

Tafsir

CLD Madrassah Level 2





Surah Qaariah

- ❖ Qaari'ah literally means a thing that knocks or strikes
- ❖ Makkan Surah
- ❖ Describes some of the scenes of the day of resurrection and explains it's horrors.
- ❖ The final day will come knocking at one's door, as an unexpected guest
- ❖ Encouraged to prepare for it

الْقَارِعَةُ
مَا الْقَارِعَةُ
وَمَا أَذْرَكَ مَا الْقَارِعَةُ
يَوْمَ يَكُونُ النَّاسُ كَالْفَرَاشِ الْمَبْثُوثِ
وَتَكُونُ الْجِبَالُ كَالْعِهْنِ الْمَنْفُوشِ
فَأَمَّا مَنْ ثَقُلَتْ مَوَازِينُهُ
فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ
وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ
فَأُمُّهُ هَاوِيَةٌ
وَمَا أَذْرَكَ مَا هِيَ
نَارٌ حَامِيَةٌ

The Striking Calamity (1)

What is the Striking Calamity? (2)

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

It is the Day when people will be like moths, dispersed (4)

And the mountains will be like wool, fluffed up (5)

Then as for one whose scales are heavy [with good deeds] (6)

He will be in a pleasant life (7).

But as for one whose scales are light (8)

His refuge will be an abyss (9).

And what can make you know what that is? (10)

It is a Fire, intensely hot (11).

Vocabulary

کلمات

ثقل

خفة

عهن or صوف

جبل

• نار

وزن

معيشة

حياة

رضي

- ❖ Qaari'ah (the knocker) is used as an idiom
- ❖ Used to create amazement, worry and fear
- ❖ Allah (swa) asks what really is Qaari'ah
- ❖ Calling for reflection/contemplation
- ❖ Asking them to reflect; indicating it's not what they think it is, but is far more serious
- ❖ Allah (swa) asks another rhetorical question about Qaari'ah to increase curiosity in the listener's mind
- ❖ Indicating Qaari'ah is beyond the capacity of human mind
- ❖ A day when people will be like scattered moths
- ❖ All of mankind will be gathered
- ❖ On that day mountains will be like fluffed wool (puffs of sheep's wool)
- ❖ Mountains will be unrecognised
- ❖ Those with a heavy scale will have a pleasing life
- ❖ Those whose scales will be light their mother will be the Haawiyah
- ❖ And then Allah swa ask's another rhetorical question how can one know what the Haawiya is
- ❖ The future mother of the wretched
- ❖ Another name for hell-fire

Idioms

- ❖ A blessing in disguise
- ❖ Better late than never
- ❖ Hang in there
- ❖ It's not rocket science
- ❖ No pain, no gain

- ❖ A good thing that seemed bad at first
- ❖ Better to arrive late than not to come at all
- ❖ Don't give up
- ❖ It's not complicated
- ❖ You have to work for what you want



Surah Ma'un

Surah Ma'un

107:5 الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ

yet are unmindful of their prayers;

107:6 الَّذِينَ هُمْ يُرَاءُونَ

those who 'only' show off,

107:7 وَيَمْنَعُونَ الْمَاعُونَ

and refuse to give 'even the simplest' aid.

107:1 أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالدِّينِ

Have you seen the one who denies the 'final' Judgment?

107:2 فَذَلِكَ الَّذِي يَدْعُ الْيَتِيمَ

That is the one who repulses the orphan,

107:3 وَلَا يَحْضُ عَلَى طَعَامِ الْمِسْكِينِ

and does not encourage the feeding of the poor.

107:4 فَوَيْلٌ لِلْمُصَلِّينَ

So woe to those 'hypocrites' who pray

Introduction

- ❖ The name of the surah literally means a commonly used “instrument” like a bucket/pot
- ❖ However, in the surah it refers to help/kindness to which all should be willing to contribute.
- ❖ It is the last word that occurs in the Surah
- ❖ The surah was taught to the Prophet (pbuh) by Jibril, while he was in Makkah
- ❖ It was revealed after Surah Takathur, but the prophet placed it after Surah Quraysh
- ❖ The order of surahs was not in the way they were revealed, this is because the order of surahs was guided by Allah (swa)
- ❖ Allah (swa) teaches the believers some very important lessons about true belief (**iman**)
- ❖ Importance of doing good deeds with the correct intention & only done for show
- ❖ Such deeds done for show mean disbelief (**Kufr**), as the person commits **shirk**

أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالدِّينِ

Have you seen the one who denies the 'final' Judgment?
(107:1)

- ❖ This is not a question that needs answering, so therefore is a rhetorical question
- ❖ The verse is asking us to reflect the way a disbeliever acts
- ❖ Believing in the final judgment is an article of faith
- ❖ Part of belief is not to only say the Shahadah
- ❖ It is also to have firm belief about standing before Allah (swa) for judgment
- ❖ Believing in the meeting with Allah (swa) & standing before him, without doubt
- ❖ Saying the Shahadah without believing in the final judgment is not complete faith

فَذَلِكَ الَّذِي يَدُعُّ الْيَتِيمَ

That is the one who repulses the orphan (107:2)

- ❖ The first sign to disbelieve in the Day of Judgment, which Allah (swa) mentions is pushing away the orphan
- ❖ Pushing away means not to take care of a orphan, who has no father
- ❖ Preventing the child from attaining what is rightfully theirs
- ❖ In the past, before Islam Arabs would prevent women & children from inheriting
- ❖ A guardian who looks after the property of an orphan must hand it over to them when they reach an age of puberty & discretion & not withhold it, by not giving what is owed to him

وَلَا يَحُضُّ عَلَى طَعَامِ الْمِسْكِينِ

And does not encourage the feeding of the poor. (107:3)

- ❖ Not feeding the orphan, nor being kind has been mentioned as the second sign of disbelieving in the Day of Judgment
- ❖ This means not giving charity; a stingy/miser person, who holds money tightly & does not give in charity
- ❖ A person who loves wealth, as mentioned in the following ayah; **وَتُحِبُّونَ الْمَالَ حُبًّا جَمًّا** “And you love wealth with immense love” (89:20)
- ❖ Wealth is a blessing from Allah (swa), which he tests you with it & giving it to the poor is the test of wealth, giving zakat & parting with money is a test of money
- ❖ The Prophet (pbuh) allowed us to be jealous in Two cases in Islam; one, when a person, who has been given wealth & who spends it in the way of Allah (swa) & the other who has been given knowledge & uses it in the path of Allah (swa).
- ❖ Jealousy normally is prohibited, but permitted only in the above two cases

فَوَيْلٌ لِلْمُصَلِّينَ

So woe to those 'hypocrites' who pray (107:4)

- ❖ Woe, means bad wishes/curse
- ❖ Allah (swa) curses those, who pray
- ❖ The following verse informs us the reason for the curse & helps us understand this verse better
- ❖ The English translations gives a hint to why certain people, who pray are cursed
- ❖ The word hypocrites is mentioned in the Tafsir of Ibn Kathir, but not in the Arabic text

الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ

Yet are unmindful of their prayers (107:5)

- ❖ We see that in the previous verse, when Allah (swa) say's "woe" he is not saying woe to those who pray, but say's it to those, who only pretend to pray
- ❖ Meaning they are careless of their prayer
- ❖ Some who delay Salah & pray out of the designated prayer
- ❖ Such people who prayed not taking their prayer seriously would be punished
- ❖ Prayer is a protection against **الْفَحْشَاءِ** (evil deeds) & **الْمُنْكَرِ** (disbelief)
- ❖ Prayer can only be a form of protection, if offered with the correct intention & belief
- ❖ Allah (swa) tells us in the Qur'an **وَالَّذِينَ هُمْ عَلَى صَلَاتِهِمْ يُحَافِظُونَ** "And those who guard their prayers" (23:9)
- ❖ Guarding prayer means offering it on time, correctly & with focus

الَّذِينَ هُمْ يُرَاءُونَ

Those who 'only' show off (107:6)

- ❖ In this verse Allah (swa) explains the intention of those who are cursed for their prayers
- ❖ Their intention is to be seen by others
- ❖ They do not pray to please Allah (swa), or in his obedience
- ❖ Some pray to only appear as Muslims to others & are hypocrites, as they pray for people, or to be amongst them
- ❖ Some pray due to the fear of their parents/teachers & are afraid of getting in trouble, such people do not know Allah (swa)
- ❖ Knowing to love & fear Allah (swa); learning about who Allah (swa) is helps one to pray
- ❖ As you learn to pray out of love/fear
- ❖ Understanding the horrors of judgment day helps one to be more mindful of prayer, this is why true belief in Day of Judgment is vital
- ❖ Only a person who truly believes in the meeting with Allah (swa) will prepare for it, by guarding their prayers

وَيَمْنَعُونَ الْمَاعُونَ

And refuse to give 'even the simplest' aid. (107:7)

- ❖ The proof of someone being careless in prayer is that the person cannot do the simplest acts of kindness
- ❖ Refusing to help the orphans
- ❖ Refusing to give charity
- ❖ Refusing to help in any way
- ❖ Finding excuses not to do good things
- ❖ Helping other Muslims means Allah (swa) helps your path to getting Jannah easy

Summary

- ❖ The Surah points out some of the major signs of disbelief
- ❖ Allah (swa) warns us against these signs, by identifying them in the Surah
- ❖ Allah (swa) is encouraging us to develop signs of righteousness & belief
- ❖ The true believer is generous, kind & trustworthy
- ❖ A true believer is careful about his Salah
- ❖ A true believer has firm belief in the Judgment Day, which causes him to do righteous deeds

Quiz

1. The word “Ma’un” means?
2. Briefly explain why the Surahs were ordered differently to the way they were revealed?
3. Mention 3 lessons learnt from Surah Ma’un?
4. In verse number one it says “ have you not seen the one, who disbelieves in the account?” In the verse “account” refers to what?
5. Briefly explain what it means pushing away the orphan as mentioned in verse; What type of disbelief is Allah (swa) speaking about & what quality does Allah (swa) want us to develop.
6. What is the major sin of disbelief in the day of judgment that Allah (swa) mentions in verse 3; “Nor does he encourage the feeding of the poor”.
7. Does the stingy person consider the wealth he/she has to be a result of his/her hard work, or gift from Allah (swa)?
8. How is one tested with wealth?
9. The characteristic of faith encouraged in verse 3 is?
10. Verse 4 “so woe to those who pray” means?
11. Why are those who pray being cursed?
12. Why is carelessness a sign of disbelief in the day of judgment?
13. What are the 5 signs of a disbeliever in the day of judgment mentioned in the surah & mention 5 characteristics of true believers



Surah Nasr



إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ

When Allah's 'ultimate' help comes and the victory 'over Mecca is achieved', (110:1)

- ❖ This surah begins by outlining the great blessings Allah (swa) granted the prophet (pbuh); e.g. over Qurash & with the conquest of Makkah
- ❖ Other prophets had not been given such success, as the final prophet & that's due to the establishment of Islam as a religion for all the world
- ❖ Al-Bukhari recorded from Ibn `Abbas that he said, "Umar used to bring me into the gatherings with the old men of (the battle of) Badr. However, it was as if one of them felt something in himself (against my attending). So he said, 'Why do you (`Umar) bring this (youth) to sit with us when we have children like him (i.e., his age)' So `Umar replied, 'Verily, he is among those whom you know. Then one day he called them and invited me to sit with them, and I do not think that he invited me to be among them that day except to show them. So he said, 'What do you say about Allah's statement, ﴿إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ﴾
- ❖ When there comes the help of Allah and the Conquest.)' Some of them said, 'We were commanded to praise Allah and seek His forgiveness when He helps us and gives us victory.' Some of them remained silent and did not say anything. Then he (`Umar) said to me, 'Is this what you say, O Ibn `Abbas' I said, 'No.' He then said, 'What do you say' I said, 'It was the end of the life of Allah's Messenger that Allah was informing him of. Allah said ﴿إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ﴾ When there comes the help of Allah and the Conquest.) which means, that is a sign of the end of your life.

وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا

and you 'O Prophet' see the people embracing Allah's Way in crowds (110:2)

- ❖ The verse confirms that majority of the people accepted Islam
- ❖ After the fall of Makkah, huge numbers of people came into Islam
- ❖ Many of the early prophets were rejected by their people, but the acceptance of Islam by masses of people (tribes, families & ambassadors) was a great blessing

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا

then glorify the praises of your Lord and seek His forgiveness, for certainly He is ever Accepting of Repentance. (110:3)

- ❖ The verse gives an instruction following such success
- ❖ First commandment is to give “thanks”
- ❖ By glorifying the praise of Allah (swa), as success is not a direct effort of oneself, but a blessing from Allah (swa).
- ❖ The success was not a result of what was achieved, e.g people accepting Islam & indication of the competition of prophethood
- ❖ The prophet should now prepare to leave the world, by seeking forgiveness
- ❖ The closing words of the surah act as a reassurance, as Allah (swa) informs us he accepts repentance of those, who truly repent
- ❖ My death has been announced to me.) And indeed he died during that year.” (Ahmad) `A'ishah said, "The Messenger of Allah used to say often in his bowing and prostrating سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ اللَّهُمَّ اغْفِرْ لِي» (Bukhari)
- ❖ Glory to You, O Allah, our Lord, and praise be to You. O Allah, forgive me. `A'ishah said, "The Messenger of Allah used to often say towards the end of his life سُبْحَانَ اللَّهِ وَبِحَمْدِهِ، أَسْتَغْفِرُ اللَّهَ وَأَتُوبُ إِلَيْهِ» Glory to Allah, and praise be unto Him. I seek Allah's forgiveness and I repent to Him.

