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78.  
Soorat an-Naba'  
(Makki)

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,  
the Most Gracious, the Most Merciful*



﴿عَمَّ يَتَسَاءَلُونَ ﴿١﴾ عَنِ النَّبَأِ الْعَظِيمِ ﴿٢﴾ الَّذِي هُمْ فِيهِ مُخْتَلِفُونَ ﴿٣﴾ كَلَّا سَيَعْلَمُونَ ﴿٤﴾ تَزَكَّى ﴿٥﴾ سَيَعْلَمُونَ ﴿٥﴾﴾ (سورة النبا: ١-٥)

- 78:1. What are they asking one another about?  
78:2. About the great tidings,  
78:3. concerning which they differ.  
78:4. Nay; they will come to know.  
78:5. Again, nay; they will come to know.
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That is, what are those who disbelieve in the signs of Allah asking one another about? Then Allah explains what they are asking one another about, as He says:

﴿About the great tidings, concerning which they differ﴾ that is, about the great news concerning which they differed for a long time, and their attitude of rejecting it and believing it to be very unlikely became well known, although it is tidings that are not subject to

doubt. But those who disbelieve in the meeting with their Lord will not believe, even if all signs were to come to them, until they see the painful punishment.

Hence Allah says: ﴿Nay; they will come to know. Again, nay; they will come to know﴾ that is, they will come to know, when the punishment and what they used to deny befalls them, when they are shoved forcibly towards the fire of hell (52: 13) and it is said to them, ﴿...This is the fire which you used to deny.﴾ (at-Toor 52: 14)

Then Allah (ﷻ) explains the blessings and the proof that confirms the truthfulness of what the Messengers brought:



﴿أَلَمْ نَجْعَلِ الْأَرْضَ مِهْدًا ﴿٦﴾ وَالْجِبَالَ أَوْتَادًا ﴿٧﴾ وَخَلَقْنَاكَ أَزْوَاجًا ﴿٨﴾ وَجَعَلْنَا نَوْمَكَ سُبَاتًا ﴿٩﴾ وَجَعَلْنَا اللَّيْلَ لِيَاسًا ﴿١٠﴾ وَجَعَلْنَا النَّهَارَ مَعَاشًا ﴿١١﴾ وَبَنَيْنَا فَوْقَكُمْ سَبْعًا شِدَادًا ﴿١٢﴾ وَجَعَلْنَا سِرَاجًا وَهَاجًا ﴿١٣﴾ وَأَنْزَلْنَا مِنَ الْمُعْصِرَاتِ مَاءً ثَمَجًا ﴿١٤﴾ لِنُخْرِجَ بِهِ حَبًّا وَنَبَاتًا ﴿١٥﴾ وَجَنَّاتٍ أَلْفَافًا ﴿١٦﴾﴾ (سورة النبا: ٦-١٦)

- 78:6. Have We not spread out the earth,  
 78:7. and made the mountains as pegs,  
 78:8. and created you in pairs,  
 78:9. and made your sleep for rest,  
 78:10. and made the night a covering,  
 78:11. and made the day for earning a livelihood,  
 78:12. and built above you seven firmaments,  
 78:13. and placed therein a blazing lamp,  
 78:14. and sent down from the rainclouds water in torrents,  
 78:15. so that We may bring forth thereby grains and vegetation,  
 78:16. and gardens dense with foliage?

That is, have We not bestowed upon you immense blessings, for We have ﴿spread out the earth﴾ and made it ready for you to make use of it, by cultivating it, building dwellings on it and taking routes through it.

﴿and made the mountains as pegs﴾ to hold the earth firm lest it shake and shift.

﴿and created you in pairs﴾ that is, male and female, from one race, so that each may find comfort in the other, and there will be love and compassion, and they will produce offspring together. This includes sexual pleasure.

﴿and made your sleep for rest﴾ that is, so that you may cease your work which, if you did not stop, would cause you physical harm. So Allah has caused the night and sleep to overtake people, so that their harmful physical activities may cease and they may attain some needed rest.

﴿and built above you seven firmaments﴾ that is, seven heavens, which are very strong, solid and firm.

Allah holds them by His might and has made them a roof for the earth, and there are many benefits in them. Hence He mentions among their benefits the sun, as He says:

﴿and placed therein a blazing lamp﴾. It is referred to as a lamp so as to highlight the blessing of its light, which is something necessary for people. And it is described as blazing, which is indicative of its heat and the benefits thereof.

﴿and sent down from the rainclouds water in torrents﴾ that is, abundant and plentiful

﴿so that We may bring forth thereby grains﴾ such as wheat, barley, corn, rice and other things that humans eat  
 ﴿and vegetation﴾ this includes all vegetation that Allah has made as fodder for their livestock.

﴿and gardens dense with foliage﴾ That is, gardens dense with trees, in which there are all kinds of delicious fruits.

How could you disbelieve in the One Who has bestowed these great inestimable and innumerable blessings upon you, and deny what He has told you about the resurrection? Or how could you use His blessings to disobey Him and deny them?



﴿إِنَّ يَوْمَ الْفَصْلِ كَانَ مِيقَاتَنَا ﴿١٧﴾ يَوْمَ تُنْفَعُ فِي الصُّورِ فَنَأْتُونَ أَفْوَاجًا ﴿١٨﴾ وَفُتِحَتْ  
السَّمَاءُ فَكَانَتْ أَبْوَابًا ﴿١٩﴾ وَسُيِّرَتِ الْجِبَالُ فَكَانَتْ سَرَابًا ﴿٢٠﴾ إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا ﴿٢١﴾  
لِلطَّغْيِينِ مَتَابًا ﴿٢٢﴾ لَيْسِينَ فِيهَا أَحْقَابًا ﴿٢٣﴾ لَا يَذُوقُونَ فِيهَا بَرْدًا وَلَا شَرَابًا ﴿٢٤﴾ إِلَّا حَمِيمًا  
وَعَسَاقًا ﴿٢٥﴾ جَزَاءً وَفَاقًا ﴿٢٦﴾ إِنَّهُمْ كَانُوا لَا يَرْجُونَ حِسَابًا ﴿٢٧﴾ وَكَذَّبُوا بِآيَاتِنَا  
كَذَابًا ﴿٢٨﴾ وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ كِتَابًا ﴿٢٩﴾ فَذُوقُوا فَلَنْ نَزِيدَكُمْ إِلَّا عَذَابًا ﴿٣٠﴾﴾

(سورة النبا: ١٧-٣٠)

- 78:17. Verily the Day of Judgement is a time appointed,  
78:18. the day when the Trumpet will be blown and you will come forth in crowds,  
78:19. and the heaven will be opened and will become gateways,  
78:20. and the mountains will be made to vanish, as if they had been a mirage.  
78:21. Verily hell is lying in wait,  
78:22. for the transgressors a destination  
78:23. in which they will remain for countless aeons,  
78:24. during which they will not taste any coolness nor any drink,  
78:25. except scalding water and pus,  
78:26. a fitting recompense.  
78:27. Indeed they did not fear a reckoning,



78:28. and they rejected Our revelations outright.

78:29. We have kept an account of all things in a Book.

78:30. So taste [the punishment]; We shall not increase you in aught but torment.

Here Allah (ﷻ) mentions what will happen on the Day of Resurrection, about which the disbelievers ask one another and which the stubborn deny. It will be a momentous day, which Allah has made ﴿a time appointed﴾ for all creatures, ﴿the day when the Trumpet will be blown and you will come forth in crowds﴾, and there will occur such troubles and turmoil that will turn children's hair grey and cause great distress.

The mountains will be moved from their places, until they become like scattered dust, and the heavens will be rent asunder until they become like gateways. Allah will judge between all creatures, according to His rule which is never unfair. The fire of hell, which Allah has prepared for the evildoers and has made it a destination for them, will be lit, and they will remain therein for countless aeons. According to many commentators, the word *ḥaqab* (pl. *aḥqāb*, translated here as ﴿aeons﴾), refers to a period of eighty years.

When they come to the fire, ﴿they will not taste any coolness nor any drink﴾ that is, they will find nothing to cool their skin or to ward off their thirst ﴿except scalding water﴾ that is, hot water that will scald their faces and pierce their bowels ﴿and pus﴾ – this is the pus of the people of hell, which has an extremely foul stench and horrible taste.

They will deserve these frightening punishments as a fitting recompense for what they did of deeds that brought them to it. Allah will not wrong them; rather they will have wronged themselves. Therefore Allah mentions their deeds for which they will deserve this punishment, as He says:

«Indeed they did not fear a reckoning» that is, they did not believe in the resurrection, and they did not believe that Allah would requite people for both good and evil, so they failed to strive for the hereafter.

«and they rejected Our revelations outright» that is, they rejected them clearly and blatantly, and when clear proofs came to them, they stubbornly denied them.

«We have kept an account of all things» small and great, good and evil,

«in a Book» that is, We have recorded it in al-Lawḥ al-Maḥfūdh, so the evildoers should not be concerned that We will punish them for sins that they never did, or think that any of their deeds will go to waste or that even an atom's weight of them will be forgotten.

This is like the verse in which Allah (ﷻ) says:

«And the record of deeds will be placed [in their hands] and you will see the evildoers filled with dread at what it contains. They will say: Woe to us! What sort of record is this, that leaves no deed, small or great, unaccounted for? They will find all they did recorded there, and your Lord will not wrong anyone.» (al-Kahf 18: 49)

«So taste», O disbelievers, this painful punishment and eternal requital,

«We shall not increase you in aught but torment» and at all times and every moment their punishment will increase.

This verse is the sternest of those verses that describe the severity of the punishment for the people of hell; may Allah protect us from it.



﴿إِنَّ لِلْمُتَّقِينَ مَفَازًا ﴿٣١﴾ حُدًى وَاعْتِبَاءَ ﴿٣٢﴾ وَكَوَاعِبَ أَزَابًا ﴿٣٣﴾ وَأَسَادِهَاقًا ﴿٣٤﴾ لَا يَسْمَعُونَ ﴿٣٥﴾ فِيهَا لَعْوًا وَلَا كِذْبًا ﴿٣٥﴾ جَزَاءً مِّن رَّبِّكَ عَطَاءٌ حِسَابًا ﴿٣٦﴾ رَبِّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا ﴿٣٧﴾ الرَّحْمَنُ لَا يَمْلِكُونَ مِنْهُ خِطَابًا ﴿٣٧﴾﴾ (سورة النبا: ٣١-٣٧)

- 78:31. Verily for the righteous there will be salvation,  
 78:32. gardens and vineyards,  
 78:33. and youthful [companions], of equal age,  
 78:34. and a cup that is full.  
 78:35. They will not hear therein any vain talk or lies –  
 78:36. a recompense from your Lord, a generous gift  
 78:37. [from] the Lord of the heavens and the earth and all that is  
 between them, the Most Gracious, Whom they will have no  
 power to address.

Having described the situation of the evildoers, Allah now describes the destination of the righteous, as He says:

﴿Verily for the righteous there will be salvation﴾ that is, for those who feared the wrath of their Lord by consistently obeying Him and refraining from that which He dislikes, there will be salvation and they will be kept far away from the fire.

By virtue of that salvation, they will have ﴿gardens﴾ containing all kinds of trees, colourful and bearing fruit, through which rivers run. Vineyards or grapevines are singled out for mention because of their high quality and abundance in those gardens.

And there they will have wives as they would like, ﴿youthful [companions], of equal age﴾ that is, all close in age. Usually people who are close in age get along and are in harmony. The age in question is thirty-three years, which is the prime of youth.

﴿and a cup that is full﴾ that is, full of nectar that is delicious for those who drink it.

﴿They will not hear therein any vain talk﴾ that is, talk in which there is no benefit

﴿or lies﴾ that is, sin. This is like the verse in which Allah (ﷻ) says:

﴿They will not hear therein any vain talk or sinful speech, but only the salutation: Peace, peace.﴾ (*al-Wâqi'ah* 56: 25-26)

Rather Allah will give them this great reward by His grace and bounty, as «a recompense from your Lord» to them, «a generous gift» that is, because of the good deeds that Allah enabled them to do and which He made the price of admittance to paradise and its delights.

The One Who will bestow these gifts upon them is their Lord, «the Lord of the heavens and the earth and all that is between them» that is, the One Who created them and controls them, «the Most Gracious» Whose mercy encompasses all things. So He took care of them, had mercy on them and showed kindness to them until they attained what they attained.



﴿يَوْمَ يَقُومُ الرُّوحُ وَالْمَلَائِكَةُ صَفًّا لَا يَتَكَلَّمُونَ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَقَالَ صَوَابًا﴾  
 ﴿ذَلِكَ الْيَوْمُ الْحَقُّ فَمَنْ شَاءَ اتَّخَذْ إِلَىٰ رَبِّهِ مَنَابًا﴾ ﴿٣٨﴾ إِنَّا أَنْذَرْنَاكُمْ عَذَابًا قَرِيبًا يَوْمَ  
 يَنْظُرُ الْمَرْءُ مَا قَدَّمَتْ يَدَاهُ وَيَقُولُ الْكَافِرُ يَلَيْتَنِي كُنْتُ تُرَابًا﴾ ﴿٤٠﴾ (سورة النبا: ٣٨-٤٠)

- 78:38. On the day when the Spirit [Jibreel] and the angels stand in rows, none will speak except those to whom the Most Gracious gives permission, and they will say only what is right.
- 78:39. That day is sure to come. So let him who will seek a way back to his Lord.
- 78:40. Verily We have warned you of a punishment that is approaching, the day when a man will see what his hands had wrought, and the disbeliever will say: Would that I were mere dust!

Then Allah mentions His greatness and mighty power on the Day of Resurrection, and tells us that on that day, all creatures will be silent and will not speak: «none will speak except those to whom the Most Gracious gives permission, and they will say only what is right». So

no one will speak unless he meets these two conditions: that Allah has given him permission to speak, and that what he says is right.

That is because ﴿That day﴾ is true and ﴿is sure to come﴾; it is a day on which falsehood will never prosper and lying will be of no benefit.

On that day, ﴿the Spirit﴾ namely Jibreel (جبرئيل), who is the noblest of the angels, ﴿and the angels﴾ will ﴿stand in rows﴾, submitting to Allah ﴿none will speak﴾ any words except what Allah gives them permission to say.

After offering encouragement to strive for paradise and mentioning frightening news of hell, after giving glad tidings and warnings, Allah says:

﴿So let him who will seek a way back to his Lord﴾ that is, let him do righteous deeds, so that he may return with that on the Day of Resurrection.

﴿Verily We have warned you of a punishment that is approaching﴾ – the word translated here as ﴿approaching﴾ literally means near, for everything that is approaching is near.

﴿the day when a man will see what his hands had wrought﴾ that is, this is what will concern him and alarm him, so let him think about that in this world. This is like the verse in which Allah (ﷻ) says:

﴿O you who believe, fear Allah, and let every soul consider what it has sent forth for tomorrow.<sup>32</sup> And fear Allah, for verily Allah is well aware of all that you do.﴾ (*al-Hashr* 59: 18)

If he finds that his deeds are good, then let him praise Allah, but if he finds otherwise, let him blame no one but himself. Hence the disbelievers will wish for death because of the intensity of their regret and remorse.

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<sup>32</sup> This is urging all people to reflect on their deeds and what the outcome thereof may be on the Day of Judgement.

We ask Allah to keep us safe from disbelief and all evil, for He is Most Generous, Most Kind.

This is the end of the commentary on Soorat an-Naba'.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.



79.

## Soorat an-Nâzi'ât



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,  
the Most Gracious, the Most Merciful*



﴿وَالنَّازِعَاتِ غَرْاقًا﴾ ١ ﴿وَالنَّاشِطَاتِ نَشْطًا﴾ ٢ ﴿وَالسَّابِقَاتِ سَبْعًا﴾ ٣ ﴿فَالسَّيِّئَاتِ سَبَقًا﴾ ٤ ﴿فَالْمُدْرَاتِ أَمْرًا﴾ ٥ ﴿يَوْمَ تَرْجُفُ الرَّاجِفَةُ﴾ ٦ ﴿تَتَّبِعُهَا الرَّادِفَةُ﴾ ٧ ﴿قُلُوبٌ يَوْمَئِذٍ وَاجِفَةٌ﴾ ٨ ﴿أَبْصَرُهَا خَشِيعَةٌ﴾ ٩ ﴿يَقُولُونَ أَيْنَا لِمَرَدُّوْنَ فِي الْخَافِرَةِ﴾ ١٠ ﴿أَيْنَا كُنَّا عِظْمًا نَخْرَةً﴾ ١١ ﴿قَالُوا تِلْكَ إِذًا كَرَّةٌ خَاسِرَةٌ﴾ ١٢ ﴿فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ﴾ ١٣ ﴿فَإِذَا هُمْ بِالسَّاهِرَةِ﴾ ١٤ ﴿(سورة النازعات: ١-١٤)﴾

- 79:1. By those who wrest violently,
- 79:2. and by those who draw out gently,
- 79:3. and by those who glide swiftly,
- 79:4. those who press forward as in a race,
- 79:5. and who carry out the command [of Allah],
- 79:6. on the day when the earth is shaken violently [by the first Trumpet blast],
- 79:7. followed by the second Trumpet blast,
- 79:8. on that day hearts will be pounding

79:9. and eyes will be downcast.

79:10. They say: Will we really be restored to our former state,

79:11. even after we have turned into crumbling bones?

79:12. They say: Then [if that is true] we would indeed be losers!

79:13. It will be but a single blast [of the Trumpet],

79:14. then immediately they will be back above ground.

These oaths are sworn by the noble angels and their deeds which are indicative of their perfect submission to the command of Allah and their hastening to carry out His commands. It may be that what is attested to is the requital and the resurrection, based on the fact that they are followed by a description of the resurrection.

It may be that what is attested to and what is sworn by is one and the same, and that Allah swears by the angels because belief in them is one of the six pillars of faith.

Moreover, mention of their deeds here refers to the requital, of which the angels are in charge at the time of death and before and after that moment. Hence Allah says:

﴿By those who wrest violently﴾ – this refers to the angels who pull out souls forcefully and keep on pulling until the soul has been completely brought forth from the body, then it will be required for its deeds.

﴿and by those who draw out gently﴾ – this also refers to angels, who pull souls out gently. This indicates that gentle pulling out is for the souls of the believers and violent wresting is for the souls of the disbelievers.

﴿and by those who glide swiftly﴾ that is, who move through the air, ascending and descending.

﴿those who press forward as in a race﴾, hastening to fulfil the command of Allah and to outrun the devils when conveying revelation to the Messengers of Allah, so that the latter will not eavesdrop on it.



﴿and who carry out the command [of Allah]﴾ this refers to the angels whom Allah appoints to control many of the matters of the universe, in both the upper and lower realms, such as rain, vegetation, trees, winds, seas, foetuses, animals, paradise, hell and so on.

﴿on the day when the earth is shaken violently [by the first Trumpet blast]﴾ which will signal the onset of the Hour  
 ﴿followed by the second Trumpet blast﴾.

﴿on that day hearts will be pounding﴾ that is, they will be deeply troubled by the intensity of what they see and hear

﴿and eyes will be downcast﴾ that is, humbled and brought low, for fear will have seized their hearts and they will be stunned by panic and overwhelmed with regret and sorrow

They – namely the disbelievers in this world – say, by way of denial: ﴿Will we really be restored to our former state, even after we have turned into crumbling bones?﴾ that is, bones that are worn out and disintegrated.

﴿They say: Then [if that is true] we would indeed be losers!﴾ That is, they think it unlikely that Allah will resurrect them and recreate them after they have turned into crumbling bones, out of ignorance of Allah's might and showing audacity and disrespect towards Him.

Allah says, explaining how easy this is for Him: ﴿It will be but a single blast [of the Trumpet]﴾ whereupon all creatures ﴿will be back above ground﴾ that is, on the surface of the earth, standing and looking around. Allah will gather them and judge between them on the basis of His just rule, and He will requite them.



﴿هَلْ أُنْتُمْ حَادِثٌ مُوسَىٰ ۖ إِذْ نَادَاهُ رَبُّهُ بِالْوَادِ الْمُقَدَّسِ طُوًى ۗ﴾ (١٦) ﴿أَذْهَبَ إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ﴾ (١٧) ﴿فَقُلْ هَلْ لَّكَ إِلَٰهٌ إِلَّا أَن تَرْكِبَ﴾ (١٨) ﴿وَأَهْدِيكَ إِلَىٰ رَبِّكَ فَخَشَىٰ﴾ (١٩) ﴿فَآرَاهُ الْآيَةَ الْكُبْرَىٰ﴾ (٢٠)

فَكَذَّبَ وَعَصَى ﴿١٦﴾ ثُمَّ أَذْبَرِيسَعَى ﴿١٧﴾ فَحَشَرَ فَنَادَى ﴿١٨﴾ فَقَالَ أَنَا رَبُّكُمُ الْأَعْلَى ﴿١٩﴾ فَأَخَذَهُ  
 اللَّهُ تَكَاالْآخِرَةِ وَالْأُولَى ﴿٢٥﴾ إِنَّ فِي ذَلِكَ لَعِبْرَةً لِمَن يَخْشَى ﴿٢٦﴾ (سورة النازعات: ١٥-٢٦)

- 79:15. Has there come to you the story of Moosâ,  
 79:16. when his Lord called to him in the sacred valley of Ṭuwâ?  
 79:17. [Saying:] Go to Pharaoh, for he has indeed transgressed all bounds,  
 79:18. and say: Are you willing to be purified?  
 79:19. and for me to guide you to your Lord, so that you may come to fear Him?  
 79:20. Then Moosâ showed him the great sign.  
 79:21. But Pharaoh denied it and disobeyed.  
 79:22. Then he turned away and began scheming.  
 79:23. He gathered [his people] and made a proclamation,  
 79:24. saying: I am your lord most high.  
 79:25. So Allah seized him for an exemplary punishment in the hereafter and in this life.<sup>33</sup>  
 79:26. Verily in this there is a lesson for those who fear Allah.

Here Allah (ﷻ) says to His Prophet Muhammad (ﷺ): «Has there come to you the story of Moosâ». This is a question about a matter of great significance that definitely happened. That is, has news come to you of him, «when his Lord called to him in the sacred valley of Ṭuwâ?» Ṭuwâ is the place where Allah spoke to him, bestowed the message upon him and chose him for His revelation and to bring him close to Him. He said to him:

«Go to Pharaoh, for he has indeed transgressed all bounds» that is, tell him to stop his transgression, polytheism and disobedience, speaking to him gently:

<sup>33</sup> His punishment in this world was drowning, and his punishment in the hereafter will be the fire of hell. (ash-Shawkāni et al.)

﴿...so that perhaps he may pay heed or fear Allah.﴾ (Tā Hā 20: 44)

﴿and say﴾ to him: ﴿Are you willing to be purified?﴾ That is, are you willing to attain some praiseworthy and good characteristics, which people of understanding compete to attain, which means purifying yourself from the filth of disbelief and transgression and attaining faith and doing righteous deeds?

﴿and for me to guide you to your Lord﴾ that is, show you the way to Him and explain to you how you may attain His pleasure and avoid His wrath

﴿so that you may come to fear Him﴾ when you come to know the straight path. But Pharaoh rejected that to which Moosâ called him.

﴿Then Moosâ showed him the great sign﴾ – this does not refer to one sign in particular, because there were many signs.

﴿So Moosâ threw down his staff, and suddenly it was a serpent, plain for all to see. And he drew forth his hand, and it appeared shining white to all beholders.﴾ (ash-Shu'arâ' 26: 32-33)

﴿But Pharaoh denied it﴾ that is, the truth  
 ﴿and disobeyed﴾ the command.

﴿Then he turned away and began scheming﴾ that is, striving to oppose and fight the truth.

﴿He gathered [his people] and made a proclamation, saying﴾ to them: ﴿I am your lord most high﴾. So they submitted to him and affirmed his falsehood when he made fools of them.

﴿So Allah seized him for an exemplary punishment in the hereafter and in this life﴾ that is, his punishment became a sign and a deterrent, a reminder of punishment in this world and the hereafter.

﴿Verily in this there is a lesson for those who fear Allah﴾ for the one who fears Allah is the one who will benefit from signs and lessons. When he sees the punishment of Pharaoh, he will realise that whoever is arrogant and disobeys, and opposes the Sovereign Most High, He

will punish him in this world and the hereafter. As for the one whose heart is devoid of fear of Allah, no matter what sign comes to him, he will not believe in it.



﴿ءَأَنْتُمْ أَشَدُّ خَلْقًا أَوْ السَّمَاءُ بَنْتَهَا ﴿٧﴾ رَفَعَ سَعْتَهَا فَسَوَّيْنَهَا ﴿٨﴾ وَأَغْطَشَ لَيْلَهَا وَأَخْرَجَ ضُحَاهَا ﴿٩﴾ وَالْأَرْضَ بَعْدَ ذَلِكَ دَحَاهَا ﴿١٠﴾ أَخْرَجَ مِنْهَا مَاءَهَا وَمَرْعَاهَا ﴿١١﴾ وَالْجِبَالَ أَرْسَاهَا ﴿١٢﴾ مَتَاعًا لَكُمْ وَلِأَنْعَامِكُمْ ﴿١٣﴾﴾ (سورة النازعات: ٢٧-٣٣)

- 79:27. Are you more difficult to create, or the heaven? He built it,  
 79:28. raised its height and perfected it;  
 79:29. He darkened its night and brought forth its daylight.  
 79:30. And after that He spread out the earth,  
 79:31. brought forth from it its water and its vegetation,  
 79:32. and set the mountains firmly,  
 79:33. as provision for you and your livestock.

Here Allah (ﷻ) says, giving a clear sign to those who disbelieve in the resurrection and think it unlikely that Allah will recreate their bodies:

﴿Are you﴾, O humans, ﴿more difficult to create, or the heaven﴾ with its immense size, strong structure and great height? Allah ﴿built it, raised its height﴾ that is, its size and shape ﴿and perfected it﴾ with dazzling, astounding precision.

﴿He darkened its night﴾ so that its darkness envelops all parts of the heaven and the face of the earth is overshadowed with darkness. ﴿and brought forth its daylight﴾ that is, He made a great light to prevail in it when He brings the sun (during the day), so that people may go about their business, both religious and worldly.

﴿And after that He spread out the earth﴾ that is, after creating the heaven; He spread it out and deposited in it that which is beneficial for man. This is explained in the following two verses: ﴿brought forth from it its water and its vegetation, and set the mountains firmly﴾ that is, He fixed them in the earth.

The spreading out of the earth came after the creation of the heavens, as is stated in this passage.

The One Who created the mighty heavens and all that they contain of lights and heavenly bodies, and the solid earth and all that it contains of necessities and that which benefits people, will inevitably resurrect those who are accountable, then He will requite them for their deeds. Whoever did good will have the best reward, and whoever did evil, let him blame no one but himself.

Hence after mentioning the resurrection, Allah mentions the requital and says:



﴿فَإِذَا جَاءَتِ الطَّامَّةُ الْكُبْرَىٰ ﴿٣٤﴾ يَوْمَ يَتَذَكَّرُ الْإِنْسَانُ مَا سَعَىٰ ﴿٣٥﴾ وَبُرْزَتِ الْجَحِيمُ لِمَن يَرَىٰ ﴿٣٦﴾ فَأَمَّا مَنْ طَغَىٰ ﴿٣٧﴾ وَءَاثَرَ الْحَيَاةِ الدُّنْيَا ﴿٣٨﴾ فَإِنَّ الْجَحِيمَ هِيَ الْمَأْوَىٰ ﴿٣٩﴾ وَأَمَّا مَن خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ ﴿٤٠﴾ فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَىٰ ﴿٤١﴾﴾ (سورة

النازعات: ٣٤-٤١)

- 79:34. So when the greatest calamity comes,  
 79:35. on that day man will remember all that he did,  
 79:36. and the blazing fire will be exposed for all to see.  
 79:37. Then as for the one who transgressed all bounds  
 79:38. and preferred the life of this world,  
 79:39. verily the blazing fire will be his abode.

79:40. But as for the one who feared standing before his Lord and restrained himself from base desires,

79:41. verily paradise will be his abode.

That is, when the resurrection comes, with great hardship that will make all other hardships pale into insignificance, at that time a father will show no care for his son, nor a husband for his wife, nor any love for his beloved.

﴿on that day man will remember all that he did﴾ in this world, both good and bad, and he will wish for an atom's weight more of good deeds, and he will feel regret and sorrow for the addition of even an atom's weight to his bad deeds.

At that time he will realise what will make him win or lose was his efforts in this world, and all connections and relationships he had in this world will be severed; nothing will be able to benefit him except righteous deeds.

﴿and the blazing fire will be exposed for all to see﴾ that is, it will be brought into view and made visible to everyone. It will be made visible for its people, for it has been prepared to ensnare them and is waiting for the command of its Lord.

﴿Then as for the one who transgressed all bounds﴾ that is, he overstepped the mark by daring to commit major sins, and he did not adhere to the limits set by Allah.

﴿and preferred the life of this world﴾ to the hereafter, so his efforts were for the sake of this world and his time was spent in trying to accumulate worldly gains and pursue worldly desires; he forgot the hereafter and failed to strive for it.

﴿verily the blazing fire will be his abode﴾ that is, it will be the fate and final abode of the one who is like this.

﴿But as for the one who feared standing before his Lord﴾ that is, he feared being presented before Him and being requited on the

basis of justice, and that fear had an impact on his heart, so he forbade to himself worldly desires that could cause him to drift away from obedience to Allah, and his inclinations fell in line with that which the Messenger (ﷺ) brought, striving against whims and physical desires that divert one from good.

«verily paradise» with all that it contains of goodness, joy and bliss «will be his abode» that is, it is the abode of anyone who is like this.



