كنز العرفان مع إفهام القرآن

The Clear CRITERION

A contemporary explanation of the Quran
based on authentic sources



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In the name of Allah, the Infinitely Gracious, the Most Merciful.	بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ
78:1 About what are they asking① one another?②	عَمَّ يَتَسَآءَلُوْنَ ۚ﴿١﴾
78:2 About the momentous news,	عَنِ النَّبَاِ الْعَظِيْمِ ۙ﴿٢﴾
78:3 over which they differ.③	الَّذِيْ هُمْ فِيْهِ مُخْتَلِفُوْنَ ؕ﴿٣﴾
78:4 Certainly no! Soon they will come to know.	كَلَّا سَيَعْلَمُوْنَ ۙ﴿٤﴾
78:5 Again, no! Soon they will come to know.	ثُمَّ كَلَّا سَيَعْلَمُوْنَ ﴿٥﴾
78:6 Did We not make the earth ˹like˺ a smooth spread;	اَلَمْ نَجْعَلِ الْاَرْضَ مِهٰدًا ۙ﴿٦﴾

Topics

- A warning to those who question about Judgement Day.
- Signs of Divine power in the universe.

Commentary

① Nothing is hidden from Allah Almighty. Here, due to the greatness of the matter, it has been mentioned in question format.

② When the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم invited the disbelievers of Makkah to the Oneness of Allah Almighty, informed them about being resurrected after death and recited the Quran to them, they began asking one another (whilst conversing): "What kind of religion has Muhammad صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم brought?" Their mutual conversation has been mentioned here.

③ "Great news" refers to the Quran, and the dispute of the disbelievers regarding it was that some of them would call it sorcery, or poetry, or divination. Or, great news refers to the Prophethood of Prophet Muhammad صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم and his religion, and the dispute regarding them was that some of the disbelievers would call him a sorcerer, or a poet, or a fortune teller.

78:7 and the mountains as ˹securing˺ pegs;	وَّالْجِبَالَ اَوْتَادًا ۙ﴿۷﴾
78:8 and create you in pairs;	وَّخَلَقْنٰكُمْ اَزْوَاجًا ۙ﴿۸﴾
78:9 and make your sleep a means of rest;	وَّجَعَلْنَا نَوْمَكُمْ سُبَاتًا ۙ﴿۹﴾
78:10 and make the night a covering;	وَّجَعَلْنَا الَّيْلَ لِبَاسًا ۙ﴿۱۰﴾
78:11 and make the day a time to earn;	وَّجَعَلْنَا النَّهَارَ مَعَاشًا ۖ﴿۱۱﴾
78:12 and erect seven strong ˹skies˺ above you;	وَّبَنَيْنَا فَوْقَكُمْ سَبْعًا شِدَادًا ۙ﴿۱۲﴾
78:13 and make an extremely bright lamp ˹in them˺;	وَّجَعَلْنَا سِرَاجًا وَّهَّاجًا ۘ﴿۱۳﴾
78:14 and send down heavy rain from the clouds,	وَّاَنْزَلْنَا مِنَ الْمُعْصِرٰتِ مَآءً ثَجَّاجًا ۙ﴿۱۴﴾
78:15 ˹so˺ that We may bring forth with it grain and vegetation;	لِّنُخْرِجَ بِهٖ حَبًّا وَّنَبَاتًا ۙ﴿۱۵﴾
78:16 and dense gardens?	وَّجَنّٰتٍ اَلْفَافًا ؕ﴿۱۶﴾
78:17 Indeed, the Day of Verdict is an appointed time;	اِنَّ يَوْمَ الْفَصْلِ كَانَ مِيْقَاتًا ۙ﴿۱۷﴾
78:18 the Day the Horn will be blown,[1] so you will come forth in crowds,	يَّوْمَ يُنْفَخُ فِي الصُّوْرِ فَتَاْتُوْنَ اَفْوَاجًا ۙ﴿۱۸﴾
78:19 the sky will be opened, so it will become gates,	وَّفُتِحَتِ السَّمَآءُ فَكَانَتْ اَبْوَابًا ۙ﴿۱۹﴾

Topics

- The time of Judgement Day and terrifying scenes.

Commentary

① This is in reference to the Horn being blown a second time.

78:20 and the mountains will be set in motion, so they will become ˹like˺ a mirage.	وَّسُيِّرَتِ الْجِبَالُ فَكَانَتْ سَرَابًا ﴿٢٠﴾
78:21 Certainly, Hell lies in ambush.①	اِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا ﴿٢١﴾
78:22 An abode for the rebellious.	لِّلطّٰغِيْنَ مَاٰبًا ﴿٢٢﴾
78:23 They will live there for ages.	لّٰبِثِيْنَ فِيْهَآ اَحْقَابًا ﴿٢٣﴾
78:24 They will not taste coolness there nor a drink.	لَا يَذُوْقُوْنَ فِيْهَا بَرْدًا وَّلَا شَرَابًا ﴿٢٤﴾
78:25 Except boiling water and pus.②	اِلَّا حَمِيْمًا وَّغَسَّاقًا ﴿٢٥﴾
78:26 A fitting recompense.③	جَزَآءً وِّفَاقًا ﴿٢٦﴾
78:27 Indeed they did not fear accountability.	اِنَّهُمْ كَانُوْا لَا يَرْجُوْنَ حِسَابًا ﴿٢٧﴾
78:28 And they vehemently denied Our verses.	وَّكَذَّبُوْا بِاٰيٰتِنَا كِذَّابًا ﴿٢٨﴾
78:29 And We have counted everything in writing.	وَكُلَّ شَيْءٍ اَحْصَيْنٰهُ كِتٰبًا ﴿٢٩﴾

Topics

- The outcome of the rebellious and the transgressors.

Commentary

① The Quranic commentators have mentioned various meanings of this verse: 1. Hell is awaiting the disbelievers and is desirous of them; 2. The angels of Hell are waiting for the disbelievers; 3. Hell is a path, and none can enter Paradise without crossing over it.

② The rebellious people will not feel any type of coolness by which they may gain comfort in the Hellfire and nor will they gain peace from the heat of Hell. They will not gain anything to drink apart from boiling water and the pus of the Hell dwellers.

③ Recompense will be in accordance with actions, and since there is no crime worse than disbelief, the severest punishment will be for the disbelievers.

ع ١

78:30 "So taste! We shall only increase your punishment."	فَذُوْقُوْا فَلَنْ نَّزِيْدَكُمْ اِلَّا عَذَابًا ﴿٣٠﴾ ع
78:31 Indeed there is a place of success for the pious.①	اِنَّ لِلْمُتَّقِيْنَ مَفَازًا ﴿٣١﴾
78:32 Gardens and grapes.	حَدَآئِقَ وَاَعْنَابًا ﴿٣٢﴾
78:33 And buxom maidens of the same age.	وَّكَوَاعِبَ اَتْرَابًا ﴿٣٣﴾
78:34 And overflowing cups.	وَّكَاْسًا دِهَاقًا ﴿٣٤﴾
78:35 They will not hear any indecent speech therein nor denial.	لَا يَسْمَعُوْنَ فِيْهَا لَغْوًا وَّلَا كِذّٰبًا ﴿٣٥﴾
78:36 Recompense from your Lord, a most sufficient gift.	جَزَآءً مِّنْ رَّبِّكَ عَطَآءً حِسَابًا ﴿٣٦﴾
78:37 Lord of the heavens and the earth and all that lies between them, the Infinitely Gracious, they will not have the right to speak to Him.②	رَّبِّ السَّمٰوٰتِ وَالْاَرْضِ وَمَا بَيْنَهُمَا الرَّحْمٰنِ لَا يَمْلِكُوْنَ مِنْهُ خِطَابًا ﴿٣٧﴾

Topics

- The reward of the pious and attributes of Allah Almighty.
- Divine greatness and majesty on the Day of Judgement.

Commentary

① True success lies in salvation in the Hereafter, not acquiring riches in this life. Therefore, every Muslim should try to do deeds through which he can gain success in this world and with the grace of Allah, he can attain Paradise and its eternal blessings in the Hereafter.

② On the Day of Judgement, due to the majesty and fear of Allah, people will not have the authority to speak to Him about respite and removing punishment. But, whoever Allah Almighty grants permission to speak or perform intercession, and whoever spoke what is right in the world and acted according to it, he will be allowed to speak in the court of Allah.

يَوْمَ يَقُوْمُ الرُّوْحُ وَالْمَلٰٓئِكَةُ صَفًّا ۙ لَّا يَتَكَلَّمُوْنَ اِلَّا مَنْ اَذِنَ لَهُ الرَّحْمٰنُ وَقَالَ صَوَابًا ﴿٣٨﴾

78:38 The Day the (Sacred) Spirit (Jibrīl) and the angels will stand in rows; none will speak except the one given permission by the Infinitely Gracious, and he spoke what is right.①

ذٰلِكَ الْيَوْمُ الْحَقُّ ۚ فَمَنْ شَآءَ اتَّخَذَ اِلٰى رَبِّهٖ مَاٰبًا ﴿٣٩﴾

78:39 That is the Day of truth. So whosoever wills may adopt a path to his Lord.

اِنَّآ اَنْذَرْنٰكُمْ عَذَابًا قَرِيْبًا ۖ يَّوْمَ يَنْظُرُ الْمَرْءُ مَا قَدَّمَتْ يَدٰهُ وَيَقُوْلُ الْكٰفِرُ يٰلَيْتَنِيْ كُنْتُ تُرٰبًا ﴿٤٠﴾ ع ٢/١٠

78:40 Indeed We have warned you of an imminent punishment;② the Day Man will see what his hands brought forth and the disbeliever will say, "Alas, would that I somehow became dust."

Surah Al-Nāzi'āt (Those who extract)

(This Surah is Meccan, containing 2 sections and 46 verses)

٧٩ سُوْرَةُ النّٰزِعٰتِ مَكِّيَّةٌ ٨١ | اٰياتها: ٤٦ ركوعاتها: ٢

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

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

وَالنّٰزِعٰتِ غَرْقًا ۙ ﴿١﴾

79:1 By those who extract with force.③

وَّالنّٰشِطٰتِ نَشْطًا ۙ ﴿٢﴾

79:2 And by those who untie the knot gently.④

Topics

- The reality of Judgement Day and audacity of the disbelievers.
- The mention of scenes on the Day of Judgement with oaths.

Commentary

① According to some exegetes, "speaking what is right" refers to the testimony of faith—"لَآ اِلٰهَ اِلَّا اللّٰهُ".

② Imminent punishment refers to the punishment of Judgement Day and because its arrival is certain and definitive, it is as though it is close.

③ An oath is taken here by those angels who extract the souls of disbelievers from their bodies with force.

④ Then, an oath is taken by those angels who extract the souls of believers from their bodies with gentleness.

79:3 And by those who swim with ease.	وَّالسّٰبِحٰتِ سَبْحًا ۙ﴿٣﴾
79:4 Then by those who advance.①	فَالسّٰبِقٰتِ سَبْقًا ۙ﴿٤﴾
79:5 Then by those who govern matters②(O disbelievers! The Day of Judgement shall take place).	فَالْمُدَبِّرٰتِ اَمْرًا ۘ﴿٥﴾
79:6 The Day when the Blast will quake ⌜the creation⌝.③	يَوْمَ تَرْجُفُ الرَّاجِفَةُ ۙ﴿٦﴾
79:7 That which comes after will follow it.④	تَتْبَعُهَا الرَّادِفَةُ ۭ﴿٧﴾
79:8 On that Day, hearts will be terrified,	قُلُوْبٌ يَّوْمَىِٕذٍ وَّاجِفَةٌ ۙ﴿٨﴾
79:9 ⌜and⌝ their eyes will be downcast.	اَبْصَارُهَا خَاشِعَةٌ ۘ﴿٩﴾
79:10 They (the disbelievers) say, "Will we really be restored to our original state?	يَقُوْلُوْنَ ءَاِنَّا لَمَرْدُوْدُوْنَ فِي الْحَافِرَةِ ۭ﴿١٠﴾
79:11 At that time when we become crumbling bones?"	ءَاِذَا كُنَّا عِظَامًا نَّخِرَةً ۭ﴿١١﴾

وقف لازم

وقف لازم

Topics

- The astonishment of the disbelievers over the life of Judgement Day and a reply to them.

Commentary

① Here, an oath is taken by those angels who have the attribute of arriving quickly to carry out the work that they have been appointed to do.

② The command of Allah Almighty is enough for any matter, big or small, to transpire. However, the Divine rule dictates that matters are carried out via means, physical or metaphysical, because every worldly task has been handed over to the angels who are appointed to govern the matters of the universe.

③ This refers to the first time the Horn will be blown. The day when this will take place, the ground and mountains will shake violently, a powerful earthquake will occur and all of creation will die.

④ This refers to the second time the Horn will be blown. After this blow, everything will be resurrected by the command of Allah Almighty.

79:12 They said, "Then this return is a mere loss."	قَالُوْا تِلْكَ اِذًا كَرَّةٌ خَاسِرَةٌ ﴿١٢﴾
79:13 So it (the second blow) is but a reprimand.①	فَاِنَّمَا هِيَ زَجْرَةٌ وَّاحِدَةٌ ﴿١٣﴾
79:14 So suddenly they will be in an open plain.	فَاِذَا هُمْ بِالسَّاهِرَةِ ﴿١٤﴾
79:15 Did the news of Mūsā come to you?	هَلْ اَتٰىكَ حَدِيْثُ مُوْسٰى ﴿١٥﴾
79:16 When he called upon His Lord in the Sacred Valley of Ṭuwā.②	اِذْ نَادٰىهُ رَبُّهٗ بِالْوَادِ الْمُقَدَّسِ طُوًى ﴿١٦﴾
79:17 "Go to Pharaoh, indeed he has transgressed.	اِذْهَبْ اِلٰى فِرْعَوْنَ اِنَّهٗ طَغٰى ﴿١٧﴾
79:18 So say to him, 'Do you have any desire to attain purity?	فَقُلْ هَلْ لَّكَ اِلٰٓى اَنْ تَزَكّٰى ﴿١٨﴾
79:19 And that I may guide you towards your Lord so you fear (Him)."'	وَاَهْدِيَكَ اِلٰى رَبِّكَ فَتَخْشٰى ﴿١٩﴾
79:20 Then he (Mūsā) showed him a great sign.③	فَاَرٰىهُ الْاٰيَةَ الْكُبْرٰى ﴿٢٠﴾
79:21 So he denied and disobeyed.	فَكَذَّبَ وَعَصٰى ﴿٢١﴾
79:22 Then he turned his back in haste.	ثُمَّ اَدْبَرَ يَسْعٰى ﴿٢٢﴾

Topics

- Some incidents of Prophet Mūsā عَلَيْهِ السَّلَام and Pharaoh.

Commentary

① The second blow in the Horn will only be a horrifying sound.

② This valley is situated near Mount Sinai in the Levant.

③ "Great sign" refers to the miracle of the staff turning into a snake or the hand glowing.

79:23 So he gathered ⌜people⌝ and called out,	فَحَشَرَ فَنَادٰى ﴿٢٣﴾
79:24 saying, "I am your Highest Lord!"	فَقَالَ اَنَا رَبُّكُمُ الْاَعْلٰى ﴿٢٤﴾
79:25 So Allah seized him with the punishment of this world and the Hereafter.	فَاَخَذَهُ اللّٰهُ نَكَالَ الْاٰخِرَةِ وَالْاُوْلٰى ﴿٢٥﴾
79:26 Indeed, in this there is a lesson for one who fears ⌜Allah⌝. ع ١ ٢٦ ٣	اِنَّ فِيْ ذٰلِكَ لَعِبْرَةً لِّمَنْ يَّخْشٰى ﴿٢٦﴾
79:27 ⌜In your opinion,⌝ is creating you more difficult than ⌜creating⌝ the sky? He created it.	ءَاَنْتُمْ اَشَدُّ خَلْقًا اَمِ السَّمَآءُ ؕ بَنٰىهَا ﴿٢٧﴾
79:28 He raised its roof then made it level.	رَفَعَ سَمْكَهَا فَسَوّٰىهَا ﴿٢٨﴾
79:29 And He darkened its night and brought forth its light.	وَاَغْطَشَ لَيْلَهَا وَاَخْرَجَ ضُحٰىهَا ﴿٢٩﴾
79:30 And after that, He expanded the earth.①	وَالْاَرْضَ بَعْدَ ذٰلِكَ دَحٰىهَا ﴿٣٠﴾
79:31 He brought forth from it its water and its pasture.	اَخْرَجَ مِنْهَا مَآءَهَا وَمَرْعٰىهَا ﴿٣١﴾
79:32 And He firmly embedded the mountains.	وَالْجِبَالَ اَرْسٰىهَا ﴿٣٢﴾
79:33 Beneficial for you and your livestock.	مَتَاعًا لَّكُمْ وَلِاَنْعَامِكُمْ ﴿٣٣﴾
79:34 So when the greatest calamity will come;②	فَاِذَا جَآءَتِ الطَّآمَّةُ الْكُبْرٰى ﴿٣٤﴾

Topics

- Proofs of Divine power for resurrecting the dead.
- A person will remember his actions on the Day of Judgement.

Commentary

① The earth was created before the heavens, but it was spread out after the creation of the heavens.

② The "greatest calamity" is a reference to the second blowing of the Horn, Judgement Day, or the time when people will be led to the abodes in Paradise or Hell. This will be the greatest calamity for the disbelievers.

79:35 that Day man will remember his past endeavours.①	يَوْمَ يَتَذَكَّرُ الْاِنْسَانُ مَا سَعٰى ﴿٣٥﴾
79:36 And Hell will be revealed to all who see.	وَبُرِّزَتِ الْجَحِيْمُ لِمَنْ يَّرٰى ﴿٣٦﴾
79:37 As for he who transgressed	فَاَمَّا مَنْ طَغٰى ﴿٣٧﴾
79:38 and preferred the life of this world;	وَاٰثَرَ الْحَيٰوةَ الدُّنْيَا ﴿٣٨﴾
79:39 certainly, Hell is the abode.	فَاِنَّ الْجَحِيْمَ هِيَ الْمَاْوٰى ﴿٣٩﴾
79:40 As for he who feared standing before his Lord and restrained the carnal self from (against) base desires;	وَاَمَّا مَنْ خَافَ مَقَامَ رَبِّهٖ وَنَهَى النَّفْسَ عَنِ الْهَوٰى ﴿٤٠﴾
79:41 indeed Paradise is his abode.	فَاِنَّ الْجَنَّةَ هِيَ الْمَاْوٰى ﴿٤١﴾
79:42 They ask you about the Hour that when will it come to pass.	يَسْـَٔلُوْنَكَ عَنِ السَّاعَةِ اَيَّانَ مُرْسٰىهَا ﴿٤٢﴾

Topics

- The emergence of Hell on Judgement Day.
- The outcome of a transgressor as well as the one who gives preference to the world.
- The reward for the one who is mindful of Allah Almighty and restrains his carnal self.
- A reply to a question about the Day of Judgement.