- ❖ The meaning of Al-Fath here is the conquest of Makkah, and there is only one view concerning it. For indeed the different areas of the Arabs were waiting for the conquest of Makkah before they would accept Islam.
- ❖ They said, "If he (Muhammad is victorious over his people, then he is a (true) Prophet." So when Allah gave him victory over Makkah, they entered into the religion of Allah (Islam) in crowds.
- ❖ Thus, two years did not pass (after the conquest of Makkah) before the peninsula of the Arabs was laden with faith. And there did not remain any of the tribes of the Arabs except that they professed (their acceptance) of Islam. And all praise and blessings are due to Allah.
- ❖ Al-Bukhari recorded in his Sahih that `Amr bin Salamah said, "When Makkah was conquered, all of the people rushed to the Messenger of Allah to profess their Islam.
- ❖ The various regions were delaying their acceptance of Islam until Makkah was conquered. The people used to say, `Leave him and his people alone. If he is victorious over them he is a (true) Prophet.'"
- ❖ We have researched the war expedition for conquest of Makkah in our book As-Surah. Therefore, whoever wishes he may review it there. And all praise and blessings are due to Allah. Imam Ahmad recorded from Abu `Ammar that a neighbour of Jabir bin `Abdullah told him, "I returned from a journey and Jabir bin `Abdullah came and greeted me. So I began to talk with him about the divisions among the people and what they had started doing. Thus, Jabir began to cry and he said, `I heard the Messenger of Allah saying,
- ❖ إِنَّ النَّاسَ دَخَلُوا فِي دِينِ اللَّهِ أَفْوَاجًا، وَسَيَخْرُجُونَ مِنْهُ أَفْوَاجًا
- ❖ Verily, the people have entered into the religion of Allah in crowds and they will also leave it in crowds.)" This is the end of the Tafsir of Surat An-Nasr, and all praise and blessings are due to Allah.



Surah Humazah

وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ

Woe to every backbiter, slanderer, (104:1)

- ❖ Allah (swa) starts with the verse by cursing the backbiter & slanderer
- ❖ Ibn `Abbas said, "Humazah Lumazah هُمَزَةٌ لُّمَزَةٌ means one who reviles and disgraces (others)." Mujahid said, "Al-Humazah is with the hand and the eye, and Al-Lumazah is with the tongue."

الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ

who amasses wealth 'greedily' and counts it 'repeatedly',
(104:2)

- ❖ Al-Lumazah with the tongue; Who has gathered wealth and count it.) meaning, he gathers it piling some of it on top of the rest and he counts it up.
- ❖ His wealth occupies his time in the day, going from this to that. Then when the night comes he sleeps like a rotting corpse.

يَحْسَبُ أَنَّ مَالَهُ أَخْلَدَهُ

Thinking that their wealth will make them immortal! (104:3)

- ❖ Meaning, he thinks that gathering wealth will make him last forever in this abode (the worldly life)
- ❖ Not realising that they will die and be held accountable

كَأَنَّهُ لَيُبَذَنَّ فِي الْحُطَمَةِ

Not at all! Such a person will certainly be tossed into the Crusher. (104:4)

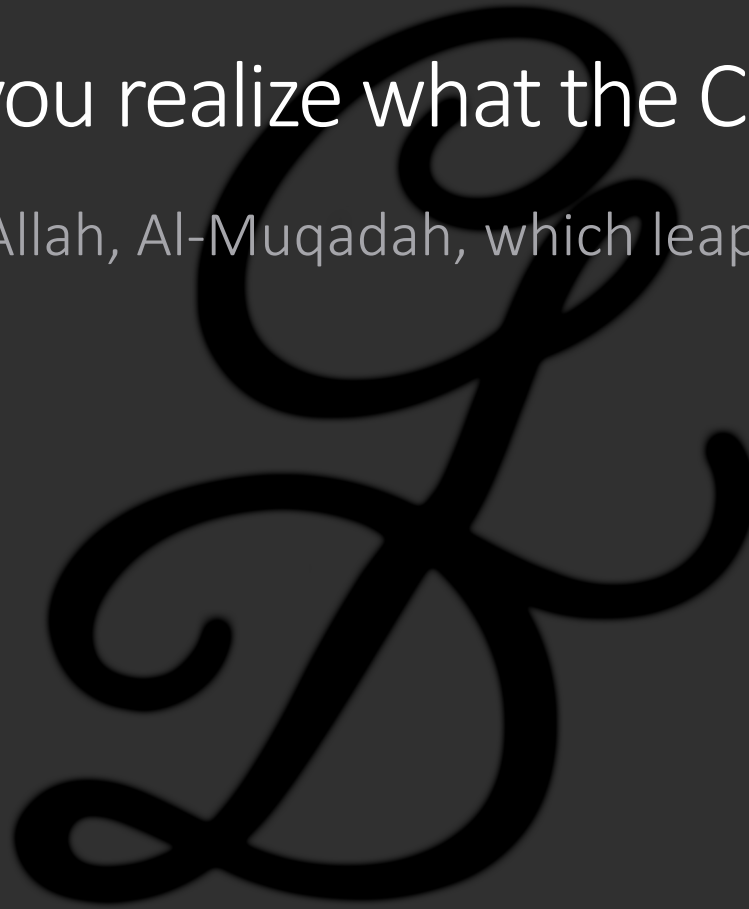
❖ Meaning, the matter is not as he claims, nor as he thinks

❖ **الْحُطَمَةِ** Meaning, the person who gathered wealth and counted it, will be thrown into Al-Hutamah, which is one of the descriptive names of the Hellfire. This is because it crushes whoever is in it.

وَمَا أَدْرَاكَ مَا الْحُطَمَةُ

And what will make you realize what the Crusher is? 104:5

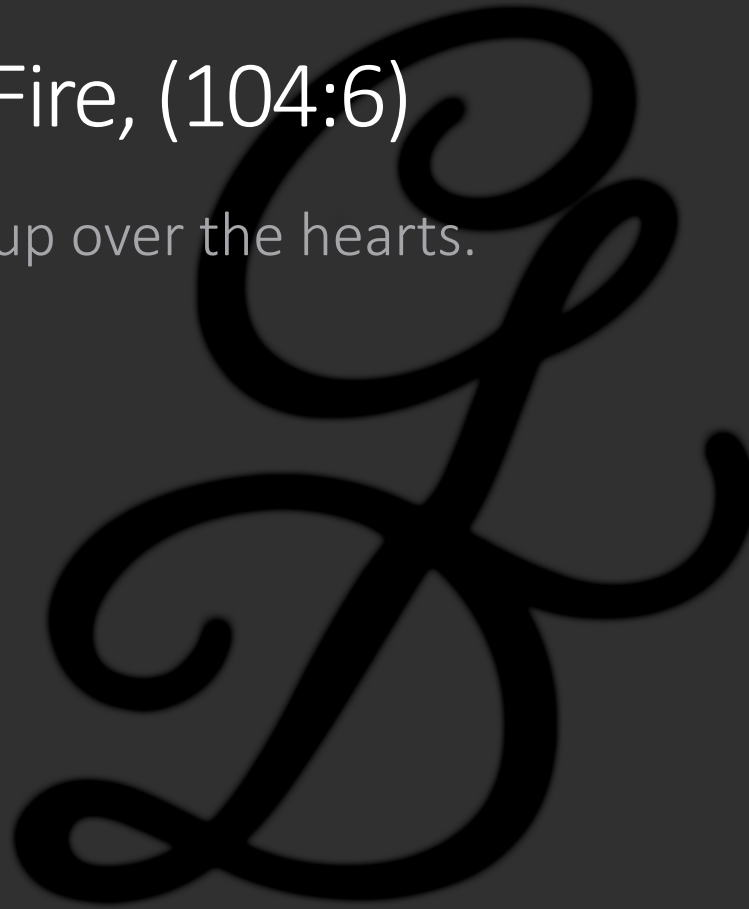
❖ Al-Hutamah is The fire of Allah, Al-Muqadah, which leaps up over the hearts



نَارُ اللَّهِ الْمُوقَدَّةُ

「It is」 Allah's kindled Fire, (104:6)

❖ Al-Muqadah, which leaps up over the hearts.



الَّتِي تَطَّلِعُ عَلَى الْأَفْئِدَةِ

Which rages over the hearts (104:7)

- ❖ Thabit Al-Bunani said, "It will burn them all the way to their hearts while they are still alive." Then he said, "Indeed the torment will reach them."
- ❖ Then he cried. Muhammad bin Ka`b said, "It (the Fire) will devour every part of his body until it reaches his heart and comes to the level of his throat, then it will return to his body."

إِنَّهَا عَلَيْهِمْ مُّوَصَّدَةٌ

It will be sealed over them (104:8)

❖ It will be sealed over them

❖ **مُّوَصَّدَةٌ** Meaning, covering, just as was mentioned in the Tafsir of Surat Al-Balad (see 90:20).

فِي عَمَدٍ مُمَدَّدَةٍ

‘tightly secured’ with long braces. (104:9)

❖ In pillars stretched forth

❖ "Atiyah Al-`Awfi said, "Pillars of Iron." As-Suddi said, "Made of fire." Al-`Awfi reported from Ibn `Abbas, "He will make them enter pillars stretched forth, meaning there will be columns over them, and they will have chains on their necks, and the gates (of Hell) will be shut upon them."

Summary

'Gheebah' means saying something which is true about people behind their backs which they dislike.

'Buhtaan' which may be translated as slander. In this case, it is saying a lie.

'Nameemah' this term refers to the action, the process by which the Gheebah and Buhtaan are communicated. It is the means. So, nameemah is carrying tales about people from one to another with the intention of creating mischief and enmity between friends, family members, community etc.



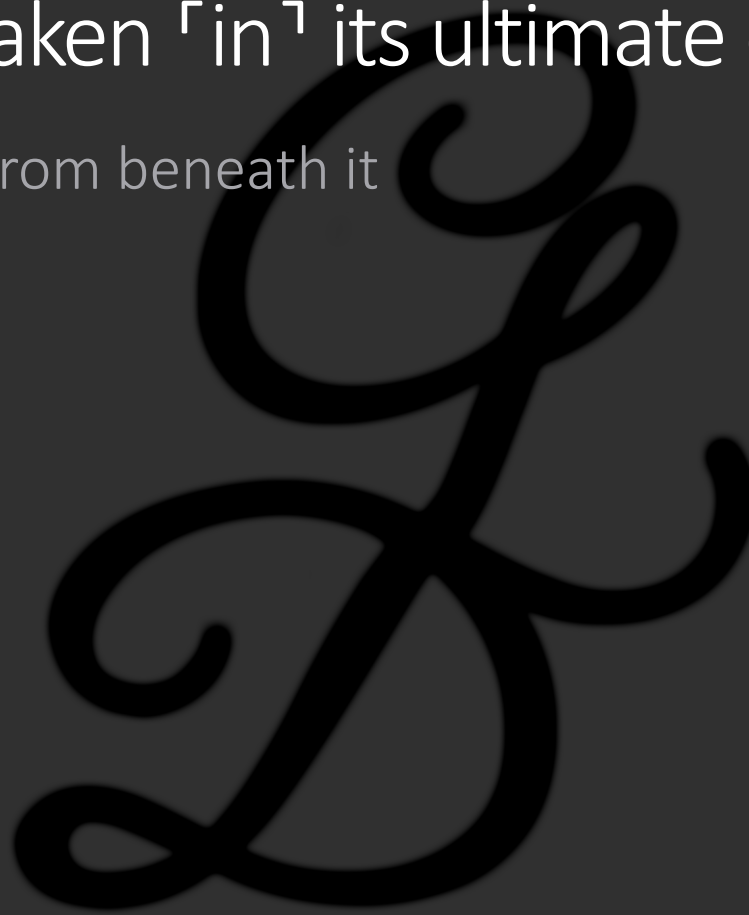
Surah Zilzaal



إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا

When the earth is shaken 'in' its ultimate quaking (99:1)

❖ This means that it will move from beneath it



وَأَخْرَجَتِ الْأَرْضُ أَثْقَالَهَا

and when the earth throws out 'all' its contents (99:2)

- ❖ Meaning, it will throw forth that which is in it of the dead. More than one of the Salaf have said this and it is similar to Allah's statement
- ❖ ﴿يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ﴾
- ❖ O mankind! Have Taqwa of your Lord! Verily, the earthquake (Zalزالah) of the Hour is a terrible thing.) (22:1) This is also similar to His saying,
- ❖ ﴿وَإِذَا الْأَرْضُ مُدَّتْ - وَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ﴾
- ❖ And when the earth is stretched forth, and has cast out all that was in it and became empty.) (84:3-4) Muslim recorded in his Sahih from Abu Hurayrah that the Messenger of Allah said, "The earth will throw out the pieces of its liver (its contents). Gold and silver will come out like columns. A murderer will come and say, 'I killed for this' The one who broke the ties of kinship will say, 'For this I severed the ties of kinship' The thief will say, 'For this I got my hands amputated' Then they will leave it there and no one will take anything from it"

وَقَالَ الْإِنْسَانُ مَا لَهَا

and humanity cries, “What is wrong with it? (99:3)

- ❖ Meaning, he will be baffled by its situation after it used to be stable, settled and firm, and he used to be settled upon its surface.
- ❖ This refers to the alteration of the state of things and the earth moving and shaking.
- ❖ There will come to it inescapable quaking that Allah prepared for it.
- ❖ Then it will throw out its dead people -- from the first to the last generations. At that time the people will be baffled by the events and the earth changing into other than the earth, and the heavens as well.
- ❖ Then they will be presented before Allah, the One, the Irresistible.

يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا

on that Day the earth will recount everything (99:4)

- ❖ Meaning, it will speak of what the people did upon its surface.
- ❖ Imam Ahmad, At-Tirmidhi and Abu `Abdur-Rahman An-Nasa'i all recorded a Hadith from Abu Hurayrah -- and in the wording of An-Nasa'i's version it states -- that he said, "The Messenger of Allah recited this Ayah, (يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا)
- ❖ That Day it will declare its information. Then he said, أَتَدْرُونَ مَا أَخْبَارُهَا؟ Do you know what is its information?
- ❖ They said, 'Allah and His Messenger know best.' He said,
«فَإِنَّ أَخْبَارَهَا أَنْ تَشْهَدَ عَلَى كُلِّ عَبْدٍ وَأَمَةٍ بِمَا عَمِلَ عَلَى ظَهْرِهَا أَنْ تَقُولَ: عَمِلَ كَذَا وَكَذَا يَوْمَ كَذَا وَكَذَا، فَهَذِهِ أَخْبَارُهَا»
- ❖ Verily, its information is that it will testify against every male and female servant, about what they did upon its surface. It will say that he did such and such on such and such day. So this is its information

بِأَنَّ رَبَّكَ أَوْحَىٰ لَهَا

Having been inspired by your Lord 'to do so'. (99:5)

- ❖ It is apparent that the implied meaning here is that He will permit it (the earth)
- ❖ "Its Lord will say to it, 'Speak.' So it will speak." Mujahid commented (on "inspire it"), " He commands it (i.e., to speak).

