and Islam.

﴿ وَأَكِيدُ كَيْدًا (16) ﴾

(But I am planning a plan. (15))

This style is called a verbal similarity in Arabic language. That is to use a word to refer to a meaning other than it really carries, but it is used as this word matches another similar one.

﴿ فَمَهْلِ الْكَافِرِينَ أَمَهُلُهُمْ رُوَيْدًا (17) ﴾

(So allow time for the disbelievers. Leave them awhile. (17))

Allah (swt) tells His Messenger to go easy on the disbelievers for a little while, because if Allah (swt) had willed he would have done it

¹ Shu'ab al-Iman, Hadith No. 1935.

directly but Allah (swt) had willed to allow time for them to achieve testing, then those who have strong faith would be able to bear the difficulties.

And if we read history, we find this delay did not prolong, but it was to cultivate faith and to teach how to be patient towards adversity, and soon victory of Allah (swt) came and the conditions of the world changed with this Muhammadan mission, so the light spread throughout the land and falsehood has departed.



Surah Al-A'laa

This Surah is named so because the name of Allah (swt); Al-A'laa is mentioned in it. As mentioned in Musnad Imam Ahmad, the Messenger of Allah (saws) liked this Surah¹.

Nu'man bin. Bashir (May Allah be pleased with him) reported:

"the Messenger of Allah (saws) used to recite on two 'Ids and in Friday prayer:

" Exalt the name of your Lord, the Most High ", and:" Has there come to you the news of the overwhelming event". And when the 'Id and Jumu'a combined on a day he recited these two (surahs) in both the prayers.." ²

Uqbah ibn Amir (May Allah be pleased with him) said:

"When " Exalt the name of your Lord, the Most High" was revealed, the Messenger of Allah (saws) said: "Use it when bowing" and when "Glorify the name of your most high Lord" was revealed, he said:

"Use it when prostrating yourself". ³

﴿ سَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى (1) ﴾

(Exalt the name of your Lord, the Most High, (1))

The addressed is the Messenger Muhammad (saws) and everyone who follows him.

¹ Musnad Imam Ahmad, Musnad Imam Ali bin Abi Talib (May Allah be pleased with him), hadith No (742).

²Sahih Muslim, Book of Jum'ah, Chapter: What is to be recited in Jumu'ah prayer, hadith No (878).

³ Sunan Abi Dawud, book of prayers, Chapter: What A Person Should Say In His Ruku' And Prostration, hadith No (869).

سَبَّحَ (Exalt): Glorify the Name of your Lord, the Most High by negating the existence of any counterpart to Him in actions, sayings, and attributes:

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ ۖ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾

(There is nothing like unto Him, and He is the Hearing, the Seeing.)

(Ash-Shura: 11)

When we read the verses which talk about glorifying Allah (swt) we find that Allah (swt) has been exalted since eternity, even before those who are glorifying Him were created. Hence, glorifying and exalting for Allah (swt) existed before the creation.

However, our praise to Allah (swt) does not benefit him, rather we are the beneficiaries.

The word “exalt” (glorify) in the Holy Qur’an comes sometimes in a past tense:

﴿سَبَّحَ لِلَّهِ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ ۖ وَهُوَ الْعَزِيزُ الْحَكِيمُ﴾

(Whatever is in the heavens and earth exalts Allah, and He is the Exalted in Might, the Wise..) (Al-Hadid: 1)

And sometimes it is mentioned in the present form:

﴿يُسَبِّحُ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ الْمَلِكِ الْقُدُّوسِ الْعَزِيزِ الْحَكِيمِ﴾

(Whatever is in the heavens and earth is exalting Allah, and He is the Exalted in Might, the Wise.) (Al-Jumu'a: 1)

So, praising to Allah (swt) do spreads in every place in this universe and every time; in the past, at present and in the future by everything and everyone:

﴿ وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَلَكِنْ لَا تَقْفَهُونَ تَسْبِيحَهُمْ ﴾

(And there is not a thing except that it exalts [Allah] by His praise, but you do not understand their [way of] exalting.) (Al-Israa: 1)

Being *(do not understand their way of exalting)* indicates that it is a real glorifying since every creature has a certain way of glorifying that is understood by just those whom Allah (swt) has favoured and bestowed them of His light. Allah (swt) says about Dawud (Peace be upon him):

﴿ إِنَّا سَخَّرْنَا الْجِبَالَ مَعَهُ يُسَبِّحْنَ بِالْعِشَاءِ وَالْإِشْرَاقِ ﴾

(Indeed, We subjected the mountains [to praise] with him, exalting [Allah] in the [late] afternoon and [after] sunrise.) (Saad: 18)

﴿ يَا جِبَالُ أَوِّبِي مَعَهُ وَالطَّيْرُ ۗ وَأَلْنَا لَهُ الْحَدِيدَ ﴾

*("O mountains, repeat [Our] praises with him, and the birds [as well]."
And We made pliable for him iron,) (Saba: 10)*

Meaning that the mountains are exalting Allah (swt) with Dawud (peace be upon him) and with others but what distinguished Dawud is that Allah (swt) has taught him the language of everything, thus, his praising agreed with the praising of everything and the birds.

Moreover, Allah (swt) has taught also Sulayman (peace be upon him) the language of ants and birds, so that he could speak to them and understand their speech.

Therefore, this verse:

﴿ سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى (1) ﴾

(Exalt the name of your Lord, the Most High, (1))

means that all the universe is glorifying Allah (swt), so, be in harmony with the universe around you and do not deviate from this system of praising.

The following verses are clarifying this exalting, as if saying “glorify the name of your Lord because he has done so and so”.

الأَعْلَى (The Most High): Higher than everything and greater than everything. This word is a superlative adjective. Allah (swt) describes Himself as (The Most High) and describes some of his creation by (haughty), as such the cursed Iblis. Allah (swt) said to Iblis:

﴿أَسْتَكْبَرْتَ أَمْ كُنْتَ مِنَ الْعَالِينَ﴾

(“Were you arrogant [then], or were you [already] among the haughty?”) (Saad: 75)

Hence, Allah (swt) is the Most High because He is the creator of everything, consequently, He is the Most High over His creation.

﴿الَّذِي خَلَقَ فَسَوَّى (2)﴾

(Who created and proportioned (2))

Meaning, Allah (swt) created that which has been created, and He fashioned every creation in the best of forms:

﴿مَا تَرَى فِي خَلْقِ الرَّحْمَنِ مِنْ تَفَوتٍ﴾

(You do not see in the creation of the Most Merciful any inconsistency.) (Al-Mulk: 3)

The process of plants’ germination is an example of this guidance and measures.

﴿ وَالَّذِي قَدَّرَ فَهَدَىٰ (3) ﴾

(And who destined and [then] guided (3))

When we put the seed in the soil and water it, it splits into two halves and a root out of it goes downward and a delicate bud goes upward. The root remains fed from the two cotyledons until it is able to absorb its food from the soil and when it becomes an integrated plant it absorbs the elements it needs and not others. Allah (swt) says:

﴿ وَفِي الْأَرْضِ قِطْعٌ مُّتَجَاوِرَاتٌ وَجَنَّاتٌ مِّنْ أَعْنَابٍ وَرَزْعٌ وَنَخِيلٌ صِنُونًا وَعَيْرُ صِنُونًا يُسْقَىٰ بِمَاءٍ

وَاحِدٍ وَنُقَصِلُ بَعْضَهَا عَلَىٰ بَعْضٍ فِي الْأَكْلِ ۚ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ ۝

(And within the land are neighboring plots and gardens of grapevines and crops and palm trees, [growing] several from a root or otherwise, watered with one water; but We make some of them exceed others in [quality of] fruit. Indeed in that are signs for a people who reason..)

(Ar-Ra'd: 4)

Thus, the Holy Qur'an is addressing the minds, so that it says: "it is watered with one water" because water dissolves all the elements. But who teaches the plant which elements to be absorbed and which are to be left!? Does it have a brain to think and to choose?! Of course not. The One who teaches the plant is:

﴿ الَّذِي أَعْطَىٰ كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَىٰ ﴾

(He who gave each thing its form and then guided [it]..) (Taha: 50)

This is of Allah's ability, as the plant absorbs beneficial substances and leaves harmful ones. This process is done with infinite precision that even the owners of thoughtful minds cannot perform. So how can plants do this? This is one of the aspects of this verse:

﴿ وَالَّذِي قَدَّرَ فَهَدَىٰ (3) ﴾

(And who destined and [then] guided (3))

Another example about this verse: If a tree is unwatered and the soil dries beneath it, the tree feels a danger, consequently, it dispenses with matters for the most important ones; it makes its leaves fall first to provide food for the stem and branches, then sacrifices the branches for the sake of stem, then sacrifices the stem for the sake of roots, and as long as the root is intact, then any chance of water comes after that, it can regain strength and recover and germination returns.

As such process is found in humans without any of their intentions. Allah (swt) does not prevent His bestowments from the humans in the matters that man has no ability to do them. To explain, food compensates the heat and the energy spent in movement, then it builds cells and muscles, and then stores the excess in a form of fat. If a person is prevented from food, he nourishes himself through self-food from stored and accumulated fats. The strange thing is that fat is one substance, but when it decomposes to nourish the body, it turns into all the nutrients that the body needs. If the fat runs out, the body moves to take food from the muscles and then from the bones as if the body sacrifices all that it possesses for the survival of the brain and mind like a tree that sacrifices all its parts for the sake of roots.

These actions are done in humans' bodies without their knowing or managing, they are done by one law, which is:

﴿ وَالَّذِي قَدَّرَ فَهَدَىٰ (3) ﴾

(And who destined and [then] guided (3))

Modern science has reached a lot of discoveries that indicate the signs of creation. The Head of New York Academy of Sciences has mentioned them in his book which talks in general about the meaning of:

﴿ وَالَّذِي قَدَّرَ فَهَدَىٰ (3) ﴾

(And who destined and [then] guided (3))

In this book there is a mention about the wonders of the bees and ants' kingdoms. As such, the beehive is subjected to very precise engineering standards. Such as, the maid has a special room, the males have private rooms, and the queen has a private room as well and each of them has a food suitable for the task they perform.

If we put a piece of sugar or dates in a place where there are no ants, then, after a short time we find that a group of ants come and walk around this piece while doing nothing, just exploring. After that, a group of ants come to carry the piece to the beehive. It is noticed that if this piece is bigger, the group of ants would be bigger.

If we also contemplate the falcon and the power of its vision that surpasses modern tools and the hoopoe bird that can see what is there under the ground and extracts its food from it, it never eats from the surface of the earth.

Throughout the story of the prophet Sulayman (Peace be upon him) we notice the accuracy of the Quranic expression. What attracted the hoopoe bird's attention of Allah's power is:

﴿ يُخْرِجُ الْخَبَاءَ ﴾

(brings forth what is hidden.) (An-Naml: 25)

This is the power of the hoopoe bird which Allah (swt) has willed for it, so it talks about what concerns him.

This alerts every person with reason and intellect that during his trip to Allah (swt), his walking towards Him is either by the favours of Allah (swt) himself or by virtues that Allah (swt) has bestowed upon man.

Hence, the Ihsan (kind treatment) and the bestowments of Allah (swt) are all signs and aspects that have to be ponder upon by the intellectual man to avoid arrogance with his abilities.

﴿ وَالَّذِي أَخْرَجَ الْمَرْعَى (4) ﴾

(And who brings out the pasture (4))

The pasture is every plant which is beneficial to humans and animals.

﴿ فَجَعَلَهُ غُثَاءً أَحْوَى (5) ﴾

(And [then] makes it black stubble. (5))

And makes it dry remnants, scattered by the winds and black after it had been green.

Referring here to the plant's life carries a hidden meaning that every plant will end to harvest, similarly, every human will have an end.

﴿ سَنُقْرِئُكَ فَلَا تَنْسَى (6) ﴾

(We will make you recite, [O Muhammad], and you will not forget, (6))

This is informing and promising and not ordering. This worldly life is full of distractions that may keep the humans occupied with. So that Allah (swt) says “we will make you recite” hence, the Prophet (saws) has not forgotten any verse has been revealed to him.

﴿ إِلَّا مَا شَاءَ اللَّهُ ۗ إِنَّهُ يَعْلَمُ الْجَهْرَ وَمَا يَخْفَى (7) ﴾

(Except what Allah should will. Indeed, He knows what is declared and what is hidden. (7))

Everything is determined by Allah's will. Allah (swt) says:

﴿ وَلَا تَقُولَنَّ لِشَيْءٍ إِنِّي فَاعِلٌ ذَلِكُمْ غَدًا ﴾

(And never say of anything, "Indeed, I will do that tomorrow,") (Al-Kahf: 23)

Allah (swt) knows what the creatures do openly and what they hide, whether it be statements or deeds. None of that is hidden from Him. Allah says:

﴿ وَإِن تَجَهَّرَ بِالْقَوْلِ فَإِنَّهُ يَعْلَمُ السِّرَّ وَأَخْفَى ﴾

(And if you speak aloud - then indeed, He knows the secret and what is [even] more hidden.) (Ta-Ha: 7)

The secret is between two persons whereas the hidden is what is kept inside the heart of the person.

﴿ وَنُيَسِّرُكَ لِلْيُسْرَى (8) ﴾

(And We will ease you toward ease. (8))

Our religion is a religion of ease and facilitating the good.

لِلْيُسْرَى (ease): The Islamic law that is easy, tolerant, straight and just. The Prophet (saws) said:

"Make things easy and do not make them difficult"¹

And some scholars said that it means: we will ease to you the path to heaven.

﴿ فَذَكِّرْ إِن نَّفَعَتِ الذِّكْرَى (9) ﴾

¹ Sahih Al-Bukhari, book of knowledge, hadith No (69).

(So remind, if the reminder should benefit. (9))

The job of the Prophet (saws) is to remind people of what they have forgotten of the instinct matters, because man has faith in common sense before Messages, but the Messages came to refresh this instinct and make it go according to the correct faith.

﴿ سَيَذَكَّرُ مَنْ يَخْشَى (10) ﴾

(He who fears [Allah] will be reminded. (10))

He who fears Allah (swt) and who knows that he is going to meet Him, will return to his instinct and faith.

﴿ وَيَتَجَنَّبُهَا الْأَشْقَى (11) ﴾

(But the wretched one will avoid it . (11))

The wretch is the one who sold his faith for worldly goods and did not beneficiate from the reminder.

﴿ الَّذِي يَصَلَى النَّارَ الْكُبْرَى (12) ﴾

([He] who will [enter and] burn in the greatest Fire, (12))

The greatest fire is the hell. There is fire in this worldly life but when it is called “greatest” then it refers to fire of the hereafter where its dwellers will be punished permanently and will never die.

﴿ ثُمَّ لَا يَمُوتُ فِيهَا وَلَا يَحْيَى (13) ﴾

(Neither dying therein nor living. (13))

This fire is the greatest because who will enter it will neither die nor live.

﴿ فَذَٰلِكَ مَنْ تَزَكَّى (14) ﴾

(He has certainly succeeded who purifies himself. (14))

﴿ وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى (15) ﴾

(And mentions the name of his Lord and prays. (15))

Mentioning the name of Allah (swt) expels the evil whispers of humans and devils. Moreover, it is basic in all the worshipping deeds. When Allah (swt) is mentioned the devil withdraws. For such Allah (swt) says:

﴿ فَإِذَا قَضَيْتُمْ مَنَاسِكُمْ فَادْكُرُوا اللَّهَ كَذِكْرِكُمْ آبَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا ۗ ﴾

(And when you have completed your rites, remember Allah like your [previous] remembrance of your fathers or with [much] greater remembrance.) (Al-Baqara: 200)

Allah (swt) also says:

﴿ فَإِذَا قَضَيْتُمُ الصَّلَاةَ فَادْكُرُوا اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِكُمْ ۗ ﴾

(And when you have completed the prayer, remember Allah standing, sitting, or [lying] on your sides.) (An-Nisaa: 103)

Remembering Allah (swt) means to be always with Him and does not forget Him. They are not mere words said by tongues. Your heart has to be shaken and feels of Allah's watching, caring, giving and fearing of Him (swt) as well.

فَصَلَّى (prays): It is mentioned that the prayer meant here is Eid prayer. But we take the general meaning which is the prayer as a whole which includes bowing, prostration, standing and reading.

﴿ بَلْ تُؤْتُونَ الْحَيَاةَ الدُّنْيَا (16) ﴾

(But you prefer the worldly life, (16))

The problem of people is that they know that worldly life is a temporary stage of time, and that it ends with death. However, they prefer it to the Hereafter and choose its displeasing and perishable

bliss rather to Hereafter. Ali Ibn Abi Talib (May Allah honour his face) said:

"The world traveled while it was arranged and the Hereafter traveled while it was coming. Each one of them has sons, so be among the sons of the Hereafter and do not be among the children of the world. Today the work, no reckoning, and the reward tomorrow, and no work.¹"

﴿ وَالْآخِرَةُ خَيْرٌ وَأَبْقَى (17) ﴾

(While the Hereafter is better and more enduring. (17))

In the Hereafter there is eternity and resident bliss. As for this worldly life, no one is immortal in it. Allah (swt) says:

﴿ إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَّيِّتُونَ ﴾

(Indeed, you are to die, and indeed, they are to die.) (Az-Zumar: 30)

Is it reasonable to prefer what perishes over what remains? Of course not, so, the hereafter is better and more lasting, in it there is no sadness whereas in this life there is sadness, loss, disease, death, and pain.

﴿ إِنَّ هَذَا لَفِي الصُّحُفِ الْأُولَى (18) ﴾

(Indeed, this is in the former scriptures, (18))

All the former scriptures contain doctrines, signs and bestowments from Allah (swt) to His creatures and the previous verses of:

﴿ بَلْ تُؤْتِرُونَ الْحَيَاةَ الدُّنْيَا (16) وَالْآخِرَةُ خَيْرٌ وَأَبْقَى (17) ﴾

(But you prefer the worldly life, (16) While the Hereafter is better and more enduring. (17))

¹ Sahih Al-Bukhari.

Are mentioned in the former scriptures, of them are:

﴿ صُحُفِ إِبْرَاهِيمَ وَمُوسَى (19) ﴾

(The scriptures of Abraham and Moses. (19))

The scriptures of the Prophets Ibraheem and Mosa (Peace be upon them) contain preaching, wisdoms and advices about avoiding greediness in the worldly life and keep remembering pf Allah (swt).

Hence, believing that the hereafter is better and more lasting bring happiness to humans.

This meaning in the last verses of this Surah provide the ways and keys of reassurance, tranquility and happiness. For, if a person suffered from injustice, tiredness or illness, or lost a dear to him, he has to know that the hereafter is better and more enduring. Allah (swt) says:

﴿ وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ ۗ وَبَشِّرِ الصَّابِرِينَ ﴾

(And We will surely test you with something of fear and hunger and a loss of wealth and lives and fruits, but give good tidings to the patient.) (Al-Baqara: 155)

This is what included in all the former scriptures so Allah (swt) affirmed it.



Surah Al-Ghashiyah

﴿ هَلْ أَتَاكَ حَدِيثُ الْغَاشِيَةِ (1) ﴾

(Has there reached you the report of the Overwhelming [event]? (1))

This question is directed to the Prophet Muhammad (saws) and the questioner is Allah (swt). It is about the overwhelming event.

الْغَاشِيَةِ (overwhelming): A name of the judgement day because it will overwhelm the people and overcome them. Allah (swt) is exalted from asking but He (swt) gives a question to confirm the matter which is being asked about because when the questioner explains a matter, then it is an announcement, but, when he says it as a question, then the answer will be an admission from the one who is asked. This expression is a high linguistic level in Arabic language.

Allah (swt) is describing the overwhelming through the horrors that take place during it. It overwhelms the people and overcome them with its horrors, hence, there will be no escape because it comes from everywhere.

﴿ وَجُوهٌ يَوْمَئِذٍ خَاشِعَةٌ (2) ﴾

([Some] faces, that Day, will be humbled, (2))

In the Resurrection day, the disbeliever's faces are subservient, humbled and humiliated because they did not select humbleness in the worldly life so they humbled in the judgement day forcibly. At that day they do not have the ability to choose.

﴿ غَامِلَةٌ نَّاصِبَةٌ (3) ﴾

(Working [hard] and exhausted. (3))

They were doing many deeds, yet they will be cast into a blazing Fire on the Day of Judgement because they were laboring in this worldly life with disobedience which lead them to bad consequences and torments instead of good benefits.

﴿ تَصَلَّى نَارًا حَامِيَةً (4) ﴾

(They will [enter to] burn in an intensely hot Fire. (4))

The intensively hot fire cannot be cooled by water and the water which is introduced to them is much hotter than it:

﴿ تُسْقَى مِنْ عَيْنِ آنِيَةٍ (5) ﴾

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

The water of the spring has reached its maximum boiling point. Allah (swt) says:

﴿ وَإِنْ يَسْتَعِثُّوا يُعَاثُوا بِمَاءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهَ ۚ بِئْسَ الشَّرَابُ وَسَاءَتْ مُرْتَقًا ﴾

(And if they call for relief, they will be relieved with water like murky oil, which scalds [their] faces. Wretched is the drink, and evil is the resting place.) (Al-Kahf: 29)

And their food is not less hot than their water:

﴿ نَيْسَ لَهُمْ طَعَامٌ إِلَّا مِنْ صَرِيحٍ (6) ﴾

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

This plant is known by the Arabs by the name “Ash-shebriq” which is the food of camels.

It is green and when it dries, it becomes poisonous and, in this case, it is not eaten by camels unless they are starving.

﴿ لَا يُسْمِنُ وَلَا يُغْنِي مِنْ جُوعٍ (7) ﴾

(Which neither nourishes nor avails against hunger. (7))

This is the characteristics of their food and it is of types according to the level of punishment. Just as bliss has many high ranks according to the level of faith, so torment has low various ranks according to the level of disbelieving.

Because their food is as described, so it will neither nourish nor avail against hunger since it is meant for punishment.

﴿ وَجُوهٌ يَوْمَئِذٍ نَّاعِمَةٌ (8) ﴾

([Other] faces, that Day, will show pleasure. (8))

We can notice a significant point that Allah (swt) mentioned the punishment of the disbeliever first then the bliss of the believers. That is because this is suitable to the speech about the overwhelming event when the faces of the disbelievers and disobedient who were laboring in the worldly life with disobedience, yet they face bad consequences, therefore, they will be humbled and humiliated, dragging their chains in the Hell and its valleys. So they will suffer from both the hardship of fatigue and the pain of torment.

The Arabic language does not include any words or expressions that express unfamiliar meanings. Allah (swt) addresses us of as much we understand and perceive of the hereafter pleasure, but in reality, it is above what we imagine. This is because the language clarifies just the things you can recognize.

Since the Paradise and the Hell are hidden and we know nothing about them, then there are no vocabularies that describe them. So that the messenger (saws) said:

(Allah said, 'I have prepared for My pious worshipers such things as no eye has ever seen, no ear has ever heard of, and nobody has ever thought of.)¹

Therefore, in this verse there is a close meaning that can be understood:

([Other] faces, that Day, will show pleasure. (8))

The faces are dressed with cheerfulness, pleasure and happiness. Of course, this image exceeds what we may imagine and see. In the worldly life we see soft, fresh faces that have brightness and attraction that reflect what its owner's soul enjoins of contentment, tranquility, faith and peace of mind.

﴿ لَسَعِيهَا رَاضِيَةٌ (9) ﴾

(With their effort [they are] satisfied (9))

They are satisfied with what they sought in this worldly life. That is because they saw the fruitfulness and the good results of their efforts.

Comparing this image with:

﴿ غَامِلَةٌ نَّاصِبَةٌ (3) ﴾

(Working [hard] and exhausted. (3))

Both of them have strived but there is a big difference between the two results and the goals.

¹ Sahih Muslim, book of Pertaining to Paradise, its description, its bounties and its intimates , hadith No (2824)

So, what an excellent endeavor that ends its doer to Heaven and its bliss! and what a wretched endeavor that ends with its doer to the Fire!

Just is the wise who evaluates the consequences.

﴿ فِي جَنَّةٍ عَالِيَةٍ (10) ﴾

(In an elevated garden, (10))

It is high in place and position.

﴿ لَا تَسْمَعُ فِيهَا لَاغِيَةً (11) ﴾

(Wherein they will hear no unsuitable speech. (11))

The unsuitable speech is every unuseful speech. Let us consider the accuracy and greatness of this expression. There is an indication that the corruption in this worldly life comes from the ill speech which results anxiety, turmoil, fear, misery, sparring and collision; the sinful speech which may involve belief, thinking, words and even the life movement and others.

Therefore, in Paradise there is not any ill speech whatsoever because it is the place of pleasure for the pious. In it there is nothing but calm, rest, stability and reassurance.

Because the sinful speech prevailed in our life, consequently, we see the contrary of these matters; the society suffer from hustle, bustle of life, anxiety and fear instead of rest and stability. For that Allah (swt) describes the believers as:

﴿ قَدْ أَفْلَحَ الْمُؤْمِنُونَ ﴿ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ ﴿ وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ ﴿

﴿ وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ ﴿

(Certainly will the believers have succeeded ﴿﴾ They who are during their prayer humbly submissive ﴿﴾ And they who turn away from ill speech ﴿﴾ And they who are observant of zakah. (Al-Muminoon:1-4))

Turning away from ill speech is mentioned between the most important two duties; prayer and alms giving (Zakat).

﴿ فِيهَا عَيْنٌ جَارِيَةٌ (12) ﴾

(Within it is a flowing spring. (12))

The flowing springs are the most interesting bliss. Allah (swt) chooses this image according to the environment of the Arabs at that time where finding a flowing water easily was a very important matter to them. This image indicates that in the Paradise not only the necessities are available, rather, there are entertainment and pleasure. Hence, this view of flowing springs and the plenty of water give relax and happiness.

﴿ فِيهَا سُرُرٌ مَّرْفُوعَةٌ (13) ﴾

(Within it are couches raised high. (13))

In the Paradise, no one sleep or sit on the floor rather the dwellers are raised on elevated coaches and this is a manifestation of pleasure.

﴿ وَأَكْوَابٌ مَّوْضُوعَةٌ (14) ﴾

(And cups put in place. (14))

Drinking containers are prepared and presented.

﴿ وَنَمَارِقُ مَصْفُوفَةٌ (15) ﴾

(And cushions lined up. (15))

﴿ وَزَرَابِيُّ مَبْنُوثَةٌ (16) ﴾

(And carpets spread around. (16))

The description in these verses does not reflect the actual reality

The description that is provided by the verses is not exclusive or a depiction of reality, but rather an approximation of the facts.

﴿ أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ (17) ﴾

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

This is call for thinking and pondering upon. The verses move from the talking about the hidden world of Hell and Paradise to the world of witness, to a scene from Arab world specially the Bedouins who own the camels. Camels represent the most precious thing to the Arabs at the time or revelation so that, Allah (swt) calls them and all the people to ponder upon these signs of miracles.

Let's think of the camel, it is the ship of the desert, huge in body, heavy in weight, does not have hooves as the horses but pads which are suitable for traveling. These pads facilitate his walk even for a very far distance even though the desert is rugged and not even.

﴿ وَإِلَى السَّمَاءِ كَيْفَ رُفِعَتْ (18) ﴾

(And at the sky - how it is raised? (18))

How the sky is raised without pillars.

﴿ وَإِلَى الْجِبَالِ كَيْفَ نُصِبَتْ (19) ﴾

(And at the mountains - how they are erected? (19))

For indeed they are firmly affixed; does not move neither fall.

﴿ وَإِلَى الْأَرْضِ كَيْفَ سُطِحَتْ (20) ﴾

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

The earth is round and it is spinning. It is outspread to be suitable for human's life.

As if these four verses are set in one system; linked to each other. After talking about the humble and pleased faces, then the scenes in these four verses that say to the human being: Pay attention to your role in life, you have not been created futility and will not be left in vain. Then the speech is addressed to the Prophet Muhammad (saws):

﴿ فَذَكِّرْ إِنَّمَا أَنْتَ مُذَكِّرٌ (21) ﴾

(So remind, [O Muhammad]; you are only a reminder. (21))

Defining the mission of the Prophet (saws) that is just to remind people of the covenant of faith in the innate of human beings. After that, it is not his responsibility whether they believe or disbelieve. So how it comes to say that we fight people to believe while Allah (swt) says:

﴿ وَقُلِ الْحَقُّ مِنْ رَبِّكُمْ ۚ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ ﴾

(And say, "The truth is from your Lord, so whoever wills - let him believe; and whoever wills - let him disbelieve.") (Al-Kahf: 29)

﴿ لَا إِكْرَاهَ فِي الدِّينِ ﴾

(There shall be no compulsion in [acceptance of] the religion.)

(Al-Baqara: 256)

﴿ لَسْتَ عَلَيْهِمْ بِمُصَيِّرٍ (22) ﴾

(You are not over them a controller. (22))

There is no coercion or force with which you can compel any person to have a faith, and this is a response to Takfir, extremism and terrorism. Allah (swt) does not want his servants to have faith by force rather by free will. Allah (swt) cares about hearts not the appearances.

If Allah (swt) had willed for all people to believe He would have made them as angels:

﴿ وَلَوْ شَاءَ رَبُّكَ لَأَمَنَّ مِنَ فِي الْأَرْضِ كُلَّهُمْ جَمِيعًا ۖ أَفَأَنْتَ تُكْرِهُ النَّاسَ حَتَّىٰ يَكُونُوا مُؤْمِنِينَ ﴾

(And had your Lord willed, those on earth would have believed - all of them entirely. Then, [O Muhammad], would you compel the people in order that they become believers?) (Yunus: 99)

This indicates clearly that the Prophet (saws) has come to direct people and their account is not upon him.

﴿ إِلَّا مَنْ تَوَلَّىٰ وَكَفَرَ (23) ﴾

(However, he who turns away and disbelieves -. (23))

This is an exception so that a person does not think that he has escaped from the grip of divine justice and Allah (swt) reminds them of the consequences. The issue does not end with the end of this life, but there is another everlasting life.

﴿ فَيُعَذِّبُهُ اللَّهُ الْعَذَابَ الْأَكْبَرَ (24) ﴾

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

The punishment in the hereafter is much greater than the punishment of the worldly life.

﴿ إِنَّ إِلَيْنَا إِيَابَهُمْ (25) ﴾

(Indeed, to Us is their return. (25))

Their return is to Allah (swt).

﴿ ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ (26) ﴾

(Then indeed, upon Us is their account. (26))

Allah (swt) will reckon their deeds for them. If they did good, they will receive good, and if they did evil, they will receive evil.

Surah Al-Fajr

﴿ وَالْفَجْرِ (1) ﴾

(By the dawn. (1))

Allah (swt) is swearing by the dawn.

الفجر (dawn): In Arabic means a wide split. The dawn is well known that it is the earliest time when the light tears through the darkness of the night. As if the day light is hidden in the darkness of night then comes the dawn that tears it up completely. Accordingly, the man who gets out of Allah's (swt) instruction is called the (Al-Fajir) (the sinner) in Arabic, which is derived from this word (Al-Fajr) (the dawn), meaning that he has done a crack in the methodology.

The one who observes the sequence of day and night and the dawn which breaks the darkness of night will certainly understand this verse. As the universe is not stable rather it is subjected to changeable and consecutive events. However, any unstable matter has to have a supreme power that changes it; Who is Allah (swt).

On the other hand, this word الفجر (dawn) indicates, as well, that the world comes out of its sleep into the enlightening movement that is guided by the truth and is not floundering so that it is a fruitful and beneficial movement.

Hence, the dawn is a sign from Allah (swt) and it is worthy to be sworn by since Allah (swt) does not swear but by the great things.

However, the importance of the dawn does not lessen the value of night. Each of them has a mission which Allah (swt) has willed for it in this worldly life. So, Allah (swt) puts in front of our eyes these interlocutors to teach us that they are signs and are not contradictions,

rather they are complementary, and one of the two sides does not dispense with the other.

Moreover, the dawn, which Allah (swt) is swearing by, is not mere the appearance of light which splits the darkness and erases the sign of night, rather it is connected with an act of worshipping which is the prayer of dawn. This prayer by which the Muslim begins his day, through which he takes his strength from Allah (swt), the creator of this life.

Al-Fajr prayer is the most difficult one for the hypocrites because it takes them out of rest and relaxation and deprives them of the pleasure of sleeping.

Hence, Allah (swt) is swearing by the dawn as a time or as a prayer.

﴿ وَتِلْكَ آيَاتُ الْعَشْرِ (1) ﴾

(And [by] ten nights. (2))

There are different interpretations about this verse. However, the most correct of them is what Jaber Ibn Abdullah has narrated that it is the first ten nights of Dhul-Hijjah (the month in which Hajj takes place).

But what is the importance of these nights so that Allah (swt) has sworn by them?

It is said that because a Muslim completes his Lord's assignments when performing the Hajj pilgrimage which is the fifth and last pillar of Islam. In these days Muslims crowded and gathered from everywhere to perform Hajj.

﴿ وَالشَّفْعِ وَالْوَتْرِ (3) ﴾

(And [by] the even [number] and the odd. (3))

The Messenger of Allah (saws) has taught us that there are prayers of even and odd numbers of raka'ats, for example, the Dhuhr prayer is even whereas the Mughrib prayer is odd.

﴿ وَاللَّيْلِ إِذَا يَسْرِ (4) ﴾

(And [by] the night when it passes, (4))

The night is a sign among the creation signs. This is the Quranic method of characterizing the meanings and make them as living creatures moving to fulfill specific tasks.

So, these are the oaths that are presented at the beginning of the Surah.

﴿ هَلْ فِي ذَلِكَ قَسَمٌ لِذِي حِجْرٍ (5) ﴾

*(Is there [not] in [all] that an oath [sufficient] for one of perception?
(5))*

This is a question and not the answer of oath (the statement which comes after the oath).

This is an affirmative question that confirms the issue in hand. It is stronger in presenting than just telling about it. Hence, Allah (swt) is stating the matter in a form of affirmative question because He knows very well that the person who possesses intellect and pure instinct would answer by "yes, there is". So, this question makes the addressee confirm the matter instead of being informed about it and this is more affirmative than the answer of the oath sentence.

حِجْرٍ (perception): it is so-called in Arabic because it prevents its owner from doing wrong and this is the mission of the intellect, that is to restrict a person from doing evil and guide him to good until reaching the happiness and benefits.

Allah (swt) has willed the intellect in human beings as a means which guides the instincts, prevents them from transgressing and elevates them towards what Allah (swt) has willed for humans. This can be accomplished by following the deeds and instructions on man.

Anyone may ask: Why has Allah (swt) created these instincts in human beings?

The answer is: Because they have a very important job in our lives, so that Allah (swt) made them a part of human nature but these instincts have to be limited to what they have been created for, as for example, the instinct of loving food is created to preserve the life, the instinct of sex is found to retain the gender and the instinct of curiosity is the means of searching and investigating. Thus, the instincts are controlled by intellect and all the Quranic verses are addressing the intellect.

﴿ أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ (6) ﴾

(Have you not considered how your Lord dealt with 'Aad - (6))

Here Allah (swt) is informing us about some of the nations that He has destroyed.

In Surah Al-Ghashiah Allah (swt) informs us about the Overwhelming day in which no one can escape, on the other hand, there some kinds of punishment in this life before the hereafter so that tyranny would not prevail and corruption would not spread as a result people and countries do not suffer from them.

Allah (swt) mentions examples of those who have been punished precipitately in this life as the nation of Aad, Thamud and Pharaoh, saying to His Messenger (saws): O' Muhammad, did you not see how your Master dealt with those people? Although they had a great history

of urbanization and civilization, but this did not save them from Allah's (swt) punishment so that Allah (swt) punished them severely until they became traces of reality.

أَلَمْ تَرَ (Have you not considered): literally means (did you not see) but Allah (swt) gives this expression to emphasize the truthfulness of this news to His Prophet (saws) and to draw his and our attention to the fact that the news which are received from Allah (swt) are more truthful from what we can see by our eyes because our eyes may be deceived but Allah (swt) does not tell us but the truth that matches what the eyes see.