Commentary

① A person will have forgotten his deeds due to extreme negligence or because of the passing of a lengthy period of time, and when he will see them written in his book of deeds on Judgement Day, he will remember all his past endeavours.

فِيْمَ اَنْتَ مِنْ ذِكْرٰىهَا ﴿٤٣﴾ — **79:43** What is your connection with its mention?①

اِلٰى رَبِّكَ مُنْتَهٰىهَا ﴿٤٤﴾ — **79:44** Its limit is with your Lord.

اِنَّمَاۤ اَنْتَ مُنْذِرُ مَنْ يَّخْشٰىهَا ﴿٤٥﴾ — **79:45** You are but a warner for the one who fears it.

كَاَنَّهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبَثُوْۤا اِلَّا عَشِيَّةً اَوْ ضُحٰىهَا ﴿٤٦﴾ ع ٢ — **79:46** The Day they see it, it will seem as if they had only lived for an evening or a morning.

Surah 'Abasa (He Frowned)

(This Surah is Meccan, containing 1 section and 42 verses)

٨٠ سُوْرَةُ عَبَسَ مَكِّيَّةٌ ٢٤ | اٰياتها: ٤٢ ركوعها: ١

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ — In the name of Allah, the Infinitely Gracious, the Most Merciful.

عَبَسَ وَتَوَلّٰۤى ﴿١﴾ — **80:1** He frowned and turned away.②

اَنْ جَآءَهُ الْاَعْمٰى ﴿٢﴾ — **80:2** That a blind man came to him.③

Topics

- Divine guidance for the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم in regard to propagating the religion.

Commentary

① This verse does not imply that the Final Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم did not know the appointed time of Judgement Day because it is an earlier verse, revealed before the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم was given knowledge of the Hour. Later, he صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم was given knowledge of it, just as it is proven from many hadith. The Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم did not reveal many unseen matters because he was commanded to conceal them, not because he lacked knowledge about them.

② In the first ten verses of this Surah, Allah Almighty mentioned the greatness of the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم and one aspect of him being the beloved of Allah; when the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم used his independent reasoning to consider one act as more important and gave it preference over another act, Allah Almighty instructed the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم in a beautifully subtle way.

③ This blind individual was Sayyidunā 'Abdullāh ibn Umm Maktūm رَضِیَ اللّٰهُ عَنْهُ and by referring to him as blind, there is an indication towards his disability.

80:3 You never know, ˹dear Beloved Prophet,˺ he may attain purity,	وَمَا يُدْرِيكَ لَعَلَّهُۥ يَزَّكَّىٰٓ ۝٣
80:4 or pay heed, so advice benefits him.	أَوْ يَذَّكَّرُ فَتَنفَعَهُ ٱلذِّكْرَىٰٓ ۝٤
80:5 As for the one who did not care,	أَمَّا مَنِ ٱسْتَغْنَىٰ ۝٥
80:6 so you pursue him.	فَأَنتَ لَهُۥ تَصَدَّىٰ ۝٦
80:7 And there is no blame upon you that he (the disbeliever) does not attain purity.	وَمَا عَلَيْكَ أَلَّا يَزَّكَّىٰ ۝٧
80:8 And as for the one who hastened to you.	وَأَمَّا مَن جَآءَكَ يَسْعَىٰ ۝٨
80:9 And he is in awe of Allah.	وَهُوَ يَخْشَىٰ ۝٩
80:10 So you overlook him and turn your attention ˹to another˺.	فَأَنتَ عَنْهُ تَلَهَّىٰ ۝١٠
80:11 No, indeed it is advice.	كَلَّآ إِنَّهَا تَذْكِرَةٌ ۝١١
80:12 So whosoever desires may remember it.①	فَمَن شَآءَ ذَكَرَهُۥ ۝١٢ وقف لازم
80:13 In revered scriptures.	فِى صُحُفٍ مُّكَرَّمَةٍ ۝١٣
80:14 Elevated, Purified,	مَّرْفُوعَةٍ مُّطَهَّرَةٍۭ ۝١٤

Topics

- The magnificence of the Quran.

Commentary

① There is great virtue in memorising the Quran. A hadith states that the one who reads the Quran to the extent that he memorises it will accompany the angels, and the one who recites the Quran and memorises it with great difficulty will have a two-fold reward. *(Ṣaḥīḥ Al-Bukhārī: 4937)* Therefore, whoever has the ability to memorise the Quran and fulfil its requirements should definitely try and attain this excellence.

80:15 ⌜written⌝ by the hands of scribes,	بِاَيْدِیْ سَفَرَةٍ ۙ﴿۱۵﴾
80:16 honourable, virtuous.	كِرَامٍۭ بَرَرَةٍ ؕ﴿۱۶﴾
80:17 May man perish! How ungrateful is he![1]	قُتِلَ الْاِنْسَانُ مَاۤ اَكْفَرَهٗ ؕ﴿۱۷﴾
80:18 From what did He (Allah) create him?	مِنْ اَیِّ شَیْءٍ خَلَقَهٗ ؕ﴿۱۸﴾
80:19 He created him from a droplet, then formed him through stages.	مِنْ نُّطْفَةٍ ؕ خَلَقَهٗ فَقَدَّرَهٗ ۙ﴿۱۹﴾
80:20 Then he made the path easier ⌜for him⌝.[2]	ثُمَّ السَّبِیْلَ یَسَّرَهٗ ۙ﴿۲۰﴾
80:21 Then He caused him to die, so He made him enter the grave.	ثُمَّ اَمَاتَهٗ فَاَقْبَرَهٗ ۙ﴿۲۱﴾
80:22 Then when He wills, He will bring him forth.	ثُمَّ اِذَا شَآءَ اَنْشَرَهٗ ؕ﴿۲۲﴾
80:23 Certainly not! He (man) has not yet completed what He (Allah) commanded him.[3]	كَلَّا لَمَّا یَقْضِ مَاۤ اَمَرَهٗ ؕ﴿۲۳﴾
80:24 So let man consider his food;	فَلْیَنْظُرِ الْاِنْسَانُ اِلٰی طَعَامِهٖۤ ۙ﴿۲۴﴾

Topics

- The ungratefulness of Man.
- An indication toward the birth, death, and resurrection of Man.
- A reminder to man about the causes and provisions of life.

Commentary

① Here, Man refers to the disbelieving person; and despite the abundant blessings of Allah Almighty and His favours, every disbeliever shows ungratefulness to Allah Almighty by committing polytheism.

② This means that He facilitated the path through which his mother will give birth to him.

③ The disbelieving man has been commanded to refrain from arrogance and disbelief. Likewise, he should not be persistent in denying the Oneness of Allah Almighty, resurrection, and gathering for accountability. However, he has still not acted upon the Divine command and embraced faith, and neither has he abstained from arrogance.

80:25 that We poured down water abundantly.	اَنَّا صَبَبْنَا الْمَآءَ صَبًّا ﴿٢٥﴾
80:26 Then We split open the earth considerably.	ثُمَّ شَقَقْنَا الْاَرْضَ شَقًّا ﴿٢٦﴾
80:27 So We made grain grow therein,	فَاَنْۢبَتْنَا فِيْهَا حَبًّا ﴿٢٧﴾
80:28 and grapes and fodder,	وَّعِنَبًا وَّقَضْبًا ﴿٢٨﴾
80:29 and olives, and date-palms,	وَّزَيْتُوْنًا وَّنَخْلًا ﴿٢٩﴾
80:30 and dense gardens,	وَّحَدَآئِقَ غُلْبًا ﴿٣٠﴾
80:31 and fruits and herbage	وَّفَاكِهَةً وَّاَبًّا ﴿٣١﴾
80:32 as provision for you and your livestock.	مَّتَاعًا لَّكُمْ وَلِاَنْعَامِكُمْ ﴿٣٢﴾
80:33 So when the ear-piercing Cry will come.	فَاِذَا جَآءَتِ الصَّآخَّةُ ﴿٣٣﴾
80:34 The Day man will flee from his brother,	يَوْمَ يَفِرُّ الْمَرْءُ مِنْ اَخِيْهِ ﴿٣٤﴾
80:35 and his mother and his father,	وَاُمِّهٖ وَاَبِيْهِ ﴿٣٥﴾
80:36 and his wife and his sons.①	وَصَاحِبَتِهٖ وَبَنِيْهِ ﴿٣٦﴾

Topics

- The state of relatives on the Day of Judgement.

Commentary

① This is the sound of the second blowing of the Horn. The day this sound is heard, a man will flee from his brother, mother, father, wife, and children and will not pay attention to any of them lest they demand their rights. On that day, a person will have such concern for himself that will make him heedless of worrying about others.

لِكُلِّ امْرِئٍ مِّنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ ﴿٣٧﴾

80:37 On that Day, every individual among them will have a concern that will make him oblivious to others.

وُجُوهٌ يَوْمَئِذٍ مُّسْفِرَةٌ ﴿٣٨﴾

80:38 On that Day, many faces will be radiant,

ضَاحِكَةٌ مُّسْتَبْشِرَةٌ ﴿٣٩﴾

80:39 smiling, celebrating.

وَوُجُوهٌ يَوْمَئِذٍ عَلَيْهَا غَبَرَةٌ ﴿٤٠﴾

80:40 And on that Day, many faces will be covered in dust.①

تَرْهَقُهَا قَتَرَةٌ ﴿٤١﴾

80:41 Darkness will cover them.

أُولَٰئِكَ هُمُ الْكَفَرَةُ الْفَجَرَةُ ﴿٤٢﴾ ع ١

80:42 It is they who are the sinful disbelievers.

٨١ سُورَةُ التَّكْوِيرِ مَكِّيَّةٌ

أياتها: ٢٩
ركوعها: ١

Surah Al-Takwīr (The Enfolding)

(This Surah is Meccan, containing 1 section and 29 verses)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

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

إِذَا الشَّمْسُ كُوِّرَتْ ﴿١﴾

81:1 When the sun will be folded.②

Topics

- Everyone will be worried about themselves on Judgement Day.
- The state of the faces of believers and disbelievers on the Day of Judgement.
- The state of Judgement Day and a warning to people.

Commentary

① There are two types of legally responsible people, viz: the fortunate and the unfortunate. On the Day of Judgement, the faces of the fortunate ones will be radiant with the light of faith, or worship they performed at night, or by the signs of wudu. After accountability, they will cheerfully rejoice upon the blessing, grace, and pleasure of Allah Almighty. On the other hand, the disbelievers' faces will be dusty and dull due to their sins.

② A hadith states that whosoever wishes to see Judgement Day in a way that it is in front of his eyes, he should read the chapters of al-Takwīr, al-Infiṭār, and al-Inshiqāq. *(Sunan Al-Tirmidhī: 3344)*

81:2 And when the stars will fall.	وَاِذَا النُّجُوْمُ انْكَدَرَتْ ۝٢
81:3 And when the mountains will be set in motion.	وَاِذَا الْجِبَالُ سُيِّرَتْ ۝٣
81:4 And when ten-month pregnant she-camels are abandoned to roam free.①	وَاِذَا الْعِشَارُ عُطِّلَتْ ۝٤
81:5 And when the wild beasts will be gathered.	وَاِذَا الْوُحُوْشُ حُشِرَتْ ۝٥
81:6 And when the seas will be set alight.	وَاِذَا الْبِحَارُ سُجِّرَتْ ۝٦
81:7 And when lives are paired.②	وَاِذَا النُّفُوْسُ زُوِّجَتْ ۝٧
81:8 And when the girl who was buried alive is asked	وَاِذَا الْمَوْءٗدَةُ سُئِلَتْ ۝٨
81:9 for what sin she was killed.	بِاَيِّ ذَنْۢبٍ قُتِلَتْ ۝٩
81:10 And when the annals of deeds will be opened.	وَاِذَا الصُّحُفُ نُشِرَتْ ۝١٠
81:11 And the sky will be pulled out of place.	وَاِذَا السَّمَآءُ كُشِطَتْ ۝١١

Commentary

① Here, the initial stage of the Day of Judgement is mentioned when the world's destruction will begin. The fear of what is to come will make people abandon their valued assets, such as a ten-month pregnant she-camel for the Arabs in the Prophet's era. The example could be figurative, implying that the fear of the Day of Judgement is such that if someone had a 10-month pregnant she-camel from which offspring was imminent, he would even abandon that and be engaged in worrying about himself.

② The exegetes offer various interpretations for this verse: 1. The pious will be united with the pious and the sinful will be joined with the sinful; 2. Souls will be joined to their bodies or their actions; 3. The souls of the faithful will be joined with the heavenly maidens and the souls of the disbelievers will be joined with the devils; 4. Souls will be returned to their bodies.

81:12 And when Hell will be inflamed.①	وَإِذَا الْجَحِيمُ سُعِّرَتْ ﴿١٢﴾
81:13 And when Paradise will be brought near.	وَإِذَا الْجَنَّةُ أُزْلِفَتْ ﴿١٣﴾
81:14 Every soul will come to know what it has presented.	عَلِمَتْ نَفْسٌ مَّا أَحْضَرَتْ ﴿١٤﴾
81:15 So by the retreating stars	فَلَا أُقْسِمُ بِالْخُنَّسِ ﴿١٥﴾
81:16 that travel straight, disappear.	الْجَوَارِ الْكُنَّسِ ﴿١٦﴾
81:17 And by the night when it departs.	وَاللَّيْلِ إِذَا عَسْعَسَ ﴿١٧﴾
81:18 And by the morning when it breathes.②	وَالصُّبْحِ إِذَا تَنَفَّسَ ﴿١٨﴾
81:19 Indeed this is the speech of a noble messenger,③	إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ ﴿١٩﴾
81:20 powerful, esteemed before the Master of the Throne,	ذِي قُوَّةٍ عِندَ ذِي الْعَرْشِ مَكِينٍ ﴿٢٠﴾
81:21 there he is obeyed, trustworthy.	مُّطَاعٍ ثَمَّ أَمِينٍ ﴿٢١﴾
81:22 Your companion is not insane.	وَمَا صَاحِبُكُم بِمَجْنُونٍ ﴿٢٢﴾
81:23 He certainly saw him on the clear horizon.	وَلَقَدْ رَآهُ بِالْأُفُقِ الْمُبِينِ ﴿٢٣﴾

Topics

- The Quran is the speech brought by Sayyidunā Jibrīl عَلَيْهِ السَّلَام.
- Speech related to Sayyidunā Jibrīl and the Prophet عَلَيْهِمَا السَّلَام.

Commentary

① This means that on the Day of Judgement, the blaze of Hell will be further increased in order to continuously burn the disbelievers. Otherwise, Hell has been ablaze ever since it was created.

② Breathing of the morning refers to it manifesting and its light spreading far and wide.

③ According to the majority of Quranic commentators, "noble messenger" refers to the archangel Jibrīl عَلَيْهِ السَّلَام.

81:24 And he (this Prophet) is not miserly in relating the unseen.①	وَمَا هُوَ عَلَى الْغَيْبِ بِضَنِيْنٍ ﴿٢٤﴾
81:25 And it is not the recitation of Satan, the accursed.	وَمَا هُوَ بِقَوْلِ شَيْطٰنٍ رَّجِيْمٍ ﴿٢٥﴾
81:26 So where do you go?	فَاَيْنَ تَذْهَبُوْنَ ﴿٢٦﴾
81:27 It is but advice for all the worlds.②	اِنْ هُوَ اِلَّا ذِكْرٌ لِّلْعٰلَمِيْنَ ﴿٢٧﴾
81:28 For the one among you who wants to become upright.	لِمَنْ شَآءَ مِنْكُمْ اَنْ يَّسْتَقِيْمَ ﴿٢٨﴾
81:29 And you cannot want anything unless Allah,③ Lord of all the worlds, wills it.	وَمَا تَشَآءُوْنَ اِلَّآ اَنْ يَّشَآءَ اللّٰهُ رَبُّ الْعٰلَمِيْنَ ﴿٢٩﴾ ع ١ ٢٩ ٦

Topics

- The Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم is not stingy in informing about the unseen.
- A reply to those who make objections against the Quran.
- The desire of people is in adherence to the will of Allah Almighty.

Commentary

① This verse establishes that Allah Almighty bestowed knowledge of the unseen to the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, and he صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم informed his companions رَضِیَ اللّٰهُ عَنْهُم of a significant part of it.

② The Quran is counsel for all jinn and humankind and only he who desires to follow the truth, to remain steadfast upon it, and to gain benefit from it, truly takes heed from it.

③ The will and pleasure of Allah Almighty are different. Every action of a person occurs by the will and permission of Allah Almighty. However, that action does not necessarily entail that Allah Almighty is pleased with every action.

In the name of Allah, the Infinitely Gracious, the Most Merciful.	بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ
82:1 When the sky will split open.	اِذَا السَّمَآءُ انْفَطَرَتْ ۙ﴿۱﴾
82:2 And when the stars will scatter.	وَ اِذَا الْكَوَاكِبُ انْتَثَرَتْ ۙ﴿۲﴾
82:3 And when the seas will be made to overflow.	وَ اِذَا الْبِحَارُ فُجِّرَتْ ۙ﴿۳﴾
82:4 And when the graves will be exposed.	وَ اِذَا الْقُبُوْرُ بُعْثِرَتْ ۙ﴿۴﴾
82:5 Every soul will come to know① what it has sent forth and what it has left behind.②	عَلِمَتْ نَفْسٌ مَّا قَدَّمَتْ وَ اَخَّرَتْ ؕ﴿۵﴾
82:6 O man! What has deceived you concerning your Lord, the Most Generous?③	يٰۤاَيُّهَا الْاِنْسَانُ مَا غَرَّكَ بِرَبِّكَ الْكَرِيْمِ ۙ﴿۶﴾
82:7 Who created you, then formed you, then proportioned you,	الَّذِيْ خَلَقَكَ فَسَوّٰىكَ فَعَدَلَكَ ۙ﴿۷﴾

Topics

- The state of the Day of Judgement and warning the people.
- Admonition for the one who is in deception regarding Allah Almighty.

Commentary

① This "knowing" will be through the book of deeds.

② "Sent forth" refers to good or bad actions or it refers to charity, and "what it has left behind" refers to good or bad deeds or inheritance.