يَوْمَئِذٍ يَصْدُرُ النَّاسُ أَشْتَاتًا لِّيُرَوْا أَعْمَالَهُمْ

On that Day people will proceed in separate groups to be shown 'the consequences of' their deeds. (99:6)

- ❖ That Day mankind will proceed in scattered groups (Ashtat) أَشْتَاتًا meaning, they will return from the station of the Judgement in separate groups. This means that they will be divided into types and categories: between those who are miserable and those who are happy, and those who are commanded to go to Paradise and those who are commanded to go to the Hellfire. As-Suddi said, "Ashtat means sects." Allah said,

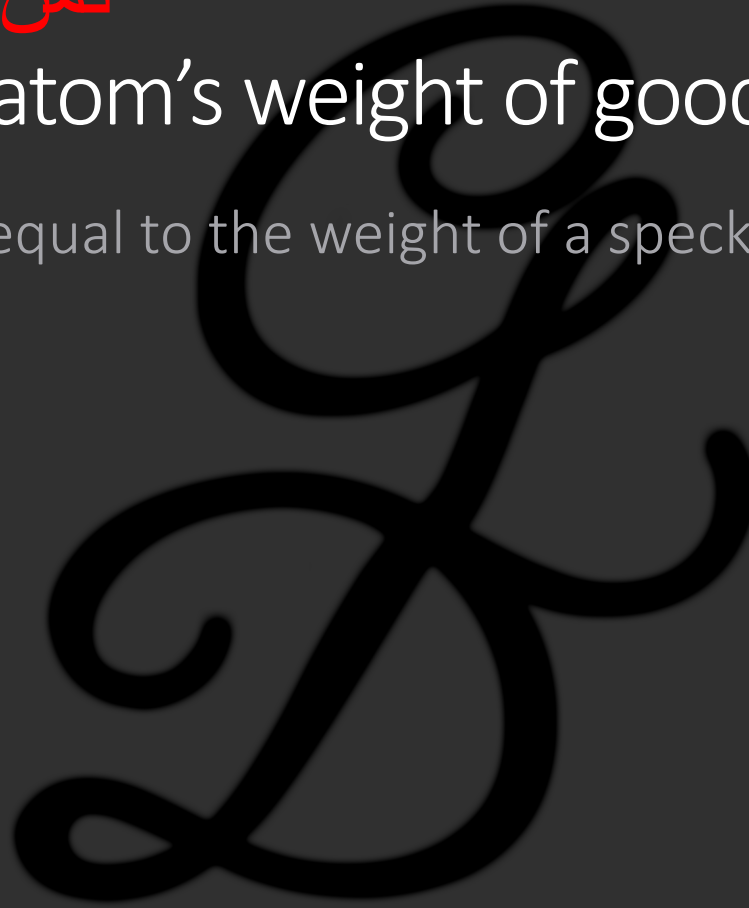
(لِّيُرَوْا أَعْمَالَهُمْ)

- ❖ That they may be shown their deeds; meaning, so that they may act and be rewarded for what they did in this life of good and evil.

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ

So whoever does an atom's weight of good will see it. (99:7)

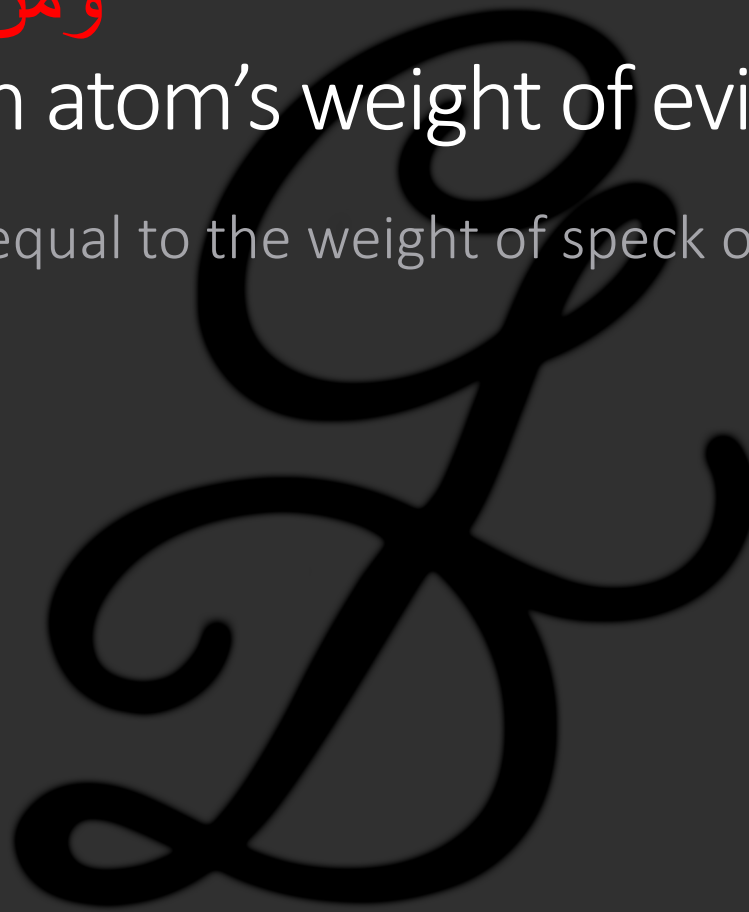
❖ So whosoever does good equal to the weight of a speck of dust shall see it



وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ

And whoever does an atom's weight of evil will see it. (99:8)

❖ And whosoever does evil equal to the weight of speck of dust shall see it



Summary

❖ Do not backbite/slander, as Allah (swa) has cursed these people

Do good deeds, before you're held accountable; as Umar (ra) said;

عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ حَاسِبُوا أَنْفُسَكُمْ قَبْلَ أَنْ تُحَاسَبُوا وَزِنُوا أَنْفُسَكُمْ قَبْلَ أَنْ تُوزَنُوا فَإِنَّهُ أَهْوَنُ عَلَيْكُمْ فِي الْحِسَابِ غَدًا أَنْ تُحَاسَبُوا أَنْفُسَكُمْ الْيَوْمَ

Umar ibn al-Khattab, may Allah be pleased with him, said, “Hold yourselves accountable before you are held accountable and evaluate yourselves before you are evaluated, for the Reckoning will be easier upon you tomorrow if you hold yourselves accountable today.”

❖ In the Sahih as well, he (`Adi) narrated (from the Prophet; “Do not under rate any good act, even if it is offering drinking water from your bucket to one who is seeking a drink, or meeting your brother with a cheerful face”

❖ Every small good & bad deed will be accounted for



Surah At-Takaathur

الْهَكْمُ التَّكَاثُرُ

Competition for more 'gains' diverts you 'from Allah' (102:1)

- ❖ Allah says that all are preoccupied by love of the world, its delights and its adornments, and this distracts you from seeking the Hereafter and desiring it.
- ❖ This delays you until death comes to you and you visit the graves, thus becoming its inhabitants. In Sahih Al-Bukhari, it is recorded in the Book of Ar-Riqaq (Narrations that soften the Heart) from Anas bin Malik, who reported that Ubayy bin Ka'b said, "We used to think that this was a part of the Qur'an until the Ayah was revealed which says; **﴿الْهَكْمُ التَّكَاثُرُ﴾** "The mutual increase diverts you" He was referring to the Hadith in which the Prophet said;
- ❖ "If the Son of Adam had a valley of gold, he would desire another like it" (Ahmed)
- ❖ The servant says "My wealth, my wealth." Yet he only gets three (benefits) from his wealth: that which he eats and finishes, that which he wears until it is worn out, or that which he gives in charity and it is spent. Everything else other than that will go away and leave him for the people.
- ❖ The Son of Adam becomes old with senility, but yet two things remain with him: greed and hope

حَتَّىٰ زُرْتُمُ الْمَقَابِرَ

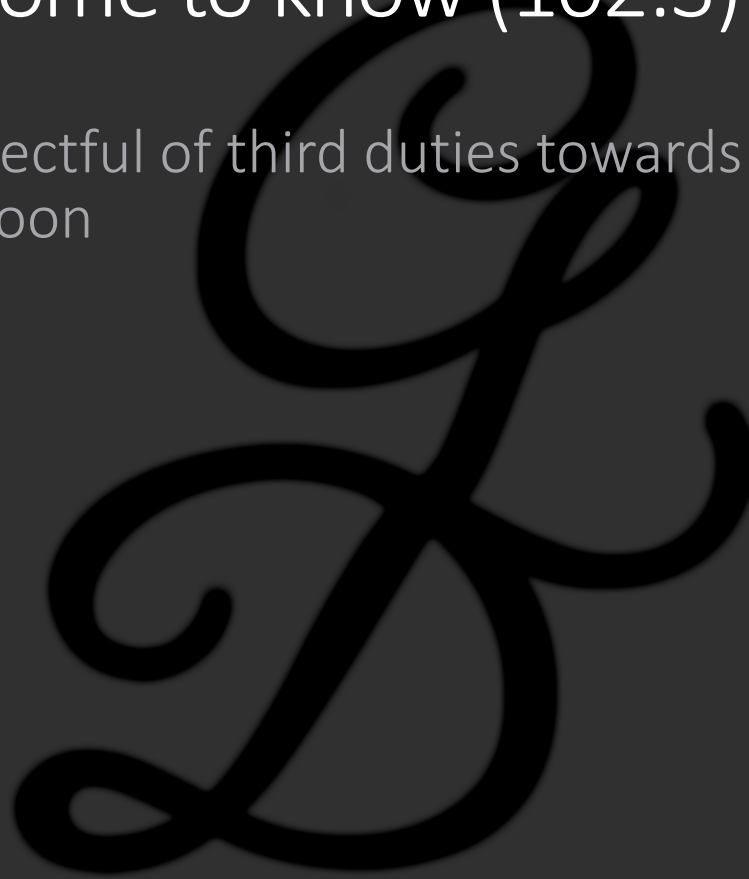
Until you end up in 'your' graves (102:2)

- ❖ Meaning you don't realise the benefit of remembering & worshipping Allah (swa), until death
- ❖ You realise the competition of earning & accumulating wealth kept you away from that, which was far more important meaning; begin kept away from the worship of Allah (swa)
- ❖ Allah (swa) had created us for no other reason, but to worship him alone, so spending your time earning wealth and being busy with that causing you to have no time for Allah (swa), until it's too late; meaning when we are in the grave

كَلَّا سَوْفَ تَعْلَمُونَ

But no! You will soon come to know (102:3)

- ❖ Allah (swa) informs those neglectful of third duties towards their religion that they will learn the consequences of doing so soon



ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ

Again, no! You will soon come to know (102:4)

- ❖ Allah (swa) reiterates about the awaiting consequences; creating fear & worry
- ❖ The verse should act as a warning & help us prepare for the life to come

كَلَّا لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ

Indeed, if you were to know 'your fate' with certainty, 'you would have acted differently' (102:5)

- ❖ Allah (swa) informs us that if we truly understood & believed in the meeting with Allah (swa), we would have acted differently
- ❖ He informs us that if you knew of the bad fate/bad consequences & really truly believed in a terrible awaiting end then your actions would be different
- ❖ You would prepare better for your end and spend time effectively, without neglecting your duties & valuable time

لَتَرَوُنَّ الْجَحِيمَ

「But」 you will surely see the Hellfire (102:6)

- ❖ Allah (swa) informs us of what the previous two verses are warning us against
- ❖ The warning of the terrible fate is the “hellfire”
- ❖ Allah (swa) tells us that we will “certainly” see the fire reassuring us of what will come without a doubt
- ❖ If we truly were convinced with being thrown in the fire on account of our bad deeds & neglectful duties towards guarding our faith then we would ensure to change our behaviour & work towards a better afterlife

ثُمَّ لَتَرُونَهَا عَيْنَ الْيَقِينِ

(102:7) Again, you will surely see it with the eye of certainty.

- ❖ Allah (swa) again tells us how our eyes will witness, what we are failing to comprehend
- ❖ People often believe with seeing something with their own eyes
- ❖ Here Allah (swa) informs us once we witness the fire with our own sight we will know it was the truth
- ❖ However, the previous verses encourage us to take the fire seriously, by ensuring we prepare for not being thrown into it
- ❖ Even if we cannot see it physically, Allah (swa) is informing us of it, so we can take lessons, while we can, before our death

ثُمَّ لَتُسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ

Then, on that Day, you will definitely be questioned about 'your worldly' pleasures (102:8)

- ❖ Allah (swa) informs us that all the time & effort we are making in accumulating wealth & using that to enjoy the worldly life will be questioned
- ❖ We will be asked to give account for being occupied with the worldly pleasures
- ❖ Too busy making & enjoying wealth; in order to have a pleasurable life, while forgetting the hereafter
- ❖ Working only for this world & forgetting the next
- ❖ This is why Allah (swa) ask's us to make the following dua;
- ❖ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي آخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

“Our Lord! Grant us the good of this world and the Hereafter, and protect us from the torment of the Fire.”

Summary

- ❖ Earning wealth is not a sin, but spending your life in accumulating wealth & being in constant competition of being more wealthier is a sin
- ❖ Those too busy with earning & simply neglecting their religious duties will be punished
- ❖ The punishment is hell-fire
- ❖ A person will come to regret their actions, but it will be too late, as they'd be dead in the grave
- ❖ Working for wordily life is good and acceptable as long as it do not occupy you and leads you away from the remembrance of Allah (swa)



Surah Al-Inshiraah

أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ

Have We not uplifted your heart for you 'O Prophet' (94:1)

- ❖ We illuminated it, and We made it spacious, vast and wide.' =
- ❖ Allah says; ﴿فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ﴾ “And whomsoever Allah wills to guide, He opens his breast to Islam” (6:125)
- ❖ And just as Allah expanded his chest, He also made His Law vast, wide, accommodating and easy, containing no difficulty, hardship or burden.

وَوَضَعْنَا عَنْكَ وِزْرَكَ

Relieved you of the burden (94:2)

❖ This means; (لِّيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ) “That Allah may forgive you your sins of the past and the future” (48:2)

الَّذِي أَنْقَضَ ظَهْرَكَ

Which weighed so heavily on your back, (94:3)

- ❖ Al-Inqad means the sound. And more than one of the Salaf has said concerning Allah's saying, ﴿الَّذِي أَنْقَضَ ظَهْرَكَ﴾ “Which weighed down your back” meaning, `its burden weighed heavy upon you.