﴿ إِرَمَ ذَاتِ الْعِمَادِ (7) ﴾

([With] Iram - who had lofty pillars, (7))

Meaning, they used to live in trellised houses that were raised with firm pillars or they were very tall like lofty pillars.

﴿ الَّتِي لَمْ يُخْلَقْ مِثْلُهَا فِي الْبِلَادِ (8) ﴾

(The likes of whom had never been created in the land (8))

Meaning, there had been none created like them in their land, due to their strength, power and their great civilization.

﴿ وَثَمُودَ الَّذِينَ جَابُوا الصَّخْرَ بِالْوَادِ (9) ﴾

(And [with] Thamud, who carved out the rocks in the valley. (9))

Thamud had hewed in the mountains, houses and palaces which indicates their advanced skill.

﴿ وَفِرْعَوْنَ ذِي الْأَوْتَادِ (10) ﴾

(And [with] Pharaoh, owner of the stakes. (10))

The stakes are used to fix something in the ground. There are various explanations about it, among them is that it refers to Pharaoh's soldiers who used to nail the people (up) on pegs. Another explanation is that it indicates the Pyramids which look like the fixed stakes. Or it refers to Pharaoh's armies who enforced his commands for him, this is why it is used to be said about the person who has power in land: He has fixed stakes in it.

﴿ الَّذِينَ طَعَفُوا فِي الْبِلَادِ (11) ﴾

([All of] whom oppressed within the lands. (11))

This verse deals with the error in the standards of people when they receive the commands of Allah (swt). They took the orders, denied them, and even did the opposite of them, and as a result of their huge constructions they increased in tyranny.

Allah (swt) mentioned one scourge of these people that they transgressed in the lands. Allah (swt) did not censure them for their buildings and civilization rather He censured them for their transgression and arrogance with their material progress.

Allah (swt) has allowed us to take the causes of progress and advancement and to contrive from the secrets of existence what makes us in prosperity, grace and luxury, but within the limits that Allah (swt) has made lawful to us.

﴿ فَأَكْثَرُوا فِيهَا الْفَسَادَ (12) ﴾

(And increased therein the corruption. (12))

As if the corruption is connected with rebellion. Allah (swt) is never pleased with corruption therefore He puts an end to it to prevent it from spreading in the lands.

﴿ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ ﴾

(Indeed, Allah does not like corrupters.) (Al-Qasas: 77)

﴿ فَصَبَّ عَلَيْهِمْ رَبُّكَ سَوْطَ عَذَابٍ (13) ﴾

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

When the Holy Qur'an tells us about something, it gives it universality in expression and consequences:

﴿ الَّذِينَ ظَفَّوْا فِي الْبِلَادِ (11) فَأَكْثَرُوا فِيهَا الْفُسَادَ (12) فَصَبَّ عَلَيْهِمْ رَبُّكَ سَوْطَ عَذَابٍ (13) ﴾

([All of] whom oppressed within the lands. (11) And increased therein the corruption. (12) So your Lord poured upon them a scourge of punishment. (13))

Oppression means exceeding the limits and everything has a due measure. Hence, when it is over the limits then it becomes an aggression. However, wherever there is an oppressor there is an oppressed and wherever there is exploitation there is an exploited.

Therefore, transgression is a kind of compound corruption because when the weak is left without any help then this is an oppression. As for that nations when they reached that degree of rebellion, transgression and corruption which required their destruction, Allah (swt) sent them a severe punishment and seized them with a seizure of one Exalted in Might and Perfect in Ability.

﴿ إِنَّ رَبَّكَ لَبِالْمُرْصَادِ (14) ﴾

(Indeed, your Lord is in observation. (14))

Allah (swt) knows their actions and movements and He is waiting in ambush since Allah (swt) watches over His creation nothing is hidden from Him, not absent from Him is an atom's weight within the

heavens or within the earth. Every action is accounted, Allah (swt) punishes in this life or in the Hereafter as He wills.

﴿ فَأَمَّا الْإِنْسَانُ إِذَا مَا ابْتَلَاهُ رَبُّهُ فَأَكْرَمَهُ وَنَعَّمَهُ فَيَقُولُ رَبِّي أَكْرَمَنِ (15) وَأَمَّا إِذَا مَا ابْتَلَاهُ فَقَدَرَ

عَلَيْهِ رِزْقَهُ فَيَقُولُ رَبِّي أَهَانَنِ (16) ﴾

(And as for man, when his Lord tries him and [thus] is generous to him and favors him, he says, "My Lord has honored me.". (15) But when He tries him and restricts his provision, he says, "My Lord has humiliated me." (16))

Allah (swt) gives us two images in life. An image of a man who is given abundant provisions, so he thinks it is an honor and says "My Lord has honored me.", and an image of a man with straitened means of life, so he thinks it is an evil and says: "My Lord has humiliated me!".

Allah (swt) is correcting the concepts by saying that widening livelihood and increasing money are not signs of honor, on the other hand, withholding sustenance is not an indication of humiliation. Hence, Allah (swt) says after that: (But No!). Because by that misunderstand then you mix between two matters; the test and the result, as giving wealth and increasing provision is a trial as well as curtailing provisions and wealth is a trial. So, both of them are equal in balance, one cannot be preferred on another unless by the results.

Therefore, honouring and humiliating are related to your behaviour and your success in the test. So, pondering upon these two verses, we find that the two matters are trials.

﴿ كَلَّا بَلْ لَا تَكْرُمُونَ الْيَتِيمَ (17) وَلَا تَحَاضُونَ عَلَىٰ طَعَامِ الْمِسْكِينِ (18) ﴾

(No! But you do not honor the orphan (17) And you do not encourage one another to feed the poor. (18))

كُلًّا (But No!): It is used for forbidding and scolding. The misunderstanding is corrected.

بَلْ (But): comes close to the matters of spending and giving because they are the most important ones. As if Allah (swt) is saying to those who claim that wealth means honour: Have you given any amount in return against the money I have honoured you with? Have you treated the orphan with kindness? Have you fed the poor? These are two images of misery and deprivation which Allah (swt) commanded the wealthy people to remove from life. For that, the Messenger Muhammad (saws) said:

“The best house among the Muslims is the house in which orphans are well treated. The worst house among the Muslims is the house in which orphans are ill treated. I and the guardian of the orphan will be in the Garden like that,” indicating his two fingers.”¹

Hence, having money is not the honour, rather, it is spending of the money for the sake of orphans and the poor as Allah (swt) commanded.

﴿ وَتَأْكُلُونَ التَّرَاثَ أَكْلًا لَّمًّا (19) ﴾

(And you consume inheritance, devouring [it] altogether, (19))

أَكْلًا لَّمًّا (devouring with greed): devouring everything they find, they do not care whether it is lawful (Halal) or forbidden (Haram) and devour what belongs to them and to others. That is because they used to forbid their sisters and their children from inheritance.

¹ Kinz Al-Ommal: Juz' 3, Hadith No. 5994, Guardian of the orphan: Who spends for him.

Until now, forbiddance of inheritance is a prevailed scourge in a lot of societies.

The one who collects money out of consuming inheritance, this money will be a trial and an insult to him, and it is not expected of him to consume it lawfully because he has taken his right and his family's right and has not taken into consideration what is lawful and what is forbidden.

Therefore, those who have no money are better than those who have it if will lead to their destruction. Sometimes deprivation is an honour itself so we have to correct our view to money as Allah (swt) has taught us so that we live in this world upon guidance.

﴿ وَتُحِبُّونَ الْمَالَ حُبًّا جَمًّا (20) ﴾

(And you love wealth with immense love. (20))

Man is created with this fact. Allah (swt) says:

﴿ الْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا ﴾

(Wealth and children are [but] adornment of the worldly life.)

(Al-Kahf: 46)

The instinct of love money is a nature found in the human psyche, so that, we find that money is the first of people's interests, even at comparing, they only look at it; saying this is rich and this is poor and they seldom recognize other blessings. Whereas, good manner is a blessing, eating is a blessing, happiness is a blessing, safety is a blessing, health is a blessing, having children is a blessing..... So we must not look at one angle and leave the others.

The Prophet (saws) said:

“The son of Adam claims: My wealth, my wealth. And he (the Holy Prophet) said: O son of Adam. is there anything as your belonging except that which you consumed, which you utilised, or which you wore and then it was worn out or you gave as charity and sent it forward?”¹

This Hadith gives us the true concept of money. It is preserved if spent through charity and good deeds. Allah (swt) says:

﴿لَيْسَ الْبِرُّ أَنْ تُولُوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَآتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينَ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالصَّرَاءِ وَحِينَ الْبَأْسِ ۗ أُولَٰئِكَ الَّذِينَ صَدَقُوا ۗ وَأُولَٰئِكَ هُمُ الْمُتَّقُونَ﴾

(Righteousness is not that you turn your faces toward the east or the west, but [true] righteousness is [in] one who believes in Allah, the Last Day, the angels, the Book, and the prophets and gives wealth, in spite of love for it, to relatives, orphans, the needy, the traveler, those who ask [for help], and for freeing slaves; [and who] establishes prayer and gives zakah; [those who] fulfill their promise when they promise; and [those who] are patient in poverty and hardship and during battle. Those are the ones who have been true, and it is those who are the righteous.) (Al-Baqara: 177)

If the man changes his concept of money, his movement in life will change.

¹ Sahih Muslim: Book of Pertaining to Piety and Softening of Hearts, hadith No: 2958.

﴿ كَلَّا إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا (21) ﴾

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

دَكًّا دَكًّا (crushed into pieces): The word is repeated twice to emphasize and express the severity of smashing and pounding. Meaning that, when the earth is shaken so that every building above it will be destroyed and vanished even the mountains and hills will become dispersed dust and a flat earth.

﴿ وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا (22) ﴾

(And your Lord has come and the angels, rank upon rank, (22))

The angels come respectively in regular rows. This view is over the imagination of humans. The coming of Allah (swt) is not like the coming of humans, but rather we interpret it in the context of Allah's (swt) saying:

﴿ لَيْسَ كَمِثْلِهِ شَيْءٌ ﴾

(There is nothing like unto Him....) (Ash-Shura: 11)

And all the attributes related to Him are not like human characteristics.

﴿ وَجِيءَ يَوْمَئِذٍ بِجَهَنَّمَ ۚ يَوْمَئِذٍ يَتَذَكَّرُ الْإِنْسَانُ وَأَنَّى لَهُ الذِّكْرَى (23) ﴾

(And brought [within view], that Day, is Hell - that Day, man will remember, but what good to him will be the remembrance? (23))

The Messenger of Allah (saws) said:

“Hell will be brought forth on that Day (of Resurrection) having seventy thousand bridles, and with every handle will be seventy thousand angels dragging it”¹

In that day man will remember the truth but it is too late, the time of remembering has passed so it is useless in the resurrection day. In that day man will remember each of his deeds, he will surely know that he is going to be accounted for any money he has waste and for any food he has withheld. But he cannot mend his ways - it's too late to return.

﴿ يَقُولُ يَا لَيْتَنِي قَدَّمْتُ لِحَيَاتِي (24) ﴾

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

(24)

He will wish that he performed good acts of obedience in his worldly life for the sake of this afterlife, which is the real life.

يَا لَيْتَنِي (Oh, I wish): As if he is calling and wishing. To wish is to hope something lovely, no way to have it. Allah (swt) says:

﴿ وَإِنَّ الدَّارَ الْآخِرَةَ لَهِيَ الْحَيَوَانُ لَو كَانُوا يَعْلَمُونَ ﴾

(And indeed, the home of the Hereafter - that is the [eternal] life, if only they knew.) (Al-Ankaboot: 64)

﴿ فَيَوْمَئِذٍ لَا يُعَذِّبُ عَذَابَهُ أَحَدٌ (25) وَلَا يُوثِقُ وِثْقَهُ أَحَدٌ (26) ﴾

(So on that Day, none will punish [as severely] as His punishment, (25) And none will bind [as severely] as His binding [of the evildoers].

(26)

¹ Sunan At-Tirmidhi, chapter of description of Hell, Hadith No. 2573.

So, on that Day, none will be punished as severely as his punishment and nobody will be tied the likes of his tying. So no way to escape.

﴿ يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ (27) ﴾

([To the righteous it will be said], "O reassured soul,]. (27))

النَّفْسُ الْمُطْمَئِنَّةُ (Reassured soul): Which is satisfied with Allah (swt)'s curricula. When this soul met the reproaching soul in society then this tranquil soul will be more effective because it is obedient to Allah (swt) and satisfied with what Allah (swt) had willed for it. If prosperity attends it, it expresses gratitude and if adversity befalls it, it endures it patiently, hence, neither richness overwhelms it, nor does poverty offend it.

﴿ ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً (28) ﴾

(Return to your Lord, well-pleased and pleasing [to Him], (28))

O soul of complete rest and satisfaction because of Allah's remembrance and fear, this soul which is not offended by fear or grief, come back to your Lord, pleased with Allah's bestowment and well pleasing to Allah (swt).

﴿ فَادْخُلِي فِي عِبَادِي (29) ﴾

(And enter among My [righteous] servants (29))

Meet the other righteous slaves of Allah (swt), who no fear is concerning them, nor will they grieve. Abdullah Ibn Omar (May Allah be pleased with him) said:

(When the believer dies, Allah sends to him two angels with a cloth from the Paradise and fragrance from the Paradise, Saying to him: O' tranquil soul , come out with the mercy of Allah, fragrance and a Lord

Who is not angry; excellent what you have done, so it comes out like the best fragrance of musk one of you may feel in his nose, and in all the sky there are angels saying: Exalted is Allah, today a best fragrance came from the earth, so whenever it passes by doors they open and whenever passes by angels they bless it and Intercede until it is brought to Allah, then the angels prostrate towards Him, saying: O our Lord, this is your slave so-called, we caused him death and You are the well-knowing of him, so He said: Ask him to prostrate, so the soul prostrates, then Michael is called, saying to him: Let this soul join the believers' souls till I ask you about in the day of judgment.)¹

﴿ وَأَدْخُلِي جَنَّتِي (30) ﴾

(And enter My Paradise." (30))

And enter My Paradise that I prepared for my righteous servants.



¹ Majma' Az-Zawaed and the Source of Benefits, Book 3, Hadith No. 3932.

Surah Al-Balad

﴿ لَا أَقْسِمُ بِهَذَا الْبَلَدِ (1) ﴾

(I do not swear by this city, (1))

Swearing comes in general to confirm the meaning, that is why one of the righteous people said: “who angered The Honorable so He swore?”.

Allah (swt) sometimes confirms the swearing by Himself or by some of His creation, sometimes the swearing comes in negative form . Strangely enough that Allah (swt) gives the answer to swearing saying:

﴿ لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ (4) ﴾

(We have certainly created man into hardship. (4))

Someone may ask: How Allah (swt) says: “I do not swear by” then gives the answer to searing? Our clarification is: As if Allah (swt) here is saying: “I do not need to swear to you, and had I willed to swear, I would swear by the city.

(This city) refers to Makkah and what is around it. Makkah used to be a barren and deserted place, no crops, water, plants or people in it. Allah (swt) mentions Sayyidna Ibrahim’s (pbuh) words:

﴿ رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ رَبَّنَا لِيُقِيمُوا الصَّلَاةَ فَاجْعَلْ أَفْنَدَةً

مِنَ النَّاسِ تَهْوِي إِلَيْهِمْ وَارْزُقْهُمْ مِنَ الثَّمَرَاتِ لَعَلَّهُمْ يَشْكُرُونَ ﴾

(Our Lord, I have settled some of my descendants in an uncultivated valley near Your sacred House, our Lord, that they may establish prayer. So make hearts among the people incline toward them and

provide for them from the fruits that they might be grateful.)

(Ibrahim: 37)

It used to be a land, with no hope to be cultivated by humans' effort, but Ibrahim (pbuh) supplicated his Lord (swt) saying:

﴿ إِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا وَارْزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ ﴾

(And [mention] when Abraham said, "My Lord, make this a secure city and provide its people with fruits -) (Al-Baqara: 126)

He (pbuh) requested two things from Allah (swt): To make this barren place a city and to make it safe. What differentiate a city from others are the homes, buildings and the availability of the essential needs for mankind. Here Allah (swt) swore by this city as a reminder for people about Makkah and how it used to be when Ibrahim (pbuh), Sayyidah Hajer and their baby Isma'el (pbuh) came to it. It was not a city nor any place of value, so Allah (swt) is reminding them of this blessing, despite that, they disbelieve, lie and avert from Allah's (swt) path.

﴿ وَأَنْتَ حَلٌّ بِهَذَا النَّبْلِ (2) ﴾

(And you, [O Muhammad], are free of restriction in this city - (2))

حَلٌّ (free of restriction): Resident in it and it also means lawful.

Allah (swt) is swearing by the sacred city being the Prophet (saws) is living in it, to show more of his merits and indicating that the honour of the place is due to the merits its people have.

﴿ وَوَالِدٍ وَمَا وَلَدَ (3) ﴾

(And [by] the father and that which was born [of him], (3))

Allah (swt) swears by all the mankind since the creation of Adam (pbuh) and his descendants until time of Resurrection. Some scholars interpreted Allah's saying (*and which was born of him*) that it refers to the barren sterile with no child. But we adopt the general meaning. The swearing by the father and that which was born of him, comes after swearing by the city, which became a city through Ibrahim (pbuh) supplication, then it became full of humans. As if the Truthful (swt) is considering His favour, upon the people of Makkah, that their city but became so by Ibrahim's (pbuh)- the father- supplication.

﴿ لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ (4) ﴾

(We have certainly created man into hardship. (4))

Allah (swt) told us in many verses about the material creation of human. Allah (swt) says:

﴿ وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلَالَةٍ مِّنْ طِينٍ ﴿١٢﴾ ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَّكِينٍ ﴿١٣﴾ ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظَامًا فَكَسَوْنَا الْعِظَامَ لَحْمًا ثُمَّ أَنشَأْنَاهُ خَلْقًا آخَرَ ۚ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ ﴾

﴿ اللَّهُ أَحْسَنُ الْخَالِقِينَ ﴾

(And certainly did We create man from an extract of clay. ﴿١٢﴾ Then We placed him as a sperm-drop in a firm lodging. ﴿١٣﴾ Then We made the sperm-drop into a clinging clot, and We made the clot into a lump [of flesh], and We made [from] the lump, bones, and We covered the bones with flesh; then We developed him into another creation. So blessed is Allah, the best of creators.) (Al-Muminoon: 12-14)

Also says:

﴿ وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ صَلْصَالٍ مِّنْ حَمَإٍ مَّسْنُونٍ ﴾

(And We did certainly create man out of clay from an altered black mud.) (Al-Hijr: 26)

And here in our verse, Allah (swt) talks about the nature of human's mission on earth, as he endures the calamities and difficulties of life, so you find him always in hardship.

كَيْدٍ (hardship): The difficulties. As this worldly life is the home of difficulties, hard works and hardship while the Paradise is the home of rest and eternal pleasure.

﴿ أَيَحْسَبُ أَنْ لَنْ يَقْدِرَ عَلَيْهِ أَحَدٌ (5) ﴾

(Does he think that never will anyone overcome him? (5))

Meaning, O' Mankind, since we have created you this way, honoured you, proportioned your creation to achieve your nobility among all our creatures, do you think that no one can overcome you?

The problem of Man is that he does not recognize his limitations and lives in illusion; he thinks that no one has power over him and that his wealth, tyranny and strength are capable to save him, he is arrogant with his power, proud with his authority and prestige, self-conceited.

﴿ يَقُولُ أَهْلَكْتُ مَالًا لُبَدًا (6) ﴾

(He says, "I have wasted wealth in abundance." (6))

مَالًا (wealth): Does not only mean money, rather, it includes anything a person owns and can be estimated with cash; such as, land, house, garden and plants ...

لُبَدًا (abundance and accumulated): The Man says: I have destroyed plenty of accumulated money, to refer to its abundance.

﴿ أَيَحْسَبُ أَنْ لَمْ يَرَهُ أَحَدٌ (7) ﴾

(Does he think that no one has seen him?" (7))

The one who is self-conceited with his power and money, does he think that no one has seen him or that no one will see him while he is averting people from the way of Allah (swt), and spending his money in oppression and forbidden pleasure, or does he thinks that Allah (swt) did not see him and did not get acquainted with his deeds and how he is spending his money in averting people from Allah's (swt) way?

﴿ أَلَمْ نَجْعَلْ لَهُ عَيْنَيْنِ (8) وَلِسَانًا وَشَفَتَيْنِ (9) ﴾

(Have We not made for him two eyes? (8) And a tongue and two lips? (9))

These are visible blessings from Allah (swt) that no one can deny. Allah (swt) mentions the eyes for the sight sense, the tongue and the lips for the talking sense, to say that He (swt) has made us, the humans, able to see and speak.

﴿ وَهَدَيْنَاهُ النَّجْدَيْنِ (10) ﴾

(And have shown him the two ways? (10))

When Allah (swt) created mankind, He (swt) guided them to the straight way. This guidance in general is for all people, to show the path of good.

النَّجْدَيْنِ (two ways): The Arabic word refers a high road which is raised above the earth. It is narrated that Abi Umamah (May Allah be pleased with him) said:

"The Prophet (saws) said: O' people, hurry go Allah (swt), what is less and enough is better than what is more and distracting, O'

people , they are but two ways, the way of good and the way of bad, whoever makes the way of bad likeable to him than the way of good – meaning, he is doomed, O’ people, protect yourselves from fire even with just a half of date.”¹

This Hadith means that, we showed you the two ways of good and bad, to avoid it.

﴿ فَلَا اقْتَحَمَ الْعَقَبَةَ (11) ﴾

(But he has not broken through the difficult pass. (11))

فَلَا (But): Meaning: Would he? It is for prompting.

الْعَقَبَةَ (difficult pass): It is the rugged path in the mountain, meaning, to struggle against one’s self to force it to go against its passions and desires.

﴿ وَمَا أَدْرَاكَ مَا الْعَقَبَةُ (12) ﴾

(And what can make you know what is [breaking through] the difficult pass? (12))

This question is to glorify it and to show how great it is.

﴿ فَكُ رَقَبَةٍ (13) ﴾

(It is the freeing of a slave (13))

The Arabic language, the word رَقَبَةٍ (a neck) refers to the base of the neck, not the neck itself. So, this word is used because a person’s life is possessed from his neck and often is constrained by it.

فَكُ رَقَبَةٍ (rescue someone from slavery): The devoted people can buy slaves to free them. This is the first manifestation of releasing slaves

¹ Musnad Ash-Shehab, Hadith No: 1263

in history. Islam came to end slavery of Man to his brother Man gradually. Hence, Islam made the freeing a slave as an expiation for some sins, additionally, in Islam, one of the alms giving (Zakat) outlet is to free a slave. Allah (swt) in this verse describes freeing slaves as breaking through difficulties pass as a meaning of breaking through sins, which are as mountains, to be vanished and dissolved. Therefore, whoever sins, then, seeks Allah's forgiveness and gives a charity, consequently, he is breaking through the sins and smashing them.

﴿ أَوْ إِطْعَامٌ فِي يَوْمٍ ذِي مَسْغَبَةٍ (14) ﴾

(Or feeding on a day of severe hunger (14))

مَسْغَبَةٍ (severe hunger): A Day when food is scarce.

﴿ يَتِيمًا ذَا مَقْرَبَةٍ (15) ﴾

(An orphan of near relationship (15))

Allah (swt) starts with the relative orphan, fi there is not anyone, then any unrelated orphan.

﴿ أَوْ مِسْكِينًا ذَا مَتْرَبَةٍ (16) ﴾

(Or a needy person in misery (16))

ذَا مَتْرَبَةٍ (in misery): He who has no shelter but the earth, nothing other protects him.

Hence, Allah (swt) wants you to be effective influential in your society to break through difficult pass of sins by going through every path of good deeds.

﴿ ثُمَّ كَانَ مِنَ الَّذِينَ آمَنُوا وَتَوَاصَوْا بِالصَّبْرِ وَتَوَاصَوْا بِالْمَرْحَمَةِ (17) ﴾

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

The Truthful (swt) wants all those who walked in the way of good deeds -through the difficult path that prevented him from reaching the Paradise- not to stop at this limit, rather, to elevate himself by the faith steps, improve his Islamic attitudes and to be among the society of believers. This society which is distinguished from other societies by values, morals and advising with patience and compassion, as Allah (swt) says:

﴿ وَالْعَصْرِ ﴿ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ ﴿ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَّصُوا بِالْحَقِّ وَتَوَّصُوا

بِالصَّبْرِ ﴿

(By time, ﴿ Indeed, mankind is in loss, ﴿ Except for those who have believed and done righteous deeds and advised each other to truth and advised each other to patience.) (Al-Asr)

But here in our verse, Allah (swt) says: *(and advised one another to patience and advised one another to compassion).*

In regard to advising, one time you could be the advisor and another you could be the advised. When you do not have the weakness of changeable persons, then you can be advisor, but, when you are weak in faith, then you will be advised. That is how the supportive and collaborative community should be. Here in this Surah, there is an advice in patience then an advice in compassion, as if this Surah is completing what is in Surah Al-Asr, we should advise each other to patience in obeying Allah (swt) and patience over trials and calamities that face us. Hence, patience is half of the faith.

بِالْمَرْحَمَةِ (compassion): It is the mercy among people. We have to be merciful upon each other. Abo Hurayrah (May Allah be pleased with him) has narrated: I heard Abul-Qasim said:

“Mercy is not removed (from anyone) except from a wicked one.”¹

The Messenger (saws) also said:

“The merciful people will be treated with mercy by the Most Merciful (Allah). Be merciful to those who are on the earth and He Who is above the heavens will be merciful to you.”²

Compassion to creation means giving the needy, teaching the ignorant, doing whatever others need, helping in living and religious affairs, in addition to that, spreading the essence of love, mercy and intimacy among people.

﴿ أُولَئِكَ أَصْحَابُ الْمَيْمَنَةِ (18) ﴾

(Those are the companions of the right. (18))

The companions of the right are those who are given their records by their right hands on Judgement Day, they are the people of blessing and goodness.

﴿ وَالَّذِينَ كَفَرُوا بِآيَاتِنَا هُمْ أَصْحَابُ الْمَشْأَمَةِ (19) ﴾

(But they who disbelieved in Our signs - those are the companions of the left. (19))

On the other hand, the disbelievers are the companions of the left, who are given their record by their left hand on the Day of Judgement, because they are the people of doom and sins, they are the ones who

¹ Sunan At-Tirmidhi, Chapter on Righteousness and Maintaining Good Relations with Relatives, Hadith No:1923

² Sunan At-Tirmidhi, Chapter on Righteousness and Maintaining Good Relations with Relatives, Hadith No: 1924

oppressed others, ruined societies and committed greater aggression by their disbelief.

﴿ عَلَيْهِمْ نَارٌ مُّؤَصَّدَةٌ (20) ﴾

(Over them will be fire closed in. (20))

The doors of Hell fire will be sealed over them and there will be no way for them to avoid it, nor will they have any way out.



Surah Ash-Shams

﴿ وَالشَّمْسِ وَضُحَاهَا (1) ﴾

(By the sun and its brightness. (1))

Allah (swt) swears by the sun and its light that overflows the earth and overrides the darkness of night. Without any doubt, it is one of Allah's (swt) miracles in this universe. Allah (swt) mentions it in the Holy Qur'an more than thirty-two times and made it a sign of His (swt) great creation. It is a shining light giving warmth, light and heat. It is, as well, the source of earth's life and everything on it.

Allah (swt) does not just swear by the sun but by its brightness, as well; the time when the sun rises in the sky before it becomes vertical with earth, then it moves towards sunset and disappears. So, the brightness (daylight) is a universal visible phenomenon that Allah (swt) made it the best time for movement, labour and toil, even that, Musa (pbuh) defined this time for confronting Egypt's Pharaoh, so he said:

﴿ قَالَ مَوْعِدُكُمْ يَوْمَ الزَّيْنَةِ وَأَنْ يُحَشَرَ النَّاسُ ضُحَى ﴾

([Moses] said, "Your appointment is on the day of the festival when the people assemble at mid-morning.") (Taa-Haa: 59)

﴿ وَالْقَمَرَ إِذَا تَلَّهَا (2) ﴾

(And [by] the moon when it follows it. (2))

The moon is another one of Allah's (swt) miracles. Not only the sun lights and illuminates our day, rather the moon lights our night too. The sun and the moon are created to serve mankind, they are two of

Allah's signs that none of His creations can claim them to himself or to any other.

The moon itself is not intended here, but its light that people see after the light of the sun disappears because the moon does exist even when the sun exists.

And the light of the moon is derived from the sun's light; it is acquired from the sun's rays when they reflect on it. Allah (swt) says:

﴿ هُوَ الَّذِي جَعَلَ الشَّمْسَ ضِيَاءً وَالْقَمَرَ ﴾

(It is He who made the sun a shining light and the moon a derived light) (Yunus: 5)

﴿ وَالنَّهَارِ إِذَا جَلَّاهَا (3) ﴾

(And [by] the day when it displays it. (3))

جَلَّاهَا (displays it): To show and reveal it.

This happens when the day lights in its duly time. The subject (it) in this verse is the day that clears the darkness of the night, so that, it shows and reveals the things which are on the earth, the pronoun (it) here goes back to the darkness of the night. T

The subject, on the other hand, could be Allah (swt), meaning, Allah (swt) is the One who displays it.

﴿ وَاللَّيْلِ إِذَا يَغْشَاهَا (4) ﴾

(And [by] the night when it covers it. (4))

When night comes, it covers the earth with its darkness, Allah (swt) says:

﴿ يُغْشِي اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا ﴾

(He covers the night with the day, [another night] chasing it rapidly;)

(Al-A'raaf: 54)

Even though, sometimes, it seems that there is opposition between day and night, in fact, there is not any, rather, there are cooperation and integration between them in the universe, since, movement of day is generated from the night, and rest of the night is generated from the day.

﴿ وَالسَّمَاءِ وَمَا بَنَاهَا (5) ﴾

(And [by] the sky and He who constructed it. (5))

Construction implies strength and cohesion, as for the sky, it is a firm and stable ceiling. Allah (swt) says in other verses:

﴿ وَالسَّمَاءِ بَنَيْنَاهَا بِأَيْدٍ وَإِنَّا لَمُوسِعُونَ ﴾

(And the heaven We constructed with strength, and indeed, We are [its] expander.) (Adh-Dhaaryat: 47)

It is an elevated compact building, Allah (swt) says:

﴿ وَالسَّمَاءِ رَفَعَهَا وَوَضَعَ الْمِيزَانَ ﴾

(And the heaven He raised and imposed the balance.) (Ar-Rahman: 7)

Allah (swt) raised it above people's heads so it would not fall down. Heaven and earth are our means of living; the earth carries us and we live on it, the sky is above us and it is well-constructed, compact and welded together. Allah (swt) says:

﴿ وَالسَّمَاءِ ذَاتِ الْحُبُوبِ ﴾

(By the heaven containing pathways,) (Adh-Dharyat: 7)

﴿ وَالْأَرْضِ وَمَا طَحَاهَا (6) ﴾

(And [by] the earth and He who spread it. (6))

The earth is stretched from all sides. Allah (swt) is swears by the earth that He (swt) spread and extended, so as when Allah (swt) says:

﴿ وَالْأَرْضَ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ بَهِيجٍ ﴾

(And the earth - We spread it out and cast therein firmly set mountains and made grow therein [something] of every beautiful kind,) (Qaaf: 7)

That does not mean that the earth is flat and not round, on the contrary, this verse proves its sphericity because the earth has no end, has no edge, for if it has been of a square, rectangle or a triangle shape, then we would have found an edge and would have fallen of it, or we would have reached its edge, but, if we walk in a straight line we will return back to the same point we started from, this proves its sphericity.

﴿ وَنَفْسٍ وَمَا سَوَّاهَا (7) ﴾

(And [by] the soul and He who proportioned it. (7))

Allah (swt) proportioned the creation of heaven and earth and the creation of mankind and his shape to the best shape. He (swt), as well, created human's soul and made it capable of doing good or bad, the word (soul) also could mean the human himself, then, the meaning would be is that He (swt) has created hands, feet, eyes and nose for humans.

﴿ فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا (8) ﴾

(And inspired it [with discernment of] its wickedness and its righteousness, (8))

Allah (swt) gave you different perception tools; the hearing, the sight and the heart, showed you the way of right and wrong, gave you a brain to differentiate between the two paths and explained to you the consequences of each way, so that, you either follow the way of righteousness or the way of wrongdoings.

Righteousness is to fear Allah (swt) and avoid what leads to His punishment.

﴿ قَدْ أَفْلَحَ مَنْ زَكَّاهَا (9) ﴾

(He has succeeded who purifies it, (9))

When Allah (swt) talks about the faith and its fruits, the word of (succeed) comes as a result of that faith. This Arabic word is taken from the material matter; any earth-sourced material is extracted by 'الفلاح' (ploughing) which is the farmer work in land, Allah (swt) had willed to call the results of good faith by this name.

زَكَّاهَا (purifies it): Purifies it from desecration, sins and wrongdoings.

The source of the Arabic word is (the growing), that is, cultivating the faculty of goodness in yourself, only then you will be successful.

﴿ وَقَدْ خَابَ مَنْ دَسَّاهَا (10) ﴾

(And he has failed who instills it [with corruption]. (10))

دَسَّاهَا (instills): Instilling is to hide something in something else.

Allah (swt) says:

﴿ أَمْ يَدُسُّهُ فِي التُّرَابِ ۗ أَلَا سَاءَ مَا يَحْكُمُونَ ﴾

(or bury it in the ground? Unquestionably, evil is what they decide.)

(An-Nahl: 59)

(In this verse the same Arabic word but in present tense is used to mean: to hide him in the ground).

Hence, he instills his soul in sins, wrongdoings and in the pitfall astray. He humiliates his soul, seduce it and makes it away from obedience, purity and goodness. Consequently, he finds but the loss and failure.

﴿ كَذَّبَتْ ثَمُودُ بِطَغْوَاهَا (11) ﴾

(Thamud denied [their prophet] by reason of their transgression, (11))

Thamud nation is an example of the one who deceives himself, desires the fatal and does not follow Allah's commands nor His prophet's (saws).

