

Surah Burooj

Tafseer e Arshadi

Prepared by:

فضيلة الشيخ دكتور ارشد بشير عمرى مدنى سلمه الله

Shaikh Dr. Arshad Basheer Umari Madani

Hafiz, Aalim, Faazil (Madina University, KSA),
MBA, PhD from Switzerland.

Founder & Director of AskIslamPedia.com

Chairman: Ocean The ABM School, Hyd.

www.askislampedia.com | www.abmqurannotes.com | www.askmadani.com

+91 92906 21633 (whatsapp only)

Disclaimer:

This English work has been prepared by students with the intention of helping other students. In fact, it is based on an original Urdu book written by Dr. Shaikh Arshad Basheer Madani.

Dr. Shaikh Arshad Basheer Madani has not personally reviewed this English work word for word. Therefore, if you face any difficulty or confusion, please refer to the original Urdu book.

JazakAllaahu Khairan.

Department of Publications

AskIslamPedia.com

Contents

First Part - general overview	3
Second Part - Interpretive Translation.....	7
Tenth Part - Authentic Points from Arabic Tafsirs	13
Eleventh Part - Lessons Learned from the Surah	43

First Part - general overview

Surah Al-Buruj offers a general overview, highlighting its connection with preceding and following surahs. It examines the surah's thematic style and objectives.

Note: Units of surah segments and mutual relations.

(85) Surah Al-Buruj

Buruj

The Big Stars

Al-Burooj

Place of Revelation: Makkah.

Some objectives:

The end for those who persecute believing men and women

The story of Ashab-e-Ukhdud is mentioned. It shows these faithful people sacrificed their lives for religion and faith

Brief Introduction

Themes, Structure, and Mutual Connection of Surah Al-Buruj

Surah Al-Buruj (Surah 85) is a Makki surah that presents a powerful message about faith, oppression and tyranny, divine justice, and Allah's supreme sovereignty. This surah narrates historical events to strengthen certainty of revenge from Allah and ultimate success of believers. This surah is deeply connected with surahs before and after it, creating thematic and structural flow in the Quran's expression.

Topics of Surah Al-Buruj

A. Allah's Testimony and Cosmic Order

v The surah begins with oaths, where Allah swears by the sky adorned with constellations (النُّجُوم) and other celestial elements. These cosmic signs bear witness to Allah's absolute power and His ability to enforce justice.

B. Story of Oppressed Believers (Ashab-e-Ukhdud)

v The surah narrates the tragic tale of those believers who were thrown into fire pits due to remaining steadfast on their faith.
v It highlights the historical continuum of oppression on righteous people and assures believers that their trials are known to Allah.

C. End of Oppressors and Reward of Believers

v The surah condemns disbelievers' oppression and warns them of severe punishment in the Hereafter.
v While believers are promised Paradise and eternal success.

D. Allah's Perfect Power and Control

v The surah affirms that Allah alone is the sole Owner of heavens and earth.
v His sovereignty is absolute and He is fully aware of everything.
v No power can escape His justice.

E. Lessons from Past Nations

v The surah references previous nations destroyed due to their rebellion and denial of truth.
v It serves as a warning for those rejecting faith and oppressing believers.

Structure of Surah Al-Buruj

The surah follows a clear and logical structure:

- v Initial oaths (verses 1-3)
- v Allah swears by the sky with constellations, the Day of Judgment, and witnessing events.
- v These oaths provide foundation for certainty of Allah's justice.

Story of Ashab-e-Ukhdud (Verses 4-10)

- v Description of oppression against believers and burning them alive.
- v Condemnation of oppressors and highlighting steadfastness of believers.

End of Believers and Disbelievers (Verses 11-14)

- v Promise of Paradise to believers.
- v Disbelievers will face Allah's punishment.

Allah's Sovereignty and Power (Verses 15-22)

- v Confirmation of Allah's complete control over the universe.
- v Mention of destruction of past nations due to their deeds.
- v Final reminder that Allah sees everything, nothing is hidden from Him.

Mutual Connections with Previous and Next Surahs

A. Connection with Surah Al-Inshiqaq (Surah 84)

- v Surah Al-Inshiqaq talks about Day of Judgment and division of people according to deeds.
- v Surah Al-Buruj then presents a real example of how believers are tested, highlighting Allah's justice in both worlds.

v Theme of reward and punishment flows coherently in both surahs.

B. Connection with Surah At-Tariq (Surah 86)

v Surah Al-Buruj ends affirming Allah's complete control over universe.

v Surah At-Tariq begins with celestial signs and reminder of Judgment.

v Both surahs highlight Allah's power in creation and recompense.

Conclusion

Surah Al-Buruj reminds of ongoing struggle between truth and falsehood. It assures believers that Allah's justice will prevail and warns oppressors of their end. Its organized structure—through oaths, historical events, divine warnings, and consolations—strengthens Quranic message of perseverance. Its position between Surah Al-Inshiqaq and Surah At-Tariq reinforces overall Quranic theme of divine justice, accountability, and certainty of Judgment.

Second Part - Interpretive Translation

(Presents translation of Quranic meanings, with verse-by-verse explanation included)

Verse-by-verse explanation of Surah Al-Buruj (The Constellations), in light of key words and their translated meanings:

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

Verse 1: By the sky possessing constellations.

Explanation: Allah swears by the sky adorned with constellations (star clusters), manifesting His creation's majesty and absolute power over everything.

Verse 2: And by the Promised Day.

Explanation: Allah swears by the Day of Judgment, which is promised and certain, highlighting the reality and seriousness of reckoning.

Verse 3: And by the Witness and the Witnessed.

Explanation: Ibn Abi Hatim narrates from Abu Hurairah (RA) that the Prophet (ﷺ) said: "Al-Yawm al-Maw'ood is the Day of Judgment. Ash-Shahid is Friday, the sun never rose or set on a better day. There's an hour when no Muslim asks Allah for good but He grants it, nor seeks refuge from evil but He protects. Al-Mashhood is the Day of Arafah." (Also narrated by Ibn Khuzaymah).

Verse 4: قُتِلَ أَصْحَابُ الْأُخْدُودِ

Translation:

Curse upon the People of the Ditch.

Explanation:

Refers to those who dug ditches and burned believers alive in them. The curse signifies Allah's wrath and punishment.

Verse 5: النَّارِ ذَاتِ الْوَقُودِ

Translation:

The Fire full of fuel.

Explanation:

Describes the ditch fire fueled with wood or materials to intensify it, increasing believers' suffering. This verse reveals disbelievers' heartlessness.

Verse 6: إِذْ هُمْ عَلَيْهَا قُعُودٌ

Translation:

When they sat around it.

Explanation:

Oppressors sat watching believers burn, demonstrating their arrogance and cruelty.

Verse 7: وَهُمْ عَلَىٰ مَا يَفْعَلُونَ بِالْمُؤْمِنِينَ شُهُودٌ

Translation:

While they were witnesses to what they did to the believers.

Explanation:

Disbelievers witnessed their own oppression, showing deliberate intent and conscious cruelty.

Verse 8: وَمَا نَقَمُوا مِنْهُمْ إِلَّا أَنْ يُؤْمِنُوا بِاللَّهِ الْعَزِيزِ الْحَمِيدِ

Translation:

And their enmity with the believers was only because they believed in Allah, the Mighty, the Praiseworthy.

