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# OBJECTIVES & LESSONS OF QURANIC SURAHS

Topics, Pearls of Wisdom,  
Reminders and Guidance

*Surah Al-Naba to Surah An-Naas*

Volume-5

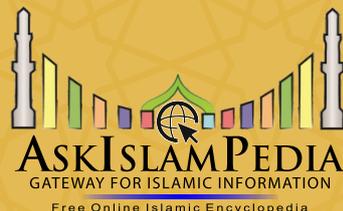
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدْرِكٍ

“And We have certainly made the Quran easy to remember. So is there anyone who will be mindful?”

(Al-Qamar, 54:17)



**SURAH AL NABA**



## SURAH AL NABA

AN-NABA "The Great News"

Place of Revelation MAKKAH

### FEW OBJECTIVES

Its has been named Naba "النبأ" because it contains an important news and that is the news of the day of judgement

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 resurrect it.

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 "إذاتكرر تقرر"

### FEW TOPICS

1. Proof for day of resurrection (1-5)
2. Allaah's power and His blessings in the universe have been mentioned (6-16)

3. Establishment of the Day of Resurrection and its aftermath and the end of the rebellious people in Hell and its cause (17-30)
4. Reward of the pious in Paradise has been mentioned (31-36)
5. The disbelievers have been warned by the horrors of the Day of Resurrection. (37-40)

#### FEW LESSONS

1. Allaah Glory be to Him has the power to establish the day of resurrection, the proofs of which have been presented.
2. 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.
3. Satan easily deceives people about the Hereafter in each and every period of time [3]
4. 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 "جزاء جزاء" every one will get justice. (مالك يوم الدين) [4]
5. 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.
6. “ألم نجعل الأرض مهاداً” 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
7. 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.

8. “لَابِثِينَ فِيهَا أَحْقَابًا” 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
9. “إِن لِّلْمُتَّقِينَ مَفَازًا” 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 interpretation

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)

the day of resurrection has been mentioned after mentioning the blessings, the paradise and hell have been mentioned, As He said **ثُمَّ كَلَّا سَيَعْلَمُونَ** in this final adobe the paradise and Hell have been mentioned

#### AYAT & HADITH

##### Ayat-1

إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا (21) لِلطَّغْيِينِ مَّآبَا (22) لِبِثِينَ فِيهَا أَحْقَابًا (23) لَا يَذُوقُونَ فِيهَا بَرْدًا

وَلَا شَرَابًا (24) إِلَّا حَبِيبًا وَعَسَاقًا (25) جَزَاءً وَفَاقًا (26) إِنَّهُمْ كَانُوا لَا يَرْجُونَ حِسَابًا (27)  
وَكَذَّبُوا بِآيَاتِنَا كِذَابًا (28) وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ كِتَابًا (29) فَذُوقُوا فَلَانَ نَزِيدُكُمْ إِلَّا عَذَابًا (30)

#### Translation

21. 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.

#### Hadith

إِنَّ أَهْلُونَ أَهْلِ النَّارِ عَذَابًا يَوْمَ الْقِيَامَةِ رَجُلٌ عَلَى أَحْصِ قَدَمَيْهِ جَمْرَتَانِ يَغْلِي مِنْهُمَا دِمَاغُهُ، كَمَا يَغْلِي الْمِرْجَلُ وَالْقُمْقُمُ". (صحيح البخاري: 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."

#### Ayat-2

لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا كِذْبًا (35) جَزَاءً مِّن رَّبِّكَ عَطَاءً حِسَابًا (36)

#### 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).





**SURAH NAZIAT**



## SURAH NAZIAT

AN-NAAZI'AAT "Those who pull out"

Place of Revelation MAKKAH

### FEW OBJECTIVES

- ❖ 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 كَفَرُ (37) وَعَاشَرَ الْحَيَاةَ الدُّنْيَا (38)

Reason for Salvation:

Control over Desires وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ (40)

- ❖ 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

- 1) The Hour of Resurrection and its Horrors and the Distress of the Polytheists (1-14)
- 2) The story of Moses with Pharaoh and the end of Pharaoh (15-26)

### 3) Manifestations of Divine Power (27-33)

- 4) Occurrence of day of Resurrection and the Abode of the Unbelievers (34-39)
- 5) The abode of the pious (40-41)
- 6) The time of occurrence of day of resurrection is known to only Allaah Glory be to Him (42-46)

#### FEW LESSONS

- 1) This is a warning to the polytheists who are denying the Prophet due to their arrogance and disdain.
- 2) 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
- 3) 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.
- 4) The occurrence of the Day of Judgment is a must for punishment and retribution.
- 5) 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".
- 6) When a person becomes good and virtuous, he attains a higher position than " **خير البرية** " angels. Because -by the permission of Allaah- Angels prostrated Adam
- 7) 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
- 8) 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

- 9) The belief in day of resurrection has been proved
- 10) 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.
- 11) 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.
- 12) 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.
- 13) Occurrence of the day of judgement is known to only Allaah alone. It is not known to any close angel or prophet, and it is one of the keys to the unseen.
- 14) Life, no matter how longer is, it is very short compared to the Hereafter.
- 15) Arrogance is part of the nature of infidels.

#### 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

#### AYAT & HADITH

##### Ayat-1

كَأَنَّهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبَثُوا إِلَّا عَشِيَّةً أَوْ ضُحَاهَا (46)

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

وعن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "ما من صاحب ذهب، ولا فضة، لا يؤدي منها حقها إلا إذا كان يوم القيامة صفحت له صفائح من نار، فأحمي عليها في

نار جهنم فيكوى بها جنبه، وجبينه، وظهرة، كلما بردت أعيدت له في يوم كان مقداره خمسين ألف سنة، حتى يقضى بين العباد فيرى سبيله، إما إلى الجنة، وإما إلى النار" (صحيح مسلم : 897)

#### 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 ثُلُثَا 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 أَكْثَرُ الصَّلَاةِ عَلَيْكَ فَكَمْ أَجْعَلُ لَكَ مِنْ صَلَاتِي فَقَالَ "مَا شِئْتَ". قَالَ قُلْتُ الرَّبِيعَ. قَالَ "مَا شِئْتَ فَإِنْ زِدْتَ فَهُوَ خَيْرٌ لَكَ". قُلْتُ النِّصْفَ. قَالَ "مَا شِئْتَ فَإِنْ زِدْتَ فَهُوَ خَيْرٌ لَكَ". قَالَ قُلْتُ فَالثُّلُثَيْنِ. قَالَ "مَا شِئْتَ فَإِنْ زِدْتَ فَهُوَ خَيْرٌ لَكَ". قُلْتُ أَجْعَلُ لَكَ صَلَاتِي كُلَّهَا. قَالَ "إِذَا تَكْفَى هَمَّكَ وَيُغْفِرُ لَكَ ذَنْبَكَ". (السنن الترمذي: 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(s.a.w) 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

حَدَّثَنَا سَهْلُ بْنُ سَعْدٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ بِأَصْبَعَيْهِ هَكَذَا بِالْوُسْطَى وَالَّتِي تَلِيهَا "بُعْثُتُ وَالسَّاعَةُ كَهَاتَيْنِ" (صحيح البخاري: 4936)

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.



**SURAH ABAS**

## SURAH ABAS

ABASA “The Frowned”

Place of Revelation MAKKAH

### FEW OBJECTIVES

1. Wealth and poverty have no basis in Islam. The real basis is piety.
2. This Surah was revealed after the incident of Abdullah bin Umm Maktoum (may Allaah be pleased with him)
3. 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 dictator on them, whoever is afraid of Allaah, they will accept the Islam, pay attention to them

4. Allaah Glory be to Him mentions His blessings. Allaah said:

فَلْيَنْظُرِ الْإِنْسَانُ إِلَى طَعَامِهِ (24)

5. At the end of this Surah, the situations of day of resurrection have been mentioned, Allaah Glory be to Him said:

يَوْمَ يَفِرُّ الْكَرُءُ مِنْ أَخِيهِ (34) وَأُمُّهُ وَأَبِيهِ (35) وَصَحْبَتَهُ وَبَنِيهِ (36) لِكُلِّ أَمْرٍ مِنْهُمْ

يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ (37)

6. From far kinship to close kinship,
7. Fear made Ibn Umm Maktoum happy and lack of fear and destroyed Abu Jahl and Abu Lahab. (It is known by reciting surah An Naziyat)
8. The belief, piety and fear have been mentioned in 12<sup>th</sup> verse, invited to contemplate about the life and death in 5<sup>th</sup> and 6<sup>th</sup> verses
9. 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

1. Allaah Glory be to Him warns His Prophet regarding Umm Maktoum (1-10)
2. Importance of Noble Quran (11-16)
3. Man's birth, his life and his resurrection are in the hands of Allaah Glory be to Him (17-23)
4. Blessings of Allaah on His servants have been mentioned (24-34)
5. 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

1. 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.
2. 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.
  3. A poor and the blind man succeed due to fear and piety, and arrogance made powerful man a lesson for others
  4. No believer should be left because of a disbeliever. Allaah Glory be to Him alone knows the state of everyone's heart.
  5. It has been instructed to practice equality in the field of Da'wah so that no distinction should be made between rich and poor.
  6. 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.
  7. 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.
  8. 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. -
  9. 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/connection, subtleties of interpretation

- ❖ The day of resurrection is being continuously mentioned from surah Al qiyamah to Surah Naas either explicitly or implicitly
- ❖ 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.
- ❖ First claim then an argument in surah Nazi'at while in Surah Abas first argument then the claim have been mentioned (the Hereafter).
- ❖ 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)
- ❖ 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.

### AYAT & HADITH

#### Ayat-1

يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ (34) وَأُمِّهِ وَأَبِيهِ (35) وَصَحْبَتِهِ وَبَنِيهِ (36) لِكُلِّ امْرِئٍ مِنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ (37) عبس

Translation

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.

Hadith - 1

ابن عَبَّاسٍ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ " تُحْشَرُونَ حُفَاءَ عَرَاةٍ غُرْلًا " . فَقَالَتْ امْرَأَةٌ أَيْبَصْرُ أَوْ يَرَى بَعْضَنَا عَوْرَةً بَعْضٍ قَالَ " يَا فَلَانَةُ: (لِكُلِّ امْرِئٍ 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، : أَنَّهَا ذَكَرَتْ النَّارَ فَبَكَتْ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ : " مَا يُبْكِيكِ " . قَالَتْ : ذَكَرْتُ النَّارَ فَبَكَيْتُ، فَهَلْ تَذْكُرُونَ أَهْلِيكُمْ يَوْمَ الْقِيَامَةِ قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ : " أَمَا فِي ثَلَاثَةِ مَوَاطِنَ فَلَا يَذْكُرُ أَحَدٌ أَحَدًا : عِنْدَ الْمِيزَانِ حَتَّى يَعْلَمَ أَيُّخَفُ مِيزَانُهُ أَوْ يَثْقُلُ، وَعِنْدَ الْكِتَابِ حِينَ يُقَالُ { هَاؤُمُ اقْرَءُوا كِتَابِيهِ } حَتَّى يَعْلَمَ أَيُّنَ يَقَعُ كِتَابُهُ أَيْ يَبِينُهُ 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



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'."





**SURAH AL TAKWEER**

## SURAH AL TAKWEER

AT-TAKWEER “The Overthrowing”

Place of Revelation MAKKAH

### FEW OBJECTIVES

- 1) The prospect/map of occurrence of the day of resurrection has been mentioned
- 2) The situations of day of resurrection and revelation have been discussed in this Surah which are essential parts of faith.
- 3) 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).
- 4) This is not a satanic word but it is the word of Allaah Glory be to Him which has 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 to seek refuge from him

### FEW TOPICS

- ❖ Horrors of the Day of Judgment (1-114)
- ❖ Allaah Glory be to Him has taken the oath for proving the Messenger and the Noble Qur'an true (15-29)

### FEW LESSONS

- 1) 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]

- 2) اذا الشمس 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.
- 3) Allah Glory be to Him has protected the Noble Quran completely from Satan.
- 4) 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.
- 5) 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.
- 6) 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
- 7) 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

- 1) Scarcity of light has been described in Surah Takweer.
- 2) 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.
- 3) 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.

- 4) 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.
- 5) 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.
- 6) False is like *والليل إذا عسعس* ( And by the night as it departs) and the truth is like *والصبح إذا تنفس* (And by the dawn as it brightens)
- 7) Programming is being done in three shrahs by reminding of the Hereafter.

### AYAT & HADITH

#### Ayat-1

وَإِذَا الْمَوْؤُودَةُ سُئِلَتْ (8) 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، يَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " مَنْ سَرَّهَ أَنْ يَنْظُرَ إِلَى يَوْمِ الْقِيَامَةِ كَأَنَّهُ رَأَى عَيْنٍ فَلْيَقْرَأْ ( إِذَا الشَّمْسُ كُوِّرَتْ ) و ( إِذَا السَّمَاءُ أَنْفَطَرَتْ ) و ( إِذَا السَّمَاءُ انْشَقَّتْ ) " ( سنن الترمذي: 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 جُذَامَةَ بنت وُهَب، أخت عكاشة، قالت: حَضَرْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فِي أَنَسٍ وَهُوَ يَقُولُ: «لَقَدْ هَمَمْتُ أَنْ أَنْهَى عَنِ الْغَيْلَةِ، فَنَظَرْتُ فِي الرُّومِ وَفَارِسَ، فَإِذَا هُمْ يُغَيِّلُونَ أَوْلَادَهُمْ، فَلَا يَضُرُّ أَوْلَادَهُمْ ذَلِكَ شَيْئًا»، ثُمَّ سَأَلُوهُ عَنِ الْعَزْلِ؟ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «ذَلِكَ الْوَأْدُ الْخَفِيُّ»، زَادَ عُبَيْدُ اللَّهِ فِي حَدِيثِهِ: عَنِ الْمُقْرِيِّ، وَهِيَ: {وَإِذَا الْمَوْءُودَةُ سُئِلَتْ}. (صحيح مسلم: 1442)

Translation

Judama daughter of Wahn, sister of Ukkasha (Allah be pleased with her). reported: I went to Allah's Messenger (ﷺ) 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."



**SURAH INFITAR**



## SURAH INFITAR

AL-INFITAR “The Cleaving”

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

3. Horrors of the Day of Judgment (1-5)
4. Man was rebuked for forgetting the greatness of Allaah and His grace (12-6)
5. The blessings which will be gained by the pious people have been mentioned (13)
6. The punishment of sinner/evil people and the horrors of the Day of Judgment have been mentioned (14-19)

### FEW LESSONS

1. 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.
2. 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.
3. 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
4. It has been instructed to abstain from the deception of this world
  5. 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)
  6. Man remembers the blessings of Allaah and forgets His rebuke and revenge, consequently he becomes a victim of imbalance.
  7. 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.
  8. 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.
  9. 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

1. 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.
2. For instance, the Day of Resurrection has been mentioned in three Surahs (Naba, Nazi'aat and Abasa), Then how the day of resurrection will occur has been picturised in surah Al Takweer.
3. 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
4. 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
  5. Then question arose how the record/book of deeds will be handed over, this question has been answered in Surah Inshiqaq,
  6. The Noble Qur'an, revelation, prophethood have been proved by mentioning the Hereafter, scenes of the day of Resurrection and Hereafter have been mentioned.
  7. Answers to objections, reasons for denial and treatment with resources also have been explained.

### AYAT & HADITH

#### Ayat-1

يَا أَيُّهَا الْإِنْسَانُ مَا غَرَّكَ بِرَبِّكَ الْكَرِيمِ (6) الَّذِي خَلَقَكَ فَسَوَّاكَ فَعَدَلَكَ (7) فِي أَيِّ صُورَةٍ مَا شَاءَ رَكَّبَكَ (8) الْإِنْفِطَارِ

#### Translation

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.

#### Hadith - 1

يَطْوِي اللَّهُ عَزَّ وَجَلَّ السَّمَوَاتِ يَوْمَ الْقِيَامَةِ ثُمَّ يَأْخُذُهُنَّ 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)

#### 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)?

Ayat-2

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

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 فَاسْتَنَّ بِهِ فَلَهُ أَجْرُهُ ، وَمِثْلُ أَجْوَرٍ مَنْ تَبِعَهُ غَيْرَ مُنْتَقِصٍ مِنْ أَجْوَرِهِمْ شَيْئًا ، وَمَنْ اسْتَنَّ شَرًّا فَاسْتَنَّ بِهِ فَعَلَيْهِ وَزُرُّهُ ، وَمِثْلُ أَوْزَارٍ مَنْ اتَّبَعَهُ غَيْرَ مُنْتَقِصٍ مِنْ أَوْزَارِهِمْ شَيْئًا قَالَ وَتَلَا حُدَيْفَةَ بْنُ الْيَمَانِ (علبت 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 715615/2)

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 (علبت نفس ما قدمت وأخرت)



**SURAH AL MUTAFFIFFEEN**

## SURAH AL-MUTAFFIFEEN

### AL-MUTAFFIFEEN “The Defrauding”

“There is a difference of opinion regarding the place of revelation of this Surah. According to the Madinan Mushaf, this Surah is MAKKI.”

#### FEW OBJECTIVES

1. If the belief in the Hereafter is weak, then practical defects arise. This has been explained in detail in this Surah.
2. Consequence of those who give less in measure and weight
3. There is painful punishment for the disbelievers who used to make fun of the believers and there is glad tidings for pious people.
4. 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.
5. 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
6. 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)

#### FEW TOPICS

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

2. The sinners and their punishment on the Day of Resurrection have been stated (7-17)
3. The righteous and people and their rewards in Paradise have been mentioned (18-28)
4. 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

1. 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.
2. Those who give less in measure and weight have been warned by Wail (ويل)
3. What is sijjeen (سجين) 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)
4. 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
5. There will be many springs but the highest level will be Tasnim.
6. All pious people are equal in entering Paradise, but after entering, they will be ranked according to their deeds.
7. 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.

8. 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.
9. **كلا إن كتاب الفجار لفي سجين** . 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.
10. These people are denying the Hereafter and the Noble Qur'an, while the signs and proofs are proving that they are truth.
11. 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.
12. When a person turns away from the truth, his heart becomes hard.
13. **كلا انهم عن ربهم لمحبوبون** The opposite meaning of the verse is that the believers will see Allaah Glory be to Him in Paradise on the Day of Resurrection.
14. 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.
15. The names of the righteous people will be written in illeen (**عليين**) to whom the close angels of Allaah present.
16. The faces of good people will be shining on that day.
17. Believers should excel in good deeds so that they may attain the highest position in Paradise.
18. Criminals will have to pay for every crime they commit.
19. Believers will be in every kind of comfort on the Day of Resurrection.
20. 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.

