

الأقسام في القرآن

OATHS IN THE QUR'AN

These notes are based on a previous course. Anything good is from Allah and any mistakes are from ourselves and the shaitan. May Allah forgive us.

www.markazalsalam.com

t.me/markazalsalam

[+97150 8008875](https://wa.me/971508008875)

info@markazalsalam.com

t.me/dropletsofdew



Al Salam Islamic Center



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

الأقسام في القرآن

OATHS IN THE QUR'AN

Oaths in the Qur'an (الأقسام في القرآن) – All Classes

Source: Ibn Al Qayyim (التبيين في أقسام القرآن)

Introduction

- In the Qur'an, there are some ayat which are (قسم) – this means Allah (سبحانه وتعالى) swears. We can only swear by Allah (سبحانه وتعالى), His names or attributes. We cannot swear by the Prophet (صلى الله عليه وسلم), our mother, father, children, etc. We can only say 'By Allah, Wa Allah, or By the Lord of the Ka'aba'.
- Swearing is a worship and when you swear by other than Allah (سبحانه وتعالى) then it's shirk. To swear by something is magnifying it, so we can only swear by Allah (سبحانه وتعالى).
- We shouldn't swear too much either. The hypocrites swear too much, and we shouldn't swear for minor matters, it should be for serious matters. The one who swears too much is humiliated.
- Anyone who claims anything needs to provide proof, and the one who denies something then they should swear to prove themselves.

Whether they lie or not is between them and Allah (سبحانه وتعالى). It's something great to swear by Allah (سبحانه وتعالى) and lie.

- Allah (سبحانه وتعالى) doesn't need to swear or make an oath. He is Al Mu'min – there is no one more truthful than Allah (سبحانه وتعالى). Human beings lie and they need to swear to prove their truth. Allah's word is complete and just. But who needs oaths? We human beings because we don't quickly believe. And this shows human beings have a will because we don't just go with the flow. In order to make a human being have yaqeen, oaths are needed. When Allah (سبحانه وتعالى) swears then it's more affirmation.
- Most of the oaths are found in Juza' 29 and 30, and the Juza' Al Muffasil to show as you go towards the end of the Qur'an, Allah (سبحانه وتعالى) wants you to believe and have yaqeen.
- Allah (سبحانه وتعالى) is the Greatest and He can swear by whatever He wants. We should not ask 'why did Allah do this?' because this is crossing our boundary. It is not our level to ask about Allah's actions. If we don't have faith in Allah (سبحانه وتعالى) then the Qur'an will increase us in doubts. It's important to know who's Allah (سبحانه وتعالى). That's why the Companions said 'we learned the faith before we learned the Qur'an'. Surah Al Anbiya 23: (لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ) (He cannot be questioned as to what He does, while they will be questioned.)

Allah (سبحانه وتعالى) swears to tell us the importance of two matters:

1. Sworn by (المقسم به): for us we can only swear by Allah (سبحانه وتعالى).

Allah (سبحانه وتعالى) swears by:

- His Noble Self (نفسه الكريمه): when Allah (سبحانه وتعالى) swears by His Noble Self then it means it's something so important. For example, (بالله تالله).
- His signs (آياته): an ayah is a sign leading to something. From Allah's ayat are day and night and when they come in succession it's to make you remember or grateful, and from Allah's ayat are the husband and wife and how two people who don't know each other and after the contract they have feelings for each other. An ayah shows something changing.
- His creations (مخلوقاته): the creation itself

2. Subject of the oath (جواب القسم): is to proof what's right. For example, you swear by Allah (سبحانه وتعالى) that you didn't steal, so the subject of the oath is you didn't steal.

- No subject of oath is mentioned (غير موجود):
 - Understood (مفهوم): sometimes when Allah (سبحانه وتعالى) swears, there's no subject of oath because it's already understood with the verse, for example, surely you need to believe, or believe in the Day of Judement.
 - Both what's being sworn by and the subject of oath are the same (المقسم به): what's being sworn by is the subject of oath as well, for example, (لا أقسم بالنفس اللوامة). (النفس اللوامة) (the self-

accusing soul) is what's being sworn by and it's the subject of oath.

- Subject of oath is mentioned (موجود):
 - (جملة خبرية): the subject of oath is a complete sentence. For example: (وإنه لحق)
 - (جملة طلبية): the subject of oath is an asking sentence For example: (فوربك لنستألهم أجمعين)
- The reason behind swearing is for affirmation and emphasizing.

Surah Al Qiyamah

- Surah Al Qiyamah is about the Day of Judgment. The Day of Judgment will surely come, but don't be hasty with the Qur'an.

Allah (سبحانه وتعالى) swears by two matters in the surah:

1. (لَا أُقْسِمُ بِيَوْمِ الْقِيَامَةِ) (I swear by the Day of Resurrection;): it begins with (لا أقسم): when there's a (لا), it's not for negation, nor is it an additional lam, the 'lam' mentioned here for an opening (الإستفتاح). As if to listen more and open your heart. And this 'lam' shows to take heed of it (الإهتمام بها). What's being sworn by and the subject of oath are the same – (يوم القيامة) (Day of Standing). What's being sworn by is the Day of Standing to show its greatness and the subject of the oath is the Day of Standing that it will surely happen and is true.
- This oath shows that for those who disbelieve, they need to believe there's a Day of Judgment and for those who already believe, the oath is to have yaqeen. When you believe in the Day of Judgment, then all of the issues and concerns of the duniya will be so small.
- (يوم القيامة) is the Day of Standing and we will all be resurrected. We will rise from our graves and we will be standing for our judgment until it's decided for us. The Day of Judgment is two parts, one part is standing and waiting for the judgement and the other part is standing for the judgement and going from station to station. Imagine now we're fasting but we can sit, but on the Day of Judgment no one can sit or eat, subhan Allah.

- If you can't stand now in front of Allah (سبحانه وتعالى) then how will you stand in front of Him on the Day of Judgment? But if you're standing now in front of Allah (سبحانه وتعالى) then your standing will be easier on the Day of Judgment, subhan Allah. The best prayer is the one that's long in standing. The part of the prayer which is most magnified is when you're standing. When you pray now, you have control how long you can stand, so stand now so it's easier on the Day of Standing.
- There was a man who was standing in the sun while everyone else was seated, so the Prophet (صلى الله عليه وسلم) asked why is he doing that? They said he had taken a vow to stand under the sun for Allah (سبحانه وتعالى). He thought this is a worship but the Prophet (صلى الله عليه وسلم) disagreed. Hadith: *عَنْ ابْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - مَرَّ بِرَجُلٍ (وَاسْمُهُ) بِمَكَّةَ وَهُوَ قَائِمٌ فِي الشَّمْسِ فَقَالَ " مَا هَذَا " . قَالُوا نَذَرَ أَنْ يَصُومَ وَلَا يَسْتَنْظِلَ إِلَى اللَّيْلِ وَلَا يَتَكَلَّمَ وَلَا يَزَالَ (قَائِمًا) . قَالَ " لِيَتَكَلَّمَ وَلَا يَسْتَنْظِلَ وَلَا يَجْلِسَ وَلَا يُتِمَّ صِيَامَهُ "* (It was narrated from Ibn Abbas (may Allah be pleased with him) that the Messenger of Allah (صلى الله عليه وسلم) passed by a man in Makkah who was standing in the sun. He said: "What is this?" They said: "He vowed to fast and not to seek shade until night comes, and not to speak, and to remain standing." He said: "Let him speak and seek shade and let him sit down, but let him complete his fast." – Sunan Ibn Majah Book 11, Hadith 2218 A person shouldn't torture himself. A person should preserve his standing for the prayer. Imagine how much we're standing in the kitchen, subhan Allah. The Prophet (صلى الله عليه وسلم) would remain standing until his feet would swell, and he says 'shouldn't I be a

grateful slave?'. Hadith: (نَه سَمِعَ الْمُغْبِرَةَ، يَقُولُ قَامَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ حَتَّى تَوَرَّمَتْ) (Narrated Al-Mughira: The Prophet (صلى الله عليه وسلم) used to offer night prayers till his feet became swollen. Somebody said, to him, "Allah has forgiven you, your faults of the past and those to follow." On that, he said, "Shouldn't I be a thankful slave of Allah)?" – Al Bukhari Book 65, Hadith 4836

2. (وَلَا أُقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ) (And I swear by the self-reproaching nafs): here what's being sworn by and the subject of the oath are the same, (النفس اللوامة) (self-accusing nafs). Allah (سبحانه وتعالى) swears by the self-accusing soul. We have a body, but our body has no value without a nafs. The nafs is a sign from the signs of Allah (سبحانه وتعالى). An ayah means something that changes. Your nafs is an ayah, quickly changing from one state to another. It's quick to travel, for example we could be sitting and our nafs is going around, day dreaming, etc. Even when sleeping for five minutes, the nafs travels so much, and when you wake-up you see it was only five minutes. Our nafs quickly changes from happiness, anger, calmness, sadness, etc.