Allah (swt) guided them to the way of righteousness, benevolent, purity and the goodness, but they preferred disbelieving, as Allah (swt) said:

﴿ وَأَمَّا ثَمُودُ فَهَدَيْنَاهُمْ فَاسْتَحَبُّوا الْعَمَىٰ عَلَى الْهُدَىٰ فَأَخَذْنَا مِنْهُمُ صَاعِقَةً الْعَذَابِ الْهُونِ بِمَا كَانُوا يَكْسِبُونَ ﴾

(And as for Thamud, We guided them, but they preferred blindness over guidance, so the thunderbolt of humiliating punishment seized them for what they used to earn.) (Fussilat: 17)

The calling of the Prophet Saleh (pbuh) to his people was as all the other callings of the Prophets (pbut). Allah (swt) said:

﴿ وَإِلَىٰ ثَمُودَ أَخَاهُمْ صَالِحًا ۚ قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنِّ إِلَهِ غَيْرُهُ ۗ ﴾

(And to the Thamud [We sent] their brother Salih. He said, "O my people, worship Allah; you have no deity other than Him.) (Al-A'raaf:

The miracle which they asked for to testify to his true calling from Allah (swt) was a camel with a child in her belly. Allah (swt), then, brought it to them out of a certain rock which they specified. Saleh (pbuh) said to them, as stated in the Holy Quran:

﴿ قَدْ جَاءتُكُمْ بَيِّنَةٌ مِّن رَّبِّكُمْ ۚ هَذِهِ نَاقَةُ اللَّهِ لَكُمْ آيَةٌ ۖ فَذَرُوهَا تَأْكُلْ فِي أَرْضِ اللَّهِ ۗ وَلَا تَمْسُوهَا بِسُوءٍ فَيَأْخُذَكُمْ عَذَابٌ أَلِيمٌ ﴾

(There has come to you clear evidence from your Lord. This is the she-camel of Allah [sent] to you as a sign. So leave her to eat within Allah 's land and do not touch her with harm, lest there seize you a painful punishment.) (Al-A'raaf: 73)

Allah (swt) has made it beneficial to Thamoud's people; it produced milk that has never been known before, in return it drinks one day from the well and the people drink the next day. Allah (swt) said:

﴿ قَالَ هَذِهِ نَاقَةٌ لِّهَا شَرْبٌ وَلَكُمْ شَرْبٌ يَوْمَ مَعْلُومٍ ﴾

(He said, "This is a she-camel. For her is a [time of] drink, and for you is a [time of] drink, [each] on a known day.) (Ash-Shu'araa: 155)

By this way they got water and milk, but they disbelieved in Allah (swt) and His blessings and in Saleh (pbuh), that is why Allah (swt) says:

﴿ كَذَّبَتْ ثَمُودُ بِطَغْوَاهَا (11) ﴾

(Thamud denied [their prophet] by reason of their transgression, (11))

Thamud denied, so did peoples of Aad, Lott, Shaua'ib, Noah and Ibrahim (pbut), even the people of the Prophet Muhammad (saws). Allah (swt) says:

﴿ إِن يُكذِّبُوكَ فَقَدْ كَذَّبَتْ قَوْمُ نُوحٍ وَعَادٌ وَثَمُودٌ ﴿٤٢﴾ وَقَوْمُ إِبْرَاهِيمَ وَقَوْمُ لُوطٍ ﴿٤٣﴾ وَأَصْحَابُ مَدْيَنَ ۗ ﴾

﴿ وَكَذَّبَ مُوسَى فَأَمَلَيْتُ لِلْكَافِرِينَ ثُمَّ أَخَذْتُهُمْ ۗ فَكَيْفَ كَانَ نَكِيرِ ﴾

(And if they deny you, [O Muhammad] - so, before them, did the people of Noah and 'Aad and Thamud deny [their prophets], ﴿٤٢﴾ And the people of Abraham and the people of Lot ﴿٤٣﴾ And the inhabitants of Madyan. And Moses was denied, so I prolonged enjoyment for the disbelievers; then I seized them, and how [terrible] was My reproach.) (Al-Hajj: 42-44)

Thamud transgressed and exceeded all the limits, as they did not only deny the Prophet, but they killed the camel that used to give people milk, hence, their transgression was the ultimate sin, that is what some scholars said, among them is Mujahed: Their transgression refers to their sin.

It is also said that (their transgression) means (their punishment) which Saleh (pbuh) has promised them, so this punishment was overpowered them, as Allah (swt) said:

﴿ فَأَمَّا ثَمُودُ فَأَهْلِكُوا بِالطَّاغِيَةِ ﴾

(So as for Thamud, they were destroyed by the overpowering [blast].)

(Al-Haaqqa: 5)

﴿ إِذِ انبَعَثَ أَشْقَاهَا (12) ﴾

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

أَشْقَاهَا (The most wretched of them): The most wretched persons from Thamud's people and the most disbelieving and rejecting of the Prophet Saleh (pbuh) and the most bold to kill the camel. They were nine of the most wretched people. Allah (swt) says:

﴿ وَكَانَ فِي الْمَدِينَةِ تِسْعَةُ رَهْطٍ يُفْسِدُونَ فِي الْأَرْضِ وَلَا يُصْلِحُونَ ﴾

(And there were in the city nine family heads causing corruption in the land and not amending [its affairs].) (Al-Naml: 48)

They were people of absolute corruption, who did not know integrity and insisted on corruption and defended it, if they saw something right, they corrupted it and disagreed with its people. This is the nature of corrupt people, because amendment damages their benefits.

﴿ فَقَالَ لَهُمْ رَسُولُ اللَّهِ نَاقَةَ اللَّهِ وَسُقْيَاهَا (13) ﴾

(And the messenger of Allah [Salih] said to them, "[Do not harm] the she-camel of Allah or [prevent her from] her drink." (13))

The Prophet Salih (pbuh) told them that this is she-camel of from Allah (swt), so do not harm her, she is a sign you asked for. The she-camel is added to the name of Allah (swt) meaning that she had a position and value, according to Who she has been added and related to, like when we say: The Book of Allah (swt), the House of Allah (swt), so that they should have appreciated her.

We notice that the Arabic word (she-camel) ends with the short A-vowel, this implies: Beware not to harm Allah's (swt) she-camel, do not prevent her from drinking, this is Allah's (swt) command so do not go beyond it, otherwise, this is the wickedness itself. Allah (swt) in another verse says:

﴿ وَيَا قَوْمِ هَذِهِ نَاقَةُ اللَّهِ لَكُمْ آيَةٌ فَنَرَوْهَا تَأْكُلُ فِي أَرْضِ اللَّهِ وَلَا تَمَسُّوهَا بِسُوءٍ فَيَأْخُذَكُمْ عَذَابٌ قَرِيبٌ ﴾

(And O my people, this is the she-camel of Allah - [she is] to you a sign. So let her feed upon Allah 's earth and do not touch her with harm, or you will be taken by an impending punishment.") (Hud: 64)

﴿ فَكَذَّبُوهُ فَعَقَرُوهَا فَذَمَّتْهُمْ عَلَيْهِمْ رَبُّهُم بِذَنبِهِمْ فَسَوَّاهَا (14) ﴾

(But they denied him and hamstrung her. So their Lord brought down upon them destruction for their sin and made it equal [upon all of them]. (14))

فَعَقَرُوهَا (They hamstrung her): Does the plural form indicates that the whole tribe contributed in hamstringing her or the nine persons? or just one of them hamstrung her; who is Qadar Ibn Salef, as narrated in some texts, and everyone agreed on that?

The source of this Arabic word refers to hitting a camel's leg to let it fall then to be slaughtered. Only an expert can do that, that is why Allah (swt) said:

﴿ فَتَنَادُوا صَاحِبَهُمْ فَتَعَاطَى فَعَقَرَ ﴾

(But they called their companion, and he dared and hamstrung [her].)

(Al-Qamar: 29)

فَذَمَّتْهُمْ (brought down destruction): Allah (swt) shook the earth under them. Hence, Allah (swt) enforced destruction upon them so they were destroyed and became extinct.

بِذَنبِهِمْ (for their sin): Allah (swt) punished them because of their sin and what they have committed; they rejected their Prophet Saleh (pbuh). Allah (swt) is never unjust with His servants:

﴿ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْسِبُونَ ﴾

("Then you had not any favor over us, so taste the punishment for what you used to earn.") (Al-A'raaf: 39)

فَسَوَّاهَا (made it equal): He made the punishment descend upon them all equally; to all young and old.

Allah (swt) told us about the punishment of people of Thamud in other Surahs as well:

﴿ فَأَمَّا تَمُودُ فَأَهْلِكُوا بِالطَّاغِيَةِ ﴾

(So as for Thamud, they were destroyed by the overpowering [blast].)

(Al-Haqq: 5)

﴿ وَأَخَذَ الَّذِينَ ظَلَمُوا الصَّيْحَةَ فَأَصْبَحُوا فِي دِيَارِهِمْ جِاثِمِينَ ﴿٦٨﴾ كَأَن لَّمْ يَغْنَوْا فِيهَا ۗ أَلَا إِنَّ تَمُودَ كَفَرُوا

رَبَّهُمْ ۗ أَلَا بُعْدًا لِتَمُودَ ﴾

(And the shriek seized those who had wronged, and they became within their homes [corpses] fallen prone ﴿٦٨﴾ As if they had never prospered therein. Unquestionably, Thamud denied their Lord; then, away with Thamud.) (Hud: 68)

Once Allah (swt) names their punishment as overpowering and once a shriek or a shake.

﴿ فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ جِاثِمِينَ ﴾

(So the earthquake seized them, and they became within their home [corpses] fallen prone.) (Al-A'raaf: 78)

﴿ فَإِنْ أَعْرَضُوا فَقُلْ أَنْذَرْتُكُمْ صَاعِقَةً مِثْلَ صَاعِقَةِ عَادٍ وَتَمُودَ ﴾

(But if they turn away, then say, "I have warned you of a thunderbolt like the thunderbolt [that struck] 'Aad and Thamud.) (Fussilat: 13)

So it is all kinds of punishments; a thunderbolt, shriek, earthquake and overpowering that is why Allah (swt) in this verse described it as brought down destruction that killed every person in the state he was

in, it is an overpowering punishment which stopped their hearts immediately and disabled their limbs, that is why Allah (swt) says:

﴿ فَأَصْبَحُوا فِي دَارِهِمْ جَاثِمِينَ ﴾

(and they became within their home [corpses] fallen prone.) (Al-A'raaf:

78)

﴿ وَلَا يَخَافُ عُقْبَاهَا (15) ﴾

(And He does not fear the consequence thereof. (15))

The scholars mentioned two meanings about this verse:

The first: The subject of the verb (fear) is Allah (swt), which means that He (swt) is not questioned about His judgement, no rebound for His decision and He (swt) does not fear anyone of His creation when He brings down punishment upon His deniers. This is a strong threat towards the people of Makkah.

The second meaning of this verse: The subject of the verb (fear) is the person who hamstrung the she-camel of Allah (swt) and doesn't fear any consequences for his evil action. He did it with the agreement of his people and with stubbornness, determination and denying the prophet Saleh (pbuh), consequently, they all deserved the punishment.



Surah Al-Lail

Like the previous Surahs, Allah (swt) swears by night and daytime, both of them are the greatest visible signs that no one can deny, like the sun and the moon. Allah (swt) made the night calm, attire, rest and serenity, and made the daytime for action and activity. Activity during the day cannot be achieved unless there is rest at night, that is why they are integrated, not conflicting; each of them has a function. Allah (swt) mentions the night first then the day because you cannot act properly during the day unless the function of night is executed properly, this is of Allah's mercy:

﴿ وَمِنْ رَحْمَتِهِ جَعَلَ لَكُمُ اللَّيْلَ وَالنَّهَارَ لِتَسْكُنُوا فِيهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ ﴾

(And out of His mercy He made for you the night and the day that you may rest therein and [by day] seek from His bounty and [that] perhaps you will be grateful.) (Al-Qassas: 73)

﴿ وَاللَّيْلِ إِذَا يَغْشَى (1) ﴾

(By the night when it covers. (1))

When the night covers the horizon between the earth and the sky; it takes away the light of the day and its darkness covers everything.

﴿ وَالنَّهَارِ إِذَا تَجَلَّى (2) ﴾

(And [by] the day when it appears. (2))

The day when it appears to the universe, so its light takes away the darkness of the night and reveals what the darkness has covered from things, roads and others.

﴿ وَمَا خَلَقَ الذَّكَرَ وَالْأُنثَى (3) ﴾

(And [by] He who created the male and female, (3))

Allah (swt) created the male and the female but do not think that they are in opposition, Allah (swt) made them integrated so life goes successfully, additionally, each of them has a specific mission, corruption happens in case these missions are mixed

﴿ إِنَّ سَعْيَكُمْ لَشَتَّى (4) ﴾

(Indeed, your efforts are diverse. (4))

Meaning, your deeds are different. Each one has a different mission and deed in life due to the difference in the intended purpose.

﴿ فَأَمَّا مَنْ أَعْطَى وَاتَّقَى (5) ﴾

(As for he who gives and fears Allah. (5))

Allah (swt) has paired here money with fear of Him (swt).

The verse talks about who spends his money out of his piety and doctrine which orders him to help the poor, to free a prisoner and to sympathize with the orphan, as Saydna Abo Baker Al-Siddeeq (May Allah be pleased with him) did when he spent his money to set free Saydna Bilal Ibn Rabah (May Allah be pleased with him), that is when he bought him from his master Omayyah Ibn Khalaf, who used to torture Saydna him badly, then Saydna Abo Baker freed him. This is one of the reasons for this verse revelation, as mentioned in previous interpretations.

﴿ وَصَدَّقَ بِالْحُسْنَى (6) ﴾

(And believes in the best [reward], (6))

بِالْحُسْنَى (The best reward): It is the Paradise. The Arabic word is a superlative tense noun. Allah (swt) says:

﴿ وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَمَسَاكِنَ طَيِّبَةً فِي جَنَّاتٍ
عَدْنٍ ۖ وَرِضْوَانٍ مِّنَ اللَّهِ أَكْبَرُ ۗ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴾

(Allah has promised the believing men and believing women gardens beneath which rivers flow, wherein they abide eternally, and pleasant dwellings in gardens of perpetual residence; but approval from Allah is greater. It is that which is the great attainment.) (At-Tawbah: 72)

A promise is a glad tiding of good news in future as Allah (swt) has promised whoever follows His method by the best reward which is the Paradise, while the plus of that, according to what interpreters said, is to see the benefactor; Allah (swt).

﴿ فَسَنُيَسِّرُهُ لِلْيُسْرَىٰ (7) ﴾

(We will ease him toward ease. (7))

Meaning, we will prepare him to do good deeds that Allah (swt) agrees on, such as spending money in good ways and acting on obedience.

لِلْيُسْرَىٰ (ease): it is the approved good in life and accepted in the hereafter.

﴿ وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَىٰ (8) ﴾

(But as for he who withholds and considers himself free of need. (8))

It refers to the one who withholds in spending in good and charity to the poor, orphans and the nearby.

وَاسْتَغْنَىٰ (considers himself free of need): Considers himself free of need for what with Allah (swt), he dispenses with the paradise's pleasures for life's enjoyments.

The withholding here does not just concerns the giving, rather, it is the withholding of Allah (swt) and His rewards.

﴿ وَكَذَّبَ بِالْحُسْنَى (9) ﴾

(And denies the best [reward], (9))

He denies: (There is no God but Allah) that enters a person to Paradise, and he denies what Allah (swt) has promised regarding the Paradise and its rewards. So that:

﴿ فَسَنُيَسِّرُهُ لِلْعُسْرَى (10) ﴾

(We will ease him toward difficulty. (10))

Previously, Allah (swt) said: *(We will ease him toward ease).*

Therefore, in both cases there is easiness. This is a very important point, there is an easiness to what you want, O' human, whether you believed in the compensation or not; you will be shown the path of good and the path of wrong, and you will be given the a chance after another to repent and to be guided. If you denied and considered your self free of need and was stingy with what Allah (swt) gave you and stingy in yourself towards guidance, then, that is up to you, your way will be facilitated to you to do the deeds of the people of Hell fire, and you will be unguided towards obedience because this is your choice.

“Ali [may Allah be pleased with him] said:

“We were at a funeral at Al-Baqi when the Prophet came and sat. So we sat with him. He had a stick with which he was scratching his head toward the heavens, and said:

‘There is not a single soul except that his place of entry has been decreed.’

The people said: ‘O Messenger of Allah! Shall we not then rely upon what has been written upon us? For whoever is to be among the people of bliss, then he shall do that acts that lead to bliss, and whoever is to be among the people of misery, then he shall do the acts that lead to misery?’ He said:

‘Rather, do the deeds, for everyone is facilitated. As for the one who shall be among the people of bliss; then verily he is facilitated to do the acts that lead to bliss. And as for the one who shall be among the people of misery.’ Then he recited: As for him who has Taqwa, And believes in Al-Husna. We will make smooth for him the patch of ease. But he who is greedy and thinks himself sel-sufficient, and denies Al-Husna. We will make smooth for him the path to evil.

Then he read: (As for he who gives and fears Allah. (5) And believes in the best [reward], (6) We will ease him toward ease. (7) But as for he who withholds and considers himself free of need. (8) And denies the best [reward], (9) We will ease him toward difficulty. (10))¹

﴿ وَمَا يُغْنِي عَنْهُ مَالُهُ إِذَا تَرَدَّى (11) ﴾

(And what will his wealth avail him when he falls? (11))

تَرَدَّى (falls): When he goes down in the Fire. The Arabic word means to fall from a mountain or inside a well.

When a human perishes and falls in Hell fire, his money will not avail him or save him. Allah (swt) says:

¹ Sunan At-Tirmidhi, Tafsir of Qur’an, hadith No. 3344.

﴿ وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِشِمَالِهِ فَيَقُولُ يَا لَيْتَنِي لَمْ أُوتَ كِتَابِيهِ ﴿٢٥﴾ وَلَمْ أَدْرِ مَا حِسَابِيهِ ﴿٢٦﴾ يَا لَيْتَهَا

كَانَتْ الْقَاضِيَةَ ﴿٢٧﴾ مَا أَغْنَىٰ عَنِّي مَالِيهِ ﴿٢٨﴾ هَلَاكَ عَنِّي سُلْطَانِيهِ ﴿٢٩﴾

(But as for he who is given his record in his left hand, he will say, "Oh, I wish I had not been given my record ﴿٢٥﴾ And had not known what is my account. ﴿٢٦﴾ I wish my death had been the decisive one. ﴿٢٧﴾ My wealth has not availed me. ﴿٢٨﴾ Gone from me is my authority." ﴿٢٩﴾)

(Al-Haaqaa: 25-29)

﴿ تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ ﴿١﴾ مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ ﴿٢﴾

(May the hands of Abu Lahab be ruined, and ruined is he. ﴿١﴾ His wealth will not avail him or that which he gained.) (Al-Masad: 1-2)

Hence, money, children and all that a person owns will not avail anyone on judgement day and no one can buy a place in the Paradise with the any money he owns. Allah (swt) says:

﴿ إِنَّ الَّذِينَ كَفَرُوا لَنْ نُغْنِي عَنْهُمْ أَموَالَهُمْ وَلَا أَوْلَادَهُمْ مِنَ اللَّهِ شَيْئًا ۚ وَأُولَٰئِكَ هُمُ وَقُودُ النَّارِ ﴿١٠٠﴾

(Indeed, those who disbelieve - never will their wealth or their children avail them against Allah at all. And it is they who are fuel for the Fire.) (Ali-Imran: 10)

﴿ إِنَّ عَلَيْنَا لَلْهُدَىٰ (12) ﴿١٢﴾

(Indeed, [incumbent] upon Us is guidance. (12))

When Allah (swt) created mankind, He (swt) showed him the guidance path. Allah (swt) says:

﴿ وَهَدَيْنَاهُ النَّجْدَيْنِ ﴿١٠﴾

(And have shown him the two ways?) (Al-Balad: 10)

He (swt) showed him the right and the wrong paths. But what does guidance need? It needs a guide, a person to be guided and a goal to achieve. Therefore, a stray person is the one who strayed from the right course and followed a method other than the method of guidance and walked according to it away from Allah's (swt) religion.

﴿ وَإِنَّ لَنَا لَلْآخِرَةَ وَالْأُولَىٰ (13) ﴾

(And indeed, to Us belongs the Hereafter and the first [life]. (13))

Meaning, verify, you will return to us at the end of the road, so choose whatever you want, to Allah (swt) belongs the life as well as the hereafter, so where will you go?

﴿ فَأَنْذَرْتُكُمْ نَارًا تَلَظَّىٰ (14) ﴾

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

Meaning, it is a fire with exhalation, Allah (swt) is warning and threatening from falling in what will lead you to burning in that lit fire.

﴿ لَا يَصْلَاهَا إِلَّا الْأَشْقَىٰ (15) ﴾

(None will [enter to] burn therein except the most wretched one. (15))

No one will remain in it and suffer its intensity, temperature and blaze except who is wretched by Allah's (swt) knowledge, he who denied what the Prophet (saws) came with. But let us be aware that Allah (swt) did not say (except the wretched one), otherwise, all the ones who commit great sins will be included in this verse as what the Mu'tazilah thought. Instead, Allah (swt) says: (except the most wretched one) who are the deniers, disbelievers and who turn away from believing in Allah (swt). Those will be companions of the Fire;

they will abide therein eternally while the great sinners will enter it to pay for what they did, but they might be removed from it.

﴿ الَّذِي كَذَّبَ وَتَوَلَّى (16) ﴾

(Who had denied and turned away. (16))

Who denied what the Prophet (saws) came with and turned away from it, turned away from faith, turned away from obeying Allah (swt), thus, he was possessed by Satan.

﴿ وَسَيُجَنَّبُهَا الْأَتْقَى (17) ﴾

(But the righteous one will avoid it - (17))

The one who will avoid the Hell fire is the righteous, that means the most fearful person of Allah (swt). He will never go near the fire and it will never touch him, he will be kept away from it because he had avoided sins.

﴿ الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّى (18) ﴾

([He] who gives [from] his wealth to purify himself (18))

He is generous in giving his money without calculating, he gives charity to the poor, the needy and the destitute. Some interpreters said: The context of this verse is meant for Saydna Abo Bakr As-Siddiq (May Allah be pleased with him), who was the most devoted when gave all his money and did not leave anything for himself, the Prophet (saws) asked him: *“What have you kept for yourself?”* . He said: “Allah and His Messenger”¹. But this verse is general, the specific reason for the revelation of the verse does not negate a general meaning; thus, everyone who is most pious will be prevented from fire,

¹ Shu'ab Al-Iman, chapter of calling to Islam, Hadith No. 1298.

translating faith means to be beneficence to people. Hence, the message of Islam cannot be a message of misery, terrorism or extremism, rather, it is a message of friendliness, mercy , compassion, good and giving.

﴿ وَمَا لِأَحَدٍ عِنْدَهُ مِنْ نِعْمَةٍ تُجْزَىٰ (19) ﴾

(And not [giving] for anyone who has [done him] a favor to be rewarded (19))

The interpreters said that this verse was revealed because of Abo Bakr Ass-Siddiq (May Allah be pleased with him), as an example of who are the best, since Abo Bakr (May Allah be pleased with him) gave all his money for the benefit of the Muslims, the first giving was freeing of Saydina Bilal Ibn Rabah (May Allah be pleased with him) who used to be tortured badly before saydna Abo Bakr bought him.

﴿ إِلَّا ابْتِغَاءَ وَجْهِ رَبِّهِ الْأَعْلَىٰ (20) ﴾

(But only seeking the countenance of his Lord, Most High. (20))

The end purpose of every faith and deed is to seek Allah's (swt) gratification and mercy. Allah (swt) says:

﴿ وَمِنَ النَّاسِ مَن يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ ﴾

(And of the people is he who sells himself, seeking means to the approval of Allah. And Allah is kind to [His] servants.) (Al-Baqara: 207)

and says:

﴿ وَمَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَتَشْبِيهًا مِّنْ أَنفُسِهِمْ كَمَثَلِ جَنَّةٍ بِرَبْوَةٍ أَصَابَهَا وَابِلٌ

فَأَتَتْ أَكْلَهَا ضِعْفَيْنِ فَإِن لَّمْ يُصِبْهَا وَابِلٌ فَطَلٌّ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴾

(And the example of those who spend their wealth seeking means to the approval of Allah and assuring [reward for] themselves is like a

garden on high ground which is hit by a downpour - so it yields its fruits in double. And [even] if it is not hit by a downpour, then a drizzle [is sufficient]. And Allah, of what you do, is Seeing.) (Al-Baqara:

265)

He does that seeking Allah's (swt) gratitude, so, O' charitable people, the rich, hasten towards Allah's (swt) gratitude and give well to every needy.

Allah (swt) describes himself as The Most High, High in his attributes, for He (swt) is the most able, most dominant and most outstanding, He (swt) is above His creation, He is The High and The Great.

﴿ وَلَسَوْفَ يَرْضَىٰ (21) ﴾

(And he is going to be satisfied. (21))

Allah (swt) is satisfied with a servant who act with accordance to His method and only when Allah (swt) is satisfied with the servant, He grants him more, as Allah (swt) is Thankful and Knowledgeable.

(he is going to be satisfied) may refers to Allah (swt), Who is with His pious servants who do good deeds for the sake of His (swt) satisfaction. On the other hand, it may refer to the pious, who is satisfied with Allah's (swt) reward and what he gets from Him (swt):

﴿ وَالسَّابِقُونَ السَّابِقُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ﴾

(And the first forerunners [in the faith] among the Muhajireen and the Ansar and those who followed them with good conduct - Allah is pleased with them and they are pleased with Him,) (At-Tawba: 100)

Allah (swt) is satisfied with them, thus, He (swt) will reward them with the best.

Surah Ad-Dhuha

This is one of the Makki Surahs and it has a great story.

﴿ وَالصُّحَىٰ (1) ﴾

(By the morning brightness. (1))

This is the time of action, labour and seeking livelihood while the night is the time of calmness and rest. Both of them should exist, so they are two integrated signs.

﴿ وَاللَّيْلِ إِذَا سَجَىٰ (2) ﴾

(And [by] the night when it covers with darkness, (2))

By the night when it spreads its darkness, settles and covers the day, as the man is covered with a cloth.

﴿ مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ (3) ﴾

(Your Lord has not taken leave of you, nor has He detested. (3))

This verse talks about the temporal absence of revelation for a while, which was for a great divine wisdom. The connection between the heavens and the earth is a through the Jibril (pbuh).

When the angel Jibril used to descend to the heart of the Prophet Muhammad (saws), his soul, body, movement, action and speech became in accordance to this revelation, that is why when the revelation paused, the Prophet (saws) was very sad, thus, the enemies of Islam and the Prophet (saws) took the chance to spread rumors that Muhammad's Lord has abandoned him and hated him.

If the Holy Qur'an was written by a human, then he would say (*nor has He detested you*), but Allah (swt) does not mention the pronoun.

This is one of the great verses that shows Allah's (swt) love and honour to His Prophet (saws); "goodbye forever" can be said to a beloved whereas, displeasing and unhappiness can be only towards enemies, that is why Allah (swt) does not mention (you) after the word (detested) and leaves it general.

﴿ وَلَآخِرَةٌ خَيْرٌ لَّكَ مِنَ الْأُولَىٰ (4) ﴾

(And the Hereafter is better for you than the first [life]. (4))

Meaning, what will come to you later on will make you happy. The word (hereafter) may refer to the Last Day or to what will come after the revelation of this Surah.

﴿ وَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ (5) ﴾

(And your Lord is going to give you, and you will be satisfied. (5))

The Prophet (saws) desired to guide all people, look at his mercy when they tortured him in At-Ta'fand threw stones at him.

It is narrated about Orwah that Aisha – the Prophet's wife- (May Allah be pleased with them) told him that she asked the Prophet (saws): 'Have you encountered a day harder than the day of the battle of Uhud?' The Prophet (saws) replied:

"Your tribes have troubled me a lot, and the worse trouble was the trouble on the day of 'Aqaba when I presented myself to Ibn `Abd-Yalail bin `Abd-Kulal and he did not respond to my demand. So I departed, overwhelmed with excessive sorrow, and proceeded on, and could not relax till I found myself at Qarnath-Tha-alib where I lifted my head towards the sky to see a cloud shading me unexpectedly. I looked up and saw Gabriel in it. He called me saying, 'Allah has heard your people's saying to you, and what they have

replied back to you, Allah has sent the Angel of the Mountains to you so that you may order him to do whatever you wish to these people.' The Angel of the Mountains called and greeted me, and then said, "O Muhammad! Order what you wish. If you like, I will let Al-Akh-Shabain (i.e. two mountains) fall on them." The Prophet (saws) said, "No but I hope that Allah will let them beget children who will worship Allah Alone, and will worship None besides Him."¹

﴿ أَلَمْ يَجِدْكَ يَتِيمًا فَآوَىٰ (6) ﴾

(Did He not find you an orphan and give [you] refuge? (6))

Being an orphan means losing the provider and supporter in life. The Prophet (saws) was orphan; he lost his father, mother and grandfather. Thereby, Allah (swt) wanted to Be the Prophet's (saws) supporter, not to have any support from the earth, rather, it is in heaven.

﴿ وَوَجَدَكَ ضَالًّا فَهَدَىٰ (7) ﴾

(And He found you lost and guided [you], (7))

Lost here carries the meaning of unaware, seeking for the true path. The Prophet (saws) refused polytheism and he would go and reflect, pray and wish that he knew the truthful way. Thereafter, Allah (swt) gave him the guidance.

﴿ وَوَجَدَكَ عَائِلًا فَأَغْنَىٰ (8) ﴾

(And He found you poor and made [you] self-sufficient. (8))

¹ Sahih Al-Bukhari, Book of Beginning of Creation, Hadith No. 3059

Did Allah (swt) make him (saws) made him rich with money and fortune?

No, He (swt) made him rich with what gave him of the hereafter matters, He (swt) enriched his heart with faith. Allah (swt) clarifies that his blessing to him (saws) is connected with the community, the relation with Allah (swt) passes through the relation with Allah (swt). The religion is not just a personal self-worship, rather, it is to grant the good to others.

﴿ فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ (9) ﴾

(So as for the orphan, do not oppress [him]. (9))

Oppression means bringing the body, not the heart, under submission. An orphan feels inferior when he loses his father, so do not humiliate him.

Thus, the Prophet (saws) used to rub the orphan's head and he (saws) said:

"Whoever rubs an orphans head, and does so only for the pleasure of Allah, he will receive a good deed for each strand of hair he rubs"¹

And he (saws) said:

"I and the one who looks after an orphan will be like this in Paradise," showing his middle and index fingers and separating them².

﴿ وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ (10) ﴾

(And as for the petitioner, do not repel [him]. (10))

¹ Musnad Imam Ibn Hanbal, Hadith No. 22207

² Sahih Al-Bukhari, Book of divorce, Hadith No. 4998

Meaning, as for the asker, do not drive him away or scold him, you had been poor and we made you self- sufficient. Hence, Allah (swt) commands him to be merciful, kind and generous.

﴿ وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ (11) ﴾

(But as for the favor of your Lord, report [it]. (11))

Allah's (swt) favours are countless, the Holy Qur'an, knowledge, money, health, sustenance, safety all are favours. The Prophet (saws) said:

“Allah loves to see the sign of His Bounties on his slave.”¹

Showing Allah's (swt) favours on us is done by thanking Him (swt).



¹ Sunan At-Tirmidhi, Chapter on Manners, Hadith No. 2819.

Surah Ash-Sharh

﴿ أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ (1) ﴾

(Did We not expand for you, [O Muhammad], your chest? (1))

This is a question directed to the person who is asked.

Expanding the chest means opening it and extracting what prevents it from comprehending including concerns, worries and pains then filling it with wisdom and knowledge. The Prophet (saws) said:

“When the light enters the heart, it will expand,”

They said: O’ Messenger of Allah, is there a known sign for this? He said:

“Yes, rushing from the house of vanity, rushing to the house of eternity, and preparing for death before its descent.”

﴿ وَوَضَعْنَا عَنْكَ وِزْرَكَ (2) ﴾

(And We removed from you your burden (2))

It is the heavy burden that the Prophet (saws) carried; he was worried about the da’wa (calling people to Islam), of what the polytheists did to him; the sufferings, the siege, killing of his companions, the migration and others.

﴿ الَّذِي أَنْقَضَ ظَهْرَكَ (3) ﴾

(Which had weighed upon your back (3))

It also refers to the intensity of the revelation when it was descending to the Prophet (saws). Allah (swt) mentions the back because it carries most of the loads.

﴿ وَرَفَعْنَا لَكَ ذِكْرَكَ (4) ﴾

(And raised high for you your repute. (4))

This verse was revealed in Mekkah, so what is the repute that Allah (swt) has raised for him, whereas he (saws) was not able to pray at the Ka'bah and he was sieged and pursued!! The answer is: This is one of the miracles of the Holy Qur'an.

The Adhan (call for prayer) was not made obligatory in Makkah, rather, in Madinah; Allah (swt) associated His great name with the name of His Messenger, in Adhan we say: (I witness that there is no God but Allah, and that Muhammad is the messenger of Allah), in every Iqamah (call for the prayer) and in the Tashahud (an act in the prayer), in Friday day , on the pulpits, on Eid days, on Arafat Day, during throwing the Jimar (stones) and at Safa and Marwa in Haj and in every place, house and habitant we pray upon the Prophet (saws) and his name is raised at all times and places. Verify, whoever Allah (swt) raises his name, no human can stop it.

﴿ فَإِنَّ مَعَ الْعُسْرِ يُسْرًا (5) إِنَّ مَعَ الْعُسْرِ يُسْرًا (6) ﴾

(For indeed, with the hardship [will be] ease. (5) Indeed, with the hardship [will be] ease. (6))

Our religion is a religion of ease, the Prophet (saws) said:"

"Facilitate things to people (concerning religious matters), and do not make it hard for them and give them good tidings and do not make them run away (from Islam)".¹

The hardship mentioned in the two verses is one, because it is defined with (the), it is singular in both, whereas, ease comes undefined, so there are two.

¹ Sahih Al-Bukahri, Book of knowledge, hadith No. 69

So, one hardship cannot overcome two reliefs; no matter how circumstances get hard and how life is dark, a day light will come to disperse the darkness.

Abdullah ibn Mass'ud (May Allah be pleased with him) said: "If the hardship entered a hole, the relief will follow it until it gets it out and overcomes it, so the poor will not wait but relief and the afflicted will not wait other than good health"

(with) refers to the fast coming of ease, as if it is associated with the hardship.

﴿ فَإِذَا فَرَغْتَ فَانصَبْ (7) وَإِلَىٰ رَبِّكَ فَارْغَبْ (8) ﴾

(So when you have finished [your duties], then stand up [for worship].

(7) And to your Lord direct [your] longing. (8))

Whenever you have finished your duties, devote yourself to Allah's worship by prayers, Thikr (remembering of Allah) and supplication.

Prayer was not obligatory till the trip of Isra' and Mi'raj at the end of the Makki period before migration to Madinah. Allah (swt) has committed the Messenger (saws) the mission of publishing the message to his clan, people of Makkah and to the whole world.

To reveal this message the Prophet (saws) has endured a lot of hardships that occupied him from the worship he used to practice in the cave of Hira' - where Jibril came down to him with the revelation - so he became busy with people, in trouble and hardship, so, he was busy with people and in hardship.

The verse means: When you have finished from all these hardships, then stand and devote yourself to Allah's worship. The Prophet (saws) was praying at night and his feet had swelled up.

Aa'isha (may Allah be pleased with her) asked him; "Do you pray while Allah has forgiven your past and future mistakes?" So, he said:

"Oh Aa'isha, should I not be a thankful slave?"¹

It does not mean to exhaust himself, rather, to direct his desires and intentions to Allah (swt) to approach Him as a lover, and to persist in supplication.



¹ Sahih Al-Bukhari, Book of Tafsir, Hadith No. 4557.

Surah At-Tin

It is one of the Makki Surahs, related with the Day of Judgement and doctrine. Allah (swt) has arranged the Holy Qur'an in a special way, we find five consecutive Surahs starting with an oath: Al-Fajr, Al-Balad, Ash-Shams, Al-Lail and Ad-Dhuha. Then comes Surah Ash-Sharh which does not start with an oath, as if to complement this group of Surahs.

﴿ وَالتِّينِ وَالزَّيْتُونِ (1) ﴾

(By the fig and the olive. (1))

Allah (swt) swears by two types of trees: The fig and the olive, because of their great benefit to humans. Allah (swt) mentions the olive in more than one place in His Book. Allah (swt) says:

﴿ وَشَجَرَةً تَخْرُجُ مِنْ طُورِ سَيْنَاءَ تَنْبُتُ بِالذَّهْنِ وَصَبْغٍ لِلْأَكْلِينَ ﴾

(And [We brought forth] a tree issuing from Mount Sinai which produces oil and food for those who eat.) (Al-Muminoon: 20)

﴿ اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ ۖ مِثْلُ نُورِهِ كَمِشْكَاةٍ فِيهَا مِصْبَاحٌ ۗ الْمِصْبَاحُ فِي زُجَاجَةٍ ۗ الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ ۗ

نُورٌ عَلَى نُورٍ ۗ يَهْدِي اللَّهُ لِنُورِهِ مَنْ يَشَاءُ ۗ وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ ۗ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴾

(Allah is the Light of the heavens and the earth. The example of His light is like a niche within which is a lamp, the lamp is within glass, the glass as if it were a pearly [white] star lit from [the oil of] a blessed olive tree, neither of the east nor of the west, whose oil would almost glow even if untouched by fire. Light upon light. Allah

guides to His light whom He wills. And Allah presents examples for the people, and Allah is Knowing of all things.) (An-Nour: 35)

It is an ascension of lighting a lamp from an olive oil tree, not a normal tree; neither of the east, nor from the west, blessed, of the highest purity oil comes out of it, which would almost glow even if untouched by fire, as if light upon light, there is not any point of darkness in this small circle. Such as Allah's (swt) lighting of this vast universe, there is no point of darkness, rather, the whole universe is covered with Allah's (light).