وَرَفَعْنَا لَكَ ذِكْرَكَ

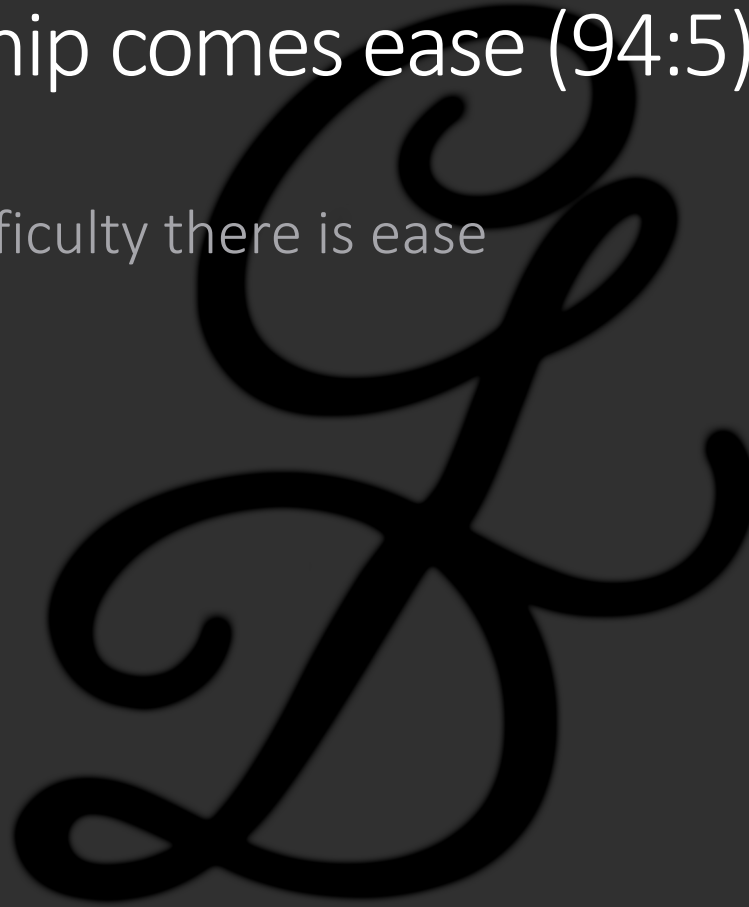
and elevated your fame for you?(94:4)

- ❖ Mujahid said, "I (Allah) am not remembered except that you are remembered with Me: I bear witness that there is no God worthy of worship except Allah, and that Muhammad is the Messenger of Allah."
- ❖ Qatadah said , "Allah raised his fame in this life and in the Hereafter. There is no one who gives a sermon, declares the Testimony of Faith (Shahadah), or prays a prayer (Salah) except that he proclaims it: I bear witness that there is no God worthy of worship except Allah, and that Muhammad is the Messenger of Allah.

فَإِنَّ مَعَ الْعُسْرِ يُسْرًا

So, surely with hardship comes ease (94:5)

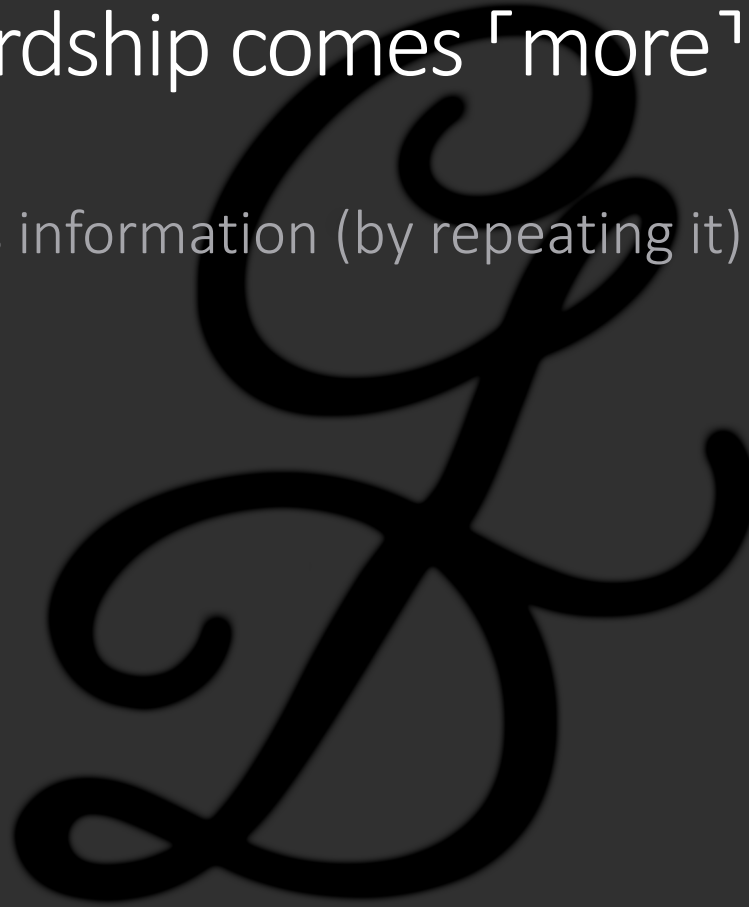
❖ Allah informs that with difficulty there is ease



إِنَّ مَعَ الْعُسْرِ يُسْرًا

Surely with 'that' hardship comes 'more' ease (94:6)

❖ And then He reaffirms this information (by repeating it)



فَإِذَا فَرَغْتَ فَانصَبْ

So once you have fulfilled 'your duty', strive 'in devotion', (94:7)

- ❖ When you have completed your worldly affairs and its tasks, and you have broken away from its routine,
- ❖ When the prayer has started and the dinner has been served, then begin with dinner.
- ❖ Mujahid said concerning this Ayah, "When you are free from the worldly affairs, and you have stood to pray, then stand up for your Lord."

وَالِى رَبِّكَ فَارْغَبْ

Turning to your Lord 'alone' with hope (94:8)

❖ Then get up to perform the worship, and stand for it with zeal, complete devotion and purify your intention and desire for your lord.' Similar to this is the Prophet's statement in a hadith

❖ إِذَا أُقِيِمَتِ الصَّلَاةُ وَحَضَرَ الْعِشَاءُ فَبَدَأُوا بِالْعِشَاءِ

Summary

- ❖ The Surah begins with the miracle with the washing of the heart of the prophet (pbuh)
- ❖ Cleansing it from the burden of sins
- ❖ Elevating the status of the Prophet (pbuh)
- ❖ Allah (swa) informs us that after every difficult comes ease
- ❖ Allah (swa) then tells us to offer prayer, after fulfilling worldly duties like 'eating'
- ❖ Then the Surah ends with the commandant of turning to worship in complete devotion



Surah At-Teen

وَالَّتَيْنِ وَالزَّيْتُونِ

By the fig and the olive (95:1)

- ❖ Al-`Awfi reported from Ibn `Abbas that what is meant by At-Tin is the Masjid of Nuh that was built upon Mount Al-Judi. Mujahid said, "It is this fig that you have."

وَطُورِ سَيْنِينَ

and Mount Sinai (95:2)

- ❖ "It is the Masjid of Jerusalem (Bayt Al-Maqdis)." Mujahid and `Ikrimah said, "It is this olive which you press (to extract the oil)."
- ❖ It is the mountain upon which Allah spoke to Musa

وَهَذَا الْبَلَدِ الْأَمِينِ

and this secure city (95:3)

- ❖ Meaning Makkah. There is no difference of opinion about this.
- ❖ Some of the Imams have said that these are three different places, and that Allah sent a Messenger to each of them from the Leading Messengers, who delivered the Great Codes of Law. The first place is that of the fig and the olive, which was Jerusalem, where Allah sent `Isa bin Maryam. The second place is Mount Sinin, which is Mount Sinai where Allah spoke to Musa bin `Imran. The third place is Makkah, and it is the city of security where whoever enters is safe. It is also the city in which Muhammad was sent. They have said that these three places are mentioned at the end of the Tawrah.

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ

Indeed, We created humans in the best form (95:4)

- ❖ This is the subject being sworn about, and it is that Allah created man in the best image and form, standing upright with straight limbs that He beautified.

ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ

But We will reduce them to the lowest of the low ۞ in Hell ۞ (95:5)

- ❖ Meaning, to the Hellfire. This was said by Mujahid, Abu Al-`Aliyah, Al-Hasan, Ibn Zayd and others. Then after this attractiveness and beauty, their destination will be to the Hell-fire if they disobey Allah and belie the Messengers.
- ❖ **Reduced him to the lowest of low** - "this means decrepit old age." This has been reported from Ibn `Abbas and `Ikrimah. `Ikrimah even said, "Whoever gathers the Qur'an (i.e., he memorizes it all), then he will not be returned to decrepit old age." Ibn Jarir preferred this explanation. Even if this was the meaning, it would not be correct to exclude the believers from this, because some of them are also overcome by the senility of old age. Thus, the meaning here is what we have already mentioned (i.e., the first view), which is similar to Allah's saying; **"By Al-`Asr. Verily man is in loss, except those who believe and perform righteous deeds."** (103:1-3)

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ

except those who believe and do good—they will have a never-ending reward (95:6)

- ❖ Save those who believe and do righteous deeds
- ❖ They will have a reward without end

فَمَا يُكَذِّبُكَ بَعْدُ بِالذِّينِ

Now, what makes you deny the 'final' Judgment? (95:7)

- ❖ “You” meaning, ‘O Son of Adam!’
- ❖ Meaning, ‘in the recompense that will take place in the Hereafter. For indeed you know the beginning, and you know that He Who is able to begin (the creation) is also able to repeat it which is easier. So what is it that makes you deny the final return in the Hereafter after you have known this’

أَلَيْسَ اللَّهُ بِأَحْكَمِ الْحَاكِمِينَ

Is Allah not the most just of all judges? (95:8)

❖ Meaning, 'is He not the best of judges, Who does not oppress or do any injustice to anyone' And from His justice is that He will establish the Judgement, and He will give retribution to the person who was wronged in this life against whoever wronged him. This is the end of the Tafsir of Surat wat-Tin waz-Zaytun and all praise and thanks are due to Allah.

Summary

- ❖ The Surah starts by Allah (swa) swearing by the fig & olive
- ❖ He mentions Mount Sina, where he directly spoke to Musa (as)
- ❖ Allah (swa) mentions the blessed city of Makkah
- ❖ Allah (swa) mentions creating humans in best form
- ❖ & then reducing humans to a lower status
- ❖ Expect for the righteous
- ❖ Allah (swa) ask's a rhetorical question about not being the best of judges?
- ❖ Meaning, when Allah (swa) reduces humans to a lower status they will not be treated unfairly as Allah (swa) will be just to all



Surah Al-Aadiyaat

وَالْعَادِيَاتِ ضَبْحًا

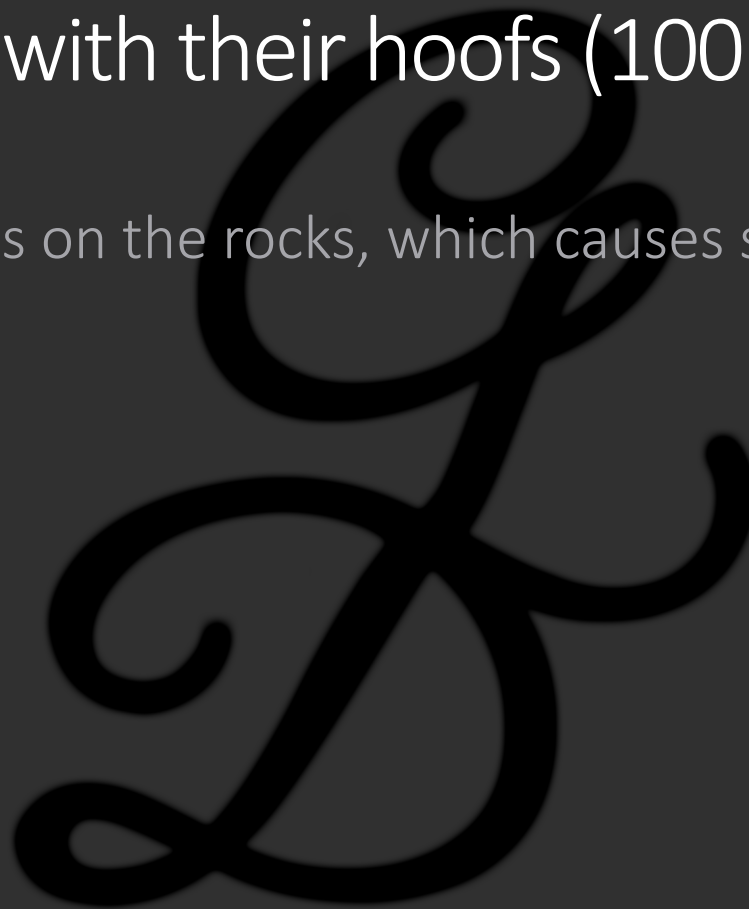
I swear by the runners breathing pantingly (100:1)

- ❖ Swearing by the Horses of War about the Ungratefulness of Man and His Zeal for Wealth
- ❖ Allah swears by the horses when they are made to gallop into battle in His path (i.e., Jihad), and thus they run and pant, which is the sound that is heard from the horse when it runs

فَالْمُورِيَّاتِ قَدْحًا

Striking sparks of fire with their hoofs (100:2)

- ❖ The striking of their hooves on the rocks, which causes sparks of fire to fly from them



فَالْمُغِيرَاتِ صُبْحًا

Launching raids at dawn (100:3)

- ❖ The raid that is carried out in the early morning time. This is just as the Messenger of Allah used to perform raids in the early morning. He would wait to see if he heard the Adhan (call to prayer) from the people. If he heard it he would leave them alone, and if he didn't hear it he would attack.

فَأَثَرُنَ بِهِ نَقْعًا

Stirring up clouds of dust (100:4)

- ❖ Dust at the place of the battle with the horses
- ❖ This is the place in which the attack takes place. The dust is stirred up by it.

