

# سُورَةُ الْمُلْكِ

Surah No. 67

# SURAH AL-MULK

AL-MULK - DOMINION

Place of Revelation: **MAKKAH**



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# SURAH AL-MULK

AL-MULK - DOMINION

Place of revelation: Mecca



طائفة من فضيلة الشيخ عمري مادي في مكة

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## SOME OBJECTIVE

Affirmation of tawheed Uloohiyat through Tawheed Ruboobiyat and knowledge of majesty of Allaah

This Surah revolves around a single meaning: ( know the power of Allah and his majesty and Tawheed al-Ibadah) "Recognize the majesty of Allah and adopt Tawheed ( monotheism)."

All the ayat in this surah are related to Allah's power and ownership which leads to adopt Tawheed Uloohiyat.

Many testimonies of Allah have been presented in this surah, on the basis of which it was demanded to stop denying the Hereafter.

It was explained to atheists in a simple way by saying, ``Ala ya`lamu man khalaq, wahuwa al-latif-ul-khabeer (14)'.

In this surah, the manifestations of Allah's power were explained in order to establish tawheed uloohiyat

Think about Allah's creation, and do not think about Allah's essence (Sahih al-Jami': 2976)

There are three important meanings in Tawheed Lordship (Owner, Creator, Ruler), so there is no need to create a new and separate type of Tawheed Sovereignty ( tawheed Hakimiyat ). The three types of Tawheed that have been passed down from the Salaf are sufficient and comprehensive. All three types are found in books of Salaf.



## SOME TOPICS

**The end of the disbelievers and they will confess their deeds. (6-11)**

**The good end of those who fear Allah. (12)**

**The power of Allah. (1-5)**

**Allah's knowledge and His blessings, Allah's punishment for the disbelievers, advice to polytheists against idolatry. (13-22)**

**Allah's power over accountability and reckoning is in Allah's hand and his hand to grant salvation in the hereafter and to bring water to this world. (28-30)**

01

SOME  
LESSONS

The one who is capable to do everything and all the things is in his hands, that is Allaah who is granting the blessing

The purpose of Man's life is a test.

The beauty of human life is in true action.

The beautiful work of the seven heavens is a sign of the perfect power of Allah.

The stars have three purposes 1) to light up the sky 2) to ward off devils in protection of divine revelation and decisions of Allaah 3) to show the way.

02

**SOME  
LESSONS**

**Hellfire is for the devils.**

**For those who do not believe after knowing the clear signs of God's lordship and divinity, there is a severe punishment of hell.**

**Horrific scenes of hell were mentioned.**

**The disbelievers will be admitted to hell in the form of congregation.**

**Confession of a disbeliever on the Day of Resurrection will not benefit him.**

03

**SOME  
LESSONS**

According to the confession of the infidels in Hell, the real wisdom lies in believing in the religion of Islam.

Fear of Allah and unforgiveness is the source of great sin and death.

He was reminded of the blessing of Allah Ta'ala to make the earth capable for walking.

Failure to believe after explaining the truth can lead to punishment in this world.

Birds flying in the sky, spreading and narrowing their wings is a sign of Allah's creation.

04

SOME  
LESSONS

Ears, eyes and heart are great blessings of Allah, but many people are ungrateful to Allah by misusing them.

No one knows about the Hereafter except Allah.

No one can save whomever Allah wills to destroy.

No one can harm whomever Allah intends to have mercy on.

Water is a great blessing of Allah Almighty on which all creatures depend.

# Relevance / Lataif al-Tafseer

سُورَةُ الْمُلْكِ

From Surah Mulk to Surah Nas, most of the surahs mention the resurrection.

سُورَةُ الْمُلْكِ

In Surah Mulk there is an interpretation of La ilaha illa Allah. And in Surah Qalam there is an interpretation of prophethood of Muhammad , the Messenger of Allah.

سُورَةُ الْمُلْكِ

Introduction of Allah in Surah Mulk, introduction of Muhammad in Surah Qalam and introduction of Hereafter in Surah Haqqah.

سُورَةُ الْقَلَمِ

Surah No. 68

# Surah al Qalam

AL QALAM THE PEN

Place of Revelation: **MAKKAH**



# SOME OBJECTIVE

The greatness of Muhammad and the attributes of the Daees.

In this surah, the good qualities of Da'i are described, on the contrary, the bad manners are also mentioned.

Answers to the objections raised on the Prophet.

The story of the gardeners, the result of the ungratefulness of infidels is described.

Severe conditions of the Hereafter are described.

The fate of Muslims and criminals was described.

The purpose is to confirm the prophethood and strengthen the heart.

Validation of knowledge is obligatory has been described in this surah.

Compared to the previous surah, the warning in this surah is more severe, it was illustrated by giving the example of the garden.

Knowledge is preserved by writing that is why the pen has been mentioned because if we preserve knowledge, it will be a weapon for us in the field of dawah.

And in this surah, the morals and attributes of the Da'i are also mentioned. As Allah, the one who exalted, said: And indeed, you have a great character. Innaka La ala khuluqin azeem .

And in this surah, there is also a mention of bad morals of Quraish against prophet , like the story of the gardeners, it is not appropriate for a da'i that his morals are bad, the da'i should adopt the morals of the Prophet.





# SOME TOPICS

**Morals of the Prophet .(1-7)**

**Attributes of deniers . (8-16)**

**Story of gardeners. (17-33)**

**Reward for the pious, proofs have been established against the criminals and warning for them. (34-47)**

**Prophet's exhortation to patience and the story of Yunus - peace be upon him - for steadfastness. (48-52)**

# 01

## SOME LESSONS

A person should not compromise with non-Muslims and neither the interference in sharia is permissible. Relationships and mutual coexistence are different things and compromises are different things.

Good manners can be demonstrated with non-Muslims in worldly affairs. As mentioned in (60:8) and (14-15:31). But if there is a difference in religious matter, then "Lakum Dinukum Wali YaDeen" Al-Kafrun

Don't expect the quick results and don't be disappointed (a lesson can be learned from the life of Yunus, peace be upon him). And the sign of good people is that they are ready to learn.

Allah swore by whomever He wills from among His creatures.

Allah swore by the pen to show its excellence.

The excellence of the pen is because it is used to write the words of good and guidance.

Belief in predestination is right, but it is one of the six pillars of faith.

The pen was ordered by Allah Ta'ala to write the destiny of the servants, on whose command he wrote the destiny of everyone from the beginning to the end.

## 02

# SOME LESSONS

The Prophet of Allah was a perfectionist in terms of manners and morals.

The Muslim Ummah should make the Prophet (peace be upon him) a role model in morals and manners. And in all matters .

Guidance and misguidance are in the hands of Allah.

Man has the right to choose Hidayat or Zalalat .

The attributes of disbelievers are mentioned: false swearing, disrespect, backbiting, gossip, stopping from good, excesses, life of sin, infamy, etc.

Abundance of wealth and children, if these things are hindrance to fear of God and adherence to the Shari'ah is, then it is a calamity.

Abundance of wealth and children is not an argument for honoring Allah Ta'ala.

Bad morals are a source of disgrace for a person in this world and the hereafter.

# 01

## SOME LESSONS

**Man is tested through good and bad situations.**

**Happy people are those who remain obedient to Allah and His Messenger in all situations of happiness and distress.**

**It is impermissible to advice people who are going through trials from their circumstances so as to generate gratitude.**

**The substance of patience is created from the events of patience.**

**Criminals and believers cannot be bad on the Day of Resurrection, believers will be in paradise and criminals will not be in hell.**

**On the Day of Resurrection, the arrogant will be humiliated.**

**A believer should refer all matters to Allah.**

**In all cases, whether the matters are easy or difficult, Allah is the guarantor and responsible.**

# 01

## SOME LESSONS

When faced with difficulties in the Da'wah field, the Da'i should be patient.

The polytheists used to call the Prophet of Allah a madman and a sorcerer because of malice and envy.

The Dae'e should avoid haste and should show patience in all stages of da'wah.

The importance of proverbs was clarified.

Comforts from the previous nations and increases stability.

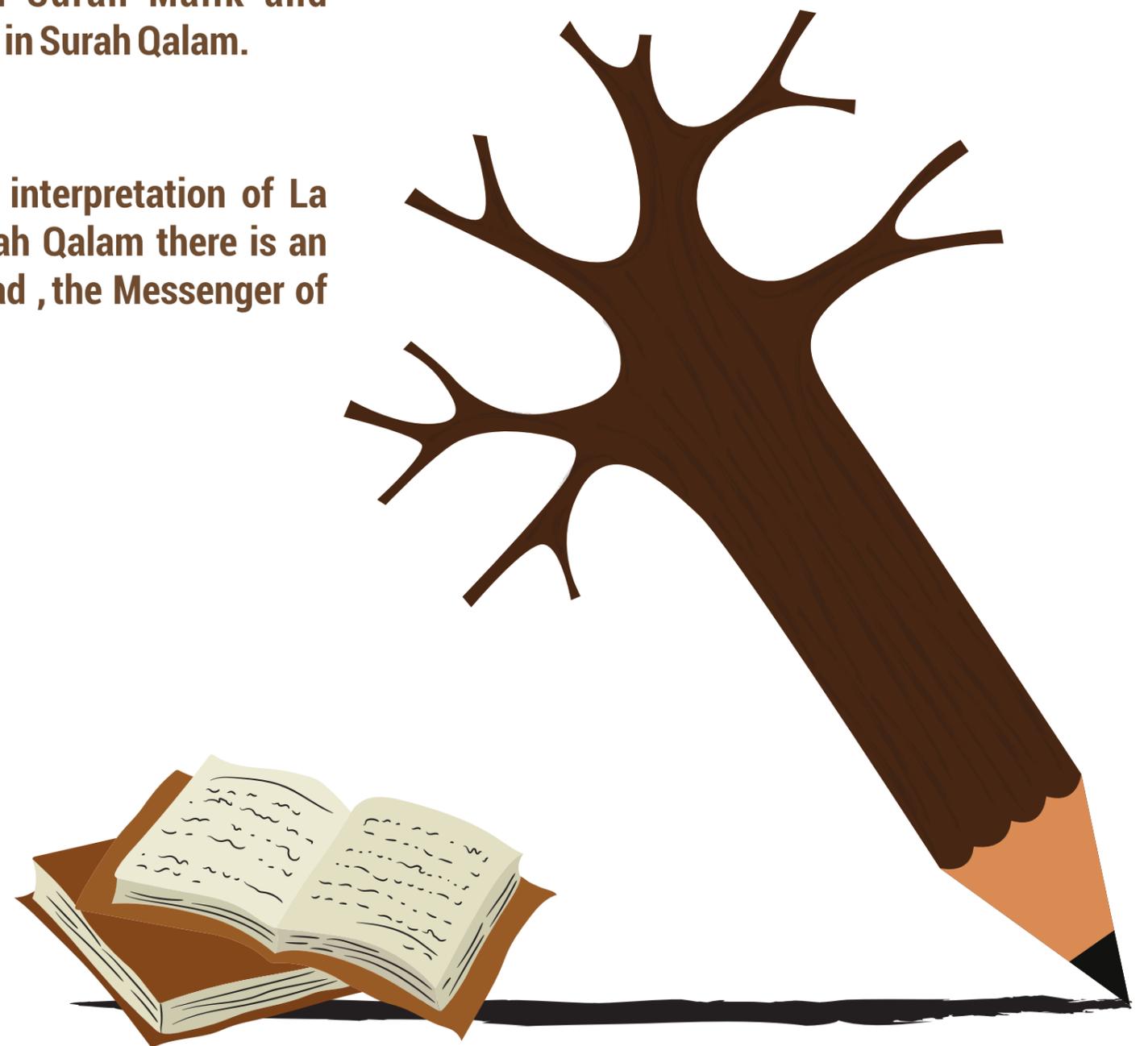
Patience has been the weapon of prophets and prayers in every time and place.

Haste is not permissible in Islam, haste often leads to harm.

# RELEVANCE / LATAIF AL-TAFSEER

▶▶ Introduction of Allah in Surah Malik and introduction of Muhammad in Surah Qalam.

▶▶ In Surah Mulk there is an interpretation of La ilaha illa Allah. And in Surah Qalam there is an interpretation of Muhammad , the Messenger of Allah.



# سُورَةُ الْحَاقِقَةِ

## 69. SURAH AL-HAQQQA

Al-Haaqqah “the Inevitable Proving”

Place of Revelation: **MAKKAH**

Surah Number : 69

# SOME OBJECTIVE GOALS

**Introduction to the horrors of the hereafter.**

**Hereafter is mentioned in all the verses of this surah.**

**And mention of the hereafter is a very important resource for the Dae, and should use this important resource in their da'wah, because hard hearts are softened by the mention of the hereafter.**

**Scenes of the Day of Resurrection are described in this surah.**

**FIVE MAJOR  
TITLES**

**01**

It is a description of the danger of the Day of Resurrection.

**02**

The horrors of doomsday are described.

**03**

The end of Ahrar is described.

**04**

Shaqi means the fate of wicked people has been described.

**05**

The greatness of the Qur'an is mentioned.

# SOME TOPICS

01

Accountability of Resurrection. (1-3)

02

Death of Aad, Thamud, Pharaoh's people and Noah's people.  
(4-12)

03

Accounts of Resurrection. (13-18)

04

The abode of the Companions of Yemeen and the Companions of  
the Shimal (19-37)

Quran. (38-52)

# SOME LESSONS

- « Death after resurrection was proved.
- « The man who commits sins both outwardly and inwardly is being warned.
- « Add and Thamud denied the Resurrection as a result these people were killed.
- « The person who disobeys the Messenger will be punished in this world and in the hereafter.
- « It is not necessary to think about the arrogance of people.
- « The end of the world and the scene of the hereafter was presented.
- « The person who believes in the Last Day prepares for it.
- « The person who prepares for the Hereafter will be given the book of deeds in his right hand.
- « The world is the cultivation of the Hereafter. He who acts in this world will reap its fruits in the Hereafter.
- « He who denies the belief of the Hereafter will suffer a great loss in the Hereafter.
- « If faith and action are not righteous, then wealth will not benefit a person.

# SOME LESSONS

- « Idle people will regret in the hereafter, their regret will not help them.
- « Raised on feeding the poor and respecting them.
- « Revelation and prophethood of Muhammadi were proved.
- « An attribute of the Messenger of Allah is Kareem.
- « It is impossible for prophets to be liars.
- « The Holy Qur'an is free from distortion, misrepresentation and slander.
- « Left-handed people will not benefit from their repentance on the Day of Resurrection.

## RELEVANCE / LATAIF AL-TAFSEER

Surah Mulk is the introduction of Allah, Surah Qalam is the introduction of Muhammad and Surah Haqqa is the introduction of the Resurrection.

The subject of the previous Surah and this surah is common, the common topic is the hereafter.

سُورَةُ الْمَاعِيَةِ

# 70. SURAH AL-MAARIJ

Al-Ma-aarij The Way of Ascent Stairs

Place of Revelation: MAKKAH

Surah Number : 70

# SOME GOALS



**Importance of worship with morals.**



**In this Surah, the attributes of the believers are described and it is similar to Surah Al-Mu'minun, rather it is its completion. Therefore, the Dae should equip himself with the attributes of worship that are mentioned in Surah Al-Mu'minun, and similarly, the moral attributes are also necessary for a believer, which are also mentioned in this Surah.**



**Those who were openly opposed Muhammad were especially targeted in this Surah.**

# SOME TOPICS



# SOME LESSONS

- Islam has been ridiculed in every era.
- The Prophet , whom the whole community believed to be trustworthy and righteous, after he was declared as prophet, people made fun of him and Islamic teachings.
- When the religion is mocked, the Dae'e should be patient until the completion and establishment of the evidence.
- The Most Merciful [who is] above the Throne established
- Scholars and Dae'e should be connected with the people so that they can know their doubts and answer them.
- The Holy Qur'an rejects the doubt, this is the style should be adopted by scholars and Dae'e.
- No matter how person is high in position , he still needs advice.
- Allah Almighty advised His Prophet to be patient.
- Scholars should advice for patience to each other.
- On the Day the sky will be like murky oil and the mountains will be like colored wool.
- The basis of people's relations should be religion, on the Day of Judgment, there will be no other basis of relations.

- Every man should try to protect himself from the doomsayers.
- Relationships will not be established On the Day of Resurrection.
- On the Day of Resurrection, only his faith and action will be useful to a person.
- Those who turn away from obedience by being deceived by pride and arrogance and abundance of wealth will go to hell.
- Man should work hard for purification of his soul.
- Salah has been repeatedly mentioned in this surah which makes clear the importance of prayer.
- prayer as the best of deeds has been declared .
- Those who believe in the Hereafter, treat people with kindness and love with the poor and needy. are pious .
- In Islam, the importance of chastity of a Muslim is very important .
- Islam orders a man and a woman to live purely in the married life.
- The importance of protecting trust and fulfilling promises was explained.
- In spite of knowing the truthfulness of the prophethood of the Prophet of Allah, the infidels rejected him because of their hatred and jealousy.
- Sticking to the testimony is one of the signs of the believers.

- In every age, there is a number of polytheists who deny the truth despite knowing the truth.
- Guidance is in the hands of Allah Ta'ala.
- Even today there are people in the world who do not believe despite witnessing the wonders of various signs of Allah.
- Allah's attributes are mercy, wisdom and gentleness. This is the reason why he does not immediately PUNISH the polytheists and infidels for their shirk and disbelief, but rather gives them a chance to understand and repent so that these people are saved from destruction.
- The Daaee should not be disappointed when the invitation of Islam is not accepted.
- Despite the scorn and derision of the polytheists of Makkah, the Prophet of Allah was eager for their guidance.

## RELEVANCE / LATAIF AL-TAFSEER

- The subject of both surahs is the affirmation of punishment and Reward
- mention of Tawheed in Surah Mulk, mention of Prophethood in Surah Qalam, mention of Hereafter in Surah Haqqa, Surah Ma'arij mentions a good end in the Hereafter and a bad end in the Hereafter based on attributes.



# 71. SURAH NUH

Nooh The Prophet Noah is the Name of a Prophet

Place of Revelation: MAKKAH

Surah Number : 71

سُورَةُ نُوحٍ

# SOME OBJECTIVES



**Do not lose hope in the field of da'wa and islah and develop the patience of Noah (peace be upon him).**



**Some examples of supplications are described in this surah.**



**In the story of Noah (peace be upon him), resources of Dawah are described.**



**Noah (peace be upon him) called his people to Allah for 950 years, he was calling continuously in different ways.**



**In this surah, it is as if Noah (peace be upon him) is presenting his account or report before his Lord.**



**This surah contains the art of invitation.**

# SOME TOPICS



**Mention of Noah's mission to his nation and his campaign (1-4)**

**It is mentioned that Noah (peace be upon him) complained to his Lord about the nation and explained the evils of the nation and prayed for the destruction of the nation (5-28).**



# SOME LESSONS



**In the story of Noah (peace be upon him), resources of Dawah are described.**



**Don't despair.**



**Confirmation of the punishment of the grave: Because of their sins, they drowned, so they entered the fire, but they did not find for them a helper from God. (ayat :25)**



**There are many lessons in the 950 years life of Noah (peace be upon him).**



**Dua'at should not be lazy in their responsibility.**



**Dua'at should handle the people with a soft side and should be addressed by such titles that make the people feel special, for example calling elderly people as my brother, uncle, etc. in order to make them to listen your message**



**The Daae should present his message with clarity.**



**The Da'i should take care of the mental state of the invitee in the conversation.**



**The beginning of the invitation should be done with tawhid , then after convincing Tawheed, another teachings should**



**Speech should be shortened with disobedient people because such people are not in a condition to listen to a long**



**The invitation to the Oneness of Allah was the first invitation of all the Prophets.**



**Taqwa is very important in Islam.**



**Dua'at should train Muslims students in the matter of piety and fear of God.**



**The importance of obeying the Messenger was explained.**



**Leaving the hadith, and following only the Qur'an is a rejected concept .**



**The principles of calling the Messengers were the same and that is monotheism ( tawheed), piety and obedience.**



**Sins are not forgiven by desire, but by repentance.**



**The importance of seeking forgiveness was mentioned.**



**The function of Dua'at is to convey the message of Allah to the Ummah, whether the invitee accepts it or not.**



**If the invitee refuses the invitation, the Dae is not responsible.**



**The Dae should perform the da'wa with patience and forbearance.**



**Noah (peace be upon him) put a lot of effort in the da'wa field.**



**Asking for forgiveness is a great source of rain and sustenance.**



**The Da'i should give importance to the motivational aspect in the Da'wah conversation.**



**While inviting the invitee, he should mention the worldly benefits along with the hereafter benefits in some extend .**



**It is not a fault for a Muslim to be rich, because Allah had promised Noah's people a lot of good after believing.**



**Wealth, children and farms are all included in Khair Kathir.**



**If the wealth of a rich person helps in obeying Allah, it is praiseworthy and it is a mean for raising the ranks. If there**



**Is a hindrance in the remembrance of Allah, then such wealth and children are temptations.**



**The Da'i should invite the invitee to ponder upon the creations of the universe, such as the moon, sun, stars, etc., so**



**Every sign of the universe indicates the Oneness of Allah.**



**The Daeer should prove the belief of resurrection through signs of universe .**



**The blessings of Allah should be mentioned during the invitation of Dawah .**



**The Daeer should complain to Allah about the hardships caused by the invitee, even though Allah knows and is aware**



**Guidance is in the hands of Allah, despite the 950 years of hard work of Noah (peace be upon him), a small number**



**If the invitee does not accept the da'wa despite making a da'wa with all his efforts, there is no fault of the da'i in it. The temptation of the world and its adornment makes people to go astray .**



**In the nature of disbelievers, it is not possible to believe in the unseen.**



**The promise of wealth on the basis of faith and forgiveness from Allah was also a matter of the unseen, so these**



**A man's abundance of wealth and children or lack of wealth and children is not a sign of Allah's pleasure or**



**Noah's people were eradicated by Allah's permission after the ultimate proof has been established and on the basis of their disbelief, polytheism and sins.**



**Every disobedient and polytheist should learn from the fate of Noah's people.**



**If the polytheists do not stop their polytheism and the disobedient do not stop, then such people will be punished in**



**The sending of Prophet and Messenger is a mercy for the people of this world. The last and final prophet and messenger is prophet Muhammad sallallahu alaihi wasallam .**



**Nuh Dua (peace be upon him) has mercy on the believers and wrath upon the disbelievers**



**The corruption can end only by Allaah**



**Children should pray for forgiveness and mercy for their parents.**



Noah's prayer for the believers is an indication that what a believer likes for himself, he likes for his brothers.



In supplication, one should pray for forgiveness and mercy first for oneself, then for one's relatives, then for all the



Here is an example of al wala wa bara.



Supplicating in favor of the believers is an act of Walaa and sending wrath after disobedience and after establishing of the evidence against the enemy of Allaah is proof of al-Bara'.



Styles of invitation are described:



(Mention of the day and night) ﴿٥٥﴾ قَالَ رَبِّ إِنِّي دَاوْتُ قَوْمِي لَيْلٍ وَنَهَارٍ



He called his people secretly, publicly ,



In general, the aspect of encouragement should not be neglected, as this ayat implies, Faqultu stghafiru Rabbakum, innahu kaana ghaffara (10) reminded them of the rewards of Allah and invited them to seek forgiveness from Allah.



Allah's greatness should be described. (ayat )

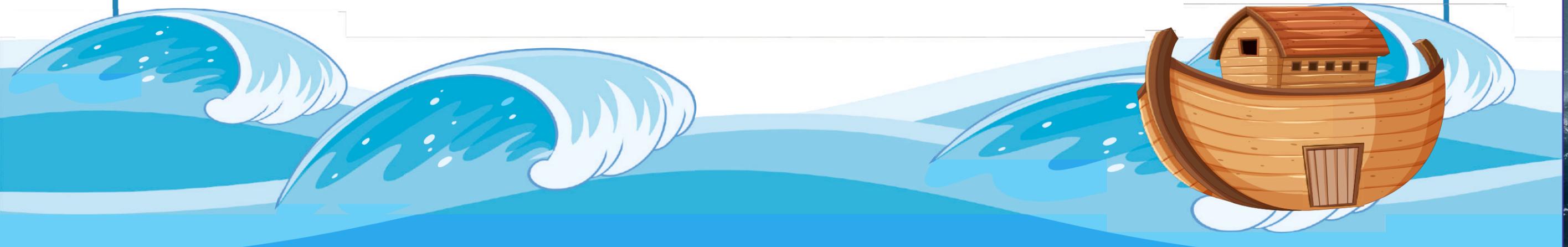


For the reminder about the Hereafter Noah said, ayat



The surah ends with the supplication of Noah: (28) Because it is one of the attributes of dua'at and its obligations that they should pray for the whole Ummah.

## RELEVANCE / LATAIF AL-TAFSEER



In the previous surah, it was recommended to develop patience like Olu-ul-Azam Min-ar Rasul and said not to become like Sahib Al-Hoot. This surah mentions the long period of the life of Noah (peace be upon him), after patience and waiting the victory is always for the righteous people والعاقبة للمتقين

سُورَةُ الْجِنِّ

# 72. SURAH AL-JIN

Al-Jinn Al-Jinn

Place of Revelation: MAKKAH



# SOME OBJECTIVES :

Some jinns also start dawat work with the impact of Quran . Another da'wah example after Noah (peace be upon him).