The oath here by the fig and the olive, not just because they are two plants or trees that people benefit from, rather, they remind us of the place where Moses received the message at Mount Sinai where the Torah was descended and the place where our Messenger (saw) received the message in Makkah, the sacred city.

﴿ وَطُورِ سَيْنِينَ (2) ﴾

(And [by] Mount Sinai. (1))

Mount Sinai is the mountain where Allah (swt) talked to Mousa (pbuh).

سَيْنِينَ (Sinai): The sacred of the perfect because it is full of fruitful trees. Some interpreters considered it the area or the place of the mountain. It is mentioned in another Surah as:

﴿ وَشَجَرَةً تَخْرُجُ مِنْ طُورِ سَيْنَاءَ تَنْبُتُ بِالذَّهْنِ وَصَنِيعٌ لِلآكِلِينَ ﴾

(And [We brought forth] a tree issuing from Mount Sinai which produces oil and food for those who eat.) (Al-Muminoon: 20)

﴿ وَهَذَا الْبَلَدِ الْأَمِينِ (3) ﴾

(And [by] this secure city [Makkah], (1))

Allah (swt) points out to Makkah, the secure city, which Allah (swt) has made it secure in response to Ibrahim's (pbuh) supplication:

﴿ إِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا ﴾

(And [mention] when Abraham said, "My Lord, make this a secure city...") (Al-Baqara: 126)

Allah (swt) here swears by four things: By two trees (the fig and the olive) and by two places: (Mount Sinai) - where Allah (swt) talked to Musa (pbuh)- and (the secure city) – Makkah that Allah (swt) made it a place for His sacred house and for the revelation upon the prophet Muhammad (saws).

﴿ لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ (4) ﴾

(We have certainly created man in the best of stature; (4))

This verse is the (*Jawab of the oath*), that is, the sentence that follows the oath. Allah (swt) bestows favours on all mankind; He (swt) has created the universe and mankind, who is the main subject of the Message. Allah (swt) talked about forming and assembling of mankind in the best stature and talked about the stages of creation as well:

﴿ وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلَالَةٍ مِنْ طِينٍ ﴿١﴾ ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَكِينٍ ﴿٢﴾ ثُمَّ خَلَقْنَا النُّطْفَةَ

عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظَامًا فَكَسَوْنَا الْعِظَامَ لَحْمًا ثُمَّ أَنْشَأْنَاهُ خَلْقًا آخَرَ ۖ فَتَبَارَكَ

اللَّهُ أَحْسَنُ الْخَالِقِينَ ﴿٣﴾

(And certainly did We create man from an extract of clay. ﴿١﴾ Then We placed him as a sperm-drop in a firm lodging. ﴿٢﴾ Then We made

the sperm-drop into a clinging clot, and We made the clot into a lump [of flesh], and We made [from] the lump, bones, and We covered the bones with flesh; then We developed him into another creation. So blessed is Allah, the best of creators.) (Al-Muminoon: 12-14)

Allah (swt) created the mankind from clay then shaped him as He willed; Allah (swt) placed him as a sperm-drop in a firm lodging, then Allah (swt) developed this sperm-drop into another creation. Allah (swt) says: (We create) and does not say (We made) because He (swt) creates the sperm-drop, then He (swt) makes it into a clinging clot, then makes this into a lump then makes from the lump, bones, then covers the bones with flesh, at last, He (swt) develops him into another creation. This is all about the physical creation of mankind, whereas, the creation of mankind in the midst of life's hardship and difficulties, Allah (swt) says:

﴿لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ﴾

(We have certainly created man into hardship.) (Al-Balad: 4)

أَحْسَنَ تَقْوِيمٍ (the best of stature): Making something as it should be in composition; that means; this creature walks on two feet, while others walk on four, he has a straight shape with best stature and form. So blessed is Allah, the best of creators.

But are not the angels created in the best form? Are not they more beautiful than the human kind? The answer is: Yes, the angels are created in best form which suits their responsibilities, and the mankind as well, is created in the best form in convenience with other inferior creatures.

﴿ ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ (5) ﴾

(Then We return him to the lowest of the low, (5))

Meaning, moving the mankind from one condition to another, returning him to the declining age; weakness, senility, back bending and weakness in mind.

﴿ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ (6) ﴾

(Except for those who believe and do righteous deeds, for they will have a reward uninterrupted. (6))

For those who believe and do righteous, their same deeds that they used to do when they were young and healthy are written to them when they get old.

Faith is the harmony between life's actions with what is inside the heart, in accordance to Allah's (swt) satisfaction. Verify, the system of life stands up only on faith:

﴿ وَالْعَصْرِ ﴿ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ ﴿ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَّصُوا بِالْحَقِّ وَتَوَّصُوا

بِالصَّبْرِ ﴿

(By time, ﴿ Indeed, mankind is in loss, ﴿ Except for those who have believed and done righteous deeds and advised each other to truth and advised each other to patience.) (Al-Asr: 1-3)

It agrees:

﴿ ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ (5) ﴾

(Then We return him to the lowest of the low, (5))

Because after both of them: *(Except for those who have believed and done righteous deeds).*

Faith requires deeds, faith and deeds represent belief, good behavior and straightness. You cannot say: There is faith without deeds, Allah (swt) says:

﴿ نِعْمَ أَجْرُ الْعَامِلِينَ ﴾

(..Excellent is the reward of the [righteous] workers...) (Al-Ankabout: 58)

﴿ أَجْرٌ غَيْرُ مَمْنُونٍ ﴾ (a reward uninterrupted): A reward is neither incomplete nor cut; rather, it is continuous and permanent, so that the believer will be content with his reward in this life, when he prays, pays alms, pays charity, smiles, fasts, makes Hajj and whatever he does according to Allah's (swt) method, he will get a reward, not only as much as the deeds, but triple rewards. Verify, Allah's (swt) bestowment is not transient as the life's bestowment, but it is uncut, eternal and fixed:

﴿ بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴾

(Yes [on the contrary], whoever submits his face in Islam to Allah while being a doer of good will have his reward with his Lord. And no fear will there be concerning them, nor will they grieve.) (Al-Baqara: 112)

﴿ فَمَا يُكَذِّبُكَ بَعْدُ بِالذِّينِ (7) ﴾

(So what yet causes you to deny the religion (Recompense)? (7))

This speech is directed to the human whom Allah (swt) said about: (We have certainly created man in the best of stature; (4)), As if Allah (swt) is saying: O mankind, we created you and made you in the best stature, sent to you messages; at Mount Sinai and the secure city of Makkah, yet, what causes you to deny in spite of that we showed you the signs.

بِالَّذِينَ (the religion): Since it is defined with (the) so that it refers to the religion of Islam. Allah (swt) says:

﴿ إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ ﴾

(Indeed, the religion in the sight of Allah is Islam...) (Ali-Imram: 19)

Because all the divine messages came with the message of Islam. (the religion) also refers to the (Recompense).

So, what causes you, o mankind, to deny the Recompense?

Allah's (swt) willed the Resurrection day, which is certainly right, because it gives balance to the existence, protects the poor and the oppressed, keeps the rightness in the universe, prevents life from turning into a jungle where the strong kills the weak, and the tyrant kills the oppressed. Allah (swt) is the Owner of this Day and will judge the creations for their deeds.

﴿ أَلَيْسَ اللَّهُ بِأَحْكَمَ الْحَاكِمِينَ (8) ﴾

(Is not Allah the most just of judges? (8))

(Is not) is a question in negative form, so, the answer is (yes); meaning, it has been proven that there is (no most just of judges) except Allah (swt). Allah (swt) does not ask a question, but affirms a fact, and He (swt) wants this affirmation to come from them by saying (yes) because this matter is undeniable, and (Yes) makes the negative imperative.

Whenever you find a plural noun in which Allah (swt) describes Himself with along with His slaves, you know that this attribute is applied to them too, however, Allah's (swt) attributes are eternal whereas, people are changeable, subject to strength and weakness, changes.

Hence, (*the most just of judges*) will judge between you and the deniers, and Allah (swt) is (*the most just of judges*) in all what He (swt) created and made, this indicated His (swt) knowledge and wisdom (glorified is He). Abo Horayra (may Allah be pleased with him) reported that:

“Whoever recited “By the fig and the olive” Then he recited: ‘Is not Allah the best of judges?’ then let him say: ‘Of course, and I am a witness to that.’”

And we are all witness to that.



Surah Al'Alaq

﴿ اِقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ (1) ﴾

(Recite in the name of your Lord who created (2))

This is the first Surah of the Noble Qur'an revealed to the Messenger of Allah (swt). He is an illiterate prophet who does not read or write. Therefore, when Jibril (puh) addressed him to read, he (saws) said to him: "I am not the one who reads." Jibril, then repeated it three times and in every time the Prophet (saws) answered "I am not the one who reads.". The prophet responded with his humanity because for him reading requires something written in front of him but when Allah (swt) says, (Read), then this reading is not like the normal reading of human beings, nor has the same reasons of learning. Rather it means: O Muhammad you will not read by the reasons of reading that people know but by the will of the founder of causes, because He (swt) is the creator of things.

بِاسْمِ رَبِّكَ (in the name of your Lord)

That is, you read in the name of Allah (swt). From here we find that all the Surahs of the Holy Qur'an begin with "in the name of Allah the Compassionate the Merciful", therefore, you read the words of Allah (swt) by His secret and by His will.

﴿ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ (2) ﴾

(Created man from a clinging substance (2))

عَلَقٍ: (Clinging substance): It is the first stage of human creation through reproduction. The origin of man's creation is: water, soil, clod and clay which indicates the perfection of power. But Allah (swt) addresses people with what they understand and what they see of the

creation process. People in general did not witness the creation of the first person - from clay, rather, they know the process of reproduction, mating, and the transfer of sperm from male loin to woman's womb. This is a known issue that has been proven by experimental science in contrast to the first creation process that cannot be subject to scientific experiment.

Had not Allah (swt) being the one who told us about, we would not have known it.

﴿ مَا أَشْهَدْتُهُمْ خَلْقَ السَّمَاوَاتِ وَالْأَرْضِ وَلَا خَلْقَ أَنْفُسِهِمْ ﴾

(I did not make them witness to the creation of the heavens and the earth or to the creation of themselves, (Al-Kahf: 15)

Of course, what is meant is the first creation.

﴿ اقْرَأْ وَرَبُّكَ الْأَكْرَمُ (3) ﴾

(Recite, and your Lord is the most Generous (3))

الْأَكْرَمُ (most generous): a superlative form. The Generous is the one who inspires you the reasons by which you learn. However, the most Generous is He who teaches you to read without reasons.

﴿ الَّذِي عَلَّمَ بِالْقَلَمِ (4) عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ (5) ﴾

(Who taught by the pen (4) Taught man that which he knew not (5))

الْإِنْسَانَ (Man): Refers to the human being in general and it also means the first person; Adam (pbuh).

All human sciences are subject to introductions that end with the self-evident fact embedded in the universe. We demonstrated this previously through the sequence of geometric theories. So, we find that their proofs are intuitive agreed by all people without any disagreement about them. When Allah (swt) taught man what he did

not know, He (swt) left the facts about the originals of the universe as axioms, which requires the human mind only to pay attention to them. Therefore, we are commanded to reflect on the phenomena of the universe, forbidden to ignore the aspects:

﴿ وَكَأَيِّن مِّن آيَةٍ فِي السَّمَاوَاتِ وَالْأَرْضِ يَمُرُّونَ عَلَيْهَا وَهُمْ عَنْهَا مُعْرِضُونَ ﴾

(And how many a sign within the heavens and earth do they pass over while they, therefrom, are turning away) (Yusuf: 105)

If we contemplate each of the signs of Allah's creation in the universe, we will conclude an idea and come to a theory.

This is very clear from the history of the inventions that humankind went through, such as, the theory of gravity, and its consequents that served humanity. This theory was the result of a simple observation from Newton, when he witnessed the fruit of an apple falling from its tree on the ground, Newton looked into this case, and tried to reach its causes, wondering, why it did not fall to the right or to the north or even it did not go up? Then he discovered the law of gravity, which became one of the most important scientific discoveries.

Therefore, the result of theories can be reached by simple observations which leads to the scientific truth at last. Allah (swt) says:

﴿ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ (5) ﴾

(Taught man that which he knew not (5))

Allah (swt) placed the embedded scientific facts in the universe and in the talents of the thinking mind.

The effector is the intellect and the affected is the substance, then the cosmic phenomenon through the creation of Allah (swt). If we think about the educated person, we find that his means of knowledge

are those of perception that Allah (swt) has equipped him with. The first one is hearing because it is the most important means of perception in the matter of learning. Allah (swt) says:

﴿ وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ ۗ لَعَلَّكُمْ

تَشْكُرُونَ ﴿

(And Allah has extracted you from the wombs of your mothers not knowing a thing, and He made for you hearing and vision and intellect that perhaps you would be grateful.) (An-Nahl: 78)

Allah (swt) put the hearing first.

So, Allah (swt) told us that a human being comes out of his mother's womb know nothing but equipped with these senses which are the means of learning. Reflecting upon these three senses, we find that the Truth Allah (swt) mentioned them in the natural order according to their work in the body and their importance in perception. Hearing and sight to perceive objects and they are the first ones that a person uses in learning. Then moral and mental issues are the works of heart and mind, by them people reach the principles and beliefs that settle in themselves and do not accept discussion after that.

In other Surahs, we explained that the sense of hearing is the first active sense in the newborn since it works immediately after his birth, whereas, sight ability begins after three to ten days later.

Moreover, the sense of hearing is the sense that accompanies a person all the time; it is not subject to inactivity during sleep as the case with the sight sense. Additionally, it is the means of receiving the calls and it determines our manner of speech since our words are

reflection to what we hear, therefore, whoever does not hear does not speak. So, Allah (swt) describes the disbelievers by:

﴿ صُمُّ بُكْمٌ ﴾

(deaf, dumb) (Al-Baqara-171)

Considering the first human being; Adam (PBUH) received knowledge from Allah (swt) by hearing first. Allah (swt) says:

﴿ وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ﴾

(And He taught Adam the names- all of them.) (Al-Baqara: 31)

When we serialize and follow the source of knowledge, we say: I knew that from my father, and my father knew it from his father and so on until we refer to Adam (PBUH), so who taught him? His Lord (swt) taught him. This meaning is reflected in our verse:

﴿ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ (5) ﴾

(Taught man that which he knew not (5))

The linguists classified the word into: a noun, a verb, and a letter. They defined them as follows:

The noun: a word has an independent meaning and time is not a part of it.

The verb: a word refers to an independent meaning, but time is part of it.

The letter: refers to a non-independent meaning.

Looking into these three classifications we find that **the noun** is the essence and it is the origin of indicating, whereas, **the letter** is a part of it. **The verb** in its origin is a noun for that we verify any verb by its noun. However, names are the first which we teach the child, we do

not teach him verbs. Then comes the verbs and letters. So, learning is based on learning names, for example, a table, a tree..... because they include the idiomatic names in their meanings. So, Allah (swt) says:

﴿ وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ﴾

(And He taught Adam the names- all of them.) (Al-Baqara: 31)

Taught him what he can say and understand. Therefore, when Allah (swt) says:

﴿ الرَّحْمَنُ ﴿ عَلَّمَ الْقُرْآنَ ﴿ خَلَقَ الْإِنْسَانَ ﴿ عَلَّمَهُ الْبَيَانَ ﴾ ﴾

(The Most Merciful ﴿ Taght the Qur'an ﴿ Created man, ﴿ (And) taught him eloquence.) (Al-Rahmaan: 1-4)

Eloquence is that lets man shows what is in himself and it is the linguistic expressions understandable by the speaker and the listener. Hence, the two persons must be aware of the meanings of the words to understand each other. For example, an Arabian does not know the English language, nor does he understand it. As well as the English does not know the Arabic language, so he does not understand what we say. Even with the same language itself we bring words that many Arab people do not understand.

After Adam (PBUH) has gotten the knowledge from his Lord (swt) and learned the names of all things by Allah's will, then he taught them to his children.

﴿ قَالَ يَا آدَمُ أَنْبِئْهُمْ بِأَسْمَائِهِمْ ﴾

(He said, "O Adam, inform them of their names.") (Al-Baqara: 33)

That is the names of things. In the verse we find that "يَا" (O), is a letter used for calling. Adam (PBUH) is the called and (inform) is a

command verb. As if, He (swt) has put for them the roles to be followed. This issue brought us out of a linguistic problem. That is some people claimed that since Allah (swt) had taught Adam (PBUH) all the names and Adam (PBUH) in return taught them to his children by conveying them with words, so, they heard him and pronounced them. Therefore, it was supposed to be one language, and that the words of the language should not increase of what Adam (pbuh) has learned, whereas, we find linguistic councils adopting new words and adding them to the language collection, as those related to recent discoveries and inventions.

We say, the presence of new words that were not present in the language is an evidence that the language is not Tawqifiyah (Allah (swt) put it), rather it is positioned by humans. which means people agree on it. For example, everyone agrees that this is a land and this is a sky, but this agreement needs an understanding of each other. However, this understanding needs a common language between us. Hence, this matter must end up to another power that taught us. So, we refer to:

﴿ وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ﴾

(And He taught Adam the names- all of them.) (Al-Baqara: 31)

Allah (swt) created the man and provided him with senses and their belongings. That is, He (swt) provided the eye with the visuals, the ear with the audibles, the nose with the smells, the touch with the touchable, the taste with the flavors and the tongue with the verbal words. After that the human used these words that Allah (swt) has

provided him in forming an understandable language and linguistic structures according to his renewed life.

So, we can say, that the language started first as Tawqifiyah and then ended to be Wad'yah (positioned by humans).

﴿ كَلَّا إِنَّ الْإِنْسَانَ لَيْطَغَى (6) ﴾

(No! (But) indeed, man transgresses (6))

كَلَّا (NO!) is mentioned thirty-three times in the Holy Qur'an. It is used for prevention and prohibition. Hence, when we read **(No)** we understand that there is a rebuke before it and a confirmed statement after. But here, we do not find before (No!) a forbidden matter. Accordingly, scholars said that (No) here means "Really".

As if this verse confirms a fact that: "Man transgresses because he sees himself self-sufficient".

Transgression means exceeding the limits.

﴿ أَنْ رَأَاهُ اسْتَعْتَى (7) ﴾

(Because he sees himself self-sufficient. (7))

When man feels self - sufficient with money, knowledge, or other things he would transgress others.

For example, if a person becomes self - sufficient with his knowledge, he separates from Allah's commands and thinks that he owns the universe. The more advanced the human science is the more people be arrogant with their mental and self-abilities, and the more they move away from the method of Allah (swt). This is what we observe in the scientifically advanced nations, which become the owners of science and inventions keys. They consider only the power

of mind and do not take into account the ability and the power of the Creator of this universe.

﴿ إِنَّ إِلَىٰ رَبِّكَ الرُّجْعَىٰ (8) ﴾

(Indeed, to your Lord is the return. (8))

Do not think that you can flee from Allah (swt) by your self - sufficient. For as long as your aggression lasts, you must return to Him (swt).

In this verse Allah (swt) brings the preposition and its related noun (to your Lord) at first to restrict the statement. Meaning that the return is exclusively to Him (swt) and not to any other than Him. The beginning is from Him (swt) and the return is to Him (swt), no escape.

الرُّجْعَىٰ (Return): it requires leaving either to Paradise or to Hell. Note, there is no good in goodness after it would be a fire, and there is no evil in evil after it would be heaven.

﴿ أَرَأَيْتَ الَّذِي يَنْهَىٰ (9) عَبْدًا إِذَا صَلَّىٰ (10) ﴾

*(Have you seen the one who forbids (9) A servant when he prays?
(10))*

أَرَأَيْتَ (Have you seen): Meaning that there is a strange matter after it which seems to be certain result of oppression.

This verse was descended because of Abu-Jahl, who forbade the Messenger of Allah (saws), from prayer and threatened him that he would do so and so if he (saws) went and prayed in the Al-Ka'ba. He did not forbid an ordinary person, but he forbade a Messenger of Allah (saws). It is narrated by Abu Horayra (may Allah be pleased with him) that Abo Jahl said: Does Muhammad put his face on the ground

among you? They said: Yes, he said: By Al-Lat and Al-Ozza if I see him I will stomp on his head or I will dump his face in soil.

Abu-Jahl went to execute his threat but he fled back to where he came. He was asked: What happened to you? He said: I found a trench of fire things that have wings between him and me. The messenger Muhammad (saws) said:

" If he had come near me, the angels would have snatched him."¹

So the verses (6-10) of this Surah was revealed accordingly.

This incident has really taken place and the Holy Qur'an narrated it after it happened. Yet Allah (swt) did not say, "the one who has forbidden," but said: "*the one who forbids.*", using the present tense makes the image as if it is in front of you.

After that, Allah (swt) tells us about the forbidden and says :

﴿ أَرَأَيْتَ إِنْ كَانَ عَلَى الْهُدَىٰ (11) أَوْ أَمَرَ بِالْتَّقْوَىٰ (12) ﴾

(Have you seen if he is upon guidance (11) Or enjoins righteousness? (12))

Meaning, how do you forbids this slave of Allah (swt) while he prays and enjoins righteousness!

﴿ أَرَأَيْتَ إِنْ كَذَّبَ وَتَوَلَّىٰ (13) ﴾

(Have you seen if he denies and turns away -(13))

Allah (swt) is addressing the Messenger (saws). Some scholars said that all what mentioned before refer to Abu-Jahl! How to explain this?

They said, because Abu-Jahl had two conditions, the first of claiming that he was right and the second -which is his fact- that he

¹ Sahih Muslim, Hadith No. 2797.

denied the message of our Messenger Muhammad (saws) and went away and refused the guidance.

However, the question now is: 'Is this verse relevant to only the incident of Abu-Jahl with the Messenger (saws), or is it general regarding everyone who forbids praying?

The role is: The moral lies in the general meaning, not in the specific reason. Accordingly, these verses refer to every forbiddance of pray and to everyone who impedes people from establishing prayer.

﴿ أَلَمْ يَعْلَم بِأَنَّ اللَّهَ يَرَى (14) ﴾

(Does he not know that Allah sees? (14))

Since Allah (swt) sees so, the issue does not need evidence. If the evidence is to come, then it will come on the Day of Resurrection voluntarily, as Allah (swt) says:

﴿ وَقَالُوا لِحُلُودِهِمْ لِمَ شَهِدْتُمْ عَلَيْنَا ﴾

(And they will say to their skins, "Why have you testified against us?") (Fussilat:21)

﴿ كَلَّا لئن لم ينته لنسفعا بالناصية (15) ﴾

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

كَلَّا (No!): Rebuke and scolding of what happened from Abu-Jahl who forbade and denied the Messenger (saws).

لنسفعا بالناصية (We will surely drag him by the forelock): Meaning, we will grab him from the front of his head, this expresses insulting and humiliation to Abu-Jahl.

﴿ ناصية كاذبة خاطئة (16) ﴾

(A lying, sinning forelock (16))

Here we have to refer to scientific facts, what is the forelock? Why is it described as lying and sinning?

Many scholars kept thinking about it, and returned to the books of interpretation, then concluded that: The forelock is the front of the head, called lying, while what is meant is that its owner is a liar, so that, it is allegorical meaning, not real.

But at a scientific medical conference in the current era, about fifty years ago, it was confirmed that the part of the brain just below the front (the forelock) is responsible for lying and wrongdoings, and it is the source of making decisions. If this area of the brain that is located just below the bone is cut, then its owner will not have an independent will, and he cannot choose, because it is the place of choice. Glory be to Allah (swt) Who says: “We will surely drag him by the forelock”.

However, after the science developed a lot, it has been found that this part in the animal’s forelock is weak and small. It does not have the ability to lead and direct. Allah (swt) says:

﴿ مَا مِنْ دَابَّةٍ إِلَّا هُوَ آخِذٌ بِنَاصِيَتِهَا ﴾

(There is no creature but that He holds its forelock.) (Hud: 56)

It is narrated in the Noble Hadith:

“O Allah, I am Your slave, son of Your slave, son of Your female slave, my forelock is in Your hand,”¹

¹ Musnad al-Imam Ahmad, Hadith No. 4318.

There is a divine wisdom that Allah (swt) has ordained this forelock to prostrate, by this, negative charges come out from the head to the earth and the blood reaches the parts of the brain. This is not done except by prostration:

﴿ وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا ﴾

(And mankind have not been given of knowledge except a little.)

(Al-Israa: 85)

A lot of prostration leads to right decisions of which the rightest one is to worship Allah (swt). The Prophet (saw) requested that we make *Istikharah* prayer in which we prostrate with our forelock to Allah (swt) to lead us to sound opinion.

﴿ فَلْيَدْعُ نَادِيَهُ (17) ﴾

(Then let him call his associates; (17))

Let him call his family, his tribe and his children, whom he used to be proud of their abundance, during his argument with the Prophet (saws).

﴿ سَنَدْعُ الزَّبَانِيَةَ (18) ﴾

(We will call the angels of Hell. (18))

الزَّبَانِيَةَ (angels of Hell): the Arabic word is derived from the verb (to push), hence, the angels of Hell are called so because they push the disbelievers strongly to Hell fire.

﴿ كَلَّا لَا تُطِيعُهُ وَاسْجُدْ وَاقْتَرِبْ (19) ﴾

(No! Do not obey him. But prostrate and draw near (to Allah).(19))

Here is a command to the Prophet (saws) to pray.

Abu Jahl wanted the Prophet (saw) to be far, but Allah (swt) wants him to come close.

Prayer means the presence between the hands of Allah (swt) and the prostration gives you a position of closeness, hence, it is sufficient of honor that for its sake everything expensive would be sheep.

As the prayer is in this status and this honor, Allah (swt) enjoyed it to his Prophet (saws), at the noblest places in the seventh heaven during the journey of *Israa and Mi'raj*.



Surah Al-Qadr

﴿ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ (1) ﴾

(Indeed, We sent the Qur'an down during the Night of Decree.) (1)

Allah (swt) begins this Surah by saying, (Indeed, We sent). He (swt) did not say (I sent), so He (swt) give an expression using plural pronoun (We), which indicates the glorification. When we review this pronoun in the Holy Qur'an, we find it in statements that require the attributes of Majesty and Beauty. For, when Allah (swt) creates, the attributes of Knowledge, Ability, Wisdom and others, together with the Beauty and Majesty attributes are manifested in the creation.

Such as, Allah (swt) says:

﴿ إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ﴾

(Indeed, it is We who sent down the Qur'an and indeed, We will be its guardian.) (Al-Hijr:9)

Yet, when Allah (swt) talks about himself and wants His servants to direct to him, He (swt) does not say (We are Allah), rather, He (swt) says:

﴿ إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي ﴾

(Indeed, I am Allah. There is no deity except Me, so worship Me and establish prayer for My remembrance.) (Taha: 14)

We note here that regarding the commands of worship the pronoun of nearness is used, whereas, when Allah (swt) presents His blessings and favours on us, He (swt) uses the plural pronoun.

However, contemplating the Arabic verb of (sent) in the Holy Qur'an we find that it is mentioned in many different derivative forms such as:

﴿ نَزَلَ بِهِ الرُّوحُ الْأَمِينُ ﴾

(The Trustworthy Spirit has brought it down.) (Ash-Su'araa: 193)

﴿ ذَلِكَ بِأَنَّ اللَّهَ نَزَّلَ الْكِتَابَ بِالْحَقِّ ﴾

(That is [deserved by them] because Allah has sent down the Book in truth.) (Al-Baqara: 176)

﴿ هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخْرُ مُتَشَابِهَاتٌ ﴾

(t is He who has sent down to you, [O Muhammad], the Book; in it are verses [that are] precise - they are the foundation of the Book - and others unspecific.) (Ali-Imran: 7)

﴿ إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي

كُنْتُمْ تُوعَدُونَ ﴾

Indeed, those who have said, "Our Lord is Allah " and then remained on a right course - the angels will descend upon them, [saying], "Do not fear and do not grieve but receive good tidings of Paradise, which you were promised.) (Fussilat: 30)

Among these various forms of the verb (sent), we notice that the Intransitive form نَزَلَ, sometimes, refers to the Holy Qur'an where He (swt) does not mention the doer, such as:

﴿ وَبِالْحَقِّ أَنْزَلْنَاهُ وَبِالْحَقِّ نَزَلَ ﴾

(And with the truth We have sent the Qur'an down, and with the truth it has descended.) (Al-Israa: 105)

And other times it refers to the angel Jibril (pbuh), such as:

﴿ نَزَلَ بِهِ الرُّوحُ الْأَمِينُ ﴾

(The Trustworthy Spirit has brought it down.) (Ash-Su'araa: 193)

That means, the Holy Qur'an was descended by a means or without a means; from the Preserved Tablet to the Earthly Sky.

But, definitely, the Holy Qur'an came down to the Prophet (saws) through Jibril (pbuh):

﴿ نَزَّلَ عَلَيْكَ الْكِتَابَ ﴾

(He has sent down upon you, [O Muhammad], the Book. (Ali-Imran: 3)

Allah (swt) assigned the deed to Him (swt):

﴿ وَقُرْآنًا فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى النَّاسِ عَلَىٰ مُكْثٍ وَنَزَّلْنَاهُ تَنْزِيلًا ﴾

(And [it is] a Qur'an which We have separated [by intervals] that you might recite it to the people over a prolonged period. And We have sent it down progressively.) (Al-Israa: 106)

(progressively) here reflects that the Holy Qur'an descended in graduality according to the incidents, and was not revealed all at once, contrary to other scriptures, because of this, it was said as mentioned in the Holy Qur'an:

﴿ وَقَالَ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ الْقُرْآنُ جُمْلَةً وَاحِدَةً ۚ كَذَلِكَ لِنُثَبِّتَ بِهِ فُؤَادَكَ ۖ وَرَتَّلْنَاهُ تَرْتِيلًا ﴾

(And those who disbelieve say, "Why was the Qur'an not revealed to him all at once?" Thus [it is] that We may strengthen thereby your heart. And We have spaced it distinctly.) (Al-Furqaan: 32)

To conclude, the Arabic verb form نَزَّلَ (*Nazzala*) (*has sent down*) indicates the repetition of the act, on the other hand, the form أَنْزَلَ

(Anzala) (*has sent down*) refers directly to Allah (swt), without mentioning Jibril (pbuh), however, this is the original of this verb; the transitive form, which indicates the first descending; that is moving the Holy Qur'an from the unseen to the witnessed world, as such, Allah (swt) says:

﴿وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَىٰ مَا أَنْزَلَ اللَّهُ وَإِلَى الرَّسُولِ قَالُوا حَسْبُنَا مَا وَجَدْنَا عَلَيْهِ آبَاءَنَا ؕ أَوَلَوْ كَانَ

أَبَاؤُهُمْ لَا يَعْلَمُونَ شَيْئًا وَلَا يَهْتَدُونَ ﴿

(And when it is said to them, "Come to what Allah has revealed and to the Messenger," they say, "Sufficient for us is that upon which we found our fathers." Even though their fathers knew nothing, nor were they guided?) (Al-Maaida: 104)

The Messenger (saws) is the one who revealed the descending.

That is why those who reached the utmost enjoyment in reading the Holy Qur'an do not say "We are reading the Qur'an," but, rather, they say "We hear the Qur'an." Meaning that Allah (swt) is the one who is speaking and we listen.

Therefore, it was reported about our master Ja'far Al-Sadiq (May Allah be pleased with him) - who was the most knowledgeable person in his time in the secrets of the Holy Qur'an- that he described the faith therapy for human condition when a person suffers from a trouble, fear, or weakness, he said:

"I wondered to those who are distressed, how they did not listen to Allah's saying: *(There is no deity except You; exalted are You. Indeed, I have been of the wrongdoers.)* (Al-Anbiyaa: 87) because Allah says after it: *(So We responded to him and saved him from the distress. And thus do We save the believers.)* (Al-Anbiyaa: 88), and I

wondered to those who fear how they did not listen to Allah's saying: *(Those to whom hypocrites said, "Indeed, the people have gathered against you, so fear them. But it [merely] increased them in faith, and they said, "Sufficient for us is Allah, and [He is] the best Disposer of affairs.)* (Ali-Imraan: 173), for I heard Allah saying after it: *(So they returned with favor from Allah and bounty, no harm having touched them.)* (Aal-i-Imraan: 174), and I wondered to those who were deceived how they did not listen to Allah (swt)'s saying: *(I entrust my affair to Allah. Indeed, Allah is Seeing of [His] servants.)* (Al-Ghaafir: 44) for I heard Allah saying after it: *(So Allah protected him from the evils they plotted,)* (Al-Ghaafir: 45), and I wondered to the one, who wanted the worldly gifts and blessings how he did not listen to Allah's saying: *(What Allah willed [has occurred]; there is no power except in Allah)* (Al-Kahf: 39), for I heard Allah saying after it: *(It may be that my Lord will give me [something] better than your garden.)* (Al-Kahf: 40).

Allah (swt) has created the places and the times, however, He (swt) made some of them exceed others in preference, as an example, He (swt) chose a specific night (night of decree) to be the night sending down the Holy Qur'an's, so every one knows the dignity of this night over other nights.

لَيْلَةُ الْقَدْرِ (night of decree): The general linguistic meaning of the Arabic word does not give this night its value and does not fulfill its right. Therefore, Allah (swt) says:

﴿ وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ (2) ﴾

(And what can make you know what is the Night of Decree?) (2)

The language cannot express its value and worth.

The addressee here is the Prophet (saws), who is the most knowledgeable of this language. Meaning, this night is beyond human understanding. As if Allah (swt) saying to his Messenger: Unless we give you its meaning, you will not get it. Therefore, the word "Al-Qadr" includes a meaning above the verbal meaning; which is not reflected in the word itself, the evidence of this is Allah's saying: *(And what can make you know what is the Night of Decree?)*

The general meaning in Arabic of "Laylat al-Qadr" is the night of greatness, honor, and high status.

﴿ نَيْلَةُ الْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ (3) ﴾

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

The daily timing is according to the movement of the sun, and the monthly timing is according to the movement of the moon. Therefore, every twelve lunar cycles represent a year. As Allah (swt) told us that:

﴿ شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ ﴾

(The month of Ramadhan [is that] in which was revealed the Qur'an,)

(Al-Baqara: 185)

So, He (swt) determined the position of this night in the month of Ramadan. Since thousand months contain eighty-three months of Ramadan, thus, the meaning is: The night of Al-Qadr is better than thousand months which do not have the night of Al-Qadr, this is a clear matter.

﴿ تَنْزَلُ الْمَلَائِكَةُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ مِنْ كُلِّ أَمْرٍ (4) ﴾

(The angels and the Spirit descend therein by permission of their Lord for every matter.) (4)

The angels descend to the earth or to the lowest sky.

وَالرُّوحُ (and the Spirit): is Jibril (pbuh). Allah (swt) says:

﴿ تَنْزَلَ بِهِ الرُّوحُ الْأَمِينُ ﴾

(The Trustworthy Spirit has brought it down.) (Ash-Su'araa: 193)

Does the conjunction article (and) indicates that the two are different? The scholars said: No, it is a kind of conjunction between the public and the private. Such as when Allah (swt) says:

﴿ رَبِّ اغْفِرْ لِي وَلِوَالِدَيَّ وَلِمَنْ دَخَلَ بَيْتِي مُؤْمِنًا وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ﴾

(My Lord, forgive me and my parents and whoever enters my house a believer and the believing men and believing women.) (Nouh: 28)

Every night of Al-Qadr in every year the angels, among them is Jibril (pbuh), descend to the people of the earth, to the mosques, to the readers of the Holy Qur'an.