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

### Corollary/connection, subtleties of interpretation

1. The Abrar (pious and righteous people) and the Fujjar have been mentioned in surah Infitar, the whole surah Mutaffifeen comprises the details of the book of deed,
2. The book of deeds has been mentioned in surah Mutaffifeen, while more details have been explained in surah Inshiqaq, how will the book of deeds will be handed over and what will be their situation

### AYAT & HADITH

#### Ayat-1

وَيْلٌ لِّلْمُطَفِّفِينَ (1) الَّذِينَ إِذَا أَكْتَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ (2) وَإِذَا كَالُوا لَهُمْ أَوْ وَزَنُوا لَهُمْ يُخْسِرُونَ (3) أَلَا يَظُنُّ أُولَئِكَ أَنَّهُمْ مَبْعُوثُونَ (4) لِيَوْمٍ عَظِيمٍ (5) يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ (6)

#### Translation

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 مَعْشَرَ الْمُهَاجِرِينَ خُسْ إِذَا ابْتُلِيْتُمْ بِهِنَّ وَأَعُوذُ بِاللَّهِ أَنْ تُدْرِكُوهُنَّ لَمْ تَظْهَرِ الْفَاحِشَةُ فِي قَوْمٍ قَطُّ حَتَّى يُعْلِنُوا بِهَا إِلَّا فَشَا فِيهِمُ الطَّاعُونَ

وَالأَوْجَاعُ الَّتِي لَمْ تَكُنْ مَضَتْ فِي أَسْلَافِهِمُ الَّذِينَ مَضُوا . وَلَمْ يَنْقُضُوا الْمِكْيَالَ وَالْمِيزَانَ إِلَّا أَخَذُوا  
بِالسِّنِينَ وَشِدَّةِ الْمَوْتَةِ وَجَوْرِ السُّلْطَانِ عَلَيْهِمْ . وَلَمْ يَنْعَمُوا زَكَاةَ أَمْوَالِهِمْ إِلَّا مُنَعُوا الْقَطْرَ مِنَ  
السَّمَاءِ وَلَوْلَا الْبَهَائِمُ لَمْ يُبْطَرُوا وَلَمْ يَنْقُضُوا عَهْدَ اللَّهِ وَعَهْدَ رَسُولِهِ إِلَّا سَلَّطَ اللَّهُ عَلَيْهِمْ عَدُوًّا مِنْ  
غَيْرِهِمْ فَأَخَذُوا بَعْضَ مَا فِي أَيْدِيهِمْ . وَمَا لَمْ تَحْكَمْ أَمْرُهُمْ بِكِتَابِ اللَّهِ وَيَتَخَيَّرُوا مِمَّا أَنْزَلَ اللَّهُ  
إِلَّا جَعَلَ اللَّهُ بَأْسَهُمْ بَيْنَهُمْ (صحيح الترغيب والترهيب: 1671)

#### Translation

The Messenger of Allah (ﷺ) 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 أَحَبِّثِ 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 (ﷺ) 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 يَغِيبَ أَحَدُهُمْ فِي رَشْحِهِ إِلَى أَنْصَافِ أُذُنَيْهِ (صحيح البخاري: 4938)

Hadith - 4

حَدَّثَنِي الْمِقْدَادُ بْنُ الْأَسْوَدِ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ "تُدْنِي الشَّمْسُ يَوْمَ الْقِيَامَةِ مِنَ الْخَلْقِ حَتَّى تَكُونَ مِنْهُمْ كَمِقْدَارِ مِيلٍ". قَالَ سُلَيْمُ بْنُ عَامِرٍ فَوَاللَّهِ مَا أَدْرِي مَا يَعْنِي بِالْمِيلِ أَمْسَافَةَ الْأَرْضِ أَمْ الْمِيلَ الَّذِي تُكْتَحَلُ بِهِ الْعَيْنُ. قَالَ "فَيَكُونُ النَّاسُ عَلَى قَدَرِ أَعْمَالِهِمْ فِي الْعَرَقِ فَمِنْهُمْ مَنْ يَكُونُ إِلَى كَعْبِيهِ وَمِنْهُمْ مَنْ يَكُونُ إِلَى رُكْبَتَيْهِ وَمِنْهُمْ مَنْ يَكُونُ إِلَى حَقْوَيْهِ وَمِنْهُمْ مَنْ يُلْجِمُهُ الْعَرَقُ إِنْجَامًا". قَالَ وَأَشَارَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِيَدِهِ إِلَى فِيهِ. (الصحيح 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 (ﷺ) pointed his hand towards his mouth.

Hadith - 5

عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: "إِنَّ الْمُؤْمِنَ إِذَا أَذْنَبَ كَانَتْ نُكْتَةً سَوْدَاءَ فِي قَلْبِهِ فَإِنْ تَابَ وَتَنَعَ وَاسْتَغْفَرَ صُقِلَ قَلْبُهُ فَإِنْ زَادَ زَادَتْ فَذَلِكَ الرَّانُ الَّذِي ذَكَرَهُ اللَّهُ فِي كِتَابِهِ {كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ} " الآية 41, (سنن ابن ماجه: 4244)

Translation

It was narrated from Abu Hurairah that the Messenger of Allaah (ﷺ) 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.”

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**SURAH AL INSHIQAQ**

## SURAH AL-INSHIQAQ

### AL-INSHIQAQ “The Splitting Asunder”

“There is a difference of opinion regarding the place of revelation of this Surah. According to the Madinan Mushaf, this Surah is **MAKKI.**”

#### FEW OBJECTIVES

1. The scene of the presentation of the book of deeds on the Day of Judgment.
2. The circumstances of the day of resurrection have been mentioned.
3. Human nature has been mentioned which wanders in searching of this world and forgets the Hereafter. Allaah said: يَا أَيُّهَا الْإِنْسَانُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ كَدًّا فَمَا لَكَ بِهِ (6) الْإِنشِقَاقُ
4. This Surah was revealed at a time when the disbelieving Quraysh were completely indulged in great obstinacy
5. Muslims were comforted during the time of the trials and tribulations and the disbelievers were threatened

#### FEW TOPICS

1. Horrors of the Day of the resurrection (1-6)
2. The reward of those who will receive their book of deeds in right hands has been stated (7-9)
3. The reward of those who will receive their book of deeds in left hands has been stated (15-10)
4. Allaah Glory be to Him has sworn strongly for occurrence of the Day of Resurrection and on the abode of the disbelievers (16-24)
5. The reward of the believers has been explained (25)

#### FEW LESSONS

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

2. 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
3. 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
4. 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.
5. Changes in human condition and prosperity in his life is a proof of Allaah's blessing on him.
6. A wise person is one who utilizes Allaah's blessings in good way
7. 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

#### AYAT & HADITH

##### Ayat-1

يَا أَيُّهَا الْإِنْسَانُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ كَدًّا فَأَنْتَ عَلَيْهِ (6)

##### 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).

##### Ayat-2

فَأَمَّا مَنْ أُوْتِيَ كِتَابَهُ بِرَيْبِنِهِ (7) فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا (8) وَيُنْقَلَبُ إِلَىٰ أَهْلِهِ مَسْرُورًا (9)  
وَأَمَّا مَنْ أُوْتِيَ كِتَابَهُ وَرَاءَ ظَهْرِهِ (10) فَسَوْفَ يَدْعُو ثُبُورًا (11) وَيَصْلَىٰ سَعِيرًا (12) إِنَّهُ كَانَ فِي أَهْلِهِ  
مَسْرُورًا (13) إِنَّهُ ظَنَّ أَنْ لَنْ يَحُورَ (14) بَلَىٰ إِنَّ رَبَّهُ كَانَ بِهِ بَصِيرًا (15) الإنشاق

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 " ذَاكَ الْعَرَضُ يُعْرَضُونَ ، وَمَنْ نُوقِشَ الْحِسَابَ هَلَكَ " . (صحيح البخاري: 4939)

Translation

Allah's Messenger ( ﷺ 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 ( ﷺ! 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 عَبْدِادَةَ 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 أَرْوَاجِهِ إِنَّا لَنَكْرَهُ الْمَوْتَ . قَالَ " لَيْسَ ذَاكَ ، وَلَكِنَّ الْمَوْتَ مِنْ إِذَا حَضَرَهُ الْمَوْتُ بُشِّرَ بِرِضْوَانِ اللَّهِ وَكَرَامَتِهِ ، فَلَيْسَ شَيْءٌ أَحَبَّ إِلَيْهِ مِنْهَا أَمَامَهُ ، فَأَحَبُّ لِقَاءَ اللَّهِ وَأَحَبُّ لِقَاءَهُ ، وَإِنَّ الْكَافِرَ إِذَا حُضِرَ بُشِّرَ بِعَذَابِ اللَّهِ وَعُقُوبَتِهِ ، فَلَيْسَ شَيْءٌ أَكْرَهَ إِلَيْهِ مِنْهَا أَمَامَهُ ، كَرِهَ لِقَاءَ اللَّهِ وَكَرِهَ اللَّهُ لِقَاءَهُ " . اخْتَصَرَهُ أَبُو دَاوُدَ وَعَمَرُو عَنْ شُعْبَةَ . وَقَالَ سَعِيدٌ عَنْ قَتَادَةَ عَنْ زُرَّارَةَ عَنْ سَعْدِ بْنِ سَعْدٍ عَنْ عَائِشَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (صحيح البخاري: 6507)

Translation

Narrated 'Ubada bin As-Samit: The Prophet ﷺ 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 ﷺ 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 البخاري: 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 "لَتَتَّبِعَنَّ سَنَنَ مَنْ كَانَ قَبْلَكُمْ شِبْرًا شِبْرًا وَذِرَاعًا بِذِرَاعٍ، حَتَّىٰ لَوْ دَخَلُوا جُحْرَ ضَبٍّ تَبِعْتُمُوهُمْ". قُلْنَا يَا رَسُولَ اللَّهِ الْيَهُودُ وَالنَّصَارَى قَالَ "فَمَنْ". (صحيح البخاري: 7320)

Translation

Narrated Abu Sa`id Al-Khudri: The Prophet ﷺ 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 ﷺ! (Do you mean) the Jews and the Christians?" He said, "Whom else?"

Hadith - 5

عَنْ أَبِي رَافِعٍ، قَالَ صَلَّىتُ مَعَ أَبِي هُرَيْرَةَ الْعَتَمَةَ فَقَرَأَ { إِذَا السَّمَاءُ انشَقَّتْ } فَسَجَدَ فَقُلْتُ لَهُ قَالَ سَجَدْتُ خَلْفَ أَبِي الْقَاسِمِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَلَا أَزَالُ أُسْجِدُ بِهَا حَتَّى أَلْقَاهُ. (صحيح البخاري: 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."



**SURAH AL BURUJ**

## SURAH AL BURUJ

AL-BUROOJ “The Mansions of the Stars”

Place of Revelation MAKKAH

### FEW OBJECTIVES

1. The consequences of persecuting believing men and believing women.
2. 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 TOPICS

- ❖ Swearing of Allaah Glory be to Him for the curse of the people of the ditch (1-9)
- ❖ Those who persecute the believers have been warned (10)
- ❖ The reward of believers have been mentioned (11)
- ❖ The disbelievers have been warned that Allah has power over all things (12-16)
- ❖ Destruction of the Pharaoh and have been mentioned (17-20)
- ❖ The Greatness of the Noble Quran has been explained (21-22)

### FEW LESSONS

1. Allaah Glory be to Him can do whatever He wants.
2. A person's faith should be so strong that even if he has to give his life for faith, he should sacrifice.
3. The example of steadfast believers has been presented.
4. A painful consequences have been announced for those who oppress the believers.
5. The story of Pharaoh who destroyed due to his rebellion.
6. 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
7. When the first creation is possible, then what can be obstacle in recreation? This point has been made understood in a comprehensive way

8. It has been warned by narrating the story and historical example of near by land in this surah
9. 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
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 Jibraeel (peace be upon him) as per need in the time period of 23 years a.

### Corollary/connection, subtleties of interpretation

1. 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.
2. 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.
3. 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.
4. Denial has been explained in the light of examples and threats in Surah Al-Burooj and Tariq.
5. 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)

### AYAT & HADITH

#### Ayat-1

قُتِلَ أَصْحَابُ الْأُخْدُودِ (4) النَّارِ ذَاتِ الْوَقُودِ (5) إِذْ هُمْ عَلَيْهَا قُعُودٌ (6) وَهُمْ عَلَى مَا يَفْعَلُونَ

بِالْمُؤْمِنِينَ شُهُودٌ)7( وَمَا نَقَبُوا مِنْهُمْ إِلَّا أَنْ يُؤْمِنُوا بِاللَّهِ الْعَزِيزِ الْحَمِيدِ)8( الَّذِي لَهُ مُلْكُ  
السَّمَوَاتِ وَالْأَرْضِ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ)9( إِنَّ الَّذِينَ فَتَنُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ثُمَّ لَمْ  
يَتُوبُوا فَلَهُمْ عَذَابُ جَهَنَّمَ وَلَهُمْ عَذَابُ الْحَرِيقِ)10( إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ  
جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ذَلِكَ الْفَوْزُ الْكَبِيرُ)11(

#### 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

الدُّنْيَا سِجْنُ الْمُؤْمِنِ وَجَنَّةُ الْكَافِرِ (صحيح مسلم: 2956)

#### Translation

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

#### Hadith - 1

عَنْ أَبِي هُرَيْرَةَ: قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " الْيَوْمُ الْمَوْعُودُ يَوْمُ الْقِيَامَةِ وَالْيَوْمُ  
الْمَشْهُودُ يَوْمُ عَرَفَةَ وَالشَّاهِدُ يَوْمُ الْجُمُعَةِ وَمَا طَلَعَتِ الشَّمْسُ وَلَا غَرَبَتْ عَلَى يَوْمٍ أَفْضَلَ مِنْهُ فِيهِ  
سَاعَةٌ لَا يُوَافِقُهَا عَبْدٌ مُؤْمِنٌ يَدْعُو اللَّهَ بِخَيْرٍ إِلَّا أَسْتَجَابَ اللَّهُ لَهُ وَلَا يَسْتَعِينُ مِنْ شَرِّ إِلَّا أَعَاذَهُ اللَّهُ  
مِنْهُ " (السنن للترمذي: 3661)

#### Translation

Abu Hurairah narrated that : the Messenger of Allah said: "Al-Yawmul-Maw'ud (the Promised Day) is the Day of Resurrection, and Al-Yawmul-Mashhud (the Attended Day) is the Day of

Arafah, and Ash-Shahid (the witness) is Friday.” He said: “The sun does not rise nor set, upon a day that is more virtuous than it. In it, there is an hour in which no believing worshipper makes a supplication to Allah for good, except that Allah answers it for him, and he does not seek Allah’s aid for something, except that He aids him in it.”

Hadith - 2

عَنْ صُهَيْبٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " كَانَ مَلِكٌ فِيبَيْنَ كَانٍ قَبْلَكُمْ وَكَانَ لَهُ سَاحِرٌ فَلَمَّا كَبِرَ قَالَ لِلْمَلِكِ إِنِّي قَدْ كَبِرْتُ فَأَبْعَثْ إِلَيَّ غُلَامًا أَعْلِمُهُ السِّحْرَ . فَبَعَثَ إِلَيْهِ غُلَامًا يُعَلِّمُهُ فَكَانَ فِي طَرِيقِهِ إِذَا سَلَكَ رَاهِبٌ فَقَعَدَ إِلَيْهِ وَسَمِعَ كَلَامَهُ فَأَعْجَبَهُ فَكَانَ إِذَا أَتَى السَّاحِرَ مَرَّ بِالرَّاهِبِ وَقَعَدَ إِلَيْهِ فَإِذَا أَتَى السَّاحِرَ ضَرَبَهُ فَشَكَا ذَلِكَ إِلَى الرَّاهِبِ فَقَالَ إِذَا خَشِيتَ السَّاحِرَ فَقُلْ حَبَسَنِي أَهْلِي . وَإِذَا خَشِيتَ أَهْلَكَ فَقُلْ حَبَسَنِي السَّاحِرُ . فَبَيْنَمَا هُوَ كَذَلِكَ إِذْ أَتَى عَلَى دَابَّةٍ عَظِيمَةٍ قَدْ حَبَسَتْ النَّاسَ فَقَالَ الْيَوْمَ أَعْلَمُ السَّاحِرَ أَفْضَلَ أَمِ الرَّاهِبَ أَفْضَلَ فَأَخَذَ حَجْرًا فَقَالَ اللَّهُمَّ إِنْ كَانَ أَمْرُ الرَّاهِبِ أَحَبَّ إِلَيْكَ مِنْ أَمْرِ السَّاحِرِ فَاقْتُلْ هَذِهِ الدَّابَّةَ حَتَّى يَمْضِيَ النَّاسُ . فَرَمَاهَا فَفَقَّتْهَا وَمَضَى النَّاسُ فَأَتَى الرَّاهِبَ فَأَخْبَرَهُ فَقَالَ لَهُ الرَّاهِبُ أَيْ بُنَى أَنْتَ الْيَوْمَ أَفْضَلُ مِنِّي . قَدْ بَلَغَ مِنْ أَمْرِكَ مَا أَرَى وَإِنَّكَ سَتُبْتَلَى فَإِنْ ابْتُلِيتَ فَلَا تُدَلَّ عَلَيَّ . وَكَانَ الْغُلَامُ يُبْرِئُ الْأَكْمَةَ وَالْأَبْرَصَ وَيُدَاوِي النَّاسَ مِنْ سَائِرِ الْأَدْوَاءِ فَسَمِعَ جَلِيسٌ لِلْمَلِكِ كَانَ قَدْ عَمِيَ فَأَتَاهُ بِهِدَايَا كَثِيرَةٍ فَقَالَ مَا هَذَا هُنَا لَكَ أَجْمَعُ إِنْ أَنْتَ شَفَيْتَنِي فَقَالَ إِنِّي لَا أَشْفِي أَحَدًا إِنَّمَا يَشْفِي اللَّهُ فَإِنْ أَنْتَ آمَنْتَ بِاللَّهِ دَعَوْتُ اللَّهَ فَشَفَاكَ . فَأَمَّنَ بِاللَّهِ فَشَفَاهُ اللَّهُ فَأَتَى الْمَلِكَ فَجَلَسَ إِلَيْهِ كَمَا كَانَ يَجْلِسُ فَقَالَ لَهُ الْمَلِكُ مَنْ رَدَّ عَلَيْكَ بَصْرَكَ قَالَ رَبِّي . قَالَ وَلَكَ رَبٌّ غَيْرِي قَالَ رَبِّي وَرَبُّكَ اللَّهُ . فَأَخَذَهُ فَلَمْ يَزَلْ يُعَذِّبُهُ حَتَّى دَلَّ عَلَى الْغُلَامِ فَجِيءَ بِالْغُلَامِ فَقَالَ لَهُ الْمَلِكُ أَيْ بُنَى قَدْ بَلَغَ مِنْ سِحْرِكَ مَا تُبْرِئُ الْأَكْمَةَ وَالْأَبْرَصَ وَتَفْعَلُ وَتَفْعَلُ . فَقَالَ إِنِّي لَا أَشْفِي أَحَدًا إِنَّمَا يَشْفِي اللَّهُ . فَأَخَذَهُ فَلَمْ يَزَلْ يُعَذِّبُهُ حَتَّى دَلَّ عَلَى الرَّاهِبِ فَجِيءَ بِالرَّاهِبِ فَقِيلَ لَهُ ارْجِعْ عَنْ دِينِكَ . فَأَبَى فَدَعَا بِالْمُشَارِ فَوَضَعَ الْمُشَارَ فِي مَفْرَقِ رَأْسِهِ فَشَقَّهُ حَتَّى وَقَعَ شِقَاؤُهُ ثُمَّ جِيءَ بِجَلِيسِ الْمَلِكِ فَقِيلَ لَهُ ارْجِعْ عَنْ دِينِكَ . فَأَبَى فَوَضَعَ الْمُشَارَ فِي مَفْرَقِ رَأْسِهِ فَشَقَّهُ بِهِ حَتَّى وَقَعَ شِقَاؤُهُ ثُمَّ جِيءَ بِالْغُلَامِ فَقِيلَ لَهُ ارْجِعْ عَنْ دِينِكَ . فَأَبَى فَدَفَعَهُ إِلَى نَفَرٍ مِنْ أَصْحَابِهِ فَقَالَ اذْهَبُوا بِهِ إِلَى جَبَلٍ كَذَا وَكَذَا فَاصْعَدُوا بِهِ الْجَبَلَ فَإِذَا بَلَغْتُمْ ذُرْوَتَهُ فَإِنْ