③ Even though Allah Almighty is the one who bestows His grace, instead of becoming daring in disobeying Him when observing His grace, one should consider His punishment and continuously refrain from disobeying Him. Those people should take heed from this who do not truthfully repent after sinning and instead console themselves by saying, "Allah is immensely forgiving, He will forgive, there is no worry."

82:8 He fashioned you in whatever form He willed.	فِيْٓ اَيِّ صُوْرَةٍ مَّا شَآءَ رَكَّبَكَ ؕ ﴿٨﴾
82:9 Certainly not, but you deny ˹Divine˺ Justice.	كَلَّا بَلْ تُكَذِّبُوْنَ بِالدِّيْنِ ۙ﴿٩﴾
82:10 And surely, there are guardians appointed over you,	وَاِنَّ عَلَيْكُمْ لَحٰفِظِيْنَ ۙ﴿١٠﴾
82:11 honourable scribes.[1]	كِرَامًا كَاتِبِيْنَ ۙ﴿١١﴾
82:12 They know whatever you do.[2]	يَعْلَمُوْنَ مَا تَفْعَلُوْنَ ﴿١٢﴾
82:13 Indeed, the virtuous are in comfort,	اِنَّ الْاَبْرَارَ لَفِيْ نَعِيْمٍ ۚ﴿١٣﴾
82:14 and the evildoers are in Hell;	وَاِنَّ الْفُجَّارَ لَفِيْ جَحِيْمٍ ۖ﴿١٤﴾
82:15 they will enter it on the Day of Justice.	يَّصْلَوْنَهَا يَوْمَ الدِّيْنِ ﴿١٥﴾
82:16 And they will not ˹be able to˺ hide from it.	وَمَا هُمْ عَنْهَا بِغَآئِبِيْنَ ؕ﴿١٦﴾
82:17 And what do you know of the Day of Justice?	وَمَآ اَدْرٰىكَ مَا يَوْمُ الدِّيْنِ ۙ﴿١٧﴾
82:18 Then what do you know of the Day of Justice?	ثُمَّ مَآ اَدْرٰىكَ مَا يَوْمُ الدِّيْنِ ؕ﴿١٨﴾
82:19 The Day when no soul will have any authority for any other soul; and the ˹ultimate˺ command on that Day belongs to Allah.	يَوْمَ لَا تَمْلِكُ نَفْسٌ لِّنَفْسٍ شَيْـًٔا ؕ وَالْاَمْرُ يَوْمَئِذٍ لِّلّٰهِ ﴿١٩﴾ ع

Topics

- Mention of the angels responsible for writing deeds.
- The reward for the righteous and the outcome of transgressors.
- The reality of Judgement Day and justice.

Commentary

① It is understood from this that the angels are respectable and honourable in the court of Allah.

② No hidden or apparent action of ours is concealed from the angels, hence they write every action.

In the name of Allah, the Infinitely Gracious, the Most Merciful.	بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ
83:1 Woe to the defrauders;①	وَيْلٌ لِّلْمُطَفِّفِيْنَ ۙ﴿١﴾
83:2 those who when taking measure from people seek it in full.	الَّذِيْنَ اِذَا اكْتَالُوْا عَلَى النَّاسِ يَسْتَوْفُوْنَ ۖ﴿٢﴾
83:3 And when they measure for them or weigh for them, they lessen.②	وَاِذَا كَالُوْهُمْ اَوْ وَّزَنُوْهُمْ يُخْسِرُوْنَ ؕ﴿٣﴾
83:4 Do these people not have certainty that they will be brought back to life?	اَلَا يَظُنُّ اُولٰٓئِكَ اَنَّهُمْ مَّبْعُوْثُوْنَ ۙ﴿٤﴾
83:5 For a momentous Day.	لِيَوْمٍ عَظِيْمٍ ۙ﴿٥﴾
83:6 The Day all people will stand before the Lord of the worlds.③	يَّوْمَ يَقُوْمُ النَّاسُ لِرَبِّ الْعٰلَمِيْنَ ؕ﴿٦﴾

Topics

- A stern warning for those who deceive when measuring and weighing.

Commentary

① The outcome for honestly measuring and weighing goods is fruitful in the world as it engenders trust, increases business, and motivates blessings in sustenance. It will also have a positive impact in the Hereafter as one will be free from the rights of people in this regard. In these verses, there is a severe warning for those who lessen when measuring and weighing.

② All forms of deception when measuring and weighing goods are included in this verse, e.g., pulling stretchy cloth when measuring it, attaching something under the scales in which goods are placed to weigh, and altering the settings of digital scales.

③ Meaning, the day when everyone will be stood for the accountability of actions and recompense in the court of Allah Almighty, on that day, the fraud of these people in weighing and measuring and its result will become apparent.

83:7 Truly, indeed the record of evildoers is in *Sijjīn*.①	كَلَّآ إِنَّ كِتَٰبَ ٱلْفُجَّارِ لَفِى سِجِّينٍ ۝٧
83:8 And what do you know of *Sijjīn*?	وَمَآ أَدْرَىٰكَ مَا سِجِّينٌ ۝٨
83:9 It is a sealed record.	كِتَٰبٌ مَّرْقُومٌ ۝٩
83:10 Woe to the deniers on that Day.	وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ۝١٠
83:11 Those who deny the Day of Justice.	ٱلَّذِينَ يُكَذِّبُونَ بِيَوْمِ ٱلدِّينِ ۝١١
83:12 And none deny it except every transgressing, extreme sinner.	وَمَا يُكَذِّبُ بِهِۦٓ إِلَّا كُلُّ مُعْتَدٍ أَثِيمٍ ۝١٢
83:13 When Our verses are recited to him, he says, "Tales of previous communities."	إِذَا تُتْلَىٰ عَلَيْهِ ءَايَٰتُنَا قَالَ أَسَٰطِيرُ ٱلْأَوَّلِينَ ۝١٣
83:14 Certainly not, rather that which they had earned has covered their hearts with rust.②	كَلَّا ۖ بَلْ ۜ رَانَ عَلَىٰ قُلُوبِهِم مَّا كَانُوا۟ يَكْسِبُونَ ۝١٤

Topics

- The status of the disbelievers' book of deeds and its reality.
- The outcome of the one who denies the Day of Justice.
- The evil traits of the one who denies the Day of Justice.
- The outcome of the denier in the world and Hereafter.

Commentary

① Here, "evildoers" refers to disbelievers and one opinion about *Sijjīn* is that it is a place beneath the seventh earth and this place is the palace of Satan and his army.

② Sins taint the heart and cause spiritual rust on it. A hadith states that when a person commits a sin, a black dot is created on his heart. When he refrains from the sin and repents, his heart becomes clean, and if he again commits the sin, that dot increases until his entire heart becomes black, and this is "رَان", i.e., that rust which is mentioned in the verse. *(Sunan Al-Tirmidhī: 3345)*

83:15 Truly, indeed on that Day, they will be deprived of the vision of their Lord.①	كَلَّآ إِنَّهُمْ عَن رَّبِّهِمْ يَوْمَئِذٍ لَّمَحْجُوبُونَ ﴿١٥﴾
83:16 Then, they will be cast into Hell.	ثُمَّ إِنَّهُمْ لَصَالُوا الْجَحِيمِ ﴿١٦﴾
83:17 Then it will be said, "This is that which you used to deny."	ثُمَّ يُقَالُ هَٰذَا الَّذِي كُنتُم بِهِ تُكَذِّبُونَ ﴿١٧﴾
83:18 Truly, indeed the record of the virtuous is in *ʿIlliyyūn*.②	كَلَّآ إِنَّ كِتَٰبَ الْأَبْرَارِ لَفِي عِلِّيِّينَ ﴿١٨﴾
83:19 And what do you know of *ʿIlliyyūn*?	وَمَآ أَدْرَىٰكَ مَا عِلِّيُّونَ ﴿١٩﴾
83:20 It is a sealed record.	كِتَٰبٌ مَّرْقُومٌ ﴿٢٠﴾
83:21 It is witnessed by those ˹angels˺ who have been granted nearness.	يَشْهَدُهُ الْمُقَرَّبُونَ ﴿٢١﴾
83:22 Indeed, the righteous will be in comfort,	إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ ﴿٢٢﴾
83:23 upon thrones, looking on.③	عَلَى الْأَرَآئِكِ يَنظُرُونَ ﴿٢٣﴾
83:24 You will recognise the radiance of blessings within their faces.	تَعْرِفُ فِي وُجُوهِهِمْ نَضْرَةَ النَّعِيمِ ﴿٢٤﴾

Topics

- The status of the disbelievers' book of deeds and its reality.
- Heavenly blessings for the pious.

Commentary

① The warning about being deprived of seeing the Divine vision in the Hereafter is for the disbelievers; with the grace of Allah Almighty, the believers will be blessed with the beatific vision.

② *ʿIlliyyīn* is the highest place in the heavens beneath the Divine Throne.

③ The obedient and righteous people of Allah Almighty will sit on thrones in Paradise and bask in the bounties bestowed by Allah Almighty and besides this, they will see their enemies caught up in various types of punishments.

83:25 They will be given pure, sealed wine to drink.	يُسْقَوْنَ مِنْ رَّحِيْقٍ مَّخْتُوْمٍ ۙ﴿٢٥﴾
83:26 Its seal is of musk; and for this the aspirers should yearn.①	خِتٰمُهٗ مِسْكٌ ؕ وَفِيْ ذٰلِكَ فَلْيَتَنَافَسِ الْمُتَنَافِسُوْنَ ؕ﴿٢٦﴾
83:27 And its blend is of *Tasnīm*;	وَمِزَاجُهٗ مِنْ تَسْنِيْمٍ ۗ﴿٢٧﴾
83:28 a spring from which those who have been granted nearness will drink.	عَيْنًا يَّشْرَبُ بِهَا الْمُقَرَّبُوْنَ ؕ﴿٢٨﴾
83:29 Certainly, the wrongdoers used to laugh at the believers.②	اِنَّ الَّذِيْنَ اَجْرَمُوْا كَانُوْا مِنَ الَّذِيْنَ اٰمَنُوْا يَضْحَكُوْنَ ۖ﴿٢٩﴾
83:30 And when they (the believers) passed by them, they (the disbelievers) used to wink at one another.	وَاِذَا مَرُّوْا بِهِمْ يَتَغَامَزُوْنَ ۖ﴿٣٠﴾
83:31 And when they would return to their families, they would return self-conceited.	وَاِذَا انْقَلَبُوْٓا اِلٰٓى اَهْلِهِمُ انْقَلَبُوْا فَكِهِيْنَ ۖ﴿٣١﴾
83:32 And when they would look at them, they would say, "Indeed, these people are misguided."	وَاِذَا رَاَوْهُمْ قَالُوْٓا اِنَّ هٰٓؤُلَآءِ لَضَآلُّوْنَ ۙ﴿٣٢﴾

Topics

- The bad conduct of the disbelievers towards the people of faith in the world.

Commentary

① The aspirants should yearn for the pure wine sealed with musk in Paradise by advancing towards the obedience of Allah Almighty and by refraining from evils.

② The leaders of the disbelievers such as Abū Jahl, Walīd ibn al-Mughīrah, and al-ʿĀṣ ibn Wā'il, and others would laugh at believers like Sayyidunā ʿAmmār, Sayyidunā Khabbāb, Sayyidunā Ṣuhayb, and Sayyidunā Bilāl رَضِیَ اللّٰہُ عَنْہُم. When those poor believers would walk past those wealthy leaders of the disbelievers, they would wink at one another to taunt the believers. This verse was revealed about them.

83:33 And yet they were not sent as guardians over them.①	وَمَآ اُرْسِلُوْا عَلَيْهِمْ حٰفِظِيْنَ ﴿٣٣﴾
83:34 So this Day, the believers will laugh at the disbelievers,②	فَالْيَوْمَ الَّذِيْنَ اٰمَنُوْا مِنَ الْكُفَّارِ يَضْحَكُوْنَ ﴿٣٤﴾
83:35 upon thrones, looking on.	عَلَى الْاَرَآئِكِ يَنْظُرُوْنَ ﴿٣٥﴾
83:36 Were the disbelievers recompensed for what they used to do?	هَلْ ثُوِّبَ الْكُفَّارُ مَا كَانُوْا يَفْعَلُوْنَ ﴿٣٦﴾

ع ١ ٣٦ ٨

Surah Al-Inshiqāq (The Rupture)

(This Surah is Meccan, containing 1 section and 25 verses)

٨٤ سُوْرَةُ الْاِنْشِقَاق مَكِّيَّةٌ ٨٣ | اٰياتها: ٢٥ | ركوعها: ١

In the name of Allah, the Infinitely Gracious, the Most Merciful.	بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ
84:1 When the sky will split open.	اِذَا السَّمَآءُ انْشَقَّتْ ﴿١﴾
84:2 And it will obey its Lord, and this befits it.	وَاَذِنَتْ لِرَبِّهَا وَحُقَّتْ ﴿٢﴾
84:3 And when the earth will be extended.③	وَاِذَا الْاَرْضُ مُدَّتْ ﴿٣﴾

Topics

- The state of the heavens and earth when Judgement Day occurs.

Commentary

① Meaning those disbelievers were not made guardians over the believers that they may take them to task for their states and actions. Rather, those disbelievers were given the command to rectify themselves, and they should have reformed their own situation.

② When the door of Hell is opened, the disbelievers will run towards the door to escape from Hell, and when they come close to it, the door will shut. This will continuously occur with them, and upon seeing this state of the disbelievers, the believers will laugh at them, and this laughing of the Muslims will be in exchange for the laughing of the disbelievers in the world.

③ Meaning, when the vastness of the earth will be increased and it will be spread, and no building or mountain will remain on it.

84:4 And it will bring forth what is therein and become empty.①	وَاَلْقَتْ مَا فِيْهَا وَتَخَلَّتْ ۙ﴿٤﴾
84:5 And it will obey its Lord, and this befits it.	وَاَذِنَتْ لِرَبِّهَا وَحُقَّتْ ۙ﴿٥﴾
84:6 O mankind! You indeed are hastening to your Lord, then you will meet Him.	يٰٓاَيُّهَا الْاِنْسَانُ اِنَّكَ كَادِحٌ اِلٰى رَبِّكَ كَدْحًا فَمُلٰقِيْهِ ۚ﴿٦﴾
84:7 So as for the one who is given his record in his right hand,	فَاَمَّا مَنْ اُوْتِيَ كِتٰبَهٗ بِيَمِيْنِهٖ ۙ﴿٧﴾
84:8 so, soon He will be granted an easy reckoning.②	فَسَوْفَ يُحَاسَبُ حِسَابًا يَّسِيْرًا ۙ﴿٨﴾
84:9 And he will return to his family delighted.	وَّيَنْقَلِبُ اِلٰٓى اَهْلِهٖ مَسْرُوْرًا ۭ﴿٩﴾
84:10 And as for the one who is given his record behind his back,	وَاَمَّا مَنْ اُوْتِيَ كِتٰبَهٗ وَرَآءَ ظَهْرِهٖ ۙ﴿١٠﴾

Topics

- A warning for Man.
- The state of the one who will be given book of deeds in the right hand.
- The state of the one who will be given book of deeds behind his back.

Commentary

① Meaning, when the earth will extract all the treasures inside it and the corpses, and it will be devoid of treasures and corpses.

② On the Day of Judgement, there will be some believers whose accountability will not be taken meticulously and severely. Rather, their actions will be presented only to them. They will recognise their good deeds and sins and will be rewarded for their good deeds and pardoned for their sins. This is that easy accountability which is mentioned in this verse, i.e., neither will there be severe objection and detailed analysis of actions nor will they be asked why they did those deeds, and nor will evidence be established against them because the one who will be asked will have no excuse and no proof, and in this way, he will be humiliated.

84:11 so soon He will ask for death.	فَسَوْفَ يَدْعُوْا ثُبُوْرًا ﴿١١﴾
84:12 And he will enter the blazing Fire.	وَّيَصْلٰى سَعِيْرًا ﴿١٢﴾
84:13 He was delighted among his family.①	اِنَّهٗ كَانَ فِيْٓ اَهْلِهٖ مَسْرُوْرًا ﴿١٣﴾
84:14 He thought he would never return.	اِنَّهٗ ظَنَّ اَنْ لَّنْ يَّحُوْرَ ﴿١٤﴾
84:15 Of course, indeed his Lord is watching him.	بَلٰٓى ۚ اِنَّ رَبَّهٗ كَانَ بِهٖ بَصِيْرًا ﴿١٥﴾
84:16 So by the light of sunset.	فَلَآ اُقْسِمُ بِالشَّفَقِ ﴿١٦﴾
84:17 And by the night and that which it gathers.②	وَالَّيْلِ وَمَا وَسَقَ ﴿١٧﴾
84:18 And by the moon when it becomes full.③	وَالْقَمَرِ اِذَا اتَّسَقَ ﴿١٨﴾
84:19 You will most certainly advance from one phase to another.④	لَتَرْكَبُنَّ طَبَقًا عَنْ طَبَقٍ ﴿١٩﴾

معانقہ ۱

Topics

- Mention of varying states that will occur for a human.

Commentary

① This means that in the world, he was busy in familial matters and in fulfilling his desires, and he was happy in his arrogance and conceit.

② These things either refer to animals which spread out in the day, and at night, they go towards their residences and abodes, or they refer to those actions which are performed at night, e.g., the *tahajjud* prayer, or they refer to darkness and stars as they gather in the night.

③ The light of the moon is at its peak in White Days, i.e., the 13th, 14th, and 15th nights of the lunar month.

④ In this verse, the address is for all people, and "advancing from one phase to another" means firstly facing the severities and horrors of death, then rising after death followed by being presented at the place of accountability. It may specifically address the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, and the implication is that he will ascend from one heaven to another. On the night of ascension, the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم went to one heaven, then another, and like this, phase by phase and from stage to stage, he reached the ranks of closeness to Allah Almighty.