فَوَسَطْنَ بِهِ جَمْعًا

And penetrating into the heart of enemy lines (100:5)

- ❖ Then are all in the middle of that spot, together.
- ❖ Ibn `Abbas, Mujahid and Qatadah, all said, This means the invasion of the horses in the morning in the way of Allah
- ❖ This means into the midst of the disbelieving enemy

إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ

Surely humankind is ungrateful to their Lord (100:6)

- ❖ This is the subject what is being sworn about, and it means that he (man) is ungrateful for the favors of His Lord and he rejects them.
- ❖ *Ibn `Abbas, Mujahid, Ibrahim An-Nakha'i, Abu Al-Jawza', Abu Al-`Aliyah, Abu Ad-Duha, Sa'id bin Jubayr, Muhammad bin Qays, Ad-Dahhak, Al-Hasan, Qatadah, Ar-Rabi` bin Anas and Ibn Zayd* **all said**, "Al-Kanud" الْكَنُودُ means ungrateful.
- ❖ Al-Hasan said, "Al-Kanud الْكَنُود is the one who counts the calamities (that befall him) and he forgets Allah's favors."

وَإِنَّهُ عَلَىٰ ذَٰلِكَ لَشَهِيدٌ

And they certainly attest to this (100:7)

- ❖ Qatadah and Sufyan Ath-Thawri both said, "And indeed Allah is a witness to that." It is also possible that the pronoun (He) could be referring to man. This was said by Muhammad bin Ka'b Al-Qurazi. Thus, its meaning would be that man is a witness himself to the fact that he is ungrateful. This is obvious in his condition, meaning this is apparent from his statements and deeds.

وَإِنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ

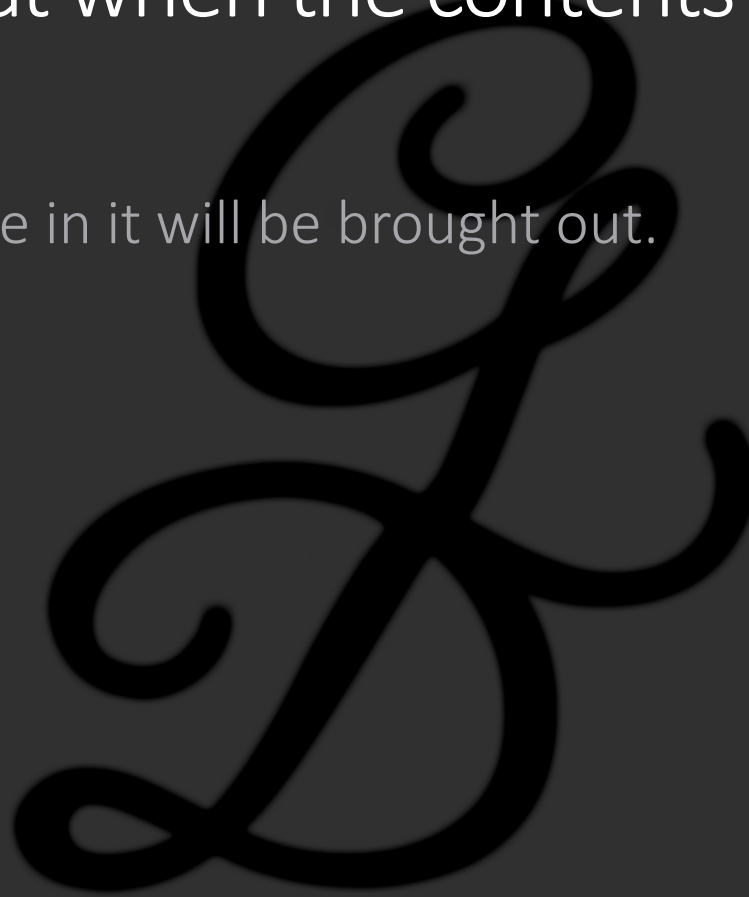
And they are truly extreme in their love of worldly gains
(100:8)

- ❖ Meaning, and indeed in his love of the good, which is wealth, he is severe. There are two opinions concerning this. One of them is that it means that he is severe. There are two opinions concerning this. One of them is that it means that he is severe in his love of wealth. The other view is that it means he is covetous and stingy due to the love of wealth. However, both views are correct.

أَفَلَا يَعْلَمُ إِذَا بُعْثِرَ مَا فِي الْقُبُورِ

Do they not know that when the contents of the graves will be spilled out (100:9)

❖ Meaning, the dead that are in it will be brought out.



وَحُصِّلَ مَا فِي الصُّدُورِ

And the secrets of the hearts will be laid bare (100:10)

- ❖ Ibn `Abbas and others have said, "This means what was in their souls would be exposed and made apparent."

إِنَّ رَبَّهُمْ بِهِمْ يَوْمَئِذٍ لَّخَبِيرٌ

Surely their Lord is All-Aware of them on that Day (100:11)

- ❖ He knows all of that they used to do, and He will compensate them for it with the most deserving reward. He does not do even the slightest amount of injustice. This is the end of the Tafsir of Surat Al-`Adiyat, and all praise and thanks are due to Allah.

Summary

- ❖ The surah speaks about the granting of success in wars, yet people being ungrateful
- ❖ Allah (swa) mentions peoples love of wealth
- ❖ Allah (swa) tells us that all will be held accountable for their deeds
- ❖ Everything will be revealed



Surah Al-Alaq



اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ

Read, O Prophet, in the Name of your Lord Who created (96:1)

- ❖ The Beginning of the Prophethood of Muhammad and the First of the Qur'an revealed
- ❖ Imam Ahmad recorded that `A'ishah said: The first thing that began happening with the Messenger of Allah from the revelation was dreams that he would see in his sleep that would come true. He would not see any dream except that it would come true just like the (clearness of) the daybreak in the morning. Then seclusion became beloved to him. So, he used to go to the cave of Hira' and devote himself to worship there for a number of nights, and he would bring provisions for that. Then he would return to Khadijah and replenish his provisions for a similar number of nights. This continued until the revelation suddenly came to him while he was in the cave of Hira'. The angel came to him while he was in the cave and said, "Read!" The Messenger of Allah said,

❖ فَقُلْتُ: مَا أَنَا بِقَارِئٍ

I replied: "I am not one who reads.) Then he said, "So he (the angel) seized me and pressed me until I could no longer bear it. Then he released me and said: 'Read!' So I replied: 'I am not one who reads.' So, he pressed me a second time until I could no longer bear it. Then he released me and said:

❖ ﴿اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ﴾

❖ So he returned with them (those Ayat) and with his heart trembling until he came (home) to Khadijah, and he said,

«زَمِّلُونِي زَمِّلُونِي»

❖ Wrap me up, wrap me up! So they wrapped him up until his fear went away. After that he told Khadijah everything that had happened (and said)

❖ “I fear that something may happen to me”. Khadijah replied, "Never! By Allah, Allah will never disgrace you. You keep good relations with your relatives, you speak the truth, you help the poor and the destitute, you serve your guests generously, and you help the deserving, calamity afflicted people.”

❖ Khadijah then accompanied him to her cousin Waraqah bin Nawfal bin Asad bin `Abdul-`Uzza bin Qusay, who, during the period of ignorance became a Christian and used to scribe the Scriptures in Arabic. He would write from the Injil in Hebrew as much as Allah willed for him to write. He was an old man and had lost his eyesight. Khadijah said to him, "O my cousin! Listen to the story of your nephew." Waraqah asked, "O my nephew! What have you seen" Allah's Messenger described what he saw. Waraqah said, "This is An-Namus whom Allah had sent to Musa. I wish I was young and could live until the time when your people would drive you out." Allah's Messenger asked, «أَوْ مُخْرَجِي هُمْ؟» Will they drive me out?

خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ

Created humans from a clinging clot. (96:2)

- ❖ Ayat inform of the beginning of man's creation from a dangling clot
- ❖ عَلَقٍ Can mean: Clinging substance; clot of congealed blood, Leech like structure

اقْرَأْ وَرَبُّكَ الْأَكْرَمُ

Read! And your Lord is the Most Generous (96:3)

❖ That out of Allah's generosity



الَّذِي عَلَّمَ بِالْقَلَمِ

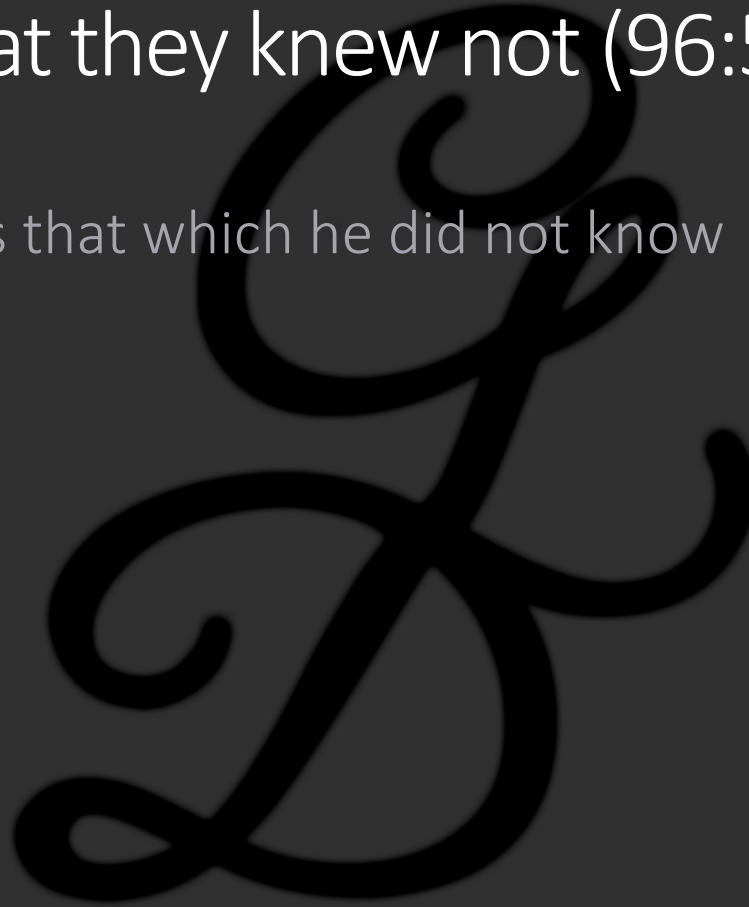
Who taught by the pen (96:4)

- ❖ He taught man the use of pen
- ❖ Thus, Allah exalted him and honoured him by giving him knowledge
- ❖ it is the dignity that the Father of Humanity, Adam, was distinguished with over the angels. Knowledge sometimes is in the mind, sometimes on the tongue, and sometimes in writing with the fingers. Thus, it may be intellectual, spoken and written

عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ

Taught humanity what they knew not (96:5)

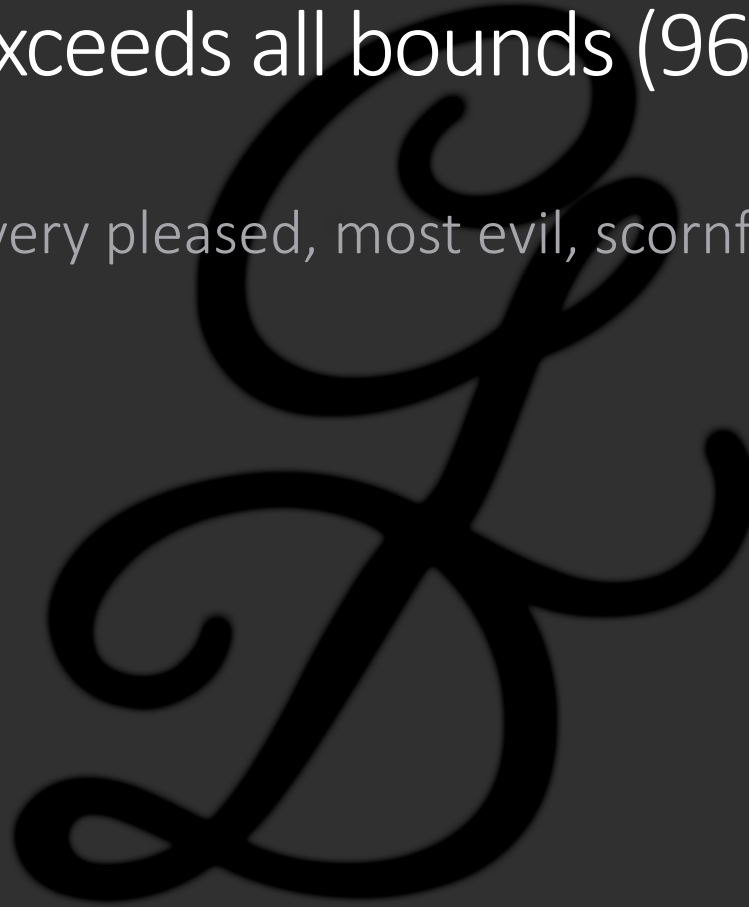
❖ Allah (swa) taught humans that which he did not know



كَأَلَّا إِنَّ الْإِنْسَانَ لَيَطْغَىٰ

Most certainly, one exceeds all bounds (96:6)

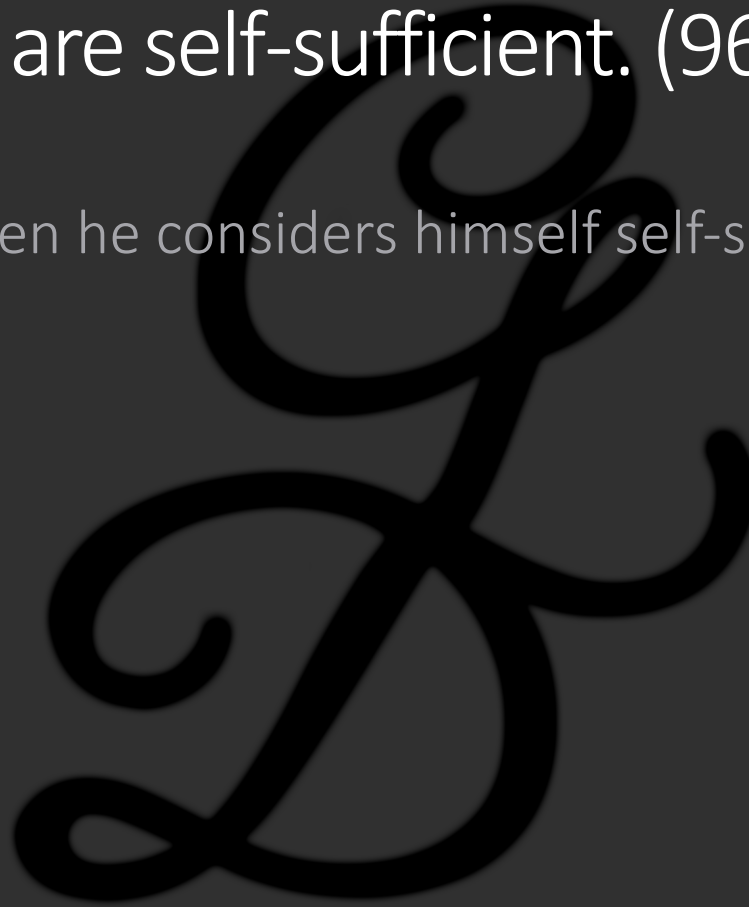
❖ Allah informs that man is very pleased, most evil, scornful and transgressive



أَن رَّآهُ اسْتَغْنَىٰ

Once they think they are self-sufficient. (96:7)

- ❖ A person transgresses, when he considers himself self-sufficient and having an abundance of wealth



إِنَّ إِلَىٰ رَبِّكَ الرُّجْعَىٰ

‘But’ surely to your Lord is the return of all (96:8)

- ❖ Meaning, ‘unto Allah is the final destination and return, and He will hold you accountable for your wealth, as to where you obtained it from and how did you spend it.’