رَجَعَ عَنِ دِينِهِ وَإِلَّا فَاطْرَحُوهُ فَذَهَبُوا بِهِ فَصَعِدُوا بِهِ الْجَبَلَ فَقَالَ اللَّهُمَّ اكْفِنِيهِمْ بِمَا شِئْتِ .  
فَرَجَفَ بِهِمُ الْجَبَلُ فَسَقَطُوا وَجَاءَ يَبْشِي إِلَى الْمَلِكِ فَقَالَ لَهُ الْمَلِكُ مَا فَعَلَ أَصْحَابُكَ قَالَ كَفَانِيهِمْ  
اللَّهُ . فَدَفَعَهُ إِلَى نَفَرٍ مِنْ أَصْحَابِهِ فَقَالَ اذْهَبُوا بِهِ فَأَحْبِسُوهُ فِي قَرْقُورٍ فَتَوَسَّطُوا بِهِ الْبَحْرَ فَإِنْ رَجَعَ  
عَنِ دِينِهِ وَإِلَّا فَأَقْدِفُوهُ . فَذَهَبُوا بِهِ فَقَالَ اللَّهُمَّ اكْفِنِيهِمْ بِمَا شِئْتِ . فَأَنْكَفَأَتْ بِهِمُ السَّفِينَةُ  
فَعَرِقُوا وَجَاءَ يَبْشِي إِلَى الْمَلِكِ فَقَالَ لَهُ الْمَلِكُ مَا فَعَلَ أَصْحَابُكَ قَالَ كَفَانِيهِمْ اللَّهُ . فَقَالَ لِلْمَلِكِ  
إِنَّكَ لَسْتَ بِقَاتِلِي حَتَّى تَفْعَلَ مَا أَمْرُكَ بِهِ . قَالَ وَمَا هُوَ قَالَ تَجْعَلُ النَّاسَ فِي صَعِيدٍ وَاحِدٍ وَتَصْلُبُنِي  
عَلَى جِدْعٍ ثُمَّ خُذْ سَهْمًا مِنْ كِنَانَتِي ثُمَّ ضَعِ السَّهْمَ فِي كَبِدِ الْقَوْسِ ثُمَّ قُلْ بِاسْمِ اللَّهِ رَبِّ الْغُلَامِ .  
ثُمَّ ارْمِنِي فَإِنَّكَ إِذَا فَعَلْتَ ذَلِكَ قَتَلْتَنِي . فَجَمَعَ النَّاسَ فِي صَعِيدٍ وَاحِدٍ وَصَلَبَهُ عَلَى جِدْعٍ ثُمَّ أَخَذَ  
سَهْمًا مِنْ كِنَانَتِهِ ثُمَّ وَضَعَ السَّهْمَ فِي كَبِدِ الْقَوْسِ ثُمَّ قَالَ بِاسْمِ اللَّهِ رَبِّ الْغُلَامِ . ثُمَّ رَمَاهُ فَوَقَعَ  
السَّهْمُ فِي صُدْغِهِ فَوَضَعَ يَدَهُ فِي صُدْغِهِ فِي مَوْضِعِ السَّهْمِ فَمَاتَ فَقَالَ النَّاسُ آمَنَّا بِرَبِّ الْغُلَامِ  
آمَنَّا بِرَبِّ الْغُلَامِ الْغُلَامِ الْغُلَامِ . فَأَيُّ الْمَلِكِ فَقِيلَ لَهُ أَرَأَيْتَ مَا كُنْتَ تَحْذَرُ قَدْ وَاللَّهِ نَزَلَ بِكَ  
حَذْرُكَ قَدْ آمَنَ النَّاسُ . فَأَمَرَ بِالْأُحْدُوذِ فِي أَفْوَاهِ السِّكِّ فَخُدَّتْ وَأَضْرَمَ النَّيِّرَانَ وَقَالَ مَنْ لَمْ  
يَرْجِعْ عَنِ دِينِهِ فَأَحْبِسُوهُ فِيهَا . أَوْ قِيلَ لَهُ اقْتَحِمْ . فَفَعَلُوا حَتَّى جَاءَتْ امْرَأَةٌ وَمَعَهَا صَبِيٌّ لَهَا  
فَتَقَاعَسَتْ أَنْ تَقَعَ فِيهَا فَقَالَ لَهَا الْغُلَامُ يَا أُمَّهُ اضْبِرِّي فَإِنَّكَ عَلَى الْحَقِّ " . (صحيح

مسلم: 3005)

#### Translation

Suhaib reported that Allah's Messenger (ﷺ) 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.

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**SURAH AL TARIQ**

## SURAH AL-TARIQ

AL-TAARIQ “The Night-Comer”

Place of Revelation MAKKAH

### FEW OBJECTIVES

1. The reality of man and his brief introduction
2. The day of resurrection is being reminded in this surah
3. 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?

### FEW TOPICS

1. The day of resurrection has been affirmed and the protective angels have been mentioned (1-10)
2. Swear by Allaah for proving truthfulness aspect of the Noble Qur'an has been mentioned (11-14)

### FEW LESSONS

1. Man should be aware of his reality.
2. Everything present in this universe is a proof of the power of Allaah Glory be to Him.
3. 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.
4. 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.
5. Surprisingly, man is arrogant in spite of being born of such a lowly substance.
6. The belief in day of resurrection has been proved.
7. 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.

8. **فَمَا لَهُ مِنْ قُوَّةٍ وَلَا نَاصِرٍ** No one can overcome the power of Allaah Glory be to Him and man should not be deceived by his power.
9. The disbelievers will inevitably be punished for their deeds one day or another.
10. 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.
11. How will be the Creator of such great creatures? Recognize His status and greatness.
12. Accounts are to be given after death, the purpose is to remind the Hereafter (يوم تبلى السرائر)
13. 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.
14. This surah ends with a warning. That is, the disbelievers are being warned and threatened to turn away from disbelief.

#### Corollary/connection, subtleties of interpretation

- ❖ 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)

### AYAT & HADITH

#### Ayat-1

فَلْيَنْظُرِ الْإِنْسَانُ مِمَّ خُلِقَ (5) خُلِقَ مِنْ مَّاءٍ دَافِقٍ (6) 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 قُبْضَةٍ قَبْضَهَا مِنْ جَمِيعِ الْأَرْضِ فَجَاءَ بَنُو آدَمَ عَلَى قَدَرِ الْأَرْضِ جَاءَ مِنْهُمْ الْأَحْمَرُ وَالْأَبْيَضُ وَالْأَسْوَدُ وَبَيْنَ ذَلِكَ وَالسَّهْلُ وَالْحَزْنُ وَالْخَبِيثُ وَالطَّيِّبُ " . زَادَ فِي حَدِيثِ يَحْيَى " وَبَيْنَ ذَلِكَ " . وَالْإِخْبَارُ فِي حَدِيثِ يَزِيدَ (سنن أبي داود: 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.

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

1. The subject from Surah Al-A'la to Surah Al-Zilzal has been adorned like a necklace of pearls..
2. (Al-Ala, Al-Ghashiya, Al-Fajr, Al-Balad, Al-Shams, Al-Layl, Al-Duha, Al-Sharh, Al-Tin and Iqra)
3. 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.
4. 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
5. 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.
6. Allaah Glory be to Him said: **أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ** (Al Fajr)
7. Allaah Glory be to Him said: **وَأَنْتَ حَلٌّ بِهَذَا الْبَلَدِ** (Al -Balad)
8. Allaah Glory be to Him said: **قَدْ أَفْلَحَ مَنْ زَكَّاهَا** (Al shams)
9. Allaah Glory be to Him said: **إِنَّ سَعْيَكُمْ لَشَتَّى** (Al Lail)
10. 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.
11. 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,
12. "Al-Tin" means Ibrahim (peace be upon him) and his scriptures
13. "Al zaitun" means Isa (peace be upon him) and His book Injeel
14. "Sineen" means Moses and his Torah

15. "This land" means Mecca and the Noble Qur'an.
16. 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.
17. 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
18. What will happen after the completion of the argument, it has been informed by revealing a surah Zilzal.



**SURAH AL ALA**



## SURAH AL-ALA

AL-A'LAA "The Most High"

Place of Revelation MAKKAH

### FEW OBJECTIVES

1. 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.
2. The attributes of Allaah, His power and evidences for being Him alone have been mentioned.
3. 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

1. The manifestations of Allaah's power (1-8)
2. Guidance for the Messenger and the Believers (9-19)

### FEW LESSONS

1. 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.
2. 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.
3. 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.
4. The Hereafter will last forever while this world will be destroyed one day
5. It has been encouraged to carry out good deeds through best advice.
6. Allaah Glory be to Him has taken the responsibility of preserving the Noble Qur'an: **سَنُقْرِئُكَ فَلَا تَنْسَى** (6)
7. Those will Success who will purify his soul.

8. Reminding and purification both are believing deeds and believing attributes.
9. 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
10. 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
11. 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.
12. 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).
13. 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 interpretation

- ❖ 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.
- ❖ The style has changed from Surah Al-A'la, concentration is given to the caller

**AYAT & HADITH**

**Ayat-1**

سَنُقْرِئُكَ فَلَا تَنْسَى (6) إِلَّا مَا شَاءَ اللَّهُ إِنَّهُ يَعْلَمُ الْجَهْرَ وَمَا يَخْفَى (7)

**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.

**Hadith - 1**

يُوشِكُ الْأُمَمُ أَنْ تَدَاعَى عَلَيْكُمْ كَمَا تَدَاعَى الْأَكَلَةُ إِلَى قَصْعَتِهَا". فَقَالَ قَائِلٌ وَمِنْ قَلَّةٍ نَحْنُ يَوْمَئِذٍ قَالَ " بَلْ أَنْتُمْ يَوْمَئِذٍ كَثِيرٌ وَلَكِنَّكُمْ غُثَاءٌ كَغُثَاءِ السَّيْلِ وَلَيَنْزِعَنَّ اللَّهُ مِنْ صُدُورِ عَدُوِّكُمْ الْمَهَابَةَ مِنْكُمْ وَلَيَقْذِفَنَّ اللَّهُ فِي قُلُوبِكُمُ الْوَهْنَ ". فَقَالَ قَائِلٌ يَا رَسُولَ اللَّهِ وَمَا الْوَهْنُ قَالَ " حُبُّ الدُّنْيَا وَكَرَاهِيَّةُ 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 (ﷺ): He replied: Love of the world and dislike of death

**Ayat-2**

بَلْ تُوْثِرُونَ الْحَيَاةَ الدُّنْيَا (16) وَالْآخِرَةَ خَيْرٌ ۗ وَأَبْتَى (17) إِنَّ هَذَا لَفِي الصُّحُفِ الْأُولَى (18)  
صُحُفِ إِبْرَاهِيمَ وَمُوسَى (19)

**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 { سَبَّحَ اسْمَ رَبِّكَ الْأَعْلَى } قَالَ " سُبْحَانَ رَبِّيَ الْأَعْلَى " سنن أبي داود 883

Translation

Ibn 'Abbas reported; when the prophet (ﷺ) 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 " أَمَا أَهْلُ النَّارِ الَّذِينَ هُمْ أَهْلُهَا فَإِنَّهُمْ لَا يَمُوتُونَ فِيهَا وَلَا يَحْيَوْنَ وَلَكِنْ نَاسٌ أَصَابَتْهُمْ النَّارُ بِذُنُوبِهِمْ أَوْ قَالَ بِخَطَايَاهُمْ فَأَمَاتَهُمْ إِمَاتَةً حَتَّى إِذَا كَانُوا أَفْصَا أُذُنَ بِالشَّفَاعَةِ فَجِيءَ بِهِمْ ضَبَائِرَ ضَبَائِرَ فَبُثُّوا عَلَى أَنْهَارِ الْجَنَّةِ ثُمَّ قِيلَ يَا أَهْلَ الْجَنَّةِ أفيضوا عليهم . فَيَنْبُتُونَ نَبَاتَ الْحَبَّةِ تَكُونُ فِي حَمِيلِ السَّيْلِ " . فَقَالَ رَجُلٌ مِنَ الْقَوْمِ كَانَ 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 (ﷺ) 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.



**SURAH AL GASHIYA**

## SURAH AL GASHIYA

AL-GHASHIYA “The Overwhelming”

Place of Revelation MAKKAH

### FEW OBJECTIVES

1. 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 ???
2. Situations of the Day of day of judgement, reward and punishment for the believer and the disbeliever have been mentioned
3. The signs that indicate towards the Oneness of Allaah Glory be to Him have been mentioned
4. All should remind each other through these signs.
5. Allaah is alone the owner of granting rewards and punishment
6. The blessings of heaven and the sufferings of hell were mapped out in a concise and comprehensive manner.
7. 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.

### FEW TOPICS

1. The horrors of the Day of Resurrection against the disbelievers (1-7)
2. The rewards for the believers in Paradise (8-16)
3. Some manifestations of divine power have been mentioned (17-20)
4. Occurrence of the day of resurrection has been proved (21-26)

### FEW LESSONS

- ❖ A person who contemplates in the universe and thinks about it can become a Muslim if he does not deny it.
- ❖ 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 heedless time.
- ❖ 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.
- ❖ 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.
- ❖ **فبإله 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.
- ❖ **فذكر انما انت ---** It is the duty of the caller/daee 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 interpretation

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.

**AYAT & HADITH**

**Ayat-1**

أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ (17) وَإِلَى السَّمَاءِ كَيْفَ رُفِعَتْ (18) وَإِلَى الْجِبَالِ كَيْفَ  
نُصِبَتْ (19) وَإِلَى الْأَرْضِ كَيْفَ سُطِحَتْ (19)

**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 فَفَعَلَ 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 (ﷺ) 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 مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ إِلَّا بِحَقِّهَا وَحِسَابُهُمْ عَلَى اللَّهِ ". ثُمَّ  
قَرَأَ { إِنَّمَا أَنْتَ مُذَكَّرٌ \* كُنْتَ عَلَيْهِمْ بِمُسَيْطِرٍ

Translation

it is narrated on the authority of Jabir that the Messenger of Allah 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: «لتندخلن 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 آخِذٌ بِحُجَزِكُمْ عَنِ النَّارِ، وَأَنْتُمْ تَقْتَحِمُونَ فِيهَا (صحيح البخاري 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 (ﷺ) 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

Ayat-2

فَذَكِّرْ إِنَّمَا أَنْتَ مُذَكِّرٌ (21) لَسْتَ عَلَيْهِمْ بِمُصَيِّرٍ

Translation

21 So remind them (O Muhammad ()), you are only a one who reminds.

22. You are not a dictator over them.





**SURAH AL FAJR**



## SURAH AL FAJR

AL-FAJR “The Break of the Day / the Dawn”

Place of Revelation MAKKAH

### FEW OBJECTIVES

1. 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.
2. 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.
3. The philosophy of the trials of good and evil have been explained.
4. 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.
5. Definition of self-satisfaction

### FEW TOPICS

1. The previous nations denied the Prophets (peace be upon them, and Allaah Glory be to Him swore for their destruction (1-114)
2. The nature of man who forgets his Lord has been mentioned (5-15)
3. 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

1. 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.

2. 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.
3. 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
  - i. **فَمَا إِذَا مَا ابْتَلَاهُ رَبُّهُ** --- 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.
4. 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.
5. 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 interpretation

- ❖ 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)

## AYAT & HADITH

### Ayat-1

فَأَمَّا الْإِنْسَانُ إِذَا مَا ابْتَلَاهُ رَبُّهُ فَأَكْرَمَهُ وَنَعَّمَهُ فَيَقُولُ رَبِّي أَكْرَمَنِ (15) وَأَمَّا إِذَا مَا ابْتَلَاهُ فَقَدَرَ عَلَيْهِ رِزْقَهُ فَيَقُولُ رَبِّي أَهْنَنِ (16) كَلَّا بَلْ لَا تَكْرُمُونَ 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)!

### Ayat-2

وَتُحِبُّونَ أَمْوَالَ حُبًّا جَمًّا (20)

### Translation

And you love wealth with much love!

### Hadith - 1

عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِيمَا رَوَى عَنِ اللَّهِ، تَبَارَكَ وَتَعَالَى أَنَّهُ قَالَ " يَا عِبَادِي إِنِّي حَرَمْتُ 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 أُطْعِمْكُمْ يَا عِبَادِي كُلُّكُمْ عَارٍ إِلَّا مَنْ كَسَوْتُهُ فَاسْتَكْسُونِي أَكْسُمْكُمْ يَا عِبَادِي إِنَّكُمْ تُخْطِئُونَ بِاللَّيْلِ وَالنَّهَارِ وَأَنَا أَغْفِرُ الذُّنُوبَ جَمِيعًا فَاسْتَغْفِرُونِي أَغْفِرْ لَكُمْ يَا عِبَادِي إِنَّكُمْ لَنْ تَبْلُغُوا ضَرِّي فَتَضُرُّونِي وَلَنْ تَبْلُغُوا نَفْعِي فَتَنْفَعُونِي يَا عِبَادِي لَوْ أَنَّ أَوْلَكُمْ وَأَخْرَكُمْ وَإِنْسَكُمْ وَجَنَّتُمْ كَانُوا عَلَى أَتَقَى قَلْبِ رَجُلٍ وَاحِدٍ مِنْكُمْ مَا زَادَ ذَلِكَ فِي مُلْكِي شَيْئًا يَا عِبَادِي لَوْ أَنَّ أَوْلَكُمْ وَأَخْرَكُمْ وَإِنْسَكُمْ وَجَنَّتُمْ كَانُوا عَلَى أَفَجِرِ قَلْبِ رَجُلٍ وَاحِدٍ مَا نَقَصَ ذَلِكَ مِنْ مُلْكِي شَيْئًا يَا عِبَادِي لَوْ أَنَّ أَوْلَكُمْ وَأَخْرَكُمْ وَإِنْسَكُمْ وَجَنَّتُمْ قَامُوا فِي صَعِيدٍ وَاحِدٍ فَسَأَلُونِي فَأَعْطَيْتُ كُلَّ إِنْسَانٍ مَسْأَلَتَهُ مَا نَقَصَ ذَلِكَ مِنِّي عِنْدِي إِلَّا كَمَا يَنْقُصُ الْبَحْرُ إِذَا أُدْخِلَ الْبَحْرُ يَا عِبَادِي إِنَّمَا هِيَ أَعْمَالُكُمْ أُحْصِيهَا لَكُمْ ثُمَّ أُوْفِيكُمْ بِهَا فَمَنْ وَجَدَ خَيْرًا فَلْيُحْصِدِ اللَّهُ 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 (ﷺ) 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

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

Translation

Narrated Ibn `Abbas: The Prophet (ﷺ) 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 (ﷺ) 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 صَحِيحُ الْبُخَارِيِّ: 5304

Translation

Narrated Sahl: Allah's Messenger (ﷺ) 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.