﴿يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَلُهَا ۚ ﴿٤٢﴾ فِيمَ أَنْتَ مِنْ ذِكْرِهَا ۚ ﴿٤٣﴾ إِلَىٰ رَبِّكَ مُنْهَبًا ۚ ﴿٤٤﴾ إِنَّمَا أَنْتَ مُنذِرٌ مِّنْ حَشَشِهَا ۚ ﴿٤٥﴾ كَانَهُمْ يَوْمَ يَرَوْنَهَا لَآ يَلْبِسُونَ إِلَّا عَشِيَّةً أَوْ صُحْحًا ۚ ﴿٤٦﴾﴾ (سورة

النازعات: ٤٢-٤٦)

- 79:42. They ask you about the Hour: When will it arrive?  
 79:43. How could you possibly know that?  
 79:44. Its knowledge rests with your Lord alone.  
 79:45. You are but a warner for those who fear it.  
 79:46. On the day they see it, it will be as if they had remained [in this world] no more than an afternoon [of a day] or the morning thereof.

That is, those who stubbornly deny the resurrection ask you «about the Hour» – when will it happen and «When will it arrive?» So Allah answered them by saying:

«How could you possibly know that?» for there is no benefit for you or for them in knowing that and knowing when it will come. Because there is no religious or worldly benefit for people in knowing when the Hour will come – rather the benefit is in its being hidden from them – knowledge of that has been withheld from all of creation, and Allah has kept that knowledge to Himself. Therefore He says:

﴿Its knowledge rests with your Lord alone﴾ that is, its knowledge is with Him alone, as He says elsewhere:

﴿They ask you about the Hour: When will it come to pass? Say: The knowledge thereof is with my Lord [alone]. None but He can disclose when its time will come. It will weigh heavily on the heavens and the earth; it will not come upon you but suddenly. They ask you as if you were well-informed of it. Say: The knowledge thereof is with Allah [alone], but most people do not realise.﴾ (*al-A'rāf* 7: 187)

﴿You are but a warner for those who fear it﴾ that is, the benefit of your warning is only for those who fear the coming of the Hour and who fear the standing before Allah. They are the ones who do not care about anything except preparing for it and striving for it.

As for the one who does not believe in it, no attention should be paid to him or to his stubbornness, because his stubbornness is based on obstinacy and disbelief. If he has reached such a state, answering his questions is pointless and the wise person should rise above that.

This is the end of the commentary on Soorat an-Nāzi'āt.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.





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80.  
Soorat 'Abasa



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,  
the Most Gracious, the Most Merciful*



﴿عَسَّ وَتَوَلَّى﴾ ١ أَن جَاءَهُ الْأَعْمَى ﴿٢﴾ وَمَا يُدْرِيكَ لَعَلَّهُ يَزْكِي ﴿٣﴾ أَوْ يَذَّكَّرُ فَتَنْفَعَهُ الذِّكْرَى ﴿٤﴾  
﴿أَمَّا مَنِ اسْتَغْنَى﴾ ٥ فَأَنْتَ لَهُ تَصَدَّى ﴿٦﴾ وَمَا عَلَيْكَ أَلَّا يَرْكَبَ ﴿٧﴾ وَأَمَّا مَن جَاءَكَ يَسْعَى ﴿٨﴾  
﴿وَهُوَ يَخْشَى﴾ ٩ فَأَنْتَ عَنْهُ تُلَهَّى ﴿١٠﴾ ﴿سورة عبس: ١-١٠﴾

80:1. He frowned and turned away,

80:2. when the blind man came to him.<sup>34</sup>

80:3. How do you know? Perhaps he may be purified,

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<sup>34</sup> Many commentators said that the Messenger of Allah (ﷺ) was speaking to some of the nobles of Quraysh, hoping that they would become Muslim, when he was interrupted by a blind man. That man was 'Abdullah ibn Umm Maktoom, who was already Muslim; he came to the Prophet (ﷺ) with a question and persisted in asking him for a response. The Prophet (ﷺ) wanted him to stop so that he could focus on calling the Qurashi leaders to Islam, so he frowned at 'Abdullah ibn Umm Maktoom and turned away from him. These verses were revealed in response to this incident.

- 80:4. or he may pay heed and benefit from the reminder.  
 80:5. But as for him who is indifferent,  
 80:6. you give him your full attention,  
 80:7. although you are not to be blamed if he does not want to be purified.  
 80:8. Yet as for the one who has come to you eagerly [seeking purification],  
 80:9. for he fears Allah,  
 80:10. you allow yourself to be distracted from him.

The reason for the revelation of these verses was that a blind man who was a believer came to ask questions of the Prophet (ﷺ) and learn from him.

But a rich man had come to him, and the Prophet (ﷺ) was keen to guide people, so he focused his attention on the rich man and turned away from the poor blind man, hoping that the rich man would be guided and be purified. Allah rebuked him gently in these verses, as He said:

«He frowned and turned away» physically, when the blind man came to him.

Then Allah mentions the benefit of turning to the blind man and speaking to him:

«How do you know? Perhaps he» namely the blind man «may be purified» that is, perhaps he may be purified from bad characteristics and attain good characteristics

«or he may pay heed and benefit from the reminder» that is, perhaps he may pay heed to that which would benefit him, and act upon that reminder.

This is a great benefit; it is the purpose for which the Messengers were sent and for which preachers exhort and remind, so if you had

turned to and focused your attention on the one who came by himself, seeking that from you, that would have been more appropriate.

As for your turning and focusing your attention on the rich man who does not care and does not want to ask or find out anything because of his lack of desire for good, and your ignoring the one who is more important than him, that was not appropriate, because you are not to be blamed if he does not want to be purified, for you are not to be held accountable for what he does of evil.

This lends support to the well-known principle that says: do not abandon that which will lead to a definite interest for something that is merely speculative, and do not give up that which definitely could serve a purpose for that which may or may not serve a purpose.

You should focus your attention on the seeker of knowledge who needs it and is keen to acquire it, more than focusing on others.



﴿كَلَّا إِنهَا تَذَكُّرَةٌ ﴿١١﴾ فَن شَاءَ ذَكَرَهُ ﴿١٢﴾ فِي صُحُفٍ مُّكَرَّمَةٍ ﴿١٣﴾ تَرْفُوعَةٍ مُّطَهَّرَةٍ ﴿١٤﴾ بِأَيْدِي  
سَفَرَةٍ ﴿١٥﴾ كِرَامٍ بَرَرَةٍ ﴿١٦﴾ قِيلَ الْإِنْسَانُ مَا أَكْفَرُهُ ﴿١٧﴾ مِن أَيِّ شَيْءٍ خَلَقَهُ ﴿١٨﴾ مِن نُّطْفَةٍ خَلَقَهُ  
فَقَدَرَهُ ﴿١٩﴾ ثُمَّ السَّبِيلَ يَسَّرَهُ ﴿٢٠﴾ ثُمَّ أَمَانَهُ فَأَقْبَرَهُ ﴿٢١﴾ ثُمَّ إِذَا شَاءَ أَنشَرَهُ ﴿٢٢﴾ كَلَّا لَمَّا بَيَضَ  
مَا أَمَرَهُ ﴿٢٣﴾ فَلْيَنْظُرِ الْإِنْسَانُ إِلَى طَعَامِهِ ﴿٢٤﴾ أَنَا صَبَبْنَا الْمَاءَ صَبًّا ﴿٢٥﴾ ثُمَّ شَقَقْنَا الْأَرْضَ شَقًّا  
﴿٢٦﴾ فَأَنْبَتْنَا فِيهَا حَبًّا ﴿٢٧﴾ وَعَسَبًا وَقَضْبًا ﴿٢٨﴾ وَزَيْتُونًا وَنَخْلًا ﴿٢٩﴾ وَحَدَائِقَ غُلًّا ﴿٣٠﴾ وَفَكَهَنًا  
وَأَبًّا ﴿٣١﴾ مَنَّاعًا لِّكُرٍّ ﴿٣٢﴾ وَلَا نَعْمِيكَوْ ﴿٣٣﴾﴾ (سورة عبس: ١١-٣٢)

80:11. Nay; verily this is an admonition –

80:12. so let him who will, pay heed to it –

80:13. on pages venerable,

80:14. exalted and pure,

80:15. [borne] in the hands of [angelic] emissaries,

- 80:16. honourable and obedient.  
 80:17. May man perish; how ungrateful he is!  
 80:18. From what did Allah create him?  
 80:19. From a drop of semen He has created him and then fashioned him in due proportion.  
 80:20. Then He makes his path easy for him;  
 80:21. then He causes him to die and be buried;  
 80:22. then, when He wills, He will resurrect him.  
 80:23. Nay, he has not done what Allah commanded him.  
 80:24. Let man consider the food he eats:  
 80:25. We send down rain in abundance,  
 80:26. and cause the soil to break open [as seeds sprout and plants begin to grow],  
 80:27. and cause grains to grow therein,  
 80:28. and grapevines, and [fresh] fodder,  
 80:29. and olive trees and date palms,  
 80:30. and gardens dense with lofty trees,  
 80:31. and fruits and grass,  
 80:32. as provision for you and your livestock.

Here Allah (ﷻ) says: ﴿Nay; verily this is an admonition﴾ that is, indeed this exhortation is an admonition from Allah, by means of which He reminds His slaves and explains to them in His Book what they need to know, highlighting the difference between the path of guidance and the path of misguidance. Once that is clear, then ﴿let him who will, pay heed to it﴾ that is, act upon it. This is like the verse in which Allah (ﷻ) says:

﴿Say: This is the truth from your Lord. So let him who will, believe; and let him who will, disbelieve...﴾ (*al-Kahf* 18: 29)

Then Allah mentions the location of this admonition, and its greatness and immense virtue:

﴿on pages venerable, exalted﴾ in status ﴿and pure﴾, free of any defects and preserved so that the hands of the devils cannot reach it and they cannot eavesdrop on its contents.

Rather it is ﴿[borne] in the hands of [angelic] emissaries﴾, for the angels are the emissaries between Allah and His slaves.

﴿honourable﴾ that is, extremely good and blessed ﴿and obedient﴾ in their hearts and deeds.

All of that is part of Allah's preservation of His Book; the emissaries who bring it to the Messengers are the noble angels, who are strong and righteous, and He has not allowed the devils any way of reaching it. This is something that requires us to believe in it and accept it.

Yet despite that, man insists on disbelieving. Hence Allah (ﷻ) says:

﴿May man perish; how ungrateful he is﴾ for the blessings of Allah, and how strong is his stubbornness towards the truth after it has become clear, when he is no more than he is. For he is one of the weakest of things; Allah created him from an insignificant fluid, then He fashioned him in due proportion, then He made him into a perfect human being, and gave him physical strength both apparent and hidden.

﴿Then He makes his path easy for him﴾ that is, He guides him to what he needs of religious and worldly means, guides him to the right path, makes it clear for him, and tests him with commands and prohibitions.

﴿then He causes him to die and be buried﴾. He has honoured man with burial and has not made him like all other animals, whose bodies are left on the face of the earth.

﴿then, when He wills, He will resurrect him﴾ that is, He will resurrect him after death, for the requital.

Allah is the only One Who controls man and manages his affairs; no one has any share in that. Yet despite that man does not do what

Allah enjoins upon him, and he does not fulfil what Allah has made obligatory upon him; rather he continually falls short of what is required of him.

Then Allah (ﷻ) commands man to look at his food and reflect upon it and how it reaches him after many stages, for He has made it available for him:

﴿Let man consider the food he eats: We send down rain in abundance﴾ that is, we send down rain upon the earth in copious amounts.

﴿and cause the soil to break open [as seeds sprout and plants begin to grow], and cause grains to grow therein﴾ – this includes all types of grains.

﴿and grapevines, and [fresh] fodder﴾ which is food for livestock ﴿and olive trees and date palms﴾. These four things are singled out for mention because of their many benefits.

﴿and gardens dense with lofty trees﴾ that is, gardens in which the branches of the trees are intertwined

﴿and fruits and grass﴾ the word translated here as ﴿fruits﴾ refers to that in which people delight, such as dates, grapes, plums, pomegranates, and so on. The word translated here as ﴿grass﴾ refers to that which is eaten by animals and livestock. Hence Allah says:

﴿as provision for you and your livestock﴾ which Allah has created and put at your service.

So whoever looks at these blessings must give thanks to his Lord and strive hard to turn to Him, obey Him and believe in what He tells him.



﴿فَإِذَا جَاءَتِ الصَّاعَةُ ﴿٣٣﴾ يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ ﴿٣٤﴾ وَأُمِّهِ وَأَبِيهِ ﴿٣٥﴾ وَصَاحِبِهِ وَبَنِيهِ ﴿٣٦﴾ لِكُلِّ أَمْرٍ مِنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ ﴿٣٧﴾ وَجُوهٌ يَوْمَئِذٍ مُسْفِرَةٌ ﴿٣٨﴾ صَاحِكَةٌ تُنَبِّئُكَ

﴿سورة﴾ ﴿٣٩﴾ وَوَجْهُهُ يَوْمَئِذٍ عَلَيْهِ غَبَرَةٌ ﴿٤٠﴾ تَرَهَقَهَا فَئِرَةٌ ﴿٤١﴾ أُولَئِكَ هُمُ الْكٰفِرَةُ الْفَجْرَةُ ﴿٤٢﴾ ﴿سورة﴾

عبس: ٣٣-٤٢)

- 80:33. So when the deafening blast [on the Trumpet] comes,  
 80:34. on that day a man will flee from his own brother,  
 80:35. and from his mother and his father,  
 80:36. and from his wife and his children.  
 80:37. Every one of them, on that day, will have too many concerns of his own to care about anyone else.  
 80:38. On that day, some faces will be beaming,  
 80:39. laughing and rejoicing.  
 80:40. And on that day, some faces will be covered with dust,  
 80:41. overcast with gloom.  
 80:42. Such will be the disbelievers, the wicked.

That is, when the Trumpet blast of the resurrection comes, which will deafen all creatures because of its immense volume, and hearts are filled with panic on that day because of what people will see of horrors, and they will realise how desperately they will need their previous righteous deeds,

﴿on that day a man will flee﴾ from the dearest of people to him, ﴿from his own brother, and from his mother and his father, and from his wife and his children﴾.

That is because ﴿Every one of them, on that day, will have too many concerns of his own to care about anyone else﴾ that is, he will be focusing on himself and his main concern will be to save himself; he will not pay attention to anyone else. At that point, humankind will be divided into two categories: the blessed and the doomed.

As for the blessed, on that day their faces will be ﴿beaming﴾, that is, happiness and joy will be apparent on their faces, because they

will know that they are saved and have attained bliss, so they will be ﴿laughing and rejoicing﴾.

And the faces of the doomed ﴿will be covered with dust, overcast with gloom﴾, which is like a shadow of intense darkness. They will have despaired of all good and will know that they are lost and doomed.

﴿Such﴾ namely those who meet this description ﴿will be the disbelievers, the wicked﴾ that is, those who were ungrateful for the blessings of Allah, disbelieved in His signs, and transgressed His limits.

We ask Allah to keep us safe and sound, for He is Most Generous, Most Kind.

This is the end of the commentary on Soorat 'Abasa.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.





# 81. Soorat at-Takweer



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,  
the Most Gracious, the Most Merciful*



وَإِذَا الشَّمْسُ كُوِّرَتْ ﴿١﴾ وَإِذَا النُّجُومُ انْكَدَرَتْ ﴿٢﴾ وَإِذَا الْجِبَالُ سُيِّرَتْ ﴿٣﴾ وَإِذَا  
الْعِشَارُ عُطِّلَتْ ﴿٤﴾ وَإِذَا الْوُحُوشُ حُشِرَتْ ﴿٥﴾ وَإِذَا الْبِحَارُ سُجِّرَتْ ﴿٦﴾ وَإِذَا  
النَّفُوسُ زُوِّجَتْ ﴿٧﴾ وَإِذَا الْمَوْءِدَةُ سُيِّلَتْ ﴿٨﴾ بِأَيِّ ذَنْبٍ قِيلَتْ ﴿٩﴾ وَإِذَا الضُّعُفُ  
نُشِرَتْ ﴿١٠﴾ وَإِذَا السَّمَاءُ كُشِطَتْ ﴿١١﴾ وَإِذَا الْجَحِيمُ سُعِّرَتْ ﴿١٢﴾ وَإِذَا الْجَنَّةُ أُزْلِفَتْ ﴿١٣﴾  
عَلِمَتْ نَفْسٌ مَّا أَحْضَرَتْ ﴿١٤﴾ (سورة التكويد: ١-١٤)

81:1. When the sun ceases to shine,<sup>35</sup>

81:2. and when the stars are scattered,<sup>36</sup>

81:3. and when the mountains are made to vanish,

<sup>35</sup> This may refer to when the sun will collapse in on itself and cease to emit light as a result. (Ibn 'Ashoor)

<sup>36</sup> This refers to heavenly bodies leaving their orbits due to gravitational disorder throughout the cosmos and colliding with one another. (Ibn 'Ashoor)

- 81:4. and when the heavily pregnant she-camel<sup>37</sup> is left unattended,  
 81:5. and when the wild beasts are gathered,<sup>38</sup>  
 81:6. and when the seas are set on fire;  
 81:7. and when people are sorted,<sup>39</sup>  
 81:8. and when the female infant buried alive<sup>40</sup> is asked  
 81:9. for what sin she was killed,  
 81:10. and when the records of deeds are laid open,  
 81:11. and when the sky is stripped away,  
 81:12. and when the blazing fire is kindled,  
 81:13. and when paradise is brought near –  
 81:14. then every soul will know what it has brought [of deeds].

That is, when these terrifying things come to pass, people will be separated and each person will know what he sent forth for his

<sup>37</sup> A heavily pregnant she-camel is very valuable and dear to her owner, so he would be unlikely to neglect or abandon her. This is given as an example of people abandoning their work and all that is important to them because of the turmoil and terror that will accompany the onset of the Hour. (Adapted from Ibn 'Ashoor)

<sup>38</sup> Wild animals that usually flee from or are wary of one another will gather together, but none will harm another because overwhelming fear will cancel out any inherent aggression that they usually have. This, along with the other events mentioned in this passage (81: 1-6), is one of the portents that will appear before the Hour; these are not events that will occur on the Day of Resurrection itself. (Ibn 'Ashoor, *at-Tahreer wat-Tanweer*)

<sup>39</sup> This and the subsequent verses refer to events that will occur on the Day of Resurrection itself. People will be sorted into different categories: believers and disbelievers, righteous and evildoers, and so on.

<sup>40</sup> Among the pre-Islamic Arabs, female infanticide by burying the child alive was a known practice. The justification given was fear of shame if she were to be captured and enslaved by enemies, or fear of poverty. These two verses condemn this practice and confirm that daughters do not deserve to be treated in such a manner.

hereafter and what he brought to it of good and evil. When the Day of Resurrection comes, the sun will cease to shine; that is, it will be gathered together and rolled up, and the moon will lose its light, and they will both be thrown into the fire.

﴿and when the stars are scattered﴾ that is, when they change and fall from their orbits.

﴿and when the mountains are made to vanish﴾ that is, when they become like heaps of loose sand (73: 14), then they become like tufts of dyed wool (101: 5), then they will change and turn to scattered dust (56: 6), and will be made to vanish from their places.

﴿and when the heavily pregnant she-camel is left unattended﴾ that is, at that time people will become heedless of the most precious wealth that they used to care for and tend to all the time. There will come to them that which will distract them from that wealth. Allah mentions in particular the heavily pregnant she-camel, which was the most precious wealth for the Arabs at that time, to refer to everything that is equally precious.

﴿and when the wild beasts are gathered﴾ that is, when they are gathered on the Day of Resurrection so that Allah may settle the scores among them and show people the perfect nature of His justice, to the extent that the hornless animal will settle its score with the horned one. Then He will say to them: Be dust.

﴿and when the seas are set on fire﴾ and, despite their immense size, they become covered with fire.

﴿and when people are sorted﴾ that is, and the people of each particular deed are gathered together. So the righteous will be gathered with the righteous and the evildoers with the evildoers; the believers will be united with *al-hoor al-'een* and the disbelievers with the devils. This is like the verses in which Allah (ﷻ) says:

﴿The disbelievers will be driven to hell in groups...﴾ (az-Zumar 39: 71)

﴿Those who feared their Lord will be ushered to paradise in groups...﴾  
*(az-Zumar 39: 73)*

﴿[Allah will command:] Gather together those who did wrong, and others of their ilk...﴾ *(as-Saffat 37: 22)*

﴿and when the female infant buried alive is asked﴾ – this refers to the extremely ignorant practice of the pre-Islamic era, when girls were buried alive for no reason other than fear of poverty. So the female infant who was buried alive will be asked ﴿for what sin she was killed﴾. It is well known that she was guilty of no sin; this is a rebuke and harsh criticism of her killers.

﴿and when the records of deeds﴾ that contain all that people did, of good and evil  
 ﴿are laid open﴾ and distributed to their owners. Some will take their records in their right hands, and some will take them in their left hands, or from behind their backs.

﴿and when the sky is stripped away﴾ that is, removed. This is like the verses in which Allah (ﷻ) says:

﴿On the day when the heaven will be rent asunder with clouds...﴾  
*(al-Furqan 25: 25)*

﴿On that day We will roll up the heavens like a written scroll...﴾  
*(al-Anbiya' 21: 104)*

﴿...On the Day of Resurrection, the entire earth will be in His grip, and the heavens will be rolled up in His Right Hand...﴾ *(az-Zumar 39: 67)*

﴿and when the blazing fire is kindled﴾ that is, when the fire is lit, until it begins to rage and increases until it is blazing like never before.

﴿and when paradise is brought near﴾ to the righteous.

﴿then every soul will know what it has brought [of deeds]﴾ that it sent forth. This is like the verse in which Allah (ﷻ) says:

﴿...They will find all they did recorded there...﴾ *(al-Kahf 18: 49)*

These details that Allah gives of the Day of Resurrection form a description that will shake people to the core; hardship will become very intense, people will be deeply shaken and fear will become widespread. This should motivate people of understanding to prepare for that day and deter them from anything that could incur blame. Hence some of the early generations said: Whoever wants to look at the Day of Resurrection as if he can see it should reflect upon the soorah ﴿When the sun ceases to shine...﴾.



﴿فَلَا أُقْسِمُ بِاللُّغَيْسِ ﴿١٥﴾ الْجَوَارِ الْكُنَّسِ ﴿١٦﴾ وَاللَّيْلِ إِذَا عَسَسَ ﴿١٧﴾ وَالصُّبْحِ إِذَا تَنَفَّسَ ﴿١٨﴾ إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ ﴿١٩﴾ ذِي قُوَّةٍ عِنْدَ ذِي الْعَرْشِ مَكِينٍ ﴿٢٠﴾ مُطَاعٍ ثَمَّ أَمِينٍ ﴿٢١﴾ وَمَا صَاحِبُكُمْ بِمَجْنُونٍ ﴿٢٢﴾ وَلَقَدْ رَآهُ بِالْأَفُقِ الْمُبِينِ ﴿٢٣﴾ وَمَا هُوَ عَلَى الْغَيْبِ بِضَنِينٍ ﴿٢٤﴾ وَمَا هُوَ بِقَوْلِ شَيْطَانٍ رَجِيمٍ ﴿٢٥﴾ فَأَن تَذَهَبُونَ ﴿٢٦﴾ إِن هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿٢٧﴾ لِمَن شَاءَ مِنكُمْ أَن يَسْتَقِيمَ ﴿٢٨﴾ وَمَا تَشَاءُونَ إِلَّا أَن يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ ﴿٢٩﴾﴾ (سورة التكويد: ١٥-٢٩)

- 81:15. Verily I swear by the stars that recede [during the day],  
 81:16. then rise and set [during the night],  
 81:17. and by the night as it departs,  
 81:18. and by the first breath of morning –  
 81:19. verily it [the Qur'an] is a word conveyed by a noble Messenger [Jibreel],  
 81:20. having power, of high rank before the Lord of the Throne,  
 81:21. obeyed there [by other angels] and, moreover, trustworthy.  
 81:22. Your companion [Muhammad] is not a madman.  
 81:23. Indeed he saw him [Jibreel] on the clear horizon.  
 81:24. He [Muhammad] is not to be accused of lying about the unseen.  
 81:25. It [the Qur'an] is not the word of an accursed devil.  
 81:26. So which way will you go?

81:27. It [the Qur'an] is but a reminder to the worlds,

81:28. for whoever among you wills to tread the straight path.

81:29. But you cannot will it unless Allah, the Lord of the worlds, so wills it.

Here Allah (ﷻ) swears ﴿by the stars that recede﴾. This refers to the heavenly bodies that recede, meaning that they fall behind from the regular procession of the stars or heavenly bodies towards the east. They are the seven heavenly bodies that move in the sky, namely the sun, the moon, Venus, Jupiter, Mars, Saturn and Mercury. These seven have two courses: one course towards the west, like all other stars and heavenly bodies; and a course that is the opposite of that, towards the east, which is only for these seven and no others. Allah swears by them at the time when they recede; that is, when they fall behind and when they run their course, and when they disappear and are concealed by day.

And it may be that what is meant is all heavenly bodies, both those that move and others.

﴿and by the night as it departs﴾; it was also suggested that the word translated here as ﴿departs﴾ means 'comes' (so the meaning of the verse would be: and by the night as it comes).

﴿and by the first breath of morning﴾ that is, when the signs of dawn appear and light gradually begins to emerge through the darkness until it is fully light and the sun rises.

In these verses, Allah attests to the sublime provenance of the Qur'an, its magnificence and its protection against every accursed devil, as He says:

﴿verily it [the Qur'an] is a word conveyed by a noble Messenger﴾ namely Jibreel (ﷺ), who brought it down from Allah (ﷻ), as He tells us elsewhere:

«Verily, this [Qur'an] is a revelation from the Lord of the worlds. The faithful Spirit [Jibreel] has brought it down to your heart so that you may be one of the warners.» (*ash-Shu'arā'* 26: 192-194)

Allah describes him as noble because of his noble character and many praiseworthy qualities, for he is the best of the angels and the greatest of them in status before his Lord.

«(having power)» to do what Allah commands him to do. By his power he overturned the houses of the people of Looṭ and destroyed them.

«(of high rank before the Lord of the Throne)» that is, Jibreel is close to Allah; he is of high status and is one of the elite chosen by Allah. His status is superior to that of all the other angels.

«(obeyed there [by other angels])» that is, Jibreel is obeyed among those on high, and he has troops among the angels who are close to Allah; they are subject to His command and will obey him.

«(and, moreover, trustworthy)» and he does what he is commanded to do, no more and no less, without transgressing the limits set for him. All of this is indicative of the noble status of the Qur'an before Allah (ﷻ), for it was sent with this noble angel who possesses these perfect characteristics.

Usually kings do not send someone who is dear to them except on the most important missions and with the most sublime messages.

Having mentioned the virtue of the angelic messenger who brought the Qur'an, Allah now speaks of the virtue of the human Messenger to whom He sent down the Qur'an and who called people to it:

«Your companion» namely Muhammad (ﷺ) «is not a madman» as was suggested by his enemies who disbelieved in his message and fabricated lies against him, aiming to extinguish thereby whatever they were able to of what he had brought.

Rather he was the sanest of people, the most mature in thinking and the truest in speech.

«Indeed he saw him [Jibreel] on the clear horizon» that is, Muhammad (ﷺ) saw Jibreel (ﷺ) on the clear horizon, which is the highest that anyone can see.

«He [Muhammad] is not to be accused of lying about the unseen» that is, he is not to be accused of adding to or subtracting from that which Allah revealed to him, or of concealing part of it. Rather he is trusted by the inhabitants of heaven and the inhabitants of earth; he conveyed the messages of his Lord clearly, and did not withhold any part of them from anyone, rich or poor, leader or follower, male or female, city dweller or desert dweller. Therefore Allah sent him to an unlettered and ignorant nation, and he did not die until they had become devoted scholars who had attained a high level of knowledge and understanding, and they had become, as it were, professors whilst the most that others could do was be their students.

«It [the Qur'an] is not the word of an accursed devil» – having mentioned the magnificence and virtue of His Book by highlighting the virtue of the two noble Messengers through whom the Book reached people and praising them, Allah declares the Book to be free of any problem or shortcoming that could undermine its credibility.

«It [the Qur'an] is not the word of an accursed devil» – the word translated here as «accursed» means far away from Allah.

«So which way will you go?» That is, how can this even cross your minds? How did you lose your minds to the point that you regard truth, which is the highest level of credibility, as being like lying, which is the worst type of falsehood?

Can this be anything but turning facts upside down?

«It [the Qur'an] is but a reminder to the worlds» through which they may learn about their Lord and about His sublime attributes and what shortcomings He should be declared above. And through it they may learn about the commands and prohibitions, and the reasons behind them; and about the divine decrees and religious rulings. And



through it they may learn in general terms of what is best for them in this world and in the hereafter, and they may attain bliss in both realms by adhering to it.

﴿for whoever among you wills to tread the straight path﴾ after guidance has become distinct from misguidance.

﴿But you cannot will it unless Allah, the Lord of the worlds, so wills it﴾ that is, His will is always done, and cannot be opposed or prevented.

In this and similar verses there is a refutation of the Qadaris who deny the divine will and the Qadaris who deny the free will of man, as has been discussed previously. And Allah knows best. Praise be to Allah.

This is the end of the commentary on Soorat at-Takweer.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.



82.

## Soorat al-Infitâr

(Makki)



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,  
the Most Gracious, the Most Merciful*



﴿إِذَا السَّمَاءُ انْفَطَرَتْ ﴿١﴾ وَإِذَا الْكَوَاكِبُ انْتَرَتْ ﴿٢﴾ وَإِذَا الْبِحَارُ فُجِرَتْ ﴿٣﴾ وَإِذَا الْقُبُورُ  
بُعِثَتْ ﴿٤﴾ عَلِمَتْ نَفْسٌ مَّا قَدَّمَتْ وَأَخَّرَتْ ﴿٥﴾﴾ (سورة الانفطار: ١-٥)

- 82:1. When the heaven is cleft asunder,  
82:2. and when the stars are dispersed,<sup>41</sup>  
82:3. and when the seas burst forth,  
82:4. and when the graves are overturned,  
82:5. then every soul will know what it has done and what it has left  
undone.

That is, when the heaven is torn apart and the heavenly bodies are scattered, losing their beauty, and the seas burst forth and become one sea, and the graves are overturned and cast forth what they contain of

<sup>41</sup> This refers to heavenly bodies leaving their orbits due to gravitational disorder throughout the cosmos, so that they will no longer be seen in their usual places in the sky. (Adapted from Ibn 'Ashoor)

the dead, and they are gathered for the standing before Allah, when He will requite them for their deeds, at that time the reality of things will be uncovered and what was hidden will be disclosed; every soul will know what it has gained or lost.