Types of nafs (أنواع النفوس):

1. Self-accusing (اللوامة): it goes back to itself, it remembers the Day of Judgment in the duniya and accuses itself.
2. Commanding to evil (أمر بالسوء): this nafs is persistent to make you do bad, 'go do it, go say it'. We seek refuge from the evil of our

nafs. And now we can see it more in Ramadan because the shayateen are chained.

3. At rest (المطمئنة): this nafs is balanced and not over-reacting. May Allah (سبحانه وتعالى) grant us this nafs. Ameen.

What is said about (النفس اللوامة) (the self-accusing nafs)?

- Ibn 'Abbas (may Allah be pleased with him) said: all of the souls will blame themselves on the Day of Judgment, subhan Allah. Both the good doers and evil doers will blame themselves. The good doers will blame themselves on the Day of Judgment for not doing more ihsan and good deeds. They will wish to have done more prayer, and give more because they will see the Scale, and paradise is levels.
- In the duniya, the believer is only blaming himself, not others. Part of longer hadith: The Prophet (صلى الله عليه وسلم) said: (فَمَنْ وَجَدَ خَيْرًا فَلْيُحْمَدِ اللَّهَ) (وَمَنْ وَجَدَ غَيْرَ ذَلِكَ فَلَا يَلُومَنَّ إِلَّا نَفْسَهُ) (so let him who finds good praise Allah and let him who finds other than that blame no one but himself) - Sahih Muslim 2577 – a person should seek forgiveness.
- The believer blames himself when he sins and blames himself even when he does good deeds because he knows it's not good, but Allah (سبحانه وتعالى) is merciful. A believer blames himself when he remembers the Day of Judgment.
- The disbelievers don't blame themselves in the duniya, they blame others, the shaytan, the decree, even Allah (سبحانه وتعالى), astaghfar Allah.

- So Allah (سبحانه وتعالى) joined between the Day of Judgment and self-accusing nafs. All will blame themselves on the Day of Judgment, but the believers blame themselves in the duniya when they remember the Day of Judgment.

Surah Ash Shams

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

By the sun and its brightness; (1) By the moon as it follows it (the sun); (2) By the day as it shows up (the sun's) brightness; (3) By the night as it conceals it (the sun); (4) By the heaven and Him Who built it; (5) By the earth and Him Who spread it, (6) And by Nafs and Him Who perfected him in proportion; (7) Then He showed him what is wrong for him and what is right for him; (8) Indeed he succeeds who purifies his ownself (i.e. obeys and performs all that Allâh ordered, by following the true Faith of Islâmic Monotheism and by doing righteous good deeds). (9) And indeed he fails who corrupts his ownself (i.e. disobeys what Allâh has ordered by rejecting the true Faith of Islâmic Monotheism or by following polytheism or by doing every kind of evil wicked deeds) (10) Thamûd (people) denied (their Prophet) through their transgression (by rejecting the true Faith of Islâmic Monotheism, and by following polytheism, and by committing every kind of sin). (11) When the most wicked man among them went forth (to kill the she-camel). (12) But the Messenger of Allâh [Sâlih (Saleh) A.S.] said to them: "Be cautious! (Fear the evil end). That is the she-camel of Allâh! (Do not harm it)

and bar it not from having its drink!" (13) Then they denied him and they killed it. So their Lord destroyed them because of their sin, and made them equal in destruction (i.e. all grades of people, rich and poor, strong and weak)! (14) And He (Allâh) feared not the consequences thereof. (15)

- The surah is divided between the oaths and the story of Thamud. Thamud was given clear ayat which can't be denied, like the sun. Thamud asked for a specific ayah unlike other nations. Allah (سبحانه) gave them guidance and they chose blindness over it, subhan Allah.
- The ayat will come to us as bright as the sun.
- Surah Ash Shams has 11 oaths and it consists of 15 ayat, subhan Allah. This shows you the great importance of the subject of the oath.

What's being sworn by – Great ayat (الآيات العظيمة)	Subject of the Oath – Successful or failure nafs (النفوس المفلحة أو الخائبة)
<p>1. (سبحانه وتعالى) Allah (والشمس): swears by the sun. The sun is clear, bright, and it gives you light and warmth. The truth is clear as the sun. Allah (سبحانه وتعالى) subjected the sun and moon for us. The sun which is so</p>	<p>1. (قد أفلح من زكاها): the one who's successful is the one who uses everything he has to purify himself. We have to purify ourselves from our sicknesses, and how can we purify ourselves? With taqwa. We</p>

great in size is serving us and it's running. When the sun rises at any point, before it rises it prostrates to Allah (سبحانه وتعالى) seeking His permission to rise, subhan Allah. Then Allah (سبحانه وتعالى) gives it permission to rise, but it will not be given permission to rise on the Day of Judgment. This means the sun is constantly prostrating. One of the major signs of the Day of Judgment is when the sun rises from the west and when it does, then there's no repentance and no increase of faith. Look at how much we spend on electricity, but look at the sun. A 'lamp' that's constantly bright. In paradise there's no sun or moon because their job is over. No one can go to the sun, but Who can tell you about it? Its

will be successful when we purify ourselves. We have taqwa and fujoor in us, just as there's day and night.

<p>Creator. The sun is like the light of revelation.</p>	
<p>2. (سبحانه وتعالى): Allah (وضحاها): swears by something related to the sun which adh dhuha – the brightness of the sun throughout the day. Dhuha begins after sunrise until before the dhuhr – this is the time of the forenoon. The time of dhuha is when we're most awake and active, after dhuhr we can get sleepy. The sun and its dhuha have great impacts on us so we need to purify ourselves, not corrupt it.</p>	<p>2. (وقد خاب من دسها): as for the one who corrupted himself then he has failed. (دسها) means to hide your goodness, subhan Allah. This person is hiding the goodness of himself with corruption. When you see someone corrupting himself, then try to bring out the good in them.</p>
<p>3. (والقمر اذا تلاها): Allah (سبحانه وتعالى) swears by the moon when it follows the sun. The moon has brightness, but its brightness is not like the sun; it's noor. The benefit of the moon is when it follows the sign, subhan Allah. The Prophet (pbuh) is receiving the revelation which</p>	

he follows. The moon follows the sun:

- In brightness (الإضاءة): this means the sun is brighter than the moon. We need the sun for activity and we need the moon to know the seasons of worship. The moonlight gives peace and tranquility, but we can't look at the sunlight. Yusuf (عليه السلام) dreamt of the sun and moon prostrating to him, the sun and moon are the parents, the sun is the mother and the moon is the father, the father is following the mother. Also the word 'sun' is feminine and the word 'moon' is masculine. When there's no mother in the house, then it's dull.