Hadith - 4

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

Translation

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



**SURAH AL BALAD**

## SURAH AL BALAD

### AL-BALAD “The City”

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

1. According to the Qur'anic teachings, who are the good people and the bad people have been mentioned.
2. This Surah begins with the oath of sacred city which is the city of the Messenger of Allaah Glory be to Him
3. 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.
4. The virtue of emergency charity has also been mentioned, which is the source of attaining Paradise.
5. “والد وما ولد” 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.

6. Allaah Glory be to Him has made this world a place of trial.
7. Man is a weak creature because he is afraid of trials.
8. A wise man is one who ponders on himself, fears his Lord, and holds the guided path with steadiness.
9. 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 interpretation

1. 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
2. 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)

#### AYAT & HADITH

##### Ayat-1

أَلَمْ نَجْعَلْ لَهُ عَيْنَيْنِ (8) وَلِسَانًا وَشَفَتَيْنِ (9) وَهَدَيْنَاهُ النَّجْدَيْنِ

##### 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)?

##### Ayat-2

أَلَمْ نَجْعَلْ لَهُ عَيْنَيْنِ (8) وَلِسَانًا وَشَفَتَيْنِ (9) وَهَدَيْنَاهُ النَّجْدَيْنِ (10) فَلَا اقْتَحَمَ الْعَقَبَةَ (11) وَمَا أَدْرَاكَ مَا الْعَقَبَةُ (12) فَكُ رَقَبَةً (13) أَوْ إِطْعَمَ فِي يَوْمٍ ذِي مَسْغَبَةٍ (14) يَتَّبِعُنَا ذَا مَقْرَبَةٍ (15) أَوْ مِسْكِينًا ذَا مَتْرَبَةٍ (16) ثُمَّ كَانَ مِنَ الَّذِينَ ءَامَنُوا وَتَوَاصَوْا بِالصَّبْرِ وَتَوَاصَوْا بِالْحَمَةِ (151)

أُولَئِكَ أَصْحَابُ الْمَيْمَنَةِ (18) وَالَّذِينَ كَفَرُوا بِآيَاتِنَا هُمْ أَصْحَابُ الْمَشْأَمَةِ (19) عَلَيْهِمْ نَارٌ مُّؤَصَّدَةٌ  
(20)

#### 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 لِأَمْرِ 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 بِأَسْتَارِ الْكُعْبَةِ. فَقَالَ "اقْتُلُوهُ".

صحيح البخاري: 1846

Translation

Allah's Messenger ﷺ entered Mecca in the year of its Conquest wearing an Arabian helmet on his head and when the Prophet ﷺ 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 ﷺ said, "Kill him."

Hadith - 3

عَنِ ابْنِ عَبَّاسٍ - رَضِيَ اللَّهُ عَنْهُمَا - قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ افْتَتَحَ مَكَّةَ "لَا هِجْرَةَ وَلَكِنْ جِهَادٌ وَنِيَّةٌ، وَإِذَا اسْتُنْفِرْتُمْ فَانْفِرُوا، فَإِنَّ هَذَا بَلَدٌ حَرَّمَ اللَّهُ يَوْمَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ، وَهُوَ حَرَامٌ بِحُرْمَةِ اللَّهِ إِلَى يَوْمِ الْقِيَامَةِ، وَإِنَّهُ لَمْ يَحِلَّ الْقِتَالُ فِيهِ لِأَحَدٍ قَبْلِي، وَلَمْ يَحِلَّ لِي إِلَّا سَاعَةٌ مِنْ نَهَارٍ، فَهُوَ حَرَامٌ بِحُرْمَةِ اللَّهِ إِلَى يَوْمِ الْقِيَامَةِ، لَا يُعْضَدُ شَوْكُهُ، وَلَا يُنْفَرُ صَيْدُهُ، وَلَا يَلْتَقِطُ لِقَطْتَهُ إِلَّا مَنْ عَرَفَهَا، وَلَا يُخْتَلَى خَلَاهَا". قَالَ الْعَبَّاسُ يَا رَسُولَ اللَّهِ. إِلَّا الْإِذْخَرَ، فَإِنَّهُ لِقَيْنِهِمْ وَلِبُيُوتِهِمْ. قَالَ قَالَ "إِلَّا الْإِذْخَرَ". صحيح البخاري: 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 Messenger ﷺ Except Al-Idhkhir, (for it is used by their blacksmiths and for their domestic purposes)." So, the Prophet ﷺ said, "Except Al-Idhkhir."

Hadith - 4

عن أبي هريرة - رضى الله عنه - قال النبي صلى الله عليه وسلم "أيما رجلٍ أعتق امرأً مسلمًا استنقذ الله بكلِّ عضوٍ منه عضوًا منه من النار". قال سعيدُ ابنُ مرْجَانةَ فأنطقتُ إلى عليِّ بنِ حسينِ فعبدَ عليُّ بنُ حسينٍ - رضى الله عنهما - إلى عبدٍ له قد أعطاهُ به عبدُ الله بنُ جعفرٍ عشرةَ آلافِ درهمٍ - أو ألفَ دينارٍ - فأعتقه. صحيح البخاري: 2517

Translation

Narrated Abu Huraira: The Prophet ﷺ 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

عن أبي ذرٍّ - رضى الله عنه - قال سألتُ النبيَّ صلى الله عليه وسلم أئى العَمَلِ أَفْضَلُ، قال "إيمانٌ باللهِ، وَجِهَادٌ في سَبيلِهِ". قلتُ فأئى الرِّقَابِ أَفْضَلُ قال "أغْلَاهَا ثَمَنًا، وَأَنْفُسَهَا عِنْدَ أَهْلِهَا". قلتُ فإن لَمْ أَفْعَلْ. قال "تُعِينُ صَانِعًا أَوْ تَصْنَعُ لِأَخْرَقَ". قال فإن لَمْ أَفْعَلْ. قال "تَدَعُ 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

عَنْ شُرْحُبَيْلِ بْنِ السَّمِطِ، أَنَّهُ قَالَ لِعَمْرٍو بْنِ عَبْسَةَ يَا عَمْرُو 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 فِدَاءَهُ 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

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

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 بالرحمة) عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " لَا يَرْحَمُ اللَّهُ مَنْ لَا يَرْحَمُ النَّاسَ صَحِيح البخاري:7376,

Translation

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

Hadith

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، يَبْلُغُ بِهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " الرَّاحِمُونَ يَرْحَمُهُمُ الرَّحْمَنُ أَرْحَمُوا أَهْلَ الْأَرْضِ يَرْحَمُكُمْ مَنْ فِي السَّمَاءِ " (السنن أبي داود: 4941)

Translation

Narrated Abdullah ibn Amr ibn al-'As: The Prophet ﷺ 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

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، يَرْوِيهِ قَالَ ابْنُ السَّرْحِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " مَنْ لَمْ  
يَرْحَمْ صَغِيرَنَا وَيَعْرِفْ حَقَّ كَبِيرِنَا فَلَيْسَ مِنَّا ". (السنن أبي داود: 4943)

Translation

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



**SURAH AL SHAMS**

## SURAH AL SHAMS

ASH-SHAMS “The Sun”

Place of Revelation MAKKAH

### FEW OBJECTIVES

1. 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
2. Allaah Glory be to Him swear by seven things in the beginning of this Surah
3. 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.
4. The people of Thamud has been mentioned who killed the she-camel of Allaah Glory be to Him and destroyed themselves.
5. 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.

### FEW TOPICS

- ❖ Swearing by the manifestations of Allaah’s power and self-purification and the consequences of not purifying it (1-10)
- ❖ The camel which sent to the people of Thamud and the people of Thamud Have been mentioned (11-15)

### FEW LESSONS

1. Allaah Glory be to Him has explained the importance of the sun, the moon, the day, the night, the sky, the earth and the soul by swearing them and invited them to contemplate on them.
2. Allaah Glory be to Him can swear by any of His creatures, but man and jinn cannot swear by anyone other than Allaah Glory be to Him

3. The Day of Resurrection has been mentioned that there will be reward for the believers and a punishment for the disbelievers.
4. The secrets of human success and failure are being revealed.
5. If the life seems burden, then start correcting your self and correcting your deeds.
6. If the life is running smoothly be grateful.
7. **فألهيها فجورها وتقوها** --- Allaah Glory be to Him has given man the authority/choice to accept guidance and misguidance. Guidance has also been clarified and misguidance has also been clarified. Man has his own option to be guided or to take the path of error.
8. **قد افلح من تزكى** --- Success depends on self-purification and the person who leaves his soul like a free and unrestrained animal fails in his life
9. **كذبت ثمود بطغوها** ... The rebellion of Thamud and their final consequent has been made clear.
10. The events of previous nations have been narrated in order to purify the souls of the believers.
11. The final consequent of those who desecrate the signs of Allaah is the torment.
12. Those who deny the religion of Allaah deserve to get into lowest stage of hell fire, they are misfortune and most misfortune people.
13. Allaah Glory be to Him destroys a nation after the completion of the argument.
14. When a person becomes rebellious, his rebellion makes him a denier of religion and a denier of the truth.
15. After correcting the intention, it is also necessary to correct the deeds.

#### Corollary/connection, subtleties of interpretation

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.

### AYAT & HADITH

#### Ayat-1

وَنَفْسٍ وَمَا سَوَّيْنَاهَا (7) فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا (8) قَدْ أَفْلَحَ مَنْ زَكَّاهَا (9) وَقَدْ خَابَ مَنْ دَسَّاهَا (10) 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).

#### Hadith

عَبْدُ اللَّهِ بْنُ زَمْعَةَ، أَنَّهُ سَمِعَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَخْطُبُ وَذَكَرَ النَّاقَةَ وَالَّذِي عَقَرَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " {إِذْ أَنْبَعَتْ أَشْقَاهَا} أَنْبَعَتْ لَهَا رَجُلٌ عَزِيزٌ عَارِمٌ، مَنِيعٌ فِي رَهْطِهِ، مِثْلُ أَبِي زَمْعَةَ ". وَذَكَرَ النِّسَاءُ فَقَالَ " يَعْبُدُ أَحَدُكُمْ يَجْلِدُ امْرَأَتَهُ جَلْدَ الْعَبْدِ، فَلَعَلَّهُ يُضَاجِعُهَا مِنْ آخِرِ يَوْمِهِ ". ثُمَّ وَعَظَهُمْ فِي ضَحِكِهِمْ مِنَ الضَّرْطَةِ وَقَالَ " لِمَ يَضْحَكُ أَحَدُكُمْ مِمَّا يَفْعَلُ ". وَقَالَ أَبُو مُعَاوِيَةَ حَدَّثَنَا هِشَامٌ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ زَمْعَةَ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " مِثْلُ أَبِي زَمْعَةَ عَمَّ الزُّبَيْرِ بْنِ الْعَوَّامِ (صحيح البخاري: 4942)

#### Translation

Narrated `Abdullah bin Zama: That he heard the Prophet ﷺ delivering a sermon, and he mentioned the shecamel and the one who hamstrung it. Allaah's Messenger ﷺ recited:-- 'When, the most wicked man among them went forth (to hamstrung the shecamel).' (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 ﷺ 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?"





**SURAH AL LAIL**



## SURAH AL LAIL

AL-LAIL “The Night”

Place of Revelation MAKKAH

### FEW OBJECTIVES

1. Human deeds and their consequences have been mentioned in this Surah
2. 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

### FEW TOPICS

1. The manifestations of divine power as well as the importance of spending for the sake of Allah have been highlighted. (1-7)
2. The final consequent of miser people (8-11)
3. The final consequent of the deniers is the Fire (12-16)
4. The pious people who spend in the way of Allaah Glory be to Him will be protected from hell fire (17-21)

### FEW LESSONS

5. By swearing the night and the day, Allaah Glory be to Him clarified its importance
6. The greatness and glory of the Lord is understood by contemplating in the universe and the soul.
7. Reflecting on the greatness of Allaah Glory be to Him draws the servant to worship Him.
8. 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, **إِذَا شَكَرُوا وَإِمَّا كَفُورًا**
9. Either he will be grateful or ungrateful
10. A person who prefers worldly life over the Hereafter is in total loss and his abode will be a place called Hawiyah.

11. The real misfortune is that a man deserves hell because of his irreligious polytheism and disbelief.
12. A person can protect himself from the hell fire by giving charity.
13. The people of Makkah are being warned of the torment that will come as punishment for denying the Prophethood.
14. The attributes of a believer have been described who spends in the way of Allaah for His pleasure
15. The virtue of Abu Bakr (may Allaah be pleased with him) has been mentioned.
16. It has been ordered to perform all deeds with sincerity.
17. It has been warned that the wealth for which he is struggling will not be beneficial for him at all
18. Once the intention is corrected than only the deed will be considered as importance

#### Corollary/connection, subtleties of interpretation

The fruits/good results of purification are highlighted in surah Al Lail, and it is further explained that the result of purification is " فَأَمَّا مَنْ أَعْطَىٰ وَآتَىٰ " and " وَصَدَّقَ بِالْحُسْنَىٰ " 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.

#### AYAT & HADITH

##### Ayat-1

فَأَمَّا مَنْ أَعْطَىٰ وَآتَىٰ (5) وَصَدَّقَ بِالْحُسْنَىٰ (6) فَسَنِيَّسِرُهُ لَيْسِرَىٰ (7) وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَىٰ (8) وَكَذَّبَ بِالْحُسْنَىٰ (9) فَسَنِيَّسِرُهُ لَعُسْرَىٰ (10)

##### 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 بِعَدَلٍ تَمْرَةٍ مِنْ كَسْبٍ طَيِّبٍ . وَلَا يَقْبَلُ اللَّهُ إِلَّا الطَّيِّبَ . وَإِنَّ اللَّهَ يَتَقَبَّلُهَا بَيْنِيهِ ، ثُمَّ يُرَبِّهَا لِصَاحِبِهِ كَمَا يُرَبِّي أَحَدُكُمْ فَلُوَّهُ حَتَّى تَكُونَ مِثْلَ الْجَبَلِ (صحيح البخاري: 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 - 2

عَنْ عَلْقَمَةَ . قَالَ قَدِمْتُ الشَّامَ فَصَلَّيْتُ رَكَعَتَيْنِ ، ثُمَّ قُلْتُ اللَّهُمَّ يَسِّرْ لِي جَلِيسًا صَالِحًا ، فَاتَّيْتُ قَوْمًا فَجَلَسْتُ إِلَيْهِمْ ، فَإِذَا شَيْخٌ قَدْ جَاءَ حَتَّى جَلَسَ إِلَيَّ جَنِييَ . قُلْتُ مَنْ هَذَا قَالُوا أَبُو الدَّرْدَاءِ . فَقُلْتُ إِنِّي دَعَوْتُ اللَّهَ أَنْ يُيَسِّرَ لِي جَلِيسًا صَالِحًا فَيَسِّرَكَ لِي . قَالَ مِمَّنْ أَنْتَ قُلْتُ مِنْ أَهْلِ الْكُوفَةِ . قَالَ أَوْلَيْسَ عِنْدَكُمْ ابْنُ أُمِّ عَبْدِ صَاحِبِ النَّعْلَيْنِ وَالْوَسَادِ وَالْبِطْهَرَةِ وَفِيكُمْ الَّذِي أَجَارَهُ اللَّهُ مِنَ الشَّيْطَانِ عَلَى لِسَانِ نَبِيِّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَوْلَيْسَ فِيكُمْ صَاحِبُ سِرِّ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الَّذِي لَا يَعْلَمُ أَحَدٌ غَيْرُهُ ثُمَّ قَالَ كَيْفَ يَقْرَأُ عَبْدُ اللَّهِ { وَاللَّيْلِ إِذَا يَغْشَى } ، فَقَرَأْتُ عَلَيْهِ { وَاللَّيْلِ إِذَا يَغْشَى \* وَالنَّهَارِ إِذَا تَجَلَّى \* وَالذِّكْرِ وَالْأُنثَى } . قَالَ وَاللَّهِ لَقَدْ أَقْرَأَ بِهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ فِيهِ إِلَى فِيَّ . (صحيح البخاري: 3742)

Translation

Narrated 'Alqama: I went to Sham and offered a two-rak`at prayer and then said, "O Allah! Bless me with a good pious companion." So I went to some people and sat with them. An old man came and sat by my side. I asked, "Who is he?" They replied, "(He is) Abu-Ad-Darda.' I said (to him), "I prayed to Allah to bless me with a pious companion and He sent you to me." He asked me, "From where are you?" I replied, "From the people of Al-Kufa." He said, "Isn't there amongst you Ibn Um `Abd, the one who used to carry the shoes, the cushion(or pillow) and the water for ablution? Is

there amongst you the one whom Allah gave Refuge from Satan through the request of His Prophet. Is there amongst you the one who keeps the secrets of the Prophet ﷺ which nobody knows except him?" Abu Darda further asked, "How does `Abdullah (bin Mas`ud) recite the Surah "والليل إذا يغشى" (92.1) Then I recited before him: "والليل إذا يغشى، والنهار إذا تجلى، والذكر والأنثى" (91.1-3) On this Abu Ad-Darda' said, "By Allah, the Prophet ﷺ made me recite the Sura in this way while I was listening to him (reciting it).