84:20 So what is the matter with them that they do not embrace faith?	فَمَا لَهُمْ لَا يُؤْمِنُوْنَ ﴿٢٠﴾
84:21 And when the Quran is recited to them, they do not **prostrate**?	وَإِذَا قُرِئَ عَلَيْهِمُ الْقُرْاٰنُ لَا يَسْجُدُوْنَ ﴿٢١﴾ السجدة
84:22 But the disbelievers are denying.	بَلِ الَّذِيْنَ كَفَرُوْا يُكَذِّبُوْنَ ﴿٢٢﴾
84:23 Allah knows best what they keep in their hearts.	وَاللّٰهُ أَعْلَمُ بِمَا يُوْعُوْنَ ﴿٢٣﴾
84:24 So give them glad tidings of painful punishment.	فَبَشِّرْهُمْ بِعَذَابٍ أَلِيْمٍ ﴿٢٤﴾
84:25 Except those who embraced faith and performed righteous deeds, there is everlasting reward for them.	إِلَّا الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ لَهُمْ أَجْرٌ غَيْرُ مَمْنُوْنٍ ﴿٢٥﴾ ع ١ ٩

Surah Al-Burūj (The Constellations)

(This Surah is Meccan, containing 1 section and 22 verses)

٨٥ سُوْرَةُ الْبُرُوْجِ مَكِّيَّةٌ ٢٧ | اٰياتها: ٢٢ ركوعها: ١

In the name of Allah, the Infinitely Gracious, the Most Merciful.	بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ
85:1 By the sky possessing constellations.①	وَالسَّمَآءِ ذَاتِ الْبُرُوْجِ ﴿١﴾
85:2 And the Promised Day,	وَالْيَوْمِ الْمَوْعُوْدِ ﴿٢﴾

Topics

- The punishment for disbelievers and the reward for believers.
- Mention of the incident of the "people of the ditch".

Commentary

① There are twelve famous constellations. An oath was taken on them because the wonders of Allah's wisdom are manifest from them, e.g., the sun, moon, and stars orbiting the constellations according to a specific manner and not opposing this way.

85:3 And by the Witness Day and by the Day people attend.①	وَشَاهِدٍ وَّمَشْهُوْدٍ ۝٣
85:4 Woe to the people of the ditch②	قُتِلَ اَصْحٰبُ الْاُخْدُوْدِ ۝٤
85:5 of the blazing fire.	النَّارِ ذَاتِ الْوَقُوْدِ ۝٥
85:6 When they were sitting around it.	اِذْ هُمْ عَلَيْهَا قُعُوْدٌ ۝٦
85:7 And they themselves are witnesses to what they were doing to the believers.	وَّهُمْ عَلٰى مَا يَفْعَلُوْنَ بِالْمُؤْمِنِيْنَ شُهُوْدٌ ۝٧
85:8 And they were only averse to this that they (Muslims) embraced faith in Allah, the Most-Exalted, the Most-Praiseworthy,③	وَمَا نَقَمُوْا مِنْهُمْ اِلَّآ اَنْ يُّؤْمِنُوْا بِاللّٰهِ الْعَزِيْزِ الْحَمِيْدِ ۝٨
85:9 to Whom belongs the Kingdom of the heavens and the earth. And Allah is a Witness over everything.	الَّذِيْ لَهٗ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ ؕ وَاللّٰهُ عَلٰى كُلِّ شَيْءٍ شَهِيْدٌ ۝٩
85:10 Surely, those who persecuted the believing men and the believing women, then	اِنَّ الَّذِيْنَ فَتَنُوا الْمُؤْمِنِيْنَ وَالْمُؤْمِنٰتِ ثُمَّ لَمْ يَتُوْبُوْا

Topics

- A warning for those who harm Muslims.

Commentary

① The Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم said: The "promised day" refers to the Day of Judgement, and "the day people attend" refers to the day of ʿArafah, and the "day of witness" refers to Friday. *(Sunan Al-Tirmidhī: 3350)*

② For detail regarding the people of the ditch, refer to *Tafsīr Ṣirāṭ Al-Jinān* under this verse.

③ A disbeliever is an enemy of a believer due to his faith, and a believer can never please a disbeliever whilst remaining a Muslim. Moreover, the sign of a believer is that the disbelievers remain unhappy with him whilst the believers are happy with him. Therefore, whoever is occupied with pleasing the disbelievers is generally a person who commits flattery when it comes to religion. Those people should heed this who conduct religious festivals of disbelievers to please them or participate in them, as they abandon the laws of Islam for the contentment of disbelievers and harm Muslims.

they did not repent, there is the punishment of Hell for them and there is the punishment of fire for them.	فَلَهُمْ عَذَابُ جَهَنَّمَ وَلَهُمْ عَذَابُ الْحَرِيْقِ ﴿١٠﴾
85:11 Those who believed and performed righteous deeds, there are Gardens for them beneath which rivers flow; this is the great success.	اِنَّ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ لَهُمْ جَنّٰتٌ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ ؕ ذٰلِكَ الْفَوْزُ الْكَبِيْرُ ﴿١١﴾
85:12 The seizing of your Lord is most severe.①	اِنَّ بَطْشَ رَبِّكَ لَشَدِيْدٌ ﴿١٢﴾
85:13 Indeed, it is He who originates and He creates again.	اِنَّهٗ هُوَ يُبْدِئُ وَيُعِيْدُ ﴿١٣﴾
85:14 And He is the Most-Forgiving, Most-Affectionate.	وَهُوَ الْغَفُوْرُ الْوَدُوْدُ ﴿١٤﴾
85:15 The Master of the Throne, the Pre-eminent.	ذُو الْعَرْشِ الْمَجِيْدُ ﴿١٥﴾
85:16 One Who does whatever He wills.	فَعَّالٌ لِّمَا يُرِيْدُ ﴿١٦﴾

آية حصية ١٢

Topics

- Glad tidings for practicing Muslims.
- Attributes of Allah Almighty.

Commentary

① When Allah Almighty seizes the oppressors in His punishment, His seizing is very severe even if this is after giving the oppressors respite for a period of time, because giving them respite is not due to incapability, rather it is due to wisdom. There is admonition for every oppressive individual in this verse that even if Allah Almighty has not seized him at this moment in time, however, when He does seize him due to his oppression, it will be very severe, and this can take place anywhere; in this world or the Afterlife.

هَلْ اَتٰىكَ حَدِيْثُ الْجُنُوْدِ ۙ﴿۱۷﴾

85:17 Did the news of the armies come to you?①

فِرْعَوْنَ وَثَمُوْدَ ؕ﴿۱۸﴾

85:18 Pharaoh and Thamūd.

بَلِ الَّذِيْنَ كَفَرُوْا فِيْ تَكْذِيْبٍ ۙ﴿۱۹﴾

85:19 But the disbelievers are in denial.

وَّاللّٰهُ مِنْ وَّرَآئِهِمْ مُّحِيْطٌ ۚ﴿۲۰﴾

85:20 And Allah encompasses them from all directions.②

بَلْ هُوَ قُرْاٰنٌ مَّجِيْدٌ ۙ﴿۲۱﴾

85:21 Rather, it is a Glorious Quran

ع ١ ٢٢ ١٠

فِيْ لَوْحٍ مَّحْفُوْظٍ ﴿۲۲﴾

85:22 in the Preserved Tablet.

Surah Al-Tāriq (The Shining Star)

(This Surah is Meccan, containing 1 section and 17 verses)

٨٦ سُوْرَةُ الطَّارِقِ مَكِّيَّةٌ ٣٦ | اٰياتها: ١٧ ركوعها: ١

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

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

وَالسَّمَآءِ وَالطَّارِقِ ۙ﴿۱﴾

86:1 By the sky and by that which comes at night.

Topics

- Mention of the states of Pharaoh and Thamūd.
- The state of disbelievers of Makkah and a warning for them.
- The greatness of the Quran.
- Every soul has a guardian assigned to it.

Commentary

① In the previous verses, in relation to the disbelievers harming the people of faith, the state of the people of the ditch was mentioned to give moral support to the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم and the Noble Companions رَضِيَ اللّٰهُ عَنْهُم; and here, the state of the disbelievers who came before the people of ditch was mentioned for the same reason.

② This means that Allah Almighty is aware of these disbelievers and no action of theirs is concealed from Him. He is capable of sending the same punishment to these disbelievers that He sent upon the previous disbelievers.

86:2 And what do you know about that which comes at night?	وَمَآ اَدْرٰىكَ مَا الطَّارِقُ ۙ﴿۲﴾
86:3 (It is) a shining star.	النَّجْمُ الثَّاقِبُ ۙ﴿۳﴾
86:4 Every soul has a guardian appointed over it.①	اِنْ كُلُّ نَفْسٍ لَّمَّا عَلَيْهَا حَافِظٌ ؕ﴿۴﴾
86:5 So let man consider that from which he was created.	فَلْيَنْظُرِ الْاِنْسَانُ مِمَّ خُلِقَ ؕ﴿۵﴾
86:6 He was created from a spurting fluid.	خُلِقَ مِنْ مَّآءٍ دَافِقٍ ۙ﴿۶﴾
86:7 It comes forth from between the loins and chests.	يَّخْرُجُ مِنْۢ بَيْنِ الصُّلْبِ وَالتَّرَآئِبِ ؕ﴿۷﴾
86:8 Indeed, He is able to bring him back ˹to life˺.	اِنَّهٗ عَلٰى رَجْعِهٖ لَقَادِرٌ ؕ﴿۸﴾
86:9 The Day secrets will be tested.②	يَوْمَ تُبْلَى السَّرَآئِرُ ۙ﴿۹﴾

Topics

- Deriving proof for the Divine power to resurrect from human existence.
- The helplessness of deniers of resurrection on Judgement Day.

Commentary

① This guardian is an angel. Even though Allah Almighty can protect everyone in every way, His law dictates for these actions to be carried out by His appointed angels. Furthermore, this verse reveals that some names of Allah Almighty can be used to describe His people. For instance, although "Guardian" (*Ḥāfīẓ*) is a name of Allah Almighty, it is used to describe angels. Therefore, it is permitted for us to say, "Allah and His Beloved صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم are our guardians and helpers."

② "Secrets" refer to beliefs, intentions, and those actions that a human conceals. On the Day of Judgement, Allah Almighty will reveal all of these. Hence, as well as rectifying external actions, we should all strive to rectify our internal and hidden actions so that on the Day of Judgement, we can be saved from being humiliated before the people.

86:10 So he will have no power and no helper.	فَمَا لَهٗ مِنْ قُوَّةٍ وَّلَا نَاصِرٍ ﴿١٠﴾
86:11 And by the sky which rains frequently,	وَالسَّمَآءِ ذَاتِ الرَّجْعِ ﴿١١﴾
86:12 and by the earth which splits open.	وَالْاَرْضِ ذَاتِ الصَّدْعِ ﴿١٢﴾
86:13 Indeed, it is a decisive Word.	اِنَّهٗ لَقَوْلٌ فَصْلٌ ﴿١٣﴾
86:14 And it is not an amusing matter.	وَّمَا هُوَ بِالْهَزْلِ ﴿١٤﴾
86:15 They are carrying out their plots.	اِنَّهُمْ يَكِيْدُوْنَ كَيْدًا ﴿١٥﴾
86:16 And I execute My concealed plan.	وَّاَكِيْدُ كَيْدًا ﴿١٦﴾
86:17 So give respite to the disbelievers, give them some reprieve.①	فَمَهِّلِ الْكٰفِرِيْنَ اَمْهِلْهُمْ رُوَيْدًا ﴿١٧﴾ ع ١١

Surah Al-A'lā (The Most High)

(This Surah is Meccan, containing 1 section and 19 verses)

سُوْرَةُ الْاَعْلٰى مَكِّيَّةٌ ٨٧ | اٰياتها: ١٩ ركوعها: ١

In the name of Allah, the Infinitely Gracious, the Most Merciful.	بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ
87:1 Glorify the name of your Lord, the Most High.	سَبِّحِ اسْمَ رَبِّكَ الْاَعْلَى ﴿١﴾

Topics

- The Quran is decisive speech.
- A warning to those disbelievers who plot and deceive.
- The command to glorify Allah, and His attributes.

Commentary

① Meaning, the disbelievers of Makkah are making numerous plots to eradicate the religion of Allah, to extinguish the light of truth and to harm the Final Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, and I execute My Divine concealed plan which they are unaware of, so O Beloved صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم! Do not pray for the destruction of the disbelievers, rather give them reprieve and a few days of respite because soon they will be destroyed. Hence, this is exactly what happened and in the battle of Badr, Divine retribution seized them.

87:2 Who created and proportioned.	الَّذِیْ خَلَقَ فَسَوّٰی ۪ۙ﴿۲﴾
87:3 And Who determined, then guided.	وَالَّذِیْ قَدَّرَ فَهَدٰی ۪ۙ﴿۳﴾
87:4 And Who brought forth pasture,	وَالَّذِیْۤ اَخْرَجَ الْمَرْعٰی ۪ۙ﴿۴﴾
87:5 then He made it dry, dark straw.	فَجَعَلَهٗ غُثَآءً اَحْوٰی ؕ﴿۵﴾
87:6 ˹Dear Beloved Prophet,˺ soon We shall make you recite so you will not forget.①	سَنُقْرِئُكَ فَلَا تَنْسٰۤی ۙ﴿۶﴾
87:7 Except whatever Allah wills; indeed He knows the apparent and what is concealed.	اِلَّا مَا شَآءَ اللّٰهُ ؕ اِنَّهٗ یَعْلَمُ الْجَهْرَ وَمَا یَخْفٰی ؕ﴿۷﴾
87:8 And We shall make easy for you the path of ease.	وَنُیَسِّرُكَ لِلْیُسْرٰی ۚ﴿۸﴾
87:9 So advise if advice benefits.②	فَذَكِّرْ اِنْ نَّفَعَتِ الذِّكْرٰی ؕ﴿۹﴾
87:10 Soon he who fears ˹Allah˺ will heed advice.	سَیَذَّكَّرُ مَنْ یَّخْشٰی ۙ﴿۱۰﴾

Topics

- Two glad tidings for the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم.
- Instruction regarding giving advice.

Commentary

① Sayyidunā Jibrīl عَلَيْهِ السَّلَام would descend with revelation and even before he would finish the last part of the verse, the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم would begin reciting the first part of that verse to ensure retention. Upon this, Allah Almighty said: "O Beloved (صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم)! We will enable you to recite the Quran via Jibrīl (عَلَيْهِ السَّلَام), so whatever is read before you, you will not forget it."

② The condition of "advice which benefits" does not mean that if advice does not benefit, it should not be given, as contrary meanings (*mafhūm al-mukhālafah*) is not given consideration in the verses of the Quran.

87:11 And the most unfortunate will avoid it.	وَيَتَجَنَّبُهَا الْاَشْقَى ﴿١١﴾
87:12 He who will enter the greatest Fire.	الَّذِيْ يَصْلَى النَّارَ الْكُبْرٰى ﴿١٢﴾
87:13 Wherein he will neither die nor live.	ثُمَّ لَا يَمُوْتُ فِيْهَا وَلَا يَحْيٰى ﴿١٣﴾
87:14 Indeed, he who purified himself will prosper.①	قَدْ اَفْلَحَ مَنْ تَزَكّٰى ﴿١٤﴾
87:15 And he remembered the name of his Lord and prayed.	وَذَكَرَ اسْمَ رَبِّهٖ فَصَلّٰى ﴿١٥﴾
87:16 Rather, you prefer the life of this world.②	بَلْ تُؤْثِرُوْنَ الْحَيٰوةَ الدُّنْيَا ﴿١٦﴾
87:17 And the Hereafter is better and lasting.	وَالْاٰخِرَةُ خَيْرٌ وَّاَبْقٰى ﴿١٧﴾
87:18 Indeed, this is in the earlier scriptures.	اِنَّ هٰذَا لَفِي الصُّحُفِ الْاُوْلٰى ﴿١٨﴾
87:19 The scriptures of Ibrāhīm and Mūsā.	صُحُفِ اِبْرٰهِيْمَ وَمُوْسٰى ﴿١٩﴾ ع ١٩ ١٢

Topics

- Attributes of a truly successful person.
- A warning for those who give priority to the worldly life.
- An indication towards the scriptures of Prophet Ibrāhīm and Prophet Mūsā.

Commentary

① The word "تَزَكّٰى" means to purify oneself from disbelief and polytheism. It can also mean to attain purity for prayer by making *wudu* and *ghusl*.

② Muslims should not overindulge in worldly pleasures and embellishments, and forget their Hereafter. They should value every breath and spend their lives in the obedience of Allah, focusing on the endless blessings of Paradise. Unfortunately, consumerism has shifted our focus away from the Hereafter.

In the name of Allah, the Infinitely Gracious, the Most Merciful.	بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ
88:1 Indeed, news of the overshadowing calamity has come to you.①	هَلْ اَتٰىكَ حَدِيْثُ الْغَاشِيَةِ ۝١
88:2 Many faces will be humbled on that Day.	وُجُوْهٌ يَّوْمَئِذٍ خَاشِعَةٌ ۝٢
88:3 Labouring, weary.②	عَامِلَةٌ نَّاصِبَةٌ ۝٣
88:4 They will enter a raging fire.	تَصْلٰى نَارًا حَامِيَةً ۝٤
88:5 They will be made to drink from a boiling spring.	تُسْقٰى مِنْ عَيْنٍ اٰنِيَةٍ ۝٥

Topics

- The state of the sinners on Judgement Day.
- The drink and food of Hell dwellers.

Commentary

① "The overshadowing calamity" refers to Judgement Day whose severities and horrors will overshadow everything.

② This refers to idol worshippers or the People of the Book. In the name of devotion and worship, they invented many extreme forms of monasticism and faced self-imposed hardships. Likewise, monks and spiritualists from other traditions abandon natural aspects of life and permissible pleasures in a bid to draw closer to the Divine. Yet, in the Hereafter, they will not be rewarded, as they prohibit what Allah Almighty has allowed. Similarly, there is no benefit in the religious endeavours of heretics.

88:6 There is no food for them except a thorny plant ①	لَيْسَ لَهُمْ طَعَامٌ اِلَّا مِنْ ضَرِيْعٍ ۙ﴿٦﴾
88:7 which will neither nourish nor give relief from hunger.	لَّا يُسْمِنُ وَلَا يُغْنِيْ مِنْ جُوْعٍ ؕ﴿٧﴾
88:8 Many faces will be blissful on that Day.	وُجُوْهٌ يَّوْمَئِذٍ نَّاعِمَةٌ ۙ﴿٨﴾
88:9 Pleased with their endeavours.	لِّسَعْيِهَا رَاضِيَةٌ ۙ﴿٩﴾
88:10 In a lofty Garden.	فِيْ جَنَّةٍ عَالِيَةٍ ۙ﴿١٠﴾
88:11 They will not hear any indecent speech therein.	لَّا تَسْمَعُ فِيْهَا لَاغِيَةً ؕ﴿١١﴾
88:12 Flowing springs therein.	فِيْهَا عَيْنٌ جَارِيَةٌ ۙ﴿١٢﴾ وقف لازم
88:13 Elevated thrones therein.	فِيْهَا سُرُرٌ مَّرْفُوْعَةٌ ۙ﴿١٣﴾
88:14 And placed vessels.	وَّاَكْوَابٌ مَّوْضُوْعَةٌ ۙ﴿١٤﴾
88:15 And long cushions set in rows.	وَّنَمَارِقُ مَصْفُوْفَةٌ ۙ﴿١٥﴾
88:16 And exquisite carpets spread out.	وَّزَرَابِيُّ مَبْثُوْثَةٌ ؕ﴿١٦﴾

Topics

- The state of practicing Muslims on the Day of Judgement and their reward.
- The beautiful scene of Paradise and sources of adornment.