<ul style="list-style-type: none"> • <u>In movement (السير)</u>: the appearance of the moon comes later. • <u>In stages (المنازل)</u>: if there were no sun, then there would be no stages of the moon such as crescent, etc. 	
<p>4. <u>(سبحانه وتعالى)</u> Allah <u>(والنهار اذا جلاها)</u> swears by the day when it makes the earth clear <u>(النهار يبين)</u> (الأرض ويوضحها). The sun is a sign of morning and the moon is a sign of night. The day is different from the sun. Some planets don't have a day, even though there's a sun. Allah <u>(سبحانه وتعالى)</u> made the day so that the sunlight can spread. The day and night come like a thread of day being removed and a thread of night takes its place. It's a subtle change with no disturbance. For example</p>	

<p>when there's change in shifts at the hospital, you have to explain the situation again, but when the night and day change there's no disturbance. The day is the fitra.</p>	
<p>5. (سبحانه وتعالى): Allah (والليل اذا يغشاها) swears by the night when it covers the earth. As if a 'blanket of night' covers the earth, subhan Allah. We need the sun and moon, and we need day and night, and Allah (سبحانه وتعالى) made it all for us so we need to do our best. We have no excuse, Allah (سبحانه وتعالى) made the best for us and we can do our best, but we're taking it very lightly, subhan Allah. When you go out of your comfort zone then it will give you so much benefit. We appreciate things when we see its opposite. Children love</p>	

<p>routine and this gives them security so they can do their best. When everything is organized it makes us do our best, but when there's chaos around us then we struggle. The universe is in a perfect system, there's night and day, there's five time prayers, but we want to do whatever we want. Everything is organized around us, and we're not doing our best; we're corrupting ourselves. May Allah (سبحانه وتعالى) forgive us. Ameen. Allah (سبحانه وتعالى) is able to make only day for us or only night for us, but is there anyone who can bring the night or bring the day except Allah (سبحانه وتعالى)? The night is the sins which cover your goodness and the revelation.</p>	
<p>6. (والسمااء): Allah (سبحانه وتعالى) swears by the sky, after</p>	

<p>mentioning the sun and day, moon and night, He mentions the 'container' for all of these matters. The sky is our ceiling.</p>	
<p>7. (سبحانه وتعالى): Allah (وما بناها) swears by the One Who built the sky, so He swears by His Noble Self, subhan Allah. Allah (سبحانه وتعالى) created the heavens in perfection. Allah (سبحانه وتعالى) says the heavens and the earth were one, glued to each other, and then He separated between them and then there was air and water, so there's life.</p>	
<p>8. (والأرض): Allah (سبحانه وتعالى) swears by the earth and its greatness.</p>	
<p>9. (وما طحاها): Allah (سبحانه وتعالى) swears by the One Who stretched the earth and made it vast, so Allah (سبحانه وتعالى) swears by His Noble Self. The land of Allah (سبحانه وتعالى) is vast</p>	

<p>and His provision is vast, but we make it tight. The earth is not tight on the people. On the Day of Judgment, the earth will become a piece of white, flat land and all will be apparent before Allah (سبحانه وتعالى).</p>	
<p>10. (سبحانه وتعالى) Allah (ونفس): swears by the nafs itself and the nafs is from ayat Allah (سبحانه وتعالى) because it can quickly change. The day and night has changes on the nafs. Some people are active in the day and some at night.</p>	
<p>11. (وما سواها فألهمها فجورها وتقواها): Allah (سبحانه وتعالى) created the nafs, and (سويا) means no faults, its perfect. The nafs is perfect in creation and perfect in fitra. Our nafs by default is good, look at the babies, their nafs is pure. Our nafs is good, it has ikhlas and</p>	

<p>tawheed. Allah (سبحانه وتعالى) inspired the nafs to good and evil. We have a conscious inside us of and we know what's good and evil. If anyone beats a child, the baby knows it's wrong, but he doesn't have a word for it. If anyone gives something good to a child, he knows it's good, but he doesn't have a word for it. We all have sensors inside, so either the nafs becomes (فجور) – bad or (تقوى) – has taqwa.</p>	
--	--

- Allah (سبحانه وتعالى) is swearing by changes and there are three pairs: sun and moon, day and night, earth and heavens. And the subject of the oath is the nafs which is always changing throughout the different changes, either this nafs can go as high as the heavens or it can go as low as the earth. This shows we have a great responsibility with our nafs.
- The subject of the oath is the nafs either it succeeds or it fails, and we will be successful or a failure according to our actions. Either we purify the nafs or corrupt it.

Surah Al Fajr

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالْفَجْرِ (١) وَلَيَالٍ عَشْرٍ (٢) وَالشَّفْعِ وَالْوَتْرِ (٣) وَاللَّيْلِ إِذَا يَسِرُ (٤) هَلْ فِي ذَلِكَ قَسَمٌ لِّذِي حَجْرِ (٥) أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ (٦) إِرَمَ ذَاتِ الْعِمَادِ (٧) الَّتِي لَمْ يُخْلَقْ مِثْلُهَا فِي الْبِلَادِ (٨) وَثَمُودَ الَّذِينَ جَابُوا الصَّخَرَ بِالْوَادِ (٩) وَفِرْعَوْنَ ذِي الْأَوْتَادِ (١٠) الَّذِينَ طَعَوْا فِي الْبِلَادِ (١١) فَأَكْتَرُوا فِيهَا الْفَسَادَ (١٢) فَصَبَّ عَلَيْهِمْ رَبُّكَ سَوْطَ عَذَابٍ (١٣) إِنَّ رَبَّكَ لَبِالْمِرْصَادِ (١٤) فَأَمَّا الْإِنْسَانُ إِذَا مَا ابْتَلَاهُ رَبُّهُ فَأَكْرَمَهُ وَنَعَّمَهُ ۖ فَيَقُولُ رَبِّي أَكْرَمَنِ (١٥) وَأَمَّا إِذَا مَا ابْتَلَاهُ فَقَدَرَ عَلَيْهِ رِزْقَهُ ۖ فَيَقُولُ رَبِّي أَهْنَنِ (١٦) كَلَّا بَلْ لَا تُحْرَمُونَ ۗ أَلَيْسَ لِي عِشْيَمٌ (١٧) وَلَا تَحَاضُونَ عَلَيَّ طَعَامِ الْمَسْكِينِ (١٨) وَتَأْكُلُونَ التُّرَاثَ أَكْلًا لَمًّا (١٩) وَتُحِبُّونَ الْمَالَ حُبًّا جَمًّا (٢٠) كَلَّا إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا (٢١) وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا (٢٢) وَجَاءَ يَوْمٌ يُؤْمَدُ بِهِمْ ۖ يَوْمٌ يَنْدَكُرُ الْإِنْسَانُ وَأَنَّى لَهُ الذُّكْرَى (٢٣) يَقُولُ يَلْتَمِئَنِي قَدَمْتُ لِحَيَاتِي (٢٤) فَيَوْمَئِذٍ لَا يُعَذِّبُ عَذَابُهُ أَحَدًا (٢٥) وَلَا يُوثِقُ وَثَاقَهُ ۖ أَحَدًا (٢٦) يَلْأَيُّهَا النَّفْسُ الْمُطْمَئِنَّةُ (٢٧) أَرْجِعِي إِلَىٰ رَبِّكَ رَاضِيَةً مَّرْضِيَّةً (٢٨) فَادْخُلِي فِي عِبَادِي (٢٩) وَادْخُلِي جَنَّتِي (٣٠)

By the dawn; (1) By the ten nights, (2) And by the even and the odd (of all the creations of Allâh) (3) And by the night when it departs (4) There is indeed in them (the above oaths) sufficient proofs for men of understanding! (5) Saw you (O Muhammad (صلى الله عليه وسلم)) not how your Lord dealt with 'Ad (people) (6) Of Iram (Who were very tall) like (lofty) pillars, (7) The like of which were not created in the land? (8) And Thamûd (people), who hewed out rocks in the valley ? (9) And Fir'aun (Pharaoh), who had the stakes (to torture men by binding them to stakes)? (10) Who did transgress beyond bounds in the lands (in the disobedience of Allâh). (11) And made therein much mischief. (12) So your Lord poured on them different kinds of severe torment. (13) Verily, your Lord is Ever Watchful. (14) As for man, when

his Lord tries him by giving him honour and bounties, then he says (in): "My Lord has honoured me." (15) But when He tries him, by straitening his means of life, he says: "My Lord has humiliated me!" (16) Nay! But you treat not the orphans with kindness and generosity ! (17) And urge not one another on the feeding of AlMiskîn (the poor)! (18) And you devour inheritance all with greed, (19) And you love wealth with much love! (20) Nay! When the earth is ground to powder, (21) And your Lord comes with the angels in rows, (22) And Hell will be brought near that Day. On that Day will man remember, but how will that remembrance avail him? (23) He will say: "Alas! Would that I had sent forth (good deeds) for my life!" (24) So on that Day, none will punish as He will punish (25) And none will bind as He will bind. (26) (It will be said to the pious) "O (you) the one in (complete) rest and satisfaction! (27) "Come back to your Lord, Well-pleased (yourself) and well-pleasing (unto Him)! (28) "Enter you, then, among My (honoured) slaves, (29) "And enter you My Paradise!" (30)

- Al Fajr is dawn, it's the beginning of the day when the day 'explodes' from the night. There are those are exploding in corruption. When a person does what's required from him then he will be a nafs at rest. Can the nafs at rest happen quickly? No, you have to go through different stages.
- The nafs at rest is mentioned in Surah Al Fajr and this surah will tell you how to be a nafs at rest, even the fajr time is a peaceful and tranquil time.