Explanation:

The believers' only "crime" was believing in Allah, who is Mighty and Praiseworthy. This verse reveals the unjust oppression against believers.

Verse 9: الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ

Translation:

To whom belongs the sovereignty of the heavens and the earth, and Allah is Witness over all things.

Explanation:

Allah reminds of His complete sovereignty over heavens and earth and His watchfulness over everything.

Verse 10: إِنَّ الَّذِينَ فَتَنُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ثُمَّ لَمْ يَتُوبُوا فَلَهُمْ عَذَابُ جَهَنَّمَ وَلَهُمْ عَذَابُ الْحَرِيقِ

Translation:

Indeed, those who persecuted believing men and believing women and then did not repent - for them is the punishment of Hell and for them is the punishment of burning.

Explanation:

This verse warns those who oppressed believers that if they do not repent, they face eternal Hellfire and burning punishment. Allah states His justice and the severity of their deeds.

Verse 11: إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ذَلِكَ الْفَوْزُ الْكَبِيرُ

Translation:

Indeed, those who have believed and done righteous deeds - for them are gardens beneath which rivers flow. That is the great attainment.

Explanation:

In contrast to oppressors, believers who remain steadfast through trials receive supreme, eternal reward in Paradise.

Verse 12: إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ

Translation:

Indeed, the seizure of your Lord is severe.

Explanation:

Allah's punishment for oppressors is powerful and severe, demonstrating His ability to enforce justice.

Verse 13: إِنَّهُ هُوَ يُبْدِئُ وَيُعِيدُ

Translation:

Indeed, it is He who originates [creation] and repeats.

Explanation:

Allah alone creates His creation and resurrects them. This verse highlights His power to give, take, and restore life.

Verse 14: وَهُوَ الْغَفُورُ الْوَدُودُ

Translation:

And He is the Forgiving, the Loving.

Explanation:

Even though He punishes oppressors severely, Allah is Forgiving and Loving towards those who repent and believers.

Verse 15: ذُو الْعَرْشِ الْمَجِيدُ

Translation:

Owner of the Majestic Throne.

Explanation:

Allah's sovereignty and majesty highlighted through mention of His Throne and His attribute of supreme glory.

Verse 16: فَعَّالٌ لِّمَا يُرِيدُ

Translation:

Doer of whatever He wills.

Explanation:

Allah's will is absolute, nothing can prevent Him from fulfilling His intent.

Verse 17: هَلْ أَتَاكَ حَدِيثُ الْجُنُودِ

Translation:

Has the story of the armies reached you?

Explanation:

Allah questions to draw attention to past nations and armies destroyed due to oppression.

Verse 18: فِرْعَوْنَ وَثَمُودَ

Translation:

Pharaoh and Thamud.

Explanation:

Examples of two oppressors (Pharaoh and Thamud) who became lessons due to arrogance and rejecting Allah's messengers.

Verse 19: بَلِ الَّذِينَ كَفَرُوا فِي تَكْذِيبٍ

Translation:

Rather, those who disbelieve are in denial.

Explanation:

Despite clear signs and warnings, disbelievers persistently deny the truth.

Verse 20: وَاللَّهُ مِنْ وَرَائِهِمْ مُحِيطٌ

Translation:

While Allah encompasses them from behind.

Explanation:

Allah's knowledge and power surround disbelievers from all sides, they cannot escape His grasp.

Verse 21: بَلْ هُوَ قُرْآنٌ مَجِيدٌ

Translation:

Rather, it is a glorious Quran.

Explanation:

Quran is exalted in content and guidance, proof of Allah's truth.

Verse 22: فِي لَوْحٍ مَحْفُوظٍ

Translation:

In a preserved Tablet.

Explanation:

Quran preserved in Protected Tablet, indicating its eternal, unchangeable nature.

Tenth Part - Authentic Points from Arabic Tafsirs

Part Two: Detailed Tafsir

From Tafsir Tabari, Ibn Abi Hatim, Baghawi, Tafsir Qurtubi, Ibn Kathir, and modern tafsirs like Tafsir Alsadi, and similarly Ibn Kathir's tafsir points and summaries called "Al-Misbah al-Munir" along with other explanations of Ibn Kathir (Shaykh al-Rajhi's sharh, Shaykh Khalid al-Sabt, Shaykh Muqbil's takhrij, Shaykh Hawini, Hakmat Bashir's tahqiq of Tafsir Ibn Kathir), keeping in view the researches of Ibn Taymiyyah, Ibn Qayyim, Ibn al-Jawzi, and taking guidance from Tafsir Adwa' al-Bayan, Fath al-Qadir by Shawkani, Tafsir of Shaykh Nawab Siddiq Hasan Khan, Tafsir of Shaykh Ibn Uthaymeen, presented in Urdu format. Alhamdulillah, this will help us understand both traditional and modern perspectives, Insha'Allah.

Allah Almighty swears by the heaven and its Buruj (constellations), which are great stars, as stated:

"He is the Most Blessed Who placed therein Buruj (great stars), and placed therein a lamp (sun) and moon giving light" (Surah Al-Furqan: 61).

Scholars' opinions regarding Tafsir of Al-Buruj

1. Ibn Abbas, Mujahid, Dahhak, Hasan Basri, Qatadah and Suddi (may Allah have mercy on them) said: "Al-Buruj" refers to stars.
2. Manhhal bin Amr said: "Wa al-samaa'i dhat al-buruj" means beautiful creation.
3. Ibn Jarir Tabari's preferred opinion: These are mansions of sun and moon, which are 12 Burj. Sun stays one month in

each Burj, while moon stays 2 days and 8 hours in each Burj, making total 28 mansions, and moon remains absent for two nights.

Lexical Explanation of the word "Buruj"

Root letters: Ba, Ra, Jeem.

v **Basic meaning:** To appear and to make manifest.

v **Technical meaning:** Whatever is manifest and apparent is called "Burj."

v **Example:** Allah's statement:

"And (Muslim women) do not display themselves openly as they used to display in the time of ignorance" (Surah Al-Ahzab: 33).

Meaning women should not make themselves apparent and manifest in men's sight. On this basis, some mufasssireen interpreted "Buruj" as mansions of sun and moon.

Ibn al-Qayyim's Tafsir (RA)

1. Reality of Buruj:

In Surah Al-Buruj, "Buruj" refers to star clusters through which sun and moon travel. Some said stars, some specific stars, some great mansions. All are signs of Allah's power and proofs of His Oneness.

2. Astronomical Reasoning:

Sky is a sphere where all parts are equal. In spherical shape, no difference in length, width, or position. Existence of these Buruj with different shapes, sizes, and structures clearly proves they cannot come into being without a Creator.

3. Creator's Attributes:

Their Creator must be Qadir (All-Powerful), Alim (All-Knowing), Murid (Willing), Hayy (Living), Hakeem (Wise), and separate from His creation. Such proofs destroy basic concepts of nature-worshippers, atheists, and philosophers who deny a separate, All-Powerful, possessing will, detailed knowledge, and running system with wisdom Creator.

4. Conclusion:

Sky's Buruj are actually its mansions or planets' mansions, among Allah's great signs. Therefore Allah included them in oath with the heaven.