Commentary

① *Ḍarīʿ* is a thorny and poisonous grass found in the Arab world which creates a burning feeling in the animal's stomach, it is extremely foul-tasting and severely harmful. On the Day of Judgement, people will be requited in different ways. Some will be given *Zaqqūm* (cactus tree) and others will be given *ghislīn*, i.e., the pus of Hell dwellers, while some will be given thorns of fire to eat. It is due to these varying punishments that the Quran mentions varying punishment for the dwellers of Hell.

88:17 So do they not see the camels, how they were created?	اَفَلَا يَنْظُرُوْنَ اِلَى الْاِبِلِ كَيْفَ خُلِقَتْ ﴿١٧﴾ وقفة
88:18 And the sky, how it was raised?	وَاِلَى السَّمَآءِ كَيْفَ رُفِعَتْ ﴿١٨﴾ وقفة
88:19 And the mountains, how they were fixed?	وَاِلَى الْجِبَالِ كَيْفَ نُصِبَتْ ﴿١٩﴾ وقفة
88:20 And the earth, how it was spread out?	وَاِلَى الْاَرْضِ كَيْفَ سُطِحَتْ ﴿٢٠﴾
88:21 So advise;[1] you are but one who advises.	فَذَكِّرْ ؕ اِنَّمَآ اَنْتَ مُذَكِّرٌ ؕ ﴿٢١﴾
88:22 You are not one who forces them.[2]	لَسْتَ عَلَيْهِمْ بِمُصَيْطِرٍ ۙ ﴿٢٢﴾
88:23 However, the one who turned away and disbelieved,	اِلَّا مَنْ تَوَلّٰى وَكَفَرَ ۙ ﴿٢٣﴾
88:24 so Allah will punish him with the most severe punishment.[3]	فَيُعَذِّبُهُ اللّٰهُ الْعَذَابَ الْاَكْبَرَ ؕ ﴿٢٤﴾
88:25 Indeed, their return is to Us.	اِنَّ اِلَيْنَآ اِيَابَهُمْ ۙ ﴿٢٥﴾
88:26 Then their accountability is upon Us.	ثُمَّ اِنَّ عَلَيْنَا حِسَابَهُمْ ﴿٢٦﴾ ع النصف ١٣

Topics

- An indication towards manifestations of power.
- Guidance and reassurance for the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم regarding religious propagation.

Commentary

① In this verse, the address is towards the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم but we also are commanded to advise others provided that we have the ability to do so.

② This verse means that it is not responsibility of the Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم to force the disbelievers to become Muslims. Rather, his responsibility is to convey the message of Allah Almighty in a beautiful way. After this, if no one becomes a Muslim, he is not responsible for it at all.

③ "Most severe punishment" refers to the punishment of Hell.

In the name of Allah, the Infinitely Gracious, the Most Merciful.	بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ
89:1 By the dawn.①	وَالْفَجْرِ ﴿١﴾
89:2 And by the ten nights.②	وَلَيَالٍ عَشْرٍ ﴿٢﴾
89:3 And by the even③ and the odd.④	وَالشَّفْعِ وَالْوَتْرِ ﴿٣﴾
89:4 And by the night when it departs.⑤	وَاللَّيْلِ إِذَا يَسْرِ ﴿٤﴾
89:5 Is there an oath in that for the intelligent?	هَلْ فِي ذَٰلِكَ قَسَمٌ لِّذِي حِجْرٍ ﴿٥﴾
89:6 Did you not see what your Lord did to ʿĀd?⑥	أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ ﴿٦﴾

Topics

- Oaths upon days and times for the people of intellect.
- Mention of the state and outcome of the nation of ʿĀd and Thamūd.

Commentary

① This "morning" refers to the first morning of *Muḥarram*, or *Dhū Al-Ḥijjah*, or *Eid Al-Aḍḥā*, or every morning.

② This refers to the first ten nights of *Dhū Al-Ḥijjah* or the first ten nights of *Muḥarram Al-Ḥarām*.

③ "Even" refers to the tenth of *Dhū Al-Ḥijjah*, or the creation, or the prayers consisting of two or four units.

④ "Odd" refers to the 9th of *Dhū Al-Ḥijjah*, or the Divine being of Allah, or the prayer consisting of three units, i.e. the Maghrib prayer.

⑤ This night refers specifically to the night of Muzdalifah, or the night of power, or every night, and "departing" of the night refers to it leaving.

⑥ Two nations are known as ʿĀd. The verse refers to the ʿĀd al-Iram, who were famously tall.

89:7 'The people of' Iram, towering like pillars,	اِرَمَ ذَاتِ الْعِمَادِ ۝٧
89:8 the like of whom were never created in the lands.①	الَّتِيْ لَمْ يُخْلَقْ مِثْلُهَا فِي الْبِلَادِ ۝٨
89:9 And Thamūd who hewed rocks in the valley.	وَثَمُوْدَ الَّذِيْنَ جَابُوا الصَّخْرَ بِالْوَادِ ۝٩
89:10 And Pharaoh, the possessor of spikes.②	وَفِرْعَوْنَ ذِي الْاَوْتَادِ ۝١٠
89:11 Those who rebelled in the lands.	الَّذِيْنَ طَغَوْا فِي الْبِلَادِ ۝١١
89:12 Then they spread much discord therein.	فَاَكْثَرُوْا فِيْهَا الْفَسَادَ ۝١٢
89:13 So your Lord unleashed a scourge of punishment upon them.	فَصَبَّ عَلَيْهِمْ رَبُّكَ سَوْطَ عَذَابٍ ۝١٣
89:14 Certainly, your Lord is watching.	اِنَّ رَبَّكَ لَبِالْمِرْصَادِ ۝١٤
89:15 So as for man, whenever his Lord tests him, then He honours him and grants him favour, so he says, "My Lord has honoured me."	فَاَمَّا الْاِنْسَانُ اِذَا مَا ابْتَلٰىهُ رَبُّهٗ فَاَكْرَمَهٗ وَنَعَّمَهٗ ۙ فَيَقُوْلُ رَبِّيْٓ اَكْرَمَنِ ۝١٥

Topics

- The condition of a human at the time of receiving a blessing and being deprived from it.

Commentary

① A lot has been narrated regarding the strength and power, height, and stature of the nation of ʿĀd, much of which is taken from the Israelite narrations. However, that which has been mentioned in the Quran, i.e. that they had extraordinary power and strength and were very tall is definitively true.

② Whoever Pharaoh wanted to punish, he would have the hands and feet of the prisoner tied or he would insert nails in his hands and feet.

89:16 And as for whenever He tests him, then He restricts his sustenance, so he says, "My Lord has humiliated me."①	وَاَمَّآ اِذَا مَا ابْتَلٰىهُ فَقَدَرَ عَلَيْهِ رِزْقَهٗ ۙ فَيَقُوْلُ رَبِّيْٓ اَهَانَنِ ۚ﴿١٦﴾
89:17 Certainly not, you do not honour the orphan.	كَلَّا بَلْ لَّا تُكْرِمُوْنَ الْيَتِيْمَ ۙ﴿١٧﴾
89:18 And you do not encourage one another to feed the destitute.	وَلَا تَحٰٓضُّوْنَ عَلٰى طَعَامِ الْمِسْكِيْنِ ۙ﴿١٨﴾
89:19 And you consume all inheritance after amassing it.	وَتَاْكُلُوْنَ التُّرَاثَ اَكْلًا لَّمًّا ۙ﴿١٩﴾
89:20 And you love wealth excessively.②	وَّتُحِبُّوْنَ الْمَالَ حُبًّا جَمًّا ؕ﴿٢٠﴾
89:21 Indeed, when the earth will be crushed into dust.	كَلَّآ اِذَا دُكَّتِ الْاَرْضُ دَكًّا دَكًّا ۙ﴿٢١﴾

Topics

- The bad mannerisms of the Makkan disbelievers.
- A reminder about Judgement Day to those besotted with wealth and a warning to them.

Commentary

① Allah Almighty tests people by granting them wealth, blessings, and respect and taking it back. A sincere and obedient believer is always content with the will of Allah Almighty, and is grateful in times of prosperity and patient in adversity. However, a heedless and ignorant person acts contrary to this, i.e., if he is tested through a blessing and respect, he becomes conceited, and instead of being grateful, he believes that he is entitled to it and considers it his virtue or proof that he is accepted in the court of Allah Almighty. Conversely, if Allah Almighty tests him by restricting his sustenance or through other hardships, he complains to Allah Almighty, he goes to people and whines, or he considers that hardship a sign of rejection in the court of Allah. This conduct does not befit the status of a true believer.

② In these verses, the following causes for the humiliation and disgrace of the disbelievers have been listed: not respecting orphans; not encouraging feeding of the destitute; usurping the inheritance of rightful heirs; and excessively loving wealth. These causes are worthy of consideration.

89:22 And ⌜the judgement of⌝ your Lord will come with angels in rows.	وَّجَآءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا ۚ﴿٢٢﴾
89:23 And on that Day, Hell will be brought forth; man will reflect on that Day and now, how is there time for him to reflect?	وَجِايْٓءَ يَوْمَىِٕذٍۭ بِجَهَنَّمَ ۙ يَوْمَىِٕذٍ يَّتَذَكَّرُ الْاِنْسَانُ وَاَنّٰى لَهُ الذِّكْرٰى ﴿٢٣﴾
89:24 He will say, "Alas, would that I had sent forth ⌜goodness⌝ for my life."①	يَقُوْلُ يٰلَيْتَنِيْ قَدَّمْتُ لِحَيَاتِيْ ۚ﴿٢٤﴾
89:25 So on that Day, none will punish like His punishment.	فَيَوْمَىِٕذٍ لَّا يُعَذِّبُ عَذَابَهٗٓ اَحَدٌ ۙ﴿٢٥﴾
89:26 And none will bind like His binding.	وَّلَا يُوْثِقُ وَثَاقَهٗٓ اَحَدٌ ﴿٢٦﴾
89:27 "O contented soul!	يٰٓاَيَّتُهَا النَّفْسُ الْمُطْمَىِٕنَّةُ ﴿٢٧﴾
89:28 Return to your Lord while you are pleased with Him and He is pleased with you.②	ارْجِعِيْٓ اِلٰى رَبِّكِ رَاضِيَةً مَّرْضِيَّةً ۚ﴿٢٨﴾
89:29 Then enter among My chosen ones,③	فَادْخُلِيْ فِيْ عِبٰدِيْ ۙ﴿٢٩﴾
89:30 and enter My Paradise."	وَادْخُلِيْ جَنَّتِيْ ﴿٣٠﴾ ع ١ ١٤

Topics

- The severity of Divine retribution.
- An indication towards the glad tiding for those deserving of Paradise.

Commentary

① Here, "life" refers to either the worldly life or life in the Hereafter. In the first case, the meaning of the verse is, "If only I earned some good deeds in the worldly life and sent them forward." In the second case, the meaning is, "If only I sent forth something for the perpetual life of the Hereafter".

② "Return to your Lord" means to be present in the mercy, nearness of Allah Almighty

③ This verse reveals the virtue of accompanying righteous people, as Allah Almighty mentioned that before mentioning entry into Paradise, implying that accompanying the pious is a means of purging the heart and entering Paradise.

In the name of Allah, the Infinitely Gracious, the Most Merciful.	بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ
90:1 I swear by this city[1]	لَاۤ اُقْسِمُ بِهٰذَا الْبَلَدِ ۙ﴿۱﴾
90:2 while you reside in this city.	وَاَنْتَ حِلٌّۢ بِهٰذَا الْبَلَدِ ۙ﴿۲﴾
90:3 And by the father and his progeny.[2]	وَوَالِدٍ وَّمَا وَلَدَ ۙ﴿۳﴾
90:4 Indeed, We created mankind in hardship.	لَقَدْ خَلَقْنَا الْاِنْسَانَ فِيْ كَبَدٍ ؕ﴿۴﴾
90:5 Does he think that none will ever have power over him?	اَيَحْسَبُ اَنْ لَّنْ يَّقْدِرَ عَلَيْهِ اَحَدٌ ۘ﴿۵﴾
90:6 He says, "I have consumed abundant wealth."[3]	يَقُوْلُ اَهْلَكْتُ مَالًا لُّبَدًا ؕ﴿۶﴾

وقف لازم

Topics

- Mention about man remaining in difficulty, emphasised by oaths.
- An indication towards an assumption and statement of a leader of Quraysh.

Commentary

① In this verse, "city" refers to Makkah. This city is immensely noble and honourable in the sight of Allah Almighty and it achieved this greatness through the physical presence of the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم.

② Here, "father" refers to Prophet Ibrāhīm عَلَيْهِ السَّلَام and "his progeny" refers to Prophet Ismāʿīl عَلَيْهِ السَّلَام, or "father" refers to Prophet Ādam عَلَيْهِ السَّلَام and "his progeny" refers to his offspring, or "father" refers to the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم and "progeny" refers to his nation.

③ The outcome of spending wealth on unlawful causes is severe. This should be a point of reflection for those involved in bribery or spending extravagantly on impermissible marriage rituals. Likewise, those people should take heed who outwardly spend their wealth on good acts, but their intention is to gain appreciation from people and become prominent.

90:7 Does he think that no one has seen him?	اَيَحْسَبُ اَنْ لَّمْ يَرَهٗٓ اَحَدٌ ۝٧
90:8 Did We not make two eyes for him?	اَلَمْ نَجْعَلْ لَّهٗ عَيْنَيْنِ ۝٨
90:9 And a tongue and two lips?	وَلِسَانًا وَّشَفَتَيْنِ ۝٩
90:10 And We showed him two ways.①	وَهَدَيْنٰهُ النَّجْدَيْنِ ۝١٠
90:11 So why did he not unwaveringly traverse the steep path.	فَلَا اقْتَحَمَ الْعَقَبَةَ ۝١١
90:12 And what do you know of the steep path?	وَمَآ اَدْرٰىكَ مَا الْعَقَبَةُ ۝١٢
90:13 Freeing a neck (life)	فَكُّ رَقَبَةٍ ۝١٣
90:14 or feeding on the day of hunger②	اَوْ اِطْعٰمٌ فِيْ يَوْمٍ ذِيْ مَسْغَبَةٍ ۝١٤
90:15 an orphan relative	يَّتِيْمًا ذَا مَقْرَبَةٍ ۝١٥
90:16 or a destitute person covered in dust.③	اَوْ مِسْكِيْنًا ذَا مَتْرَبَةٍ ۝١٦

Topics

- A reminder of blessings to the leader of the disbelievers of Quraysh and a warning.
- The steep path of good deeds.

Commentary

① According to one opinion, paths of goodness and evil are intended here which lead to Paradise or Hell respectively.

② It is mentioned in a hadith that any Muslim who feeds a hungry Muslim will be fed the fruits of Paradise by Allah Almighty, and any Muslim who gives water to a thirsty Muslim, he will be given sealed wine to drink by Allah Almighty. *(Sunan Al-Tirmidhī: 2457)*

③ It is mentioned in a hadith that the one who helps orphans and the destitute is like the one who strives to perform Jihad, and the tireless person who continuously stays awake at night for worship and the one who continuously fasts. *(Ṣaḥīḥ Muslim:41 (2982))*

90:17 Then for him to be among those who believed[1] and advised patience to one another and emphasized compassion to each other.	ثُمَّ كَانَ مِنَ الَّذِيْنَ اٰمَنُوْا وَتَوَاصَوْا بِالصَّبْرِ وَتَوَاصَوْا بِالْمَرْحَمَةِ ﴿١٧﴾
90:18 These are the people of the right.	اُولٰٓئِكَ اَصْحٰبُ الْمَيْمَنَةِ ﴿١٨﴾
90:19 And those who disbelieved in Our verses, they are the people of the left.	وَالَّذِيْنَ كَفَرُوْا بِاٰيٰتِنَا هُمْ اَصْحٰبُ الْمَشْئَمَةِ ﴿١٩﴾
90:20 An enclosed Fire will surround them.	عَلَيْهِمْ نَارٌ مُّؤْصَدَةٌ ﴿٢٠﴾

ع ١٥

Surah Al-Shams (The Sun)

(This Surah is Meccan, containing 1 section and 15 verses)

٩١ سُوْرَةُ الشَّمْسِ مَكِّيَّةٌ ٢٦ | اٰياتها: ١٥ ركوعها: ١

In the name of Allah, the Infinitely Gracious, the Most Merciful.	بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ
91:1 By the sun and its light.[2]	وَالشَّمْسِ وَضُحٰهَا ﴿١﴾
91:2 And by the moon when it follows it.	وَالْقَمَرِ اِذَا تَلٰهَا ﴿٢﴾
91:3 And by the day when it brightens the sun.	وَالنَّهَارِ اِذَا جَلّٰهَا ﴿٣﴾

Topics

- The fundamental condition for the acceptance of good deeds.
- The difference between the outcome of practicing believers and disbelievers.
- Mention of successful and unsuccessful people by taking oaths upon the creations.

Commentary

① Without faith, the reward of spending on good causes will not be attained, therefore, it is necessary for the disbeliever who desires reward for spending in the path of Allah Almighty to first embrace faith in the Oneness of Allah Almighty and the messengership of the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, otherwise he will be recompensed in the world but not the Hereafter.

② In this Surah, to demonstrate His Power and Oneness, Allah Almighty takes an oath on various things and these things are such that great benefits of creation are dependent upon them; and by reflecting upon them, one can learn about the power and oneness of Allah Almighty.

91:4 And by the night when it conceals the sun.	وَالَّيۡلِ اِذَا يَغۡشٰهَا ۖ﴿۴﴾
91:5 And by the sky and its Creator.	وَالسَّمَآءِ وَمَا بَنٰىهَا ۖ﴿۵﴾
91:6 And by the earth and the One Who spread it.	وَالۡاَرۡضِ وَمَا طَحٰىهَا ۖ﴿۶﴾
91:7 And by the soul and the One Who proportioned it.	وَنَفۡسٍ وَّمَا سَوّٰىهَا ۖ﴿۷﴾
91:8 Then He placed in its heart the understanding of its disobedience and its piety.	فَاَلۡهَمَهَا فُجُوۡرَهَا وَتَقۡوٰىهَا ۖ﴿۸﴾
91:9 Indeed, he who purified himself attained prosperity.①	قَدۡ اَفۡلَحَ مَنۡ زَكّٰىهَا ۖ﴿۹﴾
91:10 And he who covered it in sin failed.	وَقَدۡ خَابَ مَنۡ دَسّٰىهَا ؕ﴿۱۰﴾
91:11 Thamūd denied due to their rebelliousness.	كَذَّبَتۡ ثَمُوۡدُ بِطَغۡوٰىهَاۤ ۖ﴿۱۱﴾
91:12 When the most unfortunate of them came forth ⌜to transgress⌝.②	اِذِ انۡۢبَعَثَ اَشۡقٰىهَا ۖ﴿۱۲﴾

Topics

- The state and outcome of the nation of Thamūd.