- Surah Al Fajr has five oaths. You will notice the oath begins with fajr and ends with night. If you want to bring the best out of you, then you need to use the best timings for this reason Allah (سبحانه وتعالى) swears by the best timings.

What's being sworn by	Subject of the Oath – SAME as what's being sworn by
<p>2. (والفجر): fajr is the end of night and the beginning of day. It's the time when the best of you is brought out. There's barakah in the beginning of the morning. There are two types of dawns:</p> <ul style="list-style-type: none"> • <u>False dawn (الكاذب)</u>: it appears before the actual time of fajr, and you will see in the middle of the sky a white light and above and below it is dark sky. This is false, it's not fajr. • <u>True dawn (الصادق)</u>: real fajr is when there's white light coming from below and the sky is dark above. So Allah 	<p>3. same</p>

(سبحانه وتعالى) swears by the real dawn. The light will shine gradually from below, so don't come in the 'middle'. When the real fajr comes, there's no night after it. And the nafs at rest, there's no 'night' after it either, subhan Allah.

Allah (سبحانه وتعالى) is the only One Who can bring the fajr and only Allah (سبحانه وتعالى) can bring out the best in you – the nafs at rest. At fajr, two angels make dua saying, 'whoever gives then give him something in its place and anyone who's stingy then give him ruin'. Giving and being stingy is not about money only, but time, ability, etc: hadith: (عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " مَا مِنْ يَوْمٍ يُصْبِحُ الْعِبَادُ فِيهِ إِلَّا مَلَكَانِ يَنْزِلَانِ فَيَقُولُ أَحَدُهُمَا اللَّهُمَّ أَعْطِ مُنْفِقًا خَلْفًا، وَيَقُولُ الْآخَرُ اللَّهُمَّ أَعْطِ مُمْسِكًا تَلْفًا ". (Narrated Abu Huraira (may Allah be

pleased with him): The Prophet (صلى الله عليه وسلم) said, "Every day two angels come down from Heaven and one of them says, 'O Allah! Compensate every person who spends in Your Cause,' and the other (angel) says, 'O Allah! Destroy every miser.'" - Sahih al-Bukhari 1442

There are rulings associated with Fajr such as:

- The start of fasting is at fajr
- Start of the prayer and it's the best prayer

Whoever prays fajr in congregation will be under Allah's protection. And the one who walks while it's still dark to the Fajr prayer then he will have complete light on the Sirat on the Day of Judgment. Hadith: (النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ "بَشِّرِ الْمَشَّائِينَ فِي الظُّلَمِ إِلَى الْمَسَاجِدِ بِالنُّورِ التَّامِّ يَوْمَ الْقِيَامَةِ" (Buraidah Al-Aslami narrated that: the Prophet (صلى الله عليه وسلم)

<p>said: "Give glad tiding to those who walk to the Masajid in the dark; of a complete light on the Day of Resurrection.") - Jami` at-Tirmidhi 223</p>	
<p>4. (وليات عشر): it refers to both to the last ten nights of Ramadan because in the last ten nights is the Night of the Decree which is greater than a thousand months, more than 83 years. It also refers to the first 10 days of Dhul Hijjah. After both of these ten days is Eid. Which days are more beloved to Allah (سبحانه وتعالى)? The ten days of Dhul Hijjah because there's also the worship of hajj. You have the 'mother' of worships in these days such as prayer, fasting. What you do in these days brings out the best in you compared to others days.</p>	<p>12. same</p>
<p>13. (والشفع): is 'even', pairs,</p>	<p>same</p>

- All of the creations are pairs (المخلوقات شفع), though Allah (سبحانه وتعالى) is Witr, He's Odd. Hadith: (نُنْ عَلِيٍّ،) - رَضِيَ اللهُ عَنْهُ - قَالَ قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ " يَا أَهْلَ الْقُرْآنِ (أَوْتِرُوا فَإِنَّ اللَّهَ وَتَرٌّ يُحِبُّ الْوِتْرَ " . (Narrated Ali ibn AbuTalib (may Allah be pleased with him): The Prophet (صلى الله عليه وسلم) said: Allah is single (witr) and loves what is single, so observe the witr, you who follow the Qur'an.) - Sunan Abi Dawud 1416, Authenticated by Al Albani as Sahih. What is the relation between the creation and the Creator? We need to worship the Creator.
- The worships are either even or odd. Even worships: All the prayers

<p>are even, except maghrib. All of the sunan prayers are even except the witr. The two units after doing tawaf, Mina is on the 8th and Muzdalifah / Day of Sacrifice is on the 10th</p> <p><u>Odd worships</u>: witr, sa'ee of seven times, tawaf of seven circuits, maghrib, jamarat, 'Arafah is on the 9th, laylut al qadr is an odd night.</p>	
<p>14. (والوتر) is 'odd', see above (والشفع)</p>	same
<p>15. (والليل اذا يسر): when the night walks smoothly, the night 'walks' from maghrib to fajr. When everything is quiet, then the night is moving. The best prayer after the obligations is qiyam al layl. Night time is a quiet time when there are less distractions and you can</p>	same

<p>ponder and make dua at that time. People will also rest at that time. We think if we pray at night then we'll be tired in the morning, but actually the nights we don't pray we wake up tired, subhan Allah.</p>	
---	--

- Allah (سبحانه وتعالى) swears by the timings and actions: they're all times and places when a person submits to Allah (سبحانه وتعالى).
- Ayah 5: (هَلْ فِي ذَٰلِكَ قَسَمٌ لِّذِي حِجْرٍ) (There is indeed in them (the above oaths) sufficient proofs for men of understanding!) – (حِجْرٍ) is a mind which stops itself from transgressing, unlike 'Aad and Thamud which transgressed and all of them perished in the end. We need to best with what Allah (سبحانه وتعالى) gave us and bring out the nafs at rest from us. The nafs is at rest with the legislations and the decrees.
- There's nothing like the punishment of Allah (سبحانه وتعالى) and when you know this then you will submit.
- A person needs to honor the orphan, encourage feeding and helping the needy and not be attached to money.
- Surah Al Fajr is to bring out the goodness and don't be like 'Aad and Thamud and don't be like the person who doesn't honor the orphan, feed the needy and is greatly in love with wealth. Put the Day of Judgment in front you.

Surah Al Balad

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

لَا أَقْسِمُ بِهَذَا الْبَلَدِ (١) وَأَنْتَ حِلٌّ بِهَذَا الْبَلَدِ (٢) وَوَالِدٍ وَمَا وَلَدَ (٣) لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ (٤) أَيْحَسِبُ
 أَنْ لَنْ يَقْدِرَ عَلَيْهِ أَحَدٌ (٥) يَقُولُ أَهْلَكْتُ مَالًا لُبَدًا (٦) أَيْحَسِبُ أَنْ لَمْ يَرَهُ أَحَدٌ (٧) أَلَمْ نَجْعَلْ لَهُ عَيْنَيْنِ
 (٨) وَلِسَانًا وَشَفَتَيْنِ (٩) وَهَدَيْنَاهُ النَّجْدَيْنِ (١٠) فَلَا اقْتَحَمَ الْعَقَبَةَ (١١) وَمَا أَدْرَاكَ مَا الْعَقَبَةُ (١٢) فَكُّ
 رَقَبَةٍ (١٣) أَوْ إِطْعَمٌ فِي يَوْمٍ ذِي مَسْغَبَةٍ (١٤) يَتِيمًا ذَا مَقْرَبَةٍ (١٥) أَوْ مِسْكِينًا ذَا مَتْرَبَةٍ (١٦) ثُمَّ كَانَ مِنَ
 الَّذِينَ ءَامَنُوا وَتَوَاصَوْا بِالصَّبْرِ وَتَوَاصَوْا بِالْمَرْحَمَةِ (١٧) أُولَئِكَ أَصْحَابُ الْمَيْمَنَةِ (١٨) وَالَّذِينَ كَفَرُوا
 بَايَعْتَنَا هُمْ أَصْحَابُ الْمَشْأَمَةِ (١٩) عَلَيْهِمْ نَارٌ مُؤَصَّدَةٌ (٢٠)