Purpose of the Oath (Ibn al-Qayyim's Opinion)

Ibn al-Qayyim (RA) states that these oaths do not have an explicit answer (like "Inna katha" or "Katha"), rather their purpose is only to draw attention and highlight the importance of the subject, and this is sufficient.

Note: This tafsir is completed with references from Ibn Jarir al-Tabari, Ibn Kathir, and other mufasssireen.

Verse:

"Wa al-yawmi al-maw'oodi wa shahidin wa mashhood" (Surah Al-Buruj: 2-3)

Allah Almighty states: "By the Promised Day! And by the witness and that which is witnessed!"

Explanation of Hadith:

Ibn Abi Hatim narrated from Abu Hurairah (RA) that the Messenger of Allah (ﷺ) said:

"Al-yawm al-maw'ood is the Day of Judgment. Ash-shahid is

Friday, and the sun never rose or set on a better day than it. There is an hour in it such that no Muslim servant asks Allah for good but He grants it to him, nor seeks refuge from evil but Allah grants him refuge from it. Al-mashhood is the Day of Arafah."

(This hadith is also narrated by Ibn Khuzaymah)

And by the witness and the witnessed

Among creations, some are those that are to be witnessed (by other creations), and the system of the world is completed with it. So when one creation can be a witness, overseer, and protector over another creation, then why can't the Blessed and Exalted Creator be a witness, aware, and overseer over His servants? [Ibn al-Qayyim: 3/278]

Opinions of Mufasssireen

1. Position of Ibn Jarir al-Tabari (RA):

v This verse has multiple interpretive possibilities, and all these meanings fall within the verse's scope.

2. Analysis of Ibn al-Qayyim (RA):

v First aspect: Specific identification of "Promised Day," "witness," and "that which is witnessed."

v Second aspect: Connection between these oaths and their purpose.

Central Theme of Surah Al-Buruj

Surah Al-Buruj revolves around promise and warning (threat and encouragement):

v **Warning:** Warning deniers of prophethood, deniers of Judgment Day, and deniers of Quran about their end.

v **Past Examples:** Mention of Ashab al-Ukhdud, Pharaoh, and Thamud nation whom Allah punished.

Conclusion of Surah:

"Rather, those who disbelieve are in denial. And Allah encompasses them from behind. Rather, it is a glorious Quran. In a preserved Tablet" (Al-Buruj: 19-22)

Purpose of Oath (Ibn al-Qayyim's Opinion)

Ibn al-Qayyim (RA) states:

"These oaths do not have explicit answer (like 'Inna katha' or 'Katha'). Their purpose is only to highlight the greatness of things being sworn by, and this is sufficient. It is not appropriate that the answer to the oath be 'Qutila ashab al-ukhdud', because this is condemnation of those who oppressed Allah's saints."

Summary:

Central message of Surah Al-Buruj is that Allah Almighty will help oppressed believers and give severe punishment to oppressors. Oaths by sacred times like Judgment Day, Friday, and Arafah emphasize that Allah's promise is true and His system of justice encompasses everything. Wallahu A'lam bis-Sawab.

Verse: "Qutila ashab al-ukhdud"

Allah Almighty states:

"Qutila ashab al-ukhdud" (Surah Al-Buruj: 4)

v **Its meaning is that they were cursed. "أُكْهُدُودٌ" (Ukhdood) is plural of "خندق" (trench), meaning pits dug in the ground.**

v **This verse refers to a group of disbelievers who captured Allah's believing servants, oppressed them, and tried to turn**

them away from faith. When they didn't turn away, they dug trenches in the ground, lit fire in them, continuously fueled them, and threw believers into them.

Allah Almighty describes this scene:

" قُتِلَ أَصْحَابُ الْأُخْدُودِ. النَّارِ ذَاتِ الْوُقُودِ. إِذْ هُمْ عَلَيْهَا قُعُودٌ. وَهُمْ عَلَىٰ مَا يَفْعَلُونَ " (Surah Al-Buruj: 4-7)

- Meaning they themselves were present and witnessing what was happening to the believers.
- Here "curse" means being driven away and expelled from Allah's mercy. Ibn Jarir preferred this meaning. Some scholars took it as malediction, meaning prayer for their destruction. Both meanings are close, because cursing someone is like praying for their destruction.

Allah Almighty states:

" وَمَا نَقَمُوا مِنْهُمْ إِلَّا أَنْ يُؤْمِنُوا بِاللَّهِ الْعَزِيزِ الْحَمِيدِ " (Surah Al-Buruj: 8)

Believers committed no crime, yet such horrific and tyrannical punishment was inflicted upon them.

But what was the end of those who dug the trenches?

Believers immediately escaped the calamity and moved to Paradise and rivers, while their oppressors remained in eternal punishment.

(قُتِلَ أَصْحَابُ الْأُخْدُودِ (4) النَّارِ ذَاتِ الْوُقُودِ)

Our scholars said: Allah Azza wa Jal gave this news to this ummah's believers about what kinds of hardships previous monotheists faced before them, so He consoles them with it. And the Prophet (ﷺ) narrated the story of the boy (al-ghulam) so they may be patient on the harm, suffering, and hardship they faced, and make him a model of patience, steadfastness on truth,

clinging to it, and sacrificing their lives in the path of calling to truth and people's entry into religion, even though his age was young and his patience was great. [Al-Qurtubi: 22/192–193]

﴿الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۖ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ﴾

﴿الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ﴾ means He is the Owner of the heavens and the earth, as Creator and over servants, He manages them like an owner manages his possession. ﴿وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ

﴿شَهِيدٌ﴾ means as Knower, Hearer, and Seer (He is Witness over everything). So shouldn't these rebellious people fear Allah that the All-Powerful Able One will seize them?! Don't they know they all are Allah's servants, without Owner's permission no one has authority over anyone?! Has it remained hidden from them that Allah encompasses their deeds, and He will give them requital for their actions?! Never, the disbeliever is in deception, and the oppressor is ignorant and blind from the straight path. [Alsadi: 918]

Imam Ahmad narrated from Sahib (RA) that the Messenger of Allah (ﷺ) said:

"Among the people before you, there was a king who had a sorcerer. When the sorcerer grew old, he said to the king: I have grown old and my time is near, so send a boy to me whom I can teach magic. The king sent a boy, and the sorcerer started teaching him magic. There was a monk (worshipper) between the sorcerer and the king. Whenever the boy went to the sorcerer, he passed by the monk, listened to his talks, and was influenced by his teachings. When he reached the sorcerer late, the sorcerer would beat him and ask: Why are you late? And when he returned home late, his family would beat him and ask: Why are you late?"

The boy complained to the monk, who said: When the sorcerer beats you, say: My family delayed me, and when family beats you, say: The sorcerer delayed me.

One day the boy saw a great beast blocking people's path. He thought: Today I will know whether the monk's way is more beloved to Allah or the sorcerer's. He picked up a stone and said: O Allah! If the monk's affair is more beloved to You than the sorcerer's, then kill this beast so people can pass. He threw the stone, the beast died, and people passed.

He told the monk this incident, who said: O my son! You are better than me. You will be tested, when the test comes, do not mention me."

Then the boy started healing the blind and lepers and curing various diseases. The king's close companion became blind. When he learned about the boy, he came to him with many gifts and said: "Heal me, all this is yours." The boy said: "I don't heal anyone, Allah heals. If you believe in Him, I will pray to Allah, He will heal you." He believed, the boy prayed, and he was healed.