Commentary

① While purifying the carnal self leads to success, feeding it on sins leads to complete failure. Only obedience to Allah Almighty and His Messenger can ameliorate the carnal self. Therefore, whoever wants true success and wants to avoid failure, he should purify his carnal self by obeying Allah Almighty and His Beloved صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم.

② The most unfortunate person was a man known as Qadār ibn Sālif.

فَقَالَ لَهُمْ رَسُوْلُ اللّٰهِ نَاقَةَ اللّٰهِ وَسُقْيٰهَا ﴿١٣﴾

91:13 So the Messenger of Allah said to them, "Avoid the she-camel of Allah and her turn to drink."

فَكَذَّبُوْهُ فَعَقَرُوْهَا ۖ فَدَمْدَمَ عَلَيْهِمْ رَبُّهُمْ بِذَنْۢبِهِمْ فَسَوّٰىهَا ﴿١٤﴾

91:14 So they rejected him and hamstrung her, so their Lord sent punishment upon them due to their sin and destroyed their settlement.

وَلَا يَخَافُ عُقْبٰهَا ﴿١٥﴾ ع ١ ١٥ ١٢

91:15 And he does not fear that any of them would pursue him.①

Surah Al-Layl (The Night)

(This Surah is Meccan, containing 1 section and 21 verses)

٩٢ سُوْرَةُ اللَّيْلِ مَكِّيَّةٌ ٩ | اٰياتها: ٢١ ركوعها: ١

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

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

وَالَّيْلِ اِذَا يَغْشٰى ﴿١﴾

92:1 By the night when it covers.

وَالنَّهَارِ اِذَا تَجَلّٰى ﴿٢﴾

92:2 And by the day when it shines.②

Topics

- Mention of the differing endeavours of people, emphasised with oaths.

Commentary

① The meaning of this verse is that Allah Almighty is not fearful of pursuing them because no one has any capacity whatsoever to repel His punishment. Some Quranic commentators have also explained this verse to mean that Prophet Ṣāliḥ عَلَيْهِ السَّلَام is not afraid that anyone from them may cause harm after punishment descended.

② Night and day are important blessings of Allah Almighty and immense signs of His power. Likewise, the night appearing after day and vice versa are also great blessings of Allah Almighty, because if night remained until the Day of Judgement, it would not be possible for the creation to fulfil its needs of livelihood, and if day remained until the Day of Judgement, the peace and comfort of people would end. Intelligent people can reflect upon this to learn about the power and oneness of Allah Almighty.

92:3 And by the One Who created the male and the female.	وَمَا خَلَقَ الذَّكَرَ وَالْأُنْثَىٰ ﴿٣﴾
92:4 Certainly, your endeavour is of different types.	إِنَّ سَعْيَكُمْ لَشَتَّىٰ ﴿٤﴾
92:5 So as for he who is charitable, godly,	فَأَمَّا مَنْ أَعْطَىٰ وَاتَّقَىٰ ﴿٥﴾
92:6 and affirmed the best way (Islam);①	وَصَدَّقَ بِالْحُسْنَىٰ ﴿٦﴾
92:7 so soon We shall grant him ease.	فَسَنُيَسِّرُهُ لِلْيُسْرَىٰ ﴿٧﴾
92:8 And as for the one who was miserly, unconcerned,	وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَىٰ ﴿٨﴾
92:9 and denied the best way;	وَكَذَّبَ بِالْحُسْنَىٰ ﴿٩﴾
92:10 soon We shall give him hardship.	فَسَنُيَسِّرُهُ لِلْعُسْرَىٰ ﴿١٠﴾
92:11 And his wealth will not avail him when he falls into destruction (Hell).	وَمَا يُغْنِي عَنْهُ مَالُهُ إِذَا تَرَدَّىٰ ﴿١١﴾
92:12 Indeed, to grant guidance is for Us.	إِنَّ عَلَيْنَا لَلْهُدَىٰ ﴿١٢﴾
92:13 And indeed, the Hereafter and this world belong to Us.	وَإِنَّ لَنَا لَلْآخِرَةَ وَالْأُولَىٰ ﴿١٣﴾

Topics

- Actions that lead to one becoming deserving of ease.
- Actions which inflict one with hardship.
- A warning for those who are stingy.
- The responsibility of guiding and ownership of the world and Hereafter.

Commentary

① This refers to the religion of Islam.

92:14 So I have warned you about the Fire which is raging.	فَاَنْذَرْتُكُمْ نَارًا تَلَظّٰى ﴿١٤﴾
92:15 None will enter it except the most unfortunate	لَا يَصْلٰىهَآ اِلَّا الْاَشْقَى ﴿١٥﴾
92:16 who denied and turned away.	الَّذِيْ كَذَّبَ وَتَوَلّٰى ﴿١٦﴾
92:17 And soon the most pious will be kept away from it;①	وَسَيُجَنَّبُهَا الْاَتْقَى ﴿١٧﴾
92:18 he who gives his wealth to attain purity.	الَّذِيْ يُؤْتِيْ مَالَهٗ يَتَزَكّٰى ﴿١٨﴾
92:19 And there is no favour of anyone upon him for which recompense is given.②	وَمَا لِاَحَدٍ عِنْدَهٗ مِنْ نِّعْمَةٍ تُجْزٰٓى ﴿١٩﴾
92:20 Rather, it is purely to seek Divine Acceptance from his Lord, the Most High.	اِلَّا ابْتِغَآءَ وَجْهِ رَبِّهِ الْاَعْلٰى ﴿٢٠﴾
92:21 And it is near that he will certainly be pleased.	وَلَسَوْفَ يَرْضٰى ﴿٢١﴾

ع ١ ١٧

Topics

- The person worthy of Hell.
- The person saved from Hell.

Commentary

① The exegetes unanimously agree that "the most pious" is a reference to Sayyidunā Abu Bakr رَضِیَ اللّٰہُ عَنْہُ. This verse highlights six of Sayyidunā Abū Bakr's virtues: 1. He will remain protected from sins as he is the most pious; 2. He will be kept far away from Hell; 3. As he will be kept away from Hell, he will be a denizen of Paradise; 4. He is the most pious and righteous individual from the nation of Prophet Muhammad صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم; 5. All of Sayyidunā Abu Bakr's رَضِیَ اللّٰہُ عَنْہُ charitable acts are accepted; 6. His charitable acts were driven by utmost sincerity.

② Sayyidunā Abū Bakr رَضِیَ اللّٰہُ عَنْہُ purchased Sayyidunā Bilal رَضِیَ اللّٰہُ عَنْہُ for a very expensive price and freed him; the disbelievers were astonished at this and began questioning why he did it, assuming that Sayyidunā Bilāl رَضِیَ اللّٰہُ عَنْہُ had done some sort of favour in the past. This verse was revealed as a reply and it was made clear that he only did it to please Allah Almighty; it was not done in exchange for a favour.

In the name of Allah, the Infinitely Gracious, the Most Merciful.	بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ
93:1 By the forenoon,①	وَالضُّحٰى ۙ﴿۱﴾
93:2 and by the night when it covers.	وَالَّيْلِ اِذَا سَجٰى ۙ﴿۲﴾
93:3 Your Lord has not forsaken you nor does He dislike ˹you˺.	مَا وَدَّعَكَ رَبُّكَ وَمَا قَلٰى ؕ﴿۳﴾
93:4 And for you, every succeeding moment is better than the preceding one.②	وَلَلْاٰخِرَةُ خَيْرٌ لَّكَ مِنَ الْاُوْلٰى ؕ﴿۴﴾
93:5 And it is near that your Lord will certainly grant you so much that you will be pleased.	وَلَسَوْفَ يُعْطِيْكَ رَبُّكَ فَتَرْضٰى ؕ﴿۵﴾
93:6 Did he not find you an orphan, so He gave you an abode?	اَلَمْ يَجِدْكَ يَتِيْمًا فَاٰوٰى ۖ﴿۶﴾

Topics

- The excellence of the Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم expressed through oaths.
- Divine grace upon the Final Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم.

Commentary

① According to some exegetes, "ضُحٰى" refers to the time period when the sun reaches its peak and some believe that it refers to the entire day.

② One meaning of this verse is that the Hereafter is better for the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم than this world because the former will have many forms of reverence and honour for him. It may also mean that the each coming moment of the Prophet's life is better than the one preceding it. With each passing moment, Allah Almighty increases his rank and status.

93:7 And He found you immersed in His love, so He showed His way.	وَوَجَدَكَ ضَآلًّا فَهَدٰى ۝٧
93:8 And he found you in need, so He enriched you.	وَوَجَدَكَ عَآئِلًا فَاَغْنٰى ۝٨
93:9 So as for the orphan, do not oppress him.	فَاَمَّا الْيَتِيْمَ فَلَا تَقْهَرْ ۝٩
93:10 And as for the beggar, do not scold him.	وَاَمَّا السَّآئِلَ فَلَا تَنْهَرْ ۝١٠
93:11 And as for the blessing of your Lord, publicise it.①	وَاَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ ۝١١ ع ١ ١٨

Surah Al-Sharḥ (The Expansion)

(This Surah is Meccan, containing 1 section and 8 verses)

سُوْرَةُ اَلَمْ نَشْرَحْ مَكِّيَّةٌ ١٢ — آياتها: ٨ ركوعها: ١ — ٩٤

In the name of Allah, the Infinitely Gracious, the Most Merciful.	بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ
94:1 Did We not open your chest for you?	اَلَمْ نَشْرَحْ لَكَ صَدْرَكَ ۝١
94:2 And We have lifted your burden from you.②	وَوَضَعْنَا عَنْكَ وِزْرَكَ ۝٢

Topics

- The command to the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم to be affectionate towards the orphan and beggar.
- The command to proclaim the favour of Allah Almighty.
- Divine blessings bestowed upon the Noble Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم.

Commentary

① "Blessing" refers to those blessings which Allah Almighty bestowed upon the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم and which He promised to give to the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم. The command to publicise blessings was given because proclaiming a blessing is akin to showing gratefulness.

② This "burden" refers to the grief which the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم would feel due to the disbelievers not embracing faith, and one opinion is that it refers to the grief produced by the sins of the nation (*ummah*) which affected the heart of the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم.

94:3 Which had weighed heavily on your back.	الَّذِيْٓ اَنْقَضَ ظَهْرَكَ ۙ﴿٣﴾
94:4 And We have raised your remembrance for you.①	وَرَفَعْنَا لَكَ ذِكْرَكَ ؕ﴿٤﴾
94:5 So indeed, there is ease with hardship.	فَاِنَّ مَعَ الْعُسْرِ يُسْرًا ۙ﴿٥﴾
94:6 Surely, there is ease with hardship.	اِنَّ مَعَ الْعُسْرِ يُسْرًا ؕ﴿٦﴾
94:7 So when you finish, strive ⌜in supplication⌝.	فَاِذَا فَرَغْتَ فَانْصَبْ ۙ﴿٧﴾
94:8 And incline only towards your Lord.	وَاِلٰى رَبِّكَ فَارْغَبْ ﴿٨﴾ ع ١ ١٩

Surah Al-Ṭīn (The Fig)

(This Surah is Meccan, containing 1 section and 8 verses)

٩٥ سُوْرَةُ التِّيْنِ مَكِّيَّةٌ ٢٨ | اٰياتها: ٨ ركوعها: ١

In the name of Allah, the Infinitely Gracious, the Most Merciful.	بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ
95:1 By the fig and the olive.	وَالتِّيْنِ وَالزَّيْتُوْنِ ۙ﴿١﴾

Topics

- Glad tidings of ease after difficulty.
- The command to worship.
- Mention of the creation of humankind emphasised with oaths.

Commentary

① The exegetes took different approaches to explaining how exactly the Prophet's remembrance has been raised, with a group suggesting that Allah Almighty had made it incumbent on the creation to believe in and obey the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم to the extent that even if a person believes in Allah Almighty, affirms His oneness and worships Him, it will not be accepted until he believes in the Final Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم and obeys him. Others suggested that his remembrance is raised because he صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم is mentioned and remembered alongside Allah Almighty in the azan, *iqāmah*, *salah*, and other places.

95:2 And by Mount Sinai.	وَطُوْرِ سِيْنِيْنَ ۙ﴿٢﴾
95:3 And by this peaceful city.	وَهٰذَا الْبَلَدِ الْاَمِيْنِ ۙ﴿٣﴾
95:4 We created man in the best form.	لَقَدْ خَلَقْنَا الْاِنْسَانَ فِيْٓ اَحْسَنِ تَقْوِيْمٍ ۫﴿٤﴾
95:5 Then We reduced him to the lowest of the low.①	ثُمَّ رَدَدْنٰهُ اَسْفَلَ سٰفِلِيْنَ ۙ﴿٥﴾
95:6 Except those who believe and perform righteous deeds, so there is endless reward for them.	اِلَّا الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ فَلَهُمْ اَجْرٌ غَيْرُ مَمْنُوْنٍ ﴿٦﴾
95:7 So what compels you, after this, to deny justice?	فَمَا يُكَذِّبُكَ بَعْدُ بِالدِّيْنِ ؕ﴿٧﴾
95:8 Is Allah not the Greatest Judge of all judges?②	اَلَيْسَ اللّٰهُ بِاَحْكَمِ الْحٰكِمِيْنَ ﴿٨﴾ ع

ع ١ ٢٠

Topics

- Glad tidings of immense reward for practicing Muslims.
- A warning for a disbeliever.

Commentary

① One meaning of this is that after creating man in the best form, we returned him to old age and at that time, the body is weak, the limbs are ineffective, the intellect is diminished, the back is bent, the hair turns white and wrinkles appear on the skin, and in fulfilling his needs, man is dependent on others. Another meaning is that when he was not grateful for a beautiful form and appearance, he remained persistent upon the disobedience of Allah Almighty and did not embrace faith, the outcome was that we made his abode in the lowest level of Hellfire.

② A hadith states that whoever recites Surah Al-Ṭīn and reaches "اَلَيْسَ اللّٰهُ بِاَحْكَمِ الْحٰكِمِيْنَ", he should say "بَلٰى وَاَنَا عَلٰى ذٰلِكَ مِنَ الشّٰهِدِيْنَ", meaning, Of course! He definitely is and I am from those who testify to this.

In the name of Allah, the Infinitely Gracious, the Most Merciful.	بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ
96:1 Read in the name of your Lord Who created.	اِقْرَاْ بِاسْمِ رَبِّكَ الَّذِيْ خَلَقَ ۚ﴿١﴾
96:2 He created man from congealed blood.	خَلَقَ الْاِنْسَانَ مِنْ عَلَقٍ ۚ﴿٢﴾
96:3 Read[1] and your Lord is the Most Generous	اِقْرَاْ وَرَبُّكَ الْاَكْرَمُ ۙ﴿٣﴾
96:4 Who taught ˹to write˺ with the pen,	الَّذِيْ عَلَّمَ بِالْقَلَمِ ۙ﴿٤﴾
96:5 He taught man what he did not know.[2]	عَلَّمَ الْاِنْسَانَ مَا لَمْ يَعْلَمْ ؕ﴿٥﴾
96:6 Truly, indeed man transgresses;[3]	كَلَّآ اِنَّ الْاِنْسَانَ لَيَطْغٰٓى ۙ﴿٦﴾
96:7 as he considers himself to be free of need.	اَنْ رَّاٰهُ اسْتَغْنٰى ؕ﴿٧﴾

Topics

- The command to read in the name of the Lord.
- The bounties of Allah Almighty.
- The rebellion of man and a warning to him.

Commentary

① The command to read a second time is for emphasis and it has also been mentioned that the command to recite a second time implies reading for the purpose of propagation and to teach the nation (*ummah*).

② Here, "man" refers to Prophet Ādam عَلَيْهِ السَّلَام and "what He taught" refers to the knowledge of the names of things. Man could refer to the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم as Allah Almighty bestowed the knowledge of all things to him.

③ Here, "man" refers to Abū Jahl. After some financial success, he began leading an extravagant and arrogant lifestyle. All too often, wealth is the downfall of Man.

96:8 Indeed the return is to your Lord alone.	اِنَّ اِلٰى رَبِّكَ الرُّجْعٰى ۝٨
96:9 Did you see the one who forbids	اَرَءَيْتَ الَّذِىْ يَنْهٰى ۝٩
96:10 a person when he prays?	عَبْدًا اِذَا صَلّٰى ۝١٠
96:11 Consider, had he been upon guidance	اَرَءَيْتَ اِنْ كَانَ عَلَى الْهُدٰٓى ۝١١
96:12 or commanded piety ˹it would have been better˺.	اَوْ اَمَرَ بِالتَّقْوٰى ۝١٢
96:13 Consider, if he denied and turned away ˹what will become of him˺.	اَرَءَيْتَ اِنْ كَذَّبَ وَتَوَلّٰى ۝١٣
96:14 Does he not know that Allah sees him?	اَلَمْ يَعْلَمْ بِاَنَّ اللّٰهَ يَرٰى ۝١٤
96:15 Of course, if he does not refrain, We will certainly seize him ˹and drag him˺ by the forelock.①	كَلَّا لَئِنْ لَّمْ يَنْتَهِ ۙ لَنَسْفَعًۢا بِالنَّاصِيَةِ ۝١٥
96:16 A lying, sinful forehead.	نَاصِيَةٍ كَاذِبَةٍ خَاطِئَةٍ ۝١٦
96:17 So let him call upon his group.	فَلْيَدْعُ نَادِيَهٗ ۝١٧
96:18 Soon We shall summon the angels of punishment.②	سَنَدْعُ الزَّبَانِيَةَ ۝١٨

Topics

- The conduct of a specific disbeliever and a warning to him.
- A warning to the specific disbeliever in stern words and a challenge.

Commentary

① Dragging by taking a hold of the forelocks is the duty of the angels, whereas, Allah Almighty said, "We will drag him." This shows that Allah Almighty ascribes the work of his elite servants to Himself.

② Abū Jahl threatened to call his peers to challenge the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم and in response, Allah Almighty said, "We shall summon the angels of punishment." This shows that the enemy of the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم is the enemy of Allah Almighty.