I swear by this city (Makkah); (1) And you are free in this city (Makkah), (2) And by the begetter and that which he begot; (3) Verily, We have created man in toil. (4) Does he think that none can overcome him? (5) He says (boastfully): "I have wasted wealth in abundance!" (6) Does he think that none sees him? (7) Have We not made for him a pair of eyes? (8) And a tongue and a pair of lips? (9) And shown him the two ways (good and evil)? (10) But he has not attempted to pass on the path that is steep (i.e. the path which will lead to goodness and success). (11) And what will make you know the path that is steep? (12) (It is) Freeing a neck (13) Or giving food in a day of hunger, (14) To an orphan near of kin. (15) Or to a Miskîn (poor) cleaving to dust (out of misery). (16) Then he became one of those who believed, and recommended one another to perseverance and patience, and (also) recommended one another to pity and compassion. (17) They are those on the Right Hand (i.e. the dwellers of Paradise), (18) But those who disbelieved in Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.), they are

those on the Left Hand (the dwellers of Hell) (19) The Fire will be shut over them (20)

- Surah Al Balad is about struggle and hardship and you will notice the surah doesn't even mention the reward of the believers. We need to struggle in our life because if we didn't struggle in our life then in the hereafter there's a hellfire that's (مؤسدة) – shut over.
- Sometimes we have plenty of time and but the time that's only for you and you give it for the sake of Allah (سبحانه وتعالى) then this is overcoming the (عقبة) / hurdle. Or you're giving to the needy every day, but there's a moment when it's so difficult, but you give, then this is overcoming the (عقبة). Or sometimes you're speaking kindly to the children when you're relaxed but when you're so busy and they come and ask you, you still speak kindly to them then this is overcoming (عقبة). It's the last stretch that's most rewarding. May Allah (سبحانه وتعالى) help us. Ameen.
- **The oath:** (أقسم): the (لا) that's mentioned before is for opening and to grab attention (الاستفتاح و التنبيه). Allah (سبحانه وتعالى) swears by both place and people.

What's being sworn by (المقسم به)	Subject of the Oath (جواب القسم)
3. (بهذا البلد وانت حل بهذا البلد): (هذا) refers to something near. The (ال) shows it's something defined. (سبحانه) means city. Allah (سبحانه)	5. (لقد خلقنا الإنسان في كبد): (Verily, We have created man in toil). All that's being sworn is we are all created in hardship, birth is

(وتعالى) swears by Makkah which is the most honorable piece of land in the world. Allah (سبحانه) (وتعالى) chose Makkah to be the place of His House. When Allah (سبحانه وتعالى) swears by it then we need to magnify it. Whatever Allah (سبحانه وتعالى) swears by then we need to magnify.

- There's a specific condition in Makkah which Allah (سبحانه وتعالى) swears by— (وانت) (حل بهذا البلد) (And you (Prophet ﷺ) are resident in this city) (حال حلول النبي صلى الله عليه وسلم) (فيها). For example, when you have a place, it has more value when there are people in it. Makkah already has status, but it's even more when the Prophet (صلى الله عليه وسلم) is there, subhan Allah.

hardship, and the subject of the oath confirms the human is created in hardship. We're not created to relax here but we'll relax in paradise. We're not created for a lazy life here. Suleiman (عليه السلام) has a kingdom and so many facilities yet he's present and recognizes the bird is missing. Dhul Qurnain from Surah Al Kahf is a leader and he took the means himself. Why is there depression? When all the facilities are present so the person doesn't have anything to do, they just think and worry so they get depressed. When we go through hardship in our life, we say we don't want our children to go through the same thing, but then they think this life is easy, subhan Allah. Even babies who have no sins are struggling, at the

- Another meaning is Allah (سبحانه وتعالى) swears by Makkah when the Prophet (صلى الله عليه وسلم) came back to Makkah after its opening (حال كون مكة حل للنبي صلى الله عليه) (سبحانه) Allah (سبحانه وتعالى) made Makkah halal for the Prophet (صلى الله عليه) (وسلم) for an hour when he destroyed the idols, subhan Allah. Makkah went from a disbelieving land to a Muslim land. The honor is when there's Islam. The opening only came after struggle and it's the way of Allah (سبحانه وتعالى) in this life that you can't have success without struggle.

time of birth, when a tooth comes out, it's all difficulty. When you do everything for the sake of Allah (سبحانه وتعالى) then it will release you from this (كبد) – this toil and hardship. To have ikhlas is difficult, to be with people is difficult, to be with the husband and children is difficult, but what can make it easy? When you struggle against yourself to do it for the sake of Allah (سبحانه) (وتعالى). When you go outside your comfort zone then that's when you'll benefit the most, when you'll find more openings. Don't be afraid and stingy to sacrifice for Allah (سبحانه وتعالى). Sometimes it's the last third of night and you think 'I should get up and pray or just a bit more sleep?'. Remember this life is hardship so just go forward. If you're

	<p>not struggling then you'll want to 'destroy your money', subhan Allah. You just want to spend it off and then you're wasting it. (يَقُولُ أَهْلَكْتُ مَالًا لُبَدًا) (He says (boastfully): "I have wasted wealth in abundance!").</p>
<p>6. (ووالد وما ولد): 'by the begetter and what he begets', both words come from the root word (ولد) which means to give birth. Giving birth and raising a child is hardship.</p> <ul style="list-style-type: none"> • Notice (والد) and (ولد) are both undefined so it refers to all fathers and those begotten. The Prophet (صلى الله عليه وسلم) is the son and his forefathers are Ismael (عليه السلام) and Ibrahim (عليه السلام) and Adam (عليه السلام). When you see how every son comes from a father then this is a sign from the signs of 	

<p>Allah (سبحانه وتعالى). The only one without a father is Eisa (عليه السلام).</p> <ul style="list-style-type: none"> • It also refers to Adam (عليه السلام) and his offspring, so Allah (سبحانه وتعالى) swears by all of us, subhan Allah. 	
--	--

- Allah (سبحانه وتعالى) swears by the origin of all places which is Makkah and the origin of all people which is Adam (عليه السلام). If you didn't travel anywhere but went to Makkah then as if you've seen it all, subhan Allah. And if someone has travelled everywhere but not Makkah then as if they haven't traveled, subhan Allah.

Surah At Teen

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالَّتَيْنِ وَالزَّيْتُونَ (١) وَطُورِ سِينِينَ (٢) وَهَذَا الْبَلَدِ الْأَمِينِ (٣) لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ (٤) ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ (٥) إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ (٦) فَمَا يُكَذِّبُكَ بَعْدَ بِالذِّينِ (٧) أَلَيْسَ اللَّهُ بِأَحْكَمَ الْحَاكِمِينَ (٨)

By the fig and by the olive,[1] by the mount of Sinai[2] and by this city of peace (Makkah).[3] We have indeed created man in the best stature;[4] then We abase him to the lowest of the low[5] except those who believe and do good deeds - for they shall have a never ending reward.[6] So, what causes them to disbelieve you concerning the religion?[7] Is not Allah the best of all Judges?[8]

What's being sworn by (المقسم به)	Subject of the Oath (جواب القسم)
4. (والتين والزيتون): By the fig and olive. Fig is a fruit and from all the fruits, Allah (سبحانه وتعالى) swears by it. It's said the fig is the best fruit, it's easy to eat without peeling or cutting, and it's full of nourishment. Without knowing the benefits we should eat it because Allah (سبحانه وتعالى) swears by it. If a doctor said to eat figs, we	7. (لقد خلقنا الإنسان في أحسن تقويم): (Verily, We have created man in the best stature). We are the best of creations and everything is serving us. So don't wish to be an ant, hudhud, sun or moon. The divine messages bring the best from us and when we don't take the divine messages then we take ourselves to the lowest of the

would do it straight away, though Allah (سبحانه وتعالى) is swearing by it, subhan Allah. The olive tree is a blessed tree so eating it and rubbing it over the body is blessed. Eating olives or its oil is blessed. We all need sugars and oils, and the best sugar is the fig and the best oil is olive oil. Allah (سبحانه وتعالى) created us in the best form, so we should eat the best.