There the wrongdoer will bite on his hands, when he sees that his deeds are invalid and his scale is light, and that his wrongdoings are piled up against him and his evil deeds have been presented to him. He will become certain of eternal doom and everlasting punishment.

There the pious – who sent forth righteous deeds – will attain great triumph and eternal bliss, and they will be safe from the punishment of hell.



﴿يَأْتِيهَا الْإِنْسَانُ مَا غَرَّكَ رَبُّكَ الْكَرِيمِ ﴿٦﴾ الَّذِي خَلَقَكَ فَسَوَّاكَ فَعَدَلَكَ ﴿٧﴾ فِي آيِ  
صُورَةٍ مَّا شَاءَ رَكَّبَكَ ﴿٨﴾ كَلَّا بَلْ تُكَذِّبُونَ بِاللَّيْلِ ﴿٩﴾ وَإِنَّ عَلَيْكُمْ لَحَافِظِينَ ﴿١٠﴾ كِرَامًا  
كُنِينِ ﴿١١﴾ يَعْلَمُونَ مَا تَفْعَلُونَ ﴿١٢﴾﴾ (سورة الانفطار: ٦-١٢)

- 82:6. O man, what has deceived you concerning your Most Generous Lord,  
82:7. Who created you, fashioned you and made you well-proportioned,  
82:8. assembling you in whatever form He willed?  
82:9. Nay, but you deny the Last Judgement,  
82:10. while indeed there are watchers appointed over you,  
82:11. honourable scribes,<sup>42</sup>  
82:12. who know all that you do.

Here Allah (ﷻ) says, rebuking the human who falls short in his duty towards his Lord and does that which incurs His wrath:

<sup>42</sup> These are the recording angels who write down all that people do of both good and bad deeds.

«O man, what has deceived you concerning your Most Generous Lord» – is it because you are heedless of your duty towards him? Or because you think little of His punishment? Or because you do not believe in His requital?

Is He not the One «Who created you, fashioned you» in the best shape «and made you well-proportioned», assembling you in a shape that is well balanced, the best shape and figure?

Is it appropriate for you to be ungrateful for the blessings bestowed by your Lord, or to deny His kindness?

That can only stem from your ignorance, wrongdoing, stubbornness and foolishness. So praise Allah for not giving you the shape of a dog or a donkey, or other similar animals.

Hence Allah (ﷻ) says: «assembling you in whatever form He willed».

«Nay, but you deny the Last Judgement» that is, despite this exhortation and reminder, you still persist in denying the requital.

But you will inevitably be brought to account for your deeds, for Allah has appointed over you noble angels who record your words and deeds, and they know all that you do. This includes both actions of the heart (beliefs, thoughts and emotions) and physical actions. So what is appropriate on your part is to honour them and respect them.



﴿إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ ﴿١٣﴾ وَإِنَّ الْفُجَّارَ لَفِي جَحِيمٍ ﴿١٤﴾ يَصَلُّونَهَا يَوْمَ الَّذِينَ ﴿١٥﴾ وَمَا هُمْ عَنْهَا  
يَعَابِينَ ﴿١٦﴾ وَمَا أَدْرَاكَ مَا يَوْمَ الَّذِينَ ﴿١٧﴾ ثُمَّ مَا أَدْرَاكَ مَا يَوْمَ الدِّينِ ﴿١٨﴾ يَوْمَ لَا تَمْلِكُ  
نَفْسٌ لِنَفْسٍ شَيْئًا وَالْأَمْرُ يَوْمَئِذٍ لِلَّهِ ﴿١٩﴾﴾ (سورة الانفطار: ١٣-١٩)

82:13. Verily the righteous will be in bliss,

- 82:14. and verily the wicked will be in the blazing fire,  
 82:15. which they will enter on the Day of Judgement  
 82:16. and will never leave.  
 82:17. And how could you know what the Day of Judgement is?  
 82:18. Again, how could you know what the Day of Judgement is?  
 82:19. It is the day when no soul will have the power to do anything  
 for another, and on that day all command will belong to Allah  
 alone.

What is meant by the righteous is those who fulfil their duties towards Allah and towards other people, who adhere to righteousness in beliefs and thoughts, and in physical actions. Their reward will be mental, spiritual and physical bliss, in this world, in *al-barzakh* and in the abode of eternity.

«and verily the wicked» who fall short in their duties towards Allah and towards other people, whose hearts are filled with evil, resulting in evil deeds,  
 «will be in the blazing fire» that is, they will have a painful punishment in this world, in *al-barzakh* and in the abode of eternity.

«which they will enter» and be severely punished therein  
 «on the Day of Judgement» that is, the day of requital for deeds.

«and will never leave»; rather they will remain therein and never depart from it.

«And how could you know what the Day of Judgement is? Again, how could you know what the Day of Judgement is?» This demonstrates the enormity of that terrifying day.

«It is the day when no soul will have the power to do anything for another», even if he is a relative or a sincerely loved one. Each person will be preoccupied with his own self and will not seek salvation for anyone else.

﴿and on that day all command will belong to Allah alone﴾ for it is He Who will judge between all people and settle the score of the one who was wronged with the one who wronged him.

And Allah knows best.

This is the end of the commentary on Soorat al-Infīṭār.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.



83.

## Soorat al-Muṭaffifeen

(Makki)



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,  
the Most Gracious, the Most Merciful*



﴿وَيْلٌ لِّلْمُطَفِّفِينَ ﴿١﴾ الَّذِينَ إِذَا أَكَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ ﴿٢﴾ وَإِذَا كَالُوهُمْ أَوْ وَزَنُوهُمْ  
يُخْسِرُونَ ﴿٣﴾ أَلَا يَظُنُّ أُولَئِكَ أَنَّهُمْ مَبْعُوثُونَ ﴿٤﴾ لِيَوْمٍ عَظِيمٍ ﴿٥﴾ يَوْمَ يَقُومُ النَّاسُ لِرَبِّ  
الْعَالَمِينَ ﴿٦﴾﴾ (سورة المطففين: ١-٦)

- 83:1. Woe to those who give short measure,
- 83:2. who, when they take by measure from people, demand it in full,
- 83:3. but if they measure or weigh for them, they give them less than their due.
- 83:4. Do these people not realise that they will be resurrected
- 83:5. on a momentous day,
- 83:6. a day on which humanity will stand before the Lord of the worlds?

﴿Woe﴾ – this is a word of punishment and warning  
﴿to those who give short measure﴾. Allah explains who they are in  
the following verses:

﴿who, when they take by measure from people, demand it in full﴾ that is, they take from them in full that which is proven to be their due, demanding it in full with no shortfall.

﴿but if they measure or weigh for them﴾ that is, when they give people what is due from them by measure or by weight, ﴿they give them less than their due﴾ that is, they detract something from it, either by giving short measure or short weight, or by not giving the full measure or weight, and the like. This is theft of people's wealth and is being unfair to them.

If this is the warning for those who give short measure and short weight, then those who take people's wealth by force or by stealing are more deserving of this warning.

This verse indicates that just as man wants to take his due from people, he must also give them their due when engaging in business and other dealings with them.

In fact the general meaning of this verse also includes engaging in argument and exchanging views. Usually both parties in a dispute are eager to present their views; by the same token they must also point out to their opponents any proof that will support their argument of which they are unaware, and they should consider the opponent's argument just as they consider their own. In such a situation it will be known how fair-minded or biased a person is, how humble or arrogant he is, and how wise or foolish he is. We ask Allah to guide us to all that is good.

Then Allah (ﷻ) warns those who give short measure, expressing astonishment at their situation and how they persist in wrongdoing, as He says:

﴿Do these people not realise that they will be resurrected on a momentous day, a day on which humanity will stand before the Lord of the worlds?﴾



What makes them have the audacity to give short measure is their lack of belief in the Last Day. Otherwise, if they did believe in it, and knew that they would stand before Allah, and that He would ask them about their sins both small and great, they would give that up and repent from it.



﴿كَلَّا إِنَّ كِتَابَ الْفَجَارِ لَفِي سِجِّينٍ ﴿٧﴾ وَمَا أَدْرَاكَ مَا سِجِّينٌ ﴿٨﴾ كِتَابٌ مَّرْقُومٌ ﴿٩﴾ وَيَلَّ يَوْمَئِذٍ  
لِّلْمُكَذِّبِينَ ﴿١٠﴾ الَّذِينَ يَكْذِبُونَ يَوْمَ الدِّينِ ﴿١١﴾ وَمَا يَكْذِبُ بِهِ إِلَّا كُلُّ مُعْتَدٍ أَثِيمٍ ﴿١٢﴾ إِذَا نُتِلَّ عَلَيْهِ  
مَائِنَا قَالُوا أُسْطُورُ الْأَوَّلِينَ ﴿١٣﴾ كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ ﴿١٤﴾ كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ  
يَوْمَئِذٍ لَّخَجُونَ ﴿١٥﴾ ثُمَّ إِنَّهُمْ لَصَالُوا الْجَحِيمِ ﴿١٦﴾ ثُمَّ يُقَالُ هَذَا الَّذِي كُنْتُمْ بِدِينِكُمْ يُكْذِبُونَ ﴿١٧﴾﴾

(سورة المطففين: ٧-١٧)

83:7. Verily the record of the wicked is in *Sijjeen* –

83:8. and how could you know what *Sijjeen* is?

83:9. a clearly inscribed record.

83:10. Woe that day to the deniers,

83:11. those who deny the Day of Judgement.

83:12. No one denies it except every transgressor who is steeped in sin.

83:13. When Our revelations are recited to him, he says: This is nothing but tales of the ancients.

83:14. Nay; rather their hearts have been covered with the stain of their misdeeds.<sup>43</sup>

<sup>43</sup> Their hearts are covered with the stain of the sins that they have been committing. The effect of repeated sins on the heart is mentioned in the hadith:

«If the believer commits a sin, a black spot appears on his heart. If he repents, gives it up and seeks forgiveness, his heart is cleansed, but if he =

83:15. Nay; verily on that day they will be barred from seeing their Lord.

83:16. Then they will surely enter the blazing fire,

83:17. then it will be said to them: This is what you used to deny.

﴿Verily the record of the wicked﴾ this includes every wicked person among all types of disbelievers, hypocrites and evildoers ﴿is in Sijjeen﴾. Then Allah explains that by saying:

﴿and how could you know what Sijjeen is? – a clearly inscribed record﴾ that is, it is a record in which are recorded their evil deeds. The word Sijjeen refers to a narrow, constricted place. Sijjeen is the opposite of *'Illiyoon*, which is the place where the record of the righteous is kept, as we shall see below.

It was also suggested that Sijjeen is the lowest of the seven earths, the abode of the wicked, where they will dwell in the hereafter.

﴿Woe that day to the deniers﴾. Then Allah explains who the deniers are:

﴿those who deny the Day of Judgement﴾ that is, the day of requital, the day on which Allah will judge people according to their deeds.

﴿No one denies it except every transgressor﴾ who oversteps the sacred limits of Allah and goes beyond that which is permissible to that which is prohibited.

﴿who is steeped in sin﴾ that is, he commits a great deal of sin. This is the one whose transgression makes him disbelieve and whose arrogance makes him reject the truth. Therefore

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= does more, then (that spot) increases until it covers his heart. That is the stain which Allah mentioned in the Qur'an:

﴿Nay; rather their hearts have been covered with the stain of their misdeeds.﴾ (*al-Mutaffifeen* 83: 14).» (Recorded by Aḥmad and at-Tirmidhi; al-Albāni graded it as authentic)

According to Ibn 'Āshoor, this covering of their hearts prevents them from understanding the Qur'an and seeing the huge difference between it and the tales of the ancients.

«When Our revelations are recited to him», that point to the truth and to the truthfulness of that which His Messengers brought, he stubbornly rejects them and «says: This is nothing but tales of the ancients» that is, it is nonsense stories of past nations and is not from Allah. He says this out of arrogance and stubbornness.

As for the one who is fair-minded and whose goal is to seek clear truth, he does not deny the Day of Judgement, because Allah has established for it definitive evidence and clear proof that make it certain, so it has become as clear as day to them. This is in contrast to those whose hearts have been covered with the stain of their misdeeds and sins, so they are prevented from seeing the truth. Therefore, as requital for that, they will be prevented from seeing Allah, just as their hearts were prevented from accepting the signs of Allah in this world.

«Then» in addition to that severe punishment «they will surely enter the blazing fire».

Then it will be said to them by way of rebuke: «This is what you used to deny».

Thus Allah mentions three types of punishment that they will face: the punishment of hell, the punishment of blame and rebuke, and the punishment of being kept away from the Lord of the worlds, which implies that He will be angry with them, which will be worse for them than the punishment of the fire.

The meaning of this verse indicates that the believers will see their Lord on the Day of Resurrection and in paradise, and the joy they will find in gazing upon His Countenance will be greater than all other pleasures. When He addresses them, they will rejoice therein, as Allah mentions in several verses of the Qur'an and as is mentioned in *mutawâtir* reports from the Messenger of Allah (ﷺ).

These verses also contain a warning against sin, for it stains the heart, gradually covering it until its light is extinguished and its ability

to recognise things as they are ceases to function, whereupon facts are turned upside down, so that the individual sees falsehood as truth and truth as falsehood. This is one of the punishments for sin.



﴿كَلَّا إِنَّ كِتَابَ الْأَبْرَارِ لَفِي عِلِّيِّينَ ﴿١٨﴾ وَمَا أَدْرَاكَ مَا عِلِّيُّونَ ﴿١٩﴾ كِتَابٌ مَرْقُومٌ ﴿٢٠﴾  
 يَشْهَدُهُ الْمُقَرَّبُونَ ﴿٢١﴾ إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ ﴿٢٢﴾ عَلَى الْأَرَآئِكِ يَنْظُرُونَ ﴿٢٣﴾ تَعْرِفُ فِي وُجُوهِهِمْ  
 نَضْرَةَ النَّعِيمِ ﴿٢٤﴾ يُسْقَوْنَ مِنْ رَحِيقٍ مَخْحُومٍ ﴿٢٥﴾ خِتْمَهُ مِسْكَ فِي ذَلِكَ فَلْيَتَنَافَسِ  
 الْمُتَنَفِسُونَ ﴿٢٦﴾ وَمَرَّاجِعُهُمْ تَسْنِيمٌ ﴿٢٧﴾ عَيْنًا يَشْرَبُ بِهَا الْمُقَرَّبُونَ ﴿٢٨﴾﴾ (سورة

المطففين: ١٨-٢٨)

- 83:18. Verily the record of the righteous is in 'Illiyoon<sup>44</sup> –  
 83:19. and how could you know what 'Illiyoon is? –  
 83:20. a clearly inscribed record,  
 83:21. kept with those who are close to Allah.  
 83:22. Verily the righteous will be in bliss,  
 83:23. seated on couches, gazing in wonder.  
 83:24. You will see on their faces the radiance of bliss.  
 83:25. They will be given to drink pure wine from a sealed container,  
 83:26. of which the seal is musk – for that let all aspire, who have aspirations –  
 83:27. and that wine will be mixed with water from the spring of Tasneem,  
 83:28. a spring from which those who are close to Allah will drink.

<sup>44</sup> 'Illiyoon is the name of a comprehensive book in which Allah records the good deeds of the righteous among the jinn and humankind. The name is derived from a root meaning high, because it will be the cause of the righteous being admitted to high levels in paradise. (az-Zamakhshari)

Having mentioned that the record of the wicked will be in the lowest and most constricted place, Allah tells us that the record of the righteous will be in the highest and most spacious place, and that their clearly inscribed record is ﴿kept with those who are close to Allah﴾, namely the noble angels and the souls of the Prophets, the strong and true in faith, and the martyrs, and Allah will declare their renown among those on high.

‘Illiyoon is the name of the highest part of paradise.

Having mentioned their record, Allah now tells us that they will be in bliss, which is a word that encompasses emotional, spiritual and physical delights.

﴿seated on couches﴾ that are adorned with beautiful cloth ﴿gazing in wonder﴾ at what Allah has prepared for them of bliss, and gazing upon the noble Countenance of their Lord.

﴿You﴾, O onlooker, ﴿will see on their faces the radiance of bliss﴾ that is, the glow of pleasure. For when pleasure and happiness are ongoing, that gives light, beauty and joy to the face.

﴿They will be given to drink pure wine﴾ which is the best and most delicious of drinks ﴿from a sealed container, of which the seal is musk﴾.

It may be that what is meant is that it is sealed to prevent anything from being added that may distract from its pleasure or spoil its taste, and that the seal with which it is sealed is musk. Or it may be that what is meant by the word *khitām* (translated here as ﴿seal﴾) is the residue at the bottom of the vessel from which they will drink that pure wine, and that it is the finest musk.

This residue that is left at the bottom of the glass is usually thrown away in this world, but in paradise it will be of that high quality.

﴿for that﴾ eternal bliss, of which no one knows the extent of its beauty except Allah

﴿let all aspire, who have aspirations﴾ that is, let them compete in hastening to do the deeds that will enable one to reach it. This should be given priority in sacrificing that which is most precious in order to attain it, for it is the most deserving of things which strong men should compete to attain.

That drink will be mixed with water from the spring of Tasneem, which is a spring ﴿from which those who are close to Allah will drink﴾; it is the highest source of any drink in paradise, therefore it is only for those who are close to Allah, who are the highest of people in status. It will be mixed with nectar and other delicious drinks for the people on the right.



﴿إِنَّ الَّذِينَ أَجْرَمُوا كَانُوا مِنَ الَّذِينَ ءَامَنُوا يَضْحَكُونَ ﴿٢٩﴾ وَإِذَا مَرُّوا بِهِمْ يَتَغَامِرُونَ ﴿٣٠﴾ وَإِذَا انْقَلَبُوا إِلَىٰ أَهْلِهِمْ انْقَلَبُوا فَكِهِينَ ﴿٣١﴾ وَإِذَا رَأَوْهُمْ قَالُوا إِنَّ هَٰؤُلَاءِ لَضَالُّونَ ﴿٣٢﴾ وَمَا أُرْسِلُوا عَلَيْهِمْ حَٰفِظِينَ ﴿٣٣﴾ فَالْيَوْمَ الَّذِينَ ءَامَنُوا مِنَ الْكُفَّارِ يَضْحَكُونَ ﴿٣٤﴾ عَلَىٰ الْأَرَآئِكِ يَنْظُرُونَ ﴿٣٥﴾ هَلْ تُوِبَ الْكُفَّارُ مَا كَانُوا يَفْعَلُونَ ﴿٣٦﴾﴾ (سورة المطففين:

(٣٦-٢٩)

- 83:29. Verily the evildoers used to laugh at those who believed;  
 83:30. when they passed by them, they would wink at one another [in mockery],  
 83:31. and when they returned to their homes, they returned exulting.  
 83:32. When they saw the believers, they said: These people have indeed gone astray,  
 83:33. although they were not sent to be their keepers.  
 83:34. But on that day those who believed will laugh at the disbelievers,  
 83:35. while sitting on couches, gazing around.

83:36. Are the disbelievers requited for anything other than what they used to do?

Having mentioned the requital of the evildoers and the reward of the believers, Allah (ﷻ) now mentions the immense difference between them. He tells us that in this world the evildoers used to mock the believers, making fun of them, laughing at them and winking in derision at one another when they passed by them, out of scorn and contempt towards them, yet despite that they felt secure, and no fear ever crossed their minds.

﴿and when they returned to their homes﴾ in the morning or evening,  
﴿they returned exulting﴾ that is, happy and rejoicing.

This was one of the greatest signs of their delusion, that they combined the worst of deeds with a sense of being secure in this world, to the extent that it was as if they had received a covenant and promise from Allah that they would be among the blessed, and they regarded themselves as being guided and the believers as being misguided. This was a fabrication against Allah, for they dared to speak about Him without knowledge.

﴿although they were not sent to be their keepers﴾ that is, they were not sent to be in charge of the believers and were not given the task of keeping a record of their deeds, such that they should be keen to accuse them of being misguided. This was nothing more than stubbornness, obstinacy and foolishness on their part, for which they had no proof or evidence. Therefore the requital in the hereafter will match their deeds.

﴿But on that day﴾ namely the Day of Resurrection  
﴿those who believed will laugh at the disbelievers﴾ when they see them immersed in punishment, when all that they used to fabricate will be lost from them.

The believers will be in the utmost comfort and security, ﴿sitting on couches﴾ that are beautifully adorned, ﴿gazing around﴾ at that which Allah has prepared for them of bliss, and gazing upon the noble Countenance of their Lord.

﴿Are the disbelievers requited for anything other than what they used to do?﴾ That is, they will be given a recompense that matches their deeds. Just as they laughed at the believers in this world and accused them of being misguided, the believers will laugh at them in the hereafter, and they will see them subjected to a punishment that is the requital for misguidance.

Yes, they will be requited for what they used to do, on the basis of divine justice and wisdom, for Allah is All-Knowing, Most Wise.

This is the end of the commentary on Soorat al-Muʿaffifeen.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.







بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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



﴿١﴾ إِذَا السَّمَاءُ انشَقَّتْ ﴿٢﴾ وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ ﴿٣﴾ وَإِذَا الْأَرْضُ مُدَّتْ ﴿٤﴾ وَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ ﴿٥﴾ وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ ﴿٦﴾ يَتَأْتِيهَا الْإِنْسَانُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ كَدْحًا فَمُلَاقِيهِ ﴿٧﴾ فَأَمَّا مَنْ أُوْفِيَ كِتَابَهُ، بِيَمِينِهِ ﴿٨﴾ فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا ﴿٩﴾ وَيَنْقَلِبُ إِلَىٰ أَهْلِهِ مَسْرُورًا ﴿١٠﴾ وَأَمَّا مَنْ أُوْفِيَ كِتَابَهُ، وَرَاءَ ظَهْرِهِ ﴿١١﴾ فَسَوْفَ يَدْعُوا ثُبُورًا ﴿١٢﴾ وَيَصِلُ سَعِيرًا ﴿١٣﴾ إِنَّهُ كَانَ فِي أَهْلِهِ مَسْرُورًا ﴿١٤﴾ إِنَّهُ ظَنَّ أَن لَّنْ يَحُورَ ﴿١٥﴾ بَلَىٰ إِنَّ رَبَّهُ كَانَ بِهِ بَصِيرًا ﴿١٦﴾

(سورة الانشقاق: ١-١٥)

- 84:1. When the heaven is rent asunder,  
84:2. and hearkens unto its Lord, as in truth it must,  
84:3. and when the earth is levelled,  
84:4. and casts forth all that it contains, and becomes empty,  
84:5. and hearkens unto its Lord, as in truth it must,  
84:6. then, O man who toils constantly until you meet your Lord, you will surely see the outcome of your deeds.

- 84:7. As for the one who is given his record of deeds in his right hand,  
 84:8. he will have an easy reckoning,  
 84:9. and he will go back to his family [in paradise] rejoicing.  
 84:10. As for the one who is given his record of deeds from behind his  
 back,  
 84:11. he will call out [wishing] for death,  
 84:12. and he will enter the raging fire.  
 84:13. He lived rejoicing among his family;  
 84:14. indeed he thought that he would never return [to his Lord].  
 84:15. Nay [he will indeed return to Him], for His Lord was always  
 watching him.<sup>45</sup>

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Here Allah (ﷻ) explains what will happen on the Day of Resurrection of changes to mighty heavenly bodies:

﴿When the heaven is rent asunder﴾ that is, when it splits apart, its stars and other heavenly bodies are scattered, and the sun and moon cease to shine

﴿and hearkens unto its Lord﴾ that is, it heeds His command and listens out for what He will say.

And in truth it must do so, for it is subjugated and under the control of a mighty Sovereign Whose command is not to be disobeyed and Whose rule is not to be opposed.

﴿and when the earth is levelled﴾ that is, it will be shaken and its mountains will be scattered away; all structures or landmarks will be made to tumble down, and Allah (ﷻ) will spread it out like a leather mat, until it becomes very wide and spacious in order to accommodate all those who will stand before Him, despite their huge numbers.

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<sup>45</sup> Allah was watching and is well aware of all his deeds, therefore divine wisdom dictates that He should resurrect him and requite him for them. (az-Zamakhshari; ar-Râzi)

Thus it will become a smooth, levelled plain, in which you will see no depression or elevation.

﴿and casts forth all that it contains﴾ of the dead, and of treasures ﴿and becomes empty﴾. The Trumpet will be sounded and the dead will come forth from their graves to the surface of the earth. The earth will bring forth its treasures, until they become like great columns which people will see and will regret what they used to compete for.

﴿and hearkens unto its Lord, as in truth it must, then, O man who toils constantly until you meet your Lord﴾ that is, you are toiling, doing good or bad deeds, until you meet your Lord, then on the Day of Resurrection Allah will certainly requite you on the basis of grace if you are among the blessed, or on the basis of justice if you are among the doomed.

Hence He mentions the details of the requital:

﴿As for the one who is given his record of deeds in his right hand﴾ – this refers to the blessed.

﴿he will have an easy reckoning﴾ which will be an easy discussion of his deeds before Allah; Allah will make him admit his sins until, when he thinks that he is doomed, Allah (ﷻ) will say to him:

«I concealed them for you in the previous world and I will conceal them for you today.» (Bukhari)

﴿and he will go back to his family [in paradise] rejoicing﴾ because he has been saved from punishment and has attained reward.

﴿As for the one who is given his record of deeds from behind his back﴾ that is, in his left hand from behind,

﴿he will call out [wishing] for death﴾ because of disgrace and shame, and what he will find in his record of deeds that he sent forth and did not repent from.

﴿and he will enter the raging fire﴾ that is, the raging fire will surround him on all sides, and he will suffer different kinds of punishment there. That is because in this world, he ﴿lived rejoicing

among his family), and the resurrection never crossed his mind. He did evil deeds and never thought that he would be brought back to his Lord and would be made to stand before Him.

{Nay [he will indeed return to Him], for His Lord was always watching him}, so it is not appropriate for Allah to leave him without purpose, with no commands or prohibitions, and no reward or punishment.



﴿فَلَا أَقْسِمُ بِالشَّفَقِ ﴿١٦﴾ وَاللَّيْلِ وَمَا وَسَقَ ﴿١٧﴾ وَالْقَمَرِ إِذَا اتَّسَقَ ﴿١٨﴾ لَتَرْكَبُنَّ طَبَقًا  
عَنْ طَبَقٍ ﴿١٩﴾ فَمَا لَهُمْ لَا يُؤْمِنُونَ ﴿٢٠﴾ وَإِذَا قُرِئَ عَلَيْهِمُ الْقُرْآنُ لَا يَسْجُدُونَ ﴿٢١﴾  
بَلِ الَّذِينَ كَفَرُوا يَكْذِبُونَ ﴿٢٢﴾ وَاللَّهُ أَعْلَمُ بِمَا يُوعُونَ ﴿٢٣﴾ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ ﴿٢٤﴾  
إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ﴿٢٥﴾ (سورة الانشقاق: ١٦-٢٥)

84:16. Verily I swear by the twilight,

84:17. and by the night and what it brings together,<sup>46</sup>

84:18. and by the moon when it is full,

84:19. you will surely progress from stage to stage.

84:20. Then what is the matter with them, that they do not believe

84:21. and when the Qur'an is recited to them they do not prostrate [to Allah]?

84:22. Rather those who disbelieve insist on rejecting the Qur'an,

84:23. but Allah knows best what they harbour in their hearts of ill feelings.

84:24. So give them the tidings of a painful punishment.

<sup>46</sup> This refers to people and creatures, who had been scattered during the day, coming back to their dwelling places and shelters to be reunited and rest at night. (ash-Shawkāni; Ibn 'Ashoor)

84:25. But those who believe and do righteous deeds will have a never-ending reward.

Here Allah swears by the signs of the night; He swears by the twilight, which is the remnant of sunlight that signals the onset of night.

﴿and by the night and what it brings together﴾ of animals and other things.

﴿and by the moon when it is full﴾ that is, when the light of the moon is at its brightest, when it is full. That is when it is at its most beautiful and is of the greatest benefit.

What is attested to by this oath is: ﴿you﴾, O humankind ﴿will surely progress from stage to stage﴾ that is, you will pass through several stages, from a sperm drop to a clinging clot, to a lump of flesh, until the soul is breathed into the developing foetus. Then he becomes an infant and child, then reaches the age of discernment, then he becomes accountable and subject to commands and prohibitions. Then after that he dies, then he will be resurrected and requited for his deeds.

These various stages that the human being goes through indicate that Allah alone is deserving of worship, is to be affirmed as One and is in control of His slaves by His wisdom and mercy, and that the human being is in need and is helpless, subject to the control of the Almighty, Most Merciful.

Yet despite that many people do not believe, ﴿and when the Qur'an is recited to them they do not prostrate [to Allah]﴾ that is, they do not submit to the Qur'an or comply with its commands and prohibitions.

﴿Rather those who disbelieve insist on rejecting the Qur'an﴾ that is, they stubbornly rejected the truth after it has become clear, so it should come as no surprise that they do not believe and do not submit to the Qur'an, for the one who stubbornly rejects the truth is a hopeless case.

﴿but Allah knows best what they harbour in their hearts of ill feelings﴾ that is, what they do and intend in secret, for Allah knows what they conceal in their hearts and what they do openly, and He will requite them for their deeds. Hence He says:

﴿So give them the tidings of a painful punishment﴾ the word translated here as ‘giving tidings’ (*bashārah*) reflects the fact that tidings have an effect on the skin (*basharah*), showing either happiness or distress.

This is how most people are: they reject the Qur’an and do not believe in it.

But among humankind are some whom Allah has guided, so they believe in Allah and accept what the Messengers brought; they believe and do righteous deeds. It is they who ﴿will have a never-ending reward﴾ that is, one that will never cease; rather it is an eternal reward, such as no eye has seen, no ear has heard, nor has it ever crossed the mind of man.

This is the end of the commentary on Soorat al-Inshiqāq.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.