مِنْ كُلِّ أَمْرٍ (for every matter): Is the descending relates to the Holy Qur'an or to every matter?

The scholars said the verse includes both, because in this night of the Qur'an descends and matters do fatted too. Allah (swt) says:

﴿ فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ ﴾

(On that night is made distinct every precise matter) (Ad-Dukhaan: 4)

The angels descend for the Holy Qur'an and other matters; the fates, the destinies of life, death dates, calamities, goodness, evil, births, and other things relate to human conditions by permission of Allah (swt).

﴿ سَلَامٌ هِيَ حَتَّىٰ مَطَلَعِ الْفَجْرِ (5) ﴾

(Peace it is until the emergence of dawn.) (5)

The word (Peace) here is a comprehensive general word. Peace in its general meaning is security, stability and calmness. This peace, first of all, is to be between the person and his Lord (swt), between him and his various faculties, and it is with his community in which he lives. The angels, as well, when they descend in The Night of Al-Qadr they descend to greet the believers. This great honor of the message of the Prophet (saws) through the revelation of the Holy Qur'an on this night, which Allah (swt) granted to all creatures, and it is better than a thousand of months, so it shortens eighty-three years.



Surah Al-Bayyinah

﴿ لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ مُنْفَكِينَ حَتَّىٰ تَأْتِيَهُمُ الْبَيِّنَةُ (1) ﴾

(Those who disbelieved among the People of the Scripture and the polytheists were not to be parted until there came to them clear evidence -) (1))

Allah (swt) does not mention the thing from which People of the Scripture and the polytheists were parted, because it is known from the context of speech. That is, those who disbelieved from the People of the Book and the polytheists were not parted from their disbelief and polytheism until after the evidence had come to them.

(disbelief) in Arabic means concealment or covering, hence, the meaning of (disbelieve) means to conceal. That is, those who have disbelieved are concealing the faith in Allah (swt) and His Messenger (saw).

مُنْفَكِينَ (to be parted): leaving what they were, that is, what they were of their disbelief and polytheism, as they are still in the same state.

الْبَيِّنَةُ (clear evidence): it is the clear evidence by which the right and wrong are differentiated. The evidence of light, strength, and instinct that Allah (swt) gives to the human being who thinks, so that he will be guided to the fact that behind this universe there is Aranger Creator. Thereof, the clear evidence is the instinct faith centered in the atoms of things.

﴿ رَسُولٌ مِّنَ اللَّهِ يَتْلُو صُحُفًا مُّطَهَّرَةً (2) ﴾

(A Messenger from Allah, reciting purified scriptures (2))

مُطَهَّرَةً (purified): Purified from the wrongness and falsehood.

This verse explains the (clear evidence). A Messenger needs a sign, so that no one can say that he is a messenger from Allah (swt) without an evidence, a miracle or an endorsement from Allah (swt). He must attest his words by a miracle that proves that he is a messenger from Allah (swt).

The miracle, as we know, is the abnormal thing that does not subject to the laws and norms to prove its truthfulness from Allah (swt). All Prophets came with miracles (the stick of Moses, Noah's ark, the coolness of fire ...). However, our Prophet (saws) came with the Holy Qur'an.

There are some scholars who interpret the word مُنْفَكِينَ (to be parted) as finished with and turning from their disbelief. Then the (clear evidence) would be the Messenger of Allah (saw); because He comes with true evidence, inspired by Allah (swt), and through him the truth is recognized from the falsehood.

Others have said that مُنْفَكِينَ (to be parted) means departing from the worldly life, and leaving it. So, (the clear evidence) would be the torment that will affect them openly. Consequently, this verse (A Messenger from Allah, reciting purified scriptures) is, in this sense, starts new speech.

It is the mission of the Messenger, whom Allah (swt) sent, to recite to us what was revealed to him of the Book of Allah (swt). Allah (swt) says:

﴿ كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِّنكُمْ يَتْلُو عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ

تَكُونُوا تَعْلَمُونَ ﴾

(Just as We have sent among you a messenger from yourselves reciting to you Our verses and purifying you and teaching you the Book and wisdom and teaching you that which you did not know.)

(Al-Baqarah:151)

﴿ لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ

الْكِتَابَ وَالْحِكْمَةَ وَإِن كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ ﴾

(Certainly did Allah confer [great] favor upon the believers when He sent among them a Messenger from themselves, reciting to them His verses and purifying them and teaching them the Book and wisdom, although they had been before in manifest error.)

(Ali-Imran:164)

Thus, the Messenger (saws) came to recite the verses of the Noble Qur'an. He came with readable verses; to draw people's attention to the visible signs in the universe, which Allah (swt) created.

يَتْلُو (reciting) the difference between reciting and teaching:

Recitation of the Holy Qur'an is reading the Holy Qur'an slowly and with understanding to comprehend the verses, it does not mean teaching, whereas, teaching the Holy Qur'an means reciting and teaching it, by this one can understand the meanings and apply them.

صُحُفًا (scriptures): Allah (swt) describes them as scriptures, as He (swt) describes what was revealed to Moses (pbuh):

﴿ أَمْ لَمْ يُنَبِّأْ بِمَا فِي صُحُفِ مُوسَى ﴾

(Or has he not been informed of what was in the scriptures of Moses.) (An-Najm: 36)

Sheeth Idrees (pbut) also had scriptures:

﴿ أَوْلَمْ تَأْتِهِمْ بَيِّنَةٌ مَّا فِي الصُّحُفِ الْأُولَى ﴾

(Has there not come to them evidence of what was in the former scriptures?) (Taha: 36)

And Allah (swt) has told us about Ibrahim:

﴿ إِنَّ هَذَا لَفِي الصُّحُفِ الْأُولَى ﴿۱۸﴾ صُحُفِ إِبْرَاهِيمَ وَمُوسَى ﴿۱۹﴾ ﴾

(Indeed, this is in the former scriptures, ﴿۱۸﴾ The scriptures of Abraham and Moses) (Al-A'laa: 18-19)

The difference between the scriptures of Abraham (pbuh), Moses (pbuh), and the scriptures of our Prophet (saws) is that the scriptures of them (pbut) are not their miracles. The miracle of Moses (pbuh) was the staff, and the miracle of Abraham (pbuh) was the coolness and safety of the fire upon him, whereas, the scripture revealed to our Prophet (saws); the Holy Qur'an, is the certain miracle of him (saws), verified to be an everlasting miracle over all ages

Scriptures is a plural; Thus, the meaning is to recite what is included in the scriptures.

مُطَهَّرَةٌ (purified): It is purified from any ugly words that may be mentioned about. The Qur'an is always being mentioned by the best words, and is praised by the best praise. It is purified because it is purified in the preserved tablet, as Allah (swt) says:

﴿ فَمَنْ شَاءَ ذَكَرْهُ ﴿۱۲﴾ فِي صُحُفٍ مُّكْرَمَةٍ ﴿۱۳﴾ مَرْفُوعَةٍ مُّطَهَّرَةٍ ﴿۱۴﴾ ﴾

(So whoever wills may remember it. ﴿۱۲﴾ [It is recorded] in honored sheets, ﴿۱۳﴾ Exalted and purified) (Abasa: 12-14)

That is, it is high in status, and purified from impurity, and from any distortion.

﴿ فِيهَا كُتُبٌ قَيِّمَةٌ (3) ﴾

(Within which are correct writings. (3))

These purified scriptures lead to righteousness, to the right straight method, which has not any depravation or contradictions. They clarify the truth from falsehood and show right and righteousness. Allah (swt) has described Ibrahim's religion as a correct religion:

﴿ قُلْ إِنِّي هَدَانِي رَبِّي إِلَى صِرَاطٍ مُسْتَقِيمٍ دِينًا قَيِّمًا مِلَّةَ إِبْرَاهِيمَ حَنِيفًا ۚ وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴾

(Say, "Indeed, my Lord has guided me to a straight path - a correct religion - the way of Abraham, inclining toward truth. And he was not among those who associated others with Allah.") (Al-An'aam: 161)

قَيِّمًا (correct religion): The Arabic word is derived from قِيَمَة (the value), Allah (swt) says:

﴿ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴾

(That is the correct religion, but most of the people do not know.) (Ar-Room: 30)

The correct religion indicates that it dominates all previous messages, it is the religion of the straightness and the religion of truth. These purified scriptures contain the rulings of Allah (swt) that are far from injustice, they include fair and moderate judgments, they are valuable and considerable. The Noble Qur'an is the collection of the fruits of all the preceding books of Allah (swt).

﴿ وَمَا تَفَرَّقَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَةُ (4) ﴾

(Nor did those who were given the Scripture become divided until after there had come to them clear evidence. (4))

Those who were given the Scripture- the Jews, who used to bring good tidings of the coming of Prophet Muhammad (saws) from the Torah- as Allah (swt) says:

﴿ إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ ۗ وَمَا اخْتَلَفَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَعْيًا بَيْنَهُمْ ۗ ﴾

﴿ وَمَنْ يَكْفُرْ بِآيَاتِ اللَّهِ فَإِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ۗ ﴾

(Indeed, the religion in the sight of Allah is Islam. And those who were given the Scripture did not differ except after knowledge had come to them - out of jealous animosity between themselves. And whoever disbelieves in the verses of Allah, then indeed, Allah is swift in [taking] account.) (Ali-Imran: 19)

The division here is the difference, as they were divided after clear knowledge had come to them. Hence, they were

They were divided and differed, and they became suspicious, and the book that had been revealed to them contained the good tiding of the coming of Prophet Muhammad (saw). However, they neither committed themselves to it nor did they believe in our master the Messenger of Allah (saw).

They had been united on the matter of believing the Messenger of Allah (saw), and when he came, they differed and divided. Some of them believed, such as Abdullah bin Salam, who was a Jewish rabbi, and the monk Bahira believed as well. But many others did not believe and they disagreed after the Messenger of Allah (saws) had come to them out of envy from themselves.

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

﴿ الْقِيَمَةِ (5) ﴾

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

Allah (swt) has not commanded in all the previous heavenly books except to worship Him (swt) alone and to be sincere in worshipping Him (swt), this is the message of all the Messengers:

﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَّسُولًا أَنْ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ﴾

(And We certainly sent into every nation a messenger, [saying], "Worship Allah and avoid Taghut.) (An-Nahlf: 36)

Worshipping means the adherence to an allowed action, and avoiding a forbidden action. Allah (swt) says:

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ﴾

(And I did not create the jinn and mankind except to worship Me.)

(Adh-dhariat: 56)

Therefore, the purpose of creation is the establishment of the method, and the worship of Allah (swt). It is not only to sit in the mosques and remembering Allah (swt), rather, it is an approach that includes life, values and all ethics.

مُخْلِصِينَ (sincere): Sincerity is the filtration of any of the impurities that afflict the doctrines and corrupt the deeds, it is an action of heart that recognizes the oneness of Allah (swt), and that there is no doer but Allah (swt), there is no creator but Allah (swt), there is no giver of life but Allah (swt), there is no bestower but Allah (swt), there is no preventer but Allah (swt), there is no harmful but Allah (swt), and there is no beneficial but Allah (swt).

One may say that sincerity is in the heart, and as long as the man harms nobody, it is not necessary to pray or perform any other act of worshipping since his intention is right and pure. The answer is: The issue is not only intentions, rather it is deeds and intentions. Allah (swt) says in the Qudsi hadith:

(Sincerity is one of My secrets, and I will place it in the heart of those whom I love of My servants).¹

Because they have been sincere to Him in religion.

حُفَاءَ (inclining to truth) That is, tending and inclining away from polytheism to righteousness. Therefore, Allah (swt) described our master Ibrahim (pbuh) as being (*inclining toward truth*), meaning that he was tending from worshipping idols. So this word is the measure of the righteousness and commitment to Allah's orders, so that your deeds are only for the sake of Allah (swt).

They are straight in belief, worshipping and forwarding to Allah (swt), and they are straight, as well, in applying Allah's orders, whether they are acts of worship, morals, dealings, or legislations.

However, the prayer is the title of everything, and Zakat (obligatory charity) is the title of social solidarity.

Prayer means establishing relation with Allah (swt). Prayer is a declaration of the continuation of the loyalty to Allah (swt). Prayer is the pillar of religion, whoever has established it, has established the religion, and whoever has destroyed it, has destroyed the religion. It is the secret of relation between the slave and his Lord (swt).

¹ Jami' Al-Ahadiths Al-Qudsi. Hadith No. 42.

As for zakat (obligatory charity), it is intended for the purification of the soul and the purity of the heart. It reflects a feeling towards others. As if that, prayer and zakat are a relationship with the Creator and with the creatures. This is the heavenly message, hence, they cannot be means of people's misery, nor can they be extremism and terrorism. This is the correct religion and this is the religion of the just and righteous creed.

وَذَلِكَ دِينُ الْقِيَمَةِ (and that is the correct religion): We note here that the Arabic word of "religion" came masculine, and the Arabic word of "correct" came feminine. "Correct" is a description of the religion or creed, and "religion" combines deeds and sayings; the testimony that there is no god but Allah (swt), and the actions such as prayer, zakat (obligatory charity) and others. However, the action of heart is required with the actions of speech.

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

﴿(6)﴾

(Indeed, they who disbelieved among the People of the Scripture and the polytheists will be in the fire of Hell, abiding eternally therein.

Those are the worst of creatures. (6))

Allah (swt) states the fate of those who disbelieved among the People of the Scripture and the polytheists, that they turned away from the Messenger of Allah (saw), accused him of falsehood, and changed what was revealed to them of the good tidings of the coming of the Messenger of Allah (saw), and that it is mentioned in their books. As well as, the polytheists, who had associated with Allah (swt) idols and statues and disbelieved, that is, they have hidden the truth that all the

Messengers had brought forth, and that there is no God but Allah (swt), that there is no true worshiped except Allah (swt), that Allah (swt) is alone, that He (swt) has no partner and that He (swt) is the only One Who really deserves worshipping. These people [who disbelieved among the People of the Scripture] and those people [the polytheists] are in the fire of Hell; they will abide therein forever. This is their painful destiny they ended to as a result of their disbelief and denial.

(Those are the worst of creatures): That is, the vilest creatures, as there is an evil in regards of another evil, but what is less than that? It is the same as the word “better” in the noble hadith:

(A strong believer is better and dearer to Allah than a weak one, and both are good)

﴿ إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ هُمْ خَيْرُ الْبَرِيَّةِ (7) ﴾

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

After Allah (swt) has mentioned the first type of creatures, He (swt) mentioned those who believed in Allah (swt) and His Messenger (saw), and combined belief with good deeds. Those are the best of creation. That is, they are the best of creation by their faith and good deeds, not by money, prestige or authority.

Abu Hurairah (May Allah be pleased with him), narrated that the Messenger of Allah (saw) said:

(Shall I not inform you of the best of creation? They said, "Of course, O Messenger of Allah!" He said, "A man who takes the reins of his horse in the way of Allah, and whenever there is a fearful cry from the enemy, he climbs upon it. Shall I not inform you of the next best

of creation?" They said, "Of course, O Messenger of Allah!" He said, "A man who has a flock of sheep and he establishes the prayer and gives the obligatory charity. Shall I not inform you of the worst of creation?" They said, "Of course." He said, "The person who is asked by Allah and he does not give by Him.)¹

﴿ جَزَاؤُهُمْ عِنْدَ رَبِّهِمْ جَنَّاتٌ عَدْنٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ

﴿ وَرَضُوا عَنْهُ ۗ ذَلِكَ لِمَنْ خَشِيَ رَبَّهُ (8) ﴾

(Their reward with Allah will be gardens of perpetual residence beneath which rivers flow, wherein they will abide forever, Allah being pleased with them and they with Him. That is for whoever has feared his Lord. (8))

Reward, recompense, and compensation will be given to them. They will be rewarded for their actions with fullest and completest reward, because they are the best of creation, and because of their faith and what they have done of good deeds. Allah (swt) says:

﴿ وَيَبَشِّرِ الَّذِينَ آمَنُوا أَنَّ لَهُمْ قَدَمَ صِدْقٍ عِنْدَ رَبِّهِمْ ﴾

(And give good tidings to those who believe that they will have a precedence of honor with their Lord.) (Yunus: 2)

The sentence (*Their reward with Allah*) is magnificent; since when your reward is with someone who is equal to you, you may not be satisfied. but, when your reward is with Allah (swt), this is a great matter, as it is with the Supreme Lord.

Their reward with Allah (swt) will be Gardens of eternal residence.

¹ Musnad Imam Ahmad, hadith No. 9131

Verify, this world is not a place of residence, but a home that we soon leave either to the Gardens of Aden for a permanent residence, or, Allah (swt) forbid, to Hell and wretched destination.

Allah (swt) gives us a picture of the rivers in Paradise, the source of these rivers is from beneath these gardens. They are not rivers that come to you from a far, or they may be cut off, rather, it is bliss beyond which there is no bliss.

(Allah being pleased with them and they with Him.): In another verse, Allah (swt) says:

﴿وَالسَّابِقُونَ الْأُولُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ﴾

(And the first forerunners [in the faith] among the Muhajireen and the Ansar and those who followed them with good conduct - Allah is pleased with them and they are pleased with Him, and He has prepared for them gardens beneath which rivers flow, wherein they will abide forever. That is the great attainment.) (At-Tawba: 100)

Any one may ask: Allah's satisfaction with the believers is known, meaning, He (swt) will bestow them the Paradise, but how would the servants be pleased with Him? The answer is: When the believers see the reward prepared for them in the Hereafter, they say:

﴿وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي صَدَقَنَا وَعْدَهُ وَأَوْرَثَنَا الْأَرْضَ نَتَبَوَّأُ مِنَ الْجَنَّةِ حَيْثُ نَشَاءُ﴾

(And they will say, "Praise to Allah, who has fulfilled for us His promise and made us inherit the earth [so] we may settle in Paradise wherever we will.) (Az-Zumar: 74)

Pleasure is to get what you hope through what you love, to be satisfied with the things that have happened to you in this worldly life, and this is beyond patience. The Messenger of Allah (saws) said in the Qudsi hadith :

(Allah, the Lord of honor and glory, will say to the inhabitants of Paradise: 'O inhabitants of Paradise!' They will respond: 'Here we are! At Your service, O our Lord. All good is in Your Hand!' He will ask them: 'Are you pleased?' They will reply: 'Why should we not be pleased, O Lord, when You have given us what You have not given to any of Your creatures?' Allah will say: 'Shall I not give you something better than that?' They will ask: 'O Lord! What can be better than that?' Allah will say: 'I shall bestow My Pleasure upon you and I shall never be displeased with you.)¹

Thus, the satisfaction will be at its highest level. This is what Allah (swt) says about: *(Allah being pleased with them and they with Him)*, gratitude from Allah (swt).

At the end of this surah, Allah (swt) specifies the one who will get this great reward of the Gardens beneath which rivers flow; he is, *(whoever has feared his Lord)*. Fear from Allah (swt) shall be accompanied with glorifying and praising Him (swt). The believer does not fear any evil, because he knows that the power is only for Allah (swt). Therefore, he fears nobody, as fear does not be except of Allah (swt); so he glorifies and fears Him (swt) alone.

¹ Sahih Al-Bukhari, Book of: To make the heart tender, Hadith No. 6183.

Surah Az-Zalzalah

﴿ إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا (1) ﴾

(When the earth is shaken with its [final] earthquake. (1))

Allah (swt) talks about this natural phenomenon that happens to the earth a lot. He (swt) says:

﴿ إِذَا رُجَّتِ الْأَرْضُ رَجًّا ﴾

(When the earth is shaken with convulsion.) (Al-Waaqia: 4-7)

The earthquake which is meant in this Surah is not an earthquake that we know which demolishes houses or even uproots some villages and countries. These are merely universal signs to prove the truthfulness of the speech of Allah (swt) and alerts humans to the great earthquake in the Hereafter. Hence, It is a simple example of what will happen in the Hereafter, so that, we will not be deceived with our power in this world. Allah (swt) describes this earthquake on the Day of Judgment as a terrible thing. Allah (swt) says:

﴿ يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ ۖ إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ ﴾

(O mankind, fear your Lord. Indeed, the convulsion of the [final] Hour is a terrible thing.) (Al-Hajj: 1)

We can imagine how horror this earthquake is, so that it is described as great by Allah (swt) the Great. However, the earth is not standing-alone, but it is based on Allah's will and power, if He (swt) wills it to pass away, it will pass away.

In this verse, the earthquake is added to the earth, but it is not as the familiar earthquake. The earthquake of this world does not continue for long. As for the afterlife earthquake, it does not settle

down; its shaking and movement continue until everything on it is broken, whether a mountain, a city, a building, or a tree. Therefore, it is a great disorder that destroys the structure.

﴿ وَأَخْرَجَتِ الْأَرْضُ أَثْقَالَهَا (2) ﴾

(And the earth discharges its burdens. (2))

أَثْقَالَهَا (Its burdens) refer to what we see of volcanoes and treasures in the underground. (Burdens) may refer, as well, to what inside the graves, Allah (swt) says:

﴿ وَالْقَتِّ مَا فِيهَا وَتَخَلَّتْ ﴾

(And has cast out that within it and relinquished [it].) (Al-Inshiqaq: 4)

That is, it threw out what is buried in it of the dead or anything else.

﴿ وَقَالَ الْإِنْسَانُ مَا لَهَا (3) ﴾

(And man says, "What is [wrong] with it?" (3))

At that time, the man, who did not believe in the Hereafter, the Resurrection, nor in the Reckoning, would ask, "Why is the earth is shaking, trembling, disturbed such this way? This question indicates foolishness and silliness of those who disbelieved and denied the Resurrection Day, as for the believer, he will know that it is the earthquake of the end.

﴿ يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا (4) ﴾

(That Day it will declare its information (4))

It will report of the deeds were done on it whether good or evil.

Abu Horayra (May Allah be please with him) narrated that the Prophet (saws) recited (*That Day, it will report its news*), then said:

(Do you know what its information is?" They said: "Allah and His Messenger know better." He said: "That it testifies about what every male or female slave (of Allah) did upon its surface. It says: 'He did this and that on this day.' This is its information.)¹

﴿ بِأَنَّ رَبَّكَ أَوْحَىٰ لَهَا (5) ﴾

(Because your Lord has inspired it. (5))

أَوْحَىٰ (inspired): This is a hidden inspiration, so Allah (swt) will inspire to the earth and this inspiration is not idiomatic, as some people think, rather it carries linguistic meaning as that mentioned in Surah An-Nahl:

﴿ وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ أَنْ اتَّخِذِي مِنَ الْجِبَالِ بُيُوتًا وَمِنَ الشَّجَرِ وَمِمَّا يَعْرِشُونَ ﴾

(And your Lord inspired to the bee, "Take for yourself among the mountains, houses, and among the trees and [in] that which they construct.) (An-Nahl: 68)

And it is as the inspiration to the angels:

﴿ إِذْ يُوحِي رَبُّكَ إِلَى الْمَلَائِكَةِ أَنِّي مَعَكُمْ فَتَبَيَّنُوا الَّذِينَ آمَنُوا ۗ سَأَلْتَنِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ

فَأَضْرِبُوا فَوْقَ الْأَعْنَاقِ وَاضْرِبُوا مِنْهُمْ كُلَّ بَنَانٍ ۗ ﴾

([Remember] when your Lord inspired to the angels, "I am with you, so strengthen those who have believed. I will cast terror into the hearts of those who disbelieved, so strike [them] upon the necks and strike from them every fingertip.") (Al-Anfal: 12)

And as the inspiration to Um-Musa, as well:

¹ Sunan At-Tirmidhi, chapters on Tafsir, hadith No.3353.

﴿ وَأَوْحَيْنَا إِلَىٰ أُمِّ مُوسَىٰ أَنْ أَرْضِعِيهِ ۖ فَإِذَا خِفْتِ عَلَيْهِ فَأَلْقِيهِ فِي الْيَمِّ وَلَا تَخَافِي وَلَا تَحْزَنِي ۗ إِنَّا رَادُّوهُ

إِلَيْكَ وَجَاعِلُوهُ مِنَ الْمُرْسَلِينَ ۗ ﴾

(And We inspired to the mother of Moses, "Suckle him; but when you fear for him, cast him into the river and do not fear and do not grieve.

Indeed, We will return him to you and will make him [one] of the messengers.") (Al-Qasas: 7)

Also, as the inspiration to

﴿ وَإِذْ أُوحِيَتْ إِلَىٰ الْحَوَارِيِّينَ أَنْ آمِنُوا بِي وَبِرَسُولِي قَالُوا آمَنَّا وَأَشْهَدُ بِأَنَّنا مُسْلِمُونَ ۗ ﴾

(And [remember] when I inspired to the disciples, "Believe in Me and in My messenger Jesus." They said, "We have believed, so bear witness that indeed we are Muslims [in submission to Allah].") (Al-

Maaidah: 111)

So, the earth will understand what Allah (swt) wants, as Allah has prepared it, so it will shake.

﴿ يَوْمَئِذٍ يَصُدُّرُ النَّاسُ أَشْتَاتًا لِيُرَوْا أَعْمَالَهُمْ (6) ﴾

(That Day, the people will depart separated into groups to be shown [the result of] their deeds. (6))

The depart of people here is related with Allah's (swt) word (That Day), meaning, the Day of Resurrection. On this day, they come apart and separated into two groups; a group in Paradise, and a group in the Hell. They depart from their graves to the account ground to see the results of their works. They will be either rewarded or punished.

The word (*separated*) indicates that they do not gather, they will disperse, each one has a destiny. This word (*separated*) is mentioned in another verse, but in another meaning:

﴿ لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَأْكُلُوا جَمِيعًا أَوْ أَشْتَاتًا ﴾

(There is no blame upon you whether you eat together or separately.) (An-Noor: 61)

That is because they were eating separately and do not eat together. The Arabic word is also used to refer to a big difference between two persons.

لَيُرَوَّا أَعْمَالَهُمْ (to be shown [the result of] their deeds): They will see their good and bad deeds. They will be shown what their senses have committed. The deeds cannot be seen, rather, what indicate them, that is the written of their deeds in the records. Allah (swt) says:

﴿ وَكُلُّ إِنْسَانٍ أَلَّزَمْنَاهُ طَائِرَهُ فِي عُنُقِهِ وَنُخْرِجُ لَهُ يَوْمَ الْقِيَامَةِ كِتَابًا يَلْقَاهُ مَنشُورًا ﴾ ﴿ أَقْرَأْ كِتَابَكَ كَفَى

بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا ﴾

(And [for] every person We have imposed his fate upon his neck, and We will produce for him on the Day of Resurrection a record which he will encounter spread open. ﴿ [It will be said], "Read your record. Sufficient is yourself against you this Day as accountant.)

(Al-Israa: 13-14)

If we, in this world, document events by sound and picture, so how would it be of Allah (swt) recording for us? A human will see his deeds of every minute and moment of his life in a way that cannot be denied. Therein, he would be left to himself to hold accountable of him; his tongue and skin would testify of what he had earned, so it will be the greatest testimony.

﴿ فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ (7) وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ (8) ﴾

(So whoever does an atom's weight of good will see it, (7)

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

The Prophet (saws) called this verse: The collective comprehensive verse, when he was asked about the obligatory charity of the donkeys and he replied:

(Nothing has been revealed to me regarding this except this comprehensive verse which includes everything: "So whoever does good equal to the weight of an atom, shall see it; and whoever, does evil equal to the weight of an atom, shall see it.")¹

A weight of anything is its heaviness, which is the amount of the earth gravity to it. When the weight of an object is low and it is thrown from high, it falls slowly, as for the heavy thing, it falls quickly because, the power of gravity is stronger. So, when we read the word (weight) we understand it as the heaviness. Therefore, the measure of weight here is the atom.

What is the atom? Ibn Abbas (May Allah be pleased with him) said:

"If you put your hand on the ground and then raise it, every piece of dust that stick on it is an atom"

It is that is called "dust dispersed", so the atom is a dust or the dust dispersed. Thus, Allah (swt) does not oppress by the weight of an atom. This is only an "example", it can be bigger or smaller. This does not mean that an atom is the lowest weight object on earth, since the scientists, through their researches, could break the atom, which

¹ Sahih Al-Bukhari, Book of Tafsir, hadith No. 4678.

involves in the synthesis of the substance, into positive and negative neutrons. This does not contradict the Holy Qur'an; Allah (swt) says:

﴿ لَا يَغْرُبُ عَنْهُ مِثْقَالُ ذَرَّةٍ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ وَلَا أَصْغَرُ مِنْ ذَلِكَ وَلَا أَكْبَرُ إِلَّا فِي كِتَابٍ

مُبِينٍ ﴾

(Not absent from Him is an atom's weight within the heavens or within the earth or [what is] smaller than that or greater, except that it is in a clear register -.) (Saba: 3)

Therefore, there is a thing that is smaller than an atom.

خَيْرًا يَرَهُ (of good will see it): The good is the opposite of evil. The man can recognize the good because it is useful and well, and on the other hand, he can recognize the evil because it is harmful and ugly. However, the word "good" is sometimes used not as an opposite of evil. For example, it is said that this matter is better than the second one, although the second is also good. Similar to what was narrated by Abo Horayra that the Prophet (saws) said:

(A strong believer is better and dearer to Allah than a weak one, and both are good.)¹

The strong believer and the weak believer are good, but the goodness has degrees. However, in this verse, (good) does not mean such that, rather, it means the type of the deed itself which can be described as being good, likewise, the type of the deed itself which can be described as being evil.

This is the end, which the man is satisfied with.

¹ Sahih Muslim, Book of Destiny, hadith No. 2664.

﴿ وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا ۚ وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِنْ حَرْدَلٍ آتَيْنَا بِهَا ۗ ﴾

﴿ وَكَفَىٰ بِنَا حَاسِبِينَ ﴾

(And We place the scales of justice for the Day of Resurrection, so no soul will be treated unjustly at all. And if there is [even] the weight of a mustard seed, We will bring it forth. And sufficient are We as accountant.) (Al-Anbiyaa: 47)

The justice that Allah (swt) has established:

﴿ وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ ﴾

(And the heaven He raised and imposed the balance.) (Ar-Rahman: 7)

Hence, everything is in a balance.



Surah Al-Aadiyaat

﴿ وَالْغَادِيَاتِ ضَبْحًا (1) ﴾

(By the racers, panting,(1))

Allah (swt) swears by what He wills to what He wills. Here Allah (swt) swears by one of His creations, that perform a task to humans, that are (the racers, panting) whether they are racers in fight, doing good deed or worship act. Some interpreted it as being the pilgrimage caravan. An oath always comes to confirm what is sworn to, which is usually controversial. The answer of this oath is three matters indicated in the following verses (6-8).

وَالْغَادِيَاتِ (racers): The horses running forward for the cause of Allah (swt) in battles against the enemies. It refers, as well, to the camels that are running from A'rafat to Muzdalifah in the pilgrimage, and from Muzdalifah to Mina.

ضَبْحًا (panting): Sound of the horse's breath, neither neighing nor whining.

Thereof, Allah (swt) swears by the horses in the battle fields or by the camels in the sacred places.

﴿ فَأَلْمُورِيَاتِ قَدْحًا (2) ﴾

(And the producers of sparks [when] striking (2))

The severe running of the horses, their hooves strike the stones creating sparks of fires.

So, the producers of sparks are the horses, however, some interpreters said that it refers to men's cunning, others said it refers to

insolent tongues, and some others said that it is the camels when they walk and strike pebbles with their soles.

Hence, this oath is general for all the producers of sparks whether horses or camels or tongues, since sometimes tongues do that.

﴿ فَأَلْمَغِيرَاتِ صُبْحًا (3) ﴾

(And the raiders at dawn, (3))

The raiders are the group of horses when raiding, so surprise the enemy and strike it with strongly and violently.

﴿ فَأَتْرَنَ بِهِ نَفْعًا (4) ﴾

(Stirring up thereby [clouds of] dust, (4))

When the horses strike the dust with their hooves in the battle field, so nothing can be seen there.

﴿ فَوَسَطْنَ بِهِ جَمْعًا (5) ﴾

(Arriving thereby in the center collectively, (5))

These horse racers became in the center of the group of fighters facing each other. This shows that they surprised the enemy when they raided at dawn and pierced through the defense rows reaching and arrived in the center of the group.

﴿ إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ (6) ﴾

(Indeed mankind, to his Lord, is ungrateful. (6))

الْإِنْسَانَ (mankind): All mankind, however, it was said that here it refers to disbelievers.

Allah (swt) describes mankind as ungrateful; sometimes does not remember that the duty of his mind is to have faith in Allah (swt), he does not accept the disasters and misfortunes that happen to him. Ibn

Abbas (may Allah be pleased with him) said that This verse was revealed because of Qert Ibn Abdullah Ibn Nawfal Al-Qurashi, who had all these characteristics. It is said, as well, that it was revealed because of Al-Walid Ibn Al-Mughirah. Hence, the ungrateful is the one who breaches the pledge, averts the truth and follow his whim. However, Allah (swt) here judges that humans are such as this, so that He (swt) is reminding him of it, and specifies the one who is discontent with his Lord; whenever a misfortune happens to him, he forgets the blessing and looks at the indignation. This human will bring nothing good or beneficial, nor for him neither for others, just the same like the ungrateful land that grows nothing.

﴿ وَإِنَّهُ عَلَىٰ ذَٰلِكَ لَشَهِيدٌ (7) ﴾

(And indeed, He is to that a witness. (6))

(He) refers to Allah (swt), for He is the witness over human's ungratefulness, denying and disbelieving. Allah (swt) says:

﴿ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ﴾

(and Allah is, over all things, Witness.) (Al-Mujadalah: 6)

Then Allah (swt) says as an answer to the oath about the human:

﴿ وَإِنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ (8) ﴾

(And indeed he is, in love of wealth, intense. (7))

The human love money a lot and his heart is attached to it, as Allah (swt) says:

﴿ وَتُحِبُّونَ الْمَالَ حُبًّا جَمًّا ﴾

(And you love wealth with immense love.) (Al-Fajr: 20)

The Prophet (saws) said:

(Wretched is the slave of the Dinar, the slave of the Dirham and the slave of the Khamisah. If he is given anything he would be satisfied, but if he is not given anything he is displeased. He is wretched and will be thrown (into Hell) on his face, and if he is pricked with a thorn may find no relief.)¹

And He (saws) said, as well:

(If a son of Adam were to own a valley full of gold, he would desire to have two. Nothing can fill his mouth except the earth (of the grave).

And Allah forgives him who repents to Him.²)

The human like to own the whole world, nonetheless, he is not satisfied, however, nothing will fill his eyes after death except the dust. Because the lover of money is greedy, then he is stingy to it, he does not give the right that Allah's (swt) imposed on him and the right of the poor, does not spend of it in charity, moreover, he may devour the inheritance property.

لِحُبِّ (in love): The Arabic word is an infinitive, which is sometimes added to the subject or the object. Allah (swt) says:

﴿ وَيُطْعَمُونَ الطَّعَامَ عَلَىٰ حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا ﴾

(And they give food in spite of love for it to the needy, the orphan, and the captive,) (Al-Insan: 8)

Meaning, they give food in spite that they love it and their hearts are related with.

﴿ أَفَلَا يَعْلَمُ إِذَا بُعْثِرَ مَا فِي الْقُبُورِ (9) ﴾

¹ Al-Mu'jam Al-Awssat of the Tabarani, hadith No. 2595

² Sahih Al-Bukhari, Book of the tenderness of the heart, hadith No. 6075.