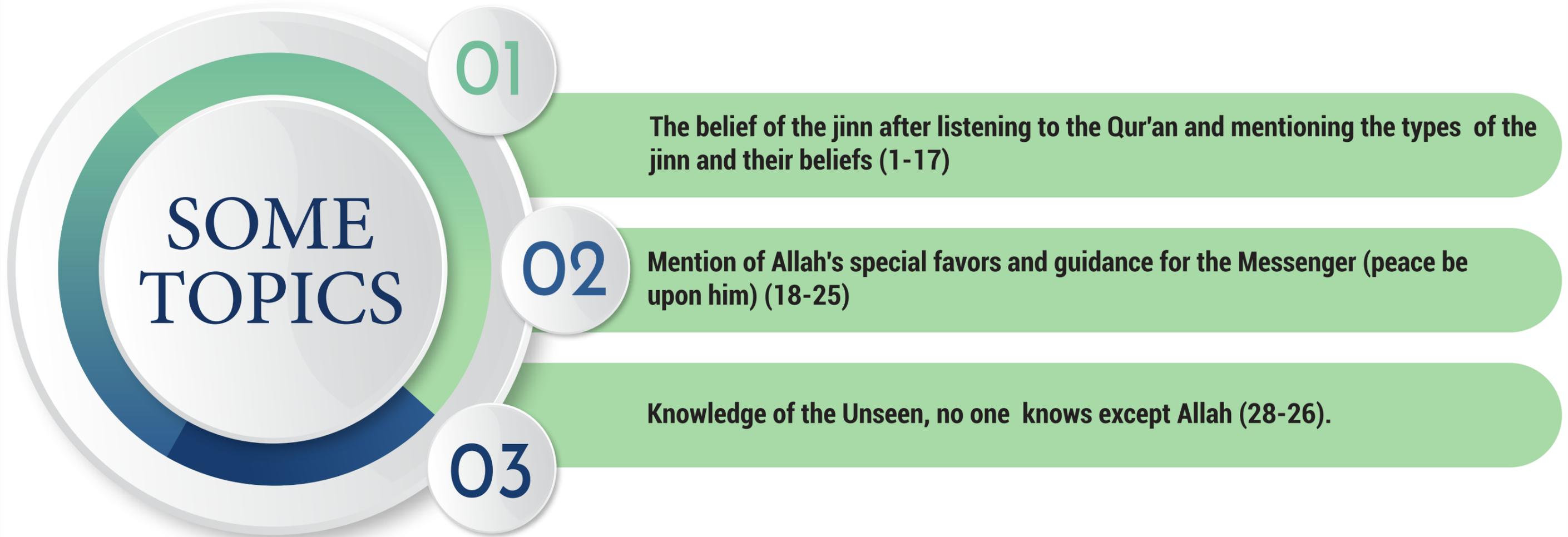
When the jinn heard the Qur'an, they too became Daees to Allah. This surah indicates their commitment to religion.



**Ayat:**

It mentions that to focus upon the invitation of Dawah.





# SOME TOPICS

01

The belief of the jinn after listening to the Qur'an and mentioning the types of the jinn and their beliefs (1-17)

02

Mention of Allah's special favors and guidance for the Messenger (peace be upon him) (18-25)

03

Knowledge of the Unseen, no one knows except Allah (28-26).

# SOME LESSONS

- The first Muslim and Daee of this ummah is Muhammad as the group of jinns said ayat
- jin accept got influenced sooner than humans.
- Among the jinn are both Muslims and disbelievers.
- In which there are both male and female.
- The infidels of Quraish used to pray by saying "Awz Birijal Minal -Jin". While we were taught "Awwz-Billah-min-Shaytaan-irra-Jeem"
- The jinn become arrogant and dominate upon man. Because the angels prostrated to Adam and humans are losing their virtue by prostrating the jinn or seeking refuge from the jinn.
- Their speed, strength and shape-shifting status can be estimated from their existence in the sky whose populations used to be in the sky. But after the revelation of the Qur'an, their strength decreased.
- The Holy Quran was revealed by Allah Ta'ala.
- The responsibility of the Messenger is to preach the religion.

- The knowledge of the unseen belongs only to Allah, the knowledge of the Jinn hearing the Qur'an came to knowledge of prophet sallallahu alaihi wasallam after the revelation.
- Jinn is a creature that exists in this world.
- These ayat are refuting those who deny the existence of jinn.
- The jinn knew the Arabic language.
- The jinn knew the wonders of the Holy Quran.
- The jinn are obliged to follow the Holy Qur'an.
- Muhammad was sent as a messenger to all the jinn and mankind.
- The jinn listened to the Holy Qur'an carefully.
- Guidance from the Qur'an comes only after careful listening and its effectiveness is occurred .
- The Tawfeeq and hidayat of religion is in the hands of Allah.
- The Holy Qur'an affects the hearts of those whose hearts are pure .
- Listening to the Qur'an carefully with the effectiveness is sufficient for guidance if Allaah wills .
- Listening carefully to the Holy Qur'an is sufficient for the guidance of the jinn.

Many people did not believe even knowing the truth of the Messenger of Allah and the trustworthiness of the Messenger of Allah , while the jinn once listened to the Qur'an carefully and believed.

The Daaee should commit to the recitation of the Holy Qur'an in the da'wa conversation so that the da'wa' will be effective.

The Daaee should perform the task of da'wah in an efficient manner and submit the result to Allah.

Reformation of humanity is impossible without Quran and Hadith.

The law made by man cannot be free from selfish desires.

In faith in Allah, no kind of shirk is permissible, whether it is great shirk or minor shirk.

Holy Quran is the source of guidance.

It is a pity that the jinn were guided by the Qur'an, but the wisest people of the world could not be guided.

Worldly blessings are taken away when a person's religion and piety are corrupted.

Water is one of the great blessings of Allah.

Water is one of the blessings of Allah.

In the mosques, they were taught to establish Tawheed and to keep it free from polytheism.

Blame it on the polytheists that they used to commit polytheism in places of worship, especially in Masjid Haram.

The Dae should not be disturbed by those who create obstacles in the way of Da'wah.

Knowledge of the Unseen belongs to none other than Allah.

There is no way for a claimant of Gaib to establish because he is fake.

When the pure nature of human being is enlightened by the light of the Qur'an, it can return to the believing and worshipping Allah Alone .

It is the responsibility of the Dae to clarify the true intention of the subject of the Unseen knowledge so that people do not lose their faith.



## RELEVANCE / LATAIF AL-TAFSEER

The example of the jinn was described for Dae, after the example of Noah (peace be upon him), the example of another world of jin was described.

سُورَةُ الْمُزَّمِّلِ

## 73. SURAH AL-MUZAMMIL

Al-Muzzammil The One wrapped in Garment  
Place of Revelation: MAKKAH



# SOME OBJECTIVES



Tahajjud and Qiyam al-Lail is a source of inner strength for a Da'i and a Muslim.

This Surah is a support for Dae, the supports which daee requires is Qiyam ul-Lail, through it the daee will be helped in his

Musa (peace be upon him) is mentioned who confronted the arrogant Pharaoh.

Qiyam al-Lail is something that supports you during the difficult times of life and during the invitation of people (Your

In the initial Da'wah, it was obligatory upon the Messenger of Allah (peace and blessings of Allah be upon him) and his companions to perform Qiyam in the night until they became strong in their Da'wah, then after a year it was reduced because it was a prelude to those who would fight in the (future conquest of Makkah).

Whenever a prophet offered dawat, the chiefs of the nation and those who were born in comforts opposed it, in the same way the same happened with the Prophet sallallahu alih wasallam . In this Surah, a glimpse of opposition is presented at the

What qualities must be possessed internally to start the work of da'wah and to create effectiveness in da'wah?

What activities should be included in the daily routine (day and night of prayer) for inner strength?



## SOME TOPICS

The Prophet was guided by Allah so that he would be able to receive revelation and convey it to the people (1-10).

The deniers were strongly warned by the horrors of the Resurrection and Hell. (11-19)



# SOME LESSONS



The Qur'an also warned about the disbelievers of Quraysh who believed in the "Jin". They had great faith in jinns and priests and went to the extent of worshipping them. The Qur'an said that they are accepting Islam by taking inspiration from the teaching of Quran.

Tahajjud was ordered, which was fard in favor of him and is nafl in favor of the Ummah.

It is obligatory to read the Holy Qur'an continuously so that the reader can ponder on the Holy Qur'an.

Contemplation in the Holy Qur'an creates fear of Allaah in the heart.

The disbelievers and polytheists who deny punishment and the hereafter will be given two kinds of punishments, the punishment of this world which was given on the occasion of Badr, and the other will be different types of punishments of hell.

Shari'ah takes care of the conditions of the people .

There is no such commandment in Islam that is beyond the ability of man.

The rank of those who do Jihad in the way of Allah and those who earn Halal was explained.

spend in the way of Allah as if he lends to Allah.

Here, Sadaqah refers to nafli Sadaqah.

Whatever a person spends in the way of Allah, he will get the best reward from Allah.

Allah Ta'ala has ordered His servants to always ask for forgiveness.

Istighfar solves the problems of the believer in this world and the hereafter.

# RELEVANCE / LATAIF AL-TAFSEER

In the previous Surah, the obstinacy of humans was told that they did not believe even in the long period of invitation of Noah (peace be upon him), while in the next Surah, it was told that the jinn are quick to take effect. The disbelieving Quraysh people want to be like people who denied Noah. Or wants to take lessons from Jin who accepted the truth.

How to strengthen yourself mentally in the light of Surah Muzzammil and Surah Muddassir for those who become people of piety and forgiveness:

01

Tahjud

02

Hajar Jameel

03

Tarteel Qur'an

04

Tabattul in the  
Islamic style and  
not in the  
heretical forms

05

Salat

As stated in Surah Muzzammil and Surah Muddassir, the Daae should be mentally strong.

سُورَةُ الْمُدَّثِّرِ

# 74. SURAH AL-MUDDASSIR

**Al-Muddassir The One wrapped**

**Place of Revelation: MAKKAH**



# SOME OBJECTIVES

01

This surah is calling for the establishment of dawat.

02

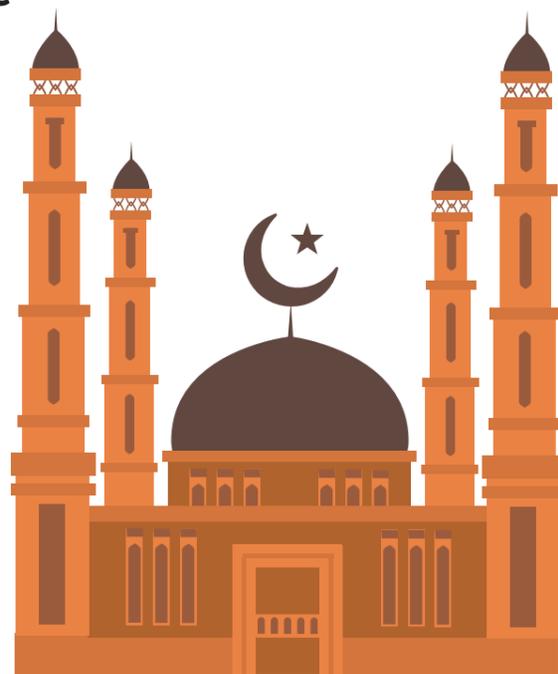
After stating the verses, examples, attributes, and support for Dua'at, it is now being urged to give Da'wah publicly.

03

Emphasis was placed on describing the value and takbeer of Allah Ta'ala, and ordered to call towards tawheed

04

In the field of dawa, he should show such agility resilience that the false force breaks and becomes weak.





# SOME TOPICS

**Privileges and guidance of Allah for the Messenger (1-7)**

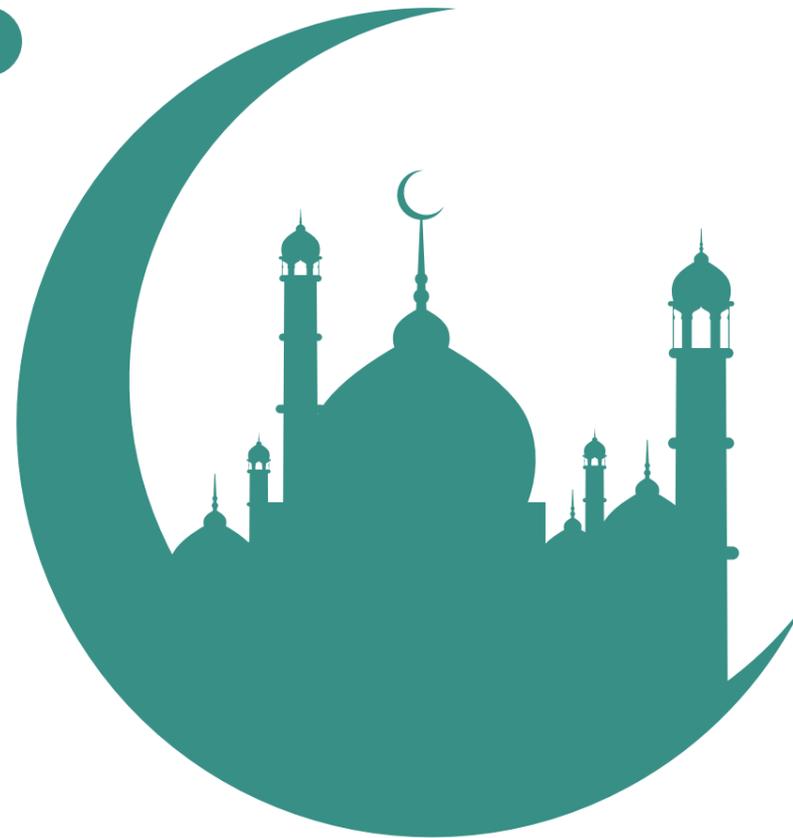
**Mention of the nature of hell and the reality of its angels (27-37).**

**The reasons for the punishment of the criminals in Hell in their own words (53-38).**

**Warning to unbelievers, through the horrors of the Day of Judgment (8-10)**

**The story of Waleed bin Mughira was mentioned and the promise was made for him (11-26).**

**The truth of the Qur'an and everything happens by Allah's will (56-54).**





# SOME LESSONS



Allah Ta'ala addressed His Habib with great gentleness or did not address him as Muhammad.



The Day of Resurrection This will be the day in which all the prophets will be worry .



Due to wealth, children and position, many people fall into rebellion and immorality.



Whoever Allah protects from the temptation of wealth and children, he can remain safe.



The person who appreciates the blessings of Allah will remain blessed and the one who neglects them will be deprived of his blessings.



Waleed bin Mughirah has been cursed and advice with the punishment of hell because he refused after realizing the truth.



It is impossible to dominate the angels of hell.



Guidance and misguidance are determined based on one's own quest.



Man is not simply forced.



If a person uses his freedom correctly, he will get guidance, and if he uses it incorrectly, he will be misguided.



**Ahl al-Sunnah wal Jama'at is of the opinion that faith is the name of words and deeds, faith increases with obedience and faith decreases with sin.**



**"Wama yalamu Junuda Rabbika Ila Hu" is a reference to Hell's Gate and angles and is the answer to Abu Jahl's joke and**



**No one's recommendation will work for the polytheists because of their shirk and disbelief.**



**On the Day of Resurrection, the one who will be allowed to intercede will perform the the intercession and it will be made in favor of the one in whose favor the intercession will be allowed.**



**Intercession in favor of polytheists and infidels will not be allowed.**



**Every person will be responsible for his actions.**



**Since the ashahul Yameen will be good people, Allah will save them from their deeds and His mercy.**



**One of the reasons for the punishment of the people of hell is the abandonment of prayer and charity.**



**Prayer and zakat are obligatory because the punishment is only on the one who abandons the obligation.**



**Mention was made of the plight of the disbelievers on the Day of Judgment.**



**Those who take advice from the news of the Day of Resurrection, adopt piety and ask for forgiveness, such people are**



# RELEVANCE / LATAIF AL-TAFSEER

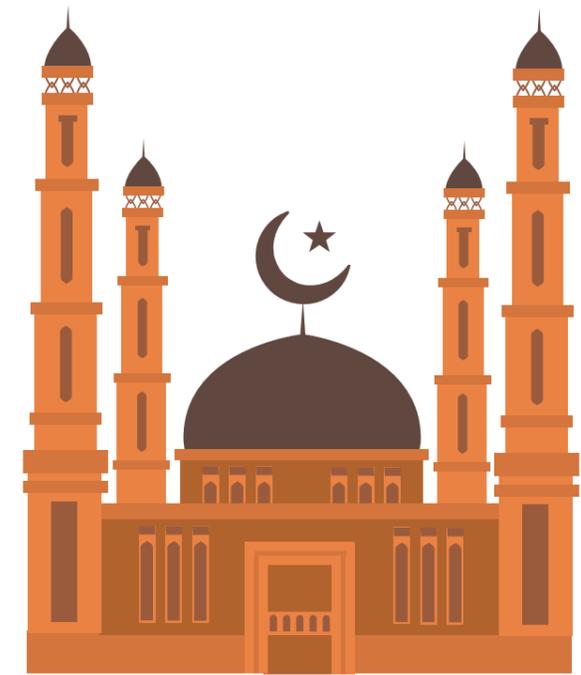
01

If we compare between Surah Al-Muzzmil and Surah Al-Muddassir, there is a subtle connection between the two. The context of the ayat of Surah Al-muddassir was explained immediately after the Surah of Al-muzzamil. This shows that the purpose and goal of both the surahs are the same.



02

The responsibility mentioned in the previous Surah is further explained in this Surah.



# سُورَةُ الْقِيَامَةِ

## 75. SURAH AL-QIYAMAH

Al-Qiyamah - The Resurrection

Place of Revelation: MAKKAH



**A BRIEF OUTLINE FROM  
SURAH QIYAMAH TO SURAH NAS**



**From this Surah to Surah An-Nas, the mention of the Hereafter has been mentioned, except for a few surahs.**



**In Surah Al-Dhar, it is said that the freedom of decision given by Allah should be used correctly and should follow the will of the Lord. Only then will he remain in the blessings, otherwise whoever will oppose him, it has been mentioned in Surah Al-Murslat that what will be the fate of those who do not follow the will of Allah - Surah Mursalat is not limited to arguments, but Repeatedly warned.**



**Final warning for those rebellious people whose hearts have been sealed.**



**The testimony of Universal and self signs (Afaq and Infs) to understand micro world and macro world (telescope, microscope) both have created a huge discoveries which help to understand the power of Allaah .**



**The difference between Arial view and zoom in and zoom out . similarly in these surah we can find the information in detail and not detail**



Similarly, the concept of Tamamah and Saaqha ,mention of Qiyaamat in Surah Naziaat and Abas but has been explained in Surah Al-Takwir with more details.



If a person takes something seriously, it becomes easier to program and explain to him , creating an opportunity is easy for Dae in the favour of Invitee, that's why in these surahs, for serious people, sometimes the revelation, sometimes the monotheism of Allah Ta'ala. So sometimes the Prophethood has been proved in different ways.



Sometimes it is mentioned on the micro level and sometimes on the macro level



Either zoom out or zoom in.



(Details of al-Taamat and al-Saqha in Surah Takweer has been mentioned and details of Abrar and Fujjr in Surah Inftar)  
Then Abrar and Fujjr has been explained in detail in surah Inftar, explained on a micro level in suirah Mutaffifin.

# سُورَةُ الْقِيَامَةِ

## 75. SURAH AL-QIYAMAH

Al-Qiyamah - The Resurrection

Place of Nuzool : Mecca

**01** This surah acts as a reminder for the Hereafter, concerns preparation and also comforts the righteous.



SOME  
OBJECTIVE

**02** This surah reminds us of death and the meeting with Allah.

**01** Affirmation of the occurrence of death after resurrection. (1-15)

**02** It has been mentioned to preserve the Qur'an that was revealed to the Prophet, peace be upon him, and to satisfy him. (16-19)



SOME  
TOPICS

**03** Mention of people's accounts on the day of resurrection after death. (40-20)

# SOME LESSONS

In this surah there is advice for people to continue the work of da'wah even if people do not accept their da'wah. The decision will be in the Day of

By swearing on the Day of Judgment and by the Nafs Lawwamah, Allah has mentioned their importance.

The judgment will be on the Day of Resurrection when Allah Ta'ala will reward every person for his actions with justice.

The resurrection is not difficult ,because once it has created , to recreate it is not a difficult task for him.

Necessity of the Hereafter ? - answer :Ask the oppressed.

A rational assessment of the Day of Judgment and benefits ? : answer :  
Justice is essential.

Why is the Day of Resurrection necessary? An overview: In rebirth concept, the rank of Allah decreases. Allah is only watching the injustice , but He is not able to bring justice, so the wrongdoer will take another birth in a worse form. But what will happen to the victim? Who will provide justice for him?

# SOME LESSONS

**Nafs Lawwamah keeps blaming him for his imbalance approach.**

**Naf lawwamah controls the believers and guide him and the believer stops from evil**

**Nafs Lawwamah does not have any effect on the transgressor and fujjar ( wrongdoer )**

**Remembering the Hereafter is necessary so that a person keeps it in mind and prepares for the Hereafter**

**By mentioning the Day of Resurrection and its horrors, the Qur'an invites us to follow the path of guidance and salvation.**

**The way of salvation on the Day of Resurrection and its horrors is to adhere to the Qur'an**

**Many people in the world ignore the Qur'an and Hadith for their worldly**

# SOME LESSONS

**The person who prefer the Hereafter he will be successful**

**He who prefers this world to the Hereafter will be unsuccessful**

**Allah is able to gather the knuckles of the fingers, so He is able to gather the Qur'an in the heart of the Prophet.**

**Holy Quran is the way of salvation and success**

**The Prophet of Allah was very eager to memorize the Holy Quran, so eager that he used to rush to memorize it.**

**The matter of mercy of Allah to His Prophet that he took upon himself the responsibility of memorization and preservation of the Qur'an so that he would not be troubled.**

**The faces of the believers will be bright in the Hereafter, after the seeing of Allaah, their faces will be more radiant.**

# SOME LESSONS

**The condition of the unbelievers will be very bad on the Day of Judgment**

**Reminder for death and its severity**

**Death is a great advice for man**

**No man can escape from death**

**Avoidance of negligence and misguidance**

**Prevented by arrogance because the end of arrogance is nothing but loss .**

**The unbeliever will regret for not doing good deeds at the time of death and will be afraid of the end**

# SOME LESSONS

The meaning of punar janam is "life again and again". There is no such meaning in any dictionary, but reincarnation means the necessity of life once again, then it is the belief of Islam (resurrection after death) ,Apart from the Qur'an, there is no such clear, detailed and correct information found in any religious scriptures . So we have to return to the teachings of Islam only .



## RELEVANCE / LATAIF AL-TAFSEER

**From this Surah to Naas, there is mention of the Hereafter directly or indirectly except a few Surahs.**

**The big court and the small court are mentioned in Surah Qiyamat. The big court refers to the resurrection and the small court refers to Nafs Lawwamah.**



سُورَةُ الْاِنْسَانِ

# 76. Surah al-Insaan

**Al-insaan - The Man**

**Place of Revelation: MADINAH**

# SOME OBJECTIVES

This is a surah related to the answers to the questions that arise in the mind of man. (Who am I? What is the purpose of my life? Who created me?)



Your responsibility is to invite and the guidance is in the hand of Allah.



Two types of human beings are mentioned in this surah:

1

A people who accept the invitation of Islam.

2

Other people who disobeyed and rejected the invitation.

What is the abode of each of them in the hereafter?

1

The reality of man

2

One who studies the subject of Anthropology he is is eager to know who is the man ?

3

The conclusion of the expert of subject of Anthropology is to declare that " The human the unknown"

To this day, he could not know the Insaan which is mentioned in Surah Insan and answered the questions in easy manner .

**Answers to famous human questions:**

1

Who am I? What is my reality?

2

What should I do and what should I not do?

3

Who is the law makers who is running this universe?

4

Where should I go after death?



Man has also been given the will to do good and bad deeds and has also been given freedom. Man if he ponder upon himself it is sufficient as a proof that there is a creator Allaah , but instead of pondering and accepting the truth , he demands punishment from Allah, but Allah guides him, which is a proof of His mercy.

01

By the messagers

02

By revelation of books

03

signs of universe (Afaq) and anfus ( human beings ), punishments and lessons are mentioned in many places of the Quran so that the evidence is established.

Even so, if a person has not reached the Messenger or the Messenger's teachings, he will be dealt like Ahl al-Farah. (Fatawa al-Shaykh al-Albani)

Now the question is, where is the injustice in Islam? Freedom was also given in this and a good opportunity was also given to establish the proofs.



**Man is born from nothing, then he is guided towards both paths ( good and bad ). (3-1)**

**1**

**Mention of the punishment of the unbelievers on the Day of Judgment. (4)**

**2**

**Mention of good people and their attributes and their rewards in the hereafter. (22-5)**

**3**

**Instructions for the Prophet and the believers. (31-23)**

**4**

# SOME LESSONS

**Man has been reminded of the bliss of existence.**

**The purpose of human life is worship Allaah alone**

**Giving man the ability to do good and evil is also a blessing of Allah**

**Human weakness and God's grace were reminded**

**The cure for arrogance and forgetfulness is to remember one's origin and one's abode.**

**Trial is the part of the laws of Allah**

**Allah Ta'ala has given three important means of perception to man: eye, ear and heart**

**Allah has prepared the severe punishment of hell in return for the disbelief and disobedience of the disbelievers**

**Faithful servants will receive a never-ending reward**

**The miracle of the Quran is that it mentions different stages of embryo in the womb of mother , which is also confirmed by science today**

**Statement on the merits of fulfilling Nazar نذر**

**A believer should do everything for the pleasure of Allah**

**The purpose of a believer's life is to please Allah**

**Thinking about the Hereafter increases to do righteous deeds and concern for the Hereafter**

**Good deeds create more fear of God in a person and prove to be a shield to avoid sins.**

**The virtues of feeding are explained**

**The cure for hardness of heart is to feed the poor and orphans.**

**The virtue of benevolent treatment of prisoners is mentioned**

**Allah gives many rewards for small deeds**

**Paradise will be free from all kinds of impurities**

In the blessings of Paradise, there will be all things for the delight of the souls and eyes of the believers

For righteous people, their Lord has great honor and respect

**RELEVANCE /  
LATAIF  
AL-TAFSEER**

In Surah Al-Qiyamah, the word human appears five times, while in Surah Al-Dhar, only one time is mentioned and the name of surah is "Insaan".