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 مَنْفُوسَةٍ إِلَّا كُتِبَ مَكَانُهَا مِنَ الْجَنَّةِ وَالنَّارِ، وَإِلَّا قَدْ كُتِبَتْ شَقِيَّةٌ أَوْ سَعِيدَةٌ". قَالَ رَجُلٌ يَا رَسُولَ اللَّهِ أَفَلَا نَتَّكِلُ عَلَى كِتَابِنَا وَنَدْعُ الْعَمَلَ فَمَنْ كَانَ مِنْنَا مِنْ أَهْلِ السَّعَادَةِ فَسَيَصِيرُ إِلَى أَهْلِ السَّعَادَةِ، وَمَنْ كَانَ مِنْنَا مِنْ أَهْلِ الشَّقَاوَةِ. قَالَ "أَمَّا أَهْلُ السَّعَادَةِ فَيَبْسُرُونَ لِعَمَلِ أَهْلِ السَّعَادَةِ وَأَمَّا أَهْلُ الشَّقَاوَةِ فَيَبْسُرُونَ لِعَمَلِ أَهْلِ الشَّقَاوَةِ". ثُمَّ قَرَأَ { فَأَمَّا مَنْ أَعْطَى وَاتَّقَى \* وَصَدَّقَ بِالْحُسْنَى } الْآيَةَ. (صحيح البخاري: 4948)

Translation

Narrated `Ali: While we were in a funeral procession in Baqi Al-Gharqad, Allah's Messenger ﷺ 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 ﷺ 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 ﷺ 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 النُّعْمَانَ، سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ "إِنَّ أَهْلَ النَّارِ عَذَابًا يَوْمَ الْقِيَامَةِ لَرَجُلٌ تُوَضَعُ فِي أَحْصِ قَدَمَيْهِ جَمْرَةٌ يُغْلِي مِنْهَا دِمَاغُهُ". (صحيح البخاري: 6561)

Translation

Narrated An-Nu'man: I heard the Prophet ﷺ 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 363/3 ح 0827)

Translation

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



**SURAH AL DHUHA**

## SURAH AL DHUHA

AZ-ZUHA “The Forenoon after Sunrise”

Place of Revelation MAKKAH

### FEW OBJECTIVES

- 1) The blessings which have been bestowed upon the prophet Muhammad (may Allah honour him and grant him peace) before the Prophethood have been mentioned.
- 2) 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.
- 3) 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.
- 4) 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

1. Allaah Glory be to Him has revealed His greatness by swearing by the time of forenoon and night.
2. The scholars said: When Allaah said to the Messenger of Allaah (may Allaah honour him and grant him peace) ما ودعك 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.

3. 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.
4. 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.
5. 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.
6. 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 interpretation

- ❖ 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.

#### AYAT & HADITH

##### Ayat-1

وَلِآخِرَةِ خَيْرٌ لَّكَ مِنَ الْأُولَىٰ (4)

##### Translation

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

Ayat-2

فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ

Translation

Therefore, treat not the orphan with oppression (9)

Ayat-3

وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ

Translation

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

Hadith - 1

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

Translation

Abu Hurairah (May Allah be pleased with him) reported: Messenger of Allah ﷺ 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)

Hadith - 2

قَالَ سَبِعْتُ جُنْدُبَ بْنَ سُفْيَانَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ اشْتَكَيْتَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمْ يَقُمْ لَيْلَتَيْنِ أَوْ ثَلَاثًا. فَجَاءَتِ امْرَأَةٌ فَقَالَتْ يَا مُحَمَّدُ إِنِّي لَأَرَجُو أَنْ يَكُونَ شَيْطَانُكَ قَدْ تَرَكَكَ، لَمْ أَرَهُ قَرِيبَكَ مُنْذُ لَيْلَتَيْنِ أَوْ ثَلَاثًا. فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ { وَالضُّحَىٰ \* وَاللَّيْلِ إِذَا سَجَىٰ \* مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ }

Translation

Narrated Jundub bin Sufyan: Once Allah's Messenger ﷺ 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)

Hadith - 3

عَنْ عَبْدِ اللَّهِ، قَالَ اضْطَجَعَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - عَلَى حَصِيرٍ فَأَثَرَ فِي جِدِّهِ فَقُلْتُ بِأَبِي وَأُمِّي يَا رَسُولَ اللَّهِ لَوْ كُنْتَ آذَنْتَنَا فَفَرَّشْنَا لَكَ عَلَيْهِ شَيْئًا يَقْبِكَ مِنْهُ . فَقَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " مَا أَنَا وَالدُّنْيَا إِنَّمَا أَنَا وَالدُّنْيَا كَرَاكِبٍ اسْتَتَلَّ تَحْتَ شَجَرَةٍ ثُمَّ رَاحَ وَتَرَكَهَا " .

Translation

was narrated that ‘Abdullah said: “The Prophet (ﷺ) (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 ﷺ 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 بُجَيْدٍ، وَكَانَتْ مِمَّنْ بَايَعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهَا قَالَتْ يَا رَسُولَ اللَّهِ إِنَّ الْمِسْكِينَ لَيَقُومُونَ عَلَى بَابِي فَمَا أَجِدُ 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 أَنَا هُ الْهَاجِرُونَ فَقَالُوا يَا رَسُولَ اللَّهِ مَا رَأَيْنَا قَوْمًا أَبْذَلَ مِنْ كَثِيرٍ وَلَا أَحْسَنَ مَوْاسَاةً مِنْ قَلِيلٍ مِنْ قَوْمٍ نَزَلْنَا بَيْنَ أَظْهُرِهِمْ لَقَدْ كَفَوْنَا

الْمُؤْنَةَ وَأَشْرَكُونَا فِي الْمَهْنَةِ حَتَّى خِفْنَا أَنْ يَدْهَبُوا 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 (s.a.w) 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

عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: لَا يَشْكُرُ اللَّهَ 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)



**SURAH ASH SHARH**

## SURAH ASH SHARH

ASH-SHARAH- “The Opening Foth”

Place of Revelation MAKKAH

### FEW OBJECTIVES

1. 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.
2. A great blessing like Sharh al-Sadr (satisfied heart) by which the Messenger of Allaah was bestowed has been mentioned.
3. 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)
4. The prophet was encouraged by mentioning an important principle, that with every difficulty, there is ease.

### 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

- 1) 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).
- 2) واضعها عنك وزرك. The solution to get out of difficulties is to praise Allaah Glory be to Him and to seek His forgiveness.
- 3) ورفعنا 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.

- 4) 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.
- 5) 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
- 6) **فَإِذَا فرغت فأنصب**. 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.
- 7) It is being encouraged to thank Allaah Glory be to Him for His blessings and encouraging His worship. Allaah Glory be to Him said **فَإِذَا فرغت فأنصب، وإلى ربما فارغب**
- 8) 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.

### Corollary/connection, subtleties of interpretation

Blessings obtained after prophethood.

### AYAT & HADITH

#### Ayat-1

**فَإِنَّ مَعَ الْعُسْرِ يُسْرًا (5) إِنَّ مَعَ الْعُسْرِ يُسْرًا (6)**

#### 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 (ﷺ) 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 الْغُلَيَّانِ فَأَخَذَهُ فَصَرَاعَهُ فَشَقَّ عَنْ قَلْبِهِ فَاسْتَخْرَجَ الْقَلْبَ فَاسْتَخْرَجَ مِنْهُ عَاقَةً فَقَالَ هَذَا حَظُّ الشَّيْطَانِ مِنْكَ. ثُمَّ غَسَلَهُ فِي طَسْتٍ مِنْ ذَهَبٍ بِمَاءِ زَمْزَمَ ثُمَّ لَأَمَهُ ثُمَّ أَعَادَهُ فِي مَكَانِهِ وَجَاءَ الْغُلَيَّانُ يَسْعَوْنَ إِلَى أُمِّهِ يَعْنِي ظِعْرَهُ فَقَالُوا إِنَّ مُحَمَّدًا قَدْ قُتِلَ. فَاسْتَقْبَلُوهُ وَهُوَ مُنْتَفِعُ اللَّوْنِ. قَالَ أَنَسٌ وَقَدْ كُنْتُ أَرَى أَثَرَ ذَلِكَ الْبَخِيْطِ فِي صَدْرِهِ

Translation

Anas b. Malik reported that Gabriel came to the Messenger of Allah (ﷺ) 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)



**SURAH AL TIN**

## SURAH AL-TIN

### AT-TEEN “The Fig”

Place of Revelation MAKKAH

#### FEW OBJECTIVES

- ❖ Two topics have been discussed in this surah: 1. Respect for man  
2. Hereafter
- ❖ The Fig and olive indicates towards the land of Palestine. The Tour is indicating to the land where Allaah Glory be to Him spoke to Musa (peace be upon him), Balad Amin is indicating to city of Makkah. These are three lands which Allaah Glory be to Him chose for the Prophethood.
- ❖ Just as Allaah is swearing by pure lands, so He has made man pure.

#### FEW TOPICS

The honor of man by Allaah Glory be to Him and the inclination of men towards disbelief and sin. (1-8)

#### FEW LESSONS

- 1) When a person involves himself into rebellion and disobedience, he falls down, but he makes his position better through faith and righteous deeds.
- 2) Allaah Glory be to Him clarified the importance and benefits these four things figs, olives, taur-e-sinin and Balad Amin (Mecca) by swearing them.
- 3) When a person sees and contemplate on the fruit of figs and olives, he will know from their wonders and benefits that Allaah Glory be to Him has great perfect powers, which will lead to further increase his faith.
- 4) لقد خلقنا الإنسان في أحسن تقويم. With this, Allaah Glory be to Him explained the superiority of human beings on other creatures. But, if a man dose not possess correct faith and doesn't carry

out good deeds, he will become worst creatures. **أولئك كالانعام بل هم أضل**

- 5) Mount Sinai and Makkah have been counted among the holy places, many hadiths about Makkah prove its sanctity and its virtue.
1. **فما يكذبك بعد بالدين**? Contemplating on these blessings shows the supreme sovereignty of Allaah Glory be to Him

### Corollary/connection, subtleties of interpretation

- ❖ Allaah's blessings on Muhammad after prophethood.
- ❖ At the end of this verse there is a question: Is not Allaah Glory be to Him the ruler of rulers? It's response will be **بلى وأنا على ذلك من الشاهدين** Translation: why not, I am one of them who witness for that because of the witnesses.

### AYAT & HADITH

#### Ayat-1

**لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ (4)**

#### Translation

Verily, We created man of the best stature (mould),

#### Hadith

**حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْعُودٍ قَالَ حَدَّثَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ الصَّادِقُ الْمَصْدُوقُ " إِنَّ خَلْقَ أَحَدِكُمْ يُجْمَعُ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ يَوْمًا ثُمَّ يَكُونُ عَاقِبَةً مِثْلَ ذَلِكَ ثُمَّ يَكُونُ مُضْغَةً مِثْلَ ذَلِكَ ثُمَّ يُبْعَثُ إِلَيْهِ مَلَكٌ فَيُؤَمِّرُ بِأَرْبَعِ كَلِمَاتٍ فَيُكْتَبُ رِزْقُهُ وَأَجَلُهُ وَعَمَلُهُ ثُمَّ يَكْتَبُ شَقِيًّا أَوْ سَعِيدًا**

#### Translation

Abd Allah b. Mas'ud said :

The Messenger of Allah (May peace be upon him) who spoke the truth and whose word was belief told us the following : The

constituents of one of you are collected for forty days in his mother's womb, then they become a piece of congealed blood for a similar period, then they become a lump of flesh for a similar period. Then Allah sends to him an angel with four words who records his provision the period of his life, his deeds, and whether he will be miserable.





**SURAH AL ALAQ**

## SURAH AL-ALAQ

### AL-ALAQ "The Clot"

Place of Revelation MAKKAH

#### FEW OBJECTIVES

1. This is the first revelation, this chapter is also known as "Surah Iqra".
2. This surah consists of knowledge, action and acts of worship and starts with the call for knowledge and ends with worship.
3. Man's transgression has been mentioned and the reason behind is that he assume himself Self-Sufficient, Allaah Glory be to Him said

4. كَلَّا إِنَّ الْإِنْسَانَ لَيْطَغَى

5. أَنْ رَأَاهُ اسْتَغْفَى

6. إِنَّ إِلَىٰ رَبِّكَ الرُّجْعَى

7. The story of Abu Jahl and the punishment that befell on him has been mentioned.

8. أَرَأَيْتَ الَّذِي يَنْهَى

9. عَبْدًا إِذَا صَلَّى

10. This chapter mentions both the most virtuous person and the most ignorant person in the world. One is Muhammad may Allaah honour him and grant him peace, who is the best of all human beings, while on the other hand, Abu Jahl is the father of the ignorant, and this is because he denied the truth.
11. The people who did not know how to write with a pen were made aware of the importance of the pen in the very first revelation. Allaah Glory be to Him said

12. الَّذِي عَلَّمَ بِالْقَلَمِ

13. Knowledge refers to the knowledge by acquiring it a person recognize Allaah Glory be to him and it is gained by being within the limits set by Allaah Glory be to Him. otherwise Abu Jahl was also very sharp in worldly affairs, but due to his ignorance about Hereafter, led him to hell.

### FEW TOPICS

- 1) Commanded to read, write and acquire knowledge (1-5)
- 2) The nature of human being and his forgetfulness of the hereafter have been mentioned (6-8)
- 3) A warning to those stubborn people who prevent others from the right path (9-19)

### FEW LESSONS

1. It has been encouraged to gain Knowledge, The command to read (Iqra) in the first revelation itself show the importance of gaining knowledge.
2. Acquiring basic knowledge of Shari'a has been made an obligatory

الذی علم بالقلم. It indicates that just as the tongue is an important means of explaining things, similarly the pen play crucial role in explaining the things to others. For instance, the message is send in writing to the people who live in distance, as the Messenger of Allaah Glory be to Him wrote letters to kings.

3. Unnecessary love of wealth makes a person rebellious, and he becomes ungrateful for the blessings of Allaah Glory be to Him. He begins to spend it in oppressing the servants of Allaah and disobeying Allaah.
4. This chapter is describing the greatness of Allaah's power that Allaah created man from a clot of blood and after his birth He made him knowledgeable, which shows the greatness of Allaah's power.
5. Allaah Glory be to Him created man from a clot of blood, from this it is known that it is easy for Allaah Glory be to Him to create man again from dust.
6. At the beginning of this chapter, the greatness of Allaah's creation has been described to indicate that Allaah Glory be to Him is the one who created man from a clot of blood, and when Allah has such a great essence, then at the end of the surah it has been said, "كَلَّا لَا تَتَّعَبْهُ وَاسْجُدْ وَاقْتَرِبْ". Prostrate and

worship only Allaah and Oneness of Allaah in worship has been proven by the Oneness of Allaah in creating all creations.

7. Obedience to Allaah and prostration is the source of nearness to Allaah, as Muhammad (may Allaah honour him and grant him peace) said: " أقرب ما يكون العبد من ربه وهو ساجد فأكثر والدعاء " A servant is nearest to his lord Allaah, when he is prostrating in front of Him, so make dua as much as you can while you are prostrating." Muslim.

### Corollary/connection, subtleties of interpretation

- 1) This chapter and likewise Surah Al-Sharh and Surah Al-Kawsar indicate Allaah's love for Muhammad may Allaah honour him and grant him peace
- 2) Blessings before prophethood have been mentioned in Surah Al-dhuha. In Surah Al-Sharh, the blessings of the time after prophethood and migration have been mentioned.
- 3) The revelation which was sent to Ibrahim , Eisa and Musa (peace be upon them) has been referred in Surah Al-Tin.
- 4) Al-Tin refers to Ibrahim (peace be upon him) and his books
- 5) Olive refers to Ibrahim and his injeel
- 6) Sinai refers to Moses and his Torah
- 7) And this country refers to Mecca and the Noble Quran.
- 8) The importance of education has been explained.

### AYAT & HADITH

#### Ayat-1

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ

#### Translation

Read in the name of your Lord who created.

#### Hadith - 1

حديث: عَنْ أَبِي أُمَامَةَ الْبَاهِلِيِّ، قَالَ: ذُكِرَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلَانِ أَحَدُهُمَا: عَابِدٌ وَالْآخَرُ عَالِمٌ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " فَضْلُ الْعَالِمِ عَلَى الْعَابِدِ كَفَضْلِي عَلَى أَدْنَاكُمْ "، ثُمَّ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " إِنَّ اللَّهَ وَمَلَائِكَتَهُ وَأَهْلَ السَّمَوَاتِ وَالْأَرْضِ

حَتَّى النَّهْلَةَ فِي جُحْرِهَا، وَحَتَّى الْهُوتَ لِيُصَلُّوا عَلَى مُعَلِّمِ النَّاسِ الْخَيْرِ " ، قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ ، قَالَ: سَمِعْتُ أَبَا عَمَّارٍ الْحُسَيْنِ بْنَ حُرَيْثِ الْخُزَاعِيِّ ، يَقُولُ: سَمِعْتُ الْفُضَيْلَ بْنَ عِيَاضٍ ، يَقُولُ: عَالِمٌ عَامِلٌ مُعَلِّمٌ يُدْعَى كَبِيرًا فِي مَلَكُوتِ السَّمَوَاتِ . (Al

Tirmidhi: 2685)

#### Translation

Narrated Abu Umamah Al-Bahili: "Two men were mentioned before the Messenger of Allah (ﷺ). One of them a worshiper, and the other a scholar. So the Messenger of Allah (ﷺ) said: 'The superiority of the scholar over the worshiper is like my superiority over the least of you.' Then the Messenger of Allah (ﷺ) said: 'Indeed Allah, His Angels, the inhabitants of the heavens and the earths - even the ant in his hole, even the fish - say Salat upon the one who teaches the people to do good.'"

#### Hadith - 2

حديث: عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " مَنْ نَفَسَ عَنْ مُؤْمِنٍ كُرْبَةً مِنْ كُرْبِ الدُّنْيَا نَفَسَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرْبِ يَوْمِ الْقِيَامَةِ وَمَنْ يَسِّرَ عَلَى مُعْسِرٍ يَسِّرَ اللَّهُ عَلَيْهِ فِي الدُّنْيَا وَالْآخِرَةِ وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَاللَّهُ فِي عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عَوْنِ أَخِيهِ وَمَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا سَهَّلَ اللَّهُ لَهُ بِهِ طَرِيقًا إِلَى الْجَنَّةِ وَمَا اجْتَمَعَ قَوْمٌ فِي بَيْتٍ مِنْ بُيُوتِ اللَّهِ يَتْلُونَ كِتَابَ اللَّهِ وَيَتَدَارَسُونَهُ بَيْنَهُمْ إِلَّا نَزَلَتْ عَلَيْهِمُ السَّكِينَةُ وَغَشِيَتْهُمْ الرَّحْمَةُ وَحَفَّتْهُمُ الْمَلَائِكَةُ وَذَكَرَهُمُ اللَّهُ فِيمَنْ عِنْدَهُ وَمَنْ بَطَأَ بِهِ عَمَلُهُ لَمْ يُسْرِعْ بِهِ نَسَبُهُ " .

{مسلم: 2699}

#### Translation

On the authority of Abu Hurayrah (may Allah be pleased with him), that the Prophet (peace and blessings of Allah be upon him) said: Whoever removes a worldly grief from a believer, Allah will remove from him one of the griefs of the Day of Resurrection. And whoever alleviates the need of a needy person, Allah will alleviate his needs in this world and the Hereafter. Whoever shields [or hides the misdeeds of] a Muslim, Allah will shield him in this world and the Hereafter. And Allah will aid His slave so long as he aids his brother. And whoever follows a path to seek knowledge

therein, Allah will make easy for him a path to Paradise. No people gather together in one of the Houses of Allah, reciting the Book of Allah and studying it among themselves, except that sakeenah (tranquility) descends upon them, and mercy envelops them, and the angels surround them, and Allah mentions them amongst those who are with Him. And whoever is slowed down by his actions, will not be hastened forward by his lineage. Related by [Muslim] in these words.