(But does he not know that when the contents of the graves are scattered. (9))

This speech is directed to the human who is arrogant with his money, wealth and authority. Does this ungrateful and denier human not know that there is a time when graves are scattered with their dead bodies and the shrouds and the disintegrated bones, on judgement Day when the earth trembles?!

بُعِثَر (scattered): The power of Allah (swt) gathers humans after the scattering of the graves.

Meaning, does not this stingy person know what will happen when people are resurrected from their graves and are presented in front of their Lord?

The significant point in this verse is that Allah (swt) uses the word (are scattered) instead of the word (are resurrected), this is to give additional meaning; as if Allah (swt) is telling them: Do not think that these graves will keep as it is, closed on those buried inside them and will never be opened nor broken, rather, they will crack and everything inside them will be scattered, and then are gathered by the power of Allah (swt).

﴿ وَحُصِّلَ مَا فِي الصُّدُورِ (10) ﴾

(And that within the breasts is obtained, (10))

وَحُصِّلَ (is obtained): means (is distinguished), such as distinguishing good and bad in the hearts, then gathering and revealing them. Nothing will be hidden from them whatever small they are, then the human will be rewarded or punished for his deeds depending on what has settled in his heart of the intentions and certainty.

﴿ إِنَّ رَبَّهُمْ بِهِمْ يَوْمَئِذٍ لَّخَبِيرٌ (11) ﴾

(Indeed, their Lord with them, that Day, is [fully] Acquainted. (11))

The (fully acquainted) is the one who knows all details, nothing is hidden from him. So, let us not deceive ourselves and think that we can hide anything of the Creator (swt). Allah (swt) is knowledgeable of the secrets and the deeds, knows what souls hide and reveal and He (swt) is fully aware of the intentions whether good or evil. Such as, Allah (swt) is knowledgeable of whom who shows his charity or hide it, who builds a mosque, who does good deeds to others. This matter makes hearts shiver in fear and terror. As the man can lie to humans, evades his duty, cheats, devours public money and be bribedetc, but at there , there is no way for that.



Surah Al-Qare'ah

﴿ الْقَارِعَةُ (1) مَا الْقَارِعَةُ (2) وَمَا أَدْرَاكَ مَا الْقَارِعَةُ (3) ﴾

(The Striking Calamity - (1) What is the Striking Calamity? (2) And what can make you know what is the Striking Calamity? (3))

الْقَارِعَةُ (The striking calamity): One of the names of the Resurrection Day, named so because it strikes the hearts and the hearings with its tremendous horrors.

Allah (swt) talks about another stage of reckoning before recompensating. Hence, the reckoning will be in stages; first, the records will be distributed then everyone will read his deeds, finding that it is fully identical to what he had done in his life. This reckoning does not mean recompensating, rather, it is just a clarification of what has been led to his final destiny. Then, the stage of weighing the deeds, followed by rewarding by Paradise or punishing in Hell.

Allah (swt) repeats (The striking calamity) three times. The first one is obscure and needs clarification, it leads us to ask what is the striking calamity? Then comes the answer: What is the Striking Calamity? As this is an obscure matter that we have to ask about. A question requires an answer, therefore, Allah (swt) says: *(And what can make you know what is the Striking Calamity?)* As if He (swt) is saying that certainly you do not know the answer, We will tell you; first by obscurity (verse 1) then by intimidation (verse 2), after that by stating the greatness of what is asked about (verse 3). As if Allah (swt) is giving us the difference between the linguistic meaning and the idiomatic meaning. That is, sometimes a word may be used as a

metaphor to express another meaning that is different than the linguistic meaning.

For example, the Arabic word (Nahu) means manner and direction, but when the scholars of the Arabic language put down the grammar, they used this word in grammar to refer to the grammatical arrangement of the words, thus, while talking about the grammar in the Arabic language, we only understand this word by its idiomatic new meaning. As such, the Arabic word (Al-Hajj) (pilgrimage), has a linguistic meaning as well as an idiomatic meaning. Linguistically it means to head for a sacred place, whereas idiomatically it refers to go to Allah's sacred House at a known time to perform certain rituals, and so on..

Allah (swt) here is paying our attention to the (striking calamity), to say that it is not a familiar striking, that is to strike a strong material with another to produce a disturbing sound, this is not the meaning, what is meant is the striking that only Allah (swt) knows its true reality. It is the horrible Day, the Resurrection Day, the hidden day that no one but Allah (swt) knows it truly, so that He (swt) says: (*And what can make you know what is the Striking Calamity?*). However, Allah (swt) gave names to this Day, such as, the Striking Calamity, the Deafening Blast, the Inevitable Reality and the Overwhelming Day. Each of these names has a visible meaning on that Day which is hidden from us now and we should ask about because it is ambiguous. So when we read this verse (*And what can make you know what is the Striking Calamity?*) we have to understand that what is intended is the idiomatic meaning not the linguistic one.

(And what can make you know what is the Striking Calamity?): It denies the knowledge in the past, but will be known in future.

﴿ يَوْمَ يَكُونُ النَّاسُ كَالْفَرَاشِ الْمَبْثُوثِ (4) ﴾

(It is the Day when people will be like moths, dispersed, (4))

People will be like moths on this Day, scattered about in plenty and going around in different directions, humbled and confused. This is at the beginning when they get out of the graves, do not know where to go. Allah (swt) says:

﴿ أَفَلَا يَعْلَمُ إِذَا بُعْثِرَ مَا فِي الْقُبُورِ ﴾

(But does he not know that when the contents of the graves are scattered,) (Al-Aadiyaat: 9)

﴿ يَوْمَ يَخْرُجُونَ مِنَ الْأَجْدَاثِ سِرَاعًا كَأَنَّهُمْ إِلَى نُصْبٍ يُوفِضُونَ ﴾

(The Day they will emerge from the graves rapidly as if they were, toward an erected idol, hastening.) (Al-Ma'arij: 43)

When getting out from their graves, they hurry like dispersed moths, and they are like the scatted locusts when moving toward the gathering land. Allah (swt) says:

﴿ خُشَعًا أَبْصَارُهُمْ يَخْرُجُونَ مِنَ الْأَجْدَاثِ كَأَنَّهُمْ جَرَادٌ مُنتَشِرٌ ﴿٧٨﴾ مُهْطِعِينَ إِلَى الدَّاعِ يَقُولُ الْكَافِرُونَ

﴿ هَذَا يَوْمٌ عَسِرٌ ﴾

(Their eyes humbled, they will emerge from the graves as if they were locusts spreading, ﴿٧٨﴾ Racing ahead toward the Caller. The disbelievers will say, "This is a difficult Day.") (Al-Qamar: 7-8)

Look at the difference; Allah (swt) chose for the first status the moths which are delicate-winged insects that may crumple between

fingers and smashed. This is how the dead are when they first emerge from the graves in their weakest condition, confused, bumping into each other. Whereas, the locusts fly in organized flocks, this is the difference between the first getting out and what follows it.

﴿ وَتَكُونُ الْجِبَالُ كَالْعِهْنِ الْمَنْفُوشِ (5) ﴾

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

The mountains are like the loosened wool in its lightness of movement and dispersing, until it is leveled with the earth.

Mountains are the strongest visible thing, according to humans. But on the Resurrection Day they will become as the loosened wool, that is, they will crumble to small scattered atoms and will dispense in air.

﴿ فَأَمَّا مَنْ ثَقُلَتْ مَوَازِينُهُ (6) ﴾

(Then as for one whose scales are heavy, (6))

As for the one whose good deeds are more than his bad ones.

The scale of Allah (swt) is precise and just. Those, whose good deeds are heavy, are the winners and the succeeded in Paradise. While those who sold themselves to Satan and to their self-desires, whose bad deeds are heavy, they will be the companions of the Fire.

We note that Allah (swt) uses the plural form of (scales, why?

Because there may be a scale of each type of deed, prayer has a scale, spending of money has a scale, the Hajj has a scale.... Then these scales will be collected together.

Hence, Allah (swt) is saying that whose good deeds are heavy will be entered to Paradise where they will be in pleasant life. This verse

indicates that the deeds will have weight and size so that they are seen.

﴿ فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ (7) ﴾

(He will be in a pleasant life. (7))

رَاضِيَةٍ (pleasant): The Arabic word means to be satisfied, and linguistically and traditionally, it is well known that satisfaction is a description of people since they have brain and will. But Allah (swt) did not use the common expression of human language, rather, He (swt) used an expression that is suitable to His eloquent words and His great favours and blessings upon us. Giving preponderance to the Quranic miraculous expressions over the humans' expressions is noticeable. As people in this worldly life like comfort and reasons of happiness, but they are worried about losing them so they do not enjoy them. This feeling makes the Man lives the moments of present happiness, at the same time, he is worried about the future and afraid that this state will last or not.

As if Allah (swt) is saying to us that this feeling that worries the enjoyed person in this life does not exist in the hereafter, that is because the pleasure of the hereafter is connected with you, cannot disconnect and leave you, it is utilized to accompany you and live with you forever, as if it is satisfied so it does not like to separate from what it likes, so, do not worry, the pleasure of Paradise is continuous, does not end.

When Imam Ali (may Allah honour his face) read this verse:

﴿ فَمَا بَكَتْ عَلَيْهِمُ السَّمَاءُ وَالْأَرْضُ وَمَا كَانُوا مُنظَرِينَ ﴾

*(And the heaven and earth wept not for them, nor were they
retrieved.) (Ad-Dukhan: 29)*

He said: Yes, it cries and rejoices. As Allah (swt) willed that the heavens and the earth will not weep for Pharaoh's family, this means that in return they will weep for losing the believer. When a man dies, two places cry for him, a place on earth and a place in heaven, as for the place on earth, it is his prostrating place, and as for the place in heaven, it is where his deeds used to go up, and this is the top of satisfaction.

Some interpreters said that رَاضِيَةً (pleasant) means (pleasing), those did not reach to all of the intended meanings in Allah's (swt) Holy Qur'an and did not understand the eloquent of Allah's (swt) speech. That is why anyone who wants to interpret the Holy Qur'an has to think deeply in these meanings, he has , as well, to extract the eloquent treasures and the arts of speech embedded in it.

﴿ وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ (8) ﴾

(But as for one whose scales are light, (8))

They are those whose bad deeds are more than their good deeds.

There is an Arabic miraculous expression in presenting the following meaning: Those whose scales are light, his refuge will be an abyss.

We are in front of two types of people; people whose scales of good deeds are heavy and people whose scales of bad deeds are heavy, thus, this scale becomes heavy by good deeds and becomes light by bad deeds, not according to money.

Mentally, when we have a weigh and a weighed, we have three conditions: One pan is heavy and the other is light or the two are balanced. But the last condition is not mentioned in this Surah.

﴿ فَأَمُّهُ هَاوِيَةٌ (9) ﴾

(His refuge will be an abyss. (9))

Then Allah (swt) shows how horrible this matter is:

﴿ وَمَا أَدْرَاكَ مَا هِيَ (10) ﴾

(And what can make you know what that is? (10))

It is as Allah's (swt) saying:

﴿ وَمَا أَدْرَاكَ مَا الْقَارِعَةُ ﴾

(And what can make you know what is the Striking Calamity?) (Al-Qari'ah: 3)

The greatness of this manner lies in that Allah (swt) changes the frightening matter by a psychological operation through a great Quranic manner. As such when Allah (swt) says:

﴿ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ ﴾

(give them tidings of a painful punishment.) (Ali-Imran: 21)

﴿ وَإِنْ يَسْتَعِينُوا يُعَاثُوا بِمَاءٍ كَأَلْمُهْلِ يَشْوِي الْوُجُوهَ ۗ ﴾

(And if they call for relief, they will be relieved with water like murky oil, which scalds [their] faces.) (Al-Kahf: 29)

However, in this verse which we are explaining, Allah (swt) says (His refuge), He (swt) does not say (his fate) or (his retribution), rather uses this word (refuge). When any person hears this word he perceives sympathy, tenderness and good treatment. So. This

Qur'anic expression is very precise that occurs in the self with different horrible meanings.

﴿ نَارٌ حَامِيَةٌ (11) ﴾

(It is a Fire, intensely hot. (11))

In these verses there are two opposite images clarifies the difference between of those whose scales are heavy and of those whose scales are light, between the pleasant life and the intensive Hell fire. This opposition in unseen matters is meant for the believer to be happy with two blessings: The first one is to know his place in the hereafter resulting from his Lord's satisfaction with him and the pleased blessing that accompany him, the second is to see the destiny of the oppressors and the disbelievers which is the hell fire. Hence, he sees two blessings, in himself and in Allah's revenge from his adversary.



Surah At-Takathur

In the previous surah Allah (swt) mentioned (The striking calamity) and described it as he willed it to be and what will happen in it such as weighing the deeds precisely and justly. Each person will be recompensed for his deeds. Hence, if such as is the matter, every sensible person should deal with matters as they deserve. So that, this Surah comes after Surah Qari'ah to tell us:

﴿ أَلْهَأَكُمُ التَّكَاثُرُ (1) ﴾

(Competition in [worldly] increase diverts you. (1))

Meaning, you are engaged in life to increase your money, children and other things which are weighed and measured.

التَّكَاثُرُ (competition in increase): The Arabic word's tense indicates that the action is done by two sides, each of them is a subject and an object. Same as we say that Zayd and Amr fought each other, so the fighting is done by each of them, as such (competition in increase), we say, people are competing, to refer that they are competing with each other. Accordingly, Allah (swt) says: Competition in the worldly pleasures diverted you, each person competes another; saying my money is more than yours, my children are more than yours, my family is bigger than yours. However, Allah (swt) brings to us the general meaning, that is, He (swt) does not mention what the competition is about, to let it refer to everything.

This verse also means: Your worldly useless affairs kept you busy and away from what is beneficial. Diversion indicates that there a person is busy-minded with something unrequired instead of the required things, which wastes his efforts. In this regard, amusement is

also a type of diversion because it makes a person busy with useless thing, as such, when Allah (swt) indicates diversion in the Holy Qur'an, He (swt) indicates it after amusement:

﴿ إِنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهْوٌ ﴾

(This] worldly life is only amusement and diversion.) (Muhamad: 36)

Except in one place, diversion comes before amusement:

﴿ وَمَا هَذِهِ الْحَيَاةُ الدُّنْيَا إِلَّا لَهُوٌ وَلَعِبٌ ﴾

(And this worldly life is not but diversion and amusement.) (Al-

Ankaboot: 64)

Consequently, any kind of diversion which occupies man with trivial matter is forbidden.

﴿ حَتَّىٰ زُرْتُمُ الْمَقَابِرَ (2) ﴾

(Until you visit the graveyards. (2))

This verse has a reason for its revelation, but as we always say, we take into consideration the general meaning rather than the specific reason, Ibn Buraydah said: It was revealed because of the two tribes, Bani Harithah and Bani Al-Harth. These tribes boasted and competed each other; one of them said: Do you have such so and so of persons and the other one said the same, thus, they competed in humans then they said: Let us go to graves, then one of tribes said to the other: Do you have such so and so of persons while pointing to the grave and the other tribe did the same. Accordingly, this verse was revealed.

Thereof, the specific meaning of this verse is: You lived in inattentive and amusement, until you reached the state of boasting of those in graves. But the general meaning is: You were busy with

boasting and increasing money and children until death came to you. Certainly, after death there is no reproach. Both meanings are correct. For the unseen becomes certainty here because the man becomes in grave, no way of return to worldly life, accordingly, it was said: "I see no certainty similar to doubt as the certainty of people with death." Meaning that, all people know for certain that they will die by experiment, in spite of that, they still in doubt, fond of life, diverted from death. Because of this fact the Holy Qur'an is dealing with this disease of humans by saying:

﴿ كَلَّا سَوْفَ تَعْلَمُونَ (3) ﴾

(No! You are going to know. (3))

كَلَّا (No): It is used as a rebuke and forbiddance of what you are engaging in out of amusement and competing in increasing the pleasures of this life as money, children, belongings and wealth until you die and be in graves. Omar Bin Abul-Aziz (may Allah have mercy on him) said: "O' you, who shall be in grave tomorrow..., what deceived you of this life? Do you think you will remain in this life or that life will remain for you? The command from the heaven has come... The dominant destiny and fate has come.. The moment of death has come which cannot be avoided, faraway!"

Allah (swt) makes clear that it is a wrong behavior which is not a characteristic of a sensible man who thinks of the matters and arranges them normally according to their due happenings, for that Allah (swt) says (You are going to know). As if they are doubtful and are not convinced with what they see. The final recompense is presented to man in his grave, it is either the Paradise or the Hell, the

grave is, as well, either as a garden of the Paradise or as a hole of the Hell fire but they are not the real Paradise or the real Hell Fire which are to be entered after the resurrection and the reckoning, only then, people will move to the stage of true certainty.

﴿ ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ (4) ﴾

(Then no! You are going to know. (4))

A threat after another. Ibn Abbas (may Allah be pleased with him) reported: (No, you are going to know), the punishment that you will face in the grave, (Then no! You are going to know) in the hereafter when the punishment befalls you, so the first is in the grave and the second is in the hereafter, Allah knows.

﴿ كَلَّا لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ (5) ﴾

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

If only you knew what is in front of you with knowledge of certainty that reaches your hearts, then competition in increasing would not have diverted you, and you would have hastened to good deeds.

﴿ لَتَرَوُنَّ الْجَحِيمَ (6) ﴾

(You will surely see the Hellfire. (6))

You will see it when you are in graves.

﴿ ثُمَّ لَتَرَوُنَّهَا عَيْنَ الْيَقِينِ (7) ﴾

(Then you will surely see it with the vision of certainty. (7))

This is when you became in the grave since this is the first stage and the second one is longer and will come later. But, after death, at the stage of the certainty of sight. Hence, the knowledge of certainty is what Allah (swt) informed us about in this worldly life. Allah (swt)

describes to us the true scientific image of it, while in the hereafter we will see it with the vision of certainty, a visible image that will happen when we cross the path (which is over the Hell).

﴿ تَمَّ لَتُسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ (8) ﴾

(Then you will surely be asked that Day about pleasure. (8))

Pleasure is everything we enjoy in this life; such as health, free time, food, drink and others.

On that Day, Allah (swt) will ask the man about the blessings that he enjoined in this life, the right of the blessing over you is to praise the giver and thank Him, only then, you will not be asked about on the Day of Judgement. For Allah (swt) will be going to ask each person about the blessing he has favoured him. Abdullah Ibn Az-Zubayer (may Allah be pleased with him) narrated that his father said:

When the verse (Then you will surely be asked that Day about pleasure) was revealed, Az-Zubayer asked: O' Messenger of Allah, what pleasure we will be asked about, we only have the two blacks; dates and water? He (saw) said: (Indeed, that will be)¹

Thus, the pleasure is the healthy bodies and healthy vision and healthy hearing, that, on the Day of Judgement, Allah (swt) will ask His slaves about what they have used them for, although He (swt) knows. Mujahed said: All the pleasures of this life are blessings, so the first thing to be asked about on the Day of Judgement is: have we not given you a healthy body? Have we not given you cold water to drink?



¹ Sunan At-Tirmidhi, Book of Tafsir, hadith No. 3356.

Surah Al-Asr

﴿ وَالْعَصْرِ (1) ﴾

(By time, (1))

An oath by the time.

Allah (swt) swears by what He (swt) wills to what He (swt) wills, because He (swt) is the creator of everything, Has knowledge of everything and their secrets, but, as for us, we do not know the greatness of the things neither their seriousness since we are ignorant of the creations around us.

The oath in the Holy Qur'an is either in affirmative form as this verse, or in negative form as in:

﴿ لَا أَقْسِمُ بِيَوْمِ الْقِيَامَةِ ﴾

(I do not swear by the Day of Resurrection.) (Al-Qiyamah: 1)

The purpose in both is one, which is to confirm what is sworn to. However, in the affirmative oath there is a suspicion which Allah (swt) wants to remove, whereas, in the negative oath, there is no suspicion, it is a very clear matter that does not need to be sworn to, but if He (swt) had willed to swear, He would have sworn by that.

In this verse, Allah (swt) swears by the time (of the afternoon) to confirm what is followed in the next two verses.

What is the relation between the time and what is sworn for?

It is said that: The time is an approach for the following ruling which is: The man is always in loss. The time can refer to a point of time or to an idiomatic meaning, which is the prayer of the afternoon; the midst prayer which is mentioned in this verse:

﴿ حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَىٰ وَقُومُوا لِلَّهِ قَانِتِينَ ﴾

(Maintain with care the [obligatory] prayers and [in particular] the middle prayer and stand before Allah, devoutly obedient.) (Al-Baqara:

238)

Moreover, the time can refer to a specific period such as when we say: The Ab-Bassy period, The Umayyad period, Atom period and Technology period, hence it has certain conditions and persons.

﴿ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ (2) ﴾

(Indeed, mankind is in loss, (2))

This verse is what Allah (swt) swears for.

By (mankind) Allah (swt) means all people without any exclusion.

Allah (swt) swears by the the time (of the afternoon) to teach us that the general principle of the survival of nations and civilizations lies in three conditions, if they are available in a community, then it will flourish and develop, but if one of these conditions is missed , the community will fall in ignorance. These conditions are: A fixed creed, the righteous deeds and advising to truth and to patience.

﴿ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ (3) ﴾

(Except for those who have believed and done righteous deeds and advised each other to truth and advised each other to patience. (3))

The creed is a principle settled in the soul then tie in the heart. As explained before, the creed is related with just hidden matters, not tangible ones. We believe in Allah (swt), His angels, His Books, His prophets, in the Last Day and to believe in the divine decree, both good and bad. These are all unseen. Believing in these unseen is what distinguishes the believer from the disbeliever, whereas, believing in

tangible things is same for the believer and disbeliever, because the man believes in what he sees and comprehends, however, that does not mean that what we do not see or comprehend does not exist, Allah (swt) says:

﴿ وَفِي أَنْفُسِكُمْ أَفَلَا تُبْصِرُونَ ﴾

(And in yourselves. Then will you not see?) (Adh-Dhariyat: 21)

Hence, we are in front of a great honorable matter, which is the correcting of the creed.

إِلَّا الَّذِينَ آمَنُوا (Except for those who have believed): The creed relates to unseen matters of which its first is to believe in Allah (swt), this is the origin of faith, for if we believe in the existence of The Only One, and The Steadfast, Who has the attributes of highness, perfection, ability and wisdom, to Whom is the return and final refuge. After believing in this comes the belief in the rest of the unseen, which their source is The Lord that believe in.

Thereof, the creed is two types: The origin and the top one; that is the belief in Allah (swt), then comes the second type which results from the belief in Allah (swt), that is belief in what Allah (swt) has informed us about concerning to do certain things and refrain from doing others.

Hence, the source that supports us and gives us strength to face all the difficulties of life is believing in The Only One, The Truthful (swt). Reasons end, deceive and betray, the only supporter that remains is the Causer of the reasons.

Faith enriches the soul, by this the believer welcomes life's events with relaxed satisfied self with the divine decree, does not grieve if something bad touched him, nor does he get conceited with the

blessing since he believes that both the blessings and the afflictions are trials from Allah (swt). This is how you move from the theoretical creed to its application which is the good deeds.

وَعَمِلُوا الصَّالِحَاتِ (and done righteous deeds): Allah (swt) made the good deeds a condition of the correct faith. Hence, the first element is faith and the second is the righteous deeds. The first good deeds to be achieved are the worshipping acts that Allah (swt) legislated to His servants and commanded them with. As for the prayer, it prohibits immorality and wrongdoings, and the life canons of transactions organize the relations of individuals and communities. Besides, no other way of worshipping Allah (swt) except by that which Allah (swt) has ordained, unless the volunteering.

When there are right faith and good deeds, some kinds of inattentiveness surely appear across man's way in life, as the Prophet (saws) said:

((Every child of Adam commits sin, and the best of those who commit sin are those who repent.))¹

As such there has to be the third element:

وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ (and advised each other to truth and advised each other to patience): The self, by its nature, ignores the method due to its desires and whims, which leads it to deviating from the purposes, consequently, it needs a reminder to remove its unawareness and bring it back to the true path.

(and advised): indicates the interaction. Everyone in community can advise and can be advised, simultaneously. That is, sometimes I

¹ Al-Mustadrak Ala As-Sahihain, Chapter 4, Hadith No. 7617.

advise you and another you advise me, sometimes I am unaware and you are aware and sometimes, it is the opposite, thus it is something very normal among all the people.

Hence, when we face obstacles and ordeals in life, we advise each other to truth and advise each other to patience.

So, when all these three elements meet together, then, we will be from the winners whom Allah (swt) excluded them from lost.

Advising requires effort and it has to be about truth, gently, without any violence. The Holy Qur'an uses the word advise, not command, because it carries the meaning of gentleness and kindness, such as from the lover towards his beloved and from a father towards his children.

We find the subject of advising in many places in the Holy Qur'an, as with the case of Ibrahim (pbuh) when he advised his sons with faith:

﴿ وَوَصَّىٰ بِهَا إِبْرَاهِيمُ بَنِيهِ وَيَعْقُوبُ يَا بَنِيَّ إِنَّ اللَّهَ اصْطَفَىٰ لَكُمُ الدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ ﴾

(And Abraham instructed his sons and so did Jacob, [saying], "O my sons, indeed Allah has chosen for you this religion, so do not die except while you are Muslims.") (Al-Baqara: 133)

There is a very long available time for giving advice, but there may be no sufficient time, so it comes as a brief before the end comes, as we see in the advice of Ya'qub (pbhu) when he was on deathbed, he was very desirous to advise his sons, he wanted to be assure that his sons will follow the method of Allah (swt) after his death.

﴿ أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِن بَعْدِي قَالُوا نَعْبُدُ إِلَهَكَ وَإِلَهَ

﴿ أَبَائِكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ إِلَهًا وَاحِدًا وَنَحْنُ لَهُ مُسْلِمُونَ ﴾

(Or were you witnesses when death approached Jacob, when he said to his sons, "What will you worship after me?" They said, "We will worship your God and the God of your fathers, Abraham and Ishmael and Isaac - one God. And we are Muslims [in submission] to Him.") (Al-Baqara: 133)

Allah (swt) mentions the advices of fathers to their children because the father gives the most truthful sincere advice than anyone else, any father may never cheat his children:

﴿ وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ ﴾

(And [mention, O Muhammad], when Luqman said to his son while he was instructing him, "O my son, do not associate [anything] with Allah. Indeed, association [with him] is great injustice.") (Luqman: 13)

﴿ يَا بُنَيَّ أَقِمِ الصَّلَاةَ وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ وَأَصْبِرْ عَلَىٰ مَا أَصَابَكَ ۖ إِنَّ ذَٰلِكَ مِنْ عَزْمِ

الْأُمُورِ ﴾

(O my son, establish prayer, enjoin what is right, forbid what is wrong, and be patient over what befalls you. Indeed, [all] that is of the matters [requiring] determination.) (Luqman: 17)

These are examples of advising to the truth, the truth is the likeable method that the advisor tried and he wants people whom he loves to be committed to, this is why he advised them with.

Referring to Islamic history, we find many examples of advising to truth and patience. For example, at the age of the (The right guided Caliphs), Abu Bakr As-Siddiq (may Allah be pleased with him), on the first of his caliphate, has addressed the people saying:

“O’ people I have now been appointed in command over you and I am not the best of you, so that if I do well , help me and if I deviate then put me straight, obey me so long as I obey God and His Messenger. But if I disobey God and His Messenger, you owe me no obedience.”

Imam Ali (may Allah honour his face) instructed Al-Ashtar when he appointed him on Egypt:

“Then, know, O Malik, that I have sent you to an area where there have been governments before you, both just as well as oppressive. People will now watch your dealings as you used to watch the dealings of the rulers before you, and they (people) will criticise you as you criticised them (rulers). Surely, the virtuous are known by the reputation that Allah circulates for them through the tongues of His creatures. Therefore, the best collection with you should be the collection of good deeds. So, control your passions and check your heart from doing what is not lawful for you, because checking the heart means detaining it just half way between what it likes and dislikes. Habituate your heart to mercy for the subjects and to affection and kindness for them. Do not stand over them like greedy beasts who feel it is enough to devour them, since they are of two kinds, either your brother in religion or one like you in creation.

They will commit slips and encounter mistakes. They may act wrongly, wilfully or by neglect. So, extend to them your forgiveness and pardon, in the same way as you would like Allah to extend His forgiveness and pardon to you, because you are over them and your

*responsible Commander (Imam) is over you while Allah is over him
who has appointed you.”¹*

These are some of the advices that are mentioned in our Islamic history. Giving and receiving advices to truth, and to patience in the face of the tremendous hardships of this life, is very important matter. Allah (swt) says:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ ۚ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ﴾

*(O you who have believed, seek help through patience and prayer.
Indeed, Allah is with the patient.) (Al-Baqara: 153)*



¹ Jawaher Al-Adab, Ahmad al-Hashimi, Page: 103, the second chapter.

Surah Al-Humazah

This Surah takes us to another something considered valuable in life and people are proud of it, that is money. In this Surah there is an indication that money may change its owner; it makes his evaluation of things wrong, his view changes, thus, he estimates wrongly. Thus, having lots of money in man's hand makes him give a high value to things and low value to others. Such as, he may consider rich people in high rank and consider himself of their community, this may lead him to humiliate the poor and the needy, even if they are righteous and pious. However, Allah (swt) wants to pay our attention to this matter.

﴿ وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ (1) ﴾

(Woe to every scorner and mocker. (1))

وَيْلٌ (Woe): means destruction, but idiomatically, it is a valley in Hell.

Here the two meanings are intended. Allah here (swt) is menacing, and when the threatening is from Allah (swt), it is absolutely true without any doubt and He (swt) is completely able to execute it.

لِّكُلِّ (to every): in general, but the moral lies in the general meaning, not in the specific reason.

هُمَزَةٍ (scorner): Who insults someone in front of his face, by mentioning his faults, behaviours or his social status.

لُّمَزَةٍ (mocker): Who insults someone behind his back, by a gesture with his eye or tongue or even by any action or any other.

Allah (swt) in this verse wants to indicate that this wrong attitude is done a lot until it became a habit in its does.

Then Allah (set) continues in describing this man who gossips, criticizes people, looks at their faults and follows their privacy.

﴿ الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ (2) ﴾

(Who collects wealth and continuously counts it. (2))

وَعَدَّدَهُ (continuously count it): Counts it continuously for enjoyment, or keeps it as survival means from troubles and days scourges.

Allah (swt) gives us the cause that makes a man descends to this level of sin and abusing people, it is the money. Because he owns plenty of money, he is busy with counting it, to the degree that he thinks himself above others so he starts to mock people.

The scholars differ about whether this verse was revealed because of a certain person or it is just a general statement. Some of them said it was revealed because of a specific person, who it Abu Lahab. The others said that it is about people in general. Even if the revelation reason was Abu Lahab, it is not of much importance, what is important is to give the lesson for everybody who has these characteristics. After that, it is not important who are the persons, the times and the places.

﴿ يَحْسَبُ أَنَّ مَالَهُ أَخْلَدَهُ (3) ﴾

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

He thinks money will make him immortal so that he oppresses, this is against reality, since he sees death every day, which means that no one is immortal and it is known that money is temporal, it comes and goes.

﴿ كَلَّا لَيُنْبَذَنَّ فِي الْحُطَمَةِ (4) ﴾

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

(No!) is for rebuke him from thinking that his money makes him immortal. Money does not change anything because it is temporal pleasure, even if it remains, its owner will not remain.

This is the last (No!) mentioned in the Holy Qur'an.

After it the verse ends with an end that suits the Surah's beginning which was the word (Woe), as explained it is a threatening from Allah (swt), the One Who is able to execute and, surely, the man cannot escape.

لَيُنْبَذَنَّ (be thrown): To be thrown with humiliation and contempt.

This man as he used to scorn and mock people as a way of humiliating and disregarding them, accordingly, the result will be the same type as the deed; thus, he will be thrown in the crusher in that same way.

﴿ وَمَا أَدْرَاكَ مَا الْخُطْمَةُ (5) ﴾

(And what can make you know what is the Crusher? (5))

This is the last (And what can make you know) in the Holy Qur'an. This question reflects exaggeration and that we should not just take the linguistic meaning of (Crusher) but we should take the idiomatic one.

﴿ نَارُ اللَّهِ الْمَوْجِدَةُ (6) ﴾

(It is the fire of Allah, [eternally] fueled, (6))

Not any fire, it is the fire of Allah (swt). Any fire on earth is man's made, but, when we relate the fire to Allah (swt), then is it different, because it depends on the One Who lights it and on His ability to give it lights and glow, we seek refuge in Allah from it. It is the fire that no one ever can extinguish it, it is a lit flamed fire ready to devour.

﴿الَّتِي تَطَّلِعُ عَلَى الْأَفْئِدَةِ (7)﴾

(Which mounts directed at the hearts. (7))

The fire will climb up to the corrupted hearts that are full of animosity, jealousy and hatred, which lead them to scorn and mock people. Allah (swt) mentions the heart because it is the place of intentions with which all the deeds of the man are connected with.

﴿إِنَّهَا عَلَيْهِمْ مُّوَصَّدَةٌ (8)﴾

(Indeed, Hellfire will be closed down upon them. (8))

It is closed upon them, no one can think of escaping it. Such as they used to close the cupboards of money, the fire will be closed upon them and the fire columns will be as extended and long as his hopes that money will make him immortal.

﴿فِي عَمَدٍ مُمَدَّدَةٍ (9)﴾

(In extended columns. (9))

Long columns of fire are closed and locked at them, no escape at all. This reflects despair of salvation. Thus, the recompense is of the same kind of the wrong deed and every kind of sin has a suitable kind of punishment. Allah (swt) says:

﴿وَمَا ظَلَمْنَاهُمْ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ﴾

(And We did not wrong them [thereby], but they were wronging themselves.) (An-Nahl: 118)



Surah Al-Feel

When Abraha Al-Ashram came to Makkah with a bulldozing army and elephants and he wanted to demolish al-Ka'ba -before the birth of the Prophet (saws)- Abdul Muttalib, the master of Quraish, said: "The House has a Lord Who will protect it".

Allah (swt) tells us this story which relates to tangible matter that people know after Surah Al-Humazah which relates to unseen matters.

The universe belongs to Allah (swt) and it is in His grip, He (swt) says to something (Be) and it will be.

﴿ أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ (1) ﴾

(Have you not considered, [O Muhammad], how your Lord dealt with the companions of the elephant? (1))

The story of the companions of the elephants is a true story. People witnessed it with their eyes and saw its events. During this incident, Allah (swt) willed matters that are above the human beings' ability and beyond the nature and reasons.

Here Allah (swt) addresses the Prophet (saws) and certainly Allah's (swt) speech is the most trustful than we see by eyes, because the source of knowledge is from Him (swt). So, as if Allah (swt) is saying to the Prophet: consider what your God is telling you as if exactly you see by your eyes, even truer. As such Allah (swt) says:

﴿ أَوْ لَمْ يَكْفِ بِرَبِّكَ أَنَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ﴾

(But is it not sufficient concerning your Lord that He is, over all things, a Witness?) (Fussilat: 53)

أَمْ (Have you not): This Arabic word consists of the same letters that Surah Al-Baqara begins with:

﴿ الم ﴾

(Alif, Lam, Meem.) (Al-Baqarah: 1)

But they are different in pronunciation. The Holy Qur'an differs from any other book; recitation of the Holy Qur'an is (*Tawqifi*), meaning, it is as Jibril taught the Prophet (saws). Moreover, the Holy Qur'an has its special aspects:

First, regarding its handling; purification is a condition to raise its prestige in the souls, whereas any other book does not require such condition.

Second, regarding the way it is written; the Holy Qur'an has special a orthography (the way of writing its words) which is different from the usual way of writing the letters. As, for example, in the Basmalah:

﴿ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ﴾

(In the name of Allah, the Entirely Merciful, the Especially Merciful.)