أَرَأَيْتَ الَّذِي يَنْهَى

Have you seen the man who prevents (96:9)

❖ Have you seen him who prevents. A servant when he prays) This was revealed about Abu Jahl, may Allah curse him. He threatened the Prophet for performing Salah at the Ka`bah. Thus, Allah firstly admonished him with that which was better by saying,

عَبْدًا إِذَا صَلَّى

A servant 'of Ours' from praying? (96:10)

- ❖ Allah firstly admonished him with that which was better by saying, meaning, 'do you think this man whom you are preventing is upon the straight path in his action

أَرَأَيْتَ إِنْ كَانَ عَلَى الْهُدَىٰ

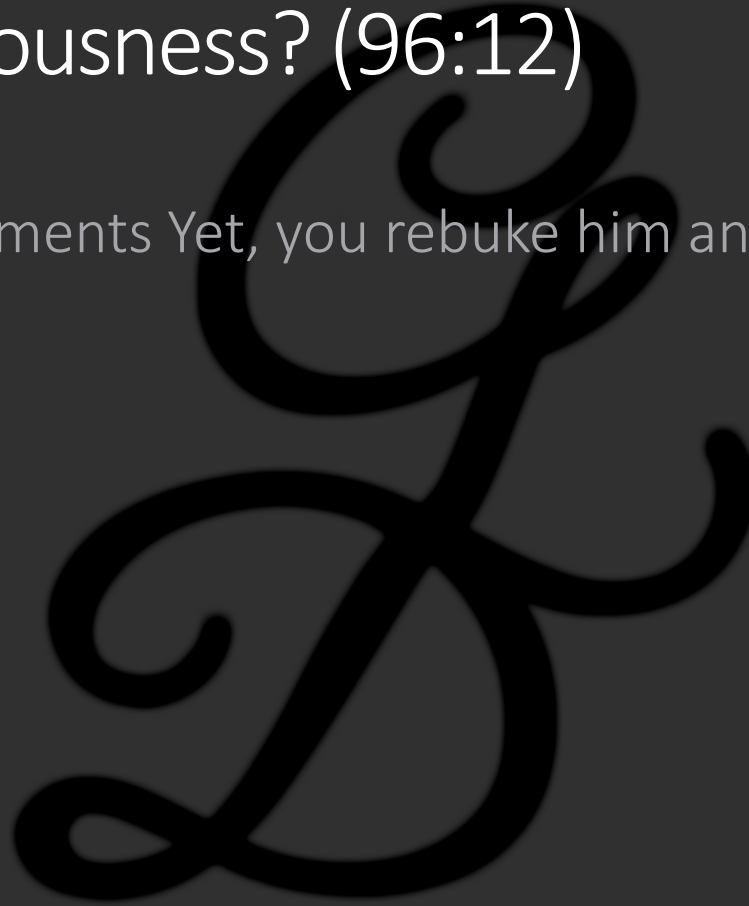
What if this 'servant' is 'rightly' guided (96:11)

❖ Meaning, 'do you think this man whom you are preventing is upon the straight path in his action

أَوْ أَمَرَ بِالتَّقْوَىٰ

or encourages righteousness? (96:12)

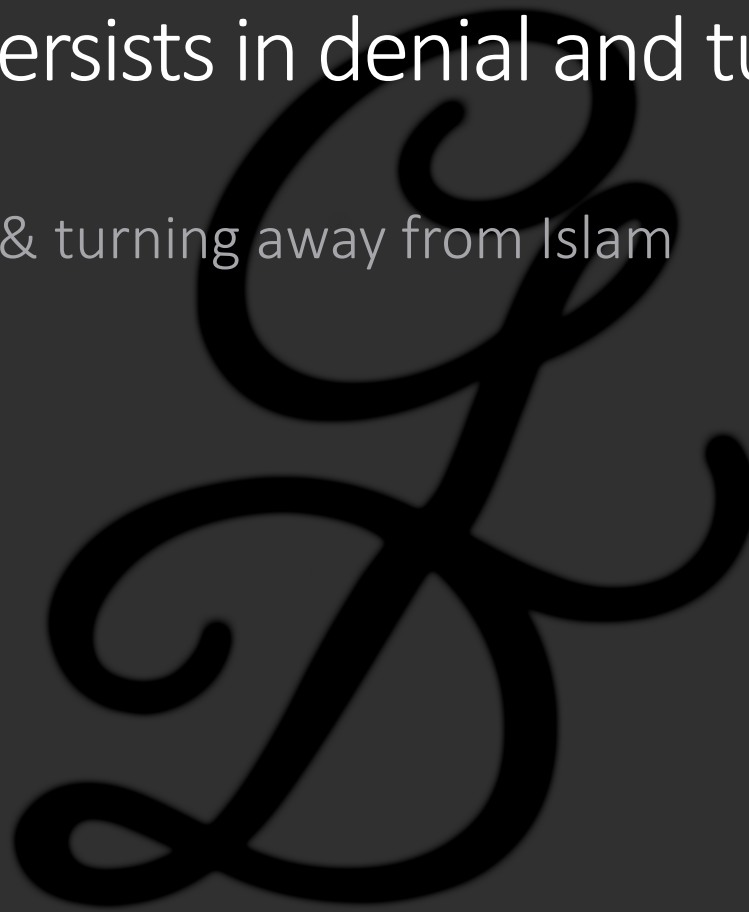
- ❖ Enjoins Taqwa in his statements Yet, you rebuke him and threaten him due to his prayer.



أَرَأَيْتَ إِنْ كَذَّبَ وَتَوَلَّى

What if that 'man' persists in denial and turns away? (96:13)

❖ Not believing in true faith & turning away from Islam



أَلَمْ يَعْلَم بِأَنَّ اللَّهَ يَرَىٰ

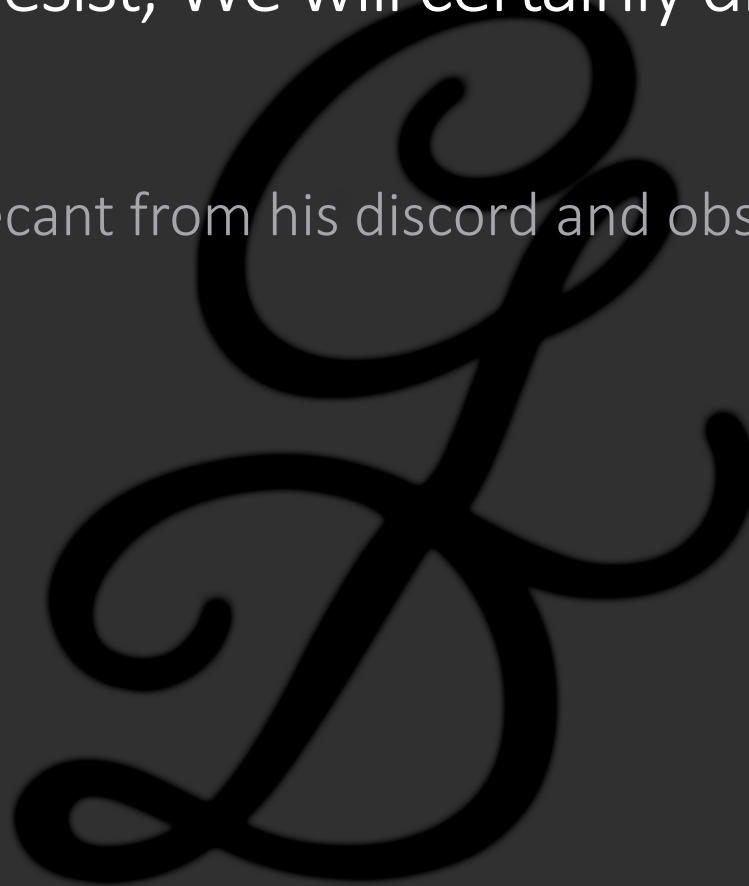
Does he not know that Allah sees 'all'? (96:14)

- ❖ Meaning, doesn't this person who is preventing this man who is following correct guidance know that Allah sees him and hears his words, and He will compensate him in full for what he has done

كَأَلَّا لَيْنٍ لَّمْ يَنْتَهُ لَنَسْفَعًا بِالنَّاصِيَةِ

But no! If he does not desist, We will certainly drag him by the forelock
(96:15)

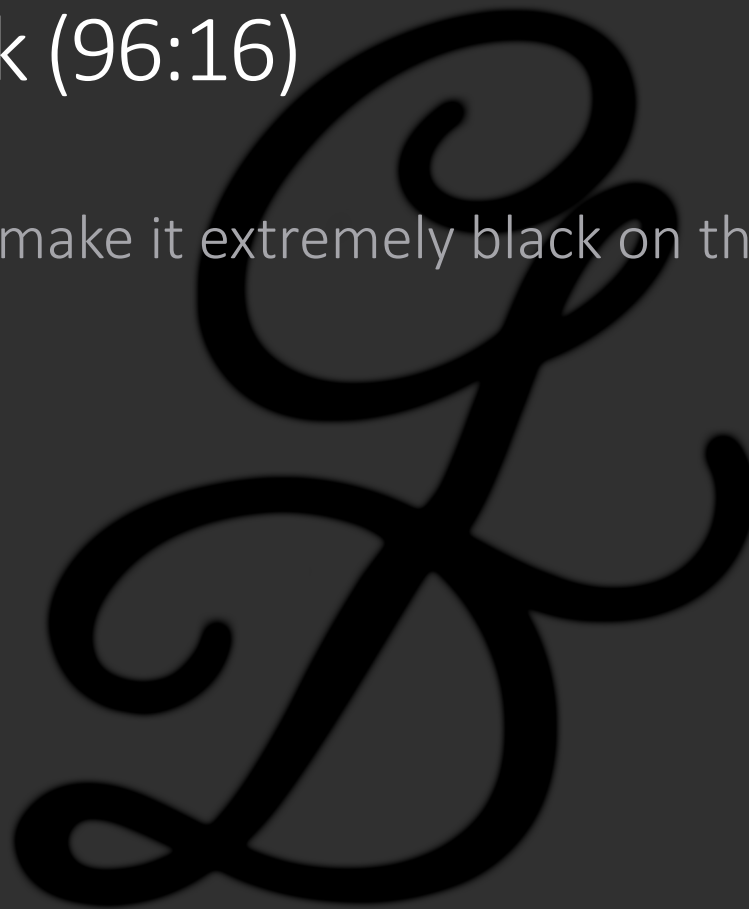
❖ Meaning, if he does not recant from his discord and obstinacy



نَاصِيَةٍ كَاذِبَةٍ خَاطِئَةٍ

a lying, sinful forelock (96:16)

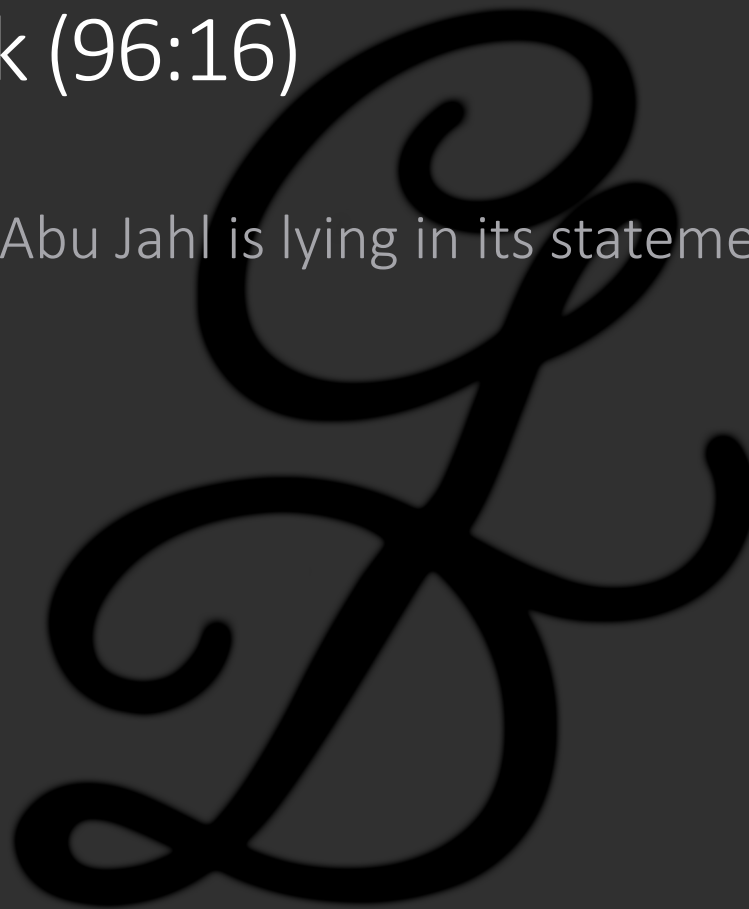
❖ Meaning, `indeed We will make it extremely black on the Day of Judgement.