(ALBUROOJ)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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



﴿وَالسَّمَاءِ ذَاتِ الْبُرُوجِ ۝١ وَالْيَوْمِ الْمَوْعُودِ ۝٢ وَشَاهِدٍ وَمَشْهُودٍ ۝٣﴾ قِيلَ أَضْحَبُ  
الْأَخْدُودِ ۝٤ النَّارِ ذَاتِ الْوَقُودِ ۝٥ إِذْ هُرِّعَتْهَا لِقَعْدِ ۝٦ وَهُمْ عَلَىٰ مَا يَفْعَلُونَ بِالْمُؤْمِنِينَ  
شُهُودٌ ۝٧ وَمَا نَقَمُوا مِنْهُمْ إِلَّا أَنْ يُؤْمِنُوا بِاللَّهِ الْعَزِيزِ الْحَمِيدِ ۝٨ الَّذِي لَهُ مُلْكُ  
السَّمَوَاتِ وَالْأَرْضِ ۚ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ۝٩ إِنَّ الَّذِينَ فَنَوُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ  
ثُمَّ لَمْ يَتُوبُوا فَلَهُمْ عَذَابٌ جَهَنَّمَ ۚ وَهُمْ وَعَذَابُ الْحَرِيقِ ۝١٠ إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا  
الصَّالِحَاتِ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ۚ ذَلِكَ الْفَوْزُ الْكَبِيرُ ۝١١ إِنْ بَطَشَ رَبُّكَ  
لَشَدِيدٌ ۝١٢ إِنَّهُ هُوَ بَدِيعُ السَّمَاوَاتِ وَالْأَرْضِ ۚ وَهُوَ الْعَفْوَافُ الْوَدُودُ ۝١٣ ذُو الْعَرْشِ الْمَجِيدُ ۝١٤ فَعَالِمًا  
بِمَا يُرِيدُ ۝١٥ هَلْ أَنْتَ حَدِيثُ الْجُنُودِ ۝١٦ فِرْعَوْنَ وَثَمُودَ ۝١٧ بَلِ الَّذِينَ كَفَرُوا فِي تَكْذِيبٍ ۝١٨  
وَاللَّهُ مِنْ وَرَائِهِمْ مُحِيطٌ ۝١٩ بَلْ هُوَ قُرْءَانٌ مَجِيدٌ ۝٢٠ فِي لَوْحٍ مَحْفُوظٍ ۝٢١﴾ (سورة البروج:

- 85:2. and by the promised day,<sup>47</sup>  
 85:3. by the witness and that which is witnessed,  
 85:4. cursed be the makers of the trench  
 85:5. who lit a blazing fire in it,  
 85:6. for they sat beside it  
 85:7. to witness what they did to the believers.  
 85:8. Their only grievance against them was that they believed in  
 Allah, the Almighty, the Praiseworthy,  
 85:9. to Whom belongs the dominion of the heavens and the earth,  
 and Allah is witness over all things.  
 85:10. Verily for those who persecute the believing men and believing  
 women, then do not repent, there will be the punishment of hell  
 and there will be the punishment of the scorching fire.  
 85:11. But those who believe and do righteous deeds will surely have  
 gardens through which rivers flow; that is the great triumph.  
 85:12. Indeed the vengeance of your Lord is severe.  
 85:13. Verily it is He Who originates [creation] then repeats it,  
 85:14. and He is the Oft-Forgiving, the Loving,  
 85:15. the Lord of the Throne, the Glorious;  
 85:16. He does whatever He wills.  
 85:17. Has there not come to you the story of the [disbelieving] hosts  
 85:18. of Pharaoh and Thamood?<sup>48</sup>  
 85:19. Nay, those who disbelieve persist in denial  
 85:20. and Allah encompasses them on all sides.<sup>49</sup>  
 85:21. Nay, it is a glorious Qur'an,

<sup>47</sup> The promised day is the Day of Resurrection.

<sup>48</sup> That is, has there not come to you the story of these disbelievers who gathered together in stubborn opposition towards their Prophets, and how Allah punished them? (ash-Shawkāni)

<sup>49</sup> They cannot outwit Him or escape Him, no matter where they turn.



85:22. [inscribed] in a Preserved Tablet.

That is, by the heaven with all that it contains of the sun and moon, and other heavenly bodies, that are indicative of the perfect might, mercy, vast knowledge and wisdom of Allah (ﷻ).

﴿and by the promised day﴾ namely the Day of Resurrection, on which Allah has promised to gather all creatures, bringing together the first and the last, near and far; it cannot be changed for Allah does not break His promise.

﴿by the witness and that which is witnessed﴾ this includes everyone who meets this description; that is, one who sees and what is seen.

What is attested to here is the dazzling signs of Allah, His great wisdom and His all-encompassing mercy.

And it was said that what is attested to here is the words ﴿cursed be the makers of the trench﴾, and this is a supplication against them, praying that they be doomed.

These makers of the trench were disbelievers, among whom lived some believers. The disbelievers put pressure on them to enter their religion, but the believers refused to do so. So the disbelievers dug a trench in the ground and lit a fire in it, then they sat around it and persecuted the believers, exposing them to the fire. Whoever responded to their demands, they let him go, but whoever persisted in his faith, they threw him into the fire. This was an example of extreme hostility towards Allah and the believers; therefore Allah cursed them, destroyed them and promised them punishment, and said: ﴿cursed be the makers of the trench﴾.

Then He tells us about the makers of the trench ﴿who lit a blazing fire in it, for they sat beside it to witness what they did to the believers﴾. This is one of the worst types of tyranny and hardheartedness, because they combined stubborn rejection of the signs of Allah with fighting the believers and tormenting them with this heart-wrenching torment

and being present to watch them being thrown into it, when the only grievance they had against the believers was something for which the latter deserved to be praised and through which they only sought to attain happiness, which was that they believed in Allah, the Almighty the Praiseworthy, Who possesses might through which He subdues all things and He is deserving of praise in all His words, attributes and actions.

﴿to Whom belongs the dominion of the heavens and the earth﴾ as He created them and all who dwell in them; they are His slaves, and He controls them as the owner controls what he owns.

﴿and Allah is witness over all things﴾ because He knows, hears and sees all.

Should these rebellious ones who oppose Allah not fear lest the Almighty, the Omnipotent, wreak vengeance, or do they not realise that they are all slaves of Allah, and no one has any power over anyone else except by permission of the Sovereign?

Or is it hidden from them that Allah encompasses all their deeds and will requite them for their actions?

Nay; the disbeliever is deluded and the wrongdoer is ignorant and blind to the straight path.

Then Allah issues promises and warnings to them, and offers them the opportunity to repent, as He says:

﴿Verily for those who persecute the believing men and believing women, then do not repent, there will be the punishment of hell and there will be the punishment of the scorching fire﴾ that is, the severe, burning punishment.

Al-Ḥasan (may Allah have mercy on him) said: Look at this generosity and kindness. They killed His close friends and those who obeyed Him, yet he is calling them to repent.

Having mentioned the punishment of the wrongdoers, Allah now mentions the reward of the believers:

﴿But those who believe﴾ in their hearts ﴿and do righteous deeds﴾ in their physical actions ﴿will surely have gardens through which rivers flow; that is the great triumph﴾ through which they will attain the pleasure of Allah and His paradise.

﴿Indeed the vengeance of your Lord is severe﴾ that is, the punishment of those who commit crimes and great sins will indeed be severe, for He is vigilantly watching the wrongdoers, as He says elsewhere:

﴿Such is the punishment of your Lord, when He punishes the cities that are given to wrongdoing; verily His punishment is painful and severe.﴾ (*Hood 11: 102*)

﴿Verily it is He Who originates [creation] then repeats it﴾ that is, He is the only One Who initiates creation and repeats it, and He has no partner in that.

﴿and He is the Oft-Forgiving﴾ Who forgives all sins for the one who repents, and He pardons all bad deeds for the one who seeks His forgiveness and turns to Him.

﴿the Loving﴾ Who loves His loved ones, and His loved ones love Him with a love that is unmatched.

Just as nothing resembles him in His majesty, beauty, attributes and deeds, the way He is loved in the hearts of the elite among His creation is like nothing else; no other love resembles it.

Therefore love of Him is the foundation of servitude to Him, for it is a love that takes precedence and prevails over love of anything else. If you love anything other than Allah independently of Allah (and not for His sake), then it will turn into suffering.

And Allah (ﷻ) is loving towards His loved ones, as He says elsewhere:

﴿...people whom He loves and who love Him...﴾ (*al-Mā'idah 5: 54*)

What is referred to here is pure love.

There is a subtle meaning here, for alongside His name “the Loving (al-Wadood)” He mentions His name “the Oft-Forgiving (al-Ghafoor)”, so as to indicate that if the sinners repent to Allah and turn to Him, He will forgive their sins and love them, so that it cannot be said that He will forgive their sins but love will not be restored to them, as some erroneously suggested.

Rather Allah rejoices over the repentance of His slave when he repents, more than a man rejoices over his camel on which is his food and drink and all that he needs on his journey, which he loses in the rugged and dangerous wilderness, so he despairs of it and lies down in the shade of a tree to await death, then whilst he is in that state, his mount appears at his head, so he seizes its reins. Allah rejoices more over the repentance of His slave than this man rejoices over his mount, and this is a great joy that cannot be surpassed.

To Allah be praise and pure love; how great is His kindness and goodness, how abundant His grace and favour.

﴿the Lord of the Throne, the Glorious﴾ that is, Lord of the mighty Throne, which in its greatness encompasses the heavens and the earth and the *Kursi*.

In relation to the Throne, the *Kursi* is like a ring thrown into the wilderness, compared to the rest of the earth. Allah singles out the Throne for mention because of its greatness, and because it is the closest of all created things to Him.

The above is applicable if the word *majeed* (translated here as ‘glorious’) is understood to refer to the Throne.

However, it may be understood as referring to Allah (ﷻ), in which case it is indicative of how sublime and great His attributes are.

﴿He does whatever He wills﴾ that is, whatever He wills, He does. When He wills a thing, He says to it, ‘Be!’ and it is. No one does whatever He wills except Allah. If created beings want something, they will inevitably find some who will help and some who will resist,

but Allah needs no helpers to do His will and there is no one who can resist whatever He wants.

Then Allah mentions some of His deeds that confirm the soundness of that which His Messengers brought:

﴿Has there not come to you the story of the [disbelieving] hosts of Pharaoh and Thamood﴾ and how they rejected the Messengers, so Allah caused them to be among the doomed.

﴿Nay, those who disbelieve persist in denial﴾ that is, they persist in their stubborn denial; the signs do not benefit them at all and exhortation is to no avail

﴿and Allah encompasses them on all sides﴾ that is, He encompasses them by His knowledge and might. This is like the verse in which He says:

﴿Verily, your Lord is ever vigilant.﴾ (*al-Fajr* 89: 14)

This is a stern warning to the disbelievers of the punishment of those who are in His grasp and under His control.

﴿Nay, it is a glorious Qur'an﴾ that is, it is comprehensive in its meanings, and contains a great deal of goodness and knowledge.

﴿[inscribed] in a Preserved Tablet﴾ that is protected from any change, addition or subtraction, and is guarded against the devils. It is the Preserved Tablet in which Allah has written down all things.

This is indicative of the majesty and greatness of the Qur'an, and its high esteem before Allah (ﷻ). And Allah knows best.

This is the end of the commentary on Soorat al-Burooj.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.





بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,  
the Most Gracious, the Most Merciful*



﴿وَالسَّمَاءِ وَالطَّارِقِ ﴿١﴾ وَمَا أَدْرَاكَ مَا الطَّارِقُ ﴿٢﴾ النَّجْمُ الثَّاقِبُ ﴿٣﴾ إِنَّ كُلَّ نَفْسٍ لَّمَّا عَلَيْهَا حَافِظٌ ﴿٤﴾  
فَلْيَنْظُرِ الْإِنْسَانُ مِمَّ خُلِقَ ﴿٥﴾ خُلِقَ مِنْ مَّاءٍ دَافِقٍ ﴿٦﴾ يَخْرُجُ مِنْ بَيْنِ الصُّلْبِ وَالتَّرَائِبِ ﴿٧﴾ إِنَّهُ عَلَى  
رَجْعِهِ لَقَادِرٌ ﴿٨﴾ يَوْمَ تُبْلَى السَّرَائِرُ ﴿٩﴾ فَالَهُ مِنْ قُوَّةٍ وَلَا نَاصِرَ ﴿١٠﴾ وَالسَّمَاءَ ذَاتَ الرَّجَمِ ﴿١١﴾ وَالْأَرْضِ  
ذَاتَ الصَّدَعِ ﴿١٢﴾ إِنَّهُمْ لَقَوْلٌ فَصَّلُ ﴿١٣﴾ وَمَا هُوَ إِلَّا هَزْلٌ ﴿١٤﴾ إِنَّهُمْ يَكِيدُونَ كَيْدًا ﴿١٥﴾ وَأَكِيدُ كَيْدًا ﴿١٦﴾  
فَمَهْلِكُ الْكَافِرِينَ أَهْمِلُهُمْ وَيُودِئُ ﴿١٧﴾﴾ (سورة الطارق: ١-١٧)

- 86:1. By the heaven and that which appears by night –  
86:2. and how could you know what that which appears by night is?  
86:3. It is the star of piercing brightness –  
86:4. for every soul there is a keeper watching it.  
86:5. Let man consider that from which he was created.  
86:6. He was created from an ejected fluid<sup>50</sup>

<sup>50</sup> It is well known that the sperm is carried by ejected fluid or gushing water, which is the semen; what is perhaps less well known is that the egg is =

- 86:7. originating from between the backbone and the ribs.  
 86:8. Surely Allah has the power to bring him back to life  
 86:9. on the day when people's inner secrets will be examined.  
 86:10. Then man will have no power to help himself nor anyone to help him.  
 86:11. By the sky that returns<sup>51</sup>  
 86:12. and by the earth that cracks open [with the growth of plants],<sup>52</sup>  
 86:13. verily it [the Qur'an] is a decisive word,  
 86:14. and is not to be taken lightly.  
 86:15. Surely they [the disbelievers] are plotting and planning,

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= also carried by ejected fluid. The egg in the ovary forms in the Graafian follicle surrounded by water. When the follicle ruptures, that water, or fluid, is ejected along with the egg, which is caught by the fimbriae of the fallopian tube, where it meets the sperm. This fluid carries the egg just as the fluid from the man carries the sperm. In both cases the fluid is ejected, and both come from the reproductive organs, the testes and ovaries, which originate from between the backbone and the ribs (see following footnote).

Adapted from Dr. Mohammed Ali Albar, *Khalq al-Insân bayna at-Tibb wal-Qur'ân*, 114-124, via Islam Questions and Answers website <https://islamqa.info/en/118879>.

- <sup>51</sup> This may refer to rain, as water vapour that rises and forms clouds is sent back to the earth as rain or other precipitation. Modern commentators suggest that it may also refer to the protective nature of the earth's atmosphere, which absorbs or deflects (returns) much of the harmful radiation coming from the sun, whilst allowing the sun's heat and beneficial components of its rays to reach the earth's surface.
- <sup>52</sup> The word *ṣad'* (paraphrased above as referring to the soil cracking open when seeds sprout and plants grow) appears in the singular form, so the verse may be rendered as 'By the earth with its crack'. This led some modern commentators to suggest that it may refer to the Ocean Ridge, which is a single, interconnected, global mid-oceanic ridge system that is part of every ocean and which may be described as a single continuous crack in the earth's surface.

86:16. but I too am planning.

86:17. So bear with the disbelievers; bear with them for a little while.

Allah (ﷻ) says: ﴿By the heaven and that which appears by night﴾, then He explains what that which appears by night (*at-ṭâriq*) is: ﴿It is the star of piercing brightness﴾ that is, the star that shines brightly, whose light pierces the heavens until it is seen on earth. The correct view is that it is a generic term which refers to all stars of piercing brightness.

It was also suggested that it refers to Saturn,<sup>53</sup> whose light pierces the seven heavens so that we see it.

It is called *ṭâriq* because it appears at night (*yaṭruq*).

What is attested to by this oath is: ﴿for every soul there is a keeper watching it﴾ and recording its deeds, both righteous and otherwise, and that soul will be requited for the deeds that are recorded against it.

﴿Let man consider that from which he was created﴾ that is, let him reflect upon his creation and his origin, for he is created ﴿from an ejected fluid﴾ namely semen, ﴿originating from between the backbone and the ribs﴾. It may be that it comes from between the backbone of the man and the ribs of the woman, or it may be that what is meant is gushing semen, which comes from the man, and the place from which it emerges is between the backbone and the ribs of the man, and this may be the most correct interpretation, because Allah describes it as an ejected fluid, and what is felt and seen to be ejected is the semen of the man. Similarly, the word *tarâ'ib* (translated here as ﴿ribs﴾) may be used with regard to men. And Allah knows best.

The One Who created man from an ejected fluid that emerges from this place is able to recreate him in the hereafter and resurrect him for the requital.

<sup>53</sup> The word *najm*, translated here as ﴿star﴾, may refer to any heavenly body, including planets.



﴿on the day when people's inner secrets will be examined﴾ that is, when what is hidden in people's hearts of good or evil will be disclosed and made manifest on their faces. Allah (ﷻ) says elsewhere: ﴿On the day when some faces will become bright, and some faces will become dark...﴾ (Āl 'Imrān 3: 106)

In this world many matters are concealed and not visible or known to people, but on the Day of Resurrection the righteousness of the righteous and the evil of the evildoers will be made manifest, and all matters will be laid open.

﴿Then man will have no power to help himself﴾ and defend himself

﴿nor anyone to help him﴾ or support him. This is an oath concerning people when they do deeds and at the time of their requital.

﴿By the sky that returns and by the earth that cracks open [with the growth of plants]﴾ that is, the sky brings back rain every year, and the earth cracks open for plants to grow on which people and livestock live; and the heaven again brings down divine decrees at all times; and the earth will split open for the dead on the Day of Resurrection.

﴿verily it [the Qur'an] is a decisive word﴾ that is, it contains clear and plain truth

﴿and is not to be taken lightly﴾ that is, it is a serious matter and is not a joke. It is the decisive word that settles issues between different factions and views, and disputes may be resolved through it.

﴿Surely they﴾ namely those who reject the Messenger (ﷺ) and the Qur'an ﴿are plotting and planning﴾ to defeat the truth and support falsehood

﴿but I too am planning﴾ to cause the truth to prevail, even if the disbelievers hate it, and to ward off what they have brought of falsehood, so that it may be known who will prevail, for humans are too weak and insignificant to be able to resist the Most Strong, All-Knowing and His plans.

«So bear with the disbelievers; bear with them for a little while» that is, for a short time, for they will come to know their fate when the punishment descends upon them.

This is the end of the commentary on Soorat at-Târiq.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.



87.

## Soorat al-A'la

(Ma'ki)



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,  
the Most Gracious, the Most Merciful*



﴿سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى ﴿١﴾ الَّذِي خَلَقَ سَوَى ﴿٢﴾ وَالَّذِي قَدَّرَ فَهَدَى ﴿٣﴾ وَالَّذِي أَخْرَجَ  
الْمَرْعَى ﴿٤﴾ فَجَعَلَهُ غَنَاءً أَحْوَى ﴿٥﴾ سَتَقِرُّكَ فَلَا تَنْسَى ﴿٦﴾ إِلَّا مَا شَاءَ اللَّهُ إِنَّهُ يَعْلَمُ الْجَهْرَ  
وَمَا يَخْفَى ﴿٧﴾ وَبُيِّنَكَ لِلنَّاسِ ﴿٨﴾ فَذَكِّرْ إِنْ نَفَعَتِ الذِّكْرَى ﴿٩﴾ سَيَذَكِّرْ مَنْ يَخْشَى ﴿١٠﴾  
وَيَنْجِبَهَا الْأَشْقَى ﴿١١﴾ الَّذِي يَصِلَى النَّارَ الْكُبْرَى ﴿١٢﴾ ثُمَّ لَا يَمُوتُ فِيهَا وَلَا يَحْيَى ﴿١٣﴾ قَدْ أَفْلَحَ  
مَنْ قَرَنَى ﴿١٤﴾ وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى ﴿١٥﴾ بَلْ تُؤْتِرُونَ الْحَيَاةَ الدُّنْيَا ﴿١٦﴾ وَالْآخِرَةَ خَيْرٌ  
وَأَبْقَى ﴿١٧﴾ إِنَّ هَذَا لَفِي الصُّحُفِ الْأُولَى ﴿١٨﴾ صُحُفِ إِبْرَاهِيمَ وَمُوسَى ﴿١٩﴾﴾ (سورة

الأعلى: ١-١٩)

- 87:1. Glorify the name of your Lord, the Most High,
- 87:2. Who created and fashioned in due proportion,
- 87:3. and Who made all things according to a measure, then guided them [as to how to function and yield the benefits for which they were created],
- 87:4. and Who brings forth the pasturage

- 87:5. then makes it wither after it was lush and green.  
 87:6. We will teach you [the Qur'an], so you will not forget  
 87:7. except what Allah wills, for indeed He knows what is openly known and what is hidden;  
 87:8. and We will guide you to the easy path.  
 87:9. So remind people, if the reminder will be of benefit.  
 87:10. The one who fears Allah will pay heed  
 87:11. while the wretched one will avoid it,  
 87:12. the one who will enter the great fire,  
 87:13. in which he will neither die nor live.  
 87:14. He will indeed attain true success who purifies himself  
 87:15. and reflects upon the sublime names of his Lord, so he prays.  
 87:16. But you [O humankind] prefer the life of this world  
 87:17. even though the hereafter is better and more lasting.  
 87:18. Verily this was in the earlier scriptures,  
 87:19. the scriptures of Ibrâheem and Moosâ.

Here Allah (ﷻ) enjoins us to glorify Him, which includes remembering Him, worshipping Him, humbling oneself before His Majesty and submitting to His greatness. That glorification should be befitting to the greatness of Allah (ﷻ) by mentioning His names that are more sublime than any other names because of their beautiful and great meanings. And He mentions His actions, among which is the fact that He created and fashioned all creatures; that is, He perfected them and made them well.

﴿and Who made all things according to a measure, then guided them﴾ – this is general guidance which means that He guides all creatures to attain that which is in their best interests. He also mentions worldly blessings, hence He says:

﴿and Who brings forth the pasturage﴾ that is, He sends down water from the sky which causes all kinds of plants and herbs to grow, then people, livestock and all kinds of animals eat from it.

Then after this vegetation reaches maturity, it begins to decline, ﴿then﴾ He ﴿makes it wither after it was lush and green﴾ that is, He causes it to turn black, shrivel up and become dry.

And He mentions His religious blessings, including the foremost blessing that Allah has bestowed, namely the Qur'an:

﴿We will teach you [the Qur'an], so you will not forget﴾ that is, We will cause you to remember what We have revealed to you of the Book, and We will cause you to remember it by heart, so that you will not forget anything of it.

This is great glad tidings from Allah to His slave and Messenger Muhammad (ﷺ), that Allah would teach him knowledge and not cause him to forget it,

﴿except what Allah wills﴾, as dictated by His wisdom, causing him to forget it for an ultimate purpose.

﴿for indeed He knows what is openly known and what is hidden﴾ and therefore He knows what is good for His slaves, and for that reason He prescribes whatever He wills and judges as He wills.

﴿and We will guide you to the easy path﴾ this is also great glad tidings, that Allah would guide His Messenger (ﷺ) to the easy option in all his affairs, and would make His law and religion easy.

﴿So remind people﴾ of the laws and signs of Allah ﴿if the reminder will be of benefit﴾ that is, so long as the reminder will be accepted and the exhortation will be listened to, whether the reminder achieves all or some of its purpose. The implication of the verse is that if the reminder will not be of benefit, in such a way that it will lead to more wickedness or will detract from goodness, then reminding is not enjoined; rather it is prohibited.

With regard to the reminder, people fall into two categories: those who benefit and those who do not benefit.

As for those who benefit, Allah mentions them in the words: ﴿The one who fears Allah will pay heed﴾ for fear of Allah (ﷻ), and knowledge that He will requite each person for his deeds will make the person refrain from sin and strive in doing good.

As for those who do not benefit, He mentions them in the words: ﴿while the wretched one will avoid it, the one who will enter the great fire﴾ which is the kindled fire that will reach right into the hearts.

﴿in which he will neither die nor live﴾ that is, he will be subjected to a painful punishment with no respite or relief, so that he will wish for death, but it will not be granted to him. This is like the verse in which Allah (ﷻ) says:

﴿...Death will not be decreed for them, so that they might die, nor will its punishment be alleviated for them...﴾ (*Fâṭir* 35: 36)

﴿He will indeed attain true success who purifies himself﴾ that is, the one who purifies himself and cleanses himself of polytheism, wrongdoing and bad characteristics will attain success.

﴿and reflects upon the sublime names of his Lord, so he prays﴾ that is, remembrance of Allah becomes second nature to him, so he is motivated to do that which is pleasing to Allah, especially prayer which is the foremost indicator of faith. This is the meaning of the verse.

﴿But you [O humankind] prefer the life of this world﴾ that is, you give it precedence over the hereafter and you choose its pleasures that are fleeting and mixed with trouble over the hereafter.

﴿even though the hereafter is better﴾ – the hereafter is better than this world in all respects

﴿and more lasting﴾ because it is eternal and pure, whereas this world is a transient realm.

So the wise believer does not choose that which is inferior over that which is superior, and he does not choose fleeting pleasure at the expense of eternal misery.

Love of this world and giving it precedence over the hereafter is the root of all sin.

﴿Verily this﴾ that is mentioned in this soorah of sublime commands and interesting stories ﴿was in the earlier scriptures, the scriptures of Ibrâheem and Moosâ﴾ who are the noblest of the Messengers apart from Prophet Muhammad (ﷺ).

These commands are to be found in the teachings of other Prophets, because they lead to the best outcome in both realms, and they serve people's interests in all times and places.

This is the end of the commentary on Soorat al-A'lâ.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.



## Soorat al-Ghâshiyah

(Makko)



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,  
the Most Gracious, the Most Merciful*



﴿ هَلْ أَتَاكَ حَدِيثُ الْغَاشِيَةِ ﴿١﴾ وَجُوهٌ يَوْمَئِذٍ خَاشِعَةٌ ﴿٢﴾ عَامِلَةٌ نَّاصِبَةٌ ﴿٣﴾ تَصَلَّى  
نَارًا حَامِيَةً ﴿٤﴾ تَسْقَى مِنْ عَيْنٍ آتِيَةٍ ﴿٥﴾ لَيْسَ لَهُمْ طَعَامٌ إِلَّا مِنْ ضَرِيحٍ ﴿٦﴾ لَا يُسِينُ وَلَا يُغْنِي  
مِنْ جُوعٍ ﴿٧﴾ وَجُوهٌ يَوْمَئِذٍ نَاعِمَةٌ ﴿٨﴾ لِسَعْيِهَا رَاضِيَةٌ ﴿٩﴾ فِي جَنَّةٍ عَالِيَةٍ ﴿١٠﴾ لَا تَسْمَعُ فِيهَا  
لَغِيَةً ﴿١١﴾ فِيهَا عَيْنٌ جَارِيَةٌ ﴿١٢﴾ فِيهَا سُرُرٌ مَرْفُوعَةٌ ﴿١٣﴾ وَأَكْوَابٌ مَوْضُوعَةٌ ﴿١٤﴾ وَمَنَارِقٌ مَصْفُوفَةٌ ﴿١٥﴾  
﴿ وَزَرَّاقِي مَبْتُوثَةٌ ﴿١٦﴾ ﴾ (سورة الغاشية: ١-١٦)

88:1. Has there come to you the story of the overwhelming event [the Day of Resurrection]?

88:2. Some faces, on that day, will be humiliated,

88:3. toiling and weary,<sup>54</sup>

<sup>54</sup> This refers to the inhabitants of the fire: as they refused to show humility to Allah or to strive and toil in obedience to Him in this world, they will be requited with humiliation in the hereafter, and be subject to heavy toil in the fire of hell. That hellish toil will involve the dragging of chains and shackles, and other torments. (Adapted from Ibn 'Ashoor)



- 88:4. as they burn in an intensely hot fire.  
 88:5. They will be given to drink from a boiling hot spring,  
 88:6. and will have no food except dry thorns  
 88:7. that will neither nourish nor satisfy hunger.  
 88:8. And other faces, on that day, will be joyful,  
 88:9. content with the result of their past endeavours,  
 88:10. in a garden on high,  
 88:11. where they will hear no idle talk.  
 88:12. In it there will be a flowing spring;  
 88:13. in it there will be raised couches,  
 88:14. and goblets placed ready,  
 88:15. and cushions set in rows,  
 88:16. and fine carpets spread out.

Here Allah (ﷻ) mentions the Day of Resurrection and what it will involve of terrifying events, for it will overwhelm people with its hardships. They will be requited for their deeds and will be divided into two groups: one group which will be in paradise and another which will be in the blazing fire.

Then He describes each group. He says, describing the people of hell:

«Some faces, on that day» namely the Day of Resurrection «will be humiliated», subject to shame and disgrace. «toiling and weary» that is, they will be exhausted from the punishment, dragged on their faces and their faces will be covered with fire. «as they burn in an intensely hot fire» that will encompass them on all sides.

«They will be given to drink from a boiling hot spring» that is, one that is intensely hot.

﴿...If they cry for help, they will be given water like [boiling] dregs of oil that will scald their faces...﴾ (al-Kahf 18: 29)

This will be their drink.

As for their food, they ﴿will have no food except dry thorns that will neither nourish nor satisfy hunger﴾. The purpose of food is usually one of two things: either it satisfies a person's hunger and takes away the pangs thereof, or it nourishes his body and protects it from malnutrition. But this food will not do either of these things; rather it is food that is exceedingly bitter, foul-smelling and vile. We ask Allah to keep us safe and sound.

As for the people of goodness, their faces on the Day of Resurrection will be ﴿joyful﴾ that is, the radiance of bliss will show on their faces and their bodies will exhibit physical well-being. Their faces will glow and they will be extremely happy.

﴿content with the result of their past endeavours﴾ that they sent forth in this world of righteous deeds and kindness to the slaves of Allah. They will find the reward thereof stored up and multiplied, so they will be pleased with the outcome and will attain all that they wished for.