(Al-Fateha: 1)

By which we begin reciting the Surahs, the word (In the name) is written like this: بِسْمِ , but this same word is written differently in this verse:

﴿ اِقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ﴾

(Recite in the name of your Lord who created -) (Al-Alaq: 1)

The word (tree), as well, is written in two different ways:

﴿ اِنَّ شَجَرَةَ الزُّقُوْمِ ﴾

(Indeed, the tree of zaqqum) (Ad-Dukhan: 43)

﴿ أَذَلِكْ خَيْرٌ نُّزُلًا أَمْ شَجَرَةُ الزُّقُومِ ﴾

(Is Paradise a better accommodation or the tree of zaqqum?)

(As-Safat: 62)

So, there is a special writing composition that Jibril (pbuh) has applied to the Prophet (saws), who in turn dictated it to his (saws) companions and ordered them to write the Holy Qur'an accordingly. As such, every letter in the Holy Qur'an has a meaning.

كَيْفَ فَعَلَ (how your Lord dealt with): The direct actions of Allah (swt) differs from the action of human beings. His (swt) actions happen by a word (Be), He (swt) is the Able:

﴿ هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ ۗ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴾

(He is the First and the Last, the Ascendant and the Intimate, and He is, of all things, Knowing.) (Al-Hadeed: 3)

Allah (swt) willed to drive away the elephants' companions and conquer them with His power, not by the power of Quraish or any reason. No wonder of the act rather the wonder is how this act was done.

رَبُّكَ (your Lord): Allah (swt) mentions the Lordliness, the attribute of giving, caring and supporting. As if Allah (swt) says: The One who did that to the companions of the elephants is He, your Lord (O' Muhammad), The One Who takes care of your affairs, so do not worry, as your Lord defended His House, He (swt) will defend you and support you without reasons. This is Allah's (swt) law, done by His (swt) power not by ours.

﴿ أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضْلِيلٍ (2) ﴾

(Did He not make their plan into misguidance? (2))

The plan is the secret scheme and plot against an enemy. Their plot is the coming with elephants but Allah (swt) plotted against them:

﴿ وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ وَاللَّهُ خَيْرُ الْمَاكِرِينَ ﴾

(But they plan, and Allah plans. And Allah is the best of planners.)

(Al-Anfal: 30)

تَضْلِيلٍ (misguidance): At lose. Their plot and plan which was in secret and the other side did not see it, but Allah (swt) saw it, thus He (swt) made it into misguidance. Their plan did not lead to the purpose they came for, to that it had no value and no result.

﴿ وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ (3) تَرْمِيهِمْ بِحِجَارَةٍ مِّن سِجِّيلٍ (4) ﴾

(And He sent against them birds in flocks, (3)

Striking them with stones of hard clay, (4))

This event was documented in history and all agreed it is true. It took place in the year when the Prophet Muhammad (saws) was born and it was called the year of the elephant. Forty years later, the Prophet (saws) became a prophet. Some of the people of Makkah were about fifty or sixty years old so they did witness this event by their eyes, thus, they could not accuse the Prophet (saws) of being a liar because they knew well what did these words mean and what they refer to.

﴿ فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍ (5) ﴾

(And He made them like eaten straw. (5))

As soon as the birds stroke them with stones, they became like eaten straw. Observe this event which happened by a super power that is over the human beings' ability.

كَعَصْفٍ (straw): It is the hay that animals eat and trample on, or it is the dry fallen crumbled leaves. This same word comes in other verses as a description to strong wind:

﴿جَاءَتْهَا رِيحٌ عَاصِفٌ﴾

(there comes a storm wind.) (Al-Anfal: 30)



Surah Quraish

The relation between Surah Al-Feel and Surah Quraish is obvious. Allah (swt) destroyed the companion of the elephant to give Quraish safety against fear so that they practice the caravan of winter to Al-Sham and that of summer to Yemen. On the other hand, it is necessary not for a Surah to be revealed immediately after the other one connected with it, but it may be revealed after a time but it had a certain arrangement in the Holy Qur'an. As known, the arrangement of the Surahs in the Holy Qur'an is according to that in the Preserved Tablet.

As for the reasons of the Surahs and verses revelation, this depends on the events. Later, Jibril (puh) arranged them for the Prophet (saws) as in the Preserved Tablet.

﴿ لِإِيلَافِ قُرَيْشٍ (1) ﴾

(For the accustomed security of the Quraysh - (1))

Allah (swt) destroyed Abraha and his army for the accustomed security of Quraish, to keep Quraish's position among the Arabs because the Prophet (saws) belongs to it.

﴿ إِيْلَافِهِمْ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ (2) ﴾

(Their accustomed security [in] the caravan of winter and summer - (2))

Because they accustomed security in their journeys; to Yemen in winter and to Al-Sham in summer, every year for trading. These trips were their support in living in Mekkah and looking after the House (Ka'bah) which was represented their pride and glory.

If Allah (swt) was to leave Abraha to destroy the House, Quraish would have fallen, as such because the high rank of Quraish among

the tribes and nations was because of the Holy House that Allah (swt) had protected, since the tribes have used to gather at. Hence, the relation between the two Surahs is clear; Allah (swt) made the elephant companions like eaten straw for the accustomed security of Quraish.

﴿ فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ (3) ﴾

(Let them worship the Lord of this House, (3))

It has a reference that the destruction of Abraha and his army was for saving Allah's (swt) House, then for Quraish accustomed security in the two journeys in summer and in winter, so that, they were able to provide sustenance, with no hunger, and safety, with no fear.

Because they are indebted to the Lord of this House and the House, so that they had to repay the favour by worshipping of the Lord of this House, whose favour was the reason of their safety and happiness.

﴿ فَلْيَعْبُدُوا ﴾ (Let them worship): The act of worshipping has many ways and each one has its reference. Allah (swt) says:

﴿ وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴾

(And I did not create the jinn and mankind except to worship Me.)

(Adh-Dhariyat: 56)

Worship exists in all aspects of life; A worker in the factory, if he works faithfully, then he is in worship, a farmer in the field, if he works skillfully, then he is in worship, the clerk in his job, if he works sincerely, then he is in worship.... This is because worshipping is not limited to fast, pray, pilgrimage and giving alms, these are the pillars of Islam, the Prophet (saws) said:

“Islam is built on five (pillars): Testimony that there is none worthy of worship except Allah, establishing Salah, giving Zakah, Hajj, and fasting Ramadan.”¹

While Islam is all what Allah (swt) commanded and forbid, the worship is every good deed that benefits the human being, his community, his country and all the humanity in general. This is the worship that Allah (swt) wants from us by saying (Let them worship).

﴿ الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ وَأَمَّنَّهُمْ مِنْ خَوْفٍ (4) ﴾

(Who has fed them, [saving them] from hunger and made them safe, [saving them] from fear. (4))

This verse refers to the necessities of life: Food and security. Food is necessary for staying alive and security is not less importance that it, for the human being is always afraid of losing the blessings or facing a calamity, thus, the greatest gift of Allah (swt) on human beings is that He (swt) had guaranteed to save them from hunger and safe them from fear. The Prophet (saws) said:

“Whosoever begins the day feeling family security and good health; and possessing provision for his day is as though he possessed the whole world.”²



¹ Sahih Al-Bukhari, Book of faith, Hadith No. 8.

² Sunan At-Tirmidhi, The Book of Miscellany, hadith No. 2346.

Surah Al-Maa'un

﴿ أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالدِّينِ (1) ﴾

(Have you seen the one who denies the Recompense? (1))

Allah (swt) is addressing the Prophet (saws), telling him: Have you, O' Muhammad, seen the one who denies the Recompense?

It is narrated that this Surah was revealed particularly because of Abo Jahl, or Abo Al-A'ss bin Wael, when he hit an orphan and pushed him, and the Prophet (saws) himself has witnessed this incident.

This is not a question, it is one of the styles of the Holy Qur'an to bring an announcement in a form of interrogative, that is Because Allah (swt) wants to share the addressee in the speech, as if the answer is not known by the humans, so He (swt) will tell about it.

Anyone who hears this question will think that the one who denies the Recompense is the one who disbelieves in Allah (swt) and His Prophet, who does not establish prayer, fast, or even does not give alms or practice pilgrimage. However, Allah (swt) wants to tell us that lying against the Recompense does not necessarily mean to deny the origin of faith or to disbelieve; the liar against the Recompense could be a believer but he does not follow the method of Allah (swt), does not submit to Allah's (swt) commands nor refrain from what is forbidden, because applying the faith on deeds is the cornerstone of faith as Al-Hassan Al-Bassri (may Allah be pleased with him) said:

"Faith is what is settled in the heart and affirmed by the deeds" ¹

¹ Mussanaf Ibn Abi Shaybah, The Book of faith, Hadith No. 30351

It is easy of a Muslim to say that he is a believer, rather, it is not so easy to submit and act according to the method that he believes in.

﴿ فذَلِكَ الَّذِي يَدُعُّ الْيَتِيمَ (2) ﴾

(For that is the one who drives away the orphan (2))

He believes in Allah (swt) and the message, but there is weakness and doubt in his behavior, that is because he is far from the method and the understanding of the requital in the hereafter, if he was to recall the scenes of the punishment, he would not have dared to disobey the method or commit any sin. It was narrated by Al-Harith Ibn Malik (may Allah be pleased with him) that he passed by the Prophet (saws) so he asked him:

“How are you this morning O’Harithah?, He said: I woke up a true believer, The Prophet said: “look at what you are saying, each truth has a reality, so what is the reality of your belief? He said: My self abstained from life, as if I am looking at the throne of my Lord prominent, and as if I am looking at the people of Paradise visiting their others, and as if I am looking at the people the Hell shouting in it, the Prophet said: “O’ Harithah, you comprehended, so keep on” repeated it thrice”¹

Here we notice that the companion Al-Harithath (may Allah be pleased with him) described his faith as true, whereas this issue is very big, so that, the Prophet (saws) wanted to point out to the seriousness of the answer.

However, Allah (swt) in this verse indicated that who denies the Recompense, could be a believer, who believes in the essences of

¹ Shu’ab Al-Iman, the Book 71, hadith No. 10591.

religion, but he does not fulfill the faith requirements doing such as of driving away the orphan.

يُدْعُ (drives away): This word shows how this behavior is ugly and rude, to drive the orphan violently.

This person did not answer back the orphan with a word, rather, with a merciless act. The orphan is a weak child, does not have support or power, so driving away him is an immoral tough matter. The orphan needs pity, courtesy and support. Thus, when we care about the orphan, then we are doing a mission that Allah (swt) has assigned to us towards this weak human being.

Allah (swt) is Able to support and provide him with reasons of living better than what we have, but Allah (swt) wants to see from His Servants the evidences of their sympathy and co-operation. Allah (swt) wants as well to test them by their actions toward each other. Allah (swt) wants to see the reaction of His strong creatures towards the weak ones. As such, Allah (swt) named spending in His path as a loan to Him (swt):

﴿مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ لَهُ أَضْعَافًا كَثِيرَةً وَاللَّهُ يَقْبِضُ وَيَبْسُطُ وَإِلَيْهِ

﴿تُرْجَعُونَ﴾

(Who is it that would loan Allah a goodly loan so He may multiply it for him many times over? And it is Allah who withholds and grants abundance, and to Him you will be returned.) (Al-Baqara: 245)

When you give the poor or the orphan it is as if you give Allah (swt) a loan. When Allah (swt) clarifies to us this divine equation He is as if saying: If you take care of the orphan, the weak, and the needy and help them in doing their deeds, I will help you with your children and I

will help your children as well and will guarantee that someone will support them after you:

﴿ وَلِيَحْشَ الَّذِينَ لَوْ تَرَكُوا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعَافًا خَافُوا عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ وَلْيَقُولُوا قَوْلًا سَدِيدًا ﴾

(And let those [executors and guardians] fear [injustice] as if they [themselves] had left weak offspring behind and feared for them. So let them fear Allah and speak words of appropriate justice.)

(An-Nisaa: 9)

So, if you, O' human, wants to guarantee your children's life after you, do not think this is done by building a house or a palace or by depositing money in a bank or in insurance companies, rather this is done by depositing in the divine insurance company because your guarantee will be in Allah's (swt) hands, He Who is:

﴿ فَاللَّهُ خَيْرٌ حَافِظًا ۖ وَهُوَ أَرْحَمُ الرَّاحِمِينَ ﴾

(He is the most merciful of the merciful.) (Yussuf: 64)

In Surah Al-Kahf Allah (swt) presents to us a real example of this divine insurance concerning the children, through the story of Sayyidna Musa (pbuh) with the righteous servant:

﴿ وَأَمَّا الْجِدَارُ فَكَانَ لِغُلَامَيْنِ يَتِيمَيْنِ فِي الْمَدِينَةِ وَكَانَ تَحْتَهُ كَنْزٌ لَهُمَا وَكَانَ أَبُوهُمَا صَالِحًا فَأَرَادَ

رَبُّكَ أَنْ يَنْبُلْغَا أَشُدَّهُمَا وَيَسْتَخْرِجَا كَنْزَهُمَا رَحْمَةً مِنْ رَبِّكَ ﴾

(And as for the wall, it belonged to two orphan boys in the city, and there was beneath it a treasure for them, and their father had been righteous. So your Lord intended that they reach maturity and extract their treasure, as a mercy from your Lord.) (Al-Kahf: 82)

Allah (swt) utilized someone who kept safe the treasure of the two orphans because their father was a righteous man, thereof, the righteous of the father brings the benefits to his children.

Another aspect of oppressing the orphans and the needy in the following verse:

﴿ وَلَا يَحْضُ عَلَىٰ طَعَامِ الْمِسْكِينِ (3) ﴾

(And does not encourage the feeding of the poor. (3))

This is the second characteristic of the those who denies the Recompense, the first one was driving away the orphan.

When an orphan or a poor come to you while you do not have anything to give them, the least you do is to encourage others to give them, this is the weakest of faith.

These deeds are kind of worships that the Holy Qur'an tells us about, they are economic and social worships, as if, encouraging the feeding and helping of the poor, passing the good things to others and applying the social solidarity among the members of society is one of the basis of doctrine principles regarding the worships relate to economic and society.

Then, the Surah moves to another kind of worship that is the prayer, which is the pillar to other acts of worship:

﴿ فَوَيْلٌ لِلْمُصَلِّينَ (4) ﴾

(So woe to those who pray. (4))

The reason of revelation: Ibn Al-Munther narrated that Ibn Abbas (may Allah be pleased with him) said about this verse that: It was revealed because of the hypocrites, who used to pray, only to be seen, in the presence of the believers, but when the believers were absent

they used to leave the prayer, additionally, they used to withhold them borrowing.

فَوَيْلٌ (woe): Indicates the disgrace, torture and destruction.

This is a threat directed to those who are considered of those who pray and believe sincerely in Allah (swt), while, in fact, they perform the worship deeds and rituals apparently; their hearts do not have any submission or faith or obedience. This condition is explained clearly in the noble Hadith which was narrated by Abo Hurairah (may Allah be pleased with him) that:

“A man entered the mosque and started praying Then (after finishing the prayer) the man came to the Prophet (saws) and greeted him. The Prophet (saws) said to him, "Go back and pray, for you have not prayed. The man went back, and having prayed, he came and greeted the Prophet. The Prophet (saws) after returning his greetings said, "Go back and pray, for you did not pray (repeated it three times)”.¹

Hence, prayer is not established by just outer acts, rather, it is the act of heart too. In this verse Allah (swt) is threatening those who perform the prayer while ignoring its essence. This is because the prayer is the pillar of faith, whoever establishes it, he, as if, establishes the religion, and whoever leaves it, he, as if, destroys the religion.

﴿ الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ (5) ﴾

(Who are heedless of their prayer - (4)

سَاهُونَ (heedless): Inattentive of their prayer, delay it from its time.

¹ Sahih Al-Bukhari, Book of description of prayer, hadith No. 724.

Those who just perform the outer acts of the prayer without applying its meaning and essence. Allah (swt) says:

﴿ إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ ﴾

(Indeed, prayer prohibits immorality and wrongdoing,)

(Al-Ankaboot: 45)

It is a great mercy of Allah (swt) towards His Servants that He (swt) made the woe for those who are heedless of their prayer, not heedless during their prayer. That is why when a Bedouin heard this verse said: All praise is due to Allah (swt) that He said: (of their prayer) and did not say: (during their prayer) because all of us may be subjected to heedless in our prayer, even the devout people and those who establish the prayer rightfully.

﴿ الَّذِينَ هُمْ يُرَاءُونَ (6) ﴾

(Those who make show [of their deeds] (5))

Those who pretend doing the deeds for the sake of Allah (swt) but indeed, they are not, rather, their deeds are to satisfy people.

The one who make show of his prayer has just one aim that is to be pointed as worshipper, so he cares about how people look at him, without taking into consideration that Allah (swt) is looking at him. Shad'da Ibn Aws (may Allah be pleased with him) said:

“I heard the Prophet (saws) said: “The thing that I most fear for my nation is polytheism and the hidden desire, I said: O’ Messenger of Allah, may your nation have an association with Allah (swt) after you? He (saws) said: “Yes, for they do not worship the sun or the

moon neither a stone or an idol, rather, they make show of their deeds”.¹

﴿ وَيَمْنَعُونَ الْمَاعُونَ (7) ﴾

(And withhold assistance. (6))

The assistance is anything that can help and is beneficial, such as, a needle, an axe, a pot and others of the house instruments that can be borrowed and that which are not found in all houses since the poor do not have them. On the other hand, the assistance may refer to the all the good deed in general.

Thus, this is another characteristic of the materialist humans, that is connected with driving away the orphan.

Humans' ways of dealing with the material issues in life are indeed connected with understanding the Islamic method, that is, the human soul naturally loves money and very assiduous in collecting it, so that, when money becomes insignificant to you, against what Allah (swt) commands you to do, then, you know that you are on the true path, otherwise, you are on the opposite side, in this case you have to reconsider yourself.

Pondering upon this Surah, we find that it includes commands that are connected with material issues which are the pillars of life and it includes, as well, innermost matters represented by the true prayer that leads to closeness to Allah (swt).

When these matters become straight the whole society becomes straight since everyone will feel that his loyalty is just to Allah (swt).

¹ Majma' Al-Zawaed, Hadith No. 5226.

From here we notice the relation between Surah Al-Maa'un and Surah Quraysh which ends with:

﴿ الَّذِي أَطْعَمَهُمْ مِّنْ جُوعٍ وَآمَنَهُمْ مِّنْ خَوْفٍ ﴾

(Who has fed them, [saving them] from hunger and made them safe, [saving them] from fear.) (Quraysh: 4)

By which we realize that the essence of religion relates to granting the good to others.



Surah Al-Kawthar

﴿ إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ (1) ﴾

(Indeed, We have granted you, [O Muhammad], al-Kawthar. (1))

Al-Kawthar is the abundance of all goodness, foremost among which is the river in Paradise.

This speech is directed to our Messenger (saws), Allah (swt) mentions His great bestowment on His honorable Messenger (saws).

This Surah is one of Makki Surahs in which Allah (swt) wills to return the earthly measures to the Divine ones and the humans standards to the Divine standards, as the humans' standards are plenty and conflicting while the Divine standards are one, the method is one, there is not any conflict between them.

The revelation reason of this Surah becomes clear to us when we understand the nature of the Arabic life and the Pre-Islamic practices. People at that time were very proud of boys as they are the ones who will keep their descendants and remembrance after their death. Thus, it was common to say: Who has no child, had no one to remember him. Consequently, they cared about lineage and saved it.

However, when the Prophet's (saws) male children died, the disbelievers were happy because his (saws) lineage was cut, thinking that the message would then end as a result. This is their concept, whereas of Allah (swt) standards, the lineage is not connected with humans' lineage. For the lineage of the Prophet (saws) is his nation's children and his followers who obey his orders even after his death till the Last Day. That is why one of the orientalisists expresses the truth by his saying: "I am very surprised that a man like Muhammad is still

governing millions of people even though he is dead in his grave.” This is his point of view, while for us, we know this truth since Allah (swt) says:

﴿وَأَعْلَمُوا أَنَّ فِيكُمْ رَسُولَ اللَّهِ﴾

(And know that among you is the Messenger of Allah.) (Al-Hujurat: 7)

Thus, Allah (swt) willed to please His Messenger (saws) and soothe the effect of the saying of his society, so He (swt) said to him: (Indeed, We have granted you, [O Muhammad], al-Kawthar). These words are of Allah’s (swt), the granter, the Messenger (saws) is the receiver of this speech and he is the granted, the grant is Al-Kawthar. So what is Al-Kawthar?

الْكَوْثَرُ (Al-Kawthar): The Arabic word means the abundant good.

Thus, it concludes the plentiful good in all the aspects; money, prestige, health and children. So Allah (swt) has given the Messenger (saws) an abundance of every good that could ever be given.

Anas Ibn Malek (may Allah be pleased with him) narrated that: *“One day the Messenger of Allah (ﷺ) was sitting amongst us that he dozed off. He then raised his head smilingly. We said: What makes you smile. Messenger of Allah? He said: A Sura has just been revealed to me, and then recited: In the name of Allah, the Compassionate, the Merciful. Verily We have given thee Kauthar (fount of abundance). Therefore turn to thy Lord for prayer and offer sacrifice, and surely thy enemy is cut off (from the good). Then he (the Holy Prophet) said: Do you know what Kauthar is? We said: Allah and His Messenger know best. The Prophet (ﷺ) said: It (Kauthar) is a canal which my Lord, the Exalted and Glorious has*

promised me, and there is an abundance of good in it. It is a cistern and my people would come to it on the Day of Resurrection, and tumblers there would be equal to the number of stars. A servant would be turned away from (among the people gathered there). Upon this I would say: My Lord, he is one of my people, and He (the Lord) would say: You do not know that he innovated new things (in Islam) after you. Ibn Hujr made this addition in the hadith:" He (the Holy Prophet) was sitting amongst us in the mosque, and He (Allah) said: (You don't know) what he innovated after you"¹

However, the interpreters differ in regard of Al-Kawthar meaning. Ibn Abbas (may Allah be pleased with him) said: Al-khawthar is something very great and plentiful and this is one of it. But why did they differ in interpreting this word?

Because if they were to interpret it as Prophethood, but the Messenger has known that he is a messenger, on the other hand, if they were to interpret it as the Qur'an, but the Messenger was the receiver of the Qur'an and the first one to be affected by it and if they said that it means the raising of the Messenger's remembrance in the two testimonies , but it is well known to the Messenger of Allah (saws).

However, the Messenger (saws) interpreted Al-Kawthar as a bestowment in the hereafter, because it is a hidden matter, so the Messenger (saws) did not interpret it by a seen matter, but this does not mean to ignore its meaning of abundant goodness. For we do really know that when Allah (swt) says (We) then, after it, certainly, there is a great matter of great grant, because this pronoun indicates glorification, as when Allah (swt) says:

¹ Sahih Muslim, Book of Salah, hadith No. 400.

﴿ إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ﴾

(Indeed, it is We who sent down the Qur'an and indeed, We will be its guardian.) (Al-Hijr: 9)

Because the Holy Qur'an is a great matter.

Thus, when Allah (swt) says: (We have granted you). Definitely, this grant is great, in parallel with the greatness of the Granter (swt) and His capabilities in His dominion. So, you can imagine its greatness, in addition to conclude the river in the Paradise.

﴿ فَصَلِّ لِرَبِّكَ وَأَنْحِرْ (2) ﴾

(So pray to your Lord and sacrifice [to Him alone]. (2))

This is a normal command after what is mentioned before, because what Allah (swt) has given to His Messenger necessitates that it be responded to by thanking.

فَصَلِّ (So pray): The Messenger is being told to be consistent in prayer and be thankful for the sake of his Master due to the abundant and the blessings that He (swt) has given to him. This is the least that you may do in return.

وَأَنْحِرْ (sacrifice): Indicates spending. That is, as Allah (swt) has bestowed you with blessings, so you have to give others. Allah (swt) says:

﴿ وَأَتَوْهُمْ مِّن مَّالِ اللَّهِ الَّذِي آتَاكُمْ ﴾

(...and give them from the wealth of Allah which He has given you..)

(An-Nour: 33)

﴿ وَأَحْسِنْ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ ﴾

(And do good as Allah has done good to you.) (Al-Qassass: 77)

The Messenger of Allah (swt) said:

“Allah helps His slave as long as he helps his brother.”¹

Some people say: I have accustomed to give the people, so Allah let me accustomed to His grants, thus I do not want to stop my grants so that Allah (swt) would not stop His to me.

The scholars have two opinions about interpreting this verse:

Some of them said: It refers to the prayer and sacrifice in general; that is, slaughter animals and distribute them to the poor.

Others said: It means slaughter of the animals on Eid al Adha. But this opinion may limit a wide meaning because the relationship between the Messenger of Allah (saws) and His Lord is not bounded, so that the prayer cannot be limited to just the prayer of Eid. The Messenger (saws) has been raised to the praiseworthy and nearness position, which is one of the characteristics of the Messenger (saws).

Accordingly, we may say that the prayer and the sacrifice meant in this verse are absolute, and as Allah (swt) has granted His Messenger (saws) Al-Khawthar, which is unlimited favour, then the prayer is unbounded and the bestowments should not be limited as well.

﴿ إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ (3) ﴾

(Indeed, your enemy is the one cut off. (3))

Meaning, indeed, the one who dislikes you is the one who is cut off from lineage or from any good.

As mentioned, this verse was revealed to correct the human standards according to the divine ones. For the repute is not through

¹ Sahih Muslim, hadith No. 2699

the lineage and the relatives, whereas it is through the value and the effect. Thereof, the Messenger (saws) is not the one who is cut off because his lineage is connected to all his nation's children. Whereas, the cut off one is that who claimed the Messenger of that.

The remembrance of the Messenger (saws), even after his death, will continue, on the tongues of his followers and in their hearts and souls, through the calling of prayer (Athar) and in every time until Allah (swt) will inherit the earth and whoever is on it. Hence, whenever his name (saws) is mentioned, there is a mention of one of Allah's (swt) rule, so how it comes that the Messenger is cut off!!!

The Messenger's repute is connected with the hereafter, Allah (swt) says:

﴿وَرَفَعْنَا لَكَ ذِكْرَكَ﴾

(And raised high for you your repute.) (Ash-Sharh: 4)

On the Day of Judgement, the Messenger's (saws) repute will be raised above all the humans from Adam (pbuh) till the Resurrection Day, where all the Prophets (pbut) will refuse to intercede, the one who will accept to hold the intercession is only the Prophet Muhammad (saws). So, his repute is raised high over those who came before him and who comes after him.

We notice that in replying to those who said that the Messenger is cut off, Allah (swt) did not say (No, you are not cut off), rather the reply is: (Indeed, We have granted you, [O Muhammad], al-Kawthar), since the one who is given Al-Kawthar, is never ever cut off.

شَاتِك (your enemy): This indicates that the animosity is directed to him (saws) personally and to his calling to Allah (swt) and the method. They were saying:

﴿ وَقَالُوا لَوْلَا نُزِّلَ هَذَا الْقُرْآنُ عَلَى رَجُلٍ مِّنَ الْقَرْيَتَيْنِ عَظِيمٍ ﴾

(And they said, "Why was this Qur'an not sent down upon a great man from [one of] the two cities?") (Az-Zukhruf: 31)

They disliked him because he has come with this great Islamic method and overpowered them with argument and proof, additionally, their attempts to prevent him have all failed, they accused him of being a poet, a magician and a soothsayer, and when they failed to find any faults in the Holy Qur'an they started to disgrace him (swt), but Allah (swt) replied to them by a similar way. This is a general law that the characteristic is connected with the doer, whether exists or not. In other words, whoever dislikes the Messenger of Allah (saws) is cut off in general, not in particular those who claimed that he is cut off because the moral lies in the general meaning, not in the specific reason.



Surah Al-Kafiroon

﴿ قُلْ يَا أَيُّهَا الْكَافِرُونَ (1) ﴾

(Say, "O disbelievers, (1))

The speech in this Surah is directed to the Prophet Muhammad (saws). This shows the Prophet's (saws) honesty in the duty of notification from Allah (swt).

Verify, reciting the Holy Qur'an is a form of worship, in every single letter of it.

الْكَافِرُونَ (disbelievers): They are specifically a section of disbelievers, whom Allah (swt) had known that they will never believe, they are the masters of polytheism in Mecca.

Those people are in one side and the Prophet (saws) in on the opposite one.

يَا أَيُّهَا (O'): This form of calling is used for a distant one. It is used to express either an extra degree of respect or contempt, because being distant has two indications, either a high rank and far status at Allah (swt) or a low rank and far status from Allah (swt).

Thus, when Allah (swt) addresses His Prophet (saws) by:

﴿ يَا أَيُّهَا النَّبِيُّ... ﴾

(O Prophet,..) (Al-Anfal: 64)

﴿ يَا أَيُّهَا الرَّسُولُ... ﴾

(O Messenger,,,) (Al-Maaidah: 41)

These two callings here carry the meaning of superior status and position and they are on the contrary of the calling in the verse we are explaining.

However, the Prophet (saws) went to the disbelievers gathering and announced to all this verse which represents a cut-off of the relation connected with worship.

Allah (swt) does not say (O you who disbelieved) because they were not believers before that, rather they were engaged in disbelief from the first beginning.

As the Arabic word of disbelief means covering, this illustrates the instinct of faith, which is the covered.

﴿ لَا أَعْبُدُ مَا تَعْبُدُونَ (2) ﴾

(I do not worship what you worship. (2))

(do not) indicates now and future. This Surah was revealed because the disbelievers of Quraysh invited the Messenger of Allah (saws) to worship their idols for a year and they would in turn worship his God for a year, so they wanted to divide the worship by time.

Worship is fundamental in all the doctrines. It is not a legislation that is subjected to change by time and place, or from nation to another. However, the command of worshipping only Allah (swt) with no partners, is a matter that is agreed by all from Adam (pbuh) until the last Messenger (saws) and it does not change as the circumstances and conditions change.

﴿ وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ (3) ﴾

(Nor are you worshippers of what I worship. (3))

The Prophet (saws) abide to announce these verses literally as they contain statement from Allah (swt) not from him (saws).

I do not worship what you worship. (2) Nor are you worshippers of what I worship. (3)

Meaning, no compromise neither from my side nor from your side, there is no way to meet or to agree because your method in belief and your vision about God differ from mine.

Your method is from yourselves, whereas my method is from Allah (swt), thus, we cannot meet as meeting in the middle of the road can be among changeable humans as you, but the divine method cannot meet with those who are in contradiction with its basis.

Allah (swt) does not change because of people rather people should change for the sake of Allah (swt).

﴿ وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ (4) وَلَا أَنْتُمْ عَابِدُونَ مَّا أَعْبُدُ (5) ﴾

(Nor will I be a worshipper of what you worship. (4) Nor will you be worshippers of what I worship. (5))

Nor in the future, there will be any negotiation about this present announcement.

This verse denies that they will believe in future, that is, they will die on their present condition.

﴿ لَكُمْ دِينُكُمْ وَلِيَ دِينِ (6) ﴾

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

Those who were compromising the Prophet (saws) will have children who will convert to Islam as indicated in the next Surah “Al-Nassr” which gives good tiding that the people will enter into the religion of Allah (swt) in multitudes, among them will be the children

and grand children of those disbelievers, subsequently, the disbelief community will no longer be in the face of the belief community because this is the only religion.

Farwah bin Nawfal quoted that the Prophet (saws) said to Nawfal (his father):

*“Recite (the Surah) 'Say, O you disbelievers!' and then go to sleep at its end, for it is a declaration of freedom from polytheism.”*¹



¹ Sunan Abi Dawud, Book of supplications, chapter what to say ehwn going to sleep, hadith No. 5055.

Surah An-Nassr

﴿ إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ (1) ﴾

(When the victory of Allah has come and the conquest, (1))

Telling about the unseen is plenty in the Book of Allah (swt) and this Surah is one of them. In it Allah (swt) informs about how support, stabilization and triumph will the Islamic call will be established in future after all what its followers have been through from oppression and siege that closed the earth on them until there was not any glimpse of hope of victory.

However, out of the black darkness, the light emerges, the Prophet (swt) received the revelation while he (saws) was suffering from the siege, telling him (saws): *(When the victory of Allah has come and the conquest (1) And you see the people entering into the religion of Allah in multitudes, (2))*. This is the miraculous Qur'an and this is one of its great miracles. Would the Prophet (saws) has told the people these words from his own while contrary events might come later on?? Of course, no.

The Prophet (saws) was sure it is a revelation from Allah (swt), Who owns the reasons of victory and no power what so ever can disagree or prevent execution of His will. The Prophet (saws) announces these words of His Lord which became a Qur'an being recited and worshiped through.

This Surah was revealed before any victory or conquest took place and it has an apparent meaning and a concealed one.

نَصْرُ اللَّهِ (the victory of Allah): Victory is a consequence of battle between two parties when one of them overcomes the other.

وَالْفَتْحُ (the conquest): To enter into the religion without fight.

As if these verses brought to the Prophet (saws) a good tiding of the events; victory and conquest. Victory indicates strength and the conquest indicates peace. So, Allah the Wise (swt) willed to give His Prophet (saws) two kinds of support, in war and in peace. Looking in the Islamic call, we find that it has spread in the whole world uniquely throughout the history.

This widespread was due to two elements; the first one is the military power of the conqueror and the second is the principles and the moral values which attracted people to Allah's (swt) religion by which they saw their salvation from the corruption they were suffering from.

After the Prophet (saws) won and his call to Allah (swt) raised, they hurried to it, so that, people entered into the religion of Allah (swt) in multitudes, whereas, previously they were entering into it individually.

Hence, we are in front of a victory in the battle field and a conquest in which people entered into the religion of Allah (swt) peacefully.

﴿ وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا (2) ﴾

(And you see the people entering into the religion of Allah in multitudes, (2))

Did all the people entered in the religion of Allah (swt)? Of course not, this is not the meaning. That is why when the Prophet (saws) said:

“I have been commanded (by Allah) to fight people until they testify that there is no true god except Allah, and that Muhammad is the Messenger of Allah, and perform Salat and pay Zakat. If they do so,

they will have protection of their blood and property from me except when justified by Islam, and then account is left to Allah".¹

This does not mean that he (saws) would fight all people, but just those who would fight him (saws).

﴿ فَسَبِّحْ بِحَمْدِ رَبِّكَ ۖ وَاسْتَغْفِرْهُ ۖ إِنَّهُ كَانَ تَوَّابًا ﴾ (3)

(Then exalt [Him] with praise of your Lord and ask forgiveness of Him. Indeed, He is ever Accepting of repentance. (3))

Then declare the perfection of your Master and pray to him as thanking for His blessings upon, and seek His forgiveness for you and for your followers.

Asking forgiveness of Allah (swt) from the side of the Prophet (saws) was because of not doing the best, not because of any sin or guilt he (saws) has committed.

Sayedah A'isha (may Allah be pleased with her) said:

The Messenger of Allah (saws) recited often these words: Hallowed be Allah and with His praise, I seek the forgiveness of Allah and return to Him. She said: I asked: Messenger of Allah, I see that you often repeat the saying" subhan allahi bihamdihi astag firullahi watubuilaih" whereupon he said: My Lord informed me that I would soon see a sign in my Ummah, so when I see it I often recite (these) words: Hallowed be Allah and with His Praise, I seek forgiveness of Allah and return to Him. Indeed I saw it (when this verse) was revealed:" When Allah's help and victory came, it marked the victory of Mecca, and you see people entering into Allah's religion in troops,

¹ Sahih Al-Bukhari, Book of faith, Hadith No. 25

celebrate the praise of Thy Lord and ask His forgiveness. Surely He is ever returning to Mercy."