نَاصِيَةٍ كَاذِبَةٍ خَاطِئَةٍ

a lying, sinful forelock (96:16)

❖ Meaning, the forehead of Abu Jahl is lying in its statements and sinful in its actions



فَلْيَدْعُ نَادِيَهُ

So let him call his associates. (96:17)

- ❖ Meaning, his people and his tribe. In other words, let him call them in order to seek help from them
- ❖ This Hadith was also recorded by At-Tirmidhi and An-Nasa'i in their Books of Tafsir. Likewise, it has been recorded by Ibn Jarir. Ahmad, At-Tirmidhi, An-Nasa'i and Ibn Jarir, all recorded it from Ibn `Abbas with the following wording: "The Messenger of Allah was praying at the Maqam (prayer station of Ibrahim) when Abu Jahl bin Hisham passed by him and said, `O Muhammad! Haven't I prevented you from this' He threatened the Prophet and thus, the Messenger of Allah became angry with him and reprimanded him. Then he said, `O Muhammad! What can you threaten me with By Allah, I have the most kinsmen of this valley with me in the large.'
- ❖ Ibn `Abbas then said, "If he had called his people, the angels of torment would have seized him at that very instant." At-Tirmidhi said, "Hasan Sahih." Ibn Jarir recorded from Abu Hurayrah that Abu Jahl said, "Does Muhammad cover his face with dust (i.e., from prostration) while he is among you all" They (the people) replied, "Yes." Then he said, "By Al-Lat and Al-`Uzza, if I see him praying like this, I will stomp on his neck, and I will certainly put his face in the dust." So the Messenger of Allah came and he began praying, which made it possible for Abu Jahl to stomp on his neck. Then the people became surprised at him (Abu Jahl) because he began retreating on his heels and covering himself with his hands. Then it was said to him, "What's the matter with you" He replied, "Verily, between me and him is a ditch of fire, monsters and wings."

سَنَدُّعُ الزَّبَانِيَّةَ

We will call the wardens of Hell. (96:18)

❖ And they are the angels of torment. This is so that he may know who will win -- Our group or his group' Al-Bukhari recorded that Ibn `Abbas said, "Abu Jahl said, `If I see Muhammad praying at the Ka`bah, I will stomp on his neck.' So this reached the Prophet , who said "If he does, he will be seized by the angels"

كَأَلَّا لَا تُطِيعُهُ وَاسْجُدْ وَاقْتَرِبْ

Again, no! Never obey him O Prophet! Rather, continue to prostrate and draw near to Allah (96:19)

- ❖ Meaning, 'O Muhammad! Do not obey him in what he is forbidding from such as steadfastness in worship and performing worship in abundance. Pray wherever you wish and do not worry about him. For indeed Allah will protect you and help you, and He will defend you against the people.'
- ❖ Fall prostrate and draw near (to Allah!) This is just like what has been confirmed in the Sahih of Muslim on the authority of Abu Salih who reported from Abu Hurayrah that the Messenger of Allah said;
- ❖ The closest that a servant can be to his Lord is when he is in prostration. Therefore, make abundant supplications (i.e., while prostrating)

Summary

- ❖ This was the first Surah to be revealed
- ❖ It informs us that Allah (swa) taught human knowledge; written & verbal
- ❖ He blessed us with knowledge
- ❖ The surah informs us of Abu Jahl's plan to prevent the prophet (pbuh) of praying
- ❖ He felt he was strong due to the number of people he had on his side
- ❖ Allah (swa) warns him with hell
- ❖ When he tried to stop the prophet he saw monsters
- ❖ Allah (swa) rebukes him for his evil intentions
- ❖ The Qur'an informs us that he will be punished via his forelock
- ❖ Allah (swa) informs the prophet to continue prostrating & remembering Allah (swa), by drawing closer to him



Surah Bayyinah

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

The disbelievers from the People of the Book and the polytheists were not going to desist 'from disbelief' until the clear proof came to them (98:1)

- ❖ As for the People of the Scripture, they are the Jews and the Christians, and the idolators are the worshippers of idols and fire among the Arabs and the non-Arabs. Mujahid said, they are not going ~~(مُنْفَكِّينَ)~~ (to leave)
- ❖ Meaning, they will not be finished until the truth becomes clear to them.
- ❖ ~~الْبَيِّنَةُ~~ Meaning, this Qur'an.

رَسُولٌ مِّنَ اللَّهِ يَتْلُو صُحُفًا مُّطَهَّرَةً

A messenger from Allah, reciting scrolls of 'utmost' purity (98:2)

❖ Meaning, Muhammad and the Magnificent Qur'an he recites, which is written down among the most high gathering in purified pages. This is similar to Allah's statement,

فِيهَا كُتِبَ قِيمَةٌ

Containing upright commandments. (98:3)

- ❖ Ibn Jarir said, "Meaning in the purified pages are Books from Allah that are upright, just and straight. They have no mistakes in them because they are from Allah"

وَمَا تَفَرَّقَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَةُ

It was not until this clear proof came to the People of the Book that they became divided ۞ about his prophethood (98:4)

- ❖ The People of the Scripture differed not until after there came to them the Bayyinah
- ❖ And be not as those who divided and differed among themselves after the Bayyinat came to them. It is they for whom there is an awful torment (3:105)
- ❖ This refers to the people of those divinely revealed Scriptures that were sent down to the nations that were before us.
- ❖ After Allah established the proofs and evidences against them, they divided and differed concerning that which Allah had intended in their Scriptures, and they had many differences.
- ❖ This is like what has been reported in the following Hadith: “Verily, the Jews differed until they became seventy-one sects. And verily, the Christians differed until they became seventy-two sects. And this Ummah will divide into seventy-three sects, and all of them will be in the Fire except one”

- ❖ This is like what has been reported in the following Hadith: “Verily, the Jews differed until they became seventy-one sects. And verily, the Christians differed until they became seventy-two sects. And this Ummah will divide into seventy-three sects, and all of them will be in the Fire except one”
- ❖ They said, "Who are they, O Messenger of Allah" He replied,
- ❖ مَا أَنَا عَلَيْهِ وَأَصْحَابِي» Those who are upon, what I and my Companions are upon.

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقَيِّمَةِ
even though they were only commanded to worship Allah 'alone' with
sincere devotion to Him in all uprightness, establish prayer, and pay alms-tax.
That is the upright Way. (98:5)

- ❖ حُنَفَاءَ (Hunafa') meaning, avoiding Shirk and being truly devout to Tawhid
- ❖ (وَيُقِيمُوا الصَّلَاةَ) and perform Salah) And this is the best of the physical forms of worship.
- ❖ (وَيُؤْتُوا الزَّكَاةَ) and give Zakah,) This is doing good to the poor and the needy.
- ❖ (وَذَلِكَ دِينُ الْقَيِّمَةِ) and that is the right religion.) meaning, the upright and just religion, or the nation that is straight and balanced.

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

Indeed, those who disbelieve from the People of the Book and the polytheists will be in the Fire of Hell, to stay there forever. They are the worst of 'all' beings. (98:6)

- ❖ Allah informs of what will happen to the wicked disbelievers among the People of the Scripture and the idolators who oppose the Allah's divinely revealed Books and the Prophets whom He sent.
- ❖ He says that they will be in the fire of Hell on the Day of Judgement and they will abide therein forever.
- ❖ This means that they will remain in it and they will have no way out of it and they will not cease being in it.
- ❖ ﴿أُولَئِكَ هُمْ شَرُّ الْبَرِيَّةِ﴾ They are the worst of creatures.
- ❖ Meaning, they are the worst creation that Allah has fashioned and created.
- ❖ Then Allah informs about the situation of the righteous people who believed in their hearts and performed righteous deeds with their bodies. He says that they are the best of creation.
- ❖ Abu Hurayrah and a group of the scholars have used this Ayah as a proof that the believers have a status among the creatures that is better than the angels

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ هُمْ خَيْرُ الْبَرِيَّةِ

Indeed, those who believe and do good—they are the best of 'all' beings. (98:7)

❖ أُولَٰئِكَ هُمْ خَيْرُ الْبَرِيَّةِ They are the best of creatures

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

Their reward with their Lord will be Gardens of Eternity, under which rivers flow, to stay there for ever and ever. Allah is pleased with them and they are pleased with Him. This is 'only' for those in awe of their Lord. (98:8)

- ❖ ﴿جَزَاؤُهُمْ عِنْدَ رَبِّهِمْ﴾ Their reward with their Lord) meaning, on the Day of Judgement
- ❖ ﴿جَنَّاتٌ عَدْنٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا﴾ Is Eternal Gardens underneath which rivers flow. They will abide therein forever; meaning, having no end, no break and no conclusion
- ❖ Allah will be pleased with them, and they well-pleased with Him. The condition of Him being pleased with them is more illustrious than all of the everlasting delights that they will be given
- ❖ ﴿وَرَضُوا عَنْهُ﴾ and they well-pleased with Him. Due to the comprehensive favours He has given them.
- ❖ ﴿ذَلِكَ لِمَنْ خَشِيَ رَبَّهُ﴾ That is for him who fears his Lord.
- ❖ Meaning, this is the reward that will be attained by those who revere Allah and fear Him as He deserves to be feared. This is the person who worships Allah as if he sees Him, and he knows that even though he does not see Him, indeed Allah sees him.

Summary

- ❖ The surah defines who the Polytheists & People of the book are
- ❖ The surah informs us that the non-Muslims differed after clear proof came to them
- ❖ Allah (swa) informs us that the Jews will split into 71 sects, Christians 72 sects & Muslims in 73 sects
- ❖ Allah (swa) talks about the worst & best of creations, the worst are the disbelievers & the best are those who believe and do good
- ❖ Their reward will be based of the type of creation they were, if the were part of the worst creation they will be in hell & if they were part of the best creation they will be in heaven



Surah Al-Balad

لَا أُفْسِمُ بِهَذَا الْبَلَدِ

I do swear by this city (90:1)

- ❖ "The word "La" (Nay) refers to the refutation against them (Quraish).
- ❖ "I swear by this city." Shabib bin Bishr narrated from `Ikrimah, from Ibn `Abbas that he said بِهَذَا الْبَلَدِ This city means Makkah.

وَأَنْتَ حِلٌّ بِهَذَا الْبَلَدِ

Even though you 'O Prophet' are subject to abuse in this city (90:2)

- ❖ Ibn `Abbas; said, "O Muhammad! It is permissible for you to fight in it
- ❖ As Suddi and Ibn Zayd. Al-Hasan Al-Basri said, "Allah made it lawful (to fight in) for him (the Prophet) for one hour of a day."
- ❖ The Prophet said, "Verily, Allah made this city sacred on the Day that He created the heavens and the earth. Therefore, it is sacred by the sanctity of Allah until the Day of Judgement. Its trees should not be uprooted, and its bushes and grasses should not be removed. And it was only made lawful for me (to fight in) for one hour of a day. Today its sanctity has been restored just as it was sacred yesterday. So, let the one who is present inform those who are absent."
- ❖ So, if anyone tries to use the fighting of the Messenger (to conquer Makkah) as an excuse (to fight there), then tell him that Allah permitted it for His Messenger and He has not permitted it for you.

وَوَالِدٍ وَمَا وَلَدَ

And by every parent and 'their' child! (90:3)

- ❖ And by the begetter and that which he begot. "Meaning, by the begetter, Adam, and that which he begot is his children." This view that Mujahid and his companions have chosen is good and strong.
- ❖ This is supported by the fact that Allah swears by the Mother of the Towns, which are dwellings.
- ❖ Then after it He swears by the dwellers therein, who is Adam, the father of mankind, and his children.
- ❖ Abu `Imran Al-Jawni said, "It refers to Ibrahim and his progeny." Ibn Jarir recorded this statement as did Ibn Abi Hatim.
- ❖ Ibn Jarir preferred the view that it is general and it refers to every father and his children. This meaning is also acceptable.

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ

Indeed, We have created humankind in 'constant' struggle (90:4)

- ❖ Verily, We have created man in كَبَدٍ Kabad.
- ❖ Ibn `Abbas concerning the phrase فِي كَبَدٍ, "He was created while in hardship. Don't you see him" Then he mentioned his birth and the sprouting of his teeth.
- ❖ فِي كَبَدٍ "A drop of sperm, then a clot, then a lump of flesh, enduring in his creation."
- ❖ Mujahid then said This is similar to Allah's statement; His mother bears him with hardship. And she brings him forth with hardship. (46:15) and she breast-feeds him with hardship, and his livelihood is a hardship. So he endures all of this.
- ❖ Verily, We have created man فِي كَبَدٍ "In hardship and seeking livelihood." `Ikrimah said, "In hardship and long-suffering."
- ❖ Qatadah said, "In difficulty." It is reported from Al-Hasan that he said, "Enduring the hardships of the world by life and the severity of the Hereafter."

أَيَحْسَبُ أَنَّ لَّنْ يَقْدِرَ عَلَيْهِ أَحَدٌ

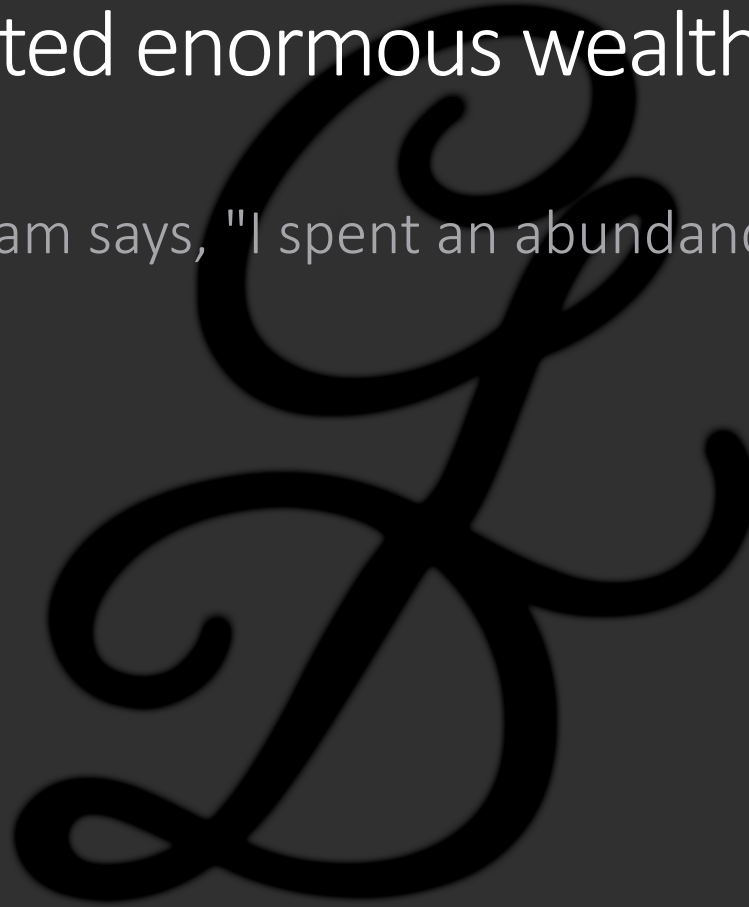
Do they think that no one has power over them (90:5)

- ❖ Does he think that none can overcome him Al-Hasan Al-Basri said
- ❖ Does he think that none can overcome him
- ❖ "The Son of Adam thinks that he will not be asked about this wealth of his -- how he earned and how he spent it."