كَلَّا لَا تُطِعْهُ وَاسْجُدْ وَاقْتَرِبْ ﴿١٩﴾ — السجدة ١٢ ع ١٩ ٢١

96:19 Pay heed, do not obey him; but **prostrate** and gain ˹Our˺ proximity.①

Surah Al-Qadr (The Night of Honour)

(This Surah is Meccan, containing 1 section and 5 verses)

٩٧ سُوْرَةُ الْقَدْرِ مَكِّيَّةٌ ٢٥ — آياتها: ٥ ركوعها: ١

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

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

اِنَّآ اَنْزَلْنٰهُ فِيْ لَيْلَةِ الْقَدْرِ ﴿١﴾

97:1 Indeed, We revealed it (the Quran) on the Night of Honour.②

وَمَآ اَدْرٰىكَ مَا لَيْلَةُ الْقَدْرِ ﴿٢﴾

97:2 And what do you know of the Night of Honour?

لَيْلَةُ الْقَدْرِ ۙ خَيْرٌ مِّنْ اَلْفِ شَهْرٍ ﴿٣﴾ — وقف النبي صلى الله عليه وسلم

97:3 The Night of Honour is better than a thousand months.

تَنَزَّلُ الْمَلٰٓئِكَةُ وَالرُّوْحُ فِيْهَا بِاِذْنِ رَبِّهِمْ ۚ مِنْ كُلِّ اَمْرٍ ﴿٤﴾

97:4 The angels and the sacred Spirit (Jibrīl) descend in it with the command of their Lord, for every matter.

سَلٰمٌ ۛ هِيَ حَتّٰى مَطْلَعِ الْفَجْرِ ﴿٥﴾ — ع ١٥ ٢٢ الثالثة معانقة ١٨

97:5 It is peace until the rise of dawn.

Topics

- Instructions for the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم.
- The revelation of the Quran on the night of honour.
- The virtue of the night of honour.

Commentary

① This verse is from the verses of prostration. It is necessary for the one reading or listening to it to perform the prostration of recitation.

② The night of honour is an extremely blessed night. It is called the night of honour because the rulings of the entire year are implemented in it, and the angels are assigned with the duties and services for the coming year. Moreover, it has a special status because "whoever stays awake and worships Allah Almighty in this night with faith and sincerity, Allah Almighty will forgive his previous minor sins." *(Ṣaḥīḥ Al-Bukhārī: 35)*

In the name of Allah, the Infinitely Gracious, the Most Merciful.	بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ
98:1 The disbelieving People of the Book and the polytheists were not ready to leave their religion[1] until a clear proof came to them.	لَمْ يَكُنِ الَّذِيْنَ كَفَرُوْا مِنْ اَهْلِ الْكِتٰبِ وَالْمُشْرِكِيْنَ مُنْفَكِّيْنَ حَتّٰى تَاْتِيَهُمُ الْبَيِّنَةُ ۙ﴿۱﴾
98:2 A Messenger from Allah who recites pure scriptures.[2]	رَسُوْلٌ مِّنَ اللّٰهِ يَتْلُوْا صُحُفًا مُّطَهَّرَةً ۙ﴿۲﴾
98:3 Upright rulings are recorded therein.	فِيْهَا كُتُبٌ قَيِّمَةٌ ؕ﴿۳﴾
98:4 And those who were given the Book did not secede except after the clear proof had come to them.[3]	وَمَا تَفَرَّقَ الَّذِيْنَ اُوْتُوا الْكِتٰبَ اِلَّا مِنْۢ بَعْدِ مَا جَآءَتْهُمُ الْبَيِّنَةُ ؕ﴿۴﴾

Topics

- Disbelievers among the People of the Book and the polytheists before the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم.
- The state of the People of the Book after the arrival of the Final Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم.

Commentary

① Even though the People of the Book and the polytheists are all disbelievers, but since the People of the Book have a connection with a Prophet and a scripture, their rulings are lenient, and if they accept faith, they will receive a double reward. When this connection with a Prophet brings such benefit for a disbeliever, then imagine how much benefit will be attained by the Muslim who has a special link with the Final Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم and the Final Revelation.

② This refers to the Noble Quran which is a compendium of all the contents of the scriptures and it is entirely pure as it came from a pure place, via pure angels, to the pure Prophet, and it will forever remain upon pure tongues, in pure chests and pure hands. Moreover, it is protected from being tampered with and being altered.

③ This verse means that initially, everyone was in agreement that when the Prophet regarding whom glad tidings have been given will arrive, we will embrace faith in him. However, when he arrived, they became divided with some believing in him whilst others adopted disbelief due to enmity and malice.

وَمَآ اُمِرُوْٓا اِلَّا لِيَعْبُدُوا اللّٰهَ مُخْلِصِيْنَ لَهُ الدِّيْنَ ۙ۬ حُنَفَآءَ وَيُقِيْمُوا الصَّلٰوةَ وَيُؤْتُوا الزَّكٰوةَ وَذٰلِكَ دِيْنُ الْقَيِّمَةِ ۝٥

98:5 They were commanded to worship only Allah—devoting ˹their˺ faith solely to Him ˹and remaining˺ away from all falsehood—to establish the prayer and to give zakat; this is the upright religion.

اِنَّ الَّذِيْنَ كَفَرُوْا مِنْ اَهْلِ الْكِتٰبِ وَالْمُشْرِكِيْنَ فِيْ نَارِ جَهَنَّمَ خٰلِدِيْنَ فِيْهَا ؕ اُولٰٓئِكَ هُمْ شَرُّ الْبَرِيَّةِ ؕ ۝٦

98:6 The disbelieving People of the Book and the polytheists are in the fire of Hell, they will reside therein forever;[1] it is they who are the worst of creation.

اِنَّ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ ۙ اُولٰٓئِكَ هُمْ خَيْرُ الْبَرِيَّةِ ؕ ۝٧

98:7 Indeed those who embraced faith and performed righteous deeds; it is they who are the best of creation.

جَزَآؤُهُمْ عِنْدَ رَبِّهِمْ جَنّٰتُ عَدْنٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَآ اَبَدًا ؕ رَضِيَ اللّٰهُ عَنْهُمْ وَرَضُوْا عَنْهُ ؕ ذٰلِكَ لِمَنْ خَشِيَ رَبَّهٗ ۝٨ ع ١ ٨ ٢٣

98:8 Their reward is with their Lord, Gardens of Residence beneath which rivers flow, they will reside therein forever and ever. Allah is pleased with them[2] and they are pleased with Him. This reward is for the one who fears his Lord.

Topics

- A warning for the disbelieving People of the Book and the polytheists.
- Glad tidings for practicing Muslims.

Commentary

① Those individuals from the People of the Book who believed in Allah Almighty and would worship him, yet they denied the prophethood of the Final Prophet Muhammad صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم and did not respect and honour him, were declared as disbelievers by Allah Almighty. A disbeliever, be it someone who follows a book or a polytheist, will remain in Hell eternally.

② The term رَضِيَ اللّٰهُ عَنْهُ can be applied to every saint and pious person; it is not exclusively used for the Noble Companions رَضِيَ اللّٰهُ عَنْهُم. This concept has been elucidated in this verse.

In the name of Allah, the Infinitely Gracious, the Most Merciful.	بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ
99:1 When the earth will quake as it is decreed to quake.①	اِذَا زُلْزِلَتِ الْاَرْضُ زِلْزَالَهَا ۙ﴿١﴾
99:2 And the earth will bring forth its burden.②	وَاَخْرَجَتِ الْاَرْضُ اَثْقَالَهَا ۙ﴿٢﴾
99:3 And Man will say "What has happened to it?"	وَقَالَ الْاِنْسَانُ مَا لَهَا ۙ﴿٣﴾
99:4 On that Day, it will relate its news.③	يَوْمَئِذٍ تُحَدِّثُ اَخْبَارَهَا ۙ﴿٤﴾
99:5 As your Lord commanded it.	بِاَنَّ رَبَّكَ اَوْحٰى لَهَا ؕ﴿٥﴾
99:6 The Day people will return in different states to be shown their deeds.	يَوْمَئِذٍ يَّصْدُرُ النَّاسُ اَشْتَاتًا ۙ لِّيُرَوْا اَعْمَالَهُمْ ؕ﴿٦﴾
99:7 So whosoever does an atom's weight of good will see it.	فَمَنْ يَّعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَّرَهٗ ؕ﴿٧﴾

Topics

- Terrors at the onset of the Day of Judgement.
- The accountability of actions on Judgement Day and an observation.

Commentary

① This "quaking" of the earth will occur when Judgement Day will be near or it will occur on the Day of Judgement itself.

② The "burden" of the earth refers to the treasures and the deceased within it.

③ A hadith states: "The news of the earth implies that it will bear witness against the actions that every man and woman performed upon it. It will say: 'He did such an action on so and so day and so and so action on such a day.' This is its news." *(Sunan Al-Tirmidhī: 2437)* It is stated in another hadith: "Be cautious of the earth as this is your essence. It will relate news about a person's good and bad actions." *(Al-Mu'jam Al-Kabīr: 4596)*

99:8 And whosoever does an atom's weight of evil will see it.①	وَمَنْ يَّعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَّرَهٗ ۝٨ ع ١ ٨ ٢٤

Surah Al-'Ādiyāt (The Galloping Horses)

(This Surah is Meccan, containing 1 section and 11 verses)

١٠٠ سُوْرَةُ الْعٰدِيٰتِ مَكِّيَّةٌ ١٤ | اٰياتها: ١١ ركوعها: ١

In the name of Allah, the Infinitely Gracious, the Most Merciful.	بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ
100:1 By the galloping horses, panting.②	وَالْعٰدِيٰتِ ضَبْحًا ۝١
100:2 Then by those who raise sparks by striking their hooves.	فَالْمُوْرِيٰتِ قَدْحًا ۝٢
100:3 Then by the raiders at dawn.	فَالْمُغِيْرٰتِ صُبْحًا ۝٣
100:4 So at that time, they raise clouds of dust.	فَاَثَرْنَ بِهٖ نَقْعًا ۝٤
100:5 Then at that time, they charge into the heart of the opposing army.	فَوَسَطْنَ بِهٖ جَمْعًا ۝٥
100:6 Man is indeed most ungrateful to His Lord,③	اِنَّ الْاِنْسَانَ لِرَبِّهٖ لَكَنُوْدٌ ۝٦

Topics

- Mention of the ungratefulness of man, emphasised by oaths.

Commentary

① A good deed is beneficial even if it is little, and even a small sin is destructive. A hadith states: "Sometimes a person says something which pleases Allah. Yet, he does not pay attention to it (i.e. some statements are considered absolutely unimportant by man), but Allah raises many of his ranks due to that statement. Sometimes a person says something which displeases Allah, yet he is not mindful that he will fall into Hellfire due to that statement." *(Ṣaḥīḥ Al-Bukhārī: 6478)*

② "عَادِيَات" refers to the horses of warriors which gallop towards the enemy in battles and resultantly a sound emerges from their chests.

③ Ungratefulness refers to that individual who denies the favours of Allah. Or it refers to a sinful person, or that individual who remembers difficulties but forgets blessings.

100:7 he himself is a witness to that,	وَاِنَّهٗ عَلٰى ذٰلِكَ لَشَهِيْدٌ ۚ﴿٧﴾
100:8 and he is most extreme in his love for wealth.①	وَاِنَّهٗ لِحُبِّ الْخَيْرِ لَشَدِيْدٌ ؕ﴿٨﴾
100:9 Does he not know that when those who are in the grave are resurrected	اَفَلَا يَعْلَمُ اِذَا بُعْثِرَ مَا فِي الْقُبُوْرِ ۙ﴿٩﴾
100:10 and that which is 'concealed' in the chests will be revealed;	وَحُصِّلَ مَا فِي الصُّدُوْرِ ۙ﴿١٠﴾
100:11 indeed, their Lord on that Day is fully aware of them.	اِنَّ رَبَّهُمْ بِهِمْ يَوْمَئِذٍ لَّخَبِيْرٌ ۧ﴿١١﴾

ع ١٥

Surah Al-Qāri'ah (The Catastrophic Event)

(This Surah is Meccan, containing 1 section and 11 verses)

١٠١ سُوْرَةُ الْقَارِعَةِ مَكِّيَّةٌ ٣٠ | اٰياتها: ١١ ركوعها: ١

In the name of Allah, the Infinitely Gracious, the Most Merciful.	بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ
101:1 The catastrophic event.②	اَلْقَارِعَةُ ۙ﴿١﴾

Topics

- Man's love for wealth and a warning.
- Terrors of the Day of Judgement.

Commentary

① Love of wealth consists of four types: 1. Love based on faith. For example, wanting wealth to perform Hajj; 2. Egotistical love. For example, inclining towards wealth to attain personal serenity and comfort.; 3. Transgressive love. For example, loving wealth merely for the sake of amassing it and leaving it behind; 4. Satanic love. For example, amassing wealth to sin. Love of wealth naturally exists in man, but only that love is blameworthy which distances one from Allah Almighty.

② The terror, horror, and severity of Judgement Day will frighten the hearts of all humans; this is why it has been called "قَارِعَة", and some Quranic commentators mention that it is called "قَارِعَة" due to the voice of Sayyidunā Isrāfīl عَلَيْهِ السَّلَام, because when he will blow into the Horn, all of creation will die due to the intensity of the sound.

101:2 What is the catastrophic event?	مَا الْقَارِعَةُ ۚ ﴿٢﴾
101:3 And what do you know of the catastrophic event?①	وَمَآ اَدْرٰىكَ مَا الْقَارِعَةُ ۭ ﴿٣﴾
101:4 The Day humankind will be like scattered moths,	يَوْمَ يَكُوْنُ النَّاسُ كَالْفَرَاشِ الْمَبْثُوْثِ ۙ ﴿٤﴾
101:5 and the mountains will become like colourful, carded wool.	وَتَكُوْنُ الْجِبَالُ كَالْعِهْنِ الْمَنْفُوْشِ ۭ ﴿٥﴾
101:6 As for the one whose scales will be heavy,②	فَاَمَّا مَنْ ثَقُلَتْ مَوَازِيْنُهٗ ۙ ﴿٦﴾
101:7 he will be in a blissful life.	فَهُوَ فِيْ عِيْشَةٍ رَّاضِيَةٍ ۭ ﴿٧﴾
101:8 As for the one whose scales will be light,	وَاَمَّا مَنْ خَفَّتْ مَوَازِيْنُهٗ ۙ ﴿٨﴾
101:9 his abode will be *Hāwiyah* (in Hell).	فَاُمُّهٗ هَاوِيَةٌ ۭ ﴿٩﴾
101:10 What do you know of it?	وَمَآ اَدْرٰىكَ مَا هِيَهْ ۭ ﴿١٠﴾

Topics

- The result of the scales being heavy.
- The outcome of the scales being light.

Commentary

① If the address here is towards the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, then the meaning is that you do not have knowledge of the horror of Judgement Day without revelation; absolute negation is not meant.

② On the Day of Judgement, the actions of Muslims and disbelievers will be weighed. The deeds of a Muslim will be presented in a good form and placed on the scale. If they outweigh his sins, he will attain Paradise, but if the sins are more and are not pardoned, he will be admitted to Hell for a specified period. The evil deeds of a disbeliever will be presented in an evil form and placed on the scales; he will then be admitted into Hell. Moreover, there will be some Muslims who will be admitted into Paradise without having their deeds weighed and without accountability.

نَارٌ حَامِيَةٌ ﴿١١﴾ ع

101:11 ˹It is˺ a raging Fire.

ع ١١ ٢٦

Surah Al-Takāthur (The Accumulation)

(This Surah is Meccan, containing 1 section and 8 verses)

١٠٢ سُوْرَةُ التَّكَاثُر مَكِّيَّةٌ ١٦ | اٰياتها: ٨ ركوعها: ١

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

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

اَلْهٰىكُمُ التَّكَاثُرُ ﴿١﴾

102:1 The desire of amassing wealth has made you heedless.①

حَتّٰى زُرْتُمُ الْمَقَابِرَ ﴿٢﴾

102:2 Until you saw the graves.

كَلَّا سَوْفَ تَعْلَمُوْنَ ﴿٣﴾

102:3 Certainly, soon you will come to know.

ثُمَّ كَلَّا سَوْفَ تَعْلَمُوْنَ ﴿٤﴾

102:4 Then certainly, soon you will come to know.

كَلَّا لَوْ تَعْلَمُوْنَ عِلْمَ الْيَقِيْنِ ﴿٥﴾

102:5 Of course, had you known with certain knowledge, ˹you would not have loved wealth˺.

لَتَرَوُنَّ الْجَحِيْمَ ﴿٦﴾

102:6 You will most certainly see Hell.

ثُمَّ لَتَرَوُنَّهَا عَيْنَ الْيَقِيْنِ ﴿٧﴾

102:7 Then you will see it with the eye of certainty.

Topics

- Greed for wealth and a stern warning.
- Knowing and seeing Hell.

Commentary

① Greed for wealth and boasting about riches and offspring is extremely blameworthy and being engrossed in this results in deprivation from the blessings of the Hereafter. A hadith states: "Two hungry wolves unleashed upon a flock of sheep are not as destructive for those sheep as the greed for wealth and honour are to a man's religion." *(Sunan Al-Tirmidhī: 2383)* May Allah Almighty protect us from this, اٰمین.

ثُمَّ لَتُسْـَٔلُنَّ يَوْمَئِذٍ عَنِ النَّعِيْمِ ۝٨ ع ١ ٢٧

102:8 Then on that Day, you will most definitely be questioned about blessings.①

Surah Al-'Aṣr (Time)

(This Surah is Meccan, containing 1 section and 3 verses)

١٠٣ سُوْرَةُ الْعَصْرِ مَكِّيَّةٌ ١٣ | اٰياتها: ٣ ركوعها: ١

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

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

وَالْعَصْرِ ۝١

103:1 By time.②

اِنَّ الْاِنْسَانَ لَفِيْ خُسْرٍ ۝٢

103:2 Surely, man is in loss.③

اِلَّا الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ وَتَوَاصَوْا بِالْحَقِّ ۙ وَتَوَاصَوْا بِالصَّبْرِ ۝٣ ع ١ ٢٨

103:3 Except those who believe and do righteous deeds and emphasize the truth to each other, and urge one another to be patient.

Topics

- Every blessing will be questioned about.
- An oath by time that man is in loss.
- Those protected from loss.

Commentary

① On the Day of Judgement, questioning will take place regarding every blessing, be it a physical or spiritual blessing, a necessary blessing or a blessing of comfort and tranquillity, to the extent that a person will be asked about cold water, the shade of a tree and comforting sleep.