They will be ﴿in a garden﴾ that contains all kinds of delight ﴿on high﴾, in a sublime location, with lofty dwellings, one above another, from which they will look out over what Allah has prepared for them of honour.

﴿where﴾ that is, in paradise,

﴿they will hear no idle talk﴾ that is, they will hear no unnecessary talk, let alone any kind of forbidden talk. Rather their talk will be good and beneficial talk that includes remembrance of Allah (ﷻ) and remembrance of His abundant blessings, and they will observe the best manners when talking and conversing, which will bring joy to their hearts.

﴿In it there will be a flowing spring﴾ that is, there will be numerous springs that they will cause to flow and direct however they wish and wherever they want.

﴿in it there will be raised couches﴾. The word translated here as ﴿couches﴾ refers to raised seating that is covered with soft and fine cloth.

﴿and goblets placed ready﴾ that is, vessels filled with all kinds of delicious drinks, that will be placed in front of them and prepared for them; they will be made available upon demand, taken around to them by immortal youths.

﴿and cushions set in rows﴾ that is, pillows of silk, brocade and other fabrics that no one knows except Allah. They will be lined up for people to sit and recline on, and they will not need to go to the trouble of putting them out and setting them up in rows themselves.

﴿and fine carpets spread out﴾ – this refers to beautiful carpets; the places where they will sit will be filled with these carpets.



﴿أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ ﴿١٧﴾ وَإِلَى السَّمَاءِ كَيْفَ رُفِعَتْ ﴿١٨﴾ وَإِلَى الْجِبَالِ  
كَيْفَ نُصِبَتْ ﴿١٩﴾ وَإِلَى الْأَرْضِ كَيْفَ سُطِحَتْ ﴿٢٠﴾ فَذَكِّرْ إِنَّمَا أَنْتَ مُذَكِّرٌ ﴿٢١﴾  
لَسْتَ عَلَيْهِمْ بِمُصَيِّرٍ ﴿٢٢﴾ إِلَّا مَنْ تَوَلَّى وَكَفَرَ ﴿٢٣﴾ فَيُعَذِّبُهُ اللَّهُ الْعَذَابَ الْأَكْبَرَ ﴿٢٤﴾  
إِنَّ إِلَيْنَا إِيَابَهُمْ ﴿٢٥﴾ ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ ﴿٢٦﴾﴾ (سورة الغاشية: ١٧-٢٦)

88:17. Do they not consider the camels, how they are created;

88:18. the heaven, how it is raised high;

88:19. the mountains, how they are firmly set up;

88:20. and the earth, how it is spread out?

88:21. So admonish [O Muhammad], for you are but sent to admonish;

88:22. you have no power over them.

88:23. But whoever turns away and disbelieves,

88:24. Allah will punish him with the greatest punishment

88:25. Verily, to Us will be their return,

88:26. then it is for Us to call them to account.

Here Allah (ﷻ) urges those who do not believe in the Messenger (ﷺ), and other people, to reflect upon the creations of Allah that point to His oneness:

«Do they not consider the camels, how they are created» that is, do they not look at the brilliant creation of the camels and how Allah has made them to be of service to people, subjugating them to provide many benefits that people need?

«the mountains, how they are firmly set up» in a very amazing manner that gives stability to the earth and protects it from shaking; Allah has deposited in the earth that which is of great benefit.

«and the earth, how it is spread out» that is, it has been spread out and made broad and smooth so that creatures may settle on its surface, and so that people may be able to till the earth, plant in it, build on it and travel through routes that lead to different destinations.

It should be understood that the fact that the earth has been spread out does not contradict the fact that it is round. It is surrounded by stars and heavenly bodies in all directions, as is indicated by the texts, reason, physical faculties and observation, as is well known to most people, especially nowadays when people have discovered most of it with what Allah has bestowed upon them of means of transportation.

The idea that describing something as spread out means that it cannot be round is only applicable in the case of a very small body that, if it is spread out, can no longer be round. As for the earth, which is an extremely big body, it may be round and spread out at the same time; the two matters are not mutually exclusive, as is well known to experts.

«So admonish [O Muhammad], for you are but sent to admonish» that is, remind people, exhort them, warn them and give them glad tidings, for you have been sent to call people to Allah and to admonish

them, but you have not been sent to control them or have power over them, or to be in charge of their deeds. If you do what you are obliged to do, then there is no blame on you after that. This is like the verse in which Allah (ﷻ) says:

﴿...and you are not sent to compel them to believe. But admonish with the Qur'an those who fear My warning.﴾ (Qāf 50: 45)

﴿But whoever turns away and disbelieves﴾ that is, whoever turns away from obedience and disbelieves in Allah,

﴿Allah will punish him with the greatest punishment﴾ that is, the severe and eternal punishment.

﴿Verily, to Us will be their return﴾ that is, all people will return to Us and We will gather them on the Day of Resurrection.

﴿then it is for Us to call them to account﴾ and We will bring them to account for whatever they did of good and evil.

This is the end of the commentary on Soorat al-Ghāshiyah.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.



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89.  
Soorat al-Fajr



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,  
the Most Gracious, the Most Merciful*



﴿وَالْفَجْرِ ۝١﴾ وَلَيَالٍ عَشْرٍ ﴿٢﴾ وَالشَّفْعِ وَالْوَتْرِ ﴿٣﴾ وَاللَّيْلِ إِذَا يَسَّرَ ﴿٤﴾ هَلْ فِي ذَلِكَ قَسَمٌ  
لِّذِي حُمْرٍ ﴿٥﴾ (سورة الفجر: ١-٥)

- 89:1. By the dawn,  
89:2. by the ten nights,  
89:3. by the even and the odd,<sup>55</sup>  
89:4. and by the night when it comes,  
89:5. are these oaths not sufficient for one who is possessed of reason?

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What appears to be the case is that what is sworn by is also what is attested to; that is possible and is something that is common, if the matter is clear and of significance, which is applicable in this case.

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<sup>55</sup> One interpretation suggests that the «even» is the tenth day of Dhul-Hijjah (*Yawm al-Adhā* or the Day of Sacrifice) and the «odd» is the ninth day (the Day of 'Arafah). (Ibn 'Āshoor et al.)

Allah (ﷻ) swears by the dawn, which is the end of the night and the onset of the day, because of what there is in the departure of the night and the coming of the day, of signs that point to the perfect might of Allah (ﷻ), and indicate that He alone is the controller of all things, and none should be worshipped except Him. At the time of dawn there is a prayer of great virtue, which deserves that Allah should swear by it.

Hence after that He swears by the ten nights which, according to the correct view, are the last ten nights of Ramadan or the first ten nights of Dhul-Hijjah. These are nights that contain days of great virtue, during which acts of worship are done that are not done at other times.

During the last ten nights of Ramadan, there occurs *Laylat al-Qadr* (the Night of Decree), which is better than a thousand months, and those ten days are the last days of the fast of Ramadan, which is one of the pillars of Islam.

During the first ten days of Dhul-Hijjah there occurs the standing in 'Arafah, during which Allah bestows forgiveness upon His slaves that causes the Shayṭān to grieve. The Shayṭān is never seen to be more humiliated and defeated than on the Day of 'Arafah, because of what he sees of the descent of the angels and the mercy of Allah upon His slaves, and because of what happens on that day of many of the actions of Hajj and 'umrah.

These are significant matters which deserve that Allah should swear by them.

﴿and by the night when it comes﴾ that is, at the time when darkness falls and people settle down, rest and relax. This happens by the mercy and wisdom of Allah (ﷻ).

﴿are these oaths﴾ and the things mentioned here ﴿not sufficient for one who is possessed of reason?﴾

Yes, any part of that would be sufficient, for one who understands and listens attentively with full presence of mind.



﴿ أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ ﴿٦﴾ إِرَمَ ذَاتِ الْعِمَادِ ﴿٧﴾ الَّتِي لَمْ يُخْلَقْ مِثْلُهَا فِي الْبِلَادِ ﴿٨﴾ وَثَمُودَ الَّذِينَ جَابُوا الصَّخْرَ بِالْوَادِ ﴿٩﴾ وَفِرْعَوْنَ ذِي الْأَوْنَادِ ﴿١٠﴾ الَّذِينَ طَغَوْا فِي الْبِلَادِ ﴿١١﴾ فَأَكْثَرُوا فِيهَا الْفُسَادَ ﴿١٢﴾ فَصَبَّ عَلَيْهِمْ رَبُّكَ سَوْطَ عَذَابٍ ﴿١٣﴾ إِنَّ رَبَّكَ لَبِالْمُرْصَادِ ﴿١٤﴾ ﴾ (سورة الفجر: ٦-١٤)

- 89:6. Have you not heard how your Lord dealt with ‘Âd  
 89:7. of Iram, who were people of great stature and strength,  
 89:8. the like of whom had never been created in the land;  
 89:9. and Thamood, who hewed out rocks in the valley;  
 89:10. and the mighty Pharaoh?  
 89:11. All of them transgressed in the land  
 89:12. and made therein much mischief,  
 89:13. so your Lord unleashed upon them a scourge of punishment.  
 89:14. Verily your Lord is ever vigilant.

Here Allah says:

﴿Have you not heard﴾ what happened to those evil nations, namely  
 ﴿‘Âd of Iram﴾, the well-known tribe in Yemen  
 ﴿who were people of great stature and strength﴾ that is, people who  
 were strong, powerful, arrogant and stubborn.  
 ﴿the like of whom had never been created in the land﴾ that is, the  
 like of ‘Âd, in terms of strength and power, had never been created  
 in any land, as their Prophet Hood (ﷺ) said to them:  
 ﴿...Remember when He made you successors to the people of Nooh  
 and increased you in stature. Remember the favours of Allah, so that  
 you may prosper.﴾ (al-A‘râf 7: 69)

﴿and Thamood, who hewed out rocks in the valley﴾ that is, the  
 Wâdi al-Qurâ, where with their strength they carved dwellings in  
 the rocks.



﴿and the mighty Pharaoh﴾ who commanded troops who consolidated his power.

﴿All of them transgressed in the land﴾ this description refers to 'Ad, Thamood, Pharaoh and those who followed them. They transgressed in the land of Allah and harmed the slaves of Allah in their religious and worldly affairs. Hence Allah says:

﴿and made therein much mischief﴾ by following the path of disbelief and all that it leads to of different types of sin, and they strove hard in opposing the Messengers and barring people from the path of Allah.

When their mischief went so far as to incur their doom, Allah sent His punishment against them.

﴿Verily your Lord is ever vigilant﴾, watching those who disobey Him. He gives them a brief respite, then He seizes them with the vehement grip of One Who is Almighty, Omnipotent.



﴿فَأَمَّا الْإِنْسَانُ إِذَا مَا ابْنَلَّهُ رَبُّهُ، فَأَكْرَمَهُ، وَنَعَّمَهُ، فَيَقُولُ رَبِّي أَكْرَمَنِ ﴿١٥﴾ وَأَمَّا إِذَا مَا ابْنَلَّهُ فَقَدَرَ عَلَيْهِ رِزْقَهُ، فَيَقُولُ رَبِّي أَهْنَنِ ﴿١٦﴾ كَلَّا بَلْ لَا تَشْكُرُونَ الْيَتِيمَ ﴿١٧﴾ وَلَا تَحْتَضِرُونَ عَلَى طَعَامِ الْمَسْكِينِ ﴿١٨﴾ وَتَأْكُلُونَ الْثَرَاثَ أَكْثَلًا لَمَّا وَجِبْتُمْ الْمَالَ جُبًا جَمًّا ﴿٢٠﴾﴾ (سورة الفجر: ١٥-٢٠)

89:15. As for man, when his Lord tests him by bestowing generous bounties upon him, he says: My Lord has honoured me;

89:16. but when He tests him by restricting his provision, he says: My Lord has humiliated me.

89:17. Nay, but you do not show kindness to the orphan,

89:18. you do not urge one another to feed the poor,

89:19. you devour inheritance indiscriminately,<sup>56</sup>

<sup>56</sup> Male heirs would keep the entire estate to themselves, giving nothing to =

89:20. and you have an insatiable love of wealth.

Here Allah (ﷻ) tells us of the nature of man as he really is; he is ignorant and a wrongdoer, who does not think of the consequences. He thinks that the situation he finds himself in will last and never change, and he thinks that the generosity of Allah in this world and the blessings that He bestows upon him indicate that he is dear to Allah and close to Him.

﴿but when He tests him by restricting his provision﴾ and reducing it to what is just enough, with no surplus, he thinks that Allah is humiliating him thereby. But Allah refutes this notion by saying: ﴿Nay﴾ that is, not everyone on whom I bestow abundance in this world is dear to Me, and not everyone whose provision I restrict is insignificant or worthless before Me.

Rather wealth and poverty, restriction and abundance, are a trial with which Allah tests His slaves to see who will give thanks and be patient, so that He may reward him generously for that, and who will not respond in that manner, and will therefore suffer a terrifying punishment.

Moreover, if a person focuses only on what he himself wants, this is indicative of low aspirations. Therefore Allah criticises them for not paying attention to the situation of needy people, as He says: ﴿Nay, but you do not show kindness to the orphan﴾ who has lost his father and breadwinner, and needs consolation and kindness. But you do not show kindness to him; rather you look down on him, which is indicative of a lack of compassion in your hearts and a lack of any desire to do good.

﴿you do not urge one another to feed the poor﴾ that is, you do not encourage one another to feed the poor who are in need, because

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= others, such as women and orphans, who were entitled to a share of it. This was a grave injustice. (az-Zamakhshari; al-Baghawi)

of the covetousness and extreme love of worldly gain that is deeply entrenched in your hearts. Hence Allah says:

﴿you devour inheritance﴾ that is, wealth that has been left behind ﴿indiscriminately﴾ and do not leave anything of it.

﴿and you have an insatiable﴾ that is, inordinate ﴿love of wealth﴾. This is like the verses in which Allah (ﷻ) says:

﴿But you [O humankind] prefer the life of this world even though the hereafter is better and more lasting.﴾ (al-A' lā 87: 16-17)

– and:

﴿Nay, but you [O people] love this present life, and are heedless of the hereafter.﴾ (al-Qiyāmah 75: 20-21)



﴿كَلَّا إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا ﴿٢١﴾ وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا ﴿٢٢﴾ وَجِئَءَ يَوْمَئِذٍ بِجَهَنَّمَ ﴿٢٣﴾ يَوْمَئِذٍ يَنْذِرُ الْبَشَرِ الْإِنْسَانَ وَأَنَّى لَهُ الذِّكْرَى ﴿٢٤﴾ يَقُولُ يَا لَيْتَنِي قَدَّمْتُ لِحَيَاتِي ﴿٢٥﴾ فَيَوْمَئِذٍ لَا يُعَذِّبُ عَذَابُهُ أَحَدًا ﴿٢٦﴾ وَلَا يُوثِقُ وَثْقَاهُ أَحَدًا ﴿٢٧﴾ يَأْتِيهَا النَّفْسُ الْمُطْمَئِنِّةُ ﴿٢٨﴾ أَرْجَى إِلَىٰ رَبِّكَ رَاضِيَةً مُّرْتَضَةً ﴿٢٩﴾ فَأَدْخِلْ فِي عِبَادِي ﴿٣٠﴾ وَأَدْخِلْ جَنَّتِي ﴿٣١﴾﴾

(سورة الفجر: ٢١-٣٠)

- 89:21. Nay; when the earth is crushed repeatedly and levelled,  
 89:22. and your Lord comes with the angels, row after row,  
 89:23. and hell, on that day, is brought near – on that day, man will remember, but how will that remembering benefit him?  
 89:24. He will say: Would that I had sent forth good deeds for my life [in the hereafter]!  
 89:25. None can punish as He will punish on that day,  
 89:26. and none can bind as He will bind.  
 89:27. [It will be said to the believer:] O soul at peace,

89:28. return to your Lord, well pleased and pleasing [to Him].

89:29. Join My slaves

89:30. and enter My paradise.

﴿Nay﴾ that is, not everything that you love of wealth, and what you compete in of physical pleasure, will last; rather ahead of you is a momentous day and great terror in which the earth and the mountains and everything on it will be crushed until it becomes a smooth, levelled plain, in which you will see no depression or elevation.

Allah (ﷻ) will come to pass judgement among His slaves in the shadows of the clouds (*cf. 2: 210*).

All the noble angels, the inhabitants of the heavens, will come, ﴿row after row﴾. The angels of each heaven will come in rows, surrounding other creatures, and these rows will humble themselves before the Sovereign, the Compeller.

﴿and hell, on that day, is brought near﴾ pulled with chains by the angels.

When all these things happen, ﴿on that day, man will remember﴾ what he sent forth of good and evil. ﴿but how will that remembering benefit him﴾ when the time for deeds has passed?

﴿He will say﴾ expressing regret for what he neglected of duties towards Allah:

﴿Would that I had sent forth good deeds for my life [in the hereafter]﴾ that is, my eternal life. This is like the verse in which Allah (ﷻ) says: ﴿On that day, the wrongdoer will bite on his hands and say: Would that I had taken a path with the Messenger. Alas for me! Would that I had not taken So-and-so as a friend!﴾ (*al-Furqān 25: 27-28*)

This verse indicates that the life which one should strive to make true and perfect, and to complete its pleasures, is life in the abode of eternity, for it is the realm that is eternal and will last forever.

«None can punish as He will punish on that day» those who neglected that day and failed to strive for it «and none can bind as He will bind», for they will be bound with chains of fire and dragged on their faces in hell, then they will be thrown into the fire. This is the requital of the evildoers.

As for one who was content with Allah, and believed in Him and in His Messengers, it will be said to him:

«O soul at peace» with the remembrance of Allah, who found comfort in love of Him and was content with Allah,

«return to your Lord» Who cared for you by His grace, and by His kindness bestowed upon you that by means of which you became one of His close friends and those who are beloved to Him

«well pleased and pleasing [to Him]» that is, content with Allah and with the reward with which He has honoured you, for Allah is pleased with you.

«Join My slaves and enter My paradise». These words are addressed to the soul on the Day of Resurrection and at the time of death.

This is the end of the commentary on Soorat al-Fajr  
All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.





بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,  
the Most Gracious, the Most Merciful*



﴿لَا أُقْسِمُ بِهَذَا الْبَلَدِ ﴿١﴾ وَأَنْتَ حِلٌّ بِهَذَا الْبَلَدِ ﴿٢﴾ وَوَالِدٍ وَمَا وَلَدَ ﴿٣﴾ لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ ﴿٤﴾ أَيَحْسَبُ أَنْ لَنْ يَقْدِرَ عَلَيْهِ أَحَدٌ ﴿٥﴾ يَقُولُ أَهْلَكْتُ مَالًا لُبَدًا ﴿٦﴾ أَيَحْسَبُ أَنْ لَمْ يَرَهُ أَحَدٌ ﴿٧﴾ أَلَمْ نَجْعَلْ لَهُ عَيْنَيْنِ ﴿٨﴾ وَلِسَانًا وَشَفَتَيْنِ ﴿٩﴾ وَهَدَيْنَاهُ النَّجْدَيْنِ ﴿١٠﴾ فَلَا اقْتَحَمَ الْعَقَبَةَ ﴿١١﴾ وَمَا أَدْرَاكَ مَا الْعَقَبَةُ ﴿١٢﴾ فَكُ رَقَبَةً ﴿١٣﴾ أَوْ إِطْعَمَهُ فِي يَوْمٍ ذِي مَسْجَرٍ ﴿١٤﴾ يَتِيمًا ذَا مَقْرَبَةٍ ﴿١٥﴾ أَوْ مَسْكِينًا ذَا مَتْرَبَةٍ ﴿١٦﴾ ثُمَّ كَانَ مِنَ الَّذِينَ ءَامَنُوا وَتَوَاصَوْا بِالصَّبْرِ وَتَوَاصَوْا بِالْمَرْحَمَةِ ﴿١٧﴾ أُولَئِكَ أَصْحَابُ الْمَيْمَةِ ﴿١٨﴾ وَالَّذِينَ كَفَرُوا يَتَائِبِينَ ﴿١٩﴾ أَصْحَابُ الْأَمْشَمَةِ ﴿٢٠﴾ عَلَيْهِمْ نَارٌ مُؤَصَّدَةٌ ﴿٢١﴾﴾ (سورة البلد: ١-٢٠)

90:1. Verily I swear by this city

90:2. – and you are a resident of this city –

90:3. and by parent and offspring,

90:4. We have indeed created man in toil and hardship.

90:5. Does he think that no one can ever have power over him?

90:6. He says: I have squandered enormous wealth!

- 90:7. Does he think that no one saw him?  
 90:8. Have We not given him two eyes  
 90:9. and a tongue, and a pair of lips,  
 90:10. and shown him the two ways [good and evil]?  
 90:11. But he has not attempted the steep path,<sup>57</sup>  
 90:12. and how could you know what the steep path is?  
 90:13. [It is] freeing a slave,  
 90:14. or giving food on a day of privation  
 90:15. to an orphan near of kin,  
 90:16. or one who is poor and destitute,  
 90:17. while being [first and foremost] among those who believe and  
 exhort one another to be steadfast and to show compassion.  
 90:18. Such will be those on the right.  
 90:19. And those who reject Our signs will be those on the left,  
 90:20. with fire closing in upon them.

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Here Allah (ﷻ) swears ﴿by this city﴾ that is, by this secure city, namely Makkah al-Mukarramah, which is the best of all cities, especially at the time when the Messenger (ﷺ) was living there.

﴿and by parent and offspring﴾ namely Adam and his progeny.

What is attested to is mentioned in the following verse: ﴿We have indeed created man in toil and hardship﴾. It may be that what is meant is what man suffers and goes through of hardships in this world, in al-barzakh, and on the Day of Resurrection.

So man should strive hard to do that which will bring him relief from these hardships and lead to eternal bliss and joy, for if he does not do that, he will continue to suffer severe punishment for all eternity.

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<sup>57</sup> Climbing a steep path is difficult; this is a metaphor for striving against one's own whims and desires and against the Shayṭān, and persisting in doing righteous deeds. (ash-Shawkāni)

We have created man in the best form and shape so that he is able to take action and deal with tough and difficult situations, yet despite that he does not give thanks to Allah for this great blessing; rather he becomes arrogant because of his well-being, and he opposes his Creator. Therefore in his ignorance and wrongdoing he thinks that this situation will last forever and that his ability to dispose of his own affairs will never cease. Hence Allah (ﷻ) says:

﴿Does he think that no one can ever have power over him﴾ and therefore he shows arrogance and boasts of what he has spent of wealth on his own desires, so he says: ﴿I have squandered enormous wealth!﴾ that is, huge amounts of wealth?

Allah (ﷻ) describes spending on desires and sins as squandering, because the spender does not benefit from what he spends, and his spending only leads to regret, loss, exhaustion and diminishing of wealth, unlike the one who spends on good causes, seeking the pleasure of Allah. The latter is, as it were, making deals with Allah and he gains many times more than he spends.

Allah says, warning the one who boasts of what he spends on his desires:

﴿Does he think that no one saw him?﴾ that is, does he think, when he does that, that Allah does not see him and will not bring him to account for everything, small or great?

Rather Allah does indeed see him and records his deeds against him; He has appointed noble scribes to write down whatever he does of good or evil.

Then Allah reminds him of His blessings, saying:

﴿Have We not given him two eyes and a tongue, and a pair of lips﴾, so as to give him a beautiful appearance, and so that he may see and speak? And We have bestowed upon him other necessary faculties. This refers to worldly blessings.



Then Allah says, concerning the blessings of religion: ﴿and shown him the two ways [good and evil]﴾ that is, the paths of good and evil; We have shown him guidance as distinct from misguidance.

These immense blessings require a person to fulfil his duties towards Allah, to give thanks to Allah for His blessings, and not to use them in disobedience to Him. But this person does not do that.

﴿But he has not attempted the steep path﴾ that is, he has not attempted it or crossed over it, because he is following his whims and desires, so this steep path is very difficult for him. Then Allah explains what is meant by that steep path, as He says:

﴿[It is] freeing a slave﴾ that is, freeing a person from slavery by manumitting him or helping him to buy his freedom; it is even more appropriate to ransom Muslim prisoners who are held by the disbelievers.

﴿or giving food on a day of privation﴾ that is, on the day of severe hunger, by giving food at the time when people need it most.

﴿to an orphan near of kin﴾ that is, one who is both a poor orphan and a close relative

﴿or one who is poor and destitute﴾.

﴿while being [first and foremost] among those who believe﴾ that is, who believe in their hearts in that in which it is obligatory to believe, and they do righteous deeds with their physical faculties, in terms of both words and deeds, actions that are both obligatory and recommended.

﴿and exhort one another to be steadfast﴾ in obeying Allah and in refraining from disobedience, and in accepting the painful decree of Allah, by urging one another to submit to that and comply with it, with complete acceptance and contentment.

﴿and to show compassion﴾ to people, by giving to the needy, teaching the ignorant, taking care of all their needs of various kinds, helping them in their endeavours to do that which is in their best interests in

both religious and worldly terms, and loving for them what they love for themselves and hating for them what they hate for themselves.

Those who meet this description, whom Allah has enabled to climb that steep path, ﴿will be those on the right﴾ because they did what Allah enjoins of duties towards Him and towards His slaves, and they refrained from that which they were forbidden to do. This is the sign of being among the blessed.

﴿And those who reject Our signs﴾ by turning their backs on these matters, so they do not believe in Allah and do not do righteous deeds or show compassion towards the slaves of Allah, ﴿will be those on the left, with fire closing in upon them﴾ and they will be confined behind doors barred with huge beams so that they cannot be opened, and they will find themselves in distress and hardship.

This is the end of the commentary on Soorat al-Balad.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.



# 91. Soorat ash-Shams

(Makki)



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,  
the Most Gracious, the Most Merciful*



﴿وَالشَّمْسِ وَضُحَاهَا ﴿١﴾ وَالْقَمَرِ إِذَا تَلَّهَا ﴿٢﴾ وَالنَّهَارِ إِذَا جَلَّهَا ﴿٣﴾ وَاللَّيْلِ إِذَا يَغْشَاهَا ﴿٤﴾ وَالسَّمَاءِ وَمَا بَنَاهَا ﴿٥﴾ وَالْأَرْضِ وَمَا طَحَّهَا ﴿٦﴾ وَنَفْسٍ وَمَا سَوَّاهَا ﴿٧﴾ فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا ﴿٨﴾ قَدْ أَفْلَحَ مَنْ رَزَّاهَا ﴿٩﴾ وَقَدْ خَابَ مَنْ دَسَّاهَا ﴿١٠﴾ كَذَّبَتْ ثَمُودُ بِطَغْوَاهَا ﴿١١﴾ إِذِ انبَعَثَ أَشْقَاهَا ﴿١٢﴾ فَقَالَ لَهُمْ رَسُولُ اللَّهِ نَاقَةَ اللَّهِ وَسُقْيَاهَا ﴿١٣﴾ فَكَذَّبُوهُ فَعَقَرُوهَا فَدَمْدَمَ عَلَيْهِمْ رَبُّهُمْ بِذُنُوبِهِمْ فَحَسَّوْهَا ﴿١٤﴾ وَلَا يَخَافُ عُقْبَاهَا ﴿١٥﴾﴾ (سورة الشمس: ١-١٥)

- 91:1. By the sun and its light,
- 91:2. and by the moon as it follows it,
- 91:3. and by the day as it displays it,
- 91:4. and by the night as it conceals it,
- 91:5. and by the heaven and Him Who built it,
- 91:6. and by the earth and Him Who spread it,
- 91:7. and by the soul and Him Who fashioned it,

- 91:8. and inspired in it [an innate ability to differentiate between] wickedness and righteousness,
- 91:9. he will indeed attain true success who purifies it
- 91:10. and he will indeed fail who corrupts it.
- 91:11. Thamood rejected [their Messenger], for they were transgressors,
- 91:12. when the most wicked among them went forth [to kill the she-camel].
- 91:13. The Messenger of Allah [Ṣâlih] said to them: Hands off the she-camel of Allah and her drink!
- 91:14. But they disbelieved him and hamstrung her. So their Lord unleashed against them, for their sin, a punishment that reached them all.
- 91:15. And He [Allah] feared not the consequences thereof.<sup>58</sup>

In these verses, Allah (ﷻ) swears an oath concerning the righteous soul and evil soul.

﴿By the sun and its light﴾ and the benefits that come from it ﴿and by the moon as it follows it﴾ that is, as it follows it through various positions in the sky, and the light of the moon follows the light of the sun.

﴿and by the day as it displays it﴾ that is, the sun displays what is on the face of the earth and makes it manifest.

﴿and by the night as it conceals it﴾ that is, it conceals the face of the earth, so that everything on it is shrouded in darkness.

In this world, darkness and light, sun and moon, follow one another in a regular and precise manner that serves people's interests. This is the greatest indication that Allah has knowledge of all things and

<sup>58</sup> When an earthly ruler punishes, he thinks of the consequences and does not go too far in punishment. But because Allah is just, only punishing those who deserve it, and He does not fear any consequences when He punishes, His punishment may be very severe. (Adapted from ar-Râzi)

has power over all things, and that He alone is deserving of worship; everything that is worshipped besides Him is false.

﴿and by the heaven and Him Who built it﴾. This is swearing an oath by the heaven and the One Who built it, namely Allah (ﷻ).

﴿and by the earth and Him Who spread it﴾ that is, He spread it out so that people would be able to benefit from it in all ways.

﴿and by the soul and Him Who fashioned it﴾ – it may be that what is meant by the soul here is all living creatures, because it is mentioned in general terms.

Or it may be that what is meant here is an oath sworn by the soul of man, who is accountable, based on what follows.

Whatever the case, the soul is one of the great signs of Allah that deserve to be sworn by, for the soul is extremely subtle and light; it moves about easily, changes easily and is influenced easily, subject to emotions such as desiring, wanting, aiming, loving and hating.

Without the soul, a body would be a mere image, with nothing good in it. The fact that it is created in such a manner is one of the great signs of Allah.

﴿he will indeed attain true success who purifies it﴾ and cleanses it of sins and faults, elevating it through obedience to Allah, attaining beneficial knowledge and doing righteous deeds.