# سُورَةُ الْمُرْسَلَاتِ

## 77. SURAH AL-MURSALAT

### AN ATTRIBUTE OF AL-MURSALAAT THOSE SENT FORTH

Place of Revelation: MADINAH



## **SOME OBJECTIVES**

In this surah one verse is repeated over and over again and this verse is the objective of the surah (wala lnu yauma zilzil mukazzibeen) the wail (pit of hell) for the deniers.

## **SOME TOPICS**

Recitation of the establishment of the Day of Judgment and its circumstances (1-15)

Advising the unbelievers with the previous nations (16-19)

Advising the disbelievers with the manifestations of divine power and its means (28-20).

To advice the unbelievers by the horrors of the Day of Judgment (40-29).

Rewards of the righteous (44-41)

The end of the criminals who deny (50-45)

# SOME LESSONS

**The styles of the Holy Qur'an are very unique in the matter of arguments that prove the occurrence of the Day of Resurrection.**

**At the beginning of the Surah the occurrence of the Resurrection is proved by the oath of the winds and the angels.**

**Contemplation was mentioned in Alam Malaika.**

**An angel is a great creation of Allah and a great sign of His power.**

**Winds are the tangible blessing of Allah Ta'ala**

**Winds indicate the perfect power and design of Allah Ta'ala**

**An invitation to reflect upon the death of the fallen nations and the basis of their rebellion so that the existing rebellious nations may take advice from it.**

**The end of those who deny Allah, the Messenger and the religion is destruction, loss and deprivation**

**Prosecution of the liars in this world and the punishment of Allah Ta'ala upon them is a clear sign of the perfection of Allah Ta'ala's power.**

**The existence of man and his first life is the sign and proof of his resurrection**

# SOME LESSONS

▶ The Lord, who is able to create from water, is not able to create again?

▶ The signs of Allah, such as mountains, earth, etc., are proofs of the Resurrection

▶ The cure for pride and arrogance is in considering its origin, man is created from contemptuous water, how can both contemptuous water and arrogance be gathered together?

▶ It is obligatory to bury the dead in the ground

▶ If someone dies accidentally by drowning in the sea or by being eaten by an animal, that will be their grave

▶ Burning the dead is prohibited in Islam.

▶ After proving the reality of the Resurrection, the scene of the horrors of Hell was drawn

▶ Believers will have peace and comfort compared to polytheists and disbelievers

▶ The life of Paradise will be a life of quiet pleasures

▶ The preacher should use the method of the Holy Qur'an and adopt the style of the Qur'an for Dawah

**RELEVANCE /  
LATAIF  
AL-TAFSEER**

Surah Al-Qiyamah and Surah Al-Insan are telling the Daeer to leave the matter of guidance to Allah, and Surah Al-Mursalat is saying, O you who deny the invitation, your end has been decided. (wail) -Woe to the deniers on that day.

# سُورَةُ النَّبَاِ

## 78. SURAH AL NABA

Place of Revelation: **MAKKAH**



## FEW OBJECTIVES

- ◀ Its has been named Naba "النبا" because it contains an important news and that is the news of the day of
- ◀ This Surah indicates toward the proof of the Hereafter which the polytheists used to deny.
- ◀ It states that just as Allaah Glory be to Him has the power to create the universe, He has the power to
- ◀ The Day of Judgment has been mentioned. While mentioning the various torments of Hell for the polytheists and disbelievers, the blessings that have been prepared for the pious in Paradise have also been highlighted. As if this Surah contains both encouragement and warning.
- ◀ At the end of the chapter scenes and conditions of day of resurrection have been described.
- ◀ The disbelieving Quraysh used to believe that Allaah Glory be to Him has alone created all existence but they were not believing that Allaah Glory be to Him alone is worthy of worship. In the same way, they used to believe in the trustworthiness and truthfulness of the Prophet, but they were not believing in the Prophethood and the Hereafter at all. That is why this complete Surah has been revealed for reminding of hereafter and have been revealed many chapters with same subjects
- ◀ Not only the infidels of Quraysh but the subject of the Hereafter has been remained serious topic in every period of time, Satan has been easily deceiving the people. Thus, this topic has been repeated immensely in various aspects "إذا تكرر تقرر"

**01**

Proof for day of resurrection (1-5)

**02**

Allaah's power and His blessings in the universe have been mentioned (6-16)

**03**

Establishment of the Day of Resurrection and its aftermath and the end of the rebellious people in Hell and its cause (17-30)

**04**

Reward of the pious in Paradise has been mentioned (31-36)

**05**

The disbelievers have been warned by the horrors of the Day of Resurrection. (37-40)

**FEW  
TOPICS**

# FEW LESSONS

- 01 Allaah Glory be to Him has the power to establish the day of resurrection, the proofs of which have been presented.
- 02 One of the pillars of belief is to believe in Hereafter, without which belief is incomplete. Allaah Glory be to Him has hidden the time of Resurrection from His servants in which His great wisdom is hidden, but Allaah Glory be to Him has revealed some of its signs so that the Muslims may continue to prepare for it.
- 03 Satan easily deceives people about the Hereafter in each and every period of time [3]
- 04 In the doctrine of reincarnation, the status of God decreases. The one who is on the heavens just can see, He can not force to do justice, whereas the religion of Islam says " [4] (مالك يوم الدين) " every one will get justice. " جزاء وفاقا "
- 05 The disbelievers and polytheists are making fun of the day of judgement by asking each other questions, but when the day of judgement will take place, then they will know how big and how dangerous this day is.
- 06 " " ألم نجعل الأرض مهادا " The proofs of the power of Allaah Glory be to Him have been mentioned, the power of Allaah Glory be to Him is that neither He is helpless in the earth nor in the heavens. The One who is owner of these all exist universes informing you about the occurrence of the day of resurrection and you are denying them
- 07 The Day of Judgment is the Day in which every one will be judged, the day in which fortunate and unlucky will be separated and its time is fixed but it is known by only by Allaah alone.
- 08 " " لا بئس ما فيها احقابا " The polytheists and infidels will always be in Hell, in which they will not be given food to satisfy their hunger, instead they will be given such things as food and drink which will increase in their pain
- 09 " " إن للمتقين مفازا " The believer will be granted the eternal good news of Paradise and its blessings after the temporary trials and failures of this world.
- 10 Occurrence of the day of resurrection is reality
- 11 On the Day of Resurrection, only the person whom Allah allows will be able to intercede and the intercession will be for the one about whom permission will be given.

# COROLLARY/CONNECTION, SUBTLETIES OF



The day of resurrection is being continuously mentioned from surah Al qiyamah to Surah Naas either explicitly or implicitly.



In every period of time, Satan is easily distracting people from the Day of Resurrection, and man soon forgets. This Surah has been revealed to remind him of this.



A common title of all these suras is the remembrance of the day of resurrection.



Since the subject of the Hereafter is very sensitive, it has been frequently mentioned in various surahs.  
(إذا تكرر تقرر)



قال تعالى: كلا  
سيعلمون (4) النبأ  
the day of  
resurrection has  
been mentioned  
after mentioning  
the blessings, the  
paradise and hell  
have been  
mentioned, As He  
said ثم كلا سيعلمون  
in this final adobe  
the paradise and  
Hell have been  
mentioned



الْقُرْآنُ الْكَرِيمُ

VERSES AND  
HADITH

الْحَدِيثُ الشَّرِيفُ



## VERSE - 1

إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا ۝ لِلطَّٰغِيْنَ مَا بَأْسًا ۝ لُبِثِيْنَ فِيهَا أَحْقَابًا ۝ لَا يَذُوقُوْنَ فِيهَا بَرْدًا وَلَا شَرَابًا ۝ إِلَّا حَيْبًا وَ  
غَسَاقًا ۝ جَزَاءً وَّفَاقًا ۝ إِنَّهُمْ كَانُوا لَا يَرْجُونَ حِسَابًا ۝ وَكَذَّبُوا بِآيَاتِنَا كِذَابًا ۝ وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ كِتَابًا ۝ فَذُوقُوا  
فَلَنْ نَّزِيدَكُمْ إِلَّا عَذَابًا ۝

Translation: Truly, Hell is a Place of Ambush,

22. A dwelling place for the Tagheen (those who transgress the boundry limits set by Allah like polytheists, disbelievers in the Oneness of Allah, hypocrites, sinners, criminals, etc.),
23. They will abide therein for ages,
24. Nothing cool shall they taste therein, nor any drink.
25. Except boiling water, and dirty wound discharges.
26. An exact recompense (according to their evil crimes).
27. For verily, they used not to look for a reckoning.
28. But they belied Our Ayat (proofs, evidences, verses, lessons, signs, revelations, and that which Our Prophet (Peace be upon him) brought) completely.
29. And all things We have recorded in a Book.
30. So taste you (the results of your evil actions); no increase shall We give you, except in torment.



القرآن الكريم

VERSES AND  
HADITH

الحديث الشريف



## HADITH

((إِنَّ أَهْلَ النَّارِ عَذَابًا يَوْمَ الْقِيَامَةِ رَجُلٌ عَلَى أُنْحَمِصَ قَدَمَيْهِ جَمْرَتَانِ يَغْلِي مِنْهُمَا دِمَاغُهُ، كَمَا يَغْلِي الْبِرْجَلُ وَالْقُمْقُمُ))

رَوَاهُ الْبُخَارِيُّ: 6562

### Translation:

The least punished person of the (Hell) Fire people on the Day of Resurrection will be a man under whose arch of the feet two smouldering embers will be placed, because of which his brain will boil just like Al-Mirjal (copper vessel) or a Qum-qum (narrow-necked vessel) is boiling with water."

## VERSE - 2

لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا كِذْبًا ۗ جَزَاءٌ مِّن رَّبِّكَ عَطَاءٌ حِسَابًا ۗ

### Translation:

35. No Laghw (dirty, false, evil talk) shall they hear therein, nor lying;  
36. A reward from your Lord, an ample calculated gift (according to the best of their good deeds).

# سُورَةُ النَّازِعَاتِ

## **79-SURAH NAZIAT**

**Place of Revelation: MAKKAH**

**The scene of the departure of the soul, the questions of the disbelievers about the Hereafter and their answers**

Resurrection has been mentioned in Surah Naba and it has been argued by the Shariah argument and by the sign of the universe. In this Surah the "resurrection" has been mentioned simultaneously questions of the disbelievers have been answered

Historical example has been presented, For instance, the final consequent of Pharaoh has been mentioned and has been urged to think by describing signs of the universe which have been granted as blessings ( historic and observing approach has been used for understanding purpose.

Reason for Rejection: Rebellion **فَأَمَّا مَنْ طَغَىٰ ۖ وَآثَرَ الْحَيَاةَ الدُّنْيَا ۖ**

Reason for Salvation: Control over Desires **وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ ۖ**

This Surah also mentions the day of resurrection and its situations

The final consequent of the criminals and the reward of the pious have been mentioned.

The story of Moses (peace be upon him) and Pharaoh have been mentioned who was arrogantly claiming divinity? This is the fate of every arrogant and disobedient person.

# FEW TOPICS

The Hour of Resurrection and its Horrors and the Distress of the Polytheists (1-14)

The story of Moses with Pharaoh and the end of Pharaoh (15-26)

Manifestations of Divine Power (27-33)

Occurrence of day of Resurrection and the Abode of the Unbelievers (34-39)

The abode of the pious (40-41)

The time of occurrence of day of resurrection is known to only Allaah Glory be to Him (42-46)

## FEW LESSONS

This is a warning to the polytheists who are denying the Prophet due to their arrogance and disdain.

Allaah Glory be to Him is saying that these disbelieving Quraysh are very weak, He has eliminated the more powerful individuals and nations before them

The time of day of Resurrection is known by only Allaah Glory be to Him, The Prophet (may Allaah honour him and grant him peace) is merely a warner.

The occurrence of the Day of Judgment is a must for punishment and retribution.

When a human being goes astray, he goes beyond satan, in spite of strongest disbeliefs, Satan said "رب انظرني - My Lord! Give me then respite" while Pharaoh said "أنا ربكم الأعلى "I am the most highest Lord".

When a person becomes good and virtuous, he attains a higher position than "خير البرية" ie angels.

Doubts and objections regarding the day of judgement have been replied. It has been made understood by giving the example of Pharaoh in 12 verses, followed by 7 verses related to blessing / 12 verses of the cause of denial, rebellion of the soul / preventing the soul from desire / questions related to these matters have been answered

# FEW LESSONS

**The belief in day of resurrection has been proved**

**The horrors of the Day of Judgment have been mentioned, which will begin with the blowing of the trumpet, and then the rest of the horrors will take place one after the other.**

**On the Day of Resurrection, the reward of the believers is Paradise and the reward of the disbelievers is Hell, which is a very worst place.**

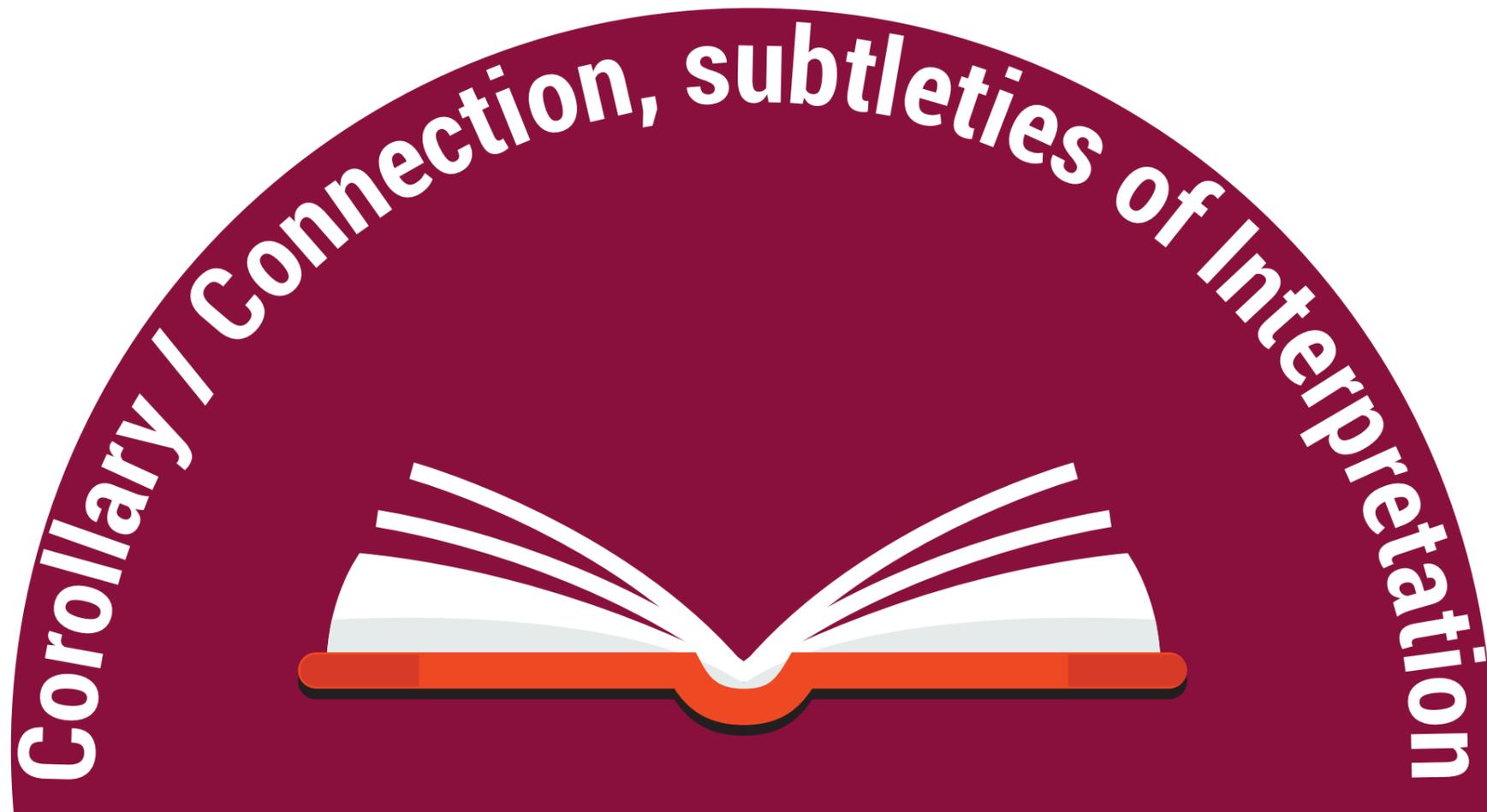
**Arrogance is part of the nature of infidels.**

**The Prophet (may Allaah honour him and grant him peace) was comforted by the stories of the Prophets and their nations also have been mentioned so that a lesson could be learned from their conditions.**

**Life, no matter how longer is, it is very short compared to the Hereafter.**

**Swearing by creatures is allowed for Allaah. Allaah Glory be to Him swears by His creatures whom He wills, but it is not permissible for creatures to swear by anyone other than Allaah, because swearing is kind of worship and only Allaah alone is worthy of worship**

# Corollary / Connection, subtleties of Interpretation



It has been made understood by both the historical and observational examples, signs of universe and sahriah signs have been mentioned

The day of resurrection is being continuously mentioned from surah Al qiyamah to Surah Naas either explicitly or implicitly

القرآن الكريم

VERSES AND  
HADITH

الحديث الشريف

Verse No. - 1

كَأَنَّهُمْ يَوْمَ يَرَوْنَهَا  
لَمْ يَلْبَثُوا إِلَّا عَشِيَّةً  
أَوْ صُحُورًا ۗ

Translation: The Day they see it, (it will be) as if they had not tarried (in this world) except an afternoon or a morning.

HADITH-1

مَا مِنْ صَاحِبِ ذَهَبٍ وَلَا فِضَّةٍ لَا يُؤَدِّي مِنْهَا حَقَّهَا، إِلَّا إِذَا كَانَ يَوْمَ الْقِيَامَةِ صُفِّحَتْ لَهُ صَفَائِحُ مِنْ نَارٍ، فَأُحْمِي عَلَيْهَا فِي نَارِ جَهَنَّمَ، فَيُكْوَى بِهَا جَنْبُهُ وَجَبِينُهُ وَظَهْرُهُ، كُلُّمَا بَرَدَتْ أُعِيدَتْ لَهُ فِي يَوْمٍ كَانَ مِقْدَارُهُ أَلْفَ سَنَةٍ، حَتَّى يُقْضَى بَيْنَ الْعِبَادِ، فَيَرَى سَبِيلَهُ  
إِمَّا إِلَى الْجَنَّةِ، وَإِمَّا إِلَى النَّارِ

Translation: The Messenger of Allaah (ﷺ) said, "Any person who possesses gold or silver and does not pay what is due on it (i.e., the Zakat); on the Day of Resurrection, sheets of silver and gold would be heated for him in the fire of Hell and with them his flank, forehead and back will be branded. When they cool down, they will be heated again and the same process will be repeated during the day the measure whereof will be fifty thousand years. (This would go on) until Judgement is pronounced among (Allaah's) slaves, and he will be shown his final abode, either to Jannah or to Hell.

## HADITH-2

عَنِ الطُّفَيْلِ بْنِ أَبِي بِنِ كَعْبٍ، عَنْ أَبِيهِ، قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا ذَهَبَ ثُلُثًا اللَّيْلِ قَامَ فَقَالَ " يَا أَيُّهَا النَّاسُ اذْكُرُوا اللَّهَ اذْكُرُوا اللَّهَ جَاءَتِ الرَّاجِفَةُ تَتَّبِعُهَا الرَّادِفَةُ جَاءَ الْمَوْتُ بِمَا فِيهِ جَاءَ الْمَوْتُ بِمَا فِيهِ ". قَالَ أَبِي قُلْتُ يَا رَسُولَ اللَّهِ إِنِّي أُكْثِرُ الصَّلَاةَ عَلَيْكَ فَكَمْ أَجْعَلُ لَكَ مِنْ صَلَاتِي فَقَالَ " مَا شِئْتُ " قَالَ قُلْتُ الرَّبْعَ. قَالَ " مَا شِئْتُ فَإِنْ زِدْتَ فَهُوَ خَيْرٌ لَكَ ". قُلْتُ النِّصْفَ. قَالَ " مَا شِئْتُ فَإِنْ زِدْتَ فَهُوَ خَيْرٌ لَكَ ". قَالَ قُلْتُ فَالثُّلُثَيْنِ. قَالَ " مَا شِئْتُ فَإِنْ زِدْتَ فَهُوَ خَيْرٌ لَكَ ". قُلْتُ أَجْعَلُ لَكَ صَلَاتِي كُلَّهَا. قَالَ " إِذَا تَكْفَى هَمَّكَ وَيُغْفِرَ لَكَ ذَنْبَكَ ". (السنن الترمذی: 2457)

### Translation:

At-Tufail bin Ubayy bin Ka'b narrated from his father who said:

"When a third of the night had passed, the Messenger of Allaah (ﷺ) stood and said: 'O you people! Remember Allaah! Remember Allaah! The Rajifah is coming, followed by the Radifah, death and what it brings is coming, death and what it brings is coming!'" Ubayy said: "I said: 'O Messenger of Allaah! Indeed I say very much Salat for you. How much of my Salat should I make for you?' He said: 'As you wish.'" [He said:] "I said: 'A fourth?' He said: 'As you wish. But if you add more it would be better for you.' I said: 'Then half?' He said: 'As you wish. And if you add more it would be better [for you].'" [He said:] "I said: 'Then two-thirds?' He said: 'As you wish, but if you add more it would be better for you.' I said: 'Should I make all of my Salat for you?' He said: 'Then your problems would be solved and your sins would be forgiven."

## HADITH-3

### Translation:

Narrated Sahl bin Sa`d: I saw Allaah's Apostle pointing with his index and middle fingers, saying. "The time of my Advent and the Hour are like these two fingers." The Great Catastrophe will overwhelm everything.

((حَدَّثَنَا سَهْلُ بْنُ سَعْدٍ رَضِيَ اللَّهُ عَنْهُ .  
قَالَ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ قَالَ يَأْصُبَعَيْهِ هَكَذَا بِالْوَسْطَى  
وَالَّتِي تَلِي الْإِبْهَامَ " بُعِثْتُ وَالسَّاعَةَ  
كَهَاتَيْنِ )) (صحيح البخارى: 4936)

سُورَةُ عَبَسَ رَبِّ

# SURAH ABAS

Place of Revelation: **MAKKAH**  
Surah No.80

## FEW OBJECTIVES

- 01 Wealth and poverty have no basis in Islam. The real basis is piety.
- 02 This Surah was revealed after the incident of Abdullah bin Umm Maktoum (may Allaah be pleased with
- 03 The Prophet (may Allaah honour him and grant him peace) was inviting the leaders of the Quraysh to the religion with the intention that if they believed, their followers would also believe. Thus, the prophet Muhammad could not concentrate on such people who were willingly ready to accept the religion of Islam, disbelievers rebuke the Quraysh. Apparently, the address is to the Prophet, but actually address is to believers that they are among the arrogant Quraysh. O prophet if they would be afraid of Allaah, they would listen to you carefully. It is not your responsibility to force them to proclaim Ash Shahadah, your responsibility ends with informing them about it, neither you are a dictator over them nor you can force them, you are responsible only for warning, giving them glad tidings and reminding them. The Arabs used to refer to the nation by addressing the chief of the tribe. Here too the same method has been adopted. Apparently the speech and resentment are for the Prophet. In fact, this is also a way of expressing love. O Prophet, ignore them, you are not a dictator over them, whoever is afraid of Allaah, they will accept the Islam,
- 04 Allaah Glory be to Him mentions His blessings. Allaah said: (24) فَلْيَنْظُرِ الْإِنْسَانُ إِلَىٰ طَعَامِهِ ۚ
- 05 At the end of this Surah, the situations of day of resurrection have been mentioned, Allaah Glory be to Him said: (37) يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ (34) وَأُمِّهِ وَأَبِيهِ (35) وَصَحْبِهِ وَبَنِيهِ (36) لِكُلِّ أَمْرٍ مِّنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ (37)
- 06 From far kinship to close kinship,

# FEW OBJECTIVES

- 07** Fear made Ibn Umm Maktoum happy and lack of fear and destroyed Abu Jahl and Abu Lahab. (It is known by reciting surah An Naziat)
- 08** The belief, piety and fear have been mentioned in 12th verse, invited to contemplate about the life and death in 5th and 6th verses
- 09** Further from the ninth verse it has been commanded to contemplate the signs of universe, which were presented in the form of questions and answers in Surah An-Nazi'at.
- 10** The relationships which become reason for creating distance from the truth in this world will not be useful in the Hereafter.
- 11** There can be no contradiction between the words and deeds of Allaah Glory be to Him. The noble Qur'an is Allaah's word, and universe is the deed of Allaah , thus the noble Qur'an and the facts of universe can not contradict each other, the true/sahih narration and sound intellect can not conflict each other.

# FEW TOPICS

01

Allaah Glory be to Him warns His Prophet regarding Umm Maktoum (1-10)

02

Importance of Noble Quran (11-16)

03

Man's birth, his life and his resurrection are in the hands of Allaah Glory be to Him (17-23)

04

Blessings of Allaah on His servants have been mentioned (24-34)

05

The torments prepared for the disbelievers on the Day of Resurrection and the blessings prepared for the believers have been mentioned (33-42)

## FEW LESSONS

- 01** A non-Muslim converted to Islam. When he was asked the reason, he replied that if the prophet Muhammad (may Allaah honour him and grant him peace) had not been truthful and trustworthy, he would have concealed the verse against him, but he also delivered the verse reprimanding him honestly.
- 02** It is impossible to contradict both the Shari'ah verses and the signs of universe, because one is the word of Allaah and the other is the action of Allaah. That is why the right intellect, the right narration and the right science (scientific facts/acknowledged realities can not contradict each other.
- 03** A poor and the blind man succeed due to fear and piety, and arrogance made powerful man a lesson for others
- 04** No believer should be left because of a disbeliever. Allaah Glory be to Him alone knows the state of everyone's heart.
- 05** It has been instructed to practice equality in the field of Da'wah so that no distinction should be made between rich and poor.
- 06** The caller should use both enticement and intimidation during the da'wah, and he should not force any one to convert from disbelief to faith.
- 07** Allaah Glory be to Him has taken upon Himself the responsibility of protecting the Noble Quran, infidels and envious people cannot distort it, there is no need to be afraid about it.
- 08** Islam has come to honor man and to elevate him to the highest level. Allaah Glory be to Him has honored both the living humans and the dead humans. Muslims should appreciate this great blessing, establish this religion and follow it. -

## FEW LESSONS

09

It is very strange that Allaah Glory be to Him created human being from a simple sperm and gave him the best structure, shape and form, gave him a dignified life and yet he worships someone other than Allaah by being ungrateful.

10

Allaah Glory be to Him has honored the Muslims by ordering them to be buried after death, while other nations insult their men by burning them.

11

On the Day of Resurrection, the sound of the trumpet will make the ears deaf and the heart will be pounding.

12

The life of this world is for trial and testing and the Hereafter is a place of retribution and will last forever. Man should prepare for the Hereafter.

13

On the Day of Judgment, there will be two groups of people, one fortunate and the other unfortunate, the faces of the fortunate will be shining brightly, because they will hear the good news of their salvation. Darkness will be on the faces of the unfortunate people because they will know that they have been deprived of heaven and misfortune has befallen them.

## Corollary/ Connectio, Subtleties of INTERPRETATION

01

The day of resurrection is being continuously mentioned from surah Al qiyamah to Surah Naas either explicitly or implicitly

02

In the previous surah "Naziat" more attention has been paid to the historical arguments while in surah "Abas" attention has been paid to both the signs of the universe and the soul.

03

First claim then an argument in surah Nazi'at while in Surah Abas first argument then the claim have been mentioned (the Hereafter).

04

The highest example of arrogance is given by Pharaoh in surah Naziat, while in Surah Abbas, the highest example of fear is given by Abdullah bin Umm Maktoum (may Allaah be pleased with him)

05

Pharaoh has been mentioned in Nazi'at and Abdullah bin Umm Maktoum has mentioned in Abbas. The success of the Hereafter can not be seen on the basis of rich or poor, but is decided on the basis of worship, piety and faith of Allaah.

# VERSES & HADITH

That Day shall a man flee from his brother, 35. And from his mother and his father, 36. And from his wife and his children, 37. Everyman, that Day, will have enough to make him careless of others.

Translation:

يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ (٣٣) وَأُمِّهِ وَأَبِيهِ (٣٥) وَصَحْبَتِهِ  
وَبَنِيهِ (٣٦) لِكُلِّ أَمْرٍ مِنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ (٣٤) عَبَسَ

Hadith: 1

ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ "تُحْشَرُونَ حُفَاةً عُرَاةً غُرُلًا". فَقَالَتِ امْرَأَةٌ أَيُّبْصِرُ أَوْ يَرَى بَعْضُنَا عَوْرَةَ بَعْضٍ قَالَ "يَا  
فُلَانَةُ: (لِكُلِّ أَمْرٍ مِنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ)". (صحيح سنن الترمذي: 3652)

Translation: Ibn Abbas narrated that : the Prophet said: "You will be gathered barefoot, naked and uncircumcised." "A woman said: "Will we see" or "look at each other's nakedness?" He said: "O so-and-so! Every man among them on that Day will have enough to make him careless of others."

Hadith:2

عَنْ عَائِشَةَ: أَنَّهُ إِذْ كَرَّتِ النَّارَ فَبَكَتْ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "مَا يُبْكِيكِ" قَالَتْ: ذَكَرْتُ النَّارَ فَبَكَيْتُ، فَهَلْ تَذْكُرُونَ أَهْلِيكُمْ يَوْمَ الْقِيَامَةِ  
قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "أُمَّ فِي ثَلَاثَةِ مَوَاطِنَ فَلَا يَذْكُرُ أَحَدٌ أَحَدًا: عِنْدَ الْمِيزَانِ حَتَّى يَعْلَمَ أَيُّخْفُ مِيزَانُهُ أَوْ يَثْقُلُ، وَعِنْدَ الْكِتَابِ حِينَ يُقَالُ  
هَؤُلَاءِ اقْرَءُوا كِتَابِيهِ؛ حَتَّى يَعْلَمَ أَيُّنَ يَقَعُ كِتَابُهُ أَيْ يَمِينِهِ أَمْ فِي شِمَالِهِ أَمْ مِنْ وَرَاءِ ظَهْرِهِ، وَعِنْدَ الصِّرَاطِ إِذَا وُضِعَ بَيْنَ ظَهْرِي جَهَنَّمَ (سنن أبي داود: 4755)

Translation: A'ishah said that she thought of Hell and wept. The Messenger of Allah (May Allaah honour him and grant him peace) asked her : What makes you weep ? She replied : I thought of Hell and wept. Will you remember your family on the 4th Day of resurrection ? the Messenger of Allah (May Allaah honour him and grant him peace) said : There are three places where no one will remember anyone: at the scale until one knows whether his weight is light or heavy; at (the examination of) the book when one is commanded : Take and read Allah's record, until he knows whether his book will be put into his right hand, or into his left hand, or behind his back ; and the path when it is placed across JAHANNAM.

### Hadith:3

عن عائشة-رضي الله عنها-. قالت: أنزلت (عبس وتولى) في ابن أم مكتوم الأعمى، فقال: أتى إلى رسول الله-صلى الله عليه وآله وسلم- فجعل يقول: أرشدني، قالت: وعند رسول الله-صلى الله عليه وآله وسلم- من عظماء المشركين، قالت: فجعل رسول الله-صلى الله عليه وآله وسلم- يعرض عنه ويقبل على الآخر ويقول: "أترى بما أقول بأساً"، فيقول: لا، ففي هذا أنزلت (عبس وتولى).

#### Translation:

On the authority of Aisha – (may Allaah be pleased with her) she said: surah "عبس وتولى" revealed about Ibn Umm Maktum, the blind man, came to the prophet (may Allaah honour him and grant him peace) while the prophet was busy with one of the leader of polytheists, started requesting him to guide him, So the Messenger of Allàah turned away from him and turned to the leader of Quraish and said: "Do you see anything wrong with what I say?" He says: No, for this this Surah was revealed (عبس وتولى)

### Hadith:4

عن النبي صلى الله عليه وسلم قال: "بين النفختين أربعون" قالوا: يا أبا هريرة أربعون يوماً؟ قال: أبى، قالوا: أربعون سنة؟ قال: أبى، قالوا: أربعون شهراً؟ قال: أبى، قال: "ويبلى كل شيء من الإنسان إلا عجب ذنبه، فيه يركب الخلق، ثم ينزل الله من السماء ماء، فينبتون كما ينبت البقل" (صحيح مسلم: ٢٨١٣)

#### Translation:

Abu Hurairah (May Allaah be pleased with him) said: The Prophet () said, "Between the two Blowing of the Trumpet there will be an interval of forty." The people said, "O Abu Hurairah! Do you mean forty days?" He said, "I cannot say anything." They said, "Do you mean forty years?" He said, "I cannot say anything." They said, "Do you mean forty months?" He said, "I cannot say anything. The Prophet added: 'Everything of the human body will perish except the last coccyx bone (end part of the spinal cord), and from that bone Allah will reconstruct the whole body. Then Allah will send down water from the sky and people will grow like green vegetables'."

سُورَةُ التَّكْوِيْنِ

## 81.SURAH AL-TAKWEER

Place of Revelation: **MAKKAH**

## FEW OBJECTIVES

The prospect/map of occurrence of the day of resurrection has been mentioned

The situations of day of resurrection and revelation have been discussed in this Surah which are essential parts of faith.

The first 15 verses narrate the situations of the Hereafter. Prosperity and success in the Hereafter have been proved in some verses. The method which should be followed in order to achieve this success is to follow the teachings of the Prophet (may Allaah honour him and grant him peace).

been conveyed through a prophet. The most funniest thing is that even in this era few people accuse the Noble Qur'an by saying that it is satanic verses, while it has been ordered in Noble Qur'an to seek refuge in Allaah from Satan (فاستعذ بالله من الشيطان الرجيم) If this is the word of the Satan, then it means he himself is teaching

## Horrors of the Day of Judgment (1-114)

### FEW TOPICS

Allaah Glory be to Him has taken the oath for proving the Messenger and the Noble Qur'an true (15-29)

### FEW LESSONS

When the Day of Resurrection is mentioned, the heart of man becomes gentle, a gentle nation can be turned as it is required and thus it start developing. After that, it becomes easy to explain to them the prophet hood. [3]

إذا الشـس كورت... In these verses, horrible scenes of the day of resurrection have been mentioned so that the wise and prudent people may prepare for it before it occurs and refrain from negligence.

# FEW LESSONS



Allah Glory be to Him has protected the Noble Quran completely from Satan.



Allaah Glory be to Him bestowed the title of Kareem on Jibreel Amin because of his good morals and good qualities and Jibreel (peace be upon him) is the best of all the angels and he is their leader.



The honor of the Noble Qur'an in the sight of Allaah has been stated, believers should put effort to understand the greatness of the Noble Qur'an, respect it, and make it a book of life for themselves.



Allaah Glory be to Him praised the prophet Muhammad (may Allaah honour him and grant him peace) by saying that the Noble Quran has been revealed to you and you call people towards it, you are more wise and more truthful among the people and you possess the best character



Allaah's Messenger is the trustworthy for the heavens and the earth. You have conveyed the message of religion with full clarity. You did not leave this world until you have conveyed the whole religion to the ummah.

# Corollary/connection, subtleties of interpretation

## interpretation

01

Scarcity of light has been described in Surah Takweer.

## interpretation

02

The situations of the Hereafter have been described in 15 verses, then after the verses of swearing and witnessing, verses have been narrated to prove revelation and prophethood.

## interpretation

03

Man needs a syllabus for the success of the Hereafter which has been mentioned in three Surahs. The syllabus for success in the Hereafter has been mentioned in surah Takweer, it means the Noble Qur'an and the sunnah are truth, if you will follow them strictly then only you will succeed in Hereafter.

## interpretation

04

In the last three surahs, the reality of man and the meaning of the hereafter have been explained through rational, observational and historical facts and by inviting to contemplate on the soul and the universe.

## interpretation

05

The purpose of these three surah is to prove the the Day of Resurrection and to gain real success in it and it is the real target, one should prepare in this world for death and the Day of Judgment.

## interpretation

06

False is like ) والليل إذا عسعس ( And by the night as it departs) and the truth is like إذا أصبح إذا والصبح ( And by the dawn as it brightens) تنفس

## interpretation

07

Programming is being done in three shrahs by reminding of the Hereafter.

وَإِذَا الْمَوْؤُودَةُ سُئِلَتْ (٨) بِأَيِّ ذَنْبٍ قُتِلَتْ

Translation: And when the female (infant) buried alive (as the pagan Arabs used to do) shall be questioned. 9. For what sin she was killed?



#### Hadith: 1

مَنْ عَالَ ثَلَاثَ بَنَاتٍ فَأَدَّبَهُنَّ وَزَوَّجَهُنَّ وَأَحْسَنَ إِلَيْهِنَّ فَلَهُ الْجَنَّةُ " سنن أبي داود: 5147

#### Translation:

If anyone takes care for three daughters, disciplines them, marries them, and does good to them, he will go to Paradise.

#### Hadith 2:

عن ابن عمر، يقول قال رسول الله صلى الله عليه وسلم " مَنْ سَرَّهُ أَنْ يَنْظُرَ إِلَى يَوْمِ الْقِيَامَةِ كَمَا نَهَى رَأْيِي عَيْنٍ فَلْيَقْرَأْ (إِذَا الشَّمْسُ كُوِّرَتْ) و (إِذَا السَّمَاءُ انْفَطَرَتْ) و (إِذَا السَّمَاءُ انشَقَّتْ) " (سنن الترمذی: 3653)

#### Translation:

Ibn Umar narrated that: The Messenger of Allah said: "Whoever wishes to look at the Day of Resurrection, as if he is seeing it with this eye, then let him recite: 'When the sun Kuwwirat' and 'When the heaven is cleft sunder (Infatarat) and 'When the heaven is split asunder.'"

### Hadith:3

عن جُدَامَةَ بنتِ وهب، أختِ عكاشة، قالت: حَضَرْتُ رَسُولَ اللَّهِ -صلى الله عليه وسلم-، في أناسٍ وهو يقول: «لقد هَمَّتُ أَنْ أَنْهِيَ عَنِ الْغَيْلَةِ، فَتَنَظَرْتُ فِي الرُّومِ وَفَارِسَ، فَإِذَا هُمْ يُغَيِّلُونَ أَوْلَادَهُمْ، فَلَا يَضُرُّ أَوْلَادَهُمْ ذَلِكَ شَيْئًا»، ثُمَّ سَأَلُوهُ عَنِ الْعَزْلِ؛ فَقَالَ رَسُولُ اللَّهِ -صلى الله عليه وسلم-: «ذَلِكَ الْوَأْدُ الْخَفِيُّ»، زَادَ عُبَيْدُ اللَّهِ فِي حَدِيثِهِ: «عَنِ الْمُقْرِيِّ، وَهِيَ: {وَإِذَا الْبُوءُؤُودَةُ سُئِلَتْ}». (صحيح مسلم: 1442)

### Translation:

Judama daughter of Wahb, sister of Ukkasha (Allah be pleased with her). reported: I went to Allah's Messenger along with some persons and he was saying: I intended to prohibit cohabitation with the suckling women, but I considered the Greeks and Persians, and saw that they suckle their children and this thing (cohabitation) does not do any harm to them (to the suckling women). Then they asked him about 'azl, whereupon he said. That is the secret (way of) burying alive, and Ubaidullah has made this addition in the hadith transmitted by al-Muqri and that is: "When the one buried alive is asked."

سُورَةُ الْاِنْفِطَارِ

# 82-SURAH INFITAR

Place of Revelation: MAKKAH



# FEW OBJECTIVES

1

The circumstances of the day of resurrection have been mentioned and the changes which will take place on that day in the universe have been mentioned, Allaah said إِذَا السَّمَاءُ انْفَطَرَتْ

2

Man's ingratitude has been mentioned, he does it because he forgets that the angels are writing down his deeds which will be presented on the Day of Judgment. [2]

# FEW TOPICS

Horrors of the Day of Judgment (1-5)

Man was rebuked for forgetting the greatness of Allaah and His grace (12-6)

The blessings which will be gained by the pious people have been mentioned (13)

The punishment of sinner/evil people and the horrors of the Day of Judgment have been mentioned (14-19)



## FEW LESSONS

- 01** The day of Resurrection is being mentioned. Why does man believe in grace and forget justice? Man remembers only the grace and blessings of Allaah but forgets His punishment for disobedience. In fact, he neglects the deeds due to hope from Allah, when a person forgets about deed records, he becomes ungrateful.
- 02** On the day when the universe will be in turmoil, the man has been warned to act before it occurs, and definitely that day will exist.
- 03** When the universe will collapse, there will be two groups of people. One will be the unjust people who will see the evil deeds that they have sent before them and they will be believed of the painful torment. The second will be group of pious people who will deserve great rewards due to their good deeds and will be protected from the hell fire
- 04** It has been instructed to abstain from the deception of this world
- 05** Reasons for man's adopting the wrong path: denial / rebellion / exaltation / arrogance / ingratitude etc. (Causes of disbelief then the result of disbelief have been announced)



## **FEW LESSONS**

**06** Allaah Glory be to Him created man in a good shape and form. This is His blessing. Either upon getting this blessings he becomes grateful to his creator or he becomes ungrateful, gratefulness is that he should worship alone him and ungrateful gratefulness is that he associate partner in His worship or reject to worship Him.

**07** Man remembers the blessings of Allaah and forgets His rebuke and revenge, consequently he becomes a victim of imbalance.

**08** The righteous in this world, after death, in the life of Barzakh, on the Day of Resurrection and in Paradise will be in blessings, while the disbelievers will have to taste the torment in this world, the torment in the Resurrection and the torment in Hell.

**09** The Day of Judgment will be a day of great self-sacrifice, on that day no one will be able to benefit others

## **Corollary/connection, subtleties of interpretation**

The method that has been adopted in the first 7 suras of juz ammah regarding the Hereafter can be understood by putting macro and micro or zoom in or zoom out in front. If there is a reference to a topic in a surah, then the next surah provide a detailed discussion on the same topic.

For instance, the Day of Resurrection has been mentioned in three Surahs (Naba, Nazi'at and Abasa), Then how the day of resurrection will occur has been picturised in surah Al Takweer.

The question arose after describing the day of resurrection that how judgement will be carried out, the next surah Infitar answers this question by informing that people will be divided into two groups the pious and sinner

The question arose what will be the basis for dividing in pious and sinner, this question has been answered in surah Mutaffifeen by informing that this classification will be on the basis of records of deeds

Then question arose how the record/book of deeds will be handed over, this question has been answered in Surah Inshiqaq,

The Noble Qur'an, revelation, prophethood have been proved by mentioning the Hereafter, scenes of the day of Resurrection and Hereafter have been mentioned.

Answers to objections, reasons for denial and treatment with resources also have been explained.

القرآن الكريم  
VERSES AND  
HADITH  
الحديث الشريف

Verse-1

يَا أَيُّهَا الْإِنْسَانُ مَا غَرَّبَكَ بِرَبِّكَ الْكَرِيمِ (٦) الَّذِي خَلَقَكَ فَسَوَّاكَ فَعَدَلَكَ (٤)  
فِي أُمَّيِّ صُورَةٍ مَّا شَاءَ رَكَّبَكَ (٨) الْإِنْفِطَارِ

6. O man! What has made you careless concerning your Lord, the Most Generous?
7. Who created you, fashioned you perfectly, and gave you due proportion;
8. In whatever form He willed, He put you together.

يَطْوِي اللَّهُ عَزَّ وَجَلَّ السَّمَوَاتِ يَوْمَ الْقِيَامَةِ ثُمَّ يَأْخُذُهَا بِيَدِهِ الْيُمْنَى ثُمَّ يَقُولُ أَنَا الْمَلِكُ أَيُّنَ الْجَبَّارُونَ أَيُّنَ الْمُتَكَبِّرُونَ ثُمَّ يَطْوِي الْأَرْضِينَ بِشِمَالِهِ ثُمَّ  
يَقُولُ أَنَا الْمَلِكُ أَيُّنَ الْجَبَّارُونَ أَيُّنَ الْمُتَكَبِّرُونَ". (صحيح مسلم: 2788)

Hadith:1

Translation: Allaah, the Exalted and Glorious, would fold the Heavens on the Day of Judgment and then He would place them on His right hand and say: I am the Lord; where are the haughty and where are the proud (today)? He would fold the' earth (placing it) on the left hand and say: I am the Lord; where are the haughty and where are the proud (today)?



Verse:2

يَوْمَ لَا تَمْلِكُ نَفْسٌ لِنَفْسٍ شَيْئًا وَالْأَمْرُ يَوْمَئِذٍ لِلَّهِ (١٩) الْإِنْفِطَارِ

Translation:

19. (It will be) the Day when no person shall have power (to do) anything for another, and the Decision, that Day, will be (wholly) with Allah.

القرآن الكريم  
VERSES AND  
HADITH  
الحديث الشريف

Hadith:2

عَنْ حُدَيْفَةَ بْنِ الْيَمَانِ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَامَ سَائِلٌ عَلَى عَهْدِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَأَلَ فَسَكَتَ الْقَوْمُ، ثُمَّ إِنَّ رَجُلًا أَعْطَاهُ فَأَعْطَاهُ الْقَوْمُ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "مَنْ اسْتَنَّ خَيْرًا فَاَسْتَنَّ بِهِ فَلَهُ أَجْرُهُ، وَمِثْلُ أَجْوَرٍ مَنْ تَبِعَهُ غَيْرَ مُنْتَقِصٍ مِنْ أَجْوَرِهِمْ شَيْئًا، وَمَنْ اسْتَنَّ شَرًّا فَاَسْتَنَّ بِهِ فَعَلَيْهِ وِزْرُهُ، وَمِثْلُ أَوْزَارٍ مَنْ اتَّبَعَهُ غَيْرَ مُنْتَقِصٍ مِنْ أَوْزَارِهِمْ شَيْئًا قَالَ وَتَلَا حُدَيْفَةُ بْنُ الْيَمَانِ (علمت نفس ما قدمت وأخرت) هذا حديث صحيح الإسناد ولم يخرجاه بهذا اللفظ إنما اتفقا على حديث جرير بن عبد الله رضي الله عنه - من سن في لإسلام فقط. (المستدرک 2/615 - (715

Translation:

Hudhayfah ibn Yaman (may Allah be pleased with him) said: A man came in the time of the Holy Prophet (peace and blessings of Allah be upon him). When he asked, the people remained silent. A man gave him then all people started giving him, then the Prophet (may Allaah honour him and grant him peace) said: "Whoever issues a good Sunnah and the people follow it, he will get the full reward for his deeds, and the reward of those who follow this Sunnah without any reduction in their rewards, and whoever commits a wrong way, and the people follow it, then he will have full sin on it, and the sin of those who did it will be on him and it will not reduce the sins of those who do it. The narrator says that Hudhayfah ibn Yaman recited the verse (علمت نفس ما قدمت وأخرت)





سُورَةُ الْمُتَفِّفِينَ

## **83-SURAH AL-MUTAFFIFEEN**

**Place of Revelation: MAKKAH**

## **FEW OBJECTIVES**

If the belief in the Hereafter is weak, then practical defects arise. This has been explained in detail in this Surah.

Consequence of those who give less in measure and weight

There is painful punishment for the disbelievers who used to make fun of the believers and there is glad tidings for pious people.

By seeing the subject matter, the scholars have agreed that this Surah has been revealed in Makkah while Ibn Abbas (may Allaah be pleased with him) has opinion that this surah has been revealed in Madinah. There is possibility that when the prophet (may Allaah honour him and grant him peace) reached to Madinah and gone through similar situations then he would recited this surah with the intention to correct those mistakes (There is a difference of opinion whether this Surah has been revealed in Makka or Madina)

The Prophet (may Allaah honour him and grant him peace) and his Companions had gone through a period of time in Makkah in which disbelieving Quraysh used to get pleasure by harming them and teasing them in their gatherings.

Some people have a bad habit of getting pleasure in harming others (sadistic pleasure), such as giving less in measure and weight and making fun of people by winking one to another (in mockery); this type of people have been warned in this Surah

# FEW TOPICS

Those who give less in measure and weight have been Warned by the torment of the day of resurrection (1-6)

01

02

The sinners and their punishment on the Day of Resurrection have been stated (7-17)

The righteous and people and their rewards in Paradise have been mentioned (18-28)

03

04

How the believers are being treated by the criminals and sinners in this world, the criminals will be treated same way in the Hereafter (29-36)

# FEW LESSONS

In this present era, some sections of the media are making fun of Muslims, they make it tool for earning money and they enjoy by making others fool and it has become their habit to laugh and call them by wrong title and names by making ridiculous objections against Muslims and Islam. In such times, this Surah is a source of consolation.

Those who give less in measure and weight have been warned by Wail (ويل)

What is sijjeen (سجّين) and Iliyyeen (عليين) have been informed (Man's evil deeds go to Sijin (below the earth) while good deeds go to (above the heaven), and the human soul goes to Barzakh (23: 100). Studying of sahih hadith indicate (1) the soul of the prophets go to Al rafeeq-ul- ala, 2) the soul of martyred go into green birds who live in the garden which is under the Arsh (throne of Allaah)

Then righteous and pious people (abrar) will drink the thing which will mixed with Tasneem and the people who are more close to Allaah (Al muqarrabun) will directly drink from Tasneem

There will be many springs but the highest level will be Tasnim.

All pious people are equal in entering Paradise, but after entering, they will be ranked according to their deeds.

A believer as he wants to take his complete rights, he should give others also their complete rights. The sign of perfect faith is that what he chooses for himself he should choose for his brother.

Giving lease in measure and weight is sign of weakness in the belief of hereafter . It is important for the believer to be prepared for the Hereafter and for his death.

كلا إن كتاب الفجار لفي سجّين.. The names of the disbelievers and the hypocrites will be written in Sijjin and they will be severely punished on the basis of their evil deeds.

These people are denying the Hereafter and the Noble Qur'an, while the signs and proofs are proving that they are truth.

# FEW LESSONS

Those who deny the Day of Judgment will be given three kinds of torment. Hell torment 2. Punishment of rebuke and curse 3. The torment of deprivation of seeing the Lord of the worlds.

When a person turns away from the truth, his heart becomes hard.

كلا انهم عن ربهم لمحجوبون  
The opposite meaning of the verse is that the believers will see Allaah Glory be to Him in Paradise on the Day of Resurrection.

These verses teach to avoid sin because sin makes the heart rusty even its light goes out. And his insight dies, he loses the ability to distinguish between truth and falsehood, he begins to understand truth as falsehood and falsehood as truth.

The names of the righteous people will be written in illeen (عليين) to whom the close angels of Allaah present.

The faces of good people will be shining on that day.

Believers should excel in good deeds so that they may attain the highest position in Paradise.

Criminals will have to pay for every crime they commit.

Believers will be in every kind of comfort on the Day of Resurrection.

If the belief in the hereafter is weak, it leads to commit many crimes. For instance, giving less in measure and weight has been mentioned, actually this crime shows selfishness and sadistic pleasure of that particular person, and it further leads to become greedy and jealousy. (This crime is committed due to greed and jealous, at the same time this is done due to lack of faith in the Hereafter.

The golden principles of Islam is "لا ضرر ولا ضرار/ لا تظلمون ولا تظلمون" (do not harm others and do not being harmed by others/do not oppress others and do not being oppressed by others)



## Verse - 1

وَيْلٌ لِّلْمُطَفِّفِينَ (١) الَّذِينَ إِذَا اكْتَالُوا 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)

1. Woe to Al-Mutaffifin [those who give less in measure and weight (decrease the rights of others)], 2. Those who, when they have to receive by measure from men, demand full measure, 3. And when they have to give by measure or weight to men, give less than due. 4. Think they not that they will be resurrected (for reckoning), 5. On a Great Day, 6. The Day when (all) mankind will stand before the Lord of the 'Alamin (mankind, jinns and all that exists)?

### Hadith: 1

أَقْبَلَ عَلَيْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ "يَا مُهَاجِرِينَ خَمْسٌ إِذَا ابْتَلَيْتُمْ بِهِنَّ وَأَعُوذُ بِاللَّهِ أَنْ تُدْرِكُوهُنَّ لَمْ تَظْهَرَ الْفَاحِشَةُ فِي قَوْمٍ قَطُّ حَتَّى يُعْلِنُوا بِهَا إِلَّا أَفْشَا فِيهِمُ الطَّاعُونَ وَالْأَوْجَاعُ الَّتِي لَمْ تَكُنْ مَضَتْ فِي أَسْلَافِهِمُ الَّذِينَ مَضَوْا. وَلَمْ يَنْقُصُوا الْبِكْيَالَ وَالْبِيزَانَ إِلَّا أَخَذُوا بِالسِّنِينَ وَشِدَّةِ الْمُونَةِ وَجَوْرِ السُّلْطَانِ عَلَيْهِمْ. وَلَمْ يَمْنَعُوا زَكَاةَ أَمْوَالِهِمْ إِلَّا مَنَعُوا الْقَطْرَ مِنَ السَّمَاءِ وَلَوْ لَا الْبَهَائِمُ لَمْ يُمْطَرُوا وَلَمْ يَنْقُضُوا عَهْدَ اللَّهِ وَعَهْدَ رَسُولِهِ إِلَّا سَلَّطَ اللَّهُ عَلَيْهِمْ عَدُوًّا مِنْ غَيْرِهِمْ فَأَخَذُوا بَعْضَ مَا فِي أَيْدِيهِمْ. وَمَا لَمْ تَحْكَمْ أُمَّتَهُمْ بِكِتَابِ اللَّهِ وَيَتَخَيَّرُوا هِمَّا أَنْزَلَ اللَّهُ إِلَّا جَعَلَ اللَّهُ بِأَسْهُمٍ بَيْنَهُمْ (صحيح الترغيب والترهيب: 1671)

**Translation:** The Messenger of Allah turned to us and said: 'O Muhajirun, there are five things with which you will be tested, and I seek refuge with Allah lest you live to see them: Immorality never appears among a people to such an extent that they commit it openly, but plagues and diseases that were never known among the predecessors will spread among them. They do not cheat in weights and measures but they will be stricken with famine, severe calamity and the oppression of their rulers. They do not withhold the Zakah of their wealth, but rain will be withheld from the sky, and were it not for the animals, no rain would fall on them. They do not break their covenant with Allah and His Messenger, but Allah will enable their enemies to overpower them and take some of what is in their hands. Unless their leaders rule according to the Book of Allah and seek all good from that which Allah has revealed, Allah will cause them to fight one another.'

### Hadith:2

عَنِ ابْنِ عَبَّاسٍ، قَالَ لَمَّا قَدِمَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَدِينَةَ كَانُوا مِنْ أَخْبَثِ النَّاسِ كَيْلًا فَأَنْزَلَ اللَّهُ سُبْحَانَهُ {وَيْلٌ لِلْمُطَفِّفِينَ} فَأَحْسَنُوا الْكَيْلَ بَعْدَ ذَلِكَ (السنن ابن ماجه: 4938)

### Translation:

It was narrated that Ibn 'Abbas said: "When the Prophet ((may peace be upon him)) came to Al-Madinah, they were the worst people in weights and measures. Then Allaah, Glorious is He revealed: "Woe to the Mutaffifun (those who give less in measure and weight)", [1] and they were fair in weights and measures after that.

### Hadith:3

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " {يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ} حَتَّى يَغِيَّبَ أَحَدُهُمْ فِي رَشْحِهِ إِلَى أَنْصَافِ أُذُنَيْهِ (صحيح البخارى: 4938)

### Translation:

The Prophet (may peace be upon him) said, "On the Day when all mankind will stand before the Lord of the Worlds, some of them will be enveloped in their sweat up to the middle of their ears."

#### Hadith:4

حَدَّثَنِي الْبِقْدَادِيُّ بْنُ الْأَسْوَدِ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ "تُدْنَى الشَّمْسُ يَوْمَ الْقِيَامَةِ مِنَ الْخَلْقِ حَتَّى تَكُونَ مِنْهُمْ كَبِقْدَارِ مِيلٍ". قَالَ سُلَيْمُ بْنُ عَامِرٍ فَوَاللَّهِ مَا أَدْرِي مَا يَعْنِي بِالْمِيلِ أَمْسَافَةَ الْأَرْضِ أَمْ الْبَيْلَ الَّذِي تُكْتَحَلُ بِهِ الْعَيْنُ. قَالَ "فَيَكُونُ النَّاسُ عَلَى قَدَرِ أَعْمَالِهِمْ فِي الْعَرَقِ فَمِنْهُمْ مَنْ يَكُونُ إِلَى كَعْبَيْهِ وَمِنْهُمْ مَنْ يَكُونُ إِلَى رُكْبَتَيْهِ وَمِنْهُمْ مَنْ يَكُونُ إِلَى حَقْوَيْهِ وَمِنْهُمْ مَنْ يُلْجِئُهُ الْعَرَقُ الْجَمَامًا". قَالَ وَأَشَارَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِيَدِهِ إِلَى فِيهِ. (الصحح لمسلم: 2864)

#### Translation:

Miqdad b. Aswad reported: I heard Allah's Messenger (may peace be upon him) as saying: On the Day of Resurrection, the sun would draw so close to the people that there would be left only a distance of one mile. Sulaim b. Amir said: By Allah, I do not know whether he meant by "mile" the mile of the (material) earth or an instrument used for applying collyrium to the eye. (The Prophet is, however, reported to have said): The people would be submerged in perspiration according to their deeds, some up to their knees, some up to the waist and some would have the bridle of perspiration and, while saying this, Allah's Apostle () pointed his hand towards his mouth.

#### Hadith:5

عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "إِنَّ الْبُؤْسَ إِذَا أَذْنَبَ كَانَتْ نُكْتَةٌ سَوْدَاءٌ فِي قَلْبِهِ فَإِنْ تَابَ وَنَزَعَ وَاسْتَغْفَرَ صُقِلَ قَلْبُهُ فَإِنْ زَادَتْ فَذَلِكَ الرَّانُ الَّذِي ذَكَرَهُ اللَّهُ فِي كِتَابِهِ {كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ} الآية ٣١، (سنن ابن ماجه: 4244)

#### Translation:

It was narrated from Abu Hurairah that the Messenger of Allaah ((may peace be upon him)) said: "When the believer commits sin, a black spot appears on his heart. If he repents and gives up that sin and seeks forgiveness, his heart will be polished. But if (the sin) increases, (the black spot) increases. That is the Ran that Allaah mentions in His Book: "Nay! But on their hearts is the Ran (covering of sins and evil deeds) which they used to earn."

# 84- SURAH AL-INSHIQAQ

سُورَةُ الْاِنْشِقَاقِ

Place of Revelation: **MAKKAH**

# FEW OBJECTIVES

The scene of the presentation of the book of deeds on the Day of Judgment.

The circumstances of the day of resurrection have been mentioned.

Human nature has been mentioned which wanders in searching of this world and forgets the Hereafter. Allaah said: **الإنشقاق (٦) يَا أَيُّهَا**  
**الْإِنْسَانُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ كَدًّا فَمَلَأَ قَبْلَهُ**

This Surah was revealed at a time when the disbelieving Quraysh were completely indulged in great obstinacy

Muslims were comforted during the time of the trials and tribulations and the disbelievers were threatened

**FEW  
TOPICS**

**Horrors of the Day of the resurrection (1-6)**

**The reward of those who will receive their book of deeds in right hands has been stated (7-9)**

**The reward of those who will receive their book of deeds in left hands has been stated (15-10)**

**Allaah Glory be to Him has sworn strongly for occurrence of the Day of Resurrection and on the abode of the disbelievers (16-24)**

**The reward of the believers has been explained (25)**

# FEW LESSONS

For the advice of man, some of the horrors of the Day of Resurrection have been mentioned so that man may prepare for it.



Everything is in the hands of Allaah Glory be to Him. Nothing can escape from His control, no matter how big it may be, consequently , even man cannot escape from the control of Allaah Glory be to Him



The pious people will be given the book of deeds in the right hand, the bad people will be given in the left hand from back side



The lucky man is the one who will get the book of deeds in his right hand and the unfortunate one is the one who will get the book of deeds in his left hand.



Changes in human condition and prosperity in his life is a proof of Allaah's blessing on him.



A wise person is one who utilizes Allaah's blessings in good way



The most of people do not believe due to their pride and arrogance, even though the evidences are very clear.



# Corollary/connection, subtleties of interpretation

The Book of Deeds has been mentioned in Surah Mutaffifin and how it will be handed over its grave scene has been drawn in this surah

Verse:1

القرآن الكريم  
VERSES AND  
HADITH  
الحديث الشريف

يَا أَيُّهَا الْإِنْسَانُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ كَدًّا فَمَلَأَ قِيَمَهُ (٦)

Translation:

O man! Verily, you are returning towards your Lord with your deeds and actions (good or bad), a sure returning, so you will meet ((i.e. the results of your deeds which you did).

Verse:2

القرآن الكريم  
VERSES AND  
HADITH  
الحديث الشريف

فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ (٧) فَسَوْفَ يُحَاسِبُ حِسَابًا يَسِيرًا (٨) وَيَنْقَلِبُ إِلَىٰ أَهْلِهِ  
مَسْرُورًا (٩) وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ وَرَاءَ ظَهْرِهِ (١٠) فَسَوْفَ يَدْعُو ثُبُورًا (١١) وَيَصْلَىٰ سَعِيرًا (١٢)  
إِنَّهُ كَانَ فِي أَهْلِهِ مَسْرُورًا (١٣) إِنَّهُ ظَنَّ أَنْ لَنْ يَحُورَ (١٤) بَلَىٰ إِنَّ رَبَّهُ كَانَ بِهِ بَصِيرًا (١٥) الْإِنْشِقَاقِ

Translation:

7. Then, as for him who will be given his Record in his right hand, 8. He surely will receive an easy reckoning, 9. And will return to his family in joy! 10. But whosoever is given his Record behind his back 11. He will invoke (his) destruction, 12. And shall enter a blazing Fire, and made to taste its burning. 13. Verily, he was among his people in joy! 14. Verily, he thought that he would never come back (to Us) 15. Yes! Verily, his Lord has been ever beholding him!

### Hadith: 1

لَيْسَ أَحَدٌ يُحَاسِبُ إِلَّا هَلَكَ". قَالَتْ قُلْتُ يَا رَسُولَ اللَّهِ جَعَلَنِي اللَّهُ فِدَاكَ، أَلَيْسَ يَقُولُ اللَّهُ عَزَّ وَجَلَّ {فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ\* فَسَوْفَ يُحَاسِبُ حِسَابًا يَسِيرًا}. قَالَ "ذَلِكَ الْعَرَضُ يُعْرَضُونَ، وَمَنْ نُوقِشَ الْحِسَابَ هَلَكَ". (صحيح البخارى: 4939)

### Translation:

Allah's Messenger said, " (On the Day of Resurrection) any one whose account will be taken will be ruined (i.e. go to Hell)." I said, "O Allah's Messenger (!) May Allah make me be sacrificed for you. Doesn't Allah say: "Then as for him who will be given his record in his right hand, he surely will receive an easy reckoning.?" (84.7-8) He replied, "That is only the presentation of the accounts; but he whose record is questioned, will be ruined."

### Hadith: 2

عَنْ عُبَادَةَ بْنِ الصَّامِتِ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ "مَنْ أَحَبَّ لِقَاءَ اللَّهِ أَحَبَّ اللَّهُ لِقَاءَهُ، وَمَنْ كَرِهَ لِقَاءَ اللَّهِ كَرِهَ اللَّهُ لِقَاءَهُ". قَالَتْ عَائِشَةُ أَوْ بَعْضُ أَزْوَاجِهِ إِنَّ النَّكَرَةَ الْمَوْتُ. قَالَ "لَيْسَ ذَلِكَ، وَلَكِنَّ الْمُوْمِنَ إِذَا حَضَرَ الْمَوْتُ بُشِّرَ بِرِضْوَانِ اللَّهِ وَكَرَامَتِهِ، فَلَيْسَ شَيْءٌ أَحَبَّ إِلَيْهِ مِنْهَا أَمَامَهُ، فَأَحَبَّ لِقَاءَ اللَّهِ وَأَحَبَّ اللَّهُ لِقَاءَهُ، وَإِنَّ الْكَافِرَ إِذَا حَضَرَ بُشِّرَ بِعَذَابِ اللَّهِ وَعُقُوبَتِهِ، فَلَيْسَ شَيْءٌ أَكْرَهَ إِلَيْهِ مِنْهَا أَمَامَهُ، كَرِهَ لِقَاءَ اللَّهِ وَكَرِهَ اللَّهُ لِقَاءَهُ". اخْتَصَرَ أَبُو دَاوُدَ وَعَمْرُو عَنْ شُعْبَةَ. وَقَالَ سَعِيدٌ عَنْ قَتَادَةَ عَنْ زُرَّارَةَ عَنْ سَعْدِ بْنِ سَعْدٍ عَنْ عَائِشَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ (صحيح البخارى: 6507)

### Translation:

Narrated 'Ubada bin As-Samit: The Prophet said, "Who-ever loves to meet Allah, Allah (too) loves to meet him and who-ever hates to meet Allah, Allah (too) hates to meet him". `Aisha, or some of the wives of the Prophet () said, "But we dislike death." He said: It is not like this, but it is meant that when the time of the death of a believer approaches, he receives the good news of Allah's pleasure with him and His blessings upon him, and so at that time nothing is dearer to him than what is in front of him. He therefore loves the meeting with Allah, and Allah (too) loves the meeting with him. But when the time of the death of a disbeliever approaches, he receives the evil news of Allah's torment and His Requital, whereupon nothing is more hateful to him than what is before him. Therefore, he hates the meeting with Allah, and Allah too, hates the meeting with him."

### Hadith:3

عَنْ مُجَاهِدٍ، قَالَ قَالَ ابْنُ عَبَّاسٍ {لَتَرْكَبُنَّ طَبَقًا عَنْ طَبَقٍ} حَالًا بَعْدَ حَالٍ، قَالَ هَذَا نَبِيُّكُمْ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (صحيح البخارى:4940)

### Translation:

Narrated Ibn `Abbas: (as regards the Verse):--'You shall surely travel from stage to stage (in this life and in the Hereafter).' (It means) from one state to another. That concerns your Prophet.

### Hadith:4

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ "لَتَتَّبِعُنَّ سَنَنَ مَنْ كَانَ قَبْلَكُمْ شِبْرًا شِبْرًا وَذِرَاعًا بِذِرَاعٍ، حَتَّىٰ لَوْ دَخَلُوا مَجْرَضًا تَبِعْتَهُمْ" . قُلْنَا يَا رَسُولَ اللَّهِ الْيَهُودُ وَالنَّصَارَى قَالَ "فَمَنْ" . (صحيح البخارى:7320)

### Translation:

Narrated Abu Sa`id Al-Khudri: The Prophet () said, "You will follow the ways of those nations who were before you, span by span and cubit by cubit (i.e., inch by inch) so much so that even if they entered a hole of a mastigure, you would follow them." We said, "O Allah's Messenger ()! (Do you mean) the Jews and the Christians?" He said, "Whom else?"

### Hadith:5

عَنْ أَبِي رَافِعٍ، قَالَ صَلَّى مَعَ أَبِي هُرَيْرَةَ الْعَتَمَةَ فَقَرَأَ إِذَا السَّمَاءُ انْشَقَّتْ { فَسَجَدَ فَقُلْتُ لَهُ قَالَ سَجَدْتُ خَلْفَ أَبِي الْقَاسِمِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَا أَزَالُ أَسْجُدُ بِهَا حَتَّىٰ أَلْقَاهُ. (صحيح البخارى:766)

### Translation:

Narrated Abu Rafi` : I offered the `Isha' prayer behind Abu Huraira and he recited, "Idha s-samaa'u n-shaqqat" (84) and prostrated. On my inquiring, he said, "I prostrated behind Abul-Qasim (the Prophet) (when he recited that Sura) and I will go on doing it till I meet him."



# سُورَةُ الْبُرُوجِ

**85-SURAH AL BURUJ**

**Place of Revelation: MAKKAH**

The story of the people of the ditch is mentioned. It has been informed that these believers gave their lives for the sake of religion and faith.

## FEW OBJECTIVES

The consequences of persecuting believing men and believing women.

01

Swearing of Allaah Glory be to Him for the curse of the people of the ditch (1-9)

The disbelievers have been warned that Allah has power over all things (12-16)

04

02

Those who persecute the believers have been warned (10)

Destruction of the Pharaoh and have been mentioned (17-20)

05

02

The reward of believers have been mentioned (11)

The Greatness of the Noble Quran has been explained (21-22)

06

## FEW TOPICS

## **FEW LESSONS**

- 01** Allaah Glory be to Him can do whatever He wants.
- 02** A person's faith should be so strong that even if he has to give his life for faith, he should sacrifice.
- 03** The example of steadfast believers has been presented.
- 04** A painful consequences have been announced for those who oppress the believers.
- 05** The story of Pharaoh who destroyed due to his rebellion.
- 06** The history of oppressors has been mentioned, the story of Pharaoh is example of an individual oppressor and the story of Thamud is example of a nation oppressor
- 07** When the first creation is possible, then what can be obstacle in recreation? This point has been made understood in a comprehensive way
- 08** It has been warned by narrating the story and historical example of near by land in this surah
- 09** Man has been made understood in both ways, the ways of glad tidings and warnings. Some people are those who believe by scientific and rational arguments and some people believe by the way of warning , who do not believe even by these ways, argument has been completed against them and they will be sent to hellfire

## FEW LESSONS

- 10 Shaykh al-Albani (may Allaah have mercy on him) issued a fatwa regarding of those to whom true Islam could not reach, will be dealt similar to Ahlul fatrah (people of the time period, refers to the people who lived during a gap in revelation). They will be given a respite on the Day of Resurrection. If they will succeed, it will be good for them, in another case they will be sent to hell,
- 11 At the end those who deny this Noble Qur'an have been informed that it is a great word which is preserved in the Preserved Tablet.
- 12 When the disbelievers fall into jealousy and enmity, they become more ruthless than beasts.
- 13 Disbelief creates hardness in the heart of man.
- 14 The door to repentance is always open for those who repent.
- 15 The law of respite of Allaah has been clarified and when its time ends then strong grip from Allah descend against those who had been given respite
- 16 Allaah Glory be to Him has promised great rewards for the patient believers.
- 17 The Noble Quran is the book of Allaah, there is no place for doubt in it
- 18 The stages of the revelation of the Noble Quran have been mentioned, first it was sent down in a preserved tablet then it was sent down to the heavens and then it was sent down to the heart of the prophet Muhammad (may Allaah honour him and grant him peace) by the way of revelation through Jibrael (peace be upon him) as per need in the time period of 23 years a

**Corollary / Connection,  
Subtleties of  
INTERPRETATIONS**

- 01** What has been briefly indicated in Surah Al-Inshiqaq, the same has been made understood in previous chapters constantly, such as denial by the disbelievers, reasons for denial, response to objections, rational observation, historical examples. The disbelievers have been alerted by the way warning and threatening in Surah Al-Burooj and Surah Tariq.
- 02** The topic of day of resurrection and day of judgement, reasons for its denial, its proofs, by providing the evidence of the soul and the universe, its various stages with the evidence and arguments, it seems like an article. The same subject from Surah Qiyamah to Surah Inshiqaq has been adorned like a necklace of pearls.
- 03** In Surah Al-Burooj and Surah Tariq it has been stated that the disbelieving Quraysh were afflicted with the disease of mocking the Prophet and his companions with denying the Day of Resurrection. The light has been shed furtherly on denials and their causes.
- 04** Denial has been explained in the light of examples and threats in Surah Al-Burooj and Tariq.
- 05** From Surah Al-A'la to 10 consecutive Surahs, the caller has been addressed rather than the invitee. Two aspects should be kept in mind in the work of dawah. The first aspect is that the problems which are being faced by the invitee should be resolved and the means of being impressive should be searched, The other aspect is to try to characterize the caller with the highest qualities of moral values. The caller should focus on self development so that he can be able to avail the opportunity and become the best caller in the light of the characters of the Prophet (may Allaah honour him and grant him peace)



### Verse:1

قُتِلَ أَصْحَابُ الْأُخْدُودِ<sup>٥</sup> (النَّارِ ذَاتِ الْوُقُودِ)<sup>٦</sup> إِذْ هُمْ عَلَيْهَا قُعُودٌ<sup>٧</sup> وَهُمْ عَلَى مَا يَفْعَلُونَ بِالْمُؤْمِنِينَ شُهُودٌ<sup>٨</sup>، وَمَا نَقَبُوا مِنْهُمْ إِلَّا أَنْ يُؤْمِنُوا بِاللَّهِ الْعَزِيزِ الْحَمِيدِ<sup>٩</sup> (الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَاللَّهُ عَلَى كُلِّ شَيْءٍ شَهِيدٌ)<sup>١٠</sup>، إِنَّ الَّذِينَ فَتَنُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ثُمَّ لَمْ يَتُوبُوا فَلَهُمْ عَذَابُ جَهَنَّمَ وَلَهُمْ عَذَابُ الْحَرِيقِ<sup>١١</sup>، إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ذَلِكَ الْفَوْزُ الْكَبِيرُ<sup>١٢</sup>

### Translation: 4.

Cursed were the people of the ditch (the story of the Boy and the King). 5. Fire supplied (abundantly) with fuel,6. When they sat by it (fire),7. And they witnessed what they were doing against the believers (i.e. burning them).8. They had nothing against them, except that they believed in Allah, the All-Mighty, Worthy of all Praise! 9. Who, to Whom belongs the dominion of the heavens and the earth! And Allah is Witness over everything. 10. Verily, those who put into trial the believing men and believing women (by torturing them and burning them), and then do not turn in repentance, (to Allah), will have the torment of Hell, and they will have the punishment of the burning Fire.11. Verily, those who believe and do righteous good deeds, for them will be Gardens under which rivers flow (Paradise). That is the great success.

### Hadith:1

### Translation:

الدُّنْيَا سِجْنُ الْمُؤْمِنِ وَجَنَّةُ الْكَافِرِ (صحيح مسلم: 2956)

The world is a prison-house for a believer and Paradise for a non-believer.



## Translation:

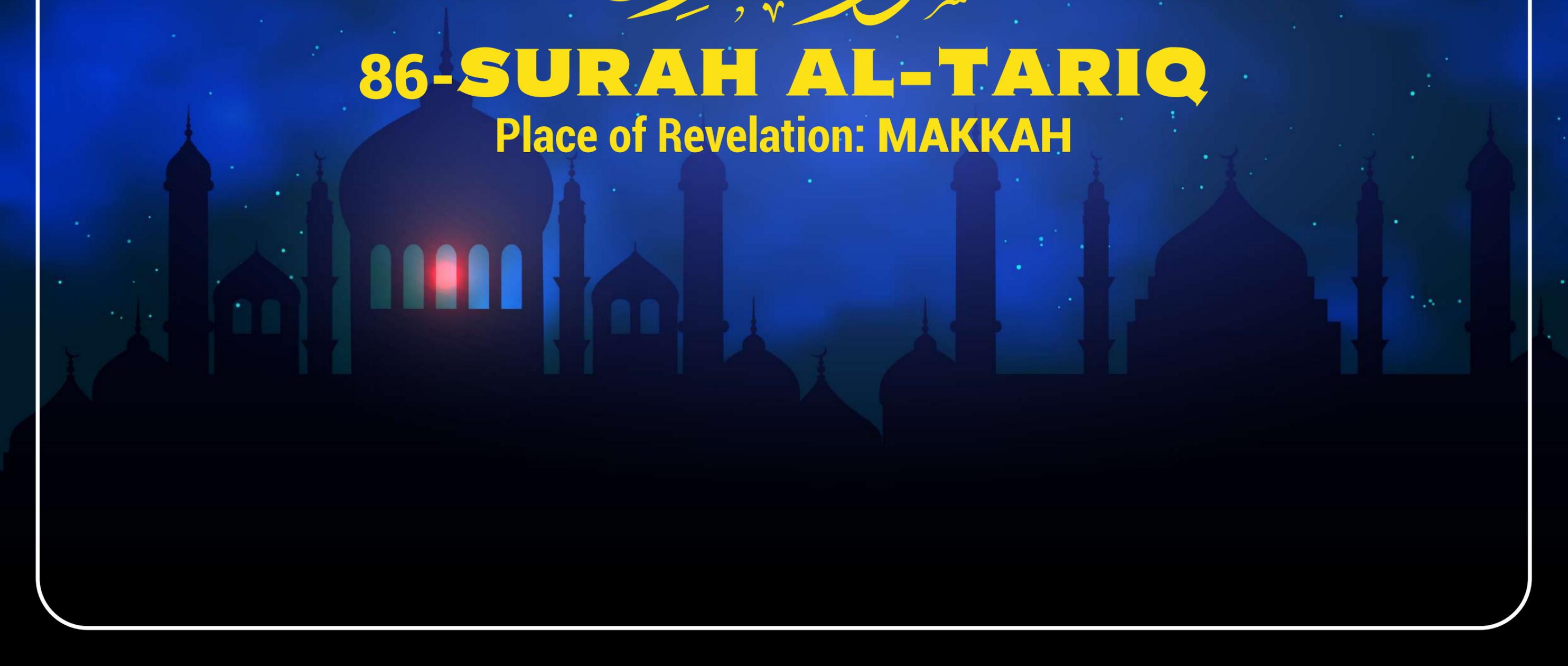
Suhaib reported that Allah's Messenger thus said: There lived a king before you and he had a (court) magician. As he (the magician) grew old, he said to the king: I have grown old, send some young boy to me so that I should teach him magic. He (the king) sent to him a young man so that he should train him (in magic). And on his way (to the magician) he (the young man) found a monk sitting there. He (the young man) listened to his (the monk's) talk and was impressed by it. It became his habit that on his way to the magician he met the monk and set there and he came to the magician (late). He (the magician) beat him because of delay. He made a complaint of that to the monk and he said to him: When you feel afraid of the magician, say: Members of my family had detained me. And when you feel afraid of your family you should say: The magician had detained me. It so happened that there came a huge beast (of prey) and it blocked the way of the people, and he (the young boy) said: I will come to know today whether the magician is superior or the monk is superior. He picked up a stone and said: O Allah, if the affair of the monk is dearer to Thee than the affair of the magician, cause death to this animal so that the people should be able to move about freely. He threw that stone towards it and killed it and the people began to move about (on the path freely). He (the young man) then came to that monk and informed him and the monk said: Sonny, today you are superior to me. Your affair has come to a stage where I find that you would be soon put to a trial, and in case you are put to a trial don't give my clue. That young man began to treat the blind and those suffering from leprosy and he in fact began to cure people from (all kinds) of illness. When a companion of the king who had gone blind heard about him, he came to him with numerous gifts and said: If you cure me all these things collected together here would be yours. He said: I myself do not cure anyone. It is Allah Who cures and if you affirm faith in Allah, I shall also supplicate Allah to cure you. He affirmed his faith in Allah and Allah cured him and he came to the king and sat by his side as he used to sit before. The king said to him: Who restored your eyesight? He said: My Lord. Thereupon he said: It means that your Lord is One besides me. He said: My Lord and your Lord is Allah, so he (the king) took hold of him and tormented him till he gave a clue of that boy. The young man was thus summoned and the king said to him: O boy, it has been conveyed to me that you have become so much proficient in your magic that you cure the blind and those suffering from leprosy and you do such and such things. Thereupon he said: I do not cure anyone; it is Allah Who cures, and he (the king) took hold of him and began to torment him. So he gave a clue of the monk. The monk was thus summoned and it was said to him: You should turn back from your religion. He, however, refused to do so. He (ordered) for a saw to be brought (and when it was done) he (the king) placed it in the middle of his head and tore it into parts till a part fell down. Then the courtier of the king was brought and it was said to him: Turn back from your religion. Arid he refused to do so, and the saw was placed in the midst of his head and it was torn till a part fell down. Then that young boy was brought and it was said to him: Turn back from your religion. He refused to do so and he was handed over to a group of his courtiers.

And he 'said to them: Take him to such and such mountain; make him climb up that mountain and when you reach its top (ask him to renounce his faith) but if he refuses to do so, then throw him (down the mountain). So they took him and made him climb up the mountain and he said: O Allah, save me from them (in any way) Thou likest and the mountain began to quake and they all fell down and that person came walking to the king. The king said to him: What has happened to your companions? He said: Allah has saved me from them. He again handed him to some of his courtiers and said: Take him and carry him in a small boat and when you reach the middle of the ocean (ask him to renounce) his religion, but if he does not renounce his religion throw him (into the water). So they took him and he said: O Allah, save me from them and what they want to do. It was quite soon that the boat turned over and they were drowned and he came walking to the king, and the king said to him: What has happened to your companions? He said: Allah has saved me from them, and he said to the king: You cannot kill me until you do what I ask you to do. And he said: What is that? He said: You should gather people in a plain and hang me by the trunk (of a tree). Then take hold of an arrow from the quiver and say: In the name of Allah, the Lord of the young boy; then shoot an arrow and if you do that then you would be able to kill me. So he (the king) called the people in an open plain and tied him (the boy) to the trunk of a tree, then he took hold of an arrow from his quiver and then placed the arrow in the bow and then said: In the name of Allah, the Lord of the young boy; he then shot an arrow and it bit his temple. He (the boy) placed his hands upon the temple where the arrow had bit him and he died and the people said: We affirm our faith in the Lord of this young man, we affirm our faith in the Lord of this young man, we affirm our faith in the Lord of this young man. The courtiers came to the king and it was said to him: Do you see that Allah has actually done what you aimed at averting. They (the people) have affirmed their faith in the Lord. He (the king) commanded ditches to be dug at important points in the path. When these ditches were dug, and the fire was lit in them it was said (to the people): He who would not turn back from his (boy's) religion would be thrown in the fire or it would be said to them to jump in that. (The people courted death but did not renounce religion) till a woman came with her child and she felt hesitant in jumping into the fire and the child said to her: O mother, endure (this ordeal), you are on the Truth.

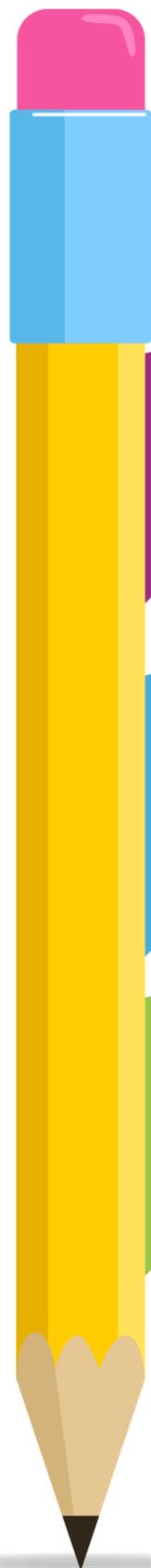
سُورَةُ الطَّارِقِ

## 86-SURAH AL-TARIQ

Place of Revelation: MAKKAH



# FEW OBJECTIVES



The reality of man and his brief introduction

01

The day of resurrection is being reminded in this surah

02

Allaah Glory be to Him is swearing by the heavens and the stars, the purpose is that these creatures are so powerful that we look at them with blissfulness, then why we can not believe in their Creator?

03

# FEW TOPICS

The day of resurrection has been affirmed and the protective angels have been mentioned (1-10)

1

Swear by Allaah for proving truthfulness aspect of the Noble Qur'an has been mentioned (11-14)

2



Man should be aware of his reality.

It is obligatory for man to do good and virtuous deeds because Allaah Glory be to Him has appointed a guardian over him, who's duty is to oversees him.

Surprisingly, man is arrogant in spite of being born of such a lowly substance.

Everything present in this universe is a proof of the power of Allaah Glory be to Him.

Surely man's soul and his essence and the substance by which he has been created and his condition are among the clear proofs of the power of Allaah Glory be to Him.

The belief in day of resurrection has been proved.

One of the manifestations of the miracles of the Noble Qur'an is that it describes the stages of human birth and it shows that the Noble Qur'an has been revealed by the Allaah Glory be to Him.

(فماله من قوة ولا ناصر) No one can overcome the power of Allaah Glory be to Him and man should not be deceived by his power.

The disbelievers will inevitably be punished for their deeds one day or another.

who am I? Where did I come from? Who did create me? And where will I go after death? In this surah all these questions have been answered in a concise and comprehensive manner.

How will be the Creator of such great creatures? Recognize His status and greatness.

Accounts are to be given after death, the purpose is to remind the Hereafter (يوم تبلى السرائر)

At the end of this surah, it has been informed that this Noble Qur'an has been revealed by Allaah Glory be to Him and those who do not believe in it are being given respite.

This surah ends with a warning. That is, the disbelievers are being warned and threatened to turn away from disbelief.

**Corollary / Connection,  
Subtleties of  
INTERPRETATIONS**

Occurrence of the day of judgement is being proved continuously from Surah Qiyamah to this Surah, by various evidences and proofs such as the existing universe and human soul and others proofs, it seems like these surah are one article

In Surah Al-Burooj and Surah Tariq, it has been informed that the disbelievers of Quraysh have ridiculed the belief in the Hereafter and the common Muslims.

From Surah Al-A'la to 10 consecutive Surahs, the caller has been addressed rather than the invitee. Two aspects should be kept in mind in the work of dawah. The first aspect is that the problems which are being faced by the invitee should be resolved and the means of being impressive should be searched, The other aspect is to try to characterize the caller with the highest qualities of moral values. The caller should focus on self development so that he can be able to avail the opportunity and become the best caller in the light of the characters of the Prophet (may Allaah honour him and grant him peace)

القرآن الكريم  
VERSES AND  
HADITH  
الحديث الشريف

Verse:

فَلْيَنْظُرِ الْإِنْسَانُ مِمَّ خُلِقَ ۗ (خُلِقَ مِنْ مَّاءٍ دَافِقٍ) ۖ (يَخْرُجُ مِنْ بَيْنِ الصُّلْبِ وَالتَّرَائِبِ)

Translation:

5. So let man see from what he is created! 6. He is created from a water gushing forth 7. Proceeding from between the back-bone and the ribs,

Hadith:

إِنَّ اللَّهَ خَلَقَ آدَمَ مِنْ قَبْضَةٍ قَبْضَتِهَا مِنْ جَمِيعِ الْأَرْضِ فَجَاءَ بَنُو آدَمَ عَلَى قَدْرِ الْأَرْضِ جَاءَ مِنْهُمْ الْأَحْمَرُ وَالْأَبْيَضُ وَالْأَسْوَدُ وَبَيْنَ ذَلِكَ وَالسَّهْلُ وَالْحَزْنُ وَالْحَبِيثُ وَالطَّيِّبُ " زَادَ فِي حَدِيثِ يَحْيَى " وَبَيْنَ ذَلِكَ " . وَالْإِخْبَارُ فِي حَدِيثِ يَزِيدَ (سَنَنِ أَبِي دَاوُدَ: 4693)

Translation:

Allah created Adam from a handful which he took from the whole of the earth ; so the children of Adam are in accordance with the earth : some red, some white, some black, some a mixture, also smooth and rough, bad and good

XXXXX

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# Preface or Brief INTRODUCTION About 10 Surah Surah Aalaa to Surah Zilzal

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# Preface or Brief introduction about 10 Surah (Surah Aalaa to Surah Zilzal)

## Preface or Brief INTRODUCTION About 10 Surah Surah Aalaa to Surah Zilzal

- 01** The subject from Surah Al-A'la to Surah Al-Zilzal has been adorned like a necklace of pearls..
- 02** (Al-Ala, Al-Ghashiya, Al-Fajr, Al-Balad, Al-Shams, Al-Layl, Al-Duha, Al-Sharh, Al-Tin and Iqra)
- 03** In these ten surahs, the callers have been trained and the sufferings and troubles that are created by disbelievers have been mentioned. While the believers have been comforted, the disbelievers also have been warned.

**04** Historical evidences have been presented in these surahs to explain the truth and falsehood. Moreover, the essence of the religion of Islam, which is called the three principles, have also been mentioned. Besides these things, the power of Allaah Glory be to Him and the blessing which will be received by the servants have been mentioned

**05** The reminding has been mentioned in Surah Al-A'la and Surah Al-Ghashiya which is just a responsibility and no one has been allowed to treat others as dictator.

**06** Allaah Glory be to Him said:  
أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ  
(Al Fajr)

**07** Allaah Glory be to Him said:  
وَأَنْتَ حَلِيمٌ  
(Al -Balad)

**08** Allaah Glory be to Him said:  
قَدْ أَفْلَحَ مَنْ زَكَّاهَا  
(Al shams)

**09** Allaah Glory be to Him said:  
إِنَّ سَعْيَكُمْ لَشَتَّى  
(Al Lail)

10

"Al-Tin" means Ibrahim (peace be upon him) and his scriptures

11

"Al zaitun" means Isa (peace be upon him) and His book Injeel

12

"Sineen" means Moses and his Torah

13 "This land" means Mecca and the Noble Qur'an.

12

Surah Al-Duha mentions the blessings bestowed before the Prophethood, while Surah Al-Alam nashrah describes the blessings bestowed on the occasion of the migration after the Prophethood.

13

The prophethoods of Abraham, Moses and Jesus (peace be upon them) and the revelation were sent to them have been mentioned in Surah At-Tin,

14

Revelations that were sent to various prophets have been mentioned in Surah Al-Tin, it has been then commanded to read those revelation by saying "Iqra" in Surah Al-Alaq.

14

In fact, descending of the Noble Qur'an meant a complete argument especially against the rebellious people. Since, the Noble Qur'an delivers its message with clear cut proofs, it means it completion of arguments

15

What will happen after the completion of the argument, it has been informed by revealing a surah Zilzal.

سُورَةُ الْأَعْلَى

## 87-SURAH AL-ALA

Place of Revelation: MAKKAH

## FEW OBJECTIVES

The aim of this surah is to train the caller, a brief introduction of worship, purification, monotheism, the hereafter and prophethood has been presented in this surah.

The attributes of Allaah, His power and evidences for being Him alone have been mentioned.

Tawheed (monotheism) Prophethood and the Hereafter have been mentioned in this small surah, which is the focus/main aim of the Surahs which revealed in Makkah

## FEW TOPICS

The manifestations of Allaah's power (1-8)

Guidance for the Messenger and the Believers (9-19)

## FEW LESSONS

Glorifying and remembering Allaah Glory be to Him is a sign that he is aware of the greatness of the power of his Creator Lord.

Contemplating in one's self and Allaah's creation is a reason for a believer to increase his knowledge regarding Allaah Glory be to Him.

All the abilities or blessings that man gets are merely the grace of Allaah, it is not permissible for the creatures to affiliate it towards him because man is weak and helpless.

The Hereafter will last forever while this world will be destroyed one day

It has been encouraged to carry out good deeds through best advice.

Allaah Glory be to Him has taken the responsibility of preserving the Noble Qur'an: سَنُقْرِئُكَ فَلَا تَنْسَى (6)

Those will Success who will purify his soul.

Reminding and purification both are believing deeds and believing attributes.

## FEW LESSONS

The believer should be thankful to Allaah for every blessing and the gratitude of the blessing of the Prophethood is in preaching it. Prophets are preachers appointed by Allaah and the scholars are their heirs, who should fulfil the right of heritage by calling the people toward the religion and by Preaching it

The caller is only obliged to preach, not to the result, because the heart is in the hands of Allaah. As He wishes according to the man's effort to find out the truth, He turns it

There are two methods of correction, 1. Man should made understood by pointing toward his weakness through warnings and glad tidings. The caller should possess the best qualities and should be equipped by high level of ethical values so that either the invitee can impress by them or argument will be completed against him.

Allaah Glory be to Him should be remembered by both the tongue and the heart, and every good utterance is considered as Zikr (remembering of Allaah) and every good deed is also considered as Zikr (remembering of Allaah).

The belief of all the prophets was the same and that is monotheism. The belief was not changed due to period of time and place, but the law (sahriah) used to be different in every period of time according to required circumstances.

Corollary / Connection,  
**Subtleties of  
INTERPRETATIONS**

From Surah Al-Qiyamat 75 to Surah Al-Burooj 85, A brief and detailed approach has been adopted to mention the Hereafter in a comprehensive and detailed manner such as Resurrection, the day of judgement, Book of deeds, Sijjin, Illeen, Abrar, Fujjar, Yu'un, Tasnim, Heaven, Hell, Jaza, Naeem, Hell, Historical and Observational, Universal and Soul.

**Verse:1**

سَنُقْرِئُكَ فَلَا تَنْسَىٰ (إِلَّا مَا شَاءَ اللَّهُ إِنَّهُ يَعْلَمُ الْجَهْرَ وَمَا يَخْفَىٰ) ،

Translation: 6. We shall make you to recite (the Qur'an), so you (O Muhammad) shall not forget (it), 7. Except what Allah, may will, He knows what is apparent and what is hidden.

الْقُرْآنُ الْكَرِيمُ  
**VERSES AND  
HADITH**  
الْحَدِيثُ الشَّرِيفُ

**Hadith:1**

يُوشِكُ الْأُمَمُ أَنْ تَدَاعَىٰ عَلَيْكُمْ كَمَا تَدَاعَىٰ الْأَكَلَةُ إِلَىٰ قَصْعَتِهَا " . فَقَالَ قَائِلٌ وَمِنْ قِلَّةٍ نَحْنُ يَوْمَئِذٍ قَالَ " بَلْ أَنْتُمْ يَوْمَئِذٍ كَثِيرٌ وَلَكِنَّكُمْ غُثَاءٌ كَغُثَاءِ السَّيْلِ وَلَيَنْزِعَنَّ اللَّهُ مِنْ صُُدُورِ عَدُوِّكُمْ الْمَهَابَةَ مِنْكُمْ وَلَيَقْذِفَنَّ اللَّهُ فِي قُلُوبِكُمُ الْوَهْنَ " . فَقَالَ قَائِلٌ يَا رَسُولَ اللَّهِ وَمَا الْوَهْنُ قَالَ " حُبُّ الدُّنْيَا وَكَرَاهِيَةُ الْمَوْتِ . (سنن أبي داود: 4297)

Translation: The people will soon summon one another to attack you as people when eating invite others to share their dish. Someone asked: Will that be because of our small numbers at that time? He replied: No, you will be numerous at that time: but you will be scum and rubbish like that carried down by a torrent, and Allaah will take fear of you from the breasts of your enemy and last enervation into your hearts. Someone asked: What is wahn (enervation). Messenger of Allaah (): He replied: Love of the world and dislike of death

## Verse:2

بَلْ تُؤْثِرُونَ الْحَيَاةَ الدُّنْيَا ﴿١٦﴾ وَالْآخِرَةُ خَيْرٌ وَأَبْقَى ﴿١٧﴾ إِنَّ هَذَا لَفِي الصُّحُفِ الْأُولَى ﴿١٨﴾ (صُحُفِ إِبْرَاهِيمَ وَمُوسَى) ﴿١٩﴾

## Translation:

16. Nay, you prefer the life of this world; 17. Although the Hereafter is better and more lasting. 18. Verily! This is in the former Scriptures, 19. The Scriptures of Ibrahim (Abraham) and Musa (Moses).

## Hadith:2

عَنِ ابْنِ عَبَّاسٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا قَرَأَ {سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى} قَالَ "سُبْحَانَ رَبِّي الْأَعْلَى" سنن أبي داود ٨٨٣

## Translation:

Ibn 'Abbas reported; when the prophet recited: "Glorify the name of thy Lord, the Most High." He would say: "Glory be to Allah, the most High".

## Hadith:3

عَنْ أَبِي سَعِيدٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "أَمَّا أَهْلُ النَّارِ الَّذِينَ هُمْ أَهْلُهَا فَإِنَّهُمْ لَا يَمُوتُونَ فِيهَا وَلَا يَحْيَوْنَ وَلَكِنْ نَاسٌ أَصَابَتْهُمْ النَّارُ بِذُنُوبِهِمْ - أَوْ قَالَ بِخَطَايَاهُمْ - فَأَمَاتَهُمْ إِمَاتَةً حَتَّى إِذَا كَانُوا فِجْمًا أُذِنَ بِالشَّفَاعَةِ فَجِيءَ بِهِمْ ضَبَائِرٌ ضَبَائِرٌ فَبُشُوا عَلَى أَنْهَارِ الْجَنَّةِ ثُمَّ قِيلَ يَا أَهْلَ الْجَنَّةِ أَفِيضُوا عَلَيْهِمْ. فَيَنْبُتُونَ نَبَاتَ الْحَبَّةِ تَكُونُ فِي حَمِيلِ السَّيْلِ". فَقَالَ رَجُلٌ مِنَ الْقَوْمِ كُلَّنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ كَانَ بِالْبَادِيَةِ (صحيح مسلم: 185)

## Translation:

It is reported by Abu Sa'id that the Messenger of Allah said: The (permanent) inhabitants of the Fire are those who are doomed to it, and verily they would neither die nor live in it (al-Qur'an, xx. 47; lxxxvii. 13). But the people whom the Fire would afflict (temporarily) on account of their sins, or so said (the narrator) "on account of their misdeeds," He would cause them to die till they would be turned into charcoal. Then they would be granted intercession and would be brought in groups and would be spread on the rivers of Paradise and then it would be said: O inhabitants of Paradise, pour water over them; then they would sprout forth like the sprouting of seed in the silt carried by flood. A man among the people said: (It appears) as if the Messenger of Allah lived in the steppe.



سُورَةُ الْغَاشِيَةِ

# 88-SURAH AL-GASHIYA

Place of Revelation: MAKKAH

## **FEW OBJECTIVES**

01

There will be some humiliated faces and some refreshed and shining face on the day of judgement as per their own deeds, in which category would you like to join with ???

02

Situations of the Day of day of judgement, reward and punishment for the believer and the disbeliever have been mentioned

03

The signs that indicate towards the Oneness of Allaah Glory be to Him have been mentioned

04

All should remind each other through these signs.

05

Allaah is alone the owner of granting rewards and punishment

06

The blessings of heaven and the sufferings of hell were mapped out in a concise and comprehensive manner.

07

Some manifestations of divine power has been described. Camel then sky then mountain then earth were gradually mentioned. It was not advised to look directly from the sky to the earth, but in was advised to look the mountain in the middle before looking to the mountain, so that depth can be created in contemplation.

**The horrors of the  
Day of  
Resurrection  
against the  
disbelievers (1-7)**

**01**

**The rewards for  
the believers in  
Paradise (8-16)**

**02**

**Some  
manifestations of  
divine power have  
been mentioned  
(17-20)**

**03**

**Occurrence of the  
day of resurrection  
has been proved  
(21-26)**

**04**

**FEW  
TOPICS**

# FEW LESSONS

01

A person who contemplates in the universe and thinks about it can become a Muslim if he does not deny it.

02

The consequence of heedlessness is remorse. One of the names of the day of resurrection is Ghashiyat, which means overwhelming thing, the day of resurrection will overwhelm the people with its hardness at their headless time

03

The blessings of this world will come to an end one day or the other, the blessings which are received by disbelievers in this world cannot equal the blessings which will be received by the believer in the Hereafter.

04

The world is like a prison for the believer with a believing life which will give him the higher ranks in the Hereafter and the worldly life is paradise for the disbeliever which will make him deserving of the burning fire after death.

05

أفلا ينظرون... The man whose heart is alive always contemplates on the structure and signs of the heavens and the earth, and his contemplation further ignites his heart.

06

• اذكرا نمانت... It is the duty of the caller/dae to sincerely advise the people, he should keep warning them of Hell and the grip of Allaah, he hands over the result to Allaah Glory be to Him, he is only responsible for calling people towards Allaah Glory be to Him, He is not responsible for guiding the people,

## Corollary / Connection, Subtleties of INTERPRETATIONS

A caller has been encouraged to remember Allaah and contemplate in Surah Al-A'la and Surah Al-Ghashiyah, it means the da'i should concentrate on self development and put efforts continuously to improve himself personally, academically and practically so that he will be able to avail the opportunity and become more effective for the invitee.

### Verse:1

أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ ﴿١٧﴾ وَإِلَى السَّمَاءِ كَيْفَ رُفِعَتْ ﴿١٨﴾ وَإِلَى الْجِبَالِ كَيْفَ نُصِبَتْ ﴿١٩﴾ وَإِلَى  
الْأَرْضِ كَيْفَ سُطِحَتْ ﴿٢٠﴾

#### Translation

17. Do they not look at the camels, how they are created? 18. And at the heaven, how it is raised?  
19. And at the mountains, how they are rooted and fixed firm? 20. And at the earth, how it is spread out?

## Hadith:1

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ "يَا أَبَا سَعِيدٍ مَنْ رَضِيَ بِاللَّهِ رَبًّا وَبِالْإِسْلَامِ دِينًا وَبِمُحَمَّدٍ نَبِيًّا وَجَبَتْ لَهُ الْجَنَّةُ". فَعَجِبَ لَهَا أَبُو سَعِيدٍ فَقَالَ أَعْدَهَا عَلَيَّ يَا رَسُولَ اللَّهِ ففَعَلَ ثُمَّ قَالَ "وَأُخْرَى يُرْفَعُ بِهَا الْعَبْدُ مِائَةَ دَرَجَةٍ فِي الْجَنَّةِ مَا بَيْنَ كُلِّ دَرَجَتَيْنِ كَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ". قَالَ وَمَا هِيَ يَا رَسُولَ اللَّهِ قَالَ "الْجِهَادُ فِي سَبِيلِ اللَّهِ الْجِهَادُ فِي سَبِيلِ اللَّهِ"

### Translation:

It has been narrated on the authority of Abu Sa`id al-Khudri that the Messenger of Allah (may Allaah be pleased with him) said (to him): Abu Sa`id, whoever cheerfully accepts Allaah as his Lord, Islam as his religion and Muhammad as his Apostle is necessarily entitled to enter Paradise. He (Abu Sa`id) wondered at it and said: Messenger of Allah, repeat it for me. He (the Messenger of Allaah) did that and said: There is another act which elevates the position of a man in Paradise to a grade one hundred (higher), and the elevation between one grade and the other is equal to the height of the heaven from the earth. He (Abu Sa`id) said: What is that act? He replied: Jihad in the way of Allaah! Jihad in the way of Allaah!

## Hadith:2

عَنْ جَابِرٍ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَقُولُوا لَا إِلَهَ إِلَّا اللَّهُ فَإِذَا قَالُوا لَا إِلَهَ إِلَّا اللَّهُ عَصَبُوا مِثْقَالَ ذَرَّةٍ عَلَيَّ وَأَمْوَالُهُمْ وَأَنْفُسُهُمْ كَالْحِصْنِ الَّذِي بَيْنِي وَبَيْنَهُمْ وَعَسَى أَنْ يَكُونَ لَكُمْ مِنْهُمْ مَعْزُومٌ". ثُمَّ قَرَأَ {إِنَّمَا أَنْتَ مُذَكَّرٌ\* لَسْتَ عَلَيْهِمْ بِمُصَيِّرٍ}

### Translation:

it is narrated on the authority of Jabir that the Messenger of Allah (may Allaah be pleased with him) said: I have been commanded that I should fight against people till they declare that there is no god but Allah, and when they profess it that there is no god but Allah, their blood and riches are guaranteed protection on my behalf except where it is justified by law, and their affairs rest with Allah, and then he (the Holy Prophet) recited (this verse of the Holy Qur'an): "Thou art not over them a warden"

### Hadith:3

عن أبي هريرة، قال: قال رسول الله صلى الله عليه وسلم: «لتدخلن الجنة إلا من أبي وشرد على الله كشراد البعير (السلسلة الصحيحة 2043)

#### Translation:

It is narrated on the authority of Abu huraira (may Allaah be pleased with him) you shall will enter into the paradise except those who refused and ran away from Allaah as the camel run away.

### Hadith: 4

إِنَّمَا مَثَلِي وَمَثَلُ النَّاسِ كَمَثَلِ رَجُلٍ اسْتَوْقَدَ نَارًا، فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ جَعَلَ الْفَرَاشُ وَهَذِهِ الدَّوَابُّ الَّتِي تَقَعُ فِي النَّارِ يَقَعْنَ فِيهَا فَجَعَلَ يَنْزِعُهُنَّ وَيَغْلِبُنَّهُ فَيَقْتَحِمْنَ فِيهَا، فَأَنَا أَخَذُ بِحُجَزِكُمْ عَنِ النَّارِ، وَأَنْتُمْ تَقْتَحِمُونَ فِيهَا (صحيح البخارى 6483)

#### Translation:

My example and the example of the people is that of a man who made a fire, and when it lighted what was around it, Moths and other insects started falling into the fire. The man tried (his best) to prevent them, (from falling in the fire) but they overpowered him and rushed into the fire. The Prophet (may Allaah be pleased with him) added: Now, similarly, I take hold of the knots at your waist (belts) to prevent you from falling into the Fire, but you insist on falling into it

سُورَةُ الْفَجْرِ

# 89-SURAH AL-FAJR

Place of Revelation: MAKKAH

# FEW OBJECTIVES

Efforts should be made to live as per required by Islamic teachings, so that death can come on self-satisfaction. It is also necessary to get in the habit of being patient at the time of adversity, and to keep thanking to Allaah Glory be to Him for granting happiness and blessings. However, try to be satisfied and be happy with whatever the Lord of the worlds decides.

Previous nations who denied the Prophets such as Aad, Thamud and the people of Pharaoh have been mentioned, this denial led them to face the torment.

The philosophy of the trials of good and evil have been explained.

The situations of the day of resurrection have been mentioned, there will be two types of groups of people and how will they be treated also have been mentioned.

Definition of self-satisfaction

# FEW TOPICS

01

The previous nations denied the Prophets (peace be upon them, and Allaah Glory be to Him swore for their destruction (1-114)

02

The nature of man who forgets his Lord has been mentioned (5-15)

03

Destruction which will take place on the Day of Resurrection and the condition of the disobedient on that day have been mentioned (21-26)

## FEW LESSONS

01

Good circumstances and bad circumstances both can be a trial, the common man makes mistake in this regard, when he receives blessings, he thinks that he receives blessings because he is lovable in the eyes of Allaah Glory be to Him, if he does not possess or get adequate wealth, he thinks that he is a disliked person in the sight of Allaah. Prophets and ordinary believers get success and become shining stars by going through these trials.

02

Allaah Glory be to Him can swear by whomever He wants in His creation. If Allaah Glory be to Him swear by anything, it shows the importance of this particular, the reason behind is to turn the eyes of human beings towards His best creation .

03

People who possess the perfect and healthy intellect can be benefitted by the arguments and evidences of the nature only benefit such people, people who have destroyed their intellectual power , no matter how many signs are presented to them, they can not get a lesson and advice from them

**فاما اذا ما ابتلاه ربه . . i. The world is a place of trials and tribulations. The man who lives by understanding this law of Allaah Glory be to Him will be successful.**

04

When a person spends his wealth in accordance with the Shari'ah and he disposes it in a correct way, this wealth can be blessings for them. In contrast, misappropriation of wealth can results in misfortune.

05

A man will receive real happiness or real misery and real deprivation in the Hereafter, as far as the blessing and deprivation of this world is concerned, it is impermanent and it is just like declining shadows

## Corollary / Connection, Subtleties of INTERPRETATIONS

The condition of man is the subject of discussion in Surah al-Fajr, Humanity has been criticized for not helping and cooperating in surah Al Fajr, while in Surah Balad, the greatness of humanity, compassion and cooperation have been described. Both Surahs distinguish the importance of humanity. (Human rights)

### Verse:1

فَأَمَّا الْإِنْسَانُ إِذَا مَا ابْتَلَاهُ رَبُّهُ فَأَكْرَمَهُ وَنَعَّمَهُ فَيَقُولُ رَبِّي أَكْرَمَنِ ﴿١٥﴾ وَأَمَّا إِذَا مَا ابْتَلَاهُ فَقَدَرَ عَلَيْهِ رِزْقَهُ فَيَقُولُ رَبِّي أَهْلَانِ ﴿١٦﴾ (كَلَّا بَلْ لَّا تَصْطَلِحُ لَّا تُكْرِمُونَ الْيَتِيمَ

#### Translation:

As for man, when his Lord tries him by giving him honour and gifts, then he says (puffed up): "My Lord has honoured me." 16. But when He tries him, by straitening his means of life, he says: "My Lord has humiliated me!" 17. Nay! But you treat not the orphans with kindness and generosity (i.e. you neither treat them well, nor give them their exact right of inheritance)!

القرآن الكريم  
VERSES AND  
HADITH  
الحديث الشريف

Verses and Hadith

## Verse:2

### Translation:

And you love wealth with much love!

وَتُحِبُّونَ الْمَالَ حُبًّا جَمًّا (٢٠)

## Hadith:1

عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِيمَا رَوَى عَنِ اللَّهِ تَبَارَكَ وَتَعَالَى أَنَّهُ قَالَ "يَا عِبَادِي إِنِّي حَرَّمْتُ الظُّلْمَ عَلَى نَفْسِي وَجَعَلْتُهُ بَيْنَكُمْ مُحَرَّمًا فَلَا تَظَالَمُوا يَا عِبَادِي كُلُّكُمْ ضَالٌّ إِلَّا مَنْ هَدَيْتُهُ فَاسْتَهْدُونِي أَهْدِيكُمْ يَا عِبَادِي كُلُّكُمْ جَائِعٌ إِلَّا مَنْ أَطْعَمْتُهُ فَاسْتَطْعِمُونِي أَطْعِمُكُمْ يَا عِبَادِي كُلُّكُمْ عَارٍ إِلَّا مَنْ كَسَوْتُهُ فَاسْتَكْسُونِي أَكْسُكُمْ يَا عِبَادِي إِنَّكُمْ مُخْطِئُونَ بِاللَّيْلِ وَالنَّهَارِ وَأَنَا أَغْفِرُ الذُّنُوبَ جَمِيعًا فَاسْتَغْفِرُونِي أَغْفِرْ لَكُمْ يَا عِبَادِي إِنَّكُمْ لَنْ تَبْلُغُوا ضِرِّي فَتَضُرُّونِي وَلَنْ تَبْلُغُوا نَفْعِي فَتَنْفَعُونِي يَا عِبَادِي لَوْ أَنَّ أَوْلَكُمْ وَأَخْرَكُمْ وَإِنْسَكُمْ وَجِنَّكُمْ كَانُوا عَلَى اتَّقَى قَلْبِ رَجُلٍ وَاحِدٍ مِنْكُمْ مَا زَادَ ذَلِكَ فِي مُلْكِي شَيْئًا يَا عِبَادِي لَوْ أَنَّ أَوْلَكُمْ وَأَخْرَكُمْ وَإِنْسَكُمْ وَجِنَّكُمْ قَامُوا فِي صَعِيدٍ وَاحِدٍ فَسَأَلُونِي فَأَعْطَيْتُ كُلَّ إِنْسَانٍ مَسْأَلَتَهُ مَا نَقَصَ ذَلِكَ مِمَّا عِنْدِي إِلَّا كَمَا يَنْقُصُ الْبَيْخِيطُ إِذَا أُدْخِلَ الْبَحْرَ يَا عِبَادِي إِنَّمَا هِيَ أَعْمَالُكُمْ أَحْصِيهَا لَكُمْ ثُمَّ أَوْفِيكُمْ بِهَا فَمَنْ وَجَدَ خَيْرًا فَلْيَحْمَدِ اللَّهَ وَمَنْ وَجَدَ غَيْرَ ذَلِكَ فَلَا يَلُومَنَّ إِلَّا نَفْسَهُ" وفي رواية "إني حرمت على نفسي الظلم وعلى عبادي فلا تظلموا (صحيح مسلم: 2577)

### Translation:

Abu Dharr reported Allah's Messenger as saying that Allah, the Exalted and Glorious, said: "O My servants, I have forbidden oppression for Myself and have made it forbidden amongst you, so do not oppress one another. O My servants, all of you are astray except for those I have guided, so seek guidance of Me and I shall guide you, O My servants, all of you are hungry except for those I have fed, so seek food of Me and I shall feed you. O My servants, all of you are naked except for those I have clothed, so seek clothing of Me and I shall clothe you. O My servants, you sin by night and by day, and I forgive all sins, so seek forgiveness of Me and I shall forgive you. O My servants, you will not attain harming Me so as to harm Me, and will not attain benefitting Me so as to benefit Me. O My servants, were the first of you and the last of you, the human of you and the jinn of you to be as pious as the most pious heart of any one man of you, that would not increase My dominion in anything. O My servants, were the first of you and the last of you, the human of you and the jinn of you to be as wicked as the most wicked heart of any one man of you, that would not decrease My dominion in anything. O My servants, were the first of you and the last of you, the human of you and the jinn of you to rise up in one place and make a request of Me, and were I to give everyone what he requested, that would not decrease what I have, any more than a needle decreases the sea if put into it. O My servants, it is but your deeds that I record for you and then recompense you for. So let him who finds good, praise Allah, and let him who finds other than that blame no one but himself." In another narration has been mentioned that I have prohibited the oppression on my self and on my servants, so do not oppress each other.

## Hadith:2

عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ "مَا الْعَمَلُ فِي أَيَّامِ الْعَشْرِ أَفْضَلَ مِنَ الْعَمَلِ فِي هَذِهِ" . قَالُوا وَلَا الْجِهَادُ قَالَ "وَلَا الْجِهَادُ إِلَّا رَجُلٌ خَرَجَ يُخَاطِرُ بِنَفْسِهِ وَمَالِهِ فَلَمْ يَرْجِعْ بِشَيْءٍ" . (صحيح البخارى: 969)

### Translation:

Narrated Ibn `Abbas: The Prophet said, "No good deeds done on other days are superior to those done on these (first ten days of Dhul Hijja)." Then some companions of the Prophet said, "Not even Jihad?" He replied, "Not even Jihad, except that of a man who does it by putting himself and his property in danger (for Allah's sake) and does not return with any of those things."

## Hadith:3

عَنْ سَهْلِ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "أَنَا وَكَافِلُ الْيَتِيمِ فِي الْجَنَّةِ هَكَذَا" . وَأَشَارَ بِالسَّبَّابَةِ وَالْوَسْطَى، وَفَرَجَ بَيْنَهُمَا شَيْئًا (صحيح البخارى: 5304)

### Translation:

Narrated Sahl: Allah's Messenger said, "I and the one who looks after an orphan will be like this in Paradise," showing his middle and index fingers and separating them.

عَنْ عَبْدِ اللَّهِ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "يُؤْتَى بِجَهَنَّمَ يَوْمَئِذٍ لَهَا سَبْعُونَ أَلْفَ زِمَامٍ مَعَ كُلِّ زِمَامٍ سَبْعُونَ أَلْفَ مَلَكٍ يُجْرُونَهَا" . (صحيح مسلم: 2842)

### Translation:

Abdullah b. Mas`ud reported Allah's Messenger as saying: Hell would be brought on that day (the Day of Judgment) with seventy thousand bridles, and seventy thousand angels dragging each bridle

سُورَةُ الْبَلَدِ

# 90-SURAH AL BALAD

Place of Revelation: MAKKAH



## Few Objectives

- Compassion for the humanity has been taught in this surah, and it has been commanded to be ahead of in carrying good deeds,

## Few Topics

- Man will be tested according to his strength and his wealth (1-7)
- Allaah Glory be to has encouraged to thank Him on the blessings bestowed by Him on His slaves (8-16)
- The people who will get their books of deeds in their right hands have been mentioned (17-18)
- The people who will get their books of deeds in their left hands have been mentioned (19-20)

# FEW LESSONS

According to the Qur'anic teachings, who are the good people and the bad people have been mentioned.

The situations of the Hour have been mentioned. And the things related to the reward and punishment of the believers and the disbelievers have been mentioned. The people of right hands and the people of left hands have been mentioned.

“*بِوَالِدَيْهِ إِسْمَاعِيلَ*” by swearing by Adam (peace be upon him) and the children of Adam, their greatness has been made clear that this creature has been endowed with the ability of intellect, wisdom and foresight, including prophets, scholars and pious people.

1. *لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ... 1.* Allaah Glory be to Him has made this world a place of trial.

A wise man is one who ponders on himself, fears his Lord, and holds the guided path with steadiness.

This Surah begins with the oath of sacred city which is the city of the Messenger of Allaah Glory be to Him

The virtue of emergency charity has also been mentioned, which is the source of attaining Paradise.

Man is a weak creature because he is afraid of trials.

A man is bestowed upon by immense of blessings. The wise man is the one who is grateful for these blessings, then these blessings benefit him in this world and will benefit in the hereafter, and the foolish man is the one who destroys himself by being ungrateful to these blessings.

**Corollary / Connection,  
Subtleties of  
INTERPRETATIONS**



The situations of human being have been discussed as topic in Surah Al Fajr and the subject of Surah Al Balad is sufferings of human being



Humanity has been criticized for not helping and cooperating in surah Al Fajr, while in Surah Balad, the greatness of compassion and cooperation with humanity have been described. Both Surahs distinguish the importance of humanity. (Human rights)

Verse:1

Translation:

أَلَمْ نَجْعَلْ لَهُ عَيْنَيْنِ<sup>٨</sup> (وَلِسَانًا وَشَفَتَيْنِ)<sup>٩</sup> (وَهَدَيْنَاهُ النَّجْدَيْنِ

8. Have We not made for him a pair of eyes? 9. And a tongue and a pair of lips? 10. And shown him the two ways (good and evil)?

Verse:2

أَلَمْ نَجْعَلْ لَهُ عَيْنَيْنِ<sup>٨</sup> (وَلِسَانًا وَشَفَتَيْنِ)<sup>٩</sup> (وَهَدَيْنَاهُ النَّجْدَيْنِ)<sup>١٠</sup> (فَلَا اقْتَحَمَ الْعَقَبَةَ)<sup>١١</sup> (وَمَا أَدْرَاكَ مَا الْعَقَبَةُ)<sup>١٢</sup> (فَكُرْبَةَ)<sup>١٣</sup> (أَوْ اطْعَمَ<sup>١٤</sup> فِي يَوْمٍ مَسْغَبَةٍ)<sup>١٥</sup> (يَتِيمًا إِذَا مَقْرَبَةٍ)<sup>١٦</sup> (أَوْ مَسْكِينًا إِذَا مَثْرَبَةٍ)<sup>١٧</sup> (ثُمَّ كَانَ مِنَ الَّذِينَ ءَامَنُوا وَتَوَاصَوْا بِالصَّبْرِ وَتَوَاصَوْا بِالْمَرْحَمَةِ)<sup>١٨</sup> (أُولَئِكَ أَصْحَابُ الْمَيْمَنَةِ)<sup>١٩</sup> (وَالَّذِينَ كَفَرُوا هُمَا يَتَنَا هُمَا أَصْحَابُ الْمَشْأَمَةِ)<sup>٢٠</sup> (عَلَيْهِمْ نَارٌ مُّؤَصَّدَةٌ)

Translation:

8. Have We not made for him a pair of eyes? 9. And a tongue and a pair of lips? 10. And shown him the two ways (good and evil)? 11. But he has made no effort to pass on the path that is steep. 12. And what will make you know the path that is steep? 13. (It is) Freeing a neck (slave, etc.) 14. Or giving food in a day of hunger (famine), 15. To an orphan near of kin. 16. Or to a Miskin (poor) afflicted with misery. 17. Then he became one of those who believed, and recommended one another to perseverance and patience, and (also) recommended one another to pity and compassion. 18. They are those on the Right Hand (the dwellers of Paradise), 19. But those who disbelieved in Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.), they are those on the Left Hand (the dwellers of Hell). 20. The Fire will be shut over them (i.e. they will be enveloped by the Fire without any opening or window or outlet).

### Hadith:1

عَجَبًا لِمَرِّ الْمُؤْمِنِ إِنَّ أَمْرَهُ كُلَّهُ خَيْرٌ وَلَيْسَ ذَلِكَ لِأَحَدٍ إِلَّا لِلْمُؤْمِنِ إِنْ أَصَابَتْهُ سَرَاءٌ شَكَرَ فَكَانَ خَيْرًا لَهُ وَإِنْ أَصَابَتْهُ ضَرَاءٌ صَبَرَ فَكَانَ خَيْرًا لَهُ" (صحيح مسلم: 2999)

### Translation:

Strange are the ways of a believer for there is good in every affair of his and this is not the case with anyone else except in the case of a believer if he has an occasion to feel delight, he thanks (Allaah Glory be to Him), thus there is a good for him in it, and if he gets into trouble and shows resignation (and endures it patiently), there is a good for him in it.

### Hadith:2

عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَخَلَ عَامَ الْفَتْحِ وَعَلَى رَأْسِهِ الْبِغْفَرُ فَلَمَّا نَزَعَهُ جَاءَ رَجُلٌ فَقَالَ إِنَّ ابْنَ خَطَلٍ مُتَعَلِّقٌ بِأُسْتَارِ الْكَعْبَةِ فَقَالَ "اقْتُلُوهُ". (صحيح البخارى: 1846)

### Translation:

Allah's Messenger entered Mecca in the year of its Conquest wearing an Arabian helmet on his head and when the Prophet took it off, a person came and said, "Ibn Khatal is holding the covering of the Ka`ba (taking refuge in the Ka`ba)." The Prophet said, "Kill him."

### Hadith:3

عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ افْتَتَحَ مَكَّةَ "لَا هِجْرَةَ وَلَا كِنَ جِهَادٌ وَنِيَّةٌ، وَإِذَا اسْتَنْفَرْتُمْ فَانْفِرُوا، فَإِنَّ هَذَا بَلَدٌ حَرَّمَ اللَّهُ يَوْمَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ، وَهُوَ حَرَامٌ مُحَرَّمَةٌ لِلَّهِ إِلَى يَوْمِ الْقِيَامَةِ، وَإِنَّهُ لَمْ يَحِلَّ الْقِتَالُ فِيهِ لِأَحَدٍ قَبْلِي، وَلَمْ يَحِلَّ لِي إِلَّا سَاعَةٌ مِنْ نَهَارٍ، فَهُوَ حَرَامٌ مُحَرَّمَةٌ لِلَّهِ إِلَى يَوْمِ الْقِيَامَةِ، لَا يُعْضَدُ شَوْكُهُ، وَلَا يُنْفَرُ صَيْدُهُ، وَلَا يَلْتَقِطُ لُقَطَتُهُ إِلَّا مَنْ عَرَفَهَا، وَلَا يُخْتَلَى خِلَافُهَا". قَالَ الْعَبَّاسُ يَا رَسُولَ اللَّهِ، إِلَّا الْإِدْخِرَ، فَإِنَّهُ لِقَيْنِهِمْ وَلِبَيْوتِهِمْ. قَالَ قَالَ "إِلَّا الْإِدْخِرَ". (صحيح البخارى: 1834)

### Translation:

Narrated Ibn `Abbas: On the day of the conquest of Mecca, the Prophe(may Allaah honour him and grant him peace) said, "There is no more emigration (from Mecca) but Jihad and intentions, and whenever you are called for Jihad, you should go immediately. No doubt, Allaah Glory be to Him has made this place (Mecca) a sanctuary since the creation of the heavens and the earth and will remain a sanctuary till the Day of Resurrection as Allah has ordained its sanctity. Fighting was not permissible in it for anyone before me, and even for me it was allowed only for a portion of a day. So, it is a sanctuary with Allah's sanctity till the Day of Resurrection. Its thorns should not be uprooted and its game should not be chased; and its luqata (fallen things) should not be picked up except by one who would announce that publicly, and its vegetation (grass etc.) should not be cut." Al-`Abbas said, "O Allah's Messenge Except Al-Idhkhir, (for it is used by their blacksmiths and for their domestic purposes)." So, the Prophet said, "Except Al-Idhkhir."

#### Hadith:4

عن أبي هريرة رضي الله عنه قال النبي صلى الله عليه وسلم "أَيُّ مَارِجُلٍ أَعْتَقَ أَمْرًا مُسْلِمًا اسْتَنْقَذَ اللَّهُ بِكُلِّ عَضْوٍ مِنْهُ عَضْوًا مِنْهُ مِنَ النَّارِ". قَالَ سَعِيدُ ابْنِ مَرْجَانَةَ فَأَنْطَلَقْتُ إِلَى عَلِيِّ بْنِ حُسَيْنٍ فَعَمَدَ عَلِيُّ بْنُ حُسَيْنٍ رَضِيَ اللَّهُ عَنْهُمَا إِلَى عَبْدِ اللَّهِ قَدْ أَعْطَاهُ بِهِ عَبْدُ اللَّهِ بْنِ جَعْفَرٍ عَشْرَةَ أَلْفِ دِرْهَمٍ. أَوْ أَلْفَ دِينَارٍ فَأَعْتَقَهُ. (صحيح البخاري : 2517)

#### Translation:

**Narrated Abu Huraira: The Prophet () said, "Whoever frees a Muslim slave, Allah will save all the parts of his body from the (Hell) Fire as he has freed the body-parts of the slave." Sa`id bin Marjana said that he narrated that Hadith to `Ali bin Al-Husain and he freed his slave for whom `Abdullah bin Ja`far had offered him ten thousand Dirhams or one-thousand Dinars.**

#### Hadith:5

عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ سَأَلْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيْ الْعَمَلِ أَفْضَلُ. قَالَ "إِيْمَانٌ بِاللَّهِ وَجِهَادٌ فِي سَبِيلِهِ". قُلْتُ فَأَيُّ الرِّقَابِ أَفْضَلُ قَالَ "أَعْلَاهَا ثَمَنًا وَأَنْفُسُهَا عِنْدَ أَهْلِهَا". قُلْتُ فَإِنْ لَمْ أَفْعَلْ. قَالَ "تُعِينُ صَانِعًا أَوْ تَصْنَعُ لِأَخْرَقٍ". قَالَ فَإِنْ لَمْ أَفْعَلْ. قَالَ "تَدْعُ النَّاسَ مِنَ الشَّرِّ، فَإِنَّهَا صَدَقَةٌ تَصَدَّقُ بِهَا عَلَى نَفْسِكَ". (صحيح البخاري : 2518)

#### Translation:

**Narrated Abu Dhar: I asked the Prophet, "What is the best deed?" He replied, "To believe in Allah and to fight for His Cause." I then asked, "What is the best kind of manumission (of slaves)?" He replied, "The manumission of the most expensive slave and the most beloved by his master." I said, "If I cannot afford to do that?" He said, "Help the weak or do good for a person who cannot work for himself." I said, "If I cannot do that?" He said, "Refrain from harming others for this will be regarded as a charitable deed for your own good."**

#### Hadith:6

عَنْ شُرَّاحِبِيلَ بْنِ السَّمِطِ. أَنَّهُ قَالَ لِعَمْرِو بْنِ عَبْسَةَ يَاعَمْرُو حَدِّثْنَا حَدِيثًا سَمِعْتَهُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ "وَمَنْ أَعْتَقَ رَقَبَةً مُؤْمِنَةً كَانَتْ لَهُ فِدَاءً مِنَ النَّارِ".

#### Translation:

**It was narrated from Shurahbil bin As-Simt that he said to 'Amr bin 'Abasah: "O 'Amr! Tell us a Hadith that you heard from the Messenger of Allaah Glory be to Him, He said: "I heard the Messenger of Allaah 'Whoever frees a believing slave, it will be a ransom for him from the Fire,**

### Hadith:7

عَنْ سَلْمَانَ بْنِ عَامِرٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " إِنَّ الصَّدَقَةَ عَلَى الْمِسْكِينِ صَدَقَةٌ وَعَلَى ذِي الرَّحِمِ اثْنَتَانِ صَدَقَةٌ وَصِلَةٌ ".

### Translation:

It was narrated from Salman bin 'Amir that the Prophet said: "Giving charity to a poor person is charity, and (giving) to a relative is two things, charity and upholding the ties of kinship.

### Hadith:8

حديث قوله تعالى (ثم كان من الذين آمنوا وتواصوا بالصبر وتواصوا بالمرحمة) عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ. قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " لَا يَرَحِّمُ اللَّهُ مَنْ لَا يَرَحِّمُ النَّاسَ (صحيح البخارى:7376)

### Translation:

Narrated Jarir bin `Abdullah: Allah's Messenger said, "Allah will not be merciful to those who are not merciful to mankind."

### Hadith:9

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو. يَبْلُغُ بِهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " الرَّاحِمُونَ يَرَحِّمُهُمُ الرَّحْمَنُ ارْحَمُوا أَهْلَ الْأَرْضِ يَرَحِّمَكُمُ مَنْ فِي السَّمَاءِ " (السنن أبي داؤد: 4941)

### Translation:

Narrated Abdullah ibn Amr ibn al-'As: The Prophet said: The Compassionate One has mercy on those who are merciful. If you show mercy to those who are on the earth, He Who is in the heaven will show mercy to you.

### Hadith:10

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو. يَزِيدُهُ- قَالَ ابْنُ الشَّرْح- عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " مَنْ لَمْ يَرَحِّمْ صَغِيرَنَا وَيَعْرِفْ حَقَّ كَبِيرِنَا فَلَيْسَ مِنَّا " (السنن أبي داؤد:4943)

### Translation:

Narrated Abdullah ibn Amr ibn al-'As: The Prophet said: Those who do not show mercy to our young ones and do not realise the right of our elders are not from us.

سورة الشمس

# 91-SURAH AL-SHAMS



The focus of this surah is the human soul, the most basic method of teaching of the prophets is purification, otherwise look at the people of Thamud what happened when they denied the prophet and suffered a loss because of absence of self-control. And Tazkiyas nafs

Allaah Glory be to Him swear by seven things in the beginning of this Surah

## FEW OBJECTIVES

The people of Thamud has been mentioned who killed the she-camel of Allaah Glory be to Him and destroyed themselves.

The subject of this surah is the human soul. He who purifies it will be successful and he who does not purify it will suffer loss.

The sun, the moon, stars, the earth and sky have been mentioned first, then human being has been mentioned which shows how important human being is.

Swearing by the manifestations of Allaah's power and self-purification and the consequences of not purifying it (1-10)

## FEW TOPICS

The camel which sent to the people of Thamud and the people of Thamud Have been mentioned (11-15)



## Corollary / Connection, Subtleties of INTERPRETATIONS

The fruits/good results of purification are highlighted in surah Al Lail, and it is further explained that the result of purification is "صدق بالحسنى" and "أعطى" which lead to attains the easy life , while the person who does not purify his soul it results into facing miserliness and hardship in this world itself.

Verse:1

وَنَفْسٍ وَمَا سَوَّاهَا (٤) فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا (٨) قَدْ أَفْلَحَ مَن زَكَّاهَا (٩) وَقَدْ خَابَ مَن دَسَّاهَا (١٠)

الشمس

Translation:

7. And by Nafs (Adam or a person or a soul, etc.), and Him Who perfected him in proportion 8. Then He showed him what is wrong for him and what is right for him; 9. Indeed he succeeds who purifies his ownself (i.e. obeys and performs all that Allah ordered, by following the true Faith of Islamic Monotheism and by doing righteous good deeds). 10. And indeed he fails who corrupts his ownself (i.e. disobeys what Allah has ordered by rejecting the true Faith of Islamic Monotheism or by following polytheism, etc. or by doing every kind of evil wicked deeds).

الْقُرْآنُ الْكَرِيمُ  
VERSES AND  
HADITH  
الْحَدِيثُ الشَّرِيفُ

عَبْدُ اللَّهِ بْنُ زَمْعَةَ، أَنَّهُ سَمِعَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَخُطُبُ وَذَكَرَ النَّاقَةَ وَالَّذِي عَقَرَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " {إِذَا نَبَعَتْ أَشْقَاهَا} انْبَعَثَ لَهَا رَجُلٌ عَزِيزٌ عَارِمٌ، مَنِيْعٌ فِي رَهْطِهِ، مِثْلُ أَبِي زَمْعَةَ " . وَذَكَرَ النِّسَاءَ فَقَالَ " يَعْمِدُ أَحَدُكُمْ يَجْلِدُ امْرَأَتَهُ جَلْدَ الْعَبْدِ، فَلَعَلَّهُ يُضَاجِعُهَا مِنْ آخِرِ يَوْمِهِ " . ثُمَّ وَعَظَهُمْ فِي ضِحِكِهِمْ مِنَ الصَّرْطَةِ وَقَالَ " لِمَ يَضْحَكُ أَحَدُكُمْ مِمَّا يَفْعَلُ " . وَقَالَ أَبُو مُعَاوِيَةَ حَدَّثَنَا هِشَامٌ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ زَمْعَةَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " مِثْلُ أَبِي زَمْعَةَ عَمَّ الزُّبَيْرِ بْنِ الْعَوَّامِ (صحيح البخارى: 4942)

Hadith:

Translation:

Narrated `Abdullah bin Zama: That he heard the Prophet delivering a sermon, and he mentioned the shecamel and the one who hamstrung it. Allaah's Messenger recited:-- 'When, the most wicked man among them went forth (to hamstrung the she-camel).' (91.12.) Then he said, "A tough man whose equal was rare and who enjoyed the protection of his people, like Abi Zama went forth to (hamstrung) it." The Prophet then mentioned about the women (in his sermon). "It is not wise for anyone of you to lash his wife like a slave, for he might sleep with her the same evening." Then he advised them not to laugh when somebody breaks wind and said, "Why should anybody laugh at what he himself does?"

سُورَةُ اللَّيْلِ

# 92-SURAH AL-LAIL

Place of Revelation: MAKKAH



# FEW OBJECTIVES

Human deeds and their consequences have been mentioned in this Surah

1

It has been informed that human deeds can be classified in two, the good deeds and destructive deeds, then consequences of both have been mentioned

2

# FEW TOPICS

The manifestations of divine power as well as the importance of spending for the sake of Allah have been highlighted. (1-7)

1

The final consequent of miser people (8-11)

2

The final consequent of the deniers is the Fire (12-16)

3

The pious people who spend in the way of Allaah Glory be to Him will be protected from hell fire (17-21)

4

## FEW LESSONS

By swearing the night and the day, Allaah Glory be to Him clarified its importance

The greatness and glory of the Lord is understood by contemplating in the universe and the soul.

Reflecting on the greatness of Allaah Glory be to Him draws the servant to worship Him.

Allaah Glory be to Him granted freedom in accepting the path of obedience and disobedience for the sake of test, whichever the path he will look for, it will be easier for him, إِمَّا شُكِرَ وَإِمَّا كُفِرَ،

Either he will be grateful or ungrateful

A person who prefers worldly life over the Hereafter is in total loss and his abode will be a place called Hawiyah.

The real misfortune is that a man deserves hell because of his irreligious polytheism and disbelief.

A person can protect himself from the hell fire by giving charity.

The people of Makkah are being warned of the torment that will come as punishment for denying the Prophethood.

The attributes of a believer have been described who spends in the way of Allaah for His pleasure

The virtue of Abu Bakr (may Allaah be pleased with him) has been mentioned.

It has been ordered to perform all deeds with sincerity.

It has been warned that the wealth for which he is struggling will not be beneficial for him at all

Once the intention is corrected than only the deed will be considered as importance

Corollary / Connection,  
**Subtleties of  
INTERPRETATIONS**

The fruits/good results of purification are highlighted in surah Al Lail, and it is further explained that the result of purification is " صدق بالحسنى " and " أعطى " which lead to attains the easy life , while the person who does not purify his soul it results into facing miserliness and hardship in this world itself.

القرآن الكريم  
**VERSES AND  
HADITH**  
الحديث الشريف

فَأَمَّا مَنْ أَعْطَى وَاتَّقَى (٥) وَصَدَّقَ بِالْحُسْنَى (٦) فَسَنُيَسِّرُهُ لِلْيُسْرَى (٧) وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَى (٨) وَكَذَّبَ بِالْحُسْنَى (٩) فَسَنُيَسِّرُهُ لِلْعُسْرَى (١٠)

**Translation:**

5.As for him who gives (in charity) and keeps his duty to Allah and fears Him, 6. And believes in Al-Husna. 7. We will make smooth for him the path of ease (goodness). 8. But he who is greedy miser and thinks himself self-sufficient. 9. And gives the lie to Al-Husna (see Verse No: 6 footnote); 10. We will make smooth for him the path for evil;

## Hadith:1

مَنْ تَصَدَّقَ بِعَدْلِ تَمْرَةٍ مِنْ كَسْبٍ طَيِّبٍ، وَلَا يَقْبَلُ اللَّهُ إِلَّا الطَّيِّبَ، وَإِنَّ اللَّهَ يَتَقَبَّلُهَا بِيَمِينِهِ، ثُمَّ يُرَبِّهَا لِصَاحِبِهِ كَمَا يُرَبِّي أَحَدُكُمْ فَلُوَّهُ حَتَّى تَكُونَ  
مِثْلَ الْجَبَلِ (صحيح البخارى: 1410)

### Translation:

If one give in charity what equals one date-fruit from the honestly earned money and Allah accepts only the honestly earned money --Allah takes it in His right (hand) and then enlarges its reward for that person (who has given it), as anyone of you brings up his baby horse, so much s that it becomes as big as a mountain



## Hadith:3

عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ كُنَّا فِي جَنَازَةٍ فِي بَقِيْعِ الْغَرْقَدِ فَأَتَانَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَعَدَ وَقَعَدْنَا حَوْلَهُ وَمَعَهُ مِخْصَرَةٌ فَنَكَّسَ فَجَعَلَ يَنْكُتُ بِمِخْصَرَتِهِ ثُمَّ قَالَ "مَا مِنْكُمْ مِنْ أَحَدٍ وَمَا مِنْ نَفْسٍ مَنُفُوسَةٍ إِلَّا كُتِبَ مَكَانُهَا مِنَ الْجَنَّةِ وَالنَّارِ وَالْأَقْدُ كُتِبَتْ شَقِيَّةٌ أَوْ سَعِيدَةٌ". قَالَ رَجُلٌ يَا رَسُولَ اللَّهِ أَفَلَا نَتَّكِلُ عَلَى كِتَابِنَا وَنَدَعُ الْعَمَلَ فَمَنْ كَانَ مِنْنَا مِنْ أَهْلِ السَّعَادَةِ فَسَيَصِيرُ إِلَى أَهْلِ السَّعَادَةِ وَمَنْ كَانَ مِنْنَا مِنْ أَهْلِ الشَّقَاءِ فَسَيَصِيرُ إِلَى عَمَلِ أَهْلِ الشَّقَاوَةِ. قَالَ "أَمَّا أَهْلُ السَّعَادَةِ فَيَيْسُرُ وَنَلْعَبِلِ أَهْلَ السَّعَادَةِ وَأَمَّا أَهْلُ الشَّقَاوَةِ فَيَيْسُرُ وَنَلْعَبِلِ أَهْلِ الشَّقَاءِ". ثُمَّ قَرَأَ {فَأَمَّا مَنْ أَعْطَى وَاتَّقَى \* وَصَدَّقَ بِالْحُسْنَى} الْآيَةَ. (صحيح البخارى: 4948)

### Translation:

Narrated `Ali: While we were in a funeral procession in Baqi Al-Gharqad, Allah's Messenger came and sat down, and we sat around him. He had a small stick in his hand and he bent his head and started scraping the ground with it. He then said, "There is none among you, and no created soul but has his place written for him either in Paradise or in the Hell-Fire, and also has his happy or miserable fate (in the Hereafter) written for him." A man said, "O Allah's Messenger Shall we depend upon what is written for us and give up doing (good) deeds? For whoever among us is destined to be fortunate (in the Hereafter), will join the fortunate peoples and whoever among us is destined to be miserable will do such deeds as are characteristic of the people who are destined to misery." The Prophet said, "Those who are destined to be happy (in the Hereafter) will find it easy and pleasant to do the deeds characteristic of those destined to happiness, while those who are to be among the miserable (in the Hereafter), will find it easy to do the deeds characteristic of those destined to misery." Then he recited: 'As for him who gives (in charity) and keeps his duty to Allah and believes in the Best reward from Allah,' (92.5-6)

## Hadith:4

حَدَّثَنَا شُعْبَةُ، قَالَ سَمِعْتُ أَبَا إِسْحَاقَ، قَالَ سَمِعْتُ النَّعْمَانَ، سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ "إِنَّ أَهْلَ النَّارِ عِنْدَ أَيَّامِ الْقِيَامَةِ لَرَجُلٌ تُوَضَّعُ فِي أُنْحَمِصٍ قَدَمَيْهِ جَمْرَةٌ تَغْلِي مِنْهَا دِمَاغُهُ". (صحيح البخاري: 6561)

### Translation:

Narrated An-Nu`man: I heard the Prophet saying, "The person who will have the least punishment from amongst the Hell Fire people on the Day of Resurrection, will be a man under whose arch of the feet a smoldering ember will be placed so that his brain will boil because of it."

## Hadith:5

عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ "كُلُّ أُمَّتِي يَدْخُلُونَ الْجَنَّةَ، إِلَّا مَنْ أَبَى". قَالُوا يَا رَسُولَ اللَّهِ وَمَنْ يَأْبَى قَالَ "مَنْ أَطَاعَنِي دَخَلَ الْجَنَّةَ، وَمَنْ عَصَانِي فَقَدْ أَبَى". (الصحيح 3/363 ح 0827)

### Translation:

Narrated Abu Huraira: Allah's Messenger said, "All my followers will enter Paradise except those who refuse." They said, "O Allah's Messenger ! Who will refuse?" He said, "Whoever obeys me will enter Paradise, and whoever disobeys me is the one who refuses (to enter it)."

سُورَةُ الضُّحَى

**93-SURAH AL-DHUHA**

Place of Revelation: **MAKKAH**

## FEW OBJECTIVES

1

2

3

4

The blessings which have been bestowed upon the prophet Muhammad (may Allah honour him and grant him peace) before the Prophethood have been mentioned.

In this Surah, the blessings that Allaah Glory be to Him bestowed on Muhammad may Allaah honour him and grant him peace in this world and in the Hereafter have been mentioned.

Three blessings have been mentioned: he was granted a place to live once he became orphans, he was granted guidance once he had searching the right path, he was made rich once he went through hardship financially.

In exchange to these three (3) blessings he was recommended to not behave with orphan rudely, do not show anger against the bagger or against a person who asks something, keep remembering and mentioning the blessings of your Lord who is Allaah Glory be to Him

## FEW TOPICS

The steadfastness of the heart of the Prophet (may Allaah honour him and grant him peace) and the Allaah's blessings upon the prophet and some of the instructions given to him by Allaah Glory be to Him.

## FEW LESSONS

Allaah Glory be to Him has revealed His greatness by swearing by the time of forenoon and night.

The scholars said: When Allaah said to the Messenger of Allaah (may Allaah honour him and grant him peace) **ماودعك ربك وما قلى**. Before this verse, Allaah Glory be to Him swore by the night and forenoon, there is strong link between these both verses, which means O messenger of Allaah, Allah will neither leave you in a day time nor at night.

It has been ordered to give priority to the Hereafter over the world because the world is mortal and the life of the Hereafter is everlasting.

Allaah Glory be to Him made the prophet to count His blessings, that when you were an orphan, Allaah helped you through your grandfather and uncle and you were in search of guidance, Allaah exalted you by granting prophethood.

In a situation of trial, a person should contemplate about his past life. Just to recall that when I had gone through such situations before in the past, Allaah Glory be to Him saved me from those difficulties. In the same way, I am in trouble now, Allaah Glory be to Him will take me out from these difficulties. Think such way protects a servant from suspicion.

Whoever receives a blessing should be grateful for that blessing and should speak about it. And whoever hides it, he is ungrateful.

Corollary / Connection,  
**Subtleties of  
INTERPRETATIONS**

This Surah and the subsequent Surah Al-Sharh and Surah Al-Kawthar shows Allaah's love for Muhammad may Allaah honour him and grant him peace

Blessings before prophethood have been mentioned in Surah Al-Duha and blessings after prophethood and during migration have been mentioned in Surah Al-Sharh.

الْقُرْآنُ الْكَرِيمُ  
**VERSES AND  
HADITH**  
الْحَدِيثُ الشَّرِيفُ

Verse:1

Translation:

And indeed the Hereafter is better for you than the present (life of this world).

وَلِلْآخِرَةِ خَيْرٌ لَّكَ مِنَ الْأُولَىٰ ﴿١﴾

Verse:2

Translation:

Therefore, treat not the orphan with oppression (9)

فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ

Verse:3

Translation:

And proclaim the Grace of your Lord (i.e. the Prophethood and all other Graces (11)

وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ

Hadith: 1

Translation:

Abu Hurairah (May Allah be pleased with him) reported: Messenger of Allah () said, "He who takes care of an orphan, whether he is his relative or a stranger, will be in Jannah with me like these two". The narrator, Malik bin Anas raised his forefinger and middle finger for illustration (Muslim:2983)

كافل اليتيم له أو لغيره أنا هو كهاتين في الجنة" وأشار الراوى وهو مالك ابن أنس بالسبابة والوسطى.

Hadith:2

Translation:

Narrated Jundub bin Sufyan: Once Allah's Messenger (May Allah be pleased with him) became sick and could not offer his night prayer (Tahajjud) for two or three nights. Then a lady (the wife of Abu Lahab) came and said, "O Muhammad! I think that your Satan has forsaken you, for I have not seen him with you for two or three nights!" On that Allah revealed: 'By the fore-noon, and by the night when it darkens, your Lord (O Muhammad) has neither forsaken you, nor hated you.' (93.1-3)

قَالَ سَمِعْتُ جُنْدُبَ بْنَ سُفْيَانَ رَضِيَ اللَّهُ عَنْهُ قَالَ اشْتَكَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمْ يَقُمْ لَيْلَتَيْنِ أَوْ ثَلَاثًا، فَجَاءَتْ امْرَأَةً فَقَالَتْ يَا مُحَمَّدُ إِنِّي لَأَرْجُو أَنْ يَكُونَ شَيْطَانُكَ قَد تَرَكَكَ. لَمْ أَرَهُ قَرِيبًا مِنْذُ لَيْلَتَيْنِ أَوْ ثَلَاثًا. فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ {وَالضُّحَىٰ \* وَاللَّيْلِ إِذَا سَجَىٰ \* مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ}

### Hadith: 3

عَنْ عَبْدِ اللَّهِ، قَالَ اضْطَجَعَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى حَصِيرٍ فَأَثَّرَ فِي جُلْدِهِ فَقُلْتُ يَا أَبِی وَأُمِّی یَا رَسُولَ اللَّهِ لَوْ كُنْتُ أَدْنَتْ نَافِثًا فَرَشْنَا لَكَ عَلَيْهِ شَيْئًا یَقِیكَ مِنْهُ. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "مَا أَنَا وَالْدُنْيَا إِلَّا مِمَّا أَنَا وَالْدُنْيَا كَرَاكِبٍ اسْتَظَلَّ تَحْتَ شَجَرَةٍ ثُمَّ رَاحَ وَتَرَكَهَا".

#### Translation:

was narrated that 'Abdullah said: "The Prophet (May Allah be pleased with him) lay down on a reed mat, and it left marks on his skin. I said: 'May my father and mother be ransomed for you, O Messenger of Allah! If you had told us we would have provided you with something that would save you this trouble.' The Messenger of Allah (May Allah be pleased with him) said: 'What is there between myself and the world? This world and I are just like a rider who stops to rest beneath the shade of a tree then goes and leaves it.'"

### Hadith: 4

عَنْ جَدَّتِهِ أُمِّ بُجَیْدٍ - وَكَانَتْ هَمْنُ بَايَعِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - أَتَتْهَا قَالَتْ يَا رَسُولَ اللَّهِ إِنَّ الْمَسْكِينِ لَيَقُومُ عَلَيَّ بَابِي فَمَا أُجِدُّ لَهُ شَيْئًا أُعْطِيهِ إِيَّاهُ. فَقَالَ لَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "إِنْ لَمْ تَجِدِي شَيْئًا تُعْطِينَهُ إِيَّاهُ إِلَّا ظِلْفًا مُحْرَقًا فَادْفَعِيهِ إِلَيْهِ فِي يَدِهِ".

#### Translation:

Abdur-Rahman bin Bujaid narrated from his grandmother; : Umm Bujaid - and she was one of those who gave the pledge to the Prophet - she said to the Messenger of Allah: "There is a needy person who stands outside my door, but I cannot find anything to give to him." So the Messenger of Allah said to her: "If you do not find anything to give him except a burnt trotter then hand it over to him."

## Hadith: 5

عَنْ أَنَسٍ، قَالَ لَمَّا قَدِمَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَدِينَةَ أَتَاهُ الْمُهَاجِرُونَ فَقَالُوا يَا رَسُولَ اللَّهِ مَا رَأَيْنَا قَوْمًا أَبَدَلَ مِنْ كَثِيرٍ وَلَا أَحْسَنَ مَوَاسَاةً مِنْ قَلِيلٍ مِنْ قَوْمٍ نَزَلْنَا بَيْنَ أَظْهُرِهِمْ لَقَدْ كَفَوْنَا الْمُؤْنَةَ وَأَشْرَكُوا فِي الْمَهْنَةِ حَتَّى خِفْنَا أَنْ يَذْهَبُوا بِالْأَجْرِ كُلِّهِ. فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "لَا مَا دَعَوْتُمْ اللَّهَ لَهُمْ وَأَثْنَيْتُمْ عَلَيْهِمْ". قَالَ أَبُو عَيْسَى هَذَا حَدِيثٌ صَحِيحٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ.

### Translation:

Anas said: "When the Messenger of Allah (May Allah be pleased with him) arrived in Al-Madinah the Muhajirun came to him and said: 'O Messenger of Allah! We have not seen a people more willing to sacrifice when having a lot, nor more patient when having a little than the people whom we are staying among. Our provisions are so sufficient, and we share with them in their produce such that we fear that all our reward is gone. So the Prophet (s.a.w) said: "No. As long as you supplicate to Allah for them and praise (show gratitude to) them(for it)."

## Hadith: 6

عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: لَا يَشْكُرُ اللَّهُ مَنْ لَا يَشْكُرُ النَّاسَ

### Translation:

Abu Hurayra reported that the Prophet, may Allah bless him and grant him peace, said, "He who does not thank people does not thank Allah." (Sunan Abu daud: 4811)



سورة الشرح

**94-SURAH ASH-SHARH**

**Place of Revelation: MAKKAH**

01

The blessings which were bestowed upon prophet Muhammad (may Allaah honour him and grant him peace) once he became the prophet have been mentioned in this surah.

02

Allaah Glory be to Him added the name of the prophet Muhammad to his own name which is invoked in every prayer.  
(ورفعنا لك ذكرك)

03

The prophet was encouraged by mentioning an important principle, that with every difficulty, there is ease.

04

A great blessing like Sharh al-Sadr (satisfied heart) by which the Messenger of Allaah was bestowed has been mentioned.

**FEW  
OBJECTIVES**

**FEW  
OBJECTIVES**

سُورَةُ الشَّرْحِ

SURAH ASH-SHARH

FEW  
TOPICS

The status of the prophet Muhammad (may Allaah honour him and grant him peace) in the eyes of Allaah Glory be to Him has been mentioned (1-8)

FEW  
LESSONS

ألم نشرح لك صدرك  
If a person's heart has been opened for understanding the religion, definitely, it is a great blessing of Allaah Glory be to Him (because if a person gets all the blessings of the world but does not have the guidance of Islam, then he is the most unfortunate and unsuccessful person).

واضعها عنك وزرك.  
The solution to get out of difficulties is to praise Allaah Glory be to Him and to seek His forgiveness.

أورفعنا لك ذكرك.  
If a believer's relationship with Allaah Glory be to Him becomes strong, even if the whole world wants to humiliate him, Allaah Glory be to Him will exalts him.



## FEW LESSONS

1 A believer in suffering should think that these sufferings themselves are the means of raising his/her position and with these sufferings there will be conditions of relief and comfort.

2 The scholars believe that in this surah, there is indication toward the incident of opening of the prophet Muhammad's heart may Allaah honour him and grant him peace

3 **فإذا فرغت فانصب.** After receiving blessings, a person should not forget Allaah Glory be to Him. Rather, it is in the hadith that the Prophet of Allaah Glory to Him said that a person who wishes that his prayer (dua) should be accepted at the times of trouble, he should make dua frequently at the times of prosperity.

4 It is being encouraged to thank Allaah Glory be to Him for His blessings and encouraging His worship. Allaah Glory be to Him said **فإذا فرغت فانصب. وإلى رب ما فارغب**

5 It was requested in previous Surah that one person should disclose and talk about the blessings of Allaah. The same blessings are being mentioned in this surah.

Blessings obtained after prophethood.

Corollary / Connection,  
**Subtleties of  
INTERPRETATIONS**

فَإِنَّ مَعَ الْعُسْرِ يُسْرًا (٥) إِنَّ مَعَ الْعُسْرِ يُسْرًا (٦)

Translation:

5. So verily, with the hardship, there is relief, 6. Verily, with the hardship, there is relief (i.e. there is one hardship with two reliefs, so one hardship cannot overcome two reliefs).



### Hadith: 1

يسروا ولا تعسروا وبشروا ولا تنفروا ((متفق عليه)).

Translation:

Anas (May Allah be pleased with him) reported: The Prophet said, "Make things easy and do not make them difficult, cheer the people up by conveying glad tidings to them and do not repulse (them)."

### Hadith:2

عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَتَاهُ جِبْرِيلُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يَلْعَبُ مَعَ الْغُلَّامِ فَأَخَذَهُ فَصَرَّعَهُ فَشَقَّ عَنْ قَلْبِهِ فَاسْتَخْرَجَ الْقَلْبَ فَاسْتَخْرَجَ مِنْهُ عَلَقَةً فَقَالَ هَذَا حَظُّ الشَّيْطَانِ مِنْكَ. ثُمَّ غَسَلَهُ فِي طَسْتٍ مِنْ ذَهَبٍ بِمَاءِ زَمْزَمَ ثُمَّ لَأَمَهُ ثُمَّ أَعَادَهُ فِي مَكَانِهِ وَجَاءَ الْغُلَّامُ يَسْعَوْنَ إِلَى أُمِّهِ - يَعْنِي ظَنُرَةَ -

Translation:

فَقَالُوا إِنَّ مُحَمَّدًا قَدْ قُتِلَ. فَاسْتَقْبَلُوهُ وَهُوَ مُنْتَقِعُ اللَّوْنِ. قَالَ أَنَسٌ وَقَدْ كُنْتُ أَرَى أَثَرَ ذَلِكَ الْبُخَيْطِ فِي صَدْرِهِ

Anas b. Malik reported that Gabriel came to the Messenger of Allah while he was playing with his playmates. He took hold of him and lay him prostrate on the ground and tore open his breast and took out the heart from it and then extracted a blood-clot out of it and said: That was the part of Satan in thee. And then he washed it with the water of Zamzam in a golden basin and then it was joined together and restored to its place. The boys came running to his mother, i.e. his nurse, and said: Verily Muhammad has been murdered. They all rushed toward him (and found him all right) His color was changed, Anas said. I myself saw the marks of needle on his breast. (Sahih Muslim: 162)