- Both the figs and olives are found in the land of Palestine and this is the place of the messages (prophethood). It's also the place of Eisa (عليه السلام) who was born there.

low. If there's no divine connection then we become worse than the animals. Imagine if you're given a restaurant of high standard and you're told follow the rules to keep up the standard. But you say, 'I'll put my own rules', what happens? The standard goes down. Allah (سبحانه وتعالى) created the human being with the best form and the best proportion, we have the best eyes, best ears, we walk; we don't walk on four or crawl on our stomachs. Why did Allah (سبحانه وتعالى) give us the best form? So we can do the best. Allah (سبحانه وتعالى) also created us in the best of fitra. Since we're created in the best form we need to worship Allah (سبحانه وتعالى) and how will we know this? From the divine

messages. Though Allah (سبحانه وتعالى) created us in the best form, the human is busy with lower things thus taking him down.. This shows ingratitude. Who are the ones who will keep the standard?

- Those who believe and do good deeds. The religion consists of two parts: one is news (خبر) and the other is commands and prohibitions (طلب). What are we supposed to do with (خبر) – the news? Believe. What are we supposed to do with the commands and prohibitions? Do good deeds.
- The lowest are the opposite, the ones who deny and commit sins. When we believe and do good deeds then we keep our standard.

	<ul style="list-style-type: none"> • (عَيْرٌ مَّمنُونٍ) means Allah (سبحانه وتعالى) will give them reward which doesn't end and they will not be reminded of favor. • (الَّذِينَ اللَّهُ بِأَحْكَمِ الْحَاكِمِينَ): Allah (سبحانه وتعالى) is the Most Just; He's the Best of judges and He takes the person down because they deserve it. Allah (سبحانه وتعالى) created the human being; He placed the divine rules and He can bring the human down.
<p>8. (وطور سنين): 'by a blessed mountain', the word (سنين) means blessed. This is the mountain where Allah (سبحانه وتعالى) spoke to Musa (عليه السلام).</p>	
<p>9. (وهذا البلد الأمين): 'and this secure land'. This is Makkah which is the place of the Prophet (صلى الله عليه وسلم). As if we're going up higher, from Eisa (عليه السلام) to</p>	

<p>Musa (عليه السلام) to the Prophet (صلى الله عليه وسلم). In Surah At Teen, Allah (سبحانه وتعالى) swears by the three places of divine revelation, subhan Allah. (هذا) points to something near and Makkah is near, it's central. Makkah is not in the south or north, it's central. It's important to believe Makkah is a secure land, you feel safe and secure there. Makkah is the place of barakah. What is the barakah of Makkah? The prayer and worship there; it's not tangible barakah.</p>	
--	--

- Allah (سبحانه وتعالى) swears by the divine messages and it goes gradually to the best – from the Injeel, Tawrat, and Qur'an. Allah (سبحانه وتعالى) is sending messages to us to make us better and these messages come gradually from better to best. Allah (سبحانه وتعالى) created humans pure, but in life they go right and left and for this reason we need divine messages. Without divine messages we will reach the lowest of the lows.

Surah Al Layl

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَاللَّيْلِ إِذَا يَغْشَىٰ (١) وَالنَّهَارِ إِذَا تَجَلَّىٰ (٢) وَمَا خَلَقَ الذَّكَرَ وَالْأُنثَىٰ (٣) إِنَّ سَعْيَكُمْ لَشَتَّىٰ (٤) فَأَمَّا مَنْ
 أَعْطَىٰ وَاتَّقَىٰ (٥) وَصَدَّقَ بِالْحُسْنَىٰ (٦) فَسَنُيَسِّرُهُ لِلْيُسْرَىٰ (٧) وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَىٰ (٨) وَكَذَّبَ
 بِالْحُسْنَىٰ (٩) فَسَنُيَسِّرُهُ لِلْعُسْرَىٰ (١٠) وَمَا يُغْنِي عَنْهُ مَالُهُ إِذَا تَرَدَّىٰ (١١) إِنَّ عَلَيْنَا لَلْهُدَىٰ (١٢) وَإِنَّ
 لَنَا لَلْآخِرَةَ وَالْأُولَىٰ (١٣) فَأَنْذَرْتُكُمْ نَارًا تَلَظَّىٰ (١٤) لَا يَصْلَاهَا إِلَّا الْأَشْقَىٰ (١٥) الَّذِي كَذَّبَ وَتَوَلَّىٰ (١٦)
 وَسَيُجَنَّبُهَا الْأَتْقَىٰ (١٧) الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّىٰ (١٨) وَمَا لِأَحَدٍ عِنْدَهُ مِنْ نِعْمَةٍ تُجْزَىٰ (١٩) إِلَّا ابْتِغَاءَ
 وَجْهِ رَبِّهِ الْأَعْلَىٰ (٢٠) وَلَسَوْفَ يَرْضَىٰ (٢١)

By the night as it envelops; (1) By the day as it appears in brightness;
 (2) By Him Who created male and female; (3) Certainly, your efforts
 and deeds are diverse (different in aims and purposes); (4) As for him
 who gives (in charity) and keeps his duty to Allâh and fears Him, (5)
 And believes in Al-Husna. (6) We will make smooth for him the path
 of ease (goodness). (7) But he who is greedy miser and thinks himself
 self-sufficient. (8) And belies Al-Husna; (9) We will make smooth for
 him the path for evil; (10) And what will his wealth avail him when he
 goes down (in destruction). (11) Truly! On Us is (to give) guidance,
 (12) And truly, unto Us (belong) the last (Hereafter) and the first (this
 world). (13) Therefore I have warned you of a blazing (Hell); (14)
 None shall enter it save the most wretched, (15) Who denies and
 turns away. (16) And Al-Muttaqûn (the pious and righteous) will be
 far removed from it (Hell). (17) He who spends his wealth for increase
 in self-purification, (18) And who has (in mind) no favour from
 anyone, (19) Except to seek the Countenance of his Lord, the Most

High; (20) He surely, will be pleased (when he will enters Paradise).

(21)

- The surahs which mention (الليل) 'night' the most are Surah Al Muzzamil which is about worshipping Allah (سبحانه وتعالى) at night. The night is the time for our body to rest and our heart to rest when we worship Allah (سبحانه وتعالى), subhan Allah. In Surah Al Isra'a, the night is mentioned and this is when the night journey took place. Surah Yunus mentions night three times. Surah Al An'am and Al Imran mentions night three times.
- The theme of Surah Al Layl is about giving or withholding and this is the division between people. You will notice the words related to spending and not spending are (يُؤْتِي مَالَهُ) (مَالَهُ) (بِخْلٍ) (أَعْطَى).

What's being sworn by (المقسم به)	Subject of the Oath (جواب القسم)
5. (وَاللَّيْلِ إِذَا يَغْشَى): (By the night and when it envelops). Allah (سبحانه وتعالى) doesn't swear by the night alone but when it's in the state of covering. What does it cover? It covers the earth and all that's in it. And (يَغْشَى) means it covers but you can still see through it, like something tinted, it's not a complete	10. (إِنَّ سَعْيَكُمْ لَشَتَّى): (Verily your efforts are diverse). Just as Allah (سبحانه وتعالى) swears by opposites, all of our struggles are opposites as well. For example, one person is driving to do good deeds and another is driving in order to sin, subhan Allah. Allah (سبحانه وتعالى) swears by the times of

barrier. The night covers and envelops everything and everyone, as if we're wrapped in it, subhan Allah. (يَغْشَىٰ) is in the present tense to show it's constant. And when the night comes, it comes gradually, as if one layer of cover after another. This is a huge blessing that the night doesn't come in one go and it's complete black out. The best time to rest is at night and to worship Allah (سبحانه وتعالى).

striving: The night and day are the times of striving and to strive during each time period is different. Allah (سبحانه وتعالى) swears by those striving: A woman's strive and a man's strive are different.

What can make these strives different?

- Deed itself (الأعمال): there are deeds which are for yourself (لازم) such as reciting the Qur'an, praying and there are deeds which you go out of your way (متعدي) such as giving, helping others, acquiring knowledge, advising. Which is better? When you give and help others; it's teaching us to be selfless. We're opposites so we can help others. Surah Al Layl is teaching us to be productive in society by giving; don't be miserly.