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**SURAH UN QADR**

## SURAH AL QADR

AL-QADAR “The Night of Decree”

Place of Revelation MAKKAH

### FEW OBJECTIVES

- ❖ The greatness and significance of Lailat-ul-Qadr (night of qadr) has been explained.
- ❖ It contains a discussion about the revelation of the Noble Qur'an

### FEW TOPICS

Virtues of Lailat-ul-Qadr (night of Qadr) (1-5)

### FEW LESSONS

1. The greatness of Lailatul Qadr has been detailed in this Surah. It is the night in which the revelation of the Noble Qur'an began or it is the night in which the complete Noble Qur'an was sent down to the lowest heaven (the earth's sky) from Al Lauh Al Mahfuz (The preserved Tablet), in which Jibraeel descend to the Earth with angels in great number so that the earth despite its vastness straitened. for them , the earth the until the earth becomes narrow, in which the fate of the next one year is handed over to the angels. All these activities are being carried out since the beginning of the night till the sun rises.
2. Layla-ul-Qadr (The night of qadr) is the night of forgiveness. The prophet Muhammad (may Allah honour him and grand him peace) taught to the mother of believers Ayisha (may Allaah be pleased with him) many duas (supplications) to be invoked in this night which comprise seeking forgiveness
3. If someone is deprived from the reward of this night is like he has been deprived of every good.
4. It is a Vertu of this nation (ummah) that this night has been given to them, this night was not granted to other nations in the past.
5. Just as Allaah Glory be to Him granted superiority some places over others, similarly He has granted few times (in day and nights) superiority over other times, similarly the last hours of nights have been granted superiority over the first hours of the

night, similarly Allaah Glory be to Him has made night of Qadr superior over all the nights of whole year.

6. The importance and virtue of lailatul Qadr has been explained by the question, response is not required from this question, but the purpose of this question is to illustrate the greatness of this night. The questioning is the one of the ways of illustrating the importance of something, which is normally used in Arabic language.

### Corollary/connection, subtleties of interpretation

- 1) This Surah and likewise Surah Al-Sharh and Surah Al-Kawthar reflect Allah's love for the prophet Muhammad (may Allaah honour him and grant him peace).
- 2) Blessings bestowed before Prophethood have been mentioned in Surah Al-dhuha. Blessings bestowed after prophethood and during migration have been mentioned in Surat al-Sharh.
- 3) The blessings of the time have been mentioned.
- 4) Revelation to Abraham, Jesus and Moses (peace be upon them) have been mentioned in Surah Al-Tin
- 5) Al-Tin refers to Ibrahim (peace be upon him) and his books.
- 6) Zeitoun refers to Jesus and his Injeel
- 7) Sinai refers to Moses (peace be upon him) and his Torah.
- 8) (هذا البلد) this city is meant Makkah and the Noble Quran.
- 9) The places of Revelation has been mentioned in Surah Al Teen, after which the first revelation of the Qur'an has been mentioned in Surah Al-Iqra. When the first revelation ( it was night )was revealed has been explained in surah in surah Al Qadr. Surah Al Bayyina states thatafter the revelation of ho quranly Quran the constructive arguments have been completed. Surah Al Qadr indicates the time when the Noble Quran was revealed.

### AYAT & HADITH

#### Ayat-1

لَيْلَةُ الْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ

Translation

The night of Al-Qadr (Decree) is better than a thousand months (i.e. worshipping Allah in that night is better than worshipping Him a thousand months, i.e. 83 years and 4 months).

Hadith

مَنْ صَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَ مَنْ قَامَ لَيْلَةَ الْقَدْرِ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ ."

Translation

Narrated Abu Hurairah: The Prophet (ﷺ) as saying: If anyone fasts during Ramadan because of faith and in order to seek his reward from Allah, his previous sins will be forgiven to him. If anyone prays in the night of the power (lailat al-qadr) because of faith and in order to seek his reward from Allah his previous sins will be forgiven for him.



**SURAH AL BAYYINAH**



## SURAH AL BAYYINAH

AL-BAYYINAH “The Clear Evidence”

Place of Revelation MADINAH

### FEW OBJECTIVES

1. The arguments has been Completed with clear evidence.
2. It has been taught to worship with sincerity which is one of the basis of the religion
3. The bad fate of disbelievers and good fate of believers have been mentioned

### FEW TOPICS

1. The campaign of the Prophet (may Allah honour him and grant him peace), and the virtue of the Noble Qur'an and the differentiation of the People of the Book have been mentioned (1-5)
2. The disbelievers have been warned by punishment (6)
3. The believers have been pleased by glad tidings (7-8).

### FEW LESSONS

1. Shar al-Bariyyah is also human and Khair al-Bariyyah is also human.
2. Pure belief and good actions distinguish a man from others.
3. It is the surah full of clear evidences and complete arguments.
4. This Surah informs that the success of all nations depend on believing in the prophethood of the Messenger of Allaah (may Allaah honour him and grant him peace) and depend on acting upon the instructions provided in the Noble Qur'an. And whoever denies the Messenger of Allaah even they believe in other prophets, they will deserve the eternal fire.
5. From this surah, the greatness and majesty of the revealer of this Shari'a can be understood
6. The Noble Qur'an is free from the mixing and adding something of falsehood and will remain pure until the Day of Judgment, while the former books have been Changed .

7. The best people in the sight of Allah are those who believe and do righteous deeds and the worst people are those whose lives are empty from faith and righteous deeds.
8. The prophethood and the revelation (wahi) is source to protect the disbelievers and disobedient people from indulging in wrong path.
9. In principle , the religion is one, it does not call for sectarianism but it calls for unity. Only Allaah Glory be to Him alone will be worshiped, no other prophet will be sent till the day of judgement and the prophet Muhammed is the last and final messaged of Allaah.

### Corollary/connection, subtleties of interpretation

The revelation has been mentioned in Surah Al-Tin, the first revelation of the Quran has been mentioned in Surah Iqra. The first revelation was revealed in the city of Makkah, it has been mentioned in surah Al Teen and Surah Al Qadr indicates towards the time of the revelation.

### AYAT & HADITH

#### Ayat-1

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقَيِّمَةِ

#### Translation

5. And they were commanded not, but that they should worship Allah, and worship none but Him Alone (abstaining from ascribing partners to Him), and perform As-Salat (Iqamat-as-Salat) and give Zakat: and that is the right religion.

#### Hadith

عَنْ أَبِي أُمَامَةَ الْبَاهِلِيِّ. قَالَ جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ أَرَأَيْتَ رَجُلًا غَزَا يَلْتَمِسُ الْأَجْرَ وَالذِّكْرَ مَا لَهُ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "لَا شَيْءَ لَهُ". فَأَعَادَهَا ثَلَاثَ

مَرَّاتٍ يَقُولُ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "لَا شَيْءَ لَهُ". ثُمَّ قَالَ "إِنَّ اللَّهَ لَا يَقْبَلُ مِنَ الْعَمَلِ إِلَّا مَا كَانَ لَهُ خَالِصًا وَابْتِغْيَ بِهِ وَجْهَهُ".

#### Translation

It was narrated that Abu 'Umamah Al-Bahili said: "A man came to the Prophet (ﷺ) and said: 'What do you think of a man who fights seeking reward and fame - what will he have?' The Messenger of Allah (ﷺ) said: 'He will not have anything.' He repeated it three times, and the Prophet (ﷺ) said to him: 'He will not have anything.' Then he said: 'Allah does not accept any deed, except that which is purely for Him, and seeking His Face.'"

## (CONTENT) Surah -Zilzal to Surah Nas

- ❖ Topic/content of Surah -Zilzal to Surah Nas have been connected each other, just like Pearls are connected each other in a necklace.
- ❖ Similarity is found in both surahs that one mentions resurrection and the other surah mention the causes of negligence.
- ❖ In Surah Al-Adiyat, the reasons which make people to neglect from the preparation of the Hereafter have been mentioned in surah Al adiyat (such as greed, etc.).
- ❖ Account and balance have been mentioned in surah Al Qari'a in and Surah Al-Takathur: the human being has become so carelessness that he is concern about the account of the world only.
- ❖ Four principles of success have been provided in Surat Al Asr.
- ❖ The way of life of those who fail has been mentioned in surah Al Humazah.
- ❖ Surah Al-Feel and Quraish address the people of Quraish: O people of Quraish.
- ❖ Only leadership is not enough for success, but believing in Allaah and His messenger and the practice of the religion of Islam is obligatory to success in both worlds.
- ❖ In Surat al-Ma'oon, Surat al-Kawthar and Surat al-Kafirun, it has been stated that some.
- ❖ The moral condition of few Quraish had deteriorated to such an extent that they used to not treat the orphan with kindness, denial of the Hereafter and lack of worship were also present in them. In such a case, the status/positions of Quraysh were taken away from them and given them to the believers because they were the one who used to deserve these positions .
- ❖ Surah Al- Nasr and surah Al lahb: Surah Al Nasr is the sign for victory of the truth and Surah Al Lahab is the sign for the defeat of wrong and sign for victory of truth. These surhas explain the outcome of wrong/false and the truth and that the truth always wins and wrong and false always is always defeated.

- ❖ Surah Ikhlas: The monotheism (Tauheed) should be practice with with Ikhlas (sincerely) as the touheed begins with **اِيَّاكَ نَعْبُدُ** **وَاِيَّاكَ نَسْتَعِينُ**.
- ❖ Muawiztain: One should always seek refuse in Allaah Glory be to Him for steadfastness on the right path.  
**رَبِّ الْفَلَقِ** points towards Allah's protection from (creature, night,
- ❖ Magic and Envy) The root cause of all these is the whispering of Satan.
- ❖ Surah Al-Nas Al-Surah focuses on the whispering of Satan because he is the main enemy of man and whispering is the root cause of corruption.



**SURAH AL ZALZALAH**

## SURAH AL ZALZALAH

AZ-ZALZALAH “The Earthquake”

Place of Revelation MADINAH

### FEW OBJECTIVES

- ❖ A scene of the horrors of the time of Resurrection.
- ❖ It contains a statement about the earthquake of the Day of Judgement, the day when the earth
- ❖ will throw out the things which is hidden in side it, and it will bear witness of the deeds of mankind.

### FEW TOPICS

The horrors of the Day of Judgment and the every one will be reckoned on the basis of every good and bad deeds. (1-8)

### FEW LESSONS

- 1) The belief in day of judgement has been proved and it was said that the abode will be decided according to deeds, either they will go to paradise or to the hell and the conditions of that time have been described.
- 2) Believing in the Hereafter is part of a believer's faith, but it is one of the pillars of 6 pillars of faith the faith of a Muslim is not acceptable without believing in Hereafter.
- 3) On that day, people will be divided into two groups.
- 4) In this Surah three questions of Quraish are answered, those questions are:
  - A. How one will be resurrected after death?
  - B. How will our sins that we have done secretly, will be known?
  - C. After being raised again, will we get a reward for what we did?
- 5) One will be rewarded for every good and bad deed and for every big and small deed.
- 6) On the Day of Resurrection, the conditions of the earth and the heaven will change, the first Trumpet will cause earthquake in the entire universe and the earth will throw out its treasures and

with the second trumpet, all the dead will rise from the graves and will gather in a field for reckoning.

- 7) **يَوْمَئِذٍ تُحَدِّثُ أَخْبَاهَا** On this day, the Earth will tell its full news, the solid things also will talk that day and it shows the glory of Allaah, His power, His knowledge and His wisdom and it proves His divinity (Uluhiyyat).
- 8) **فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ**. The deeds of the servants will be counted with such justice on the Day of Judgment that even an atom of goodness and an atom of sin will not be left, while the atom doesn't have any worldly value, but it is perfect justice of Allaah that He will reward it too.
- 9) And the matter of sin is that it will also be weighed. As the prophet Muhammad (may Allaah honour him and grant him peace) said to the mother of the believers Ayisha (may Allaah be pleased with her) **يَا عَائِشَةُ أَيَاكِ وَمَحَقَرَاتِ الذُّنُوبِ** O Aisha, you have to keep yourself away from even the smallest sin" (Sahih al-Bukhari: 6127).

#### Corollary/connection, subtleties of interpretation

- ❖ The revelation of the Qur'an is the complete proof against the disobedient, by the revelation of the Qur'an, the proof has been sent and the evidence has been completed.
- ❖ It is Madani surah while its style is similar to Makki surah.

#### AYAT & HADITH

##### Ayat-1

**فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ (7) وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ (8)**

##### Translation

7. So whosoever does good equal to the weight of an atom (or a small ant), shall see it.
8. And whosoever does evil equal to the weight of an atom (or a small ant), shall see it.

### Hadith

عن عدي بن حاتم رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم "اتقوا النار ولو بشق  
تمرّة فمن لم يجد فبكلمة طيبة"

### Translation

Adi bin Hatim (May Allah be pleased with him) reported:  
Messenger of Allah (ﷺ) said, "Guard yourselves against the Fire  
(of Hell) even if it be only with half a date-fruit (given in charity);  
and if you cannot afford even that, you should at least say a good  
word." (Sahih al-Bukhari: 6540)

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**SURAH AL ADIYAT**

## SURAT AL-ADIYAT

AL-AADIYAAT “Those who Runs”

Place of Revelation MAKKAH

### FEW OBJECTIVES

- 1) Reasons for negligence in preparing for the Day of Judgment has been explained.
- 2) The horses of Mujahideen (who fight in the way of Allaah) have been described, Allaah Glory be to Him swore by them so that their honor and grace can be depicted
- 3) Allaah Glory be to Him has described the condition of man's ungratefulness of the blessings, He has informed that how human being loves his/her wealth, then it was told that everyone has to go to Allaah glory be to Him and He will reckon of your deeds.

### FEW TOPICS

Man is ungrateful for the blessings of his Lord, and he loves his wealth intensely, and he forgets hereafter (1-11)

### FEW LESSONS

- 1) In this Surah, carrying out Jihad has been encouraged and created the love for it and when such an opportunity arises, it has been ordered to prepare for it in best possible way.
- 2) The love of wealth is part of human nature and a Muslim has to earn with the aim to fulfill his needs, to benefit his religion and to benefit others by distinguishing between halal and haraam. But if a person becomes a servant of wealth and does not distinguish between halal and haram, then his wealth will make him ungrateful to Allaah Glory be to Him.
- 3) The belief of resurrection and the belief of reward and punishment has been proven.
- 4) Allaah's swearing of horses with these attributes shows their importance and it indicates that the horses should be trained such a way that they are able to infiltrate in enemy lines by all means during combat.

### Corollary/connection, subtleties of interpretation

Surah Zilzal mentions the Day of Resurrection and reckoning, while Surah Al-Adiyat mentions the reasons for negligence which prevent human being from the preparation for the Hereafter, such as: al-Shuhh (greed), hub-ul-khair (love for wealth/goodenes) etc.

### AYAT & HADITH

#### Ayat-1

إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ

#### Translation

Verily! Man (disbeliever) is ungrateful to his Lord;

#### Ayat-2

وَإِنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ

#### Translation

8. And verily, he is violent in the love of wealth.

#### Hadith

لَوْ أَنَّ لِابْنِ آدَمَ وَادِيًّا مِنْ ذَهَبٍ أَحَبَّ أَنْ يَكُونَ لَهُ وَادِيَانِ، وَلَنْ يَمْلَأَ فَاةً إِلَّا التُّرَابَ، وَيَتُوبُ اللَّهُ عَلَى مَنْ تَابَ

#### Translation

Allah's Messenger ﷺ said, "If Adam's son had a valley full of gold, he would like to have two valleys, for nothing fills his mouth except dust. And Allah forgives him who repents to Him." (Sahih al-Bukhari: 6439).



**SURAH AL QARI'A**

## SURAH AL-QARI'A

AL-QAARIAH "The Stiking Hour"

Place of Revelation MAKKAH

### FEW OBJECTIVES

- ❖ Don't forget the account of the day of judgement.
- ❖ The circumstances of the day of Resurrection have been mentioned.
- ❖ The difference between the rewards and punishments which will be granted to the believers and the disbelievers explained.

### FEW TOPICS

The horrors of the Day of Judgment and the conditions of the people on that day have been mentioned (1-11)

### FEW LESSONS

- 1) Belief in the day of resurrection after death has been proven.
- 2) The horrific scenes of the Day of Judgment depicted that the heart of people will be shaken by the sound of the trumpet on the Day of Judgement a state of unconsciousness will prevail and righteous servants of Allaah will be protected from it.
- 3) Deeds will be weighed whether they are good or bad and the people will be rewarded on the its basis whose virtue will be more, they will be successful and those whose evils will be more, their abode will be hell and they will be punished severely.
- 4) Although deeds are not bodies, they will be weighed and it has been mentioned many times in the NOble Quran. We have to believe in al Gaib without doubt.
- 5) نارحامية. There is a fierce burning fire, it shows that the fire of this world is nothing comparing to the fire of the Hereafter, as the Prophet Muhammad (may Allaah honour him and grant him peace said: This Fire of yours, which the sons of Adam kindle, is one part from seventy parts of the heat of the Hell. (Sahih Muslim: 2843).

### Corollary/connection, subtleties of interpretation

- ❖ Surah Al-Qaria' presents the concept of the book of deeds of the Hereafter, while in Surah Al-Takathur, negligence from the book of deeds and the Hereafter have been mentioned. الهاكم التكاثر
- ❖ The fire of hell in this surah is called "um", Ummun means mother where the child feels protected and wants to stay, similarly the hell fire will be abode of disbelievers.

### AYAT & HADITH

#### Ayat-1

فَأَمَّا مَنْ ثَقُلَتْ مَوَازِينُهُ ﴿٦﴾ فَهُوَ فِي عِيشَةٍ رَّاضِيَةٍ ﴿٧﴾ وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ ﴿٨﴾ فَأُمُّهُ هَاوِيَةٌ ﴿٩﴾ وَمَا آذْرُكَ مَا هِيَ ﴿١٠﴾ نَارٌ حَامِيَةٌ ﴿١١﴾

#### Translation

6. Then as for him whose balance (of good deeds) will be heavy. 7. He will live a pleasant life (in Paradise). 8. But as for him whose balance (of good deeds) will be light. 9. He will have his home in Hawiyah (pit, i.e. Hell). 10. And what will make you know what it is? 11. (It is) a hot blazing Fire!