يَقُولُ أَهْلَكْتُ مَالًا لُبَدًا

Boasting, “I have wasted enormous wealth!” (90:6)

❖ This means, the Son of Adam says, "I spent an abundance of wealth.



أَيَحْسَبُ أَنْ لَمْ يَرَهُ أَحَدٌ

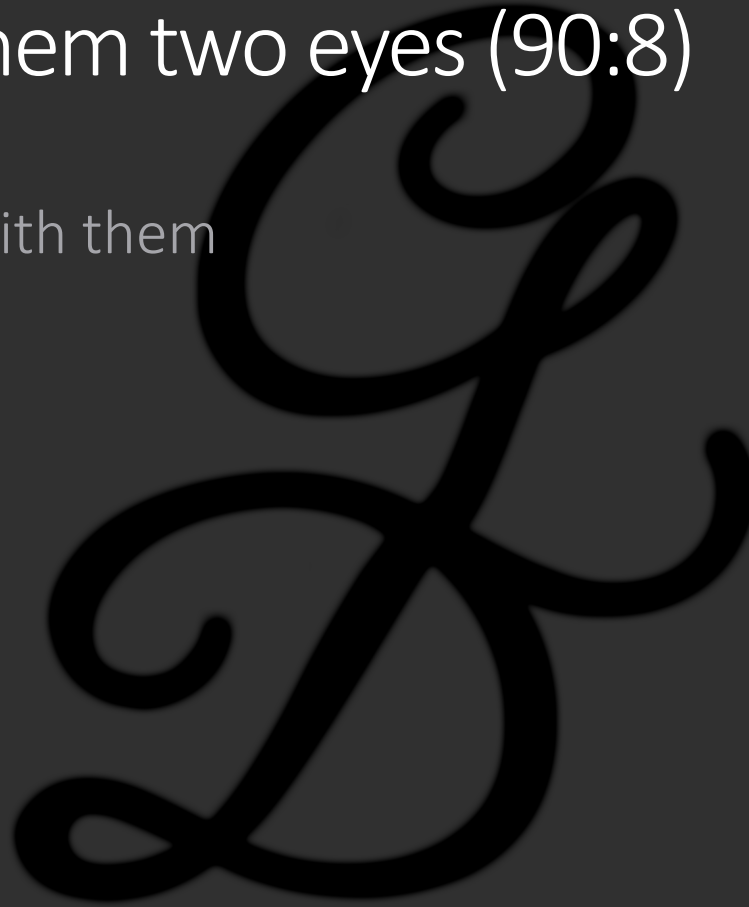
Do they think that no one sees them? (90:7)

❖ "Does he think that Allah, the Mighty and Majestic, does not see him." Others among the Salaf have said similar to this.

أَلَمْ نَجْعَلْ لَهُ عَيْنَيْنِ

Have We not given them two eyes (90:8)

❖ Meaning, for him to see with them



وَلِسَانًا وَشَفَتَيْنِ

A tongue, and two lips (90:9)

- ❖ وَلِسَانًا (tongue) Meaning, for him to speak with, and so that he can express that which is inside of him
- ❖ وَشَفَتَيْنِ (two lips) In order to help him with speaking, eating food, and beautifying his face and his mouth.

وَهَدَيْنَاهُ النَّجْدَيْنِ

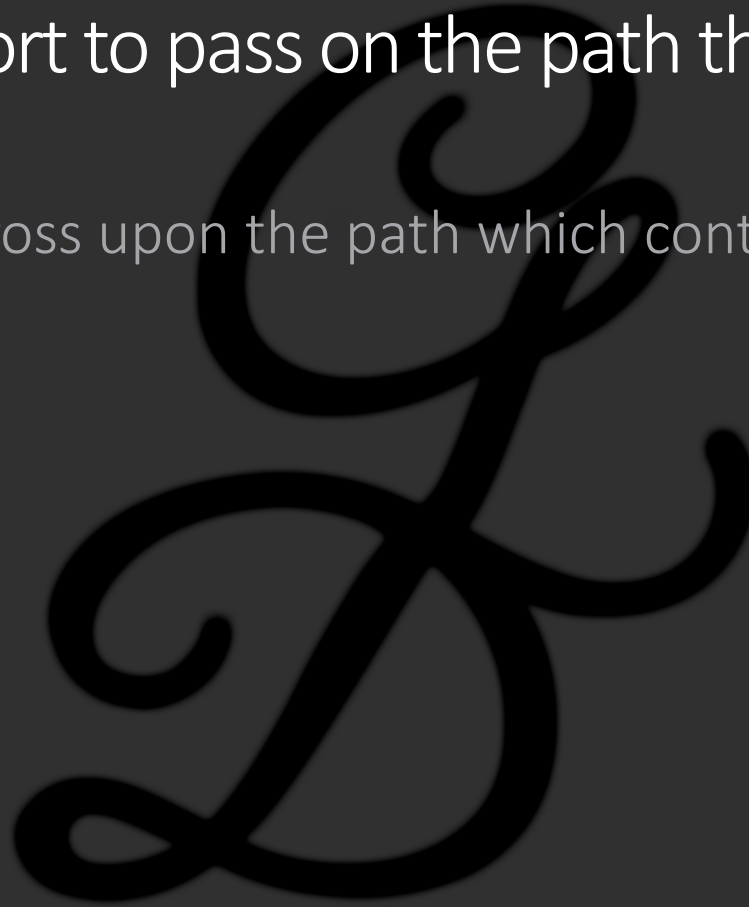
And have made the two ways [of good and evil] clear to him (90:10)

- ❖ The Ability to distinguish between Good and Evil is also a Blessing
- ❖ This refers to the two paths.
- ❖ Abdullah bin Mas`ud said; The two ways ""The good and the evil.""
- ❖ Verily, We have created man from Nutfah Amshaj, in order to try him: so We made him hearer and seer. Verily, We showed him the way, whether he be grateful or ungrateful. (76:2-3)

وَفَلَا اقْتَحَمَ الْعَقَبَةَ

But he has made no effort to pass on the path that is steep (90:11)

❖ "This means, will he not cross upon the path which contains salvation and good



وَمَا أَدْرَاكَ مَا الْعَقَبَةُ

And how would you know what is the difficult path? (90:12)

❖ Imam Ahmad recorded from `Amr bin `Abasah that the Prophet said, “Whoever builds a Masjid so that Allah may be remembered in it, Allah will build a house for him in Paradise; and whoever frees a Muslim person, then it will be his ransom from Hell; and whoever grows grey in Islam, then it will be a light for him on the Day of Judgement.”

فَكَرَّ قَبَّةً

It is to free a slave (90:13)

❖ The Messenger of Allah said, “Whoever frees a believing slave, Allah will free for every limb (of the slave) one of his limbs from the Fire. This is to such an extent that He (Allah) will free a hand for a hand, a leg for a leg, and a private part for a private part.) `Ali bin Al-Husayn then said (to Sa`id), "Did you hear this from Abu Hurayrah" Sa`id replied, "Yes." Then `Ali bin Al-Husayn said to a slave boy that he owned who was the swiftest of his servants, "Call Mutarrif!" So when the slave was brought before him he said, "Go, for you are free for the Face of Allah.” (Al-Bukhari, Muslim, At-Tirmidhi, An-Nasa’i)

أَوْ إِطْعَامٌ فِي يَوْمٍ ذِي مَسْغَبَةٍ

or to feed on a day of hunger (90:14)

- ❖ Giving food in a day full of Masghabah مَسْغَبَةٍ
- ❖ The word سَغَبٍ 'Saghb' means hunger

يَتِيمًا ذَا مَقْرَبَةٍ

an orphaned relative (90:15)

- ❖ Meaning, he gives food on a day like this to an orphan **يَتِيمًا**
- ❖ **مَقْرَبَةٍ** Meaning, who is related to him. Ibn `Abbas said; “This is similar to what was related in a Hadith that was collected by Imam Ahmad on the authority of Salman bin `Amir who said that he heard the Messenger of Allah say, Charity given to the poor person is counted as one charity, while if it is given to a relative it is counted as two: charity and connecting the ties (of kinship) (At-Tirmidhi and An-Nasa’i)

أَوْ مِسْكِينًا ذَا مَتْرَبَةٍ

Or a needy person in distress. (90:16)

- ❖ ذَا مَتْرَبَةٍ Meaning, poor, miserable, and clinging to the dirt. It means those who are in a state of destitution.
- ❖ Ibn `Abbas said, ذَا مَتْرَبَةٍ "Dha Matrabah is that who is dejected in the street and who has no house or anything else to protect him against the dirt."

ثُمَّ كَانَ مِنَ الَّذِينَ آمَنُوا وَتَوَاصَوْا بِالصَّبْرِ وَتَوَاصَوْا بِالْمَرْحَمَةِ

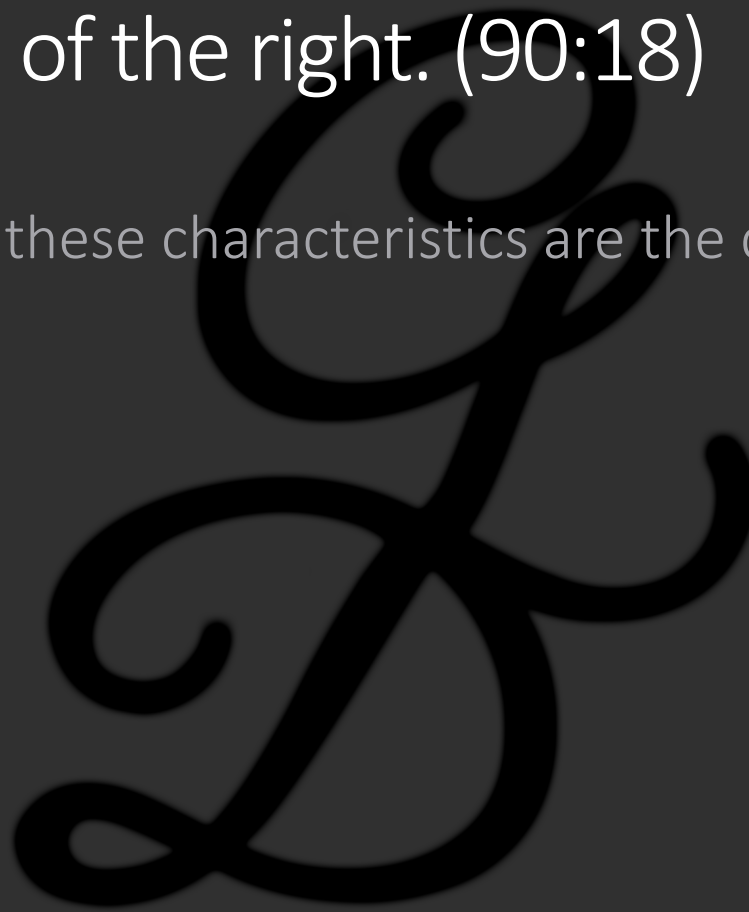
And—above all—to be one of those who have faith and urge each other to perseverance and urge each other to compassion. (90:17)

- ❖ Meaning, then, along with these beautiful and pure characteristics, he was a believer in his heart, seeking the reward of that from Allah.
- ❖ “And whoever desires the Hereafter and strives for it, with the necessary effort due for it while he is believer, then such are the ones whose striving shall be appreciated”. (17:19)
- ❖ “Whoever works righteousness -- whether male or female -- while being a true believer...” (16:97)
- ❖ آمَنُوا وَتَوَاصَوْا بِالصَّبْرِ وَتَوَاصَوْا بِالْمَرْحَمَةِ Meaning, he was from the believers who worked righteous deeds, and advised each other to be patient with the harms of the people, and to be merciful with them

أُولَئِكَ أَصْحَابُ الْمَيْمَنَةِ

These are the people of the right. (90:18)

❖ Meaning, those who have these characteristics are the companions of the Right Hand



وَالَّذِينَ كَفَرُوا بِآيَاتِنَا هُمْ أَصْحَابُ الْمَشْأَمَةِ

As for those who deny Our signs, they are the people of the left.
(90:19)

- ❖ Meaning, the companions of the Left Hand
- ❖ The Companions of the Left Hand and Their Recompense



عَلَيْهِمْ نَارٌ مُّؤَصَّدَةٌ

The Fire will be sealed over them. (90:20)

- ❖ Meaning, it will be sealed over them and there will be no way for them to avoid it, nor will they have any way out.
- ❖ **مُؤَصَّدَةٌ** "This means shut." Ibn `Abbas said, "Its doors will be closed."
- ❖ Ad-Dahhak said; **مُؤَصَّدَةٌ** means; "It will be sealed over them and it will have no door."
- ❖ Qatadah said; **مُؤَصَّدَةٌ** means; "It will be shut and there will be no light in it, no crevice (escape), and no way out of it forever."

Summary

- ❖ Swearing by the Sanctity of Makkah and Other Things that Man was created in Hardship
- ❖ Here Allah has sworn by Makkah, the Mother of the Towns, addressing its resident (during the non-sacred months,) free in this city in order to draw his attention to the significance of its sanctity when its people are in the state of sanctity.
- ❖ The surah informs us that humans have been created in constant struggle
- ❖ Struggle between good & bad (wasting wealth & giving charity)
- ❖ Having to make choices between the good & bad path, which Allah (swa) has made clear to us
- ❖ & granted us senses like; eyes/lips and tongue to see & say good things
- ❖ Reward of good will be Jannah
- ❖ Punishment for evil will be the sealed fire over them, with now way out