- Measure of the deeds (مقدار العمل): for example how long you spend doing something? It could be 5 minutes, 10 minutes, or to read more pages.
- Activity in the deed (النشاط فيها): how energized are you while doing it.
- Intention (الغاية المقصود): there are people who struggle and are running around for someone else and there are those struggling for Allah (سبحانه وتعالى); each is different.

If you want the best from all of these factors:

- (أَعْطَى): give
- (وَأَتَّقَى): have taqwa, don't spoil your giving by harming or reminding others of the favor
- (وَصَدَّقَ بِالْحُسْنَى): believed in the husna, you believe in Allah

(سبحانه وتعالى) and you're doing it for His sake.

What will Allah (سبحانه وتعالى) give him? (فَسَنِّيَسِّرُهُ ۖ لِلْيَسْرَىٰ) He will make his way to paradise easy. May Allah (سبحانه وتعالى) give us all of these. Ameen. The Prophet (صلى الله عليه وسلم) was the most generous in Ramadan. He would teach people more.

What is the worst from all of these factors:

- (بَخِلَ): to be stingy and not only with money, but time and knowledge,
- (وَأَسْتَعْنَىٰ): thinks he's self-sufficient. He's doesn't want to go out of his way and it shows he follows his desires.
- (وَكَذَّبَ بِالْحُسْنَىٰ): and belied the husna.

What will happen? (فَسَنِّيَسِّرُهُ ۖ لِلْيَسْرَىٰ) – the way to hardship will be made easy for him.

	<p>We all want ease in our life and how can we have it? Be useful to society, be giving, have taqwa, and do it for Allah (سبحانه وتعالى).</p>
<p>11. وَالنَّهَارِ إِذَا تَجَلَّى) : 'by the day when it's unveiled'. Allah (سبحانه وتعالى) swears by opposites and He swears by the day when it's apparent and clear. The creation can see everything and can work when the day is out. The day comes with the appearance of fajr, and then it comes gradually. In the day you have fajr, dhuha, dhuhr, and 'asr. And you have surahs named Fajr, Dhuha, and 'Asr, subhan Allah. Night is the opposite of day (الليل / النهار) and envelops is opposite of unveils (يغشى / تجلى). Night represents disbelief and misguidance. Day represents truth and guidance.</p>	

12. (وَمَا خَلَقَ الذَّكَرَ وَالْأُنثَىٰ): this can have two meanings:

- (ما الموصولة) 'by Him Who created the male and female' so Allah (سبحانه وتعالى) swears by His Noble Self.
- (ما المصدرية): And it can also mean 'by every male and female'.

Males and females are opposites, the male is not like the female so there shouldn't be competition. Their physical composition is different, their emotions are different, their understanding is different, and between husband and wife there's even more opposites. The husband and wife complement each other, not compete. How will we appreciate opposites if they both become the same? Subhan Allah. Each one has their strength, so why put yourself in competition? It's haram for a

man to imitate a woman and for a woman to imitate a man.

Imagine if it was only male, imagine if the males were like females, and the females were like males? Subhan Allah. Imagine how dry life would be without children? How will a person be merciful? Children's actions are so pure and we can learn so much from them.

Surah Adh Dhuha

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالضُّحَىٰ (١) وَاللَّيْلِ إِذَا سَجَىٰ (٢) مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ (٣) وَالْآخِرَةُ خَيْرٌ لَّكَ مِنَ الْأُولَىٰ (٤) وَلَسَوْفَ
يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ (٥) أَلَمْ يَجِدْكَ يَتِيمًا فَآوَىٰ (٦) وَوَجَدَكَ ضَالًّا فَهَدَىٰ (٧) وَوَجَدَكَ عَابِلًا فَأَعَانَىٰ (٨)
فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ (٩) وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ (١٠) وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ (١١)

By the forenoon (1) By the night when it darkens (and stands still). (2) Your Lord (O Muhammad (صلى الله عليه وسلم)) has neither forsaken you nor hates you. (3) And indeed the Hereafter is better for you than the present (life of this world). (4) And verily, your Lord will give you (all good) so that you shall be well-pleased. (5) Did He not find you (O Muhammad (صلى الله عليه وسلم)) an orphan and gave you a refuge? (6) And He found you unaware and guided you? (7) And He found you poor, and made you rich (self-sufficient with self-contentment)? (8) Therefore, treat not the orphan with oppression, (9) And repulse not the beggar; (10) And proclaim the Grace of your Lord. (11)

- When Allah (سبحانه وتعالى) swears by Al Fajr, it's absolute, it's not sworn when it's a certain state. If you want to worship Allah (سبحانه وتعالى) well at night, you need to see what you during the day.
- Allah (سبحانه وتعالى) swears by:
 - Fajr: beginning (بداية)
 - Dhuha: end of the beginning (نهاية البداية)
 - 'Asr: beginning of the end (بداية النهاية)
 - Night/Layl: end (نهاية)

- Fajr, dhuha and 'asr are times for action, but most events and activities take place during the dhuha time. It's as if in fajr time you open your shop, dhuha is hustle and bustle time, and in 'asr is your last moment to have profit because it's a 'squeeze time'. If a person didn't believe, do good deeds, enjoin truth and patience, then he'll be a loser. 'Asr is your final moment and as if maghrib represents death.
- Jibreel didn't visit the Prophet (صلى الله عليه وسلم) for some time and the mushrikeen said to the Prophet (صلى الله عليه وسلم) your Rabb has forsaken you and hates you, subhan Allah. This made the Prophet (صلى الله عليه وسلم) sad, but Allah (سبحانه وتعالى) said He hasn't forsaken you nor does He hate you. Then He mentions future and past blessings and what's required to show gratitude for these blessings.

What's being sworn by (المقسم به)	Subject of the Oath (جواب القسم)
<p>6. (وَالضُّحَىٰ): (By the forenoon). The dhuha time is the end of the beginning; there's light and heat at the same time. It's time for activity, not sadness. The meaning of (ضحى) is to sacrifice. And it's important to sacrifice that time for the best and not spend it in sadness or</p>	<p>13. (مَا وَدَّعَكَ رَبُّكَ): (Your Lord (O Muhammad (صلى الله عليه وسلم)) has neither forsaken you). The mushrikeen said Allah (سبحانه وتعالى) had left the Prophet (صلى الله عليه وسلم) and Allah (سبحانه وتعالى) says (مَا وَدَّعَكَ) – He didn't leave you, and (وَدَّعَكَ) used only for beloved ones,</p>

<p>sleeping. When praying the dhuha prayer, a person is giving thanks for the all joints in his body.</p>	<p>subhan Allah. Also the (ك) shows it's addressing the Prophet (صلى الله عليه وسلم). It's an honor for the Prophet (صلى الله عليه وسلم) because Allah (سبحانه وتعالى) cares for his feelings. From the time you were born O Prophet (صلى الله عليه وسلم), Allah (سبحانه وتعالى) never left you and you were under His mercy. Allah (سبحانه وتعالى) will never leave or neglect you, He will elevate you until you meet Him.</p>
<p>14. (وَاللَّيْلِ إِذَا سَجَىٰ): 'by the night when it's still'. When the revelation stopped, it wasn't to 'close shop' and cut-off, but to rest and look forward to it again. (سجى) is a temporary stop in order to rest and be fresh to start again.</p>	<p>2. (وَمَا قَلَىٰ): nor hate. (قَلَىٰ) means hate after love. Notice there is no (ك) at the end of it. It didn't say 'hate you', just 'hate'. Allah (سبحانه وتعالى) didn't connect the Prophet (صلى الله عليه وسلم) with the word hate, subhan Allah. This is also an honor for him.</p>

Future blessings:

1. (وَلِلْآخِرَةِ خَيْرٌ لَّكَ مِنَ الْأُولَىٰ) (And indeed the Hereafter is better for you than the present (life of this world).): this means tomorrow will be better than today, next year will be better than this year. Every stage of his life becomes better and better. May Allah (سبحانه وتعالى) make all of our days better than yesterday. Ameen.
2. (وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ) (And verily, your Lord will give you (all good) so that you shall be well-pleased.): Allah (سبحانه وتعالى) will in the future give you something you will be pleased with and it's said it's (المقام المحمود) – the great intercession to begin the Day of Judgment. All of this lifts the spirits.

Past blessings:

1. (أَلَمْ يَجِدْكَ يَتِيمًا فَآوَىٰ) (Did He not find you (O Muhammad (صلى الله عليه وسلم)) an orphan and gave you a refuge?): you were an orphan and Allah (سبحانه وتعالى) accommodated you. Because it's mentioned as (آوَىٰ) and not (أواك) it means Allah (سبحانه وتعالى) made the Prophet (صلى الله عليه وسلم) a means to accommodate others.
2. (وَوَجَدَكَ ضَالًّا فَهَدَىٰ) (And He found you unaware and guided you?): didn't He find you misguided and He guided you and made you a means to guide others. This is a great blessing.
3. (وَوَجَدَكَ عَابِلًا فَأَغْنَىٰ) (And He found you poor, and made you rich (self-sufficient with self-contentment)?): He found you poor and enriched you and made you a means to enrich others by you're giving and knowledge.

- It's not about how much you have but how much you do. If you guide and accommodate many people then this is a blessing.
- Surah Adh Dhuha is telling you there's no time for crying and being sad.

How is gratitude shown?

- (فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ) (Therefore, treat not the orphan with oppression,): this is a sacrifice, your gratitude shows how you deal with people, especially with orphans. Don't oppress or put pressure on the orphans and this can easily happen since they don't have a father to defend them or stand up for them.
- (وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ) (And repulse not the beggar;): whether it's a beggar or questioner, Allah (سبحانه وتعالى) says don't scold them and it can be difficult when someone is always asking. This is a sacrifice a person makes in order to accommodate them.
- (وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ) (And proclaim the Grace of your Lord): it's important to speak of Allah's blessings.

Surah Al 'Asr

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 وَالْعَصْرِ (١) إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ (٢) إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا
 بِالصَّبْرِ (٣)

By Al-'Asr (the time). (1) Verily, man is in loss, (2) Except those who believe (in Islâmic Monotheism) and do righteous good deeds, and recommend one another to the truth (i.e. order one another to perform all kinds of good deeds (Al-Ma'ruf) which Allâh has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar) which Allâh has forbidden), and recommend one another to patience

- Surah Al 'Asr is about profit and loss. The time of 'asr is a 'squeeze time' and you need to see if you're successful or in loss at that time.
- Allah (سبحانه وتعالى) swears by time in Surah Al 'Asr because time is our capital. And we find if we're a success or failure in the time of 'asr.
- All humans are in loss except for those who have the four qualities. Notice it didn't say he's a loser (خاسر) but submerged and surrounded in loss (لَفِي خُسْرٍ). So it shows there's a chance a person can be pulled out, subhan Allah. For example someone who drowned is different from someone drowning because it means there's still a chance to come out.
- Before Surah Al 'Asr, we are also being told about loss, as if the surah is surrounded with loss, subhan Allah. The surah before Surah Al 'Asr is Surah At Takathur (الَّذِينَ كَانَتْ بَيْنَهُمُ الَّتَكَاثُرُ) (The mutual rivalry (for piling up of

worldly things) diverts you). Concern has become to increase in things without doing anything. After Surah Al 'Asr is another thing which can make us in loss, humaza, slandering and backbiting people (Surah Al Humaza). A person is doing good deeds, but is losing his deeds with slandering and backbiting.

- The entire Qur'an is connected – ayah to ayah, surah to surah.
- What's being sworn by is 'asr (وَالْعَصْرِ) (By Al-'Asr (the time).) and the subject of the oath is: (إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ) (Verily, man is in loss)
- There are four things we need to do to bring ourselves out from loss, the first two matters make a person as a whole and the last two matters make a society as a whole.
 1. (إِلَّا الَّذِينَ ءَامَنُوا) (Except those who believe (in Islâmic Monotheism)):
 2. (وَعَمِلُوا الصَّالِحَاتِ) (and do righteous good deeds,)
 3. (وَتَوَاصَوْا بِالْحَقِّ) (and recommend one another to the truth (i.e. order one another to perform all kinds of good deeds (Al-Ma'ruf) which Allâh has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar) which Allâh has forbidden),)
 4. (وَتَوَاصَوْا بِالصَّبْرِ) (and recommend one another to patience)
- Success is not just yourself, but you and others.
- Person as a whole:
 - (إِلَّا الَّذِينَ ءَامَنُوا) (Except those who believe (in Islâmic Monotheism)):
belief comes with knowledge and when there's knowledge, there's action. For example, you have knowledge about istighfar so you seek forgiveness.
 - (وَعَمِلُوا الصَّالِحَاتِ) (and do righteous good deeds,)

- Society as a whole:
 - (وَتَوَاصُوا بِالْحَقِّ) (and recommend one another to the truth (i.e. order one another to perform all kinds of good deeds (Al-Ma'ruf) which Allâh has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar) which Allâh has forbidden),): tell the people about truth, such as laylut al qadr, istighfar
 - (وَتَوَاصُوا بِالصَّبْرِ) (and recommend one another to patience): and to be patient when you tell others the truth because people are a test.
- With these four matters a person will be successful and we need to think about these matters on a daily basis. We have to see which matters are going up and which are going down because this affects our 'profit and loss' at the end of the day.

Surah Al 'Adiyat

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالْعَدِيَّتِ ضَبْحًا (١) فَالْمُورِيَّتِ قَدْحًا (٢) فَالْمُغِيرَاتِ صُبْحًا (٣) فَأَثَرْنَ بِهِ نَقْعًا (٤) فَوَسَطْنَ بِهِ جَمْعًا (٥) إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ (٦) وَإِنَّهُ عَلَىٰ ذَٰلِكَ لَشَهِيدٌ (٧) وَإِنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ ﴿٨﴾ أَفَلَا يَعْلَمُ إِذَا بُعْثِرَ مَا فِي الْقُبُورِ (٩) وَحُصِّلَ مَا فِي الصُّدُورِ (١٠) إِنَّ رَبَّهُم بِهِمْ يَوْمَئِذٍ لَّخَبِيرٌ (١١)

By the (steeds) that run, with panting. (1) Striking sparks of fire (by their hooves), (2) And scouring to the raid at dawn. (3) And raise the dust in clouds the while, (4) Penetrating forthwith as one into the midst (of the foe); (5) Verily, man (disbeliever) is ungrateful to his Lord; (6) And to that he bears witness (by his deeds); (7) And verily, he is violent in the love of wealth (8) Knows he not that when the contents of the graves are poured forth (all mankind is resurrected)? (9) And that which is in the breasts (of men) is made known? (10) Verily, that Day (i.e. the Day of Resurrection) their Lord will be Well-Acquainted with them (as to their deeds and will reward them for their deeds). (11)

- In Surah Al Adiyat, Allah (سبحانه وتعالى) swears by the best description of horses; no other animal can share this image. Allah (سبحانه وتعالى) is praising them because they're doing the best means so they get best results. If we don't use means then there will be no result.

What's being sworn by (المقسم به)	Subject of the Oath (جواب القسم)
7. (وَالْعَدِيَّتِ ضَبْحًا): (By the (steeds) that run, with panting). The	15. (إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ): (Verily, man (disbeliever) is ungrateful

horses are running intensely that they're panting and (ضَبَّحًا) means the panting is coming from inside the body. Are we running fast to Allah (سبحانه وتعالى) or are we just in our comfort zone? Astaghfar Allah.

to his Lord). Allah (سبحانه وتعالى) swears by the horses to show a dispraised state of the human. A human can stand up unlike the horse, he has an intellect, yet he's doing less. (كنود) means land that's given so much water but it doesn't produce anything; a miserly land. Allah (سبحانه وتعالى) gave us so much but we're not being productive, we just want our comfort, astaghfar Allah. Our Rabb took care of us more than the horses, He subjected the horses for us. Allah (سبحانه وتعالى) gave us in order to give others but we're lazy and we don't want to give or move for people. This person only wants his rights and doesn't want to give others their rights; this is someone who's ungrateful. Ingratitude is a dispraised

	character and that's why he's not reaching the goal.
16. (فَالْمُورِيَاتِ قَدْحًا): 'Striking sparks of fire (by their hooves),'. The hooves of the horse strike the stones while they're running which causes sparks. This shows the strength and power of the horses. Imagine running on stones is different than running on sand; as if a person is running on fitnas so the person needs to be very strong.	2. (وَإِنَّهُ عَلَىٰ ذَٰلِكَ لَشَهِيدٌ) (And to that he bears witness (by his deeds));: and he's witness to this, we know