Exaltation means not attributing any characteristics or notions that are not befitting to the divine nature of Allah (swt). Examples of the verses that contain the exaltation:

﴿سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ﴾

(Exalted is He who took His Servant...) (Al-Issra: 1)

﴿سُبْحَانَ الَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا مِمَّا تُنْبِتُ الْأَرْضُ وَمِنْ أَنْفُسِهِمْ وَمِمَّا لَا يَعْلَمُونَ﴾

(Exalted is He who created all pairs - from what the earth grows and from themselves and from that which they do not know.) (Yaseen: 36)

﴿فَسُبْحَانَ اللَّهِ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ﴾

(So exalted is Allah when you reach the evening and when you reach the morning.) (Ar-Room: 17)

﴿سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى﴾

(Exalt the name of your Lord, the Most High,) (Al-A'laa: 1)

So, Exalting of Allah (swt) means to regard Allah as pure and free from every blemish.

بِحَمْدِ رَبِّكَ (with praise of your Lord): The Arabic word "praise" is infinitive, meaning, to praise your Lord in a decent way. It is Allah's favour on His servants that He (swt) taught them how to praise Him (swt) by saying (Al-Hamdullellah) (All Praise to Allah). Thus, Allah (swt) did not leave it to our various methods and languages to decide the ways of praising. So (Then exalt [Him] with praise of your Lord) means

to praise Him (swt) in the way He (swt) taught us. Due to this, the Prophet (saws) was saying in his supplication:

“I cannot count Your praises. You are as You have praised Yourself”

Or it may mean, say: (Subhanallah Wa Behamdehi) or (Subhanallah Wa Al-Hamdullillah).

وَاسْتَغْفِرُهُ إِنَّهُ كَانَ تَوَّابًا (and ask forgiveness of Him. Indeed, He is ever Accepting of repentance): If the Holy Qur’an had been from other than Allah (swt), it would have been written in a different manner.

Linguistically, the explanation should be suitable to the command, that is to be (and ask forgiveness of Him, indeed He is ever the Forgiver) or (and repent to Him, indeed He is ever Accepting repentance).

But the Quranic composition is other than that, that is to bring two matters, each of them has two elements, in this case we have four elements, two for each matter of them. In other words, (and ask forgiveness of Him. Indeed, He is ever Accepting of repentance) means (and ask forgiveness of Him. Indeed, He is ever forgiver and repent to Him).

Indeed, He is ever Accepting of repentance). Thus, one statement concludes two matters: The repentance and the ask for forgiveness.

What is the difference between to ask for forgiveness and to ask for repentance? Asking for forgiveness is done after committing a sin while asking for repentance means to return back to the divine method of Allah (swt) with the intention of never going back to the sin.

The speech is directed to the Prophet (saws) which means it is directed to the whole nation as well. That is why we find Allah (swt) saying in some verses:

﴿ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴾

(Indeed, Allah of what you do, is Seeing.) (Al-Baqara: 110)

The Arabic word (you) is in plural form not in singular.

This is the apparent meaning of Surah Al-Nasr which every reciter of it may understand whereas, there are meanings beyond the words have to be pondered upon and concluded.

﴿ أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ ﴾

(Then do they not reflect upon the Qur'an?) (An-Nissa: 82)

We should not stop at the apparent meaning, rather we have to search for what behind it. Thus, Allah (swt) states to us many matters, additionally, gives us a great favour through teaching us how to praise Him and how to ask for forgiveness and repentance.

(Ibn 'Abbas (May Allah be pleased with them) said:

'Umar (May Allah be pleased with him) used to make me sit with the noble elderly men who had participated in the battle of Badr. Some of them disliked it and said to 'Umar: "Why do you bring in this boy to sit with us when we have sons like him?" 'Umar replied: "Because of the status he has, which you already know about (i.e., belongs to the source of knowledge and the house of the Prophet (ﷺ))." One day, 'Umar called me and seated me in the gathering of those people; and I think that he called me just to show them (of my religious knowledge). 'Umar then questioned them (in my presence). "How do you interpret the ayah of Allah: 'When there comes the Help of Allah (to you, O Muhammad (ﷺ) against your enemies) and the Conquest (of Makkah).'" Someone said that when Allah's Help and the Conquest (of Makkah) came to us, we were called upon to

celebrate the Praise of Allah and ask for His forgiveness. Some others remained silent and did not utter a word. Thereupon 'Umar asked me: "Ibn 'Abbas! Do you say the same." I replied: "No". He said: "What do you say then?" I replied: "That is the sign of the Prophet's death about which he had been informed. Allah, the Exalted, says: 'When there comes the help of Allah (to you, O Muhammad (saws) against your enemies) and the Conquest (of Makkah)'. So declare the remoteness of your Rubb from every imperfection, and ask for His forgiveness. Verily, He is the One Who accepts the repentance and Who forgives". On that 'Umar (May Allah be pleased with him) said: "I do not know anything about it other than what you have said".¹



¹ Sahih Al-Bukhari, Book of Al-Maghazi, (Military Expeditions led by the Prophet (saws), hadith No. 4043.

Surah Al-Masad

The noble Surahs continue their trip in breaking through the future. In previous Surahs, the speech was about the Kawthar, which Allah (swt) has favoured His Prophet (saws) with, and that his enemy is the one cut off, and told us about the victory He (swt) granted to His Prophet (saws) in life, Allah (swt) then, in this Surah, gives an example of the enemies of the Prophet (saws). Allah (swt) willed to choose a person who hated the Prophet (saws) and his (saws) calling and was in clash with from the beginning and on. Allah (swt) chose this person from the Prophet's (saws) close relatives; his uncle Abu Lahab, about whom these verses were revealed and are to be recited till the Day of Judgement.

Allah (swt) promised Abu Lahab in the hereafter with destruction and punishment while at the time when he was still alive and had the opportunity to enter Islam, but Allah (swt) Who the Holy Qur'an is His speech and the One Who has the knowledge of the future and the unseen, has willed that Abu Lahab would never believe nor even would it occur to his mind to believe.

That is because Abu Lahab has not only disbelieved the Prophet (saws) but transgressed in his disbelief and his wife as well did. Abu Lahab averted people from the way of Allah saying to them about the Prophet (saws): Do not believe him, he is a liar. This man always used to stand against the Prophet (saws) and accusing him of lying, even when the Prophet (saws) was under siege in the valley of Abi Talib, not anyone of Bani Hashim accepted this except Abu Lahab who agreed to isolate Bani Hashim although he belongs to them.

Accordingly, this Surah was revealed talking about this situation and deciding the ruling against Abu Lahab and his wife in advance.

﴿ تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ (1) ﴾

(May the hands of Abu Lahab be ruined, and ruined is he. (1))

تَبَّتْ (be ruined): Be broken apart and destructed.

The hands symbolize the man as a whole because most of the human's deeds are done by his hands. For that, Allah (swt) says:

﴿ ذَلِكَ بِمَا قَدَّمْتِ أَيْدِيكُمْ ﴾

(That is for what your hands have put forth.) (Ali-Imran: 182)

Abu Lahab is the uncle of the Prophet (saws) and his real name is Abdul Uzzah. He was called so because he had reddish face but he is called in this Surah by his nickname because he is going to be in the fire forever so that his nickname matched his destiny.

This verse is not an invocation because Allah's (swt) command definitely comes true and is fulfilled does not need anyone else to fulfill it, the proof of this is Allah's (swt) saying (and ruined is he), indeed, it really happened and was fulfilled accordingly.

In life his destruction cut him off although he was one of the most famous and wealthiest people in Makkah but he dies in a humiliating way that cannot be imagined to happen for the lowest ranked and positioned in Makkah society. Abu Rafi', the Prophet's (saws) servant, narrated what happened to Abi Lahab:

(Allah stroke him by so-called Al-Adassa disease and killed him. His two sons kept his dead body for two or three days until the dead body started to stink. One day, a Qurayshi man said to his sons, "Woe on you! Shame on you! Your father's dead body began to stink

in your house” They said, “We are afraid of his disease!”. Quraysh was avoiding this disease of “Addasah” same as avoiding the plague. The man said, “Come on! I will help you.” He said: I swear by Allah, they washed him by sprinkling some water from distance. Then, they dragged it to the upper part of Makkah and buried the body there.

Then, they covered it with stones.)¹

Thus, Allah’s promise was fulfilled in life before the hereafter.

The reason of this Surah’s revelation: When the verse of:

﴿ وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ ﴾

(And warn, [O Muhammad], your closest kindred.) (Ash-Shuara: 214)

was revealed, the Prophet (saws) ascended Safa mountain and said, "*Oh Sabah!*" All the Quraish gathered round him and said, "What is the matter?" He said, *Look, if I told you that an enemy is going to attack you in the morning or in the evening, would you not believe me?*" They said, "Yes, we will believe you." He said, "*I am a warner to you in face of a terrible punishment.*" On that Abu Lahab said, "May you perish! Is it for this thing that you have gathered us?" So Allah revealed: 'Perish the hands of Abu Lahab!...' ²

﴿ مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ (2) ﴾

(His wealth will not avail him or that which he gained. (2))

The wealth and the gains are mentioned because he was arrogant with them, he used to say: If what my nephew say is true, I will redeem myself with my money and children. Thus Allah (swt) answered back

¹ Al-Mu'jam Al-Kabeer, Hadith No. 916.

² Sahih Al-Bukhari, Hadith No. 4687.

with this saying that his wealth will not avail him or save him from the Allah's punishment.

The scholars have two opinions about this verse: First, money is the origin that a person possesses then comes the gains and profits. The second opinion is that the gain means children according to the Prophet's (saws) hadith:

"The Messenger of Allah said: "The best (most Pure) food that a man eats is that which he has earned himself, and a man's child (and his child's wealth) is part of his earnings"¹

Then the Surah moves to talk about the retribution in the hereafter:

﴿ سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ (3) ﴾

(He will [enter to] burn in a Fire of [blazing] flame. (3))

These scenes can be only seen on the Last Day. Allah (swt) makes what we actually see in life a proof about the truthfulness of what we have not seen of the hereafter matters. Since this speech is about the future, (will) is used.

This is Allah's wisdom, that is to set forward the perceptual sensible matter to as a proof of the followed unseen one. Hence, the two first verses refer to issues in life while this third one is an indication about the hereafter.

﴿ وَأَمْرَأَتُهُ حَمَّالَةَ الْحَطَبِ (4) ﴾

(And his wife [as well] - the carrier of firewood. (4))

His wife, Um Jamil, had very high status and a noble lineage. Her name is Arwa Bint Harb Bint Umayyah, sister of Abu Sufyan.

¹ Sunan Abi Dawood, hadith No. 3528.

She has not sufficed with her husbands' animus acts towards the Prophet (saws) and his message, rather, she played a very big role in confronting and harming the Prophet (saws) and his message depending on her husband's wealth and on her brother's high rank in Quraysh. So, she did not refrain from her hatred and animosity against the Prophet (saws).

Some scholars said that she was in reality a carrier of wood; Abu Lahab was the neighbour of Prophet's (saws). Um Jamil used to carry firewood and throw them in the path of the Prophet (saws) to harm him.

Other scholars interpreted that (carrying of firewood) is a metaphor of tattling as she was indeed practicing it, hence, as if she was carrying the wood to burn herself and people around her, as she was known of being envious, malevolent, and backbiter, which are of the most serious reasons to cause animosity between people.

﴿ فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ (5) ﴾

(Around her neck is a rope of [twisted] fiber. (5))

The old Arabs used to talk about the neck to describe its beauty and characteristics whereas here this neck is ornamented with a rope of fibre which is naturally rough, so can you imagine how it will be when twisted as rope around the neck!

As such, let us contemplate this Surah and how its images carry insult and humiliation after being in a high and noble status, as the recompense will be of the same type of the deed.

The rope that Um Jamil used to tie the pile of wood to harm the Prophet (saws) became a collar around her neck. Additionally, Abu

Lahab who had a reddish skin will be entered to burn in a fire of blazing flame.

So, the phrases and the words are uniformly homogeneous with the performance of the meanings desired in a miraculous coincidence and a wonderful description.



Surah Al-Ikhalas

﴿ قُلْ هُوَ اللَّهُ أَحَدٌ (1) ﴾

(Say, "He is Allah, [who is] One, (1))

The Prophet (saws) used to read Surah Al-Kafiroon in the first Rak'a and Surah Al-Ikhlal in the second one in the sunah prayers of dawn (Al-Fajr), Al-Dhuha, Al-Maghrib and in the morning of the travel day. That is because these two Surahs contain the pure essence of monotheism, that there is not any god but Allah (swt) the Only One. Allah's saying in Surah Al-Kafiroon: (I do not worship what you worship.) is a negative declaration while this verse of Surah Al-Ikhlal is an affirmative declaration.

However, the monotheism phrase consists of a negative statement represented by (No God) and an affirmative one in (except Allah) which comes after according to the Islamic (shari'ah) ruling which says: "Warding off corruption takes precedence over bringing benefits".

The monotheism phrase (There is No God except Allah) has status and secrets with the people of knowledge of Allah (swt), who used to ask Allah (swt) to keep them alive until they would finish uttering this sentence, in afraid to die while saying (No God) before completing it. That was out of their extreme awareness of it and their fear of sudden death while saying it. One of the scholars said that the worship begins with (No God except Allah), this is the general beginning.

هُوَ اللَّهُ أَحَدٌ (He is Allah, [who is] One): Allah (swt), The One is telling us that He (swt) has no peer and no rival to dispute over His decision.

This Surah confirms that the judgment against Abo Lahab and his wife is unquestionable.

Surah Al-Ikhlâs has many indications and it has many names as well, such as: Al-Ikhlâs, Al-Iman, Al-Bara'a, Al-Tawheed, At-Tafreed, Al-Mubari'ah, Ma'refah, Al-Assass, Al-Muawazzah, Al-Jamal, An-Najat, Al-Wilayah, At-Tajreed, An-Nubuwwah and Noor-Al-Qur'an. Each name has its significances.

Surah Al-Ikhlâs, this is the most famous name. When there is Ikhlas (sincerity) a Muslim directs his aims to what the religion requires, as such, Allah (swt) says in the sacred (Qudsi) hadith:

“Allah (swt) says: “Sincerity is one of my secrets, I deposit it within the heart of whom I love of my servants”¹

As such, the sincerity, no close angel can know about it so that he may write it down, neither any prophet can.

This Surah is called Al-Assass (The foundation) because it contains the fundamental that the heavens and the earth are founded upon. But how? The scholars said that this refers to Allah's (swt) saying:

﴿لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا﴾

(Had there been within the heavens and earth gods besides Allah, they both would have been ruined.) (Al-Anbiyaa: 22)

Because both the heavens and the earth had not been ruined, this is a proof that there is no god but Allah (swt), had this specific principle of doctrine not exist, the heavens and earth could not have been founded. Allah (swt) says:

¹ Jami' Al-Ahadith Al-Qudsiyah, hadith No. 42.

﴿ إِنَّ اللَّهَ يُمَسِّكُ السَّمَاوَاتِ وَالْأَرْضَ أَنْ تَزُولَا ۗ وَلَئِن زَالَتَا إِنْ أَمْسَكَهُمَا مِنْ أَحَدٍ مِّن بَعْدِهِ ۗ إِنَّهُ كَانَ

﴿ خَلِيمًا غَفُورًا ﴾

(Indeed, Allah holds the heavens and the earth, lest they cease. And if they should cease, no one could hold them [in place] after Him.

Indeed, He is Forbearing and Forgiving..) (Fatir: 41)

This Surah is called also Surah Al-Bara'ah (The freedom) because it grants its reciter the freedom from idolatry in life and it grants him the freedom from the hell fire in the hereafter as well. Abu Hurayrah has narrated that:

"I passed with the Prophet (saws) by a man reciting: (Say, "He is Allah, [who is] One), so the Prophet (saws) said: "It has become certain" I asked him (saws) what is it O' Rassullallah? He (saws) said:

"The Paradise"

The one to whom the Paradise has become certain is surely free from the Hell fire, and the one who is free from the Hell fire is certainly free from polytheism. A'ishah (may Allah be pleased with her) reported:

Messenger of Allah, (saws) appointed a man in charge of an army unit who led them in Salat (prayer); he always concluded his recitation with Surat Al-Ikhlās: "Say (O Muhammad (ﷺ)): 'He is Allah, (the) One. Allah-us-Samad (Allah - the Self-Sufficient). He begets not, nor was He begotten. And there is none equal or comparable to Him.'" Upon their return to Al-Madinah, they mentioned this to Messenger of Allah (saws), who said, "Ask him why he does so?" He was asked and he said, "This Surah contains the Attributes of Allah,

*the Gracious, and I love to recite it. Messenger of Allah (saws) then told them, "Tell him that Allah loves him".*¹

*And in other narration, the Prophet (saws) said to him: "Your love for this surah will make you enter paradise"*²

Abu Sa'id Al-Khudri (May Allah be pleased with him) reported:
*"A man heard another reciting Surat Al-Ikhlâs repeatedly. The next morning he came to the Messenger of Allah (saws) and informed him about it as if he considered it to be of little reward. On that the Messenger of Allah (saws) said, "By Him in Whose Hand my soul is, this Surah is equal to one-third of the Qur'an."*³

Uqbah bin 'Amir (May Allah be pleased with him) said:
*"I met the Messenger of Allah, peace be upon him, and he said to me, "O Uqbah ibn Amr, maintain relations with those who cut you off, give to those who deprive you, and pardon those who wrong you." Later, I met the Messenger of Allah and he said to me, "O Uqbah ibn Amr, control your tongue, weep for your sins, and keep to your house." Later, I met the Messenger of Allah and he said to me, "O Uqbah ibn Amr, shall I teach you some chapters the like of which have not been revealed in the Torah, nor the Psalms, nor the Gospel, nor the Furqan? Do not let a night go by without reciting them: He is Allah the One (112:1), and: I seek refuge in the Lord of the daybreak (113:1), and: I seek refuge in the Lord of the people." (114:1)*⁴

Another name of this Surah is Surah At-Tawhid (Pure Islamic Monotheism), Surah At-Tajrid (On its own, free from anything else) and

¹ Sahih Al-Bukhari, Book of Oneness, hadith No. 6940.

² Sahih Al-Bukhari, Book of the prayer, hadith No. 741

³ Sahih Al-Bukhari, Book of virtues of Qur'an, hadith No. 4726

⁴ Musnad Imam Ahmad, hadith no. 17372.

Surah At-Tafrid (The Unique). These three names lead to same meaning, that is to deny the existence of something from the essence of a thing.

It is called as well Surah Al-Jamal (The beauty). Beauty is relative; people differ in identifying it and we may say: It is the harmony in the formation of something in a way that satisfies the healthy mood. The beauty also is when the results come in coincidence with the introductions. For example, the beauty of silk lies in its smoothness whereas the beauty of the racket lies in its roughness, similarly, the beauty of the eye lies in its wideness whereas the beauty of mouth lies in its small size.

The beauty in this Surah lies in the fact that Allah (swt) is The Only One God for all; God of the rich and the poor, God of the strong and the weak, His judgements are applied justly on His creation, His scale is according to His wisdom. When man believes in this fact he lives with satisfaction and acceptance.

This Surah is called as well Al-Mu'awwidhah (The Refuge) because it is associated with the two Mu'awathat (Say, "I seek refuge in the Lord of daybreak" and (Say, "I seek refuge in the Lord of mankind). Seeking refuge requires something that you are afraid of and a power that gives you protection. As if this Surah precedes the two Mu'awathat to clarify Whom you should ask refuge in, He is the Only One God.

Another name of this surah is Al-Muqashqashah (It removes disease of polytheism and hypocrisy).

It is as well Surah An-Najah (The Salvation) because it saves from disbelieving in life and from the Hell in the hereafter.

Its name An-Nisbah (The Connection with Allah) is connected to the question of Quraysh. It is narrated by Ubay bin Ka'b (may Allah be pleased with him) that the polytheists asked the Prophet (saws) to describe his God, so that this Surah was revealed. Thus, Allah (swt) denied the two connections that they know, the father and the son.

It is Surah An-Nur (The Light of the Qur'an) because it establishes the doctrine from which the method is taken from it.

It is also Surah Al-Wilayah (The Ally) since the one who believes in Allah's oneness becomes His believer ally who does not ally except with Allah (swt).

After that, five attributes to Allah (swt): The One, The Eternal Refuge, Neither begets nor is born and to Him there is no equivalent. All will be explained.

The speech in this Surah is directed to the Prophet (saws) and his is the messenger. Here we see the honesty in conveying the message of Allah (swt), the Prophet (saws) did not omit the word (Say).

هُوَ (He): it is in the third person pronoun form, that is He is absent from you. As known the subject pronouns have three forms: first, second and third person pronouns. When the 1st person pronoun is used, for example when the speaker says: I did so and so, no one ask: Who are you because he is in front of you. However, for the 2nd person pronoun is used there has to be preceded by any reference that indicates him. So that, we may ask here: Where is the reference? The reference is the faith and certainty of the servant that it is only applied to Allah (swt). So that, (Say, He is) the pronoun refers to the sublimity name of Allah (swt). For us Allah (swt) is unseen, but we witness Him by His creations.

الله (Allah): The sublimity name of His Al-Mighty.

أَحَدٌ (The One): The Arabic nickname of *Ahad* means that He is unique in His oneness, He is a sole unique entity. No one is described by it except Allah (swt)

Allah (swt) is unseen light and cannot be perceived. Hence the pronoun (He) indicates that Allah (swt) is The One who cannot be seen in the way the creation can be seen. He is the One from whom nothing is hidden and who surrounds all things. He knows even the inner states, yet He is veiled from the creation's perception.

﴿ اللهُ الصَّمَدُ (2) ﴾

(Allah, the Eternal Refuge. (2))

الصَّمَدُ (Eternal Refuge): This Arabic adjective has two meanings: Solid with no holes or emptiness inside, and it means the one who is enough, whoever turns to Him, He (swt) fulfills and answers all his needs while He (swt) depends on no one.

﴿ لَمْ يَلِدْ وَلَمْ يُولَدْ (3) ﴾

(He neither begets nor is born, (3))

That is because He (swt) is not in need of any assistance, He (swt) as well does not share attributes with His creation.

Allah (swt) is not born, as He is eternal. Allah (swt) says:

﴿ سُبْحَانَهُ أَنْ يَكُونَ لَهُ وَلَدٌ ﴾

(Exalted is He above having a son.) (An-Nisaa: 171)

Allah (swt) is exalted above having a son or a wife.

﴿ لَيْسَ كَمِثْلِهِ شَيْءٌ ۚ وَهُوَ السَّمِيعُ الْبَصِيرُ ﴾

(There is nothing like unto Him, and He is the Hearing, the Seeing.)

(Ash-Shura: 11)

﴿ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ﴾ (4)

(Nor is there to Him any equivalent." (4))

كُفُوًا (equivalent): Equal, compatible or similar, Allah (swt) is unique in His oneness, attributes and His deeds. He has no counterpart, there is none higher than Him:

﴿ لَيْسَ كَمِثْلِهِ شَيْءٌ ۚ وَهُوَ السَّمِيعُ الْبَصِيرُ ﴾

(There is nothing like unto Him, and He is the Hearing, the Seeing.)

(Ash-Shura: 11)

Allah (swt) is unique in His ability, strength, creating, and all His attributes, no compatible or counterpart whatsoever to Him.



Surah Al-Falaq

The two Mu'awiddhata (Surahs of refuge) and the Surah Al-Ikhalas, as stated by the Prophet (saws) are to be read when going to sleep, during hardships, when suffering from envy, to expand the chest and to seek protection against the evil eye.

﴿ قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ (1) ﴾

(Say, "I seek refuge in the Lord of daybreak (1))

The speech here is directed to the Prophet (saws). The One to be sought for refuge and protection is Allah (swt), the Lord of daybreak.

There are four things we seek protection from that are mentioned in the following verses of this Surah.

الْفَلَقِ (daybreak): The Arabic word means to rip open a thing and something comes out of it. It could be the morning when its light breaks or its rays tear through darkness. The light is the source of guidance by which we walk righteously and with insight. Or it could mean what rips open and new life comes out to existence from it. Such as in Allah's (swt) saying:

﴿ إِنَّ اللَّهَ فَالِقُ الْحَبِّ وَالنَّوَى ۗ ﴾

(Indeed, Allah is the cleaver of grain and date seeds.) (Al-An'aam: 95)

Hence, the Lord of daybreak is the Lord of this existence, Who has originated, created, multiplied and evolved. He (swt) is the first and the most deserving to seek refuge and protection in Him.

﴿ مِنْ شَرِّ مَا خَلَقَ (2) ﴾

(From the evil of that which He created (2))

This means that some of Allah's (swt) creatures are evil, even though they have some goodness. As everything in this existence is nor pure good neither completely evil, for, one of its side could be good and another one could be evil. Allah (swt) is teaching us to seek refuge from evil so we could keep the good sides and seeking refuge is in Him (swt) only because He is the Only One capable to protect us from all the evils.

﴿ وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ (3) ﴾

(And from the evil of darkness when it settles (3))

إِذَا وَقَبَ (when it settles): its darkness settles on everything.

Sometimes the evils are unseen by man so he cannot avoid them such as a wild beast, an awaiting enemy or a plot or conspiracy in night. All of these become clear by day. So the word (settles) indicates that it is a must and we have no power to avoid it.

The origin of the Arabic word وَقَبَ (settles) is a hole in the mountain resulted from the heavy continuous rain.

﴿ وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ (4) ﴾

(And from the evil of the blowers in knots (4))

النَّفَّاثَاتِ (the blowers): The Arabic word is used in the feminine form, that is why some scholars said that it refers to the women witches or the witch soul whether male or female.

Here we have to talk a little about people who denied the two matters of the magic and the envy arguing that both of them are not submitted to any scientific logical basis. Those people want to judge all the religious matters through sensible experiments, even though

the doctrine cases are not subjected to experiments neither all issues are. As such we say, as long as you followed the religious instructions and you believed in One God with such so and so of attributes, in this case, do not do not let your mind to be a judgment on what your Lord has created. Not all of God's creation you know are visible to you. The mind is convinced with this issue, since many facts were already existed but they did not go under the field of experiment so that the mind could not know them, but when Allah (swt) willed them to reveal, the mind discovered them though experiments. Such as the discovery of electricity, microbes and other matters which no one would have believed in them. So why would not the fact that there are unseen in the past which have become visible later be a proof for the believer to judge the existence or non-existence of matters.

Consequently, we say to those who deny the magic, their denial contradicts the Quranic texts and the true hadiths, whereas, there has to be no discretion when there is an obvious Quranic text, but the mind mission is to make things easy to understand. Allah (swt) says:

﴿وَاتَّبَعُوا مَا تَتْلُو الشَّيَاطِينُ عَلَىٰ مُلْكِ سُلَيْمَانَ ۖ وَمَا كَفَرَ سُلَيْمَانُ وَلَكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ وَمَا أُنزِلَ عَلَىٰ الْمَلَائِكَةِ بِبَابِلَ ۖ هَارُوتَ وَمَارُوتَ ۚ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّىٰ يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ ۖ فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَرَوْجِهِ ۚ وَمَا هُم بِضَارِينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ ۚ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ ۚ وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلَقٍ ۚ وَلَبِئْسَ مَا شَرَوْا بِهِ أَنفُسَهُمْ ۚ لَوْ كَانُوا يَعْلَمُونَ﴾

(And they followed [instead] what the devils had recited during the reign of Solomon. It was not Solomon who disbelieved, but the devils disbelieved, teaching people magic and that which was revealed to

the two angels at Babylon, Harut and Marut. But the two angels do not teach anyone unless they say, "We are a trial, so do not disbelieve [by practicing magic]." And [yet] they learn from them that by which they cause separation between a man and his wife. But they do not harm anyone through it except by permission of Allah. And the people learn what harms them and does not benefit them. But the Children of Israel certainly knew that whoever purchased the magic would not have in the Hereafter any share. And wretched is that for which they sold themselves, if they only knew.) (Al-Baqara: 201)

﴿ وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ (5) ﴾

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

Envy is to wish a blessing to be removed of the envied person.

The envy is true as the Prophet (saws) said. Some people own a materialistic weapon such as gun or sword which they can use against whom they want, however, what makes them refrain from using it oppressively is their belief in the method of Allah (swt). As such is the envier who has his weapon of jealousy which he can use. The question is: Does the envier has a free will to practice the envy or is it something out of his control? The answer lies in the divine method' hence we say to those who are jealous of the people who enjoy blessings: This jealous is your free choice and it is not out of your control. Thus, we notice that the envier is not a real believer because if he had understood that all favours are from Allah (swt) he would not have envied or grudged.

Hence, the envier is ungrateful person, always objected to the Granter, his salvation from the envy is by returning to the method of

Allah (swt). Allah (swt) commanded us all that when we see a blessing on us or on others to say: "In the name of Allah, What Allah willed has occurred, there is no power except in Allah'. When these words are said at any blessing, then no harm and no envier or envied will be.

If one may ask about the wisdom: Why Allah (swt) gives some people this weapon with which they harm the others with and makes them oppressor?

We answer: This is a test and a trial. Allah (swt) has made some of people as trial for others and as Allah (swt) taught us how to seek refuge from these matters, then it must have some evil and damage in it. Surely, these matters are hidden and precise, that is why Allah (swt) taught us to seek protection from them by Him (swt).



Surah An-Nas

﴿ قُلْ أَعُوذُ بِرَبِّ النَّاسِ (1) ﴾

(Say, "I seek refuge in the Lord of mankind, (1))

أَعُوذُ (Seek refuge) It is to seek help, shelter, and safe keeping. You only seek help and protection from someone who is stronger than the one who is going to cause harm to you. So that, when you bring to your mind the meaning of seeking protection while you are filled with faith, then you seek refuge from the One Who created you and created the devil, thus the devil will escape from your path because he knows that you returned to The Strong and The Capable.

النَّاسِ (mankind): All the species of Adam (pbuh) till the resurrection day. Some orientalist argued about this word and wanted to involve us into a maze of doubts about the Holy Qur'an, they said: The Holy Qur'an contains unnecessary repetition, otherwise why the word of (mankind) is repeated thrice in this Surah?

Those people understood that this word carried one meaning in these verses because they are not qualified with the Arabic language.

The word of (mankind) is not the same in these positions, Allah (swt) wanted for every word in the Holy Qur'an to bring its meaning and for every meaning to bring its suitable word. Thus, the word (mankind) is general when the speech is connected to a general ruling, on the other hand, it is specific in other positions, such as when Allah (swt) says:

﴿ أَمْ يَحْسُدُونَ النَّاسَ عَلَىٰ مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ ۗ ﴾

(Or do they envy people for what Allah has given them of His bounty?) (An-Nisa': 54)

(people) intended here for the Prophet (saws).

Accurate examination of this Surah indicates that its first verse represents a declaration of Allah's Lordliness to all creatures. We seek refuge just in Him because He (swt) is the Lord, Who created and decided the characteristics of each creature, who cannot escape Him (swt) because He (swt) is:

﴿ مَلِكِ النَّاسِ (2) ﴾

(The King of mankind. (2))

Allah (swt) owns all the creations whom He (swt) gave them a free will to choose certain things and held back it for other things. In this verse Allah (swt) does not use the word *ملك* (Sovereign) because that would mean they are forced to believe, nothing else, but Allah (swt) gave them a free will in matters connected to assignment, whereas they are not free in other matters which are out of assignment.

Therefore, we notice the difference between the first two verses, in the first one the mankind are connected with the lordship of Allah (swt) and in the second verse they are owned by Him (swt), then comes the third one:

﴿ إِلَهٍ النَّاسِ (3) ﴾

(The God of mankind, (2))

He (swt) is the truly worshiped and He (swt) is the One who protects you from:

﴿ مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ (4) ﴾

(From the evil of the retreating whisperer - (4))

الْوَسْوَاسِ (whisperer): The one who adorns evil deeds in your ears.

الْخَنَّاسِ (retreating): Going back and lag behind, since he retreats and goes back when Allah (swt) is remembered.

Allah (swt) named Satan as (retreating whisperer) because he usually whispers to people but he retreats and disappears when Allah (swt) is mentioned, if not, Satan takes the chance to be entirely with the man who is far away from his Lord.

﴿ الَّذِي يُوسْوِسُ فِي صُدُورِ النَّاسِ (5) ﴾

(Who whispers [evil] into the breasts of mankind - (5))

Thereof, we find that the word (mankind) expresses three meanings in accordance with attributes of Allah (swt), the Lord, the Mighty and Majestic. This reflects the eloquence of the Arabic language. The whisperer could be of mankind or of Jinn. Thus, there is no repetition in this Surah.

يُوسْوِسُ (whispers): Linguistically, in Arabic language, the whisper is a voice of attractive sweet talk and it indicates, as well, the sound of the gold jewelry, accordingly, it is said “the whisper of devil” because it has tinkle that attracts the hearing and attention. It is as if Allah (swt) is warning us from the devil and his seducing. So, if you went astray from Allah's (swt) path the devil will dare whispers to you, whereas, if you remember Allah (swt) the devil retreats and weakens. The devil does not enter into battle with Allah (swt), rather, he does with Allah's creations who forget Allah (swt) and go far from His method.

في صُدُورِ النَّاسِ (into the breasts of mankind): meaning into their hearts, souls, wills and their minds. It is not public as the whispering of people to each other.

﴿ مِنْ الْجِنَّةِ وَالنَّاسِ (6) ﴾

(From among the jinn and mankind." (6))

The whispering is not just from the devils but also from the humans. This is worse because the devil's whispering is just to make things attractive, whereas the whisperer from the mankind shares what is made attractive to you and push you in many ways to get involved to earn the sins with him.

The Arabic word Jinn is derived from the verb which means to hide and conceal. The Jinn are created from smokeless flame of fire, able to shape themselves in any shape they want, they as well have children, they are male and female, they are accountable as the humans, they are called Jinn because they are hidden from the humans' eyes, Allah (swt) says:

﴿ إِنَّهُ يَرَاكُمْ هُوَ وَقَبِيلُهُ مِنْ حَيْثُ لَا تَرَوْنَهُمْ ۗ ﴾

(Indeed, he sees you, he and his tribe, from where you do not see them.) (Al-A'raf: 72)

They see us and we do not see them, they are characterized by light and fast movement. They are lighter than humans according to the essence of their original creation; the humans were created from mud and the Jinn from fire. Among the Jinn there are Muslims and disbelievers, obedient and disobedient, the wicked of them are called the devils, so that everyone who rebels against Allah's method is called a devil whether he is a Jinn or a human. The obedient Jinn are

the same as the obedient of the humans and similarly, the witched Jinn are same as the witched people. Even that the witched people are worse in effects on humans, sometimes the soul is a persistent enjoiner of evil.

To those who just believe in experimental and sensible matters , who argue about the existence of the Jinn, we say to them as Allah (swt) talked about them in the Holy Qur'an and said:

﴿ وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴾

(And I did not create the jinn and mankind except to worship Me.)

(Adh-Dharyat: 56)

Then, they do exist. However, what is the scientific and mental reason of their non-existence? Not every unseen does not exist, same matter with the viruses which the mankind did not know about them until later on they were able to see after discovering them. Nevertheless, we fully believe in all what the Holy Qur'an tells us about them.

The Holy Qur'an is ended with word of (mankind) as its speech is directed to them and they are the aim of the divine messages from Adam (pbuh) till the Prophet Muhammad (saws). What after this Surah?

When ending the recitation of the Holy Qur'an we do not stop here, we move immediately to the first verses of Surah Al-Baqara:

﴿ الم (1) ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ . هُدًى لِّلْمُتَّقِينَ (2) الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ

وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ (3) وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِن قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ (4)

أُولَئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ (5) ﴾

(Alif, Lam, Meem. (1) This is the Book about which there is no doubt, a guidance for those conscious of Allah - (2) Who believe in the unseen, establish prayer, and spend out of what We have provided for them, (3) And who believe in what has been revealed to you, [O Muhammad], and what was revealed before you, and of the Hereafter they are certain [in faith]. (4) Those are upon [right] guidance from their Lord, and it is those who are the successful. (5))

This Surah which starts with talking about the Book that is the Holy Qur'an which was send as guidance to people, then it talks about the types of people: The believer, the disbeliever and the Hypocrite.

Hence, the Holy Qur'an ends with the word of (mankind) and starts with (The Book) and this is one of the endless miracles of the Holy Qur'an.



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