#### Hadith

أَتَدْرُونَ مَا الْمُفْلِسُ " . قَالُوا الْمُفْلِسُ فِينَا يَا رَسُولَ اللَّهِ مَنْ لَا دِرْهَمَ لَهُ وَلَا مَتَاعَ . قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " الْمُفْلِسُ مِنْ أُمَّتِي مَنْ يَأْتِي يَوْمَ الْقِيَامَةِ بِصَلَاتِهِ وَصِيَامِهِ وَزَكَاتِهِ وَيَأْتِي قَدْ شَتَمَ هَذَا وَقَذَفَ هَذَا وَأَكَلَ مَالَ هَذَا وَسَفَكَ دَمَ هَذَا وَضَرَبَ هَذَا فَيُقْتَصُّ هَذَا مِنْ حَسَنَاتِهِ وَهَذَا مِنْ حَسَنَاتِهِ فَإِنْ فَنِيَتْ حَسَنَاتُهُ قَبْلَ أَنْ يُقْتَصَّ مَا عَلَيْهِ مِنَ الْخَطَايَا أُخِذَ مِنْ خَطَايَاهُمْ فَطُرِحَ عَلَيْهِ ثُمَّ طُرِحَ فِي النَّارِ " . قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ . (صحيح الترمذي: 2418)

#### Translation

Do you know who the bankrupt is?" They said: "O Messenger of Allah SAW! The bankrupt among us is the one who has no Dirham nor property." The Messenger of Allah (s.a.w) said: "The bankrupt in my Ummah is the one who comes with Salat and fasting and Zakat on the Day of Judgement, but he comes having abused this

one, falsely accusing that one, wrongfully consuming the wealth of this one, spilling the blood of that one, and beating this one. So he is seated, and this one is requited from his rewards. If his rewards are exhausted before the sins that he committed are requited, then some of their sins will be taken and cast upon him, then he will be cast into the Fire."

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**SURAH AL TAKATHUR**

## SURAT AL-TAKATHUR

AT-TAKAASUR “The piling up of Emulous Desire”

Place of Revelation MAKKAH

### FEW OBJECTIVES

- ❖ A balance between physical and spiritual needs is essential.
- ❖ This is a surah in which man's negligence and attraction to this world has been mentioned.
- ❖ Some people live for their body and leave the soul, though, the body is surrendered to the dust after death and the soul goes to Barzakh. The soul's sustenance is Allah's obedience, if a man only cares about the body, then what will happen to the soul?

### FEW TOPICS

Prolonged hopes for this world and people have been warned from the hell on the Day of Judgment (1-8).

### FEW LESSONS

1. It has been prohibited to accumulate wealth and to be concerned only about increasing the wealth by being ungrateful to Allaah Glory be to Him and by abandoning the obedience to Allaah and His Messenger
2. The punishment of the grave has been proved and it has been emphasized. Àbdullah son of Abbas (may Allaah be pleased with them) said by interpreting **كلا سوف تعلمون** you will realize the punishment of grave when it will descend on you in the grave/you will face it in the grave.
3. **ثم كلا سوف تعلمون**. In the Hereafter, when you will be punished, then you will know the punishment of Allah in the grave and hell?
4. The resurrection after death has been clarified and reckoning on the Day of Resurrection has been proven with emphasis.
5. **ثم لتسألن يومئذ عن النعيم**. The people definitely will be questioned about the blessings, whoever utilized them correctly and

thanked Allah, he will be successful and whoever despised blessings, misused them and was ungrateful will be fail.

6. A subtle point is that a believer will be asked about blessings so that his honor can be increased and the disbeliever will be asked about the blessings so that his humiliation can be increased.
7. It mentions "graves" and visiting graves removes hardness from the heart of a person and it remind him about his death and the Hereafter.
8. This surah prohibits excessive wealth accumulation which leads human being to neglect the Hereafter.
9. One thing is being reminded that the question will be asked about each and every blessing. Allaah Glory be to Him said ثُمَّ

لَتُسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ (8)

### AYAT & HADITH

#### Ayat-1

أَلْهَكُمُ التَّكَاثُرُ (1) حَتَّىٰ زُرْتُمُ الْمَقَابِرَ (2)

#### Translation

1. The mutual rivalry for piling up of worldly things diverts you, 2. Until you visit the graves (i.e. till you die).

#### Ayat-2

ثُمَّ لَتُسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ (8)

#### Translation

8. Then, on that Day, you shall be asked about the delight (you indulged in, in this world)!



**SURAH AL ASR**

## SURAH AL-ASR

### AL-ASR “The Time”

Place of Revelation MAKKAH

#### FEW OBJECTIVES

- ❖ Syllabus for success.
- ❖ Those who do not fulfill the things mentioned in this surah are going to suffer the loss.

#### FEW TOPICS

- ❖ The conditions the disbelievers (1-2)
- ❖ The condition of believers (3)

#### FEW LESSONS

- ❖ Allaah Glory be to him swore by the time of Asr which is one of the creations of Allaah which means era and time, Allaah Glory be to Him is swearing of the era, clarifies the importance and virtue of the era.
- ❖ To avoid loss four things must be adopted by every man 1. Faith 2. Righteous deeds 3. To recommend for the right 4. To recommend to observe patience, and these four actions are means of getting rid of loss and a means of attaining higher ranks in heaven.

#### Corollary/connection, subtleties of interpretation

- ❖ In Surah Al-Asr, four principles of a successful person have been mentioned, while in Surah Humazah the signs of failure person have been mentioned
- ❖ This surah has been revealed in Makkah, this surah is small, but contains an ocean of meaning in it.
- ❖ Imam Shafi'ee (may Allah have mercy on him) said: If Allaah would not reveal any other Surah except Surah Al Asr, this one surah would be enough. Because the foundation of Islam is based on four things: faith, righteous deeds, recommending for the right, recommending for to keep patience.

**AYAT & HADITH**

**Ayat-1**

وَالْعَصْرِ (1) إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ (2) إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ (3)

**Translation**

1. By Al-'Asr (the time).
2. Verily! Man is in loss,
3. Except those who believe (in Islamic Monotheism) and do righteous good deeds, and recommend one another to the truth (i.e. order one another to perform all kinds of good deeds (Al-Ma'ruf) which Allah has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar) which Allah has forbidden), and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allah's Cause during preaching His religion of Islamic Monotheism or Jihad, etc.).

**Hadith**

Al (إِنَّ اللَّهَ قَالَ إِذَا ابْتَلَيْتُ عَبْدِي بِحَبِيبَتَيْهِ فَصَبَرَ عَوَّضْتُهُ مِنْهُمَا الْجَنَّةَ " . يُرِيدُ عَيْنَيْهِ Bukhari: 5653)

**Translation**

I heard Allah's Messenger (ﷺ) saying, "Allah said, 'If I deprive my slave of his two beloved things (i.e., his eyes) and he remains patient, I will let him enter Paradise in compensation for them.'"



**SURAH AL HUMAZA**

## SURAH AL-HUMAZA

AL-HUMAZAH “The Slanderer”

Place of Revelation MAKKAH

### FEW OBJECTIVES

The signs of failed people have been mentioned

### FEW TOPICS

1. Those who slander have been warned by Day of Judgment (1-9).

### FEW LESSONS

2. The belief in the Day of Resurrection has been explained.
3. Backbiting, fault-finding have been prohibited, whoever does this will be punished in this world and the Hereafter.
4. May the person who backbites and finds fault be destroyed .
5. Do they think that their wealth will last forever? Or this wealth will keep them remain for a long period of time.? They don't know that their abode will be the fire of hell that will never be extinguished. It will be a fire that will be reaching to the hearts and will burn the bones.
6. Those who are intoxicated with wealth by leaving the religion have been warned because this will make reach them to the hell, It is not a means of peace, but it will become means of snatching all kinds of peace and satisfaction.
7. التي تطلع الأفتدة . The severity of the torment has been made clear by this verse that this fire will burn the heart along with the body.
8. It has been commended to order for good and to prevent from committing evil, similarly a man should like for his brother the same what he likes for himself, no one likes that his own faults should be found and any one backbite him, so he should not like it for others.

## AYAT & HADITH

### Ayat-1

الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ (2) يَحْسَبُ أَنَّ مَالَهُ أَخْلَدَهُ ۗ

### Translation

2. Who has gathered wealth and counted it, 3. He thinks that his wealth will make him last forever!

### Hadith

يَقُولُ الْعَبْدُ مَا لِي مَا لِي إِنَّمَا لَهُ مِنْ مَالِهِ ثَلَاثُ مَا أَكَلَ فَأَفْنَىٰ أَوْ لَبَسَ فَأَبْلَىٰ أَوْ أَعْطَىٰ فَأَقْتَنَىٰ وَمَا سِوَىٰ ذَلِكَ فَهُوَ ذَاهِبٌ وَتَارِكٌ لِلنَّاسِ .

### Translation

Servant says, My wealth. my wealth, but out of his wealth three things are only his: whatever he eats and makes use of or by means of which he dresses himself and it wears out or he gives as charity, and this is what he stored for himself (as a reward for the Hereafter), and what is beyond this (it is of no use to you) because you are to depart and leave it for other people.



**SURAH AL FEEL**



## SURAH AL FEEL

AL-FEEL “The Elephant”

Place of Revelation MAKKAH

### FEW OBJECTIVES

Few Objectives

1. Those who believe in oneness of Allaah deserve the responsibility of the Kaaba and the weakness of falsehood also has been explained.
2. The story of the elephants has been narrated, who decided to destroy the Kaaba.
3. This story is a lesson for the arrogant, oppressive and cruel people of all times. Hence, the word "Tara" has been used which is the present participle continuous form. Therefore, such people should know that their end will be like Abraha and his army.
4. The story of the people of elephant has been narrated (1-5).

### FEW LESSONS

- 1) In these verses, it has been explained that Allaah has made the Kaaba sacred and whoever will approach it with bad intentions, will have a bad end, and he who thinks himself to be more powerful, he will be destroyed by weakest creatures and their illusions will broken.
- 2) In this surah the illusion of the disbelievers has also broken that you assume yourself very brave and powerful, and try to express it against Allaah and His Messenger and religion. You should learn the lesson from the people of elephant. In addition, it is also stated that if you try to oppose Allaah Glory be to Him and His religion, your end will also be like the people of elephant.
- 3) Allaah Glory be to him is comforting the Prophet (may Allaah honour him and grant him peace) that you do not need to fear from their threats, how does Allaah breaks the arrogance of the envious and the arrogant, you have seen it in the story of the people of elephant, O Prophet, be courageous and determined, these people also will understand later.

4) The story of the people of the elephants is very important historically and this incident took place in 570 AD, in which year the Prophet Muhammad was born. (571)

### AYAT & HADITH

#### Ayat-1

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ (1)

#### Translation

1. Have you (O Muhammad ()) not seen how your Lord dealt with the Owners of the Elephant? [The elephant army which came from Yemen under the command of Abrahah Al-Ashram intending to destroy the Ka'bah at Makkah].



**SURAH UN QURAIISH**

## SURAH QURAIISH

AL-QURAIISH “A Famous Arab Tribe”

Place of Revelation MAKKAH

### FEW OBJECTIVES

1. Believe in oneness of Allaah sincerely qualifies the man to become custodian of the Holy Kaaba.
2. The disbelievers of used to assume that the protection of wealth, life and peace gained by them are due to their status and leadership. Hence, they started engaging themselves in associating partner with Allaah by neglecting worship to Allaah. Allaah is reminding Quraish that you should not be arrogant, and you should be grateful to Allah by worshipping him alone sincerely. Due to your this attitude your losing your eligibility to protect Kaaba, to safeguard oneness of Allaah (monotheism) and His sincere worship. This resulted in your failure in worldly affairs and in achieving good status in Hereafter.

### FEW TOPICS

The blessings of Allaah on the Quraish have been mentioned and they have been invited to worship the one who showered on them these blessings. (1-4)

### FEW LESSONS

1. The Messenger of Allaah (may Allaah honour him and grant him peace) was comforted that these disbelievers Quraish harming you, you should not be disheartened by them, continue to convey the truth until the proof and arguments have been completed and delivered completely.
2. Quraysh is being reminded of Allah's blessings, how many blessings Allaah has granted to you, in spite of this, you are keeping yourself away from His worship.
3. Allaah destroyed the people of elephant and protected you from their malice, is it not Allaah’s blessing?

4. Allaah blessed you with sustenance and wealth and you travel to Yaman in winter for trade and travel to Syria in summer for trade, your trade is very profitable, because you are the custodians and neighbors of Allaah's house, isn't this a blessing from Allaah?
5. Allaah Glory be to Him granted peace to the people of Makkah from fear and made Makkah a city of peace, while people were kidnapped and trade caravans were looted in outskirts of Makkah, because of Bait al-Haram (sacred house) you are in peace. Isn't this a blessing from Allaah?
6. When a person receives a blessing, he does not see from whom it is given, and then he does not thank and praise the giver, it is said that these blessings have been granted by Allaah Glory be to Him, for which you should be thankful to Him.
7. Peace and food were the two needs of that particular period of time that Allaah Glory be to Him had given to the Quraysh.
8. Imam Malik (may Allah have mercy on him) told one thing from this surah that there are two types of period of times 1. Period of winter 2. Period of Summer, third type of period does not exist.

A. **فليعبدوا رب هذا البيت**. Imam Razi says that Allah's

blessings are of two types:

I. Protection from the evil/harm, it is a blessing of Allaah

II. Gaining benefit/profit it is a blessing of Allaah.

9. The first of the two is more important because when one is saved from evil, then only he will be able to use something beneficial. Allaah mentions the first blessing in Surah al-Feel that the Quraish was protected from the deception of companions of al-Feel and in this surah Allaah mentions about granting them profitable trade and an opportunity to serve the Bait al-Haram, the requirement of both of them is that Allah alone should be worshipped.

### Corollary/connection, subtleties of interpretation

There are two types of reward: one is the elimination of harm, which has been described in Surah Al-Feell, and the other is gaining benefits which has been mentioned in Surah Quraish, based on these blessings, Allaah ordered them to thank and praise Him alone to worship Him alone.

### AYAT & HADITH

#### Ayat-1

فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ (3) الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ وَعَآمَنَهُمْ مِنْ خَوْفٍ (4)

#### Translation

3. So let them worship (Allah) the Lord of this House (the Ka'bah in Makkah).
  4. (He) Who has fed them against hunger, and has made them safe from fear.
-



**SURAH AL MAUN**

## SURAH AL MAUN

AL-MAA-OON “The Small Kindnesses”

Place of Revelation MAKKAH

### FEW OBJECTIVES

- ❖ The belief in the day of judgement motivates individuals to engage in good deeds, otherwise, they become prone to bad actions.
- ❖ The Surah mentions two types of people: a disbeliever who is ungrateful for Allaah’s blessings and doesn’t believe in the day of judgement, and hypocrites who worship for the sake of show off without sincerity in their devotion to Allaah Glory be to Him.

### FEW TOPICS

The people who deny the Day of Judgment and characteristics of hypocrites have been mentioned in this surah (1-7 ).

### FEW LESSONS

- 1) The belief in resurrection has been affirmed, and the condemnation has been expressed for those who deny the reckoning, and the consequences of their deeds.
- 2) Those who wrongfully consume the wealth of orphans, belittle their rights, and neglect their responsibilities have been condemned. Prophet Muhammad (May Allaah honour him and grant him peace) urged people to take care of the orphans and stated the virtue of caring for orphans and said that those who care for orphans will be in his companionship in paradise.
- 3) Neglecting orphans and the poor is a sign of deprivation of Allaah's mercy.
- 4) Those who deny the Day of Judgment mistreat orphans, violate their rights, and commit injustice and oppression against them. Neither they feed the poor and the needy nor they urge others to feed them, there are two reasons for such actions, (1) one of them is miserliness and (2) denial of the Day of Judgment.

Those who are unable to do so have not been included in this condemnation.

- 5) Those who perform their prayers (Salah) lazily, engage in showing off during prayers, charity, and other good deeds, and prevent the use of their belongings. For such individuals, a severe punishment awaits in the Hell.
- 6) "ويمنعون الباعون." They prevent people from using of article of common necessity which are usually needed by the poor and needy, such as water, salt, lentils, etc. Being miserly in such matters leads to severe punishment.

#### Corollary/connection, subtleties of interpretation

Abdullah bin Abbas (may Allah be pleased with them both) said that Allaah Glory be to Him used the term "عن" (from) instead of "في" (in) "عن صلاتهم" indicates towards hypocrites, if Allaah would use "في صلاتهم" (in their prayer), it would be indicating to the believers.

#### AYAT & HADITH

##### Ayat-1

فَوَيْلٌ لِلْمُصَلِّينَ (4) الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ (5)

##### Translation

4. So woe unto those performers of Salât (prayers). 5. Those who delay their Salât (prayer from their stated fixed times)



**SURAH AL KOUSAR**

## SURAH AL KOUSAR

AL-KAUSAR “The River in Paradise”

Place of Revelation MAKKAH

### FEW OBJECTIVES

1. The blessings and kindness of Allaah Glory be to Him upon the Messenger of Allaah, have been mentioned:
2. The Surah highlights the status and virtue of the Messenger of Allaah (may Allah honour him and grant him peace) the position and status which he will achieve in this world and the Hereafter have been mentioned in this surah.
3. The prophet Muhammad (may Allaah honour him and grant him peace) has been commended to be grateful to Allaah Glory be to Him for His blessings and to worship Him.
4. The prophet Muhammad (may Allaah honour him and grant him peace) will accomplish success in both this world and the Hereafter, and his enemies will be deprived of all goodness.
5. The era of Quraysh's dominance ends, and a new era begins where Muhammad (may Allaah honour him and grant him peace) and his followers will have leadership, honor, and dignity.
6. The religion of Islam does not prevent relationships with non-Muslims; rather, it prevents from being compromising in .

### FEW TOPICS

Along with mentioning grace and blessings of Allaah Glory be to Him upon the prophet and obligations assigned to the Prophet, this surah also mentions consequences for those who show their hatred against him (1-3).

### FEW LESSONS

1. Through this Surah, Allaah Glory be to Him has honored and blessed Prophet Muhammad with great distinctions and abundant goodness, including the Haudh Kauthar which is the highest river in the paradise on the Day of Judgment.

2. "فصل لربك وانحر" this Surah emphasizes the obligation of offering prayers, performing pure sacrifices, mentioning the name of Allah while slaughtering, and avoiding associating anyone with Allaah Glory be to Him.
3. The verse "فصل لربك وانحر" serves as evidence for the order of performing Eid prayers first, followed by the sermon (Knutbah) , and then the act of sacrificing. This sequence is considered obligatory.

#### Corollary/connection, subtleties of interpretation

After mentioning the disobedience of the disbelievers of Quraysh and other disbelievers, Surah Kauthar concludes with the statement **إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ** . This is a declaration against the disbelievers for whom proof has been established, hence, it is necessary to declare disassociation from them: **"لَكُمْ دِينُكُمْ وَلِي دِينِي"** (For you is your religion, and for me is my religion).

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**SURAH AL KAFIROON**

## SURAH AL KAFIROON

AL-KAAFIROON “The Disbelievers”

Place of Revelation MAKKAH

### FEW OBJECTIVES

1. This is the Surah Al-Tawhid, emphasizing on monotheism and dissociation from polytheism and deviance.
2. It clearly states that dealings can be maintained with disbelievers, relationships can be upheld with them, but there can be no compromise on Islam.
3. One should believe and attains salvation, or should not believe and face perpetual punishment.