﴿and he will indeed fail who corrupts it﴾ that is, corrupts his noble soul that does not deserve to be subjected to impurity through committing immoral deeds, allowing it to develop faults and commit sin, and failing to perfect it and make it grow, and indulging in that which will bring it shame and spoil it.

﴿Thamood rejected [their Messenger], for they were transgressors﴾ that is, because of their transgression, rejection of the truth and opposition to the Messengers of Allah.

﴿when the most wicked among them went forth [to kill the she-camel]﴾ that is, the most wicked member of the tribe, whose name

was Qidâr ibn Sâlif; he went forth to hamstring the she-camel when they agreed to do that, and he agreed to comply with their instructions.

﴿The Messenger of Allah﴾ namely Şâlih (ﷺ) ﴿said to them﴾, warning them: ﴿Hands off the she-camel of Allah and her drink!﴾ That is, beware of hamstringing the she-camel of Allah which He has made a great sign to you, and do not respond to the blessing that Allah has bestowed upon you, giving you her milk to drink, by hamstringing her.

But they disbelieved their Prophet Şâlih ﴿and hamstrung her. So their Lord unleashed against them, for their sin, a punishment that reached them all﴾ that is, He sent upon them destruction that reached them all. He sent against them a blast from above them and an earthquake from beneath them, so that they became lifeless, with no one among them calling out or responding.

﴿that reached them all﴾ that is, it affected them all equally.

﴿And He [Allah] feared not the consequences thereof﴾ – how could the One Who is the Subduer fear the consequences, when no created being is beyond His subjugation and control, and He is the Most Wise in all that He decrees and prescribes?

This is the end of the commentary on Soorat ash-Shams.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.





بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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



﴿وَاللَّيْلِ إِذَا يَغْشَىٰ ﴿١﴾ وَالنَّهَارِ إِذَا تَجَلَّىٰ ﴿٢﴾ وَمَا خَلَقَ الذَّكَرَ وَالْأُنثَىٰ ﴿٣﴾ إِنَّ سَعْيَكُمْ لَشَتَّىٰ ﴿٤﴾  
فَأَمَّا مَنْ أَعْطَىٰ وَاتَّقَىٰ ﴿٥﴾ وَصَدَّقَ بِالْحُسْنَىٰ ﴿٦﴾ فَسَنِيَرُهُ لِلْيُسْرَىٰ ﴿٧﴾ وَأَمَّا مَنْ كَبَلَ وَاسْتَعْتَىٰ ﴿٨﴾  
وَكَذَّبَ بِالْحُسْنَىٰ ﴿٩﴾ فَسَنِيَرُهُ لِلْعُسْرَىٰ ﴿١٠﴾ وَمَا يُغْنِي عَنْهُ مَالُهُ إِذَا تَرَدَّىٰ ﴿١١﴾ إِنَّ عَلَيْنَا  
لَلْهُدَىٰ ﴿١٢﴾ وَإِنَّ لَنَا لَلْآخِرَةَ وَالْأُولَىٰ ﴿١٣﴾ فَأَنْذَرْنَاهُ آتِنَا نَارًا تَلْقَىٰ ﴿١٤﴾ لَا يَصْلَاهَا إِلَّا الْأَشْقَى ﴿١٥﴾  
الَّذِي كَذَّبَ وَتَوَلَّىٰ ﴿١٦﴾ وَسَيَجْزِيهَا الْآتِفَىٰ ﴿١٧﴾ الَّذِي يُوَفِّي مَالَهُ يَتْرِكِي ﴿١٨﴾ وَمَا لِأَحَدٍ  
عِنْدَهُ مِنْ نِعْمَةٍ تُجْزَىٰ ﴿١٩﴾ إِلَّا إِتْيَاءَ وَجْهِهِ الْأَعْلَىٰ ﴿٢٠﴾ وَلَسَوْفَ يَرْضَىٰ ﴿٢١﴾﴾ (سورة الليل:

(٢١-١)

- 92:1. By the night as it conceals,  
92:2. and by the day as it discloses,  
92:3. and by Him Who created male and female,  
92:4. verily your endeavours have divergent ends.  
92:5. As for him who gives in charity and fears Allah,

- 92:6. and believes in the ultimate good,<sup>59</sup>  
 92:7. We will make easy for him the path of salvation.  
 92:8. But as for him who is miserly and thinks he has no need of Allah,  
 92:9. and denies the ultimate good,  
 92:10. We will make easy for him the path of perdition.  
 92:11. His wealth will avail him nothing when he falls [into hell].  
 92:12. Surely it is for Us to show the path of guidance,  
 92:13. and verily to Us belong the hereafter and the present world.  
 92:14. So I warn you of a raging fire,  
 92:15. which none will enter except the most wretched,  
 92:16. who denied and turned away.  
 92:17. But the most righteous will be kept away from it,  
 92:18. who gives his wealth seeking to purify himself  
 92:19. and owing no one any favour for which he should repay him;  
 92:20. rather he seeks only the pleasure of his Lord, the Most High.  
 92:21. And indeed he will in time be well pleased.

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This is an oath which Allah swears by the time during which people do their deeds that vary according to their circumstances.

﴿By the night as it conceals﴾ that is, it covers all creatures with its darkness, so each creature goes back to its dwelling and rests from its toil and labours.

﴿and by the day as it discloses﴾ that is, manifests itself to people, so they benefit from its light and go about their business.

﴿and by Him Who created male and female﴾. Here Allah swears by Himself as the Creator of males and females.

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<sup>59</sup> ﴿the ultimate good﴾ (*al-ḥusnā*) may refer to paradise or to the word of *tawḥeed*: *lā ilāha illā Allāh*.



As dictated by His wisdom, He created every type of animal that He wanted to survive as male and female, so that the species may survive and not disappear, and he led each of them to the other by means of desire, making each of them suited to the other. Blessed be Allah, the Best of creators.

﴿verily your endeavours have divergent ends﴾. This is what is attested to: your endeavours, O accountable people, vary greatly, according to variations in deeds, their quality and the energy put into them, and according to the goal and purpose of those deeds: are they done for the sake of Allah, the Most High, the Eternal? For endeavours that are done for His sake will last and benefit the doer. Or are they done for transient aims, in which case endeavours are rendered invalid and diminish as that purpose diminishes?

This applies to every deed that is not done for the sake of Allah.

Hence Allah (ﷻ) refers to the type of people who strive and describes their deeds:

﴿As for him who gives in charity﴾ that is, he does what he is enjoined to do of financial acts of worship, such as giving zakâh, offering expiation, spending on maintenance of family members, giving charity and spending on good causes; and he also does physical acts of worship such as prayer, fasting and so on; and acts of worship that combine both physical and financial elements, such as Hajj and 'umrah, and so on

﴿and fears Allah﴾ with regard to what He has forbidden of prohibited matters and sins of various kinds.

﴿and believes in the ultimate good﴾ that is, he believes in *lâ ilâha illâ Allâh* (there is no god but Allah) and all that it points to of religious beliefs and all that it leads to of reward in the hereafter.

﴿We will make easy for him the path of salvation﴾ that is, we will make his affairs easy for him and will make all that is good easy for him, and We will make it easy for him to refrain from all evil,

because he has taken measures that lead to that, so Allah will make it easy for him.

﴿But as for him who is miserly﴾ with regard to what he is instructed to spend, so he does not spend in the ways that are obligatory or recommended, and he does not have any desire to do that which Allah has enjoined,

﴿and thinks he has no need of Allah﴾ so he does not submit to Him and does not think that his soul is in desperate need of its Lord, for there is no salvation, success or prosperity unless Allah is his ultimate object of love and worship, Whom he seeks and to Whom he turns.

﴿and denies the ultimate good﴾ that is, he denies the goodly beliefs that Allah has enjoined people to believe in.

﴿We will make easy for him the path of perdition﴾ so he will adopt bad and blameworthy characteristics, because it is made easy for him to commit evil and get carried away with acts of disobedience. We ask Allah to keep us safe and sound.

﴿His wealth will avail him nothing when he falls [into hell]﴾ that caused him to transgress and made him feel that he had no need of his Lord, and made him miserly. When he dies, nothing will accompany him except righteous deeds. As for his wealth, on which he did not pay his dues, it will become a source of regret for him, because he did not send any of it forth for the hereafter.

﴿Surely it is for Us to show the path of guidance﴾ that is, guidance to the straight path that leads to Allah and brings one close to His pleasure.

As for misguidance, it bars one from Allah and does not lead one to anything but severe punishment.

﴿and verily to Us belong the hereafter and the present world﴾ – He owns them and controls them, and He has no partner in that. So let those who have aspirations turn to Him and give up any hope in created beings.

«So I warn you of a raging fire», blazing and kindled, «which none will enter except the most wretched, who denied» the truth «and turned away» from the divine command.

«But the most righteous will be kept away from it, who gives his wealth seeking to purify himself» from sins and faults, and seeking thereby the pleasure of Allah (ﷻ).

This indicates that if spending on recommended purposes will lead to giving up obligatory spending – such as paying off debts, spending on maintenance of family members, and the like – then that recommended spending is not prescribed; rather it is to be rejected according to most of the scholars, because the soul cannot be purified by means of a recommended deed that causes one to miss out on doing an obligatory deed.

«and owing no one any favour for which he should repay him» that is, this righteous person does not owe anyone any favour but he repays him, and perhaps he does acts of kindness to other people for which they owe him favours. Thus he becomes a true slave of Allah, because he is indebted to Him alone for His kindness.

As for the one who owes people some favours but has not repaid them, he will inevitably do things for people that will undermine his sincerity towards Allah.

This verse refers to Abu Bakr aş-Siddeeq (رضي الله عنه), and it was said that it was revealed because of him, because he did not owe anyone any favours, not even the Messenger of Allah (ﷺ) – apart from the favour of the Messenger that he could not repay, namely the favour of calling him to the religion of Islam and teaching him guidance and the true faith. For Allah and His Messenger (ﷺ) did a favour to everyone that can never be repaid. However the verse is also applicable to everyone who possesses this good quality and does not owe any favour to anyone, and thus his deeds remain sincerely for the sake of Allah (ﷻ) alone.

Hence Allah says: ﴿rather he seeks only the pleasure of his Lord, the Most High. And indeed he will in time be well pleased﴾. This righteous man will be well pleased with what Allah will bestow upon him of all kinds of honours and rewards.

This is the end of the commentary on Soorat al-Layl.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.



93.

## Soorat ad-Ḍuḥâ



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,  
the Most Gracious, the Most Merciful*



﴿وَالضُّحَىٰ﴾ ١ ﴿وَاللَّيْلِ إِذَا سَجَىٰ﴾ ٢ ﴿مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ﴾ ٣ ﴿وَلَلْآخِرَةُ خَيْرٌ لَّكَ مِنَ الْأُولَىٰ﴾ ٤ ﴿وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ﴾ ٥ ﴿أَلَمْ يَجِدْكَ يَتِيمًا فَآوَىٰ﴾ ٦ ﴿وَوَجَدَكَ ضَالًّا فَهَدَىٰ﴾ ٧ ﴿وَوَجَدَكَ عَائِلًا فَأَغْنَىٰ﴾ ٨ ﴿فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ﴾ ٩ ﴿وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ﴾ ١٠ ﴿وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ﴾ ١١ ﴿ (سورة الضحى: ١-١١)

93:1. By the day

93:2. and by the night when it is still,

93:3. your Lord has not forsaken you, nor does He hate you;<sup>60</sup>

93:4. indeed the hereafter will be better for you than this present life

93:5. and your Lord will surely give you so that you will be well pleased.

<sup>60</sup> The revelation had ceased temporarily, for fifteen days or thereabouts, so the disbelievers mocked the Prophet (ﷺ) by saying that his Lord had forsaken him. This soorah was revealed to reassure and comfort the Prophet (ﷺ). (ash-Shawkāni et al.)

- 93:6. Did He not find you an orphan and take care of you?  
 93:7. Did He not find you unaware [of the path of truth]<sup>61</sup> and guide you?  
 93:8. Did He not find you in need and make you independent?  
 93:9. So as for the orphan, do not mistreat him;  
 93:10. and as for the beggar, do not speak harshly to him;  
 93:11. and as for the blessing of your Lord, proclaim it.

Here Allah (ﷻ) swears by the day when its light spreads in the early morning, and by the night when it is still and darkness spreads and grows intense, that Allah cares for His Messenger (ﷺ).

«your Lord has not forsaken you» that is, He has not abandoned you since He has always taken care of you, and He has not neglected you since He has always looked after you. Indeed, He has continued to take the best care of you and to raise you in status, degree after degree. «nor does He hate you» that is, He does not hate you for He has always loved you. Denying something is indicative of its opposite, and negating something in absolute terms cannot be praise unless it implies perfection.

This is how the Messenger (ﷺ) was previously and at the moment of revelation, in the best and most perfect situation. He was the recipient of ongoing divine love, which raised him in perfection for Allah always cared for him.

With regard to his future, Allah says: «indeed the hereafter will be better for you than this present life». The word *ākhirah* (translated here as «hereafter») may refer to what comes after in general terms. In other words, every future situation will be better than the previous one.

<sup>61</sup> The Messenger of Allah (ﷺ) always believed in the oneness of Allah (tawḥeed), even before his prophethood began, but he was unaware of the path of Islam, and its rulings and teachings, until Allah guided him to it through revelation. (ash-Shawkāni; az-Zamakhshari; Ibn ‘Āshoor)

The Prophet (ﷺ) kept rising in status, and Allah supported the religion with which He sent him and helped him against his enemies, guiding him in all his affairs, until he died when he had attained a level of favours, bliss, delight and joy that could not be attained by anyone else, before or since.

Then after that, do not ask about his situation in the hereafter, and the details of its honour and all kinds of bliss.

Hence Allah says: ﴿and your Lord will surely give you so that you will be well pleased﴾. This is something that cannot be expressed except in this comprehensive phrase.

Then Allah reminds him of what He knows about his private affairs:

﴿Did He not find you an orphan and take care of you?﴾ That is, He found you without a mother or father; indeed his father and mother had died when he was not able to look after himself, but Allah took care of him and caused his grandfather 'Abdul-Muṭṭalib to take care of him, then when his grandfather died, He caused his paternal uncle Abu Ṭālib to take care of him, until Allah supported him with His help and with the believers.

﴿Did He not find you unaware [of the path of truth]<sup>62</sup> and guide you?﴾ That is, He found you not knowing anything about the scripture or faith, and He taught you that which you did not know and enabled you to attain the best of deeds and character.

﴿Did He not find you in need﴾ that is, in poverty, ﴿and make you independent﴾ by means of what Allah enabled you to conquer of lands from which wealth and taxes were brought to you.

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<sup>62</sup> The Messenger of Allah (ﷺ) always believed in the oneness of Allah (tawḥeed), even before his prophethood began, but he was unaware of the path of Islam, and its rulings and teachings, until Allah guided him to it through revelation. (ash-Shawkāni; az-Zamakhshari; Ibn 'Ashoor)

The One Who took away these problems from you will take away all other problems; you should respond with gratitude to the blessings of the One Who caused you to attain this level of independence, granted you refuge, supported you and guided you.

Hence Allah says:

﴿So as for the orphan, do not mistreat him﴾ that is, do not deal harshly with the orphan, and do not feel impatient with him or scorn him; rather you should honour him, give him what you can, and treat him as you would like your child to be treated after you die.

﴿and as for the beggar, do not speak harshly to him﴾ that is, do not say anything to the beggar that may imply your rejection of his request in a cruel or vicious manner; rather give him what you can, or turn him away kindly.

The word translated here as ﴿beggar﴾ (*sā'il*, lit. 'one who asks') includes those who ask for money and those who ask for knowledge. Hence teachers are enjoined to treat learners kindly, gently and with compassion, for this will help the learner to achieve his goal, and it reflects kindness towards the one who is striving to benefit the people and the land.

﴿and as for the blessing of your Lord﴾ – this includes both spiritual and worldly blessings

﴿proclaim it﴾ that is, praise Allah for it, and mention it in specific terms if there is a purpose to be served thereby.

As for speaking of the blessings of Allah in general terms, speaking of the blessings of Allah prompts one to give thanks for them, and leads to love of the One Who bestowed those blessings, for people are naturally inclined to love the one who does favours.

This is the end of the commentary on Soorat ad-Duḥā.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.



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94.  
Soorat al-Inshirâh



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,  
the Most Gracious, the Most Merciful*



﴿أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ ﴿١﴾ وَوَضَعْنَا عَنكَ وِزْرَكَ ﴿٢﴾ الَّذِي أَنْقَضَ ظَهْرَكَ ﴿٣﴾ وَرَفَعْنَا  
لَكَ ذِكْرَكَ ﴿٤﴾ فَإِنَّ مَعَ الْعُسْرِ يُسْرًا ﴿٥﴾ إِنَّ مَعَ الْعُسْرِ يُسْرًا ﴿٦﴾ فَإِذَا فَرَغْتَ فَانصَبْ ﴿٧﴾ وَإِلَىٰ رَبِّكَ  
فَارْغَبْ ﴿٨﴾﴾ (سورة الشرح: ١-٨)

- 94:1. Have We not filled your heart for you with reassurance and comfort,  
94:2. and relieved you of your burden  
94:3. that weighed down your back,  
94:4. and exalted for you your renown?  
94:5. So truly with hardship comes ease,  
94:6. truly with hardship comes ease.  
94:7. So whenever you are free, strive in worship and supplication,  
94:8. and to your Lord alone turn in hope.

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Here Allah says, reminding His Messenger (ﷺ) of His blessings:

﴿Have We not filled your heart for you with reassurance and comfort﴾ that is, have We not made you feel at ease with the teachings of religion and when calling people to Allah, granted you the noblest characteristics, caused you to focus on the hereafter, and made it easy for you to attain goodness?

So his heart was not constrained and uneasy, hardly able to accept goodness or be at ease.

﴿and relieved you of your burden﴾ of sin ﴿that weighed down your back﴾. This is like the verse in which Allah (ﷻ) says:

﴿So that Allah may forgive you your past and future sins...﴾ (*al-Fath* 48: 2)

﴿and exalted for you your renown﴾ that is, We have raised you in status, and caused you to be spoken highly of in a manner such as no one among humankind has ever attained.

So Allah is not mentioned except that His Messenger (ﷺ) is mentioned alongside him, as when a person enters Islam, and in the *adhān* and *iqāmah*, in *khuṭbahs* and in other matters in which Allah has caused the renown of His Messenger Muhammad (ﷺ) to be exalted. And in the hearts of his Ummah there is love, veneration and respect that is not directed towards anyone else after Allah (ﷻ). May Allah reward him on behalf of his Ummah with the best reward that is granted to any Prophet on behalf of his nation.

﴿So truly with hardship comes ease, truly with hardship comes ease﴾. This is great glad tidings, for every time there is hardship and difficulty, it is accompanied by ease, to the extent that even if hardship were to enter a lizard hole, ease would enter upon it and expel it, as Allah (ﷻ) says elsewhere:

﴿...Allah will bring about, after hardship, ease.﴾ (*aṭ-Ṭalâq* 65: 7)

And the Prophet (ﷺ) said:

«Verily there is relief with distress, and verily there is with hardship ease.» (Recorded and authenticated by at-Tirmidhi)

The fact that the word translated here as «hardship» appears in the definite form indicates that it refers to one hardship, whereas the fact that the word translated here as «ease» appears in the indefinite form indicates that it is more than one, and one hardship can never overwhelm plural or repeated ease.

The definite form conveys a generic meaning and refers to any kind of hardship, indicating that any hardship – no matter what degree of difficulty it reaches – will ultimately and inevitably be relieved.

Then Allah instructs His Messenger (ﷺ) first and foremost, and the believers after him, to give thanks to Him and to do what is required in response to His blessings, as He says:

«So whenever you are free, strive in worship and supplication» that is, when you are free from your errands and business, and there is nothing left in your heart to distract it, then strive hard in worship and supplication.

«and to your Lord alone turn in hope» that is, have great hope that your Lord will respond to your supplication and accept your acts of worship.

Do not be among those who, when they are free and have finished with their business, indulge in amusement and turn away from their Lord and remembrance of Him, for then you would be among the losers.

It was also suggested that what is meant is: when you have finished your prayer and completed it, then strive hard in supplication, and turn to your Lord alone to ask for all that you need. Those who suggested this opinion quoted as evidence the fact that it is prescribed to offer supplication and remember Allah following the prescribed prayers. And Allah knows best about that.

This is the end of the commentary on Soorat al-Inshirah.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.



95.

## Soorat at-Teen



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,  
the Most Gracious, the Most Merciful*



﴿وَالْتِينِ وَالزَّيْتُونِ ﴿١﴾ وَطُورِ سِينِينَ ﴿٢﴾ وَهَذَا الْبَلَدِ الْأَمِينِ ﴿٣﴾ لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي  
أَحْسَنِ تَقْوِيمٍ ﴿٤﴾ ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ ﴿٥﴾ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ  
أَجْرٌ غَيْرُ مَمْنُونٍ ﴿٦﴾ فَمَا يَكْذِبُكَ بَعْدَ الْإِيمَانِ ﴿٧﴾ أَلَيْسَ اللَّهُ بِأَحْكَمَ الْحَاكِمِينَ ﴿٨﴾﴾

(سورة التين: ١-٨)

- 95:1. By the fig and the olive,  
95:2. and by Mount Sinai,  
95:3. and by this secure city [Makkah],  
95:4. verily We have created man in the best of conditions,  
95:5. then We reduce Him to the lowest of the low,  
95:6. except those who believe and do righteous deeds; theirs will be  
a never-ending reward.  
95:7. Then, after this, what makes you [O man] deny the Judgement?  
95:8. Is not Allah the Wisest of the wise?

﴿By the fig and the olive﴾ Allah swears by these two well-known trees because of the many benefits of the trees and their fruits, and because they are prevalent in the land of ash-Shâm which was the location of the prophethood of `Eesâ ibn Maryam (ﷺ).

﴿and by Mount Sinai﴾ which was the location of the prophethood of Moosâ (ﷺ)

﴿and by this secure city [Makkah]﴾ which was the location of the prophethood of Muhammad (ﷺ).

Allah (ﷻ) swears by these holy places which He chose and from which He sent the best and noblest of His Prophets.

What is attested to is the words: ﴿verily We have created man in the best of conditions﴾ that is, We create him in the best of ways, with limbs in proportion and an upright stance, and he is not lacking in anything that he needs either inwardly or outwardly.

Yet despite these great blessings for which thanks should be given, most people fail to give thanks to the Bestower of these blessings, for they are distracted by amusement and play, and are content with the most trivial and insignificant of matters. So Allah will reduce them to the lowest of the low, namely the lowest part of hell, which is a place for sinners who rebel against their Lord, except for those whom Allah blesses with faith, righteous deeds and a sublime good attitude.

﴿theirs will be a never-ending reward﴾ that is, they will attain high status thereby, and unceasing reward; rather they will have constantly-available pleasures, joys coming one after another, and blessings in abundance, in eternal bliss that will never end; its food is perpetual, and so is its shade.

﴿Then, after this, what makes you [O man] deny the Judgement?﴾ that is, what makes you, O man, deny the day of requital for deeds, when you have seen many of the signs of Allah that should make you certain, and you have seen the blessings of Allah that should make you not disbelieve in anything that He has told you?

«Is not Allah the Wisest of the wise?» Does Allah's wisdom dictate that He should leave humankind without purpose, with no commands or prohibitions, never to be rewarded or punished?

Or will the One Who created them in stages and bestowed upon them innumerable blessings and favours, and took good care of them, inevitably bring them back to their final and ultimate abode, to which they are headed and where they will end up?

This is the end of the commentary on Soorat at-Teen.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.



## Soorat al-'Alaq

(Makki)



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,  
the Most Gracious, the Most Merciful*



﴿أَقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ﴿١﴾ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ﴿٢﴾ اقْرَأْ وَرَبُّكَ الْأَكْرَمُ ﴿٣﴾ الَّذِي عَلَّمَ بِالْقَلَمِ ﴿٤﴾ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ﴿٥﴾ كَلَّا إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنَافٍ ﴿٦﴾ أَن رَّءَاهُ اسْتَفْتَىٰ ﴿٧﴾ إِنَّ إِلَىٰ رَبِّكَ الرُّجْعَىٰ ﴿٨﴾ أَرَأَيْتَ الَّذِي بَنَىٰ ﴿٩﴾ عَبْدًا إِذَا صَلَّىٰ ﴿١٠﴾ أَرَأَيْتَ إِنْ كَانَ عَلَىٰ لَهْدَىٰ ﴿١١﴾ أَوْ أَمَرَ بِالْقَوَىٰ ﴿١٢﴾ أَرَأَيْتَ إِنْ كَذَّبَ وَتَوَلَّىٰ ﴿١٣﴾ أَلَمْ يَعْلَمِ بِأَنَّ اللَّهَ يَرَىٰ ﴿١٤﴾ كَلَّا لَئِنْ لَمْ يَنْتَهِ لَنَسْفَعًا بِالنَّاصِيَةِ ﴿١٥﴾ نَاصِيَةٍ كَذِبَةٍ خَاطِبَةٍ ﴿١٦﴾ فليدع ناديه ﴿١٧﴾ سَنَدَعُ الزَّبَانِيَةَ ﴿١٨﴾ كَلَّا لَا نَطْمَعُ أَنْ نَشْجُدَ ﴿١٩﴾ وَأَقْرَبُ ﴿٢٠﴾﴾ (سورة العلق: ١-١٩)

96:1. Recite [commencing] with the name of your Lord<sup>63</sup> Who created,

96:2. created man from a clinging clot.

96:3. Recite, for your Lord is the Most Generous,

<sup>63</sup> This is a command to the Prophet (ﷺ) to recite what would be revealed to him of the Qur'an, commencing with the name of Allah by saying *bismillāh ir-Rahmān ir-Raheem* – in the name of Allah, the Most Gracious, the Most Merciful. (al-Qurṭubi; ar-Rāzi; an-Nasafi, et al.)



- 96:4. Who taught the use of the pen,  
 96:5. taught man what he knew not.  
 96:6. Indeed man transgresses all bounds  
 96:7. when he believes himself to be self-sufficient.  
 96:8. Verily unto your Lord is the return [of all].  
 96:9. Have you considered the one who tries to stop  
 96:10. a slave [of Allah] from praying?<sup>64</sup>  
 96:11. How about if he [that slave of Allah] is indeed following true  
 guidance  
 96:12. and enjoining righteousness?  
 96:13. How about the one who disbelieves and turns away –  
 96:14. does he not realise that Allah sees all?  
 96:15. Nay; if he does not desist, We will surely drag him by his ccc –  
 96:16. a lying, sinful forelock.  
 96:17. So let him call his associates;  
 96:18. We will call the angels of punishment.  
 96:19. Nay; pay no heed to him. Prostrate [in prayer] and draw near  
 [to Allah].

This soorah was the first soorah of the Qur'an to be revealed to the Messenger of Allah (ﷺ). It was revealed to him at the beginning of his prophethood, when he did not know anything about the Book or about faith.

Jibreel (جبرئيل) came to him with the message and commanded him to recite, but he refused, saying,

«I am not a reciter.» (Bukhari)

But Jibreel kept urging him until he recited.

<sup>64</sup> This was revealed concerning Abu Jahl, who tried to stop the Prophet (ﷺ) from praying in the Haram.

Then Allah revealed to him the words: ﴿Recite [commencing] with the name of your Lord Who created﴾ all of creation.

Then He singles out man and mentions the beginning of his creation, ﴿from a clinging clot﴾. The One Who created man and cared for him must also care for him by issuing commands and prohibitions, which He did by sending the Messenger (ﷺ) to them and sending down the Books to them.

Hence after the command to recite, He mentions His creation of man. Then He says: ﴿Recite, for your Lord is the Most Generous﴾ that is, He is possessed of the most sublime attributes and is very generous and kind. Part of His kindness is that He taught the use of the pen, ﴿Who taught the use of the pen, taught man what he knew not﴾ for He brought him forth from his mother's womb not knowing anything, and He gave him hearing, sight and intellect, and made available to him the means of acquiring knowledge.

So He taught him the Qur'an, and He taught him wisdom, and He taught him the use of the pen, through which knowledge is preserved and rights and duties are regulated, and messages are exchanged between people so that they do not have to speak directly to one another.

All praise be to Allah, Who has bestowed these blessings upon His slaves, for which they cannot give sufficient thanks. Moreover He has blessed them with independence of means and abundant provision.

But because of man's ignorance and wrongdoing, when he thinks that he is independent of means, he transgresses and behaves arrogantly, turning away from true guidance. He forgets that he will return to his Lord and he does not fear punishment; perhaps he may even go so far as to reject guidance himself and call others to reject it and tell them not to pray, which is the best act of faith. Allah says to this stubborn and rebellious one:

«Have you», O man who tells someone not to pray, «considered... How about if he» namely the slave of Allah who is praying «is indeed following true guidance» by knowing the truth and acting upon it, «and enjoining righteousness» upon others?

Is it appropriate to try to stop someone who is like this? Is it not the case that trying to stop him is one of the worst forms of opposition towards Allah and towards the truth? Such a thing cannot be done except by someone who himself is drifting away from guidance, or he tells others to do things that are contrary to piety.

How about if the one who tells someone not to pray «disbelieves and turns away» from the truth? Does he not fear Allah and His punishment?

«does he not realise that Allah sees all» that he does?

Then Allah warns him, if he persists in his ways: «Nay; if he does not desist» and give up what he is saying and doing, «We will surely drag him by his forelock» that is, We will surely seize him violently by his forelock, and he deserves that, for it is «a lying, sinful forelock» that is, he is lying in what he says and sinning in what he does.

«So let him» namely this person who deserves that punishment «call his associates» that is, his companions and friends, and the people around him, to help him deal with what has befallen him.

«We will call the angels of punishment» that is, the keepers of hell, to seize him and punish him.

Then let him see which of the two groups is stronger and more capable. This is the situation of the one who tells someone not to pray, and this is the punishment of which he is warned.

As for the one who is told not to pray, Allah commands him not to listen to this person who tells him not to pray, and to pay no attention to him, as He says:

﴿Nay; pay no heed to him﴾, for he is not enjoining anything but that which leads to loss in this world and the hereafter.

﴿Prostrate [in prayer]﴾ to your Lord

﴿and draw near [to Allah]﴾ in prostration and in other acts of worship, for they all bring one closer to attaining His pleasure and bring one nearer to Him. This is general in meaning and applies to everyone who tells one not to do acts of worship, even though it was originally revealed concerning Abu Jahl when he told the Messenger of Allah (ﷺ) not to pray and tried to disturb him and harm him.

This is the end of the commentary on Soorat al-'Alaq.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.





بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,  
the Most Gracious, the Most Merciful*



﴿ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ﴿١﴾ وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ ﴿٢﴾ لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ ﴿٣﴾ نَزَّلَ الْمَلَكُوتُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ مِنْ كُلِّ أَمْرٍ ﴿٤﴾ سَلَامٌ هِيَ حَتَّىٰ مَطْلَعِ الْفَجْرِ ﴿٥﴾ ﴾ (سورة القدر: ١-٥)

- 97:1. Verily, We sent it [the Qur'an] down on the Night of Decree.<sup>65</sup>  
 97:2. And how could you know what the Night of Decree is?  
 97:3. The Night of Decree is better than a thousand months.<sup>66</sup>  
 97:4. On that night the angels and the Spirit [Jibreel] descend by their Lord's leave with all decrees [of blessings].  
 97:5. [It is a night of] peace and blessing until the break of dawn.

<sup>65</sup> The Night of Decree (Laylat al-Qadr) is a night in the month of Ramadan. It is called the Night of Decree because on that night Allah decrees whatever He wills for the coming year.

<sup>66</sup> According to many commentators, striving in worship on that night is better, in virtue and reward, than striving in worship in one thousand months that do not include that night.

Here Allah (ﷻ) says, highlighting the virtue and high status of the Qur'an:

﴿Verily, We sent it [the Qur'an] down on the Night of Decree﴾. This is like the verse in which Allah (ﷻ) says:

﴿Verily, We sent it down during a blessed night, for We were to give warning.﴾ (*ad-Dukhān* 44: 3)

That is because Allah (ﷻ) began to send it down during Ramadan on Laylat al-Qadr (the Night of Decree), and by means of it Allah bestowed comprehensive mercy upon His slaves for which they cannot give sufficient thanks.

Laylat al-Qadr is so called because of its immense status and virtue before Allah, and because on this night He decrees what will happen during the coming year of deaths, provision and other divine decrees.

He further highlights its great significance by saying: ﴿And how could you know what the Night of Decree is?﴾ For it is of great significance and immense importance.

﴿The Night of Decree is better than a thousand months﴾ that is, in its virtue it is equivalent to a thousand months, and deeds that are done on this night are better than deeds in a thousand months that do not contain this night.

This is something that is utterly astounding and amazing, that Allah (ﷻ) has blessed this weak Ummah with a night on which good deeds are equivalent to and surpass a thousand months, which is the age of a man who lives for a very long time, eighty-odd years.

﴿On that night the angels and the Spirit [Jibreel] descend﴾ frequently ﴿by their Lord's leave with all decrees [of blessings]. [It is a night of] peace and blessing﴾ that is, it is free of all ills and evils, because of its great goodness

﴿until the break of dawn﴾ that is, it begins at sunset and ends with the break of dawn.

There are many mutawâtir hadiths that speak of its virtue, and state that it is in Ramadan, in the last ten nights, especially the odd-numbered nights, and it will continue to occur every year until the onset of the Hour.

Therefore the Prophet (ﷺ) used to observe *i'tikâf* and do a great deal of acts of worship during the last ten days and nights of Ramadan, hoping that they would coincide with Laylat al-Qadr. And Allah knows best.

This is the end of the commentary on Soorat al-Qadr.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.





بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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



﴿لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ مُنْفِكِينَ حَتَّى تَأْتِيَهُمُ الْبَيِّنَةُ ﴿١﴾  
رَسُولٌ مِنَ اللَّهِ يَتْلُو صُحُفًا مُطَهَّرَةً ﴿٢﴾ فِيهَا كُتِبَ قِيمَةٌ ﴿٣﴾ وَمَا نَفَرَقَ الَّذِينَ أُوْتُوا  
الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَةُ ﴿٤﴾ وَمَا أُمِرُوا إِلَّا لِيَسْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ  
حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقِيمَةِ ﴿٥﴾ إِنَّ الَّذِينَ كَفَرُوا مِنْ  
أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ فِي نَارِ جَهَنَّمَ خَالِدِينَ فِيهَا أُولَئِكَ هُمْ شَرُّ الْبَرِيَّةِ ﴿٦﴾ إِنَّ  
الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَئِكَ هُمْ خَيْرُ الْبَرِيَّةِ ﴿٧﴾ جَزَاءُهُمْ عِنْدَ رَبِّهِمْ جَنَّاتُ  
عَدْنٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ لِمَنْ حَسِبَ  
رَبَّهُ ﴿٨﴾﴾ (سورة البينة: ١-٨)

98:1. Those who disbelieve among the People of the Book and among the polytheists were not going to desist from disbelief [or so they claimed] until there came to them clear proof,

98:2. a Messenger from Allah, reciting pure pages

98:3. on which there were texts of unerring soundness [the Qur'an].



- 98:4. Yet those who were given the Book did not flee from the truth except after clear proof came to them,
- 98:5. although they were enjoined only to worship Allah with sincere devotion to Him, being true in faith to Him alone, and to establish prayer and give zakâh, and that is the true religion.
- 98:6. Verily those who disbelieve among the People of the Book and among the polytheists will be in the fire of hell, to abide therein forever. It is they who are the worst of people.
- 98:7. Verily those who believe and do righteous deeds – it is they who are the best of people.
- 98:8. Their reward with their Lord is gardens of perpetual abode through which rivers flow, to abide therein forever and ever. Allah is pleased with them and they are pleased with Him. That is for those who fear their Lord.

﴿Those who disbelieve among the People of the Book﴾ namely the Jews and Christians  
 ﴿and among the polytheists﴾ of all other nations  
 ﴿were not going to desist from disbelief﴾ and the misguidance that they were following. In other words, they would continue and persist in their misguidance, and the passage of time would only increase them in disbelief  
 ﴿[or so they claimed] until there came to them clear proof﴾.

Then Allah explains what that clear proof is, as He says:  
 ﴿a Messenger from Allah﴾ whom Allah sent to call the people to the truth, and revealed to him a Book that they might read, so that the people might learn wisdom, and so that he might purify them and lead them forth from the depths of darkness to the light. Hence He says:

﴿reciting pure pages﴾ that are protected from the devils approaching them, and which no one may touch except the purified, for they are the most sublime of words.

Hence Allah says: ﴿on which﴾ that is, on those pages ﴿there were texts of unerring soundness﴾ that is, true stories and just commands that guide to truth and to the straight path.

Once this clear proof came to them, at that point the seeker of truth became distinct from the one who had no intention of seeking truth, and those who chose to perish (by choosing disbelief) might do so after seeing clear evidence, and those who chose to live (by choosing faith) might do so after seeing clear evidence (8: 42).

But if the People of the Book did not believe in this Messenger (ﷺ) and submit to him, that was nothing new, because of their misguidance and stubbornness, for they did not separate and form sects and groups ﴿except after clear proof came to them﴾ that would require those who received it to be united. But because they are wicked and base people, that guidance only increased them in misguidance, and insight only increased them in blindness, even though all the Books came from the same source with the same religion.

In all laws they were enjoined only ﴿to worship Allah with sincere devotion to Him﴾ that is, in all their acts of worship, both outward and inward, to seek only the pleasure of Allah and to draw close to Him, ﴿being true in faith to Him alone﴾ and turning away from all religions that are contrary to the religion of pure monotheism.

Allah singles out prayer and zakâh for mention, even though they are included in the words ﴿to worship Allah with sincere devotion to Him﴾, because of their special virtue and because they are the two acts of worship which, if anyone undertakes them, he will undertake all other religious duties.

﴿and that﴾ namely affirmation of the oneness of Allah and sincerity in religion ﴿is the true religion﴾ that is, the true religion which leads to the gardens of bliss, and all other religions are paths that lead to hell.

Then Allah mentions the requital of those who disbelieve after clear proof has come to them, as He says:

«Verily those who disbelieve among the People of the Book and among the polytheists will be in the fire of hell» which will encompass them with its punishment, which will be severe indeed.

«to abide therein forever»; the punishment will not be lightened for them, and they will be plunged into utter despair therein (43: 75).

«It is they who are the worst of people» because they learned about the truth but they ignored it, so they became losers in this world and the hereafter.

«Verily those who believe and do righteous deeds – it is they who are the best of people» because they worshipped Allah and learned who He is, and they attained bliss in this world and the hereafter.

«Their reward with their Lord is gardens of perpetual abode» that is, gardens in which they will settle, and will never move on or depart from them, and they will never seek anything better than them. «through which rivers flow, to abide therein forever and ever. Allah is pleased with them and they are pleased with Him». He is pleased with them because of what they did of deeds that earn His pleasure, and they are pleased with Him because of what He has prepared for them of all kinds of honour and great reward.

«That» goodly reward «is for those who fear their Lord» that is, it is for those who fear Allah and refrain from disobeying Him, and who do their duty towards Him.

This is the end of the commentary on Soorat al-Bayyinah.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.



99.

## Soorat az-Zalzalah

(Makki)



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,  
the Most Gracious, the Most Merciful*



﴿إِذَا زُلْزِلَتِ الْأَرْضُ زُلْزَالَهَا ﴿١﴾ وَأَخْرَجَتِ الْأَرْضُ أَثْقَالَهَا ﴿٢﴾ وَقَالَ الْإِنْسَانُ مَا لَهَا ﴿٣﴾ يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا ﴿٤﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْسَىٰ لَهَا ﴿٥﴾ يَوْمَئِذٍ يَصُدُرُ النَّاسُ أَشْتَاتًا لِّيَسْأَلَ أَعْمَلَهُمْ ﴿٦﴾ فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ﴿٧﴾ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ. ﴿٨﴾﴾ (سورة الزلزلة: ١-٨)

- 99:1. When the earth is shaken with a cataclysmic earthquake  
99:2. and the earth brings forth its burdens,<sup>67</sup>  
99:3. and man says: What is the matter with it?  
99:4. On that day it will tell all its news<sup>68</sup>  
99:5. because your Lord will command it [to do so].  
99:6. On that day all people will proceed in scattered groups to be shown [the results of] their deeds.

<sup>67</sup> This refers to the dead, who will be brought forth from their graves.

<sup>68</sup> That is, it will tell of all deeds that were committed on it, both good and evil.

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

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

Here Allah (ﷻ) speaks of what will happen on the Day of Resurrection, when the earth will be shaken and convulse to the extent that all that is on it of structures and mountains will collapse.

So the mountains will crumble and the hills will be flattened, and it will become a smooth, levelled plain, in which you will see no depression or elevation.

﴿and the earth brings forth its burdens﴾ that is, what it contains of the dead and of treasures.

﴿and man says﴾, expressing his shock when he sees what happened to it of immense changes:

﴿What is the matter with it?﴾ that is, what has happened to it?

﴿On that day it﴾ namely the earth  
 ﴿will tell all its news﴾ that is, it will testify concerning people and what they did on its surface of good or evil. The earth will be among the witnesses who will testify concerning people's deeds.

And that will happen ﴿because your Lord will command it [to do so]﴾ that is, He will instruct it to speak of what was done on it, and it will not disobey His command.

﴿On that day all people will proceed﴾ from the place of standing, when Allah passes judgement among them,  
 ﴿in scattered groups to be shown [the results of] their deeds﴾ that is, so that Allah may show them what they did of good and bad deeds, and will show them the appropriate requital thereof.

﴿So whoever does an atom's weight of good will see it, and whoever does an atom's weight of evil will see it﴾. This is general in meaning and includes all good and all evil, because when he sees the atom's weight, which is the most insignificant of things, and the

requital thereof, then anything greater than that will surely be required, as Allah (ﷻ) says elsewhere:

﴿On the day when every soul will find itself faced with all the good it has done, and all the evil it has done, it will wish there were a great distance between it and its evil...﴾ (Āl 'Imrān 3: 30)

– and:

﴿...They will find all they did recorded there...﴾ (al-Kahf 18: 49)

This verse offers the strongest encouragement to do good, even if it is little, and the greatest deterrent against doing evil, even if it is minor.

This is the end of the commentary on Soorat az-Zalzalah.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.



100.  
Soorat al-'Âdiyât

(Al-Makkî)



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,  
the Most Gracious, the Most Merciful*



﴿وَالْعَادِيَاتِ ضَبْحًا ﴿١﴾ فَالْمُورِيَاتِ قَدْحًا ﴿٢﴾ فَالْمُغِيرَاتِ صُبْحًا ﴿٣﴾ فَأَثَرْنَ بِهِ نَقْعًا ﴿٤﴾  
فَوَسَطْنَ بِهِ جَمْعًا ﴿٥﴾ إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ ﴿٦﴾ وَإِنَّهُ عَلَىٰ ذَٰلِكَ لَشَهِيدٌ ﴿٧﴾  
وَإِنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ ﴿٨﴾ أَفَلَا يَعْلَمُ إِذَا بُعْثِرَ مَا فِي الْقُبُورِ ﴿٩﴾  
وَحُصِّلَ مَا فِي الصُّدُورِ ﴿١٠﴾ إِنَّ رَبَّهُم بِهِمْ يَوْمَئِذٍ لَّخَبِيرٌ ﴿١١﴾﴾ (سورة العاديات: ١-١١)

- 100:1. By the horses galloping swiftly,  
100:2. striking sparks [with their hooves],  
100:3. raiding at dawn,  
100:4. stirring up therewith clouds of dust,  
100:5. making their way thereby into the midst of the enemy,  
100:6. verily man is ungrateful to his Lord –  
100:7. and he himself bears witness to that –  
100:8. and verily, because of his love of wealth, he is stingy.  
100:9. Does he not know [what his punishment will be] when the  
contents of the graves are turned over

100:10. and what is hidden in people's hearts is brought to light?

100:11. Verily their Lord, on that day, will be fully aware of them [and their deeds].

Here Allah (ﷻ) swears by horses, because of what there is in them of the dazzling signs of Allah and obvious blessings, as is well known to all people.

Allah (ﷻ) swears by them in a situation in which no other animals have a share with them, as He says:

«By the horses galloping swiftly» that is, running swiftly, with energy and vigour.

«striking sparks [with their hooves]» when they step on the rocks; they strike sparks of fire because of the solidness and strength of their hooves (or horseshoes) when they gallop.

«raiding» the enemy «at dawn»; this is what usually happens: raids begin at dawn.

«stirring up therewith» that is, with their galloping and raiding «clouds of dust».

«making their way thereby» that is, by their riding «into the midst of the enemy» during their raids.

What is attested to is the words: «verily man is ungrateful to his Lord» that is, he is reluctant to give what his Lord has commanded him to give (of charity and the like).

The nature and character of man is such that he is not inclined to give what he should of dues or to give it in full; rather his human inclination is to be reluctant and not to give dues that are required of him in financial and physical terms – except those whom Allah guides and causes them to change and become willing to pay their dues.

«and he himself bears witness to that» that is, as man knows himself to be stingy and miserly, he bears witness to that and does not deny it, because it is something clear and obvious.



It may be that the pronoun (he) refers to Allah; in other words, man is ungrateful to his Lord and Allah bears witness to that. In this there is a stern warning to the one who is ungrateful to his Lord, that Allah is indeed watching him.

﴿and verily, because of his love of wealth, he is stingy﴾ that is, man loves wealth very much, and it is his love thereof that led him not to carry out the duties that he should, and to give precedence to his desire for wealth over the dues of his Lord. All of that is because he is short-sighted and limits his focus to this world, and is heedless of the hereafter.

Therefore Allah says, urging man to fear the Day of Resurrection: ﴿Does he not know﴾ that is, why does this deluded one not know ﴿[what his punishment will be] when the contents of the graves are turned over﴾ that is, when Allah brings forth the dead from their graves for the resurrection?

﴿and what is hidden in people's hearts is brought to light﴾ that is, what is hidden in people's hearts, and what is concealed of good and evil, will be made known. Secrets will be disclosed and the outcome of people's deeds will become visible on their faces.

﴿Verily their Lord, on that day, will be fully aware of them [and their deeds]﴾ that is, He will know about all their deeds, both outward and inward, hidden and visible, and He will requite them for them.

Allah says that He will be aware of their deeds on that specific day, even though He is aware of them at all times, because here the context is one of checking and requital of deeds, which is based on Allah's knowledge and awareness of their actions.

This is the end of the commentary on Soorat al-`Adiyāt.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.

101.

## Soorat al-Qâri'ah

(Makki)



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,  
the Most Gracious, the Most Merciful*



﴿الْقَارِعَةُ﴾ ١ مَا الْقَارِعَةُ ﴿٢﴾ وَمَا أَذْرَكَ مَا الْقَارِعَةُ ﴿٣﴾ يَوْمَ يَكُونُ  
النَّاسُ كَالْفَرَاشِ الْمَبْثُوثِ ﴿٤﴾ وَتَكُونُ الْجِبَالُ كَالْعِهْنِ  
الْمَنْفُوشِ ﴿٥﴾ فَأَمَّا مَنْ ثَقُلَتْ مَوَازِينُهُ ﴿٦﴾ فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ  
﴿٧﴾ وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ ﴿٨﴾ فَأُمَّهُ هَكَوِيَةٌ ﴿٩﴾ وَمَا أَذْرَكَ مَا هِيَ  
﴿١٠﴾ نَارُ حَامِيَةٍ ﴿١١﴾ ﴿سورة القارعة: ١-١١﴾

101:1. The Catastrophe!

101:2. What is the Catastrophe?

101:3. How could you know what the Catastrophe is?

101:4. [It will occur] on the day when people will be like scattered moths

101:5. and the mountains will be like tufts of dyed wool.

101:6. Then as for him whose good deeds weigh heavily in the balance,

101:7. he will have a well-pleasing life.

101:8. And as for him whose good deeds weigh lightly in the balance,

101:9. his abode will be the abyss.

101:10. And how could you know what it is?

101:11. It is a fire, blazing hot.

﴿The Catastrophe﴾ – *al-Qâri'ah* – is one of the names of the Day of Resurrection. It is so called because it will disturb (*taqra'*) and distress people with its horrors.

Hence Allah highlights how significant it is and emphasises its importance by saying:

﴿The Catastrophe! What is the Catastrophe? How could you know what the Catastrophe is? [It will occur] on the day when people﴾, because of the intensity of its hardship and horror ﴿will be like scattered moths﴾ that is, it will be as if they are moving in waves like locusts. Moths are creatures that move about at night, moving together in waves, not knowing where they are going, but if a fire is lit they rush towards it, because of their lack of understanding. This is the condition of humans, who are possessed of reason.

As for the strong and solid mountains, they ﴿will be like tufts of dyed wool﴾ that is, they will be like tufts of wool that are flimsy and blow away with the slightest puff of wind.

Then after that, they will become scattered dust; they will disappear and nothing visible will be left of them. At that point the balance will be set up and the people will be divided into two groups, the blessed and the doomed.

﴿Then as for him whose good deeds weigh heavily in the balance﴾ that is, his good deeds outweigh his bad deeds ﴿he will have a well-pleasing life﴾ in the gardens of bliss.

﴿And as for him whose good deeds weigh lightly in the balance﴾ because he does not have good deeds to outweigh his bad deeds, ﴿his abode will be the abyss﴾ that is, his abode and dwelling place will be hell, one of the names of which is the abyss.

«And how could you know what it is?» This serves to emphasise the seriousness of the matter. Then Allah explains it by saying that it is «a fire, blazing hot» that is, it is intensely hot, for its heat is seventy times hotter than the fire of this world. We seek refuge with Allah from it.

This is the end of the commentary on Soorat al-Qâri'ah.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.



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102.  
Soorat at-Takâthur



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,  
the Most Gracious, the Most Merciful*



﴿الْهَمَّكُمُ التَّكَاثُرُ ﴿١﴾ حَتَّىٰ زُرْتُمُ الْمَقَابِرَ ﴿٢﴾ كَلَّا سَوْفَ تَعْلَمُونَ ﴿٣﴾ ثُمَّ كَلَّا  
سَوْفَ تَعْلَمُونَ ﴿٤﴾ كَلَّا لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ ﴿٥﴾ لَتَرَوُنَّ الْجَحِيمَ ﴿٦﴾ ثُمَّ  
لَتَرَوُنَّهَا عَيْنَ الْيَقِينِ ﴿٧﴾ ثُمَّ لَتَسْتَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ ﴿٨﴾﴾ (سورة التكاثر):

(٨-١)

- 102:1. Competition for worldly gain distracts you  
102:2. until you come to your graves.  
102:3. Nay; you will come to know.  
102:4. Again, nay; you will come to know.  
102:5. Nay; if you knew for certain [the consequences of your actions,  
you would not act as you do].  
102:6. You will surely see the blazing fire.  
102:7. Again, you will surely see it with absolute certainty.  
102:8. Then on that day you will surely be asked about worldly  
bounties.
-

Here Allah (ﷻ) says, rebuking His slaves for being distracted from that for which they were created of worshipping Him alone with no partner or associate, knowing Him and turning to Him, and giving precedence to love of Him over all other things:

﴿Competition for worldly gain distracts you﴾ from what is mentioned above. What they compete in is not specified, so as to include everything that people compete to accumulate and boast about, such as accumulating wealth, children, supporters, troops, servants, status and other things that people usually compete with one another for, where the aim is not to sincerely seek the pleasure of Allah (ﷻ).

Your heedlessness and distraction continue ﴿until you come to your graves﴾, whereupon reality becomes clear to you, but that is after it has become impossible for you to rectify your situation.

The words ﴿until you come to your graves﴾ indicate that al-barzakh is something that people will pass through before reaching the realm of eternity, because the word translated here as ﴿come to﴾ literally means ‘visit’; Allah describes them as visitors, not as settlers.

This points to the resurrection and requital for deeds, in an eternal realm that will never end. Hence He warns them by saying:

﴿Nay; you will come to know. Again, nay; you will come to know. Nay; if you knew for certain [the consequences of your actions, you would not act as you do]﴾ that is, if you knew what lay ahead of you with knowledge that had an impact on your hearts, you would not be distracted by accumulation of worldly gain and you would hasten to do righteous deeds. But lack of certain knowledge has led you to where you are now.

﴿You will surely see the blazing fire﴾ that is, you will come on the Day of Resurrection and you will surely see the blazing fire that Allah has prepared for the disbelievers.

﴿Again, you will surely see it with absolute certainty﴾ that is, with your own eyes, as Allah (ﷻ) says elsewhere:

﴿The evildoers will see the fire and will realise that they are bound to fall into it, and will find no escape from it.﴾ (al-Kahf 18: 53)

﴿Then on that day you will surely be asked about worldly bounties﴾ that you enjoyed in this world: did you give thanks for them and fulfil your duty to Allah concerning them, and not use them to disobey Him, so that He might grant you bounty that is greater and more sublime than them?

Or were you deceived by them and so you failed to give thanks for them, and perhaps you use them to disobey Allah? He will punish you for that, as He says elsewhere:

﴿On the day when those who disbelieved are brought before the fire, [it will be said to them]: You had your share of good things in the life of the [previous] world, and you had your fill of pleasure. Today you will be recompensed with a humiliating punishment, because you behaved arrogantly on earth without justification and because you acted rebelliously.﴾ (al-Ahqâf 46: 20)

This is the end of the commentary on Soorat at-Takâthur.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.



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103.

Soorat al-'Aşr

(Makki)



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
in the name of Allah,

the Most Gracious, the Most Merciful



﴿وَالْعَصْرِ ۝١ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ ۝٢ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ  
وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ ۝٣﴾ (سورة العصر: ١-٣)

103:1. By Time,

103:2. verily man is in a state of utter loss,

103:3. except those who believe and do righteous deeds, and exhort one another to hold fast to the truth and exhort one another to be steadfast.

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Here Allah swears by Time, which is night and day, in which people's deeds take place, that every person is a loser, and loss is the opposite of success.

Loss is of various kinds:

It may be absolute loss, as in the case of one who loses in this world and the hereafter, who misses out on bliss and deserves hellfire.



Or he may be a loser in some ways but not others. Therefore Allah describes everyone as a loser, except one who has the following four qualities:

- Belief in that which Allah has commanded us to believe in, and belief and faith cannot be sound unless they are based on knowledge, for faith is something that stems from knowledge and cannot be perfect without it.
- Righteous deeds, which include all good deeds, both outward and inward, having to do with duties towards Allah and towards His slaves, both obligatory and recommended.
- Exhorting one another to hold fast to the truth and do righteous deeds. That is, they exhort one another, urge one another and encourage one another to do that.
- Exhorting one another to be steadfast in obeying Allah, in refraining from disobedience towards Him, and in accepting the painful decrees of Allah.

By means of the first two one may perfect oneself, and by means of the last two one may help others to perfect themselves.

By perfecting all four things one will be safe from loss and will attain great success.

This is the end of the commentary on Soorat al-'Asr.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.



104.

## Soorat al-Humazah



{Makki}

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,  
the Most Gracious, the Most Merciful*



﴿وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ ﴿١﴾ الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ، ﴿٢﴾ يُحْسِبُ أَنَّ مَالَهُ  
أَخْلَدَهُ، ﴿٣﴾ كَلَّا لَيُنْبَذَنَّ فِي الْحُطَمَةِ ﴿٤﴾ وَمَا أَدْرَاكَ مَا الْحُطَمَةُ ﴿٥﴾ نَارُ اللَّهِ  
الْمُوقَدَةُ ﴿٦﴾ الَّتِي تَطَّلِعُ عَلَى الْأَفْئِدَةِ ﴿٧﴾ إِنَّهَا عَلَيْهِمْ مُّوَصَّدَةٌ ﴿٨﴾ فِي عَمَدٍ مُّمَدَّدَةٍ  
﴿٩﴾﴾ (سورة الحمزة: ١-٩)

- 104:1. Woe to every backbiter, fault-finder,  
104:2. who accumulates wealth and keeps on counting it,  
104:3. thinking that his wealth will make him live forever.  
104:4. By no means! He will surely be flung into the crushing fire,  
104:5. and how could you know what the crushing fire is?  
104:6. It is Allah's own kindled fire,  
104:7. which will reach right into the hearts.  
104:8. It will confine them  
104:9. behind doors barred with huge beams.

«Woe» this is a warning of bad consequences and severe punishment

«to every backbiter, fault-finder» who criticises people by his actions and condemns them in his words. The word translated here as «backbiter» refers to one who speaks ill of people and criticises them by means of gestures and actions; the fault-finder is the one who criticises them in his words.

One of the characteristics of the backbiter and fault-finder is that he does not care about anything except accumulating wealth, counting it and exulting in it. He has no desire to spend it on good causes, upholding ties of kinship and the like.

«thinking» in his ignorance «that his wealth will make him live forever» in this world. Therefore all his efforts are focused on making his wealth grow, that he thinks will extend his life.

He does not realise that stinginess shortens life and leads to ruin, whereas generosity increases one's lifespan.

«By no means! He will surely be flung» that is, thrown «into the crushing fire, and how could you know what the crushing fire is?» This highlights how serious and terrifying the matter is.

Then that is explained by saying: «It is Allah's own kindled fire» the fuel of which is men and stones, «which» because of its intensity «will reach right into the hearts» that is, it will penetrate deeply into the body and reach the heart.

In addition to that intense heat, they will be detained and chained up, and will despair of ever emerging from it.

Hence Allah says: «It will confine them behind doors barred with huge beams» so that they will not be able to leave.

«...every time they want to escape from it, they will be driven back into it...» (as-Sajdah 32: 20)

We seek refuge with Allah from that, and We ask Him for pardon and well-being.

This is the end of the commentary on Soorat al-Humazah.  
All praise and thanks are for Allah, and may the blessings and  
peace of Allah be upon Prophet Muhammad (ﷺ), his family, and  
his Companions abundantly until the Day of Judgement.



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105.  
Soorat al-Feel



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,  
the Most Gracious, the Most Merciful*



﴿أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ ﴿١﴾ أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضَلُّلٍ ﴿٢﴾ وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ ﴿٣﴾ تَرْمِيهِمْ بِحِجَارَةٍ مِّن سِجِّيلٍ ﴿٤﴾ فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍ ﴿٥﴾﴾ (سورة الفيل: ١-٥)

- 105:1. Have you not heard how your Lord dealt with the army of the elephant?  
105:2. Did He not cause their evil plans to go awry  
105:3. and send against them birds in flocks,  
105:4. pelting them with stones of baked clay,  
105:5. and making them like a crop devoured and trampled?

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That is, have you not seen the might and power of Allah, His mercy towards His slaves, and the evidence for His oneness and the truthfulness of His Messenger Muhammad (ﷺ), namely the way in which He dealt with the army of the elephant, who plotted against His Sacred House and wanted to destroy it?

They equipped themselves for that purpose, and brought with them an elephant to destroy it. They came with a huge army from Ethiopia and Yemen that the Arabs could not withstand.

When they reached the vicinity of Makkah, having encountered no resistance from the Arabs and the people of Makkah fled the city, fearing for their lives, Allah sent against them birds in flocks – that is, in scattered groups, carrying heated stones of baked clay.

They pelted the army with those stones and struck them all, from the first to the last of them. They were turned into lifeless bodies and became like a crop devoured and trampled. Allah dealt with their evil and caused their plot to backfire, and their story is very well known.

That was the year in which the Messenger of Allah (ﷺ) was born, and it became one of the portents and precursors of his mission. Praise and thanks be to Allah.

This is the end of the commentary on Soorat al-Feel.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.



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106.  
Soorat Quraysh  
(Makki)

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,  
the Most Gracious, the Most Merciful*



﴿لَا إِلَهَ إِلَّا اللَّهُ﴾ (1) إِذْ لَمْ يَكُن لَّهُمْ بَرَكَةٌ فِي إِحْسَانِهِمْ ﴿٢﴾ فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ ﴿٣﴾ الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ وَآمَنَهُمْ مِنْ خَوْفٍ ﴿٤﴾ (سورة

قریش: ۱-۴)

- 106:1. For the blessings [We have bestowed upon] Quraysh,  
106:2. the blessing of their regular journeys, winter and summer,  
106:3. let them worship the Lord of this House,  
106:4. Who has fed them against hunger and has secured them against fear.<sup>69</sup>
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<sup>69</sup> The blessings that Allah bestowed upon Quraysh were innumerable. If there was no other blessing than this, that they were enabled to travel in safety to engage in trade – in addition to the security they enjoyed as residents of the sanctuary of Makkah – it would dictate that they should worship Allah alone, associating no others with Him in worship.

Many of the commentators said that this is connected to the preceding soorah, and what is meant is: We did what We did to the army of the elephant for the sake of Quraysh, in order to keep them safe, guard their interests and secure their regular journeys, to Yemen in the winter and to Syria in the summer, for the purpose of trade and earning.

Allah destroyed those who intended ill towards them and increased respect for the Ḥaram and its people in the hearts of the Arabs, so that they held them in high esteem and would not want to cause any harm to them during any journey they wanted to undertake.

Therefore Allah commanded them to give thanks, saying: ﴿let them worship the Lord of this House﴾ that is, let them affirm His oneness and devote worship sincerely to Him alone.

﴿Who has fed them against hunger and has secured them against fear﴾. Plentiful provision and security against fear are among the greatest of worldly blessings, that require gratitude to Allah (ﷻ).

O Allah, to You be praise and thanks for Your blessings, both visible and invisible.

Allah specifically mentions that He is the Lord of the House, by way of honouring it; otherwise He is the Lord of all things.

This is the end of the commentary on Soorat Quraysh.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.





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107.  
Soorat al-Mâ'oon



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,  
the Most Gracious, the Most Merciful*



﴿أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالذِّكْرِ ﴿١﴾ فَذَلِكَ الَّذِي يَدْعُ الْيَتِيمَ ﴿٢﴾ وَلَا  
يُحِصُّ عَلَى طَعَامِ الْمِسْكِينِ ﴿٣﴾ فَوَيْلٌ لِلْمُصَلِّينَ ﴿٤﴾ الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ  
سَاهُونَ ﴿٥﴾ الَّذِينَ هُمْ يُرَاءُونَ ﴿٦﴾ وَيَمْنَعُونَ الْمَاعُونَ ﴿٧﴾﴾ (سورة الماعون:

(V-1)

- 107:1. Have you seen the one who denies the Last Judgement?  
107:2. Such is the one who drives away the orphan  
107:3. and does not urge others to feed the needy.  
107:4. So woe to those who pray  
107:5. but are heedless regarding their prayer,  
107:6. those who make a show of piety  
107:7. yet withhold small kindnesses.

---

Here Allah (ﷻ) criticises those who fail to fulfil their duties towards Him and towards His slaves: ﴿Have you seen the one

who denies the Last Judgement» that is, he denies the resurrection and the requital, so he does not believe in what the Messengers taught.

«Such is the one who drives away the orphan» that is, he pushes him away with violence and harshness, and does not show compassion towards him, because of his hardheartedness and because he does not hope for any reward or fear any punishment.

«and does not urge others to feed the needy» so it is more likely that he will not feed any poor person himself.

«So woe to those who pray» that is, those who pray regularly, but they «are heedless regarding their prayer» that is, they are negligent concerning it, and they do not pray on time or do the movements of the prayer properly.

This is because of their lack of concern about the command of Allah, for they neglect the prayer, which is the most important act of worship and the best of deeds that will bring one closer to Allah, and being heedless regarding the prayer is something for which a person deserves blame and criticism.

As for making mistakes in the prayer, this is not regarded as heedlessness, because it is something that happens to everyone, and even happened to the Prophet (ﷺ).

Hence Allah describes these people as showing off, being hard-hearted and lacking compassion, as He says:

«those who make a show of piety» – they do good deeds in order to be seen by people.

«yet withhold small kindnesses» that is, they refuse to give things that will not cost the giver much, either by way of lending or giving, such as vessels, buckets, hammers and the like, which people usually lend or give away and are generous with.

But these people – because of their great stinginess – withhold small kindnesses, so how about anything that is more than that?

This soorah is urging people to show kindness towards orphans and the needy, and to encourage others to do likewise, to pay attention to the prayer and pray regularly, and to be sincere in one's prayer and in all one's deeds.

It also urges people to do acts of kindness by doing small things, such as lending vessels, buckets, books and the like, because Allah criticises those who do not do that. And Allah (ﷻ) knows best what is correct. Praise be to Allah, the Lord of the worlds.

This is the end of the commentary on Soorat al-Mâ'oon.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.



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# 108.

## Soorat al-Kawthar

(Makki)

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,  
the Most Gracious, the Most Merciful*



﴿إِنَّا أَنْعَمْنَا عَلَىكَ الْكَوْثَرَ ﴿١﴾ فَصَلِّ لِرَبِّكَ وَأَنْحَرْ ﴿٢﴾ إِنَّكَ شَانِئُكَ هُوَ  
الْأَبْتَرُ ﴿٣﴾﴾ (سورة الكوثر: ١-٣)

- 108:1. Verily We have granted you [O Muhammad] abundance,  
108:2. so pray to your Lord and offer your sacrifice to Him alone.  
108:3. Verily it is the one who hates you who is cut off [from all goodness].
- 

Here Allah (ﷻ) says to His Prophet Muhammad (ﷺ), reminding him of His favours to him: ﴿Verily We have granted you [O Muhammad] abundance [al-kawthar]﴾ that is, much goodness and great favours, among which is what Allah will grant to His Prophet (ﷺ) on the Day of Resurrection of the river which is called al-Kawthar.

He will also grant him the Cistern (*al-hawd*), the length of which is a month's journey, as is its width; its water is whiter than milk and sweeter than honey, and its vessels are like the stars of the sky

in their number and brightness. Whoever takes one sip from it will never ever thirst again.

Having mentioned His favours to him, He commands him to give thanks for them, as He says:

﴿so pray to your Lord and offer your sacrifice to Him alone﴾ these two acts of worship are singled out for mention, because they are among the best and greatest acts of worship that bring one closer to Allah. In prayer one feels humility before Allah and shows it physically, for prayer demonstrates submission and servitude to Him.

In the case of sacrifice, one draws closer to Allah with the best quality of sacrificial animals that one possesses, giving wealth that one has a natural inclination to love and want to keep to oneself.

﴿Verily it is the one who hates you﴾ that is, the one who despises you, criticises you and shows disrespect towards you ﴿who is cut off [from all goodness]﴾ for his deeds will cease and no one will remember him.

As for Muhammad (ﷺ), he is the one who is perfect in the true sense of the word, who is to attain all that is possible of perfection in the case of a created being, such as high renown and large number of supporters and followers.

This is the end of the commentary on Soorat al-Kawthar.  
All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.



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109.  
Soorat al-Kâfiroon



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,  
the Most Gracious, the Most Merciful*



﴿قُلْ يَا أَيُّهَا الْكَافِرُونَ ﴿١﴾ لَا أَعْبُدُ مَا تَعْبُدُونَ ﴿٢﴾ وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ ﴿٣﴾ وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ ﴿٤﴾ وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ ﴿٥﴾ لَكُمْ دِينُكُمْ وَلِيَ دِينِ ﴿٦﴾﴾ (سورة الكافرون: ١-٦)

- 109:1. Say: O disbelievers,  
109:2. I do not worship what you worship,  
109:3. nor do you worship what I worship.  
109:4. I will not worship what you worship,  
109:5. nor will you worship what I worship.  
109:6. To you be your religion, and to me my religion.

---

That is, say to the disbelievers, openly proclaiming in plain language: ﴿I do not worship what you worship﴾ – this is a disavowal of what they used to worship besides Allah, both outwardly and inwardly.

﴿nor do you worship what I worship﴾ because of your lack of sincerity towards Allah in worshipping Him, for your worship of Him is accompanied by polytheism and cannot be called worship.

These ideas are repeated in this soorah: in the first instance (109: 2-3) to negate any such action on the part of either group, and in the second instance (109: 4-5) to confirm that it cannot happen and that this attitude is well-entrenched in both parties.

Then the following verse clearly distinguishes between the two groups:

﴿To you be your religion, and to me my religion﴾. This is like the verses in which Allah says:

﴿Say: Everyone acts according to his own disposition...﴾ (*al-Isrā'* 17: 84)

– and:

﴿If they reject you, then say: My deeds are mine and your deeds are yours. You are not accountable for what I do, nor am I accountable for what you do.﴾ (*Yoonus* 10: 41)

This is the end of the commentary on Soorat al-Kāfiroon.  
All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.



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# 110.

## Soorat an-Naşr

(Madani)

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,  
the Most Gracious, the Most Merciful*



﴿إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ﴿١﴾ وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا ﴿٢﴾ فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا ﴿٣﴾﴾ (سورة النصر:

(٣-١)

- 110:1. When Allah's help and victory<sup>70</sup> come,  
110:2. and you see people entering Allah's religion in multitudes,  
110:3. glorify and praise your Lord, and seek His forgiveness; verily  
He is ever Accepting of repentance.
- 

In this soorah there is glad tidings and an instruction to His Messenger (ﷺ) for when those glad tidings come to pass, as well as a hint alerting him to what will result from that.

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<sup>70</sup> The victory referred to here is the conquest of Makkah, which was foretold in this verse.



The glad tidings foretold that Allah would grant His help to His Messenger (ﷺ), enabling him to conquer Makkah, and that the people would enter the religion of Allah in multitudes, so that many of them would become his people and his supporters, after having been his enemies. And what was foretold came to pass.

With regard to the command after the divine help and victory came to pass, Allah commanded His Messenger (ﷺ) to give thanks to his Lord for that, to glorify and praise Him, and to seek His forgiveness.

As for the hint, there were in fact two hints, the first of which was that divine support of this religion would continue and increase when His Messenger (ﷺ) glorified and praised his Lord, and sought His forgiveness, for that is part of gratitude, as Allah says elsewhere:

﴿...If you give thanks, I will surely give you more...﴾ (Ibrāheem 14: 7)

And that indeed came to pass during the time of the Rightly-Guided Caliphs and afterwards. Divine help for this Ummah continued and Islam attained success unmatched by any other religion, until the Ummah's attitude changed and they began to behave contrary to Allah's commands. Then Allah inflicted upon them division and disunity, and there happened what happened.

Yet despite that, this Ummah and this religion continue to receive of the mercy and kindness of Allah that which never crossed anyone's mind and could scarcely be imagined.

As for the second hint, it is a hint that the death of the Messenger of Allah (ﷺ) was approaching. This may be explained by the fact that his life was a virtuous life, as Allah swore by it, and it is known that virtuous matters end with pleas for forgiveness, as in the case of the prayer, Hajj and so on.

So Allah's command to His Messenger (ﷺ) to praise Him and seek His forgiveness in this situation was a hint that his life was coming to an end, so let him prepare and get ready to meet his Lord,

and end his life with the best deeds that he could do – blessings and peace of Allah be upon him.

He complied with the Qur’anic injunction and started to say that in his prayer. He would often say in his bowing and prostration: «Glory and praise be to you, O Allah; O Allah, forgive me.» (Bukhari and Muslim)

This is the end of the commentary on Soorat an-Naşr.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.



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111.  
Soorat al-Masad  
(Makki)

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,  
the Most Gracious, the Most Merciful*



﴿تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ ﴿١﴾ مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ ﴿٢﴾ سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ ﴿٣﴾ وَأَمْرَأَتُهُ حَمَّالَةَ الْحَطَبِ ﴿٤﴾ فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ ﴿٥﴾﴾ (سورة المسد: ١-٥)

- 111:1. May the hands of Abu Lahab perish, and may he perish!  
111:2. Neither his wealth nor his gains will avail him.  
111:3. He will burn in a blazing fire  
111:4. and so will his wife, the carrier of firewood.  
111:5. On her neck will be a rope of palm fibres.
- 

Abu Lahab was the paternal uncle of the Prophet (ﷺ); he was extremely hostile and tried his utmost to harm the Prophet (ﷺ), for he had no fear of Allah or respect for ties of kinship. May Allah curse him.

Allah criticised him in these harsh terms, which are a source of disgrace for him until the Day of Resurrection. Allah says:

﴿May the hands of Abu Lahab perish﴾ that is, may he be wretched and doomed

﴿and may he perish﴾ and never prosper.

﴿Neither his wealth﴾ that he has with him and that caused him to transgress ﴿nor his gains will avail him﴾; none of that could ward off any of the punishment of Allah from him when it befalls him.

﴿He will burn in a blazing fire﴾ that is, fire will surround him on all sides, him and ﴿his wife, the carrier of firewood﴾.

She also tried her utmost to harm the Messenger of Allah (ﷺ). She and her husband cooperated in sin and transgression, as she planned for evil and tried her hardest to cause harm to the Messenger (ﷺ). She carried on her back burdens of sin like one who gathers firewood and prepares a rope ﴿of palm fibres﴾ on his neck to carry it.

It may be that what is meant is that in hell she will carry fuel for her husband's punishment, wearing around her neck a rope of palm fibres.

Whatever the case, this soorah is one of the amazing signs of Allah, for Allah revealed this soorah when Abu Lahab and his wife had not yet died, and stated that they would inevitably be punished in the fire, which implied that they would not become Muslim. And events unfolded as foretold by the Knower of the unseen and the seen.

This is the end of the commentary on Soorat al-Masad.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.



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112.  
Soorat al-Ikhlâş



(Al-İkhlâş)

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,  
the Most Gracious, the Most Merciful*



﴿قُلْ هُوَ اللَّهُ أَحَدٌ ﴿١﴾ اللَّهُ الصَّمَدُ ﴿٢﴾ لَمْ يَكِدْ وَلَمْ يُولَدْ ﴿٣﴾ وَلَمْ  
يَكُنْ لَهُ كُفُوًا أَحَدٌ ﴿٤﴾﴾ (سورة الإخلاص: ١-٤)

- 112:1. Say: He, Allah, is One;  
112:2. Allah, Who is sought by all.  
112:3. He begets not nor was He begotten,  
112:4. and there is none comparable to Him.
- 

﴿Say﴾ with certain faith, believing in it and understanding its meaning:

﴿He, Allah, is One﴾ that is, He is the One and unique, to Whom alone belongs utmost perfection; to Him belong the most beautiful names and perfect, sublime attributes, and His deeds are far above any shortcomings; He has no counterpart and no equal.

﴿Allah, Who is sought by all﴾ to meet all needs.

The inhabitants of both the upper and lower realms are in the utmost need of Him; they ask Him for what they need and turn to Him regarding that which concerns them, because He is the only One Who is perfect in His attributes, the All-Knowing Who is perfect in His knowledge, the Forbearing Who is perfect in His forbearance, the Most Merciful Who is perfect in His mercy, Whose mercy encompasses all things... and so on with all His attributes.

In His perfection, ﴿He begets not nor was He begotten﴾ because He is completely independent of means, ﴿and there is none comparable to Him﴾ either in His names, attributes or deeds – blessed and exalted be He.

This soorah refers to the oneness of the divine names and attributes (*tawḥeed al-asmā' waṣ-ṣifāt*).

This is the end of the commentary on Soorat al-Ikhlās.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.



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113.  
Soorat al-Falaq  
(Makki)

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,  
the Most Gracious, the Most Merciful*



﴿قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ﴿١﴾ مِنْ شَرِّ مَا خَلَقَ ﴿٢﴾ وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ﴿٣﴾  
﴿وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ﴿٤﴾ وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ﴿٥﴾﴾

(سورة الفلق: ١-٥)

- 113:1. Say: I seek refuge with the Lord of the rising dawn  
113:2. from the harm [and mischief] of what He has created;  
113:3. from harm [and mischief] in the night when darkness grows intense;  
113:4. from the harm [and mischief] of those who blow upon knots;  
113:5. and from the harm [and mischief] of the envier when he envies.
- 

«Say: I seek refuge» that is, I turn to and seek protection «with the Lord of the rising dawn» that is, the One Who causes dawn to break.

«from the harm [and mischief] of what He has created». This includes all those whom Allah has created, humans, jinn and animals;

one must seek refuge with their Creator from any harm or mischief that there may be in them.

Then He describes in specific terms what He has mentioned in general terms, as He says:

﴿from harm [and mischief] in the night when darkness grows intense﴾ that is, from the harm and evil of what may happen in the night, when the darkness of night covers the earth and many evil spirits and harmful animals move about.

﴿from the harm [and mischief] of those who blow upon knots﴾ that is, from the harm and mischief of witches who perform their witchcraft by blowing on knots that they tie for the purpose of casting spells.

﴿and from the harm [and mischief] of the envier when he envies﴾. The envier is the one who would like the blessing to be taken away from the one whom he envies, so he strives to cause it to be taken away by whatever means he can.

Therefore there is a need to seek refuge with Allah from his harm and mischief, and to foil his plan.

The word translated here as ﴿envier﴾ also includes the one who puts the evil eye on others, because the evil eye only emanates from an envier who is evil in nature.

This soorah refers to seeking refuge with Allah from all kinds of evil and harm in both general and specific terms.

It indicates that magic or witchcraft is something real, the harm of which is to be feared, so one should seek refuge with Allah from it and from those who practise it.

This is the end of the commentary on Soorat al-Falaq.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.





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114.  
Soorat an-Nâs



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,  
the Most Gracious, the Most Merciful*



قُلْ أَعُوذُ بِرَبِّ النَّاسِ ﴿١﴾ مَلِكِ النَّاسِ ﴿٢﴾ إِلَهِ النَّاسِ ﴿٣﴾ مِنْ شَرِّ  
الْوَسْوَاسِ الْخَنَّاسِ ﴿٤﴾ الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ ﴿٥﴾ مِنَ الْجِنَّةِ  
وَالنَّاسِ ﴿٦﴾ (سورة الناس: ١-٦)

- 114:1. Say: I seek refuge with the Lord of humankind,  
114:2. the Sovereign of humankind,  
114:3. the God of humankind,  
114:4. from the harm [and mischief] of the insidious whisperer  
114:5. who whispers into the hearts of humankind,  
114:6. from among the jinn and humankind.<sup>71</sup>

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This soorah refers to seeking refuge with the Lord and God of humankind from the Shaytân who is the source and cause of all evil.

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<sup>71</sup> The insidious whisperers or devils who try to tempt people to do evil or mislead them may be jinn or humans:

﴿...devils from among humankind and jinn...﴾ (al-An'âm 6: 112)

In his efforts to tempt people and do evil, he whispers into their hearts, making evil fair-seeming to them and showing it to them in a good image, motivating them to do it.

And he makes goodness ill-seeming to them, tries to put them off it, and presents a false image of it to them.

This is how he always is, whispering and withdrawing; he retreats when a person remembers his Lord and seeks His help to ward him off.

So the individual should seek help, seek refuge and seek protection in the Lordship of Allah over all people, for He is the Lord of all people and all people come under His Lordship and Sovereignty, and He holds the forelock of every living being. And he should seek help, seek refuge and seek protection in the divinity of Allah, by worshipping Him, which is the purpose for which He has created them, and this purpose cannot be fulfilled except by warding off the evil of their enemy, who wants to cut them off and prevent them from worshipping Allah, and wants to make them among his party so that they will become inhabitants of the blazing fire.

*Waswâs* (devilish whispers) may be caused by the jinn or by humans, hence Allah says: ﴿from among the jinn and humankind﴾.

Praise be to Allah, the Lord of the worlds, first and last, outwardly and inwardly.

We ask Allah (ﷻ) to perfect His blessing and to forgive sins of ours that form a barrier between us and many of His blessings, and to forgive our errors and desires that have distracted us from reflecting upon His signs and revelations.

We hope that He will not deprive us of the goodness of that which is with Him because of our bad deeds, for no one despairs of the mercy of Allah except people who are given to disbelief and who have gone astray.

May Allah send blessings and peace upon His Messenger Muhammad (ﷺ) and upon all his family and Companions, blessings

and peace that are constant and ongoing at all times. Praise be to Allah, by Whose blessings righteous deeds are attained.

This commentary on the Book of Allah has been completed with His help and support, by the author 'Abdur-Raḥmān ibn Nāṣir ibn 'Abdullāh, who is known as Ibn Sa'di (may Allah forgive him, his parents and all the Muslims), at the beginning of Rabee' al-Awwal 1344 AH.

This is the end of the commentary on Soorat an-Nās.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.



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## Glossary of Islamic Terms\*

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<i>abu</i> (or <i>abi</i> )	أبو، أبي	father (of)
<i>adhân</i>	أذان	the call to prayer
<i>ahl as-Sunnah wal-jamâ'ah</i>	أهل السنَّة والجماعة	'people of the Sunnah and the community'
angel	ملاك	A being made of light who is totally obedient to Allah and has no free will. Allah has assigned some angels spe- cific tasks, like those who record our good and bad deeds, the Angel of Death, the guardians of hell, etc.
<i>Anṣâr</i>	أنصار	'helpers': the Muslim citizens of Madinah who gave refuge to the Prophet (ﷺ) and the other Muslim emigrants from Makkah
' <i>Arafah</i> (pl. ' <i>Arafât</i> )	عَرَفَة، عَرَفَات	the plain outside of Makkah where pil- grims gather at the climax of the Hajj; it is actually made up of a chain of hills, so the plural form is sometimes used

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\* The Arabic words are transliterated according to the conventions of the Transliteration Chart found in this book. If a word has become part of the English language (that is, is found in a dictionary of Standard English), that spelling is used in this book and appears first in this Glossary, with the transliterated form in brackets after it.

<i>banu</i> (or <i>bani</i> )	بَنُو، بَنِي	<i>lit.</i> 'children (of)'; <i>usu.</i> referring to a tribe that claims a common ancestor
<i>barzakh</i>	بَرْزَخ	An intermediate state between death and the Day of Resurrection; it is also said to be a 'place' where the souls of the deceased will remain until the blowing of the trumpet
<i>dhihâr</i>	ظِهَار	<i>Dhihâr</i> is the unlawful act of saying to one's spouse: 'You are as impermissible for me [to enjoy intimately] as my mother.' – and similar statements.
<i>dhikr Allâh</i>	ذِكْرُ اللَّهِ	remembrance of Allah; specifically, remembering Allah through praising and supplicating to Him
<i>diyah</i>	دِيَّة	blood money
<i>faqeeh</i>	فَقِيه	scholar of jurisprudence
<i>fay'</i>	الْفَيْء	spoils of war that are gained by the Muslims without fighting the disbelievers
<i>fuqahâ'</i>		<i>See: faqeeh</i>
hadith ( <i>hadeeth</i> )	حَدِيث	a statement or action of Prophet Muhammad (ﷺ) that was remembered and recorded by his Companions and followers
Hajj ( <i>Hajj</i> )	حَجَّ	the major pilgrimage to the Sacred Mosque, site of the Kaaba in Makkah, to be undertaken by every able Muslim once in his or her lifetime

Haram	حَرَم	the sacred area surrounding and including the Kaaba in Makkah; any inviolable or holy area
<i>hawḍ</i>	حَوْض	stream or pool
<i>hoor al-'een</i>	الْحَوْرُ الْعَيْنِ	houris, fair women with big, beautiful eyes who are created to be spouses of the believers in paradise
Iblees	إِبْلِيسَ	another name for Satan (Shayṭān) in Arabic
'iddah	عِدَّة	the waiting period after a woman is widowed or divorced, during which she is not allowed to remarry, in order to ascertain whether or not she is pregnant with the child of her late or ex-husband
'Illiyeen	عِلِّيِّينَ	a register in heaven wherein the good deeds of the righteous are recorded
<i>iqâmah</i>	إِقَامَة	the call to rise for prayer, given when the prayer is about to begin
<i>i'tikâf</i>	إِعْتِكَاف	a spiritual retreat; seclusion in the mosque solely for the purpose of worship
<i>jâhiliyah</i>	جَاهِلِيَّة	<i>lit.</i> 'ignorance'; the age of spiritual darkness before Islam
Jibreel	جِبْرِيلَ	the Arabic name for Gabriel (جِبْرِيلُ), the archangel who transmitted the verses of the Qur'an and other communications from Allah (ﷻ) to Prophet Muhammad (ﷺ)

jihad ( <i>jihād</i> )	جِهَاد	struggle or striving (in Allah's cause)
<i>jinn</i> (plural of <i>jinni</i> )	جِنِّ	non-human, rational beings created by Allah from fire, often referred to as 'demons' or 'devils'. They have free will like humans: some are Muslims, others disbelievers; some are obedient to Allah, others disobedient. Satan is a jinni. Some disobedient jinn mislead people into thinking that they can foretell the future, near or distant, or provide people with riches or some sort of power.
<i>Jumu'ah</i>	جُمُعَة	Friday; <i>also</i> , the midday congregational prayer on that day
<i>juz'</i> (pl. <i>ajzā'</i> )	جُزْء	a section of the Qur'an equal to one-thirtieth of the text
<i>al-Kawthar</i>	الْكَوْثَر	the name of a river in paradise, the banks of which are made of pearls
<i>khums</i>	خُمْس	one-fifth; the share of war booty that belongs to the Islamic state
<i>khutbah</i>	خُطْبَة	sermon or speech; specifically, the sermon given during the Friday congregational prayer
<i>lā ilāha illā Allāh</i>	لَا إِلَهَ إِلَّا اللَّهُ	the Islamic testimony of faith: 'there is none worthy of worship other than Allah'
<i>al-Lawh al-Mahfoodh</i>	اللَّوْحُ الْمَحْفُوظ	the Preserved Tablet in Heaven on which Allah's words and decrees are written

<i>Laylat al-Qadr</i>	ليلة القدر	the 'Night of Destiny' or 'Night of Power' on which the Qur'an was first revealed; the most blessed night of the year, which is better than a thousand months; Muslims look for it on the odd nights during the last ten days of Ramadan and are supposed to spend those nights in prayer and supplication, reciting Qur'an and seeking Allah's forgiveness.
<i>mahram</i>	محرم	a degree of consanguinity precluding marriage; a man whom a woman may not marry due to the close blood or marriage relationship, e.g., her father, brother, son, uncle, or father-in-law
<i>mudd</i>	مُدّ	a measure of volume: <i>approx.</i> what one's two hands can scoop up; generally estimated to be $\frac{3}{4}$ litre (750 cl)
<i>Muhâ- jiroun (or Muhâjireen)</i>	مهاجرون	<i>lit.</i> 'emigrants' of any kind; used in Islamic discourse to refer to people who emigrate to safeguard their religion, specifically the Muslims who migrated with Prophet Muhammad (ﷺ) from Makkah to Madinah
<i>mujâhid (pl. mujâhideen)</i>	مُجَاهِد	one who strives in the way of Allah; a fighter in jihad
<i>mutawâtir</i>	مُتَوَاتِر	a category of hadith: a narration that is related by so many upright and trustworthy narrators at each level that it would have been impossible for them to have agreed on a lie



<i>qadr</i>	الْقَدْر	divine predestination; destiny; power; exact measure
Quraysh	قُرَيْشٌ	the dominant tribe in Makkah at the time of the Prophet's mission; their society was based on polytheism
<i>rak'ah</i> (pl. <i>raka'ât</i> )	رُكُوعَةٌ	a unit of the formal prayer ( <i>ṣalâh</i> )
Ramadan ( <i>Ramaḍân</i> )	رَمَضَانَ	the ninth month in the Islamic calendar; the month of obligatory fasting and the month in which the first verses of the Qur'an were revealed
<i>ruqyah</i>	الرُّقْيَةُ	recitation of a part of the Qur'an (such as Soorat al-Fâtiḥah) or supplication to Allah using words prescribed by the Messenger of Allah (ﷺ) in authentic hadiths in order to obtain relief from illness
<i>ṣâ'</i>	صَاعٌ	a measurement of volume roughly equivalent to 3 litres, or four times the volume of a <i>mudd</i>
<i>Ṣaḥâbah</i>	صَحَابَةٌ	<i>sing. ṣaḥâbi</i> ; Companions of the Messenger of Allah (ﷺ)
<i>salâm</i>	السَّلَام	<i>lit.</i> 'peace'; the Islamic greeting of peace
Shâm	الشَّام	the area that includes the current states of Syria, Lebanon, Jordan and Palestine
<i>shar'i</i>	شَرْعِيٌّ	of or pertaining to Sharia; Islamic
Shayṭân	شَيْطَانٌ	Satan

<i>Sijjeen</i>	سَجِّين	a register in heaven wherein the evil deeds are recorded
<i>shirk</i>	شِرْك	associating partners with Allah
<i>soorah</i> or <i>soorat</i>	سُورَة	chapter of the Qur'an
<i>subhān Allāh</i>	سُبْحَانَ اللَّهِ	glory be to Allah
<i>Sunnah</i>	سُنَّة	the practice and collected sayings of Prophet Muhammad (ﷺ) that together with the Qur'an forms the basis of Islamic law
<i>tafseer</i>	تَفْسِير	exegesis: commentary, or explanation of the meanings ( <i>usu.</i> of Qur'anic verses)
<i>takbeer</i>	تَكْبِير	the act of saying <i>Allāhu akbar</i> (Allah is the Greatest)
<i>ṭalāq</i>	طَلَاق	divorce
<i>tawḥeed</i>	التَّوْحِيد	the oneness of Allah: the knowledge that He alone deserves to be worshipped and that He has no partners
<i>thareed</i>	ثَرِيد	a dish made from pieces of flat bread soaked in a meat stew
<i>Ummah</i>	أُمَّة	community or nation: <i>usu.</i> used to refer to the entire global community of Muslims
<i>'umrah</i>	عُمْرَة	a minor, non-obligatory pilgrimage to Makkah
<i>unseen</i>	خَفِي	a term used to denote phenomena or aspects that cannot be known using ordinary human faculties

<i>waswās</i>	وَسْوَاسٌ	<i>lit.</i> 'whispering': insinuating whispers or thoughts from Satan
<i>zakât</i> (or <i>zakâh</i> )	زَكَاةٌ	obligatory charity: an 'alms tax' on wealth that is paid by Muslims and be distributed to others who qualify as recipients
<i>zakât al-fīṭr</i>	زَكَاةُ الْفِطْرِ	obligatory charity at the end of the fast of Ramadan, payable in kind as foodstuff



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