② Here, *'aṣr* refers to time in general, or the specific era of the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, or it refers to that time before the rising of the sun, or it refers to the 'Aṣr prayer.

③ Man is at a loss as his life, which is his main capital and asset, is always reducing. However, those who embrace faith and perform righteous deeds instruct one another to embrace faith, do good deeds, and encourage one another to be patient in the face of hardships and challenges they face upon the path of Islam. Such people are not at a loss, by the grace of Allah, for they will reap the rewards for what they do.

In the name of Allah, the Infinitely Gracious, the Most Merciful.	بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ
104:1 Woe to every slanderer, backbiter①	وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةِ ۙ﴿١﴾
104:2 who amassed wealth and counted it,②	الَّذِيْ جَمَعَ مَالًا وَّعَدَّدَهٗ ۙ﴿٢﴾
104:3 thinking his wealth will make him immortal.	يَحْسَبُ اَنَّ مَالَهٗۤ اَخْلَدَهٗ ۚ﴿٣﴾
104:4 Certainly not, he will most certainly be cast into that which crushes.	كَلَّا لَيُنْۢبَذَنَّ فِي الْحُطَمَةِ ۖ﴿٤﴾
104:5 And what do you know of that which crushes?	وَمَاۤ اَدْرٰىكَ مَا الْحُطَمَةُ ؕ﴿٥﴾
104:6 The ignited Fire of Allah	نَارُ اللّٰهِ الْمُوْقَدَةُ ۙ﴿٦﴾

Topics

- A warning for the disbelievers who backbite, gossip and amass wealth.
- The severity of the fire of Hell.

Commentary

① These verses were revealed about those disbelievers who would object to and backbite the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم and the Noble Companions رَضِيَ اللّٰهُ عَنْهُم, e.g., Akhnas ibn Shurayq, Umayyah ibn Khalaf, and Walīd ibn al-Mughīrah. Moreover, the ruling contained in this verse applies generally to all those who seek to find faults and backbite.

② Amassing wealth and storing it after counting it is reprehensible in a few cases: 1. Amassing wealth from unlawful means; 2. not fulfilling Islamic rights of the amassed wealth; 3. becoming so engrossed in amassing wealth that one forgets Allah Almighty; 4. Considering wealth itself to be a means of removing difficulty instead of relying on Allah Almighty.

104:7 which will rise over the hearts.①	الَّتِيْ تَطَّلِعُ عَلَى الْاَفْـِٕدَةِ ۝٧
104:8 Indeed, it will be closed over them	اِنَّهَا عَلَيْهِمْ مُّؤْصَدَةٌ ۝٨
104:9 in towering columns.	فِيْ عَمَدٍ مُّمَدَّدَةٍ ۝٩ ع ١ ٢٩

Surah Al-Fīl (The Elephant)

(This Surah is Meccan, containing 1 section and 5 verses)

١٠٥ سُوْرَةُ الْفِيْلِ مَكِّيَّةٌ ١٩ | اٰياتها: ٥ ركوعها: ١

In the name of Allah, the Infinitely Gracious, the Most Merciful.	بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ
105:1 Did you not see what your Lord did to the people of the elephant?②	اَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِاَصْحٰبِ الْفِيْلِ ۝١
105:2 Did He not place their plot into destruction?	اَلَمْ يَجْعَلْ كَيْدَهُمْ فِيْ تَضْلِيْلٍ ۝٢
105:3 And He unleashed upon them swarms of birds	وَّاَرْسَلَ عَلَيْهِمْ طَيْرًا اَبَابِيْلَ ۝٣
105:4 which pelted them with pebbles of baked clay.	تَرْمِيْهِمْ بِحِجَارَةٍ مِّنْ سِجِّيْلٍ ۝٤

Topics

- The incident of the People of the Elephant.

Commentary

① Imagine, the heart cannot bear or survive heat; so how will it be when the fire of Hell will rise to the heart but death will not come. Hearts will be burned because they are the epicentre of disbelief, heretic beliefs, and corrupt intentions.

② The summary of this incident is that the king of Yemen and Abyssinia, namely Abrahah, had a church built in Sanaa in opposition to the Kaʿbah in Makkah, intending to divert pilgrims of Hajj away from Makkah to Sanaa. The Arabs were repulsed by this and a man from the Banū Kinānah tribe went and defecated in the church. Upon realising, Abrahah became furious and swore an oath to destroy the Kaʿbah. He then reached Makkah with his army which consisted of many elephants. Here, when he commanded the army to get ready, Allah Almighty sent armies of birds which struck Abrahah and his army with pebbles of baked clay, leaving them severed like straw devoured by animals.

ع ١ ٣٠

فَجَعَلَهُمْ كَعَصْفٍ مَّاْكُوْلٍ ۝٥ ع

105:5 So He made them like devoured straw.

Surah Al-Quraysh (Quraysh)

(This Surah is Meccan, containing 1 section and 4 verses)

١٠٦ سُوْرَةُ قُرَيْشٍ مَكِّيَّةٌ ٢٩ | اٰياتها: ٤ ركوعها: ١

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

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

لِاِيْلٰفِ قُرَيْشٍ ۝١ لا

106:1 To familiarise the Quraysh.

اٖلٰفِهِمْ رِحْلَةَ الشِّتَآءِ وَالصَّيْفِ ۝٢ ج

106:2 To familiarise them with the winter and summer journeys.

فَلْيَعْبُدُوْا رَبَّ هٰذَا الْبَيْتِ ۝٣ لا

106:3 So they should worship the Lord of this House

ع ١ ٣١

الَّذِيْٓ اَطْعَمَهُمْ مِّنْ جُوْعٍ ۙ وَّاٰمَنَهُمْ مِّنْ خَوْفٍ ۝٤ ع

106:4 Who fed them during hunger and made them safe from fear.①

Surah Al-Mā'ūn (The Assistance)

(This Surah is Meccan, containing 1 section and 7 verses)

١٠٧ سُوْرَةُ الْمَاعُوْنِ مَكِّيَّةٌ ١٧ | اٰياتها: ٧ ركوعها: ١

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

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

اَرَءَيْتَ الَّذِيْ يُكَذِّبُ بِالدِّيْنِ ۝١ ط

107:1 Did you see the one who denies the religion?

Topics

- Divine favour upon Quraysh and the command to worship.
- Condemnation of rejecting the Hereafter, bad conduct towards orphans, and stinginess.

Commentary

① Poverty and absolute deprivation drive crime and anti-social activities. Therefore, Islam legislated many mechanisms and measures that prevent crime by tackling poverty and income deprivation. Those measures include charity, relief work, and feeding people.

107:2 So he is one who pushes away the orphan.	فَذٰلِكَ الَّذِيْ يَدُعُّ الْيَتِيْمَ ۙ﴿٢﴾
107:3 And he does not encourage the feeding of the destitute.	وَلَا يَحُضُّ عَلٰى طَعَامِ الْمِسْكِيْنِ ؕ﴿٣﴾
107:4 So woe to such people who pray;	فَوَيْلٌ لِّلْمُصَلِّيْنَ ۙ﴿٤﴾
107:5 who are heedless of their prayer;①	الَّذِيْنَ هُمْ عَنْ صَلَاتِهِمْ سَاهُوْنَ ۙ﴿٥﴾
107:6 who display their deeds;	الَّذِيْنَ هُمْ يُرَآءُوْنَ ۙ﴿٦﴾
107:7 and refuse to give even trivial things.	وَيَمْنَعُوْنَ الْمَاعُوْنَ ﴿٧﴾ ع ١ ٣٢

Surah Al-Kawthar (The Abundance)

(This Surah is Meccan, containing 1 section and 3 verses)

١٠٨ سُوْرَةُ الْكَوْثَر مَكِّيَّةٌ ١٥ | اٰياتها: ٣ ركوعها: ١

In the name of Allah, the Infinitely Gracious, the Most Merciful.	بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ
108:1 We have certainly granted you countless virtues.②	اِنَّآ اَعْطَيْنٰكَ الْكَوْثَرَ ؕ﴿١﴾

Topics

- A warning for the one negligent of prayer, the ostentatious one and the miserly.
- The bestowal of countless virtues to the Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم.

Commentary

① There are a few forms of being heedless of prayer, such as not performing it punctually, not offering it on time, not fulfilling the obligations and necessities in the proper manner, not performing it with congregation without a valid Islamic reason, not being mindful of prayer, missing it in seclusion and performing it when amongst people.

② According to one opinion, *kawthar* refers to the countless virtues in the world and the Hereafter.

فَصَلِّ لِرَبِّكَ وَانْحَرْ ۝٢ — **108:2** So pray to your Lord and sacrifice.

إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ ۝٣ ع — **108:3** Indeed it is your enemy who is deprived of all goodness.①

ع ١ ٣٣

Surah Al-Kāfirūn (The Disbelievers)

(This Surah is Meccan, containing 1 section and 6 verses)

١٠٩ سُوْرَةُ الْكٰفِرُوْنَ مَكِّيَّةٌ ١٨ | اٰياتها: ٦ ركوعها: ١

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ — In the name of Allah, the Infinitely Gracious, the Most Merciful.

قُلْ يٰٓاَيُّهَا الْكٰفِرُوْنَ ۝١ لَآ — **109:1** Say, O disbelievers!②

لَآ اَعْبُدُ مَا تَعْبُدُوْنَ ۝٢ لَآ — **109:2** I do not worship that which you worship.

Topics

- The emphatic command of prayer and sacrifice.
- A warning for the enemy of the Messenger.
- Decisive speech addressing the disbelievers about worship.

Commentary

① When the blessed son of the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم passed away, the disbelievers said that his progeny has come to an end; his remembrance will not remain after him and his prominence will end. Surah Al-Kawthar was revealed after this and Allah Almighty refuted those disbelievers. Every word of this Surah exemplifies the Prophet's status as the Beloved of Allah Almighty, because Allah Almighty Himself answered the critics of the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم.

② A group from Quraysh asked the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم to follow them so that they may follow him. They said, "For one year, you will worship our deities and the following year, we will worship your Lord." The Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم said to them: "I seek refuge in Allah Almighty from associating a partner with Him." The disbelievers replied, "Just touch one of our deities and we will affirm you and worship your Lord", prompting the revelation of this surah.

109:3 And you will not worship the One whom I worship.	وَلَآ اَنْتُمْ عٰبِدُوْنَ مَآ اَعْبُدُ ۚ﴿٣﴾
109:4 And I will not worship that which you have worshipped.	وَلَآ اَنَا عَابِدٌ مَّا عَبَدْتُّمْ ۙ﴿٤﴾
109:5 And you will not worship the One whom I worship.	وَلَآ اَنْتُمْ عٰبِدُوْنَ مَآ اَعْبُدُ ؕ﴿٥﴾
109:6 Your religion is for you and my religion is for me.	لَكُمْ دِيْنُكُمْ وَلِيَ دِيْنِ ﴿٦﴾ ع ١ ٦ ٣٤

Surah Al-Naṣr (Divine Help)

(This Surah is Medinan, containing 1 section and 3 verses)

١١٠ سُوْرَةُ النَّصْرِ مَدَنِيَّةٌ ١١٤ | اٰياتها: ٣ ركوعها: ١

In the name of Allah, the Infinitely Gracious, the Most Merciful.	بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ
110:1 When the help of Allah and victory will come,①	اِذَا جَآءَ نَصْرُ اللّٰهِ وَالْفَتْحُ ۙ﴿١﴾
110:2 and you will see people entering the religion of Allah in crowds.②	وَرَاَيْتَ النَّاسَ يَدْخُلُوْنَ فِيْ دِيْنِ اللّٰهِ اَفْوَاجًا ۙ﴿٢﴾

Topics

- Glad tidings of Divine help and victory.
- Unseen news about people entering Islam in the crowds.

Commentary

① Here, victory either refers to the conquest of Makkah or the general conquests of Islam.

② Unseen news was given in this verse. This unseen news was fulfilled on the occasion of the conquest of Makkah when people came from various places in crowds to accept Islam.

وقف النبی صلی اللہ علیہ وسلم ع ٣ ٢٥

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ ؕ اِنَّهٗ كَانَ تَوَّابًا ۝٣ ع

110:3 So glorify with the praise of your Lord and seek forgiveness from Him—indeed He is Most Accepting of repentance.①

Surah Al-Lahab (The Flame)

(This Surah is Meccan, containing 1 section and 5 verses)

١١١ سُوْرَةُ اللَّهَبِ مَكِّيَّةٌ ٦ | اٰياتها: ٥ ركوعها: ١

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

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

تَبَّتْ يَدَآ اَبِيْ لَهَبٍ وَّتَبَّ ؕ ۝١

111:1 May the hands of Abū Lahab perish, and he did indeed perish.②

مَآ اَغْنٰى عَنْهُ مَالُهٗ وَمَا كَسَبَ ؕ ۝٢

111:2 His wealth did not avail him nor what he earned.

سَيَصْلٰى نَارًا ذَاتَ لَهَبٍ ۚ ۝٣

111:3 Now, he will enter a Fire of flames.

وَّامْرَاَتُهٗ ؕ حَمَّالَةَ الْحَطَبِ ۚ ۝٤

111:4 And his wife; a carrier of firewood.

Topics

- The command to mention glorification, praise and seek forgiveness.
- The destruction and outcome of Abū Lahab and his wife.

Commentary

① After the revelation of this surah, the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم would recite "سُبْحَانَ اللّٰهِ وَبِحَمْدِهٖ اَسْتَغْفِرُ اللّٰهَ وَاَتُوْبُ اِلَيْهِ" in abundance. We too should recite it profusely. The Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم would recite *Istighfār* seventy or one hundred times daily.

② When the Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم invited the Arab people whilst on the mountain of Safā, people came from far and wide, and after taking testimonies from them regarding his truthfulness and trustworthiness, he recited: "اِنِّيْ لَكُمْ نَذِيْرٌ بَيْنَ يَدَيْ عَذَابٍ شَدِيْدٍ", after which Abū Lahab said to the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم: "May you be destroyed, is this why you gathered us here?" This blessed surah was subsequently revealed in which Allah Almighty Himself replied to the insulter on behalf of His Beloved صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم.

فِيْ جِيْدِهَا حَبْلٌ مِّنْ مَّسَدٍ ۝٥ ع ٥ ٣٦

111:5 There is a rope of palm fibre around her neck.

Surah Al-Ikhlāṣ (Sincerity)

(This Surah is Meccan, containing 1 section and 4 verses)

١١٢ سُوْرَةُ الْإِخْلَاصِ مَكِّيَّةٌ ٢٢ | اٰياتها: ٤ ركوعها: ١

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

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

قُلْ هُوَ اللّٰهُ اَحَدٌ ۝١ ج

112:1 Say, He is Allah, One.①

اَللّٰهُ الصَّمَدُ ۝٢ ج

112:2 Allah is the ˹forever˺ Independent.

لَمْ يَلِدْ ۙ وَلَمْ يُوْلَدْ ۝٣ لا

112:3 He did not beget nor was He begotten.

وَلَمْ يَكُنْ لَّهٗ كُفُوًا اَحَدٌ ۝٤ ع ٤ ٣٧

112:4 And there is none equal to Him.

Topics

- Comprehensive speech about the Oneness of Allah Almighty.

Commentary

① The disbelievers asked all sorts of questions to the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم regarding Allah Almighty. Someone from them said, "What is the lineage of Allah?" Another said, "Is He made from gold or silver, metal or wood? What material is He made from?" Someone said, "What does He eat and drink? Who did He inherit lordship from? Who is His inheritor?" In answer to all this, Allah Almighty revealed this Surah stating that He is independent and free from being born and having offspring.

In the name of Allah, the Infinitely Gracious, the Most Merciful.	بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ
113:1 Say, I seek refuge with the Lord of the daybreak①	قُلْ اَعُوْذُ بِرَبِّ الْفَلَقِ ۙ﴿١﴾
113:2 from the evil of His entire creation,	مِنْ شَرِّ مَا خَلَقَ ۙ﴿٢﴾
113:3 and from the evil of the darkness when it covers,	وَمِنْ شَرِّ غَاسِقٍ اِذَا وَقَبَ ۙ﴿٣﴾
113:4 and from the evil of women who blow upon knots,	وَمِنْ شَرِّ النَّفّٰثٰتِ فِي الْعُقَدِ ۙ﴿٤﴾
113:5 and from the evil of the envier when he envies.②	وَمِنْ شَرِّ حَاسِدٍ اِذَا حَسَدَ ﴿٥﴾ ع ١ ١٥ ٣٨

Topics

- Guidance to seek refuge from the evil of various things.
- Refuge from the evil of magic.
- Refuge from the evil of the envious one.

Commentary

① Labīd ibn al-Aʿṣam and his daughters cast a magic spell on the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم which had an effect on his blessed body and external limbs. However, it did not affect his heart, intellect and belief in the slightest. Sayyidunā Jibrīl عَلَيْهِ السَّلَام informed the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم about this and told him of the location of the items used for this black magic. The Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم sent Sayyidunā ʿAlī رَضِیَ اللّٰهُ عَنْهُ to remove these objects. Allah Almighty revealed the chapters of al-Falaq and al-Nās, through the blessings of which the effect of magic ceased and he صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم completely recovered.

② The envier is he who desires that another person loses his blessing. Here, envier refers specifically to Jews of that time who would be envious of the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, or it specifically refers to the Jew, Labīd ibn al-Aʿṣam. In general, this blessed verse is sufficient as a means of refuge from every envier.

In the name of Allah, the Infinitely Gracious, the Most Merciful.	بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ
114:1 Say, I seek refuge with the Lord of all people,	قُلْ اَعُوْذُ بِرَبِّ النَّاسِ ۙ﴿١﴾
114:2 King of all people,	مَلِكِ النَّاسِ ۙ﴿٢﴾
114:3 God of all people,	اِلٰهِ النَّاسِ ۙ﴿٣﴾
114:4 from the evil of the concealed, frequent whisperer①	مِنْ شَرِّ الْوَسْوَاسِ ۙ الْخَنَّاسِ ۙ﴿٤﴾
114:5 who whispers into the hearts of people,	الَّذِيْ يُوَسْوِسُ فِيْ صُدُوْرِ النَّاسِ ۙ﴿٥﴾
114:6 among the jinn and humans.	مِنَ الْجِنَّةِ وَالنَّاسِ ﴿٦﴾ ع ١ ٦ ٣٩

Topics

- Guidance to seek refuge in Allah Almighty from the evil of the one who whispers evil.
- Both jinn and humans engage in evil whispers.

Commentary

① The one who places whispers and then hides away refers to Satan, and this is his habit that when man becomes negligent, he places whispers into his heart, and when man remembers Allah Almighty, Satan hides and moves away.