Then that man went to the king and sat with him as before. The king asked: "Who restored your sight?" He replied: "My Lord." The king asked: "Is there any lord besides me?" He said: "Yes, my Lord and your Lord is Allah."

The king tortured him so much that he revealed the boy's location. The boy was brought before the king. The king asked: "O boy! Has your magic reached the point that you heal the blind, lepers, and other diseases?" The boy replied: "I don't heal anyone, Allah heals." The king asked: "Am I not your lord?" The boy said: "No, my Lord and your Lord is Allah."

The king tortured him again until he revealed the monk's location. The monk was brought and ordered to abandon faith, but he refused. So the king had a saw placed on his head and sawed him into two pieces. Then he ordered the blind man to abandon faith, but he also refused, so he was sawed the same way.

Then the king ordered the boy to abandon faith, but he refused. The king sent him with some soldiers to a mountain and said: "When you reach the top, if he abandons faith, let him go, otherwise throw him down." When they reached the top, the boy prayed:

اللَّهُمَّ اكْفِنِيهِمْ بِمَا شِئْتَ

(O Allah! Suffice me against them with whatever You will).

The mountain shook and they all fell and perished. The boy returned to the king. The king asked: "What happened to your companions?" The boy replied: "Allah took care of their matter."

The king then sent him with other soldiers in a boat and said: "If he abandons faith, let him go, otherwise drown him." When they reached the sea, the boy prayed:

اللَّهُمَّ اكْفِنِيهِمْ بِمَا شِئْتَ

(O Allah! Suffice me against them with whatever You will).

The boat capsized and they all drowned and perished. The boy returned to the king again. The king asked: "What happened to your companions?" The boy replied: "Allah took care of their matter."

Then the boy said to the king: "You cannot kill me until you do as I say. If you do what I tell you, you will kill me, otherwise you won't be able to." The king asked: "What is it?"

The boy said: "Gather people in an open field, crucify me on a wooden plank, take one arrow from my quiver, place it on your bow and say: Bismillah, Rabb al-Ghulam (In the name of Allah, the Lord of the boy), then shoot the arrow. If you do this, you will kill me."

The king did exactly that: took the arrow, placed it on the bow and said:

بِسْمِ اللَّهِ رَبِّ الْغُلَامِ

(In the name of Allah, the Lord of the boy)

and shot the arrow. The arrow hit the boy's temple. The boy placed his hand on the wound and became a martyr.

Upon this, people announced:

أَمْنَا بِرَبِّ الْغُلَامِ

(We believe in the Lord of the boy)!

The people said to the king: "What you feared has happened! All people have believed." So he ordered trenches to be dug at the entrances of roads, fire lit in them, and commanded: "Whoever abandons faith, let him go, otherwise throw him into the fire."

People started jumping into the fire accepting martyrdom. A woman came with her nursing infant, hesitated and turned back.

Then the child spoke:

يَا أُمَّاهُ، أَصْبِرِي فَإِنَّكَ عَلَى الْحَقِّ

(O my mother! Be patient, for indeed you are upon the truth).

(This hadith is narrated by Imam Muslim at the end of his Sahih).

Historical Background

Ibn Ishaq narrated this incident in his Seerah in different ways

and added that the people of Najran remained steadfast on their faith after the boy's martyrdom and adopted Christianity. Then the king of Yemen, Dhu Nuwas, came against them with his army, ordered them to accept Judaism, and gave them the choice: accept Judaism or death. They chose death.

He dug trenches, lit fire in them, and killed people with swords. He killed and dismembered nearly twenty thousand people. Allah revealed these verses upon His Messenger (ﷺ) regarding Dhu Nuwas and his army:

قُتِلَ أَصْحَابُ الْأُخْدُودِ . النَّارِ ذَاتِ الْوُقُودِ . إِذْ هُمْ عَلَيْهَا قُعُودٌ . وَهُمْ عَلَىٰ مَا يَفْعَلُونَ
بِالْمُؤْمِنِينَ شُهُودٌ . وَمَا نَقَمُوا مِنْهُمْ إِلَّا أَنْ يُؤْمِنُوا بِاللَّهِ الْعَزِيزِ الْحَمِيدِ . الَّذِي لَهُ مُلْكُ
السَّمَاوَاتِ وَالْأَرْضِ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ (Surah Al-Buruj: 4-9)

Identity of Dhu Nuwas

According to Ibn Ishaq, the killer of Ashab al-Ukhudud was Dhu Nuwas, whose real name was Zura'ah. During his rule, he was called Yusuf. He was the son of Tubba' As'ad Abu Karib, the Tubba' king who attacked Madinah, clothed the Ka'bah, and brought Jewish rabbis to Yemen.

Conclusion of the Incident

Dhu Nuwas killed nearly twenty thousand people in one morning, and only one man survived—Daws Dhū Tha'laban. Despite being pursued, he escaped on horseback. He went to Caesar, the Byzantine emperor, who wrote a letter to Najashi (king of Abyssinia). Najashi sent an army led by Ariat and Abraha, which freed Yemen from Jewish rule.

Dhu Nuwas fled but drowned in the sea. Abyssinians ruled Yemen for seventy years until Saif bin Dhi Yazan al-Himyari sought help from Persian king Khosrow, who sent seven hundred Persian soldiers from his prisons. They conquered

Yemen and restored Himyari rule.

This historical account will be detailed in the tafsir of Surah "Alam tara kayfa fa'ala Rabbuka bi ashabi al-feel" (Al-Fil: 1).

Lessons from the Incident

The story of the boy, monk, and Ashab al-Ukhdud contains countless lessons requiring reflection and practice. Allah Almighty states:

"Indeed, those who persecute believing men and believing women..." (Al-Buruj: 10)

v **Ibn Abbas, Mujahid, Qatadah, Dahhak, and Ibn Abidah said:**

"They burned them."

Explanation of the word "Fitnah"

v "Fitnah" means trial/test. In this context, it refers to burning in fire. Just as metals are purified by heating in fire to separate pure from impure, similarly burning believers was a trial and purification.

v The word "fitn" (فَتْن) is used for trial or test. Therefore, burning in fire is called "fitnah," and the process of testing metals in fire to purify is also called "fitnah."

v It is said: "فَتَنْتُ الذَّهَبَ عَلَى النَّارِ" (I tested gold on fire), meaning I examined it and separated impure from pure.

v Thus, burning in fire is "fitnah" because it is a trial and purification.

v The word "fitnah" applies to both the process of trial and its result.

v Allah states: "ذُوقُوا فِتْنَتَكُمْ" (Al-Dhariyat: 14) - here "fitnah" means the result of trial (punishment).

Ibn Jarir says: Those who gave "fitnah" to believing men and women subjected them to suffering through fire. Thus they were testing their faith, as Allah says:

"وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ" (Al-Baqarah: 191)

If we say they burned believers in fire, no problem. If we say they put them through this trial, also no problem. Both interpretations are correct.

Punishment for Oppressors

Allah Almighty prescribes severe punishment for oppressors, as evident in the last verses of Surah Al-Buruj:

إِنَّ الَّذِينَ فَتَنُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ لَمْ يَتُوبُوا فَلَهُمْ عَذَابُ جَهَنَّمَ وَلَهُمْ عَذَابُ الْحَرِيقِ
(Al-Buruj: 10)

"Those who persecute believing men and women then do not repent - for them is punishment of Hell and for them is punishment of burning."

Punishment for Oppressors

Allah Almighty states:

"For them is punishment of Hell and for them is punishment of burning fire." (Surah Al-Buruj: 10)

Ibn Kathir's Explanation

According to Ibn Kathir's explanation:

"Recompense is like the deed"—they burned believers in fire, so Allah said:

"For them is punishment of Hell and for them is punishment of burning fire."

Most scholars consider both Hell and burning fire to mean punishment of Hereafter. However, some scholars including Ibn Jarir say Hell's punishment is in Hereafter, while burning fire's punishment was in this world, so the phrase doesn't appear mere

repetition. This follows the principle that when two different meanings are possible, new meaning takes precedence over repetition.

Those scholars who consider both as Hereafter punishment say it's not mere repetition or emphasis but there's difference between both.

It is known that Hell's punishment varies according to people's crimes, because Hell has different levels. Allah Almighty states: "It has seven gates." (Surah Al-Hijr: 44)

May Allah protect us, our parents, our brothers, and all Muslims from it.

Invitation to Repentance

Allah Almighty states: "Then they did not repent, so for them is punishment of Hell and for them is punishment of burning fire."

Ibn Kathir's Explanation

"Recompense is like the deed."

Hasan Basri (RA) commented on this verse saying:

"See this generosity and mercy—they killed Allah's friends, yet Allah still invites them to repentance and forgiveness!"

This is undoubtedly one of the greatest hope-giving verses.

Scholars have discussed which is the most hope-giving verse in Quran. Undoubtedly, this verse is among them, because Allah says:

"Then they did not repent..."

Despite committing such a great crime, Allah still keeps the door of repentance open.

Although this verse describes their condition rather than direct invitation to repentance, it is clear that the door of repentance is open even for the worst criminals.

For example, Pharaoh said:

"I am your most exalted lord." (Surah An-Nazi'at: 24)

Yet Allah sent Moses and Aaron (AS) to him and commanded them to speak softly to him, perhaps he accepts advice or fears Allah.

- If he repented, believed, and obeyed, Allah would have accepted his repentance.
- Islam erases all previous sins, and sincere repentance forgives past sins.

)Indeed, those who persecute believing men and women then do not repent - for them is punishment of Hell and for them is punishment of burning(

Hasan Basri said: See this grace and generosity, they killed His saints, and He (Allah) still calls them to repentance and forgiveness. [Ibn Kathir: 4/497]

)And He is the Forgiving, the Loving(

They said that "mawaddah" means pure love, and there's extremely subtle secret that (Allah Almighty) paired Al-Wadud with Al-Ghafur, so it becomes clear that when sinners repent and turn to Allah, He forgives their sins and loves them too. [Alsadi: 919]

Reward for Believers

Allah Almighty states: "Indeed, those who believed and did righteous deeds—for them are gardens beneath which rivers flow. That is the great attainment." (Surah Al-Buruj: 11)

Allah informs us that for His believing servants are gardens beneath which rivers flow, in contrast to what He prepared for His enemies—fire and punishment.

Therefore He said: "That is the great attainment."

Allah's Greatness and Power

Then Allah Almighty states:

"Indeed, the seizure of your Lord is severe." (Surah Al-Buruj: 12)

Meaning His punishment and revenge upon those who deny His messengers and disobey His commands is very severe, great, and powerful.

Certainly Allah is All-Powerful. He does whatever He wills, however He wills, whenever He wills, in less than the blink of an eye.

"Batsh" (seizure) means seizing with force and intensity.

Allah Almighty states:

"And thus is the seizure of your Lord when He seizes [inhabitants of] cities while they are committing wrong. Indeed, His seizure is painful and severe." (Surah Hud: 102)

v Hasan Basri (RA): See this generosity and grace, Ashab al-Ukhdud who persecuted and killed believers, Allah still invites them to repentance. (Tafsir Sadi)

v)Indeed those who persecute believing men and women(: They blocked believers from Allah's path and burned them in fire causing suffering.

v Cruelty: Is when a person sees people burning in fire while sitting comfortably on his bed talking without care.

v Allah: Sometimes subjugates His enemies over His friends, so don't be surprised if Allah Azza wa Jal enables disbelievers over Muslims and they kill them... and dishonor them, there's wisdom in it from Allah.

v Upon our Muslim brothers: On whom disbelievers have been enabled, this is elevation of ranks for the afflicted and forgiveness of sins, lesson for others, and respite for those

disbelievers so they exceed limits then Allah seizes them. (Tafsir Ibn Uthaymeen)

Batsh of Allah: Meaning His revenge, and His seizure is very severe and great, but it only comes upon those who deserve it, and for those who don't deserve it, Allah's mercy is vast, and He often forgives many sins. (Tafsir Ibn Uthaymeen)

{Al-Wadud}: Just as none is like Him in His attributes, none is like Him in His love.

Allah mentioned {Al-Wadud} with {Al-Ghafur} so it becomes clear that when sinners repent, Allah forgives their sins and also loves them, not just forgives without love. (Tafsir Sadi)

Wad is pure love, so Allah Jalla wa Ala is Al-Wadud, meaning He is both Beloved and Loving, both aspects combined.

- The more a person follows Messenger of Allah (SAW), the more beloved he becomes to Allah. (Tafsir Ibn Uthaymeen)

- Allah drowned Pharaoh in the same water he boasted about. (Tafsir Ibn Uthaymeen)

Whoever holds firmly to this great Quran, for him is honor, dignity, and elevation.

When a person rectifies his relationship with his Lord, Allah rectifies his relationship with people.

The farther the heart is from Allah, people will be farther from its owner, and the closer to Allah, people will be closer to him.

(Tafsir Ibn Uthaymeen)

Initiation of Creation and Power of Resurrection

Then Allah Almighty states: "Indeed, it is He who originates [creation] and repeats." (Surah Al-Buruj: 13)

Meaning with His perfect power and absolute strength, He

initiates creation and returns it exactly the same, with no resistance or obstacle before Him.

What does He create and return?

Ibn Kathir explains: "He initiates creation and returns it exactly the same, with no resistance or obstacle before Him."

This is the interpretation of the majority of scholars. Quran often presents initiation of creation as proof for Resurrection.

However, not everyone agrees with this interpretation.

Ibn Jarir's position:

v He says Allah started fire punishment on oppressors in this world and will repeat it in Hereafter.

v According to Ibn Jarir, the context is specifically about Ashab al-Ukhdud.

Allah Almighty states:

"Indeed, the seizure of your Lord is severe. Indeed, it is He who originates and repeats."

Thus according to Ibn Jarir:

· "He initiates their punishment in this world and repeats it in Hereafter."

· "He burned them in this world and will burn them again in Hereafter."

He considers this phrase as continuation of Ashab al-Ukhdud narrative.

On the other hand, Ibn Kathir and majority of scholars take this verse in general meaning that Allah creates and resurrects.

v And Allah knows best.

Allah's Mercy and Love

Allah Almighty states:

"And He is the Forgiving, the Loving." (Surah Al-Buruj: 14)
Meaning He forgives the sins of those who repent and show humility before Him—no matter how grave their sins may be.

Al-Wadud (The Loving)

"Al-Wadud" (The Loving One) refers to the Being who loves His believing servants.

Ibn Abbas and other exegetes explained:

v "Al-Wadud" means "The Loving One."

v Some scholars said: "Al-Wadud" means "The One who is loved" (The Beloved).

Denial by Misguided Sects

Some deviant sects deny that Allah loves or is loved. They claim:

v "Allah does not love, nor is He loved."

v Similarly, they deny that Allah smiles, is pleased, or displeased.

But how can a person worship Allah while denying His attributes of love, mercy, and pleasure?

Some people's claim

v "Allah is loved, but He Himself does not love."

Yet Allah Himself states:

"And He is the Forgiving, the Loving." (Surah Al-Buruj: 14)

And regarding Moses (AS), He said:

"And I bestowed upon you love from Myself." (Surah Taha: 39)

Ibn al-Qayyim's commentary

Ibn al-Qayyim (RA) commented on this verse:

"Allah first mentions the reward for His believing friends, then His severe punishment, emphasizing that His power is unmatched. Then He states that He is the Originator and Repeater—meaning none surpasses His power. Alongside this, He declares Himself the Most Forgiving and Most Loving, forgiving and loving those who turn to Him."

Balance Between Hope and Fear (Allah's Forgiveness and Love)

Allah forgives those who repent to Him, loves them, and showers His compassion upon them. He is simultaneously the One who gives severe punishment and the Forgiving, Loving One. He continuously bestows kindness upon His servants and honors the repentant with His love.

Al-Wadud: Both Beloved and Loving

Moreover, Al-Wadud means both "The Beloved" and "The Loving One." Imam Bukhari stated in his Sahih:
v "Al-Wadud means: The Beloved."

The most correct view is that this word encompasses both meanings:

1. Allah loves His righteous servants.
2. His righteous servants love Him.

One meaning is stated explicitly, and the other is necessarily proven from it.

Thus Allah is the Most Beloved and the Most Loving. As stated:

"Indeed, my Lord is Most Merciful, Most Loving." (Surah Hud: 90)

Connection Between Al-Wadud, Ar-Raheem, and Al-Ghafur

Allah Almighty has great wisdom in mentioning His names "Al-Wadud" (The Loving), "Ar-Raheem" (Most Compassionate), and "Al-Ghafur" (The Forgiving) together.

Ibn Kathir said: A person may forgive someone who wronged him, but not necessarily love him. Similarly, he may show mercy without loving.

But when Allah accepts a servant's repentance, He not only forgives but also loves him. He loves those who repent. If someone makes sincere repentance, Allah loves him regardless of his past.

Allah's Throne and His Majesty

Allah Almighty states:

"Lord of the Throne, Glorious." (Surah Al-Buruj: 15)

This means He is the Owner of the great and exalted Throne, above all creation.

Ibn al-Qayyim (RA) said:

Allah then described Himself as "Al-Majeed" (The Glorious One), meaning the abundance and vastness of His attributes.

v His attributes are so numerous they cannot be counted.

v His actions are vast, filled entirely with goodness.

A being without perfect attributes and praiseworthy actions has no true majesty.

In Arabic, "Majeed" means the Being with countless attributes of perfection.

If even Allah's Throne is called "Majeed" (Glorious), then its Owner—Allah—is most deserving of this greatness and majesty.

The Prophet (SAW) said:

"The seven heavens and seven earths compared to the Kursi are like a ring thrown into an open desert."

Allah's Absolute Power and Will

Allah Almighty states: "He does whatever He wills." (Surah Al-Buruj: 16)

Meaning whatever Allah desires happens, and what He does not desire cannot occur.

v No one can change His decrees.

v No one can question His actions.

v He alone possesses perfect power, perfect wisdom, and perfect justice.

Story of Great Oppressors: Pharaoh and Thamud

Allah Almighty states: "Has the news reached you of the armies—[those of] Pharaoh and Thamud?" (Surah Al-Buruj: 17-18)

This is a reminder that Allah punished even the mightiest governments and kings of the past:

v Pharaoh claimed divinity and lordship. He was neither weak nor poor, but had wealth, power, and vast armies. His arrogance drove him to claim godhood.

v Thamud were master builders who carved beautiful, sturdy homes from mountains. Their skill and resources prove their advanced technology and strength.

Despite such power, both Pharaoh and Thamud were destroyed due to their arrogance and disbelief.

Importance of This Surah in Difficult Times

v This surah is especially important for reflection during times of hardship and oppression.

v Some may fall into despair, anxiety, or doubt Allah's promise of victory.

v Allah mentions Pharaoh and Thamud to remind that even the greatest tyrants could not escape His punishment.

Lessons from Pharaoh and Thamud

v Pharaoh had complete power, immense wealth, and a mighty army, yet he was drowned in the sea.

v Thamud had superior engineering and homes lasting centuries, yet they were destroyed.

v Their destruction was not due to lack of power or resources, but denial of faith and arrogance before Allah.

Allah's Justice Against Oppressors

Allah Almighty warns those who torment believers through physical harm, psychological pressure, or testing their faith. If they do not repent, for them awaits:

1. Hellfire's punishment
2. The blazing fire (Al-Hariqah).

Hell contains various punishments including fire, scorching heat, chains, and darkness.

Reward for Believers

In contrast to this punishment, Allah describes eternal reward for believers:

"Indeed, those who believed and did righteous deeds—for them are gardens beneath which rivers flow." (Surah Al-Buruj: 11)

Jannah's rivers flow beneath palaces and trees.

ç "That is the great attainment."

This is true success and greatest joy—everlasting and eternal bliss.

Allah's Perfect Power and Strength

Allah Almighty states: "Indeed, the seizure of your Lord is severe." (Surah Al-Buruj: 12)

When Allah seizes a tyrant, His grip is firm and inescapable. No one can oppose His punishment.

As Allah states: "And thus is the seizure of your Lord when He seizes [inhabitants of] cities while they are committing wrong.

Indeed, His seizure is painful and severe." (Surah Hud: 102)

Allah's Power Over Creation and Resurrection

Allah Almighty states: "Indeed, it is He who originates [creation] and repeats." (Surah Al-Buruj: 13)

This means Allah created everything from nothing and will resurrect everyone on the Day of Judgment.

Allah's Love and Forgiveness

"And He is the Forgiving, the Loving." (Surah Al-Buruj: 14)

This verse perfectly balances fear and hope: Allah is severe toward wrongdoers but Most Forgiving and Loving toward those who repent.

Ibn al-Qayyim (RA) said: "After mentioning rewards for believing friends, Allah describes His severe seizure, emphasizes He is the Originator and Repeater—His power is perfect. Yet He is Most Forgiving and Most Loving."

Allah's Knowledge and Power Encompass All

Finally Allah states: "But those who disbelieve are in denial, denying [the truth]. And Allah has encompassed them from every side." (Surah Al-Buruj: 19-20)

Disbelievers persist in doubt, denial, and obstinacy, but Allah completely surrounds them with His power and knowledge.

They cannot escape Him nor avert His decree.

Greatness and Preservation of Quran

Allah states: "Rather, it is a glorious Quran." (Surah Al-Buruj: 21)

Meaning this Quran is majestic and noble.

"[Recorded] in a Preserved Tablet." (Surah Al-Buruj: 22)

The Quran is fully protected in the highest realm (Al-Lawh Al-Mahfuz) from any addition, omission, distortion, or alteration.

Disbelievers' Denial and Stubbornness

Allah states: "But those who disbelieve are in denial." (Surah Al-Buruj: 19)

Ibn Kathir explained: "They are immersed in doubt, hesitation, and opposition." The word "fi" (in) indicates they are fully submerged in disbelief.

Then Allah states: "And Allah has encompassed them from every side." (Surah Al-Buruj: 20)

Allah is fully able over them—they cannot escape nor overcome Him.

Ibn Jarir's Explanation

"Allah has completely encompassed them, knowing their disbelief, denial, and arrogance. He records all their deeds and has full power over them. If He wills, He can punish them immediately, destroy them, or grant them respite."

Quran: Majestic and Unmatched Revelation

Allah describes the Quran as: "A glorious Quran."

The word "Majid" means:

- v Vast in goodness
- v Filled with blessings
- v Contains unlimited knowledge

- v Rich in guidance, wisdom, and advice
- v Its full extent is known only to Allah, its Revealer

Then Allah states: "[Recorded] in a Preserved Tablet."

This refers to "Al-Lawh Al-Mahfuz," where:

- v Allah wrote the destinies of all creation
- v He commanded the Pen to write everything until Qiyamah

Meaning of "Fi Lawh Mahfuz"

This means the Preserved Tablet with Allah—the Mother of the Book (Umm al-Kitab), as Allah said: {Allah erases what He wills and establishes [what He wills], and with Him is the Mother of the Book} [Ar-Ra'd: 39].

This Tablet contains all decrees, including that this Quran will be revealed to Muhammad (SAW), so it is preserved there.

Scholars said: "Mahfuz" means no one can reach it; it is protected from change or distortion. Other books may be altered, but Allah's writings have different categories:

First Category:

Writing in the Preserved Tablet—unalterable and unchangeable, hence called "Preserved."

Second Category:

Writing for children of Adam in their mothers' wombs. When a human fetus reaches four months, Allah sends an angel who breathes soul into it by His command. The body becomes human, and four things are decreed: its provision, lifespan, deeds, and whether wretched or blessed (narrated by Muslim 2641).

Third Category:

Annual decrees written on Laylat al-Qadr. Allah decides that year's events, as He said: {In it every matter of wisdom is decreed} [Ad-Dukhan: 4].

Fourth Category:

Daily recording by angels of every human action—spoken words, physical deeds, or heart beliefs. This occurs after actions, unlike the first three which are preordained.

Allah said: {No! But you deny the religion. Rather, over you are guardians—noble and recording—who know what you do} [Al-Infitar: 9-12].

On Qiyamah, this record is given to each person: {Every soul we have bound to its neck a record; on the Day of Resurrection it will be presented to him spread open. 'Read your record. Sufficient is yourself today against you as accountant'} [Al-Isra: 13-14].

Some Salaf said: "He who made you accountable to yourself has been just to you."

This is perfect justice—nothing greater exists than telling a person: "Here is everything you did; account for yourself!" Is this not justice? Rather, it is the greatest justice. On Qiyamah, this book will be given to you wide open, not closed—you will read it and know exactly what you did on such-and-such day, at such-and-such place, all accurate and unchangeable.

Irrefutable Witnesses Against Deniers

If you deny, witnesses against you will testify: {On that Day their tongues will bear witness against them}—the tongue will

say: "I said this." {And their hands and feet to what they used to do} [An-Nur: 24]—hands will say: "I grasped this," feet: "I walked there." Even skin will testify, skins bearing witness to what they touched: {They will say to their skins, "Why did you testify against us?" They will say: "Allah made you speak—He who makes all things speak, Who created you the first time, and to Him you return."} [Fussilat: 21].

Conclusion of Surah Al-Buruj Tafsir

The matter is grave—may Allah encompass us and you in His forgiveness and pardon. Here ends the tafsir of this majestic Surah, which Allah began with oath by "heavens of constellations" and concluded with: {Rather, it is a glorious Quran in a Preserved Tablet}.

Honor for Quran's Adherents

Whoever firmly holds this great Quran attains honor, dignity, and elevation.

Dua for the Ummah

We beseech Allah to restore this Islamic Ummah's glory and honor, humiliate Muslim enemies everywhere, defeat them, and return them frustrated and unsuccessful—indeed, He is over all things Powerful. (Tafsir Ibn Uthaymeen)

Tafsir Al-Sa'di on Final Verses

{Rather, it is a glorious Quran (21) in a Preserved Tablet}—{Fi Lawh Mahfuz} means protected from alteration, addition, omission, and devils. This proves Quran's majesty, eloquence, and exalted rank with Allah. [Al-Sa'di: 919]

Ibn al-Qayyim's Summary of Surah Al-Buruj

Ibn al-Qayyim (RA) said: Despite brevity, this Surah expounds Tawhid fundamentals:

1. Allah as "Al-'Aziz" (Almighty)—perfect power, no partner.
2. "Al-Hamid" (Praiseworthy)—possessor of perfect attributes, free of defects.
3. "Al-Wadud" (Loving)—Beloved of servants and Loving toward them.
4. Sovereign of heavens/earth—total independence, boundless kingdom.
5. Witness over all—knows apparent/hidden.
6. Giver of severe punishment—unmatched authority.
7. Originator/Repeater—complete dominion over creation/resurrection.
8. "Al-Ghafur" (Forgiving)—pardons sins, bestows mercy.
9. "Dhul-'Arsh" (Lord of Throne)—supreme over creation.
10. "Al-Majeed" (Glorious)—vast attributes, actions, sovereignty.
11. Does whatever He wills—absolute authority, wisdom, intent.

This Surah is a complete book of Aqeedah, sufficient for whoever comprehends it. All praise to Allah Who revealed Quran to His servant.

Complete Preservation of the Quran

Regarding Allah's statement: "[Recorded] in a Preserved Tablet." Most reciters read this with an adjective, meaning the Tablet is secure and inaccessible. This shows Satan has no access to the Quran nor can he distort it.

v Allah protects its position (Al-Lawh Al-Mahfuz).

v Allah preserves its words from addition or omission.

v Allah guards its meanings from distortion.

Allah states: "Indeed, it is We who sent down the Reminder [the Quran], and indeed, We will be its guardian." (Surah Al-Hijr: 9)

Thus, the Quran is secure in its place, from corruption/change, and from false interpretation—Allah appointed righteous scholars to protect its words and meanings from misinterpretation.

Key Points from Fath al-Qadir and Ahsan al-Bayan

1. Buruj (plural of burj) means "towers"—specifically star mansions due to their prominent positions; hence called "towers." Some say it means stars (oath by starry heaven); others: heaven's gates or moon mansions. (Fath al-Qadir)
2. Refers to the Day of Judgment.
3. Shahid (witness) and mashhud (attested): Imam Shawkani, based on hadiths/athar, said Shahid means Friday—deeds done that day testify on Qiyamah; Mashhud means Arafah (9th Dhul-Hijjah) where pilgrims gather.
4. Those who dug trenches to kill Allah's believers face destruction—qutil means "cursed."
5. Disbelieving king/minions sat by fire's edge watching believers burn, as next verse clarifies.
6. Exalted above creation; Throne (highest) is His establishment (Sahaba/Tabi'in/Muhaddithin belief). Al-Majeed: Possessor of grace and generosity.
7. Written in Preserved Tablet, guarded by angels; Allah reveals as needed.

Eleventh Part - Lessons Learned from the Surah

Finally, we discuss lessons derived from each Surah. These lessons—totaling over four thousand—are practical and help implement Quran's teachings in daily life. They are taken from Arshad Bashir Madni's book "Uhoodh wa Asbaq al-Quran."

Key Topics Covered

- Oath by Allah cursing Ashab al-Ukhdud (verses 1-9)
- Warning to those who persecute believers (verse 10)
- Mention of believers' reward (verse 11)
- Admonition to disbelievers that Allah has power over everything (verses 12-16)
- Reference to destruction of Pharaoh and Thamud (verses 17-20)
- Description of Quran's greatness (verses 21-22)

Important Lessons Learned

- Allah does whatever He wills.
- Faith must be so firm that one sacrifices life for it if needed.
- Example of steadfast believers presented.
- Painful end foretold for those oppressing believers.
- Pharaoh's story shows destruction due to rebellion and transgression.
- Historical tyrants mentioned: Pharaoh individually, Thamud as nation.
- Surah clarifies: if initial creation is possible, why doubt resurrection?

- Threat given through nearby historical events.
- Glad tidings and warnings both used—some accept rational proofs, others need threats; rejection after both proves case closed, destined for Hell.
- Sheikh Albani (RA) ruled: those Islam never properly reached treated as Ahl al-Fatrah—given chance on Qiyamah; success means salvation, failure means Hell.
- Deniers told Quran is majestic, preserved in Lawh Mahfuz.
- Disbelievers become more merciless than beasts when overcome by envy and enmity.
- Disbelief hardens hearts.
- Door of repentance always open for the penitent.
- Allah's law of respite explained—when it ends, His severe grip follows.
- Great promise to patient believers.
- Quran is Allah's Book, beyond doubt.
- Stages of Quran's revelation: first to Lawh Mahfuz, then to lower heaven, then over 23 years via Jibril to Prophet's heart as needed.

Coherence and Subtleties of Tafsir

Surah Al-Inshiqaq hints at themes continued in subsequent surahs—after addressing denial causes, objections, rational/observational/historical proofs, Surah Al-Buruj and Surah At-Tariq deliver warnings and threats as final alerts.

Unified Theme from Surah Al-Qiyamah to Al-Inshiqaq

From Surah Al-Qiyamah through continuous surahs, denial of Qiyamah, its causes, and proofs (personal/universal evidences) form one connected theme. The environment is presented in

stages with evidences/arguments—like a pearl necklace threading one subject.

Quraysh Disbelievers' Mockery

Surah Al-Buruj and At-Tariq reveal Quraysh disbelievers denied Qiyamah while mocking the Messenger and his companions. Further light shed on additional denial and its causes.

Denial Explained Through Examples and Threats

Denial clarified via examples and warnings in Surah Al-Buruj and At-Tariq.

Shift in Address from Surah Al-A'la to 10th Surah

From Surah Al-A'la through 10 continuous surahs, address shifts from invitee to inviter (da'i). Da'wah work requires dual focus:

- Resolve invitee objections, find effective influence methods.
- Elevate da'i with highest attributes for self-development.

Da'i Development Emphasis

Da'i must prioritize self-development to seize opportunities, following Aswa al-Rasul for progressive improvement in invitation work.

Verses 1-11 of Surah Al-Buruj with Translation

Verse 4: *فُتِلَ أَصْحَابُ الْأُخْدُودِ*

Cursed were the People of the Ditch.

Verse 5: *النَّارِ ذَاتِ الْوَقُودِ*

The fire fed with fuel,

Verse 6: إِذْ هُمْ عَلَيْهَا قُعُودٌ
When they sat around it,

Verse 7: وَهُمْ عَلَىٰ مَا يَفْعَلُونَ بِالْمُؤْمِنِينَ شُهُودٌ
And they witnessed what they did to the believers.

Verse 8: وَمَا نَقَمُوا مِنْهُمْ إِلَّا أَنْ يُؤْمِنُوا بِاللَّهِ الْعَزِيزِ الْحَمِيدِ
They resented them only because they believed in Allah, the Exalted in Might, the Praiseworthy.

Verse 9: الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۗ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ
To Him belongs the dominion of the heavens and the earth. Allah is Witness over all things.

Verse 10: إِنَّ الَّذِينَ فَتَنُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ثُمَّ لَمْ يَتُوبُوا فَلَهُمْ عَذَابُ جَهَنَّمَ وَلَهُمْ عَذَابُ الْحَرِيقِ
Indeed, those who persecute believing men and believing women and then do not repent—will have the punishment of Hell, and they will have the punishment of the Burning Fire.

Verse 11: إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ۗ ذَلِكَ الْفَوْزُ الْكَبِيرُ
Indeed, those who have believed and done righteous deeds—for them are gardens beneath which rivers flow. That is the great attainment.

Hadith 1: Dunya as Prison and Paradise

الدُّنْيَا سِجْنُ الْمُؤْمِنِ وَجَنَّةُ الْكَافِرِ

Translation: "The world is a prison for the believer and paradise for the disbeliever." [Sahih Muslim: 2956]

Hadith 2: Days of Promise, Witness, and Testimony (Abu Hurairah RA)

عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "الْيَوْمُ الْمَوْعُودُ يَوْمُ الْقِيَامَةِ... وَالْيَوْمُ الْمَشْهُودُ يَوْمُ عَرَفَةَ وَالشَّاهِدُ يَوْمُ الْجُمُعَةِ"

Translation: Abu Hurairah (RA) narrated that the Messenger of Allah (SAW) said: "Al-Yawm al-Maw'ud (The Promised Day) is the Day of Qiyamah; Al-Yawm al-Mashhud (The Witnessed Day) is the day of Arafah; and Ash-Shahid (The Witness) is Friday. No day is better than Friday—sun rises/sets upon no superior day. Within it is an hour where any believing servant calling Allah for good, Allah answers; seeking refuge from evil, Allah protects him." [Tirmidhi: 3661]

Hadith 3: Story of the King and Sorcerer (Suhaib RA)

عَنْ صُهَيْبٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "كَانَ مَلِكٌ فِيْمَنْ كَانَ قَبْلَكُمْ وَكَانَ... لَهُ سَاحِرٌ فَلَمَّا كَبِرَ قَالَ لِلْمَلِكِ إِنِّي قَدْ كَبِرْتُ"

Translation: Suhaib narrated that the Prophet (SAW) said: "There was a king among those before you who had a sorcerer. When he grew old, he said to the king: 'I have grown old...'" [Sahih Muslim: 3005] (*This initiates the Ashab al-Ukhduh narrative of the boy, monk, sorcerer, and believers burned in trenches.*)

Purpose of This 11-Part Series

Through these eleven parts, the goal connects us meaningfully to Quran—blending traditional knowledge with modern insight. This aids reflection on its timeless message, arranged to motivate, educate, and draw closer to Allah.