### FEW TOPICS

(Verses related to rulings) it has been obliged to dissociate from the worship of disbelievers and their religion.

### FEW LESSONS

- 1) Scholars assert that the rulings of this Surah are still applicable, and it has not been abrogated/nullified by the verse of war/fight in which Allaah Glory be to Him ordered to fight. **لكم دينكم ولي ديني** indicates towards dissociation from the polytheist and their religion.
- 2) The Surah indicates three factors: Muslim and non-Muslim both of them have different God, their way of worship is also different and the disbelief is a full nation against the religion of Islam, and any type of compromise can not exist between disbelief and faith.
- 3) Both the believers and disbelievers worship different deity, it means Muslims worship only and purely Allah alone without associating any one partners with him, while non-Muslims worship idols, entities, and intercessors found in humans, angels, stars, and stones.
- 4) The difference between believer’s worship and disbeliever’s worship is that believers worship only Allaah without any form

of association, they do not neglect their God, the method of worship has been granted by Allah and it pleases Him, while non-believers worship their idols as per their wish and desire.

- 5) Disbelief is one nation against Islam, it means the tawheed (oneness of Allaah) should be carried out sincerely, disbelief and associating partner with Allaah is opposite of towhead, which meaning there can be no compromise between monotheism and polytheism.

### Corollary/connection, subtleties of interpretation

Ibn Qayyim mentions that Allaah combined the two types of Tawhid in Surah Al-Kafirun and Surah Al-Ikhlās: The Surah Al-Kafiroon is focused on practical and intentional monotheism, while Surah Al-Ikhlās is centred around informative and practical monotheism. "Surah Al-Ikhlās" describes the qualities which suits to Allaah alone and highlights the importance of avoiding shortcomings and comparisons with Allaah Glory be to Him. "Surah Al-Kafiroon" emphasizes worshipping only one Allah with no partners and purifying Him from the worship of all other beings. Together, these two Surahs complete the concept of monotheism.

### AYAT & HADITH

#### Ayat-1

وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ (4) وَلَا أَنْتُمْ عَابِدُونَ مَّا أَعْبُدُ (5) لَكُمْ دِينُكُمْ وَلِي دِينِ (6)

#### Translation

4. "And I shall not worship that which you are worshipping. 5. "Nor will you worship that which I worship. 6. "To you be your religion, and to me my religion (Islamic Monotheism)."



**SURAH AL NASR**

## SURAH AL NASR

### AL-NASR “The Help”

Place of Revelation MADINAH

#### FEW OBJECTIVES

1. Once the guidance has been obtained by the humanity, a the Daee/caller should express gratitude to Allaah Glory be to Him and he should continuously seek His forgiveness.
2. This Surah was revealed in Madinan and contains the good news of the conquest of Makkah.
3. This surah comprises happy news about the elevation of the dignity of Muslims, the spread of Islam in the Arabian Peninsula, the triumph of truth over falsehood, and the continuous influx of people into Islam (Bukhari 4294).
4. The connection between Allah's help and seeking forgiveness has been highlighted.
5. When someone achieves success, he/she often falls into arrogance and pride by forgetting Allaah Glory be to Him. Seeking forgiveness eliminates this tendency and it creates the feeling that the victory is not means of being arrogance and pride, instead, the victory has been obtained by the help of Allaah which obliges to be grateful to Him and to seek His forgiveness, similarly it has been taught to seek His forgiveness at the end of every worship to compensate the mistake or fault that This emphasizes the humility and devotion pleasing to Allah.
6. Surah An-Nasr ensures that victory always belongs to the truth.

#### FEW TOPICS

The responsibility of Prophet Muhammad (may Allah honour him and grand him peace) regarding the conquest of Makkah (1-3).

#### FEW LESSONS

1. The Surah highlights the immense blessings which were bestowed upon the Prophet Muhammad (may Allah honour him and grand him peace) by Allah such as granting

dominance on the enemies, the conquest of Makkah, making the Kaaba as the Qibla, and the glad tidings that people will enter Islam in large groups. Therefore, the Surah emphasizes praising and glorifying Allah and expressing gratitude and praise as is His due.

2. After receiving significant blessings the Prophet Muhammad (may Allah honour him and grant him peace) has been commanded to praise and glorify Allaah Glory be to Him, seek His forgiveness, and this is everlasting command and the same applies for Muslim community.
3. The religion of Allaah means the religion of Islam:

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ ، وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ  
مِنَ الْخَاسِرِينَ

4. Wherever The term "الفتح" (the victory) generally has been mentioned, refers to the conquest of Makkah, as the Prophet Muhammad (may Allah honour him and grant him peace) said:

5. لا هجرة بعد الفتح

6. The command for Tasbeeh (glorifying Allah) is given first, followed by the command for seeking forgiveness, so that one should first acknowledge and state the greatness of his Creator before mentioning his personal needs to Him, hence, no one should think that it took many years to descend Allaah's help and Allaah Glory be to Him showed recklessness/or ignored the matter of truth, Allaah Glory be to Him is free from such action.
7. فسبح بحمد ربك واستغفره this verse indicates towards the importance of praising Allah, Tasbeeh can be means of thanking Allaah for His blessings ( conquest of Makkah and other helps), similarly, this verse indicates toward the importance of seeking forgiveness.

### Corollary/connection, subtleties of interpretation

- 1) This Surah highlights the victory of the righteous and the consequences of the group of disbelievers have been mentioned in subsequent surah by illustrating the example of Abu Lahab.
- 2) Just think about Khalid bin Waleed, Amr bin Aas, and Sufyan, they were initially obstacles for Islam and Muslims, but some of them accepted Islam before the conquest of Makkah, while others embraced it afterward and they compensated for their previous hindrances with such profound repentance that:
- 3) Amr bin Aas (may Allah be pleased with him) conquered Egypt in return for Islam.
- 4) Khalid bin Waleed (may Allaah be pleased with him) conquered the Baitul Maqdis.
- 5) Sufyan (may Allah be pleased with him) and his family served Muslims for 60 years under the name of Banu Umayyah.
- 6) During this period, Islam spread from Uzbekistan to Yemen and from India to the western Sahara, encompassing most of Europe and Africa under its influence. This underscores the remarkable fact that anyone can repent for their past mistakes, as demonstrated in the history of Islam.

### AYAT & HADITH

#### Ayat-1

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ (1) وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا (2) فَسَبِّحْ بِحَمْدِ رَبِّكَ  
وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا (3)

#### Translation

1. When comes the Help of Allah (to you, O Muhammad against your enemies) and the conquest (of Makkah), 2. And you see that the people enter Allah's religion (Islam) in crowds, 3. So glorify the Praises of your Lord, and ask for His Forgiveness. Verily, He is the One Who accepts the repentance and forgives.

Hadith

كان رسول الله صلى الله عليه وسلم يكثر أن يقول قبل موته "سبحان الله وبحمده، أستغفر الله، وأتوب إليه"

Translation

Aishah (May Allah be pleased with her) reported: Prior to his demise, the Messenger of Allah (ﷺ) used to supplicate frequently: Subhan Allahi wa bihamdihi; Astaghfirullah wa atubu ilaihi (Allah is free from imperfection, and I begin with praising Him. I beg forgiveness from Allah and I turn to Him in repentance.)"



**SURAH AL MASAD**

## SURAH AL MASAD

AL-MASAD “The Palm Rope”

Place of Revelation MAKKAH

### FEW OBJECTIVES

- 1) The destruction awaits anyone who possess evil intentions against this religion.
- 2) This is a Makkan Surah, also known as Surah Al-Lahab and Surah Tabbat.
- 3) Allah conveyed the news of fire to Abu Lahab and his wife, announcing that his wife would bear a rope of palm around her neck, signifying a specific kind of punishment, as she used to harm the Prophet Muhammad (may Allaah honour him and grant him peace) By slandering.
- 4) Sa'id bin Al-Musayyib (may Allah shower his mercy upon him) said: In the necklace of Abu Lahab's wife were splendid jewels, and she used to boast that she would give it as endowment and revenue generated from it she will spend in the way of taking revenge from the prophet Muhammad. Therefore, Allah chose the punishment of casting a rope of fire around her neck.

### FEW TOPICS

The torment of Abu Lahab and his wife, and their consequences have been mentioned.

### FEW LESSONS

1. In this Surah, the glad tidings of Abu Lahab and his wife's entry into Hell were given, and despite this, they couldn't falsely refute Muhammad and his message, it indicates that the Noble Qur'an is from Allaah who knows destinies of all His servants.
2. **أقبلت أمر جميل ولها ولولة** (Mustadrul Hakim: 2/361), on the basis of this hadith, scholars said that praising someone when needed is permissible. Here, they were not ridiculed but their destiny was disclosed that these people will never seek the truth until their last breath.

3. " وما كسب " - it refers to offspring because Allaah said, " مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ " There are two things in a person's earnings: one is his wealth, and the other is his offspring. When wealth has been mentioned, " وما كسب " refers to offspring.
4. In the phase of preaching the religion of Islam , the Prophet Muhammad (may Allah honour him and grant him peace) presented a model of practical patience, perseverance, and endurance. This model serves as inspiration for every preacher and advocate of religion, urging them not to respond to the ridicule and mockery of the people.
5. No familial ties can provide salvation until a person accepts the Oneness of Allaah. Abu Lahab and Abu Talib, despite being close relatives of Muhammad, they will get in then Hellfire due to their refusal to acknowledge monotheism.
6. Lifetime earnings of a human being, whether it is wealth or offspring, nothing will be beneficial if it does not lead to die with monotheism. In difficult times, people often rely on their wealth and offspring for assistance, but this matter will not be of significance in the Hereafter.

#### Corollary/connection, subtleties of interpretation

In the previous Surah, the victory of righteous people has been mentioned, whereas in this surah, Abu Lahab has been mentioned as example form the group of disbelievers and their consequences have been mentioned.

#### AYAT & HADITH

##### Ayat-1

مَا أَغْنَىٰ عَنْهُ مَالُهُ ۖ وَمَا كَسَبَ (2) سَيَصْلَىٰ نَارًا إِذْ أَتَا لَهَا (3) وَأَمْرَأَتُهُ حَمَّالَةَ الْحَطَبِ (4) فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ (5)

##### Translation

2. His wealth and his children (etc.) will not benefit him! 3. He will be burnt in a Fire of blazing flames! 4. And his wife too, who carries wood (thorns of Sadan which she used to put on the way of

the Prophet ( ) , or use to slander him). 5. In her neck is a twisted rope of Masad (palm fibre).

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**SURAH AL IKHLAS**

## SURAH AL IKHLAS

### AL-IKHLAAS “The Purity”

“There is a difference of opinion regarding the place of revelation of this Surah. According to the Madinan Mushaf, this Surah is **MAKKI.**”



**SURAH AL FALAQ**

## SURAH FALAQ

### AL-FALAQ “The Day Break”

“There is a difference of opinion regarding the place of revelation of this Surah. According to the Madinan Mushaf, this Surah is **MAKKI.**”

#### FEW OBJECTIVES

- 1) To seek ALLAH’S refuge from difficulties and from other external implications.
- 2) It is mentioned that one has to return (all his affairs) to Allah in every matter.
- 3) Surah Al Falaq is revealed to help deflect internal and external evils. For instance how Allah does away with the darkness of the night and how Allah brings about the daylight. Therefore He is also capable of doing away with any evil for us and of bringing out khair.

#### FEW TOPICS

Mentions how imperative it is to seek Allah’s refuge from the evil of His creations (1-5).

#### FEW LESSONS

- 1) This surah and the following is called as [arabic text] by reciting which Allah’s messenger ﷺ used to seek Allah’s refuge.
- 2) Firstly refugee from three kinds of evil has been sought in this surah. [Arabic Text] from the dark night when it encompasses because it is at night that venomous animals, scavengers are out; burglary; dacoity takes place at night. Secondly refuge from these has been sought from those that blow in the knots. Thirdly from those that envy others and wish for their downfall. Being jealous is a very big sin, while being happy about another’s success and feeling good for them and wishing for the same or similar things from Allah is permissible.

Jealousy is categorically prohibited because it’s a disease that stinks out from the actions/statements of the one that’s jealous as he’s after bringing about the downfall of the one he feels jealous

from. This is the first sin that Iblees got Adam (ﷺ) entrapped while in the heaven, and he got Qabeel entrapped while on earth.

- 3) Refuge is sought from the evil of all His creations.
- 4) Refuge is sought from the darkness of the night that costs a sort of effect on the human minds.
- 5) One has to seek Allah's refuge from the evil of the jealous and from sorcerers.
- 6) Doing ruqayyah using Qur'aanic ayaat and the authentic supplications.
- 7) As for the prohibitions in ahaadith from ruqayyah , it's pertaining to ruqayyah majhuula, (the unknown ruqayyah) that's not proved and from the ruqyah that collides with the shariah compliant dhikr.

#### Corollary/connection, subtleties of interpretation

Refuge from the external enemy is sought in al-Falaq . While refuge from the internal evil and from the enemies is sought in al-Falaq.

#### AYAT & HADITH

- ❖ Allah says - From the evil of the jealous when he shows jealousy
- ❖ Hadith - Translation: Abu Hurairah (رضي الله عنه) narrated that the prophet (ﷺ) said: One can be envious only of two kinds of people. Firstly whom Allah has given the Qur'an and he recites it day and night. So the other says, wish I had also been given the same thing and I would have done the same too. Secondly, that person whom Allah has blessed with wealth, and he spends it in the cause of Allah. So this (envious) man says wish I had been given the same thing and I would have done the same thing this (rich) man is doing. (Bukhari: 7528)
- ❖ Translation : Abu Hurairah (رضي الله عنه) says that the prophet (ﷺ) has said safeguard against thinking badly about others because most of it if investigated turns out to be false and don't be after anyone's shortcomings. Don't look for faults in others unnecessarily. And don't quote a price on top of somebody else's quotation. Don't be jealous, don't have grudges, don't

backbite, instead be like the slaves of Allah, brothers of each other. (Bukhari: 6066)

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**SURAH UN NAAS**

## SURAT-UN-NAAS

People There is a dispute in the place of revelation of this surah.  
As per the mus'haf from Madeena it's a Makkan surah.

### AN-NAAS "The People"

"There is a difference of opinion regarding the place of revelation of this Surah. According to the Madinan Mushaf, this Surah is **MAKKI.**"

### FEW OBJECTIVES

- 1) Refuge from the internal evil that's from the whispering of Satan.
- 2) This is the second surah of the muawwazatain in which Allah's refuge has been sought from the evil of the ones that whisper in the hearts, be it from the jinnkind or the mankind.
- 3) The word An-naas has occurred repeatedly.
- 4) This is the last surah of the Qur'an.
- 5) The Qur'an starts from [Arabic text] and ends with [Arabic text] i.e it begins with the praise of Allah and ends with seeking His refuge from the evil of the likes of the jinnkind and the mankind. What a nice start to the Qur'an and what a nice way to end it too.
- 6) Praise of Allah at the start of the Qur'an and muawwazatain to end it means that it is necessary for the slave to seek Allah's refuge at all times.
- 7) Seeking Allah's refuge by invoking Him with the titles as [Arabic text] is more appropriate because the surat-un-Naas was revealed for us to help deflect the internal evil; and revealed pertaining to how His refuge should be sought.
- 8) Shaikh-ul-Islam Ibn Taimiyyah says Surat-un-naas deflects the evil that happens by the hands of a man while surat-ul-Falaq deflects from a slave the evil he hasn't involved himself in so far. Surat-ul-falaq makes a mention of seeking Allah's refuge from the evil of any ordinary or special creatures.
- 9) Imam Ibn Qayyim has explained it so beautifully that there is no need left for any other explanation on muawwazatain. He says Suratun Naas is based on seeking refuge from Allah from everything that can lead to sin and disobedience and this evil is an internal matter of a human being which are the reasons for punishment in this world and in the Hereafter. Suratul Falaq is

based on seeking Allah's refuge from the evil that leads to harming and oppressing others. And it is an external evil. While Suratun Naas is based on seeking Allah's refuge from the evil that leads to a man harming himself and oppressing himself. And this is an external evil.

- 10) First (external) evil: A slave is not responsible for this and he's not been asked to stop it or stay away from it, because this evil is not under his control.
- 11) The second evil is mentioned in suratun naas and the slave is responsible for it. Man has been asked to stay away from it (the instructions are clear and available) and this is the evil of deficiencies and shortcomings while the first evil was that of affliction. Every evil has blots and ordeals and there's no third kind of cater to it. Suratul Falaq is based on the evil of affliction, and Surat-un-Naas is based on that of defects because the root-cause of every evil is whispers.
- 12) In suratun Naas we have been taught to supplicate to Allah using these names from the most beautiful names of Allah. And harder the trial, intense should be the invoking to supplicate to Allah, as whispering is the basis for all evil.
- 13) And one of the names of Allah is mentioned in Falaq because it discusses the external evil which is a lesser evil than that of the evil of waswasah (whispering)

#### FEW TOPICS

The mention of the obligations of seeking the refuge from the satan of the jinnkind and the mankind.

#### FEW LESSONS

- 1) It is important to be in the refuge of Allah from the satan of the jinnkind and mankind because every human has a satan that whispers to him. Ibn Masood (رضي الله عنه) says : There is none of you that has no companion.
- 2) Allah's ruboobiyyah, uloohiyyah, has been established. It is the essence of Allah that all the jinns and mankind return to. And seek refuge of and that His essence alone is like it. And there's

none or nothing like unto Him.

- 3) It is from the mercy Allah that He alone taught us the words to seek His refuge such as [Arabic Text] and there are numerous other words and ways taught as in 5650 of Sahih Bukhari.
- 4) Qatadah says that there are Satans in Jinns as well as in the human beings. And that we should seek refuge from either kind.
- 5) Adequacy/Subtleties of Tafseer
- 6) Surah Falaq: Refuge from the external enemies has been sought.
- 7) Surah Naas: Refuge from the internal enemies has been sought.

### AYAT & HADITH

#### Ayat-1

Qur'an: Allah says: Say, (O Muhammed ﷺ) I take refuge of the Lord of the people, the Owner of all the people; the Deity of all the people.

#### Hadith

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا وَقَدْ وُكِّلَ بِهِ قَرِينُهُ مِنَ الْجِنِّ ". قَالُوا: وَإِيَّاكَ يَا رَسُولَ اللَّهِ. قَالَ: " وَإِيَّايَ إِلَّا أَنَّ اللَّهَ أَعَانَنِي عَلَيْهِ. فَأَسْلَمَ فَلَا يَأْمُرُنِي إِلَّا بِخَيْرٍ "

Everyone of you has been given an associate from the Jinnkind. The companions asked : How about you Yaa Rasoolullah? He ﷺ said “ Yes (with me too). But Allah has helped me overcome him and he has become a Muslim; and now he commands me only of good (deeds). (Muslim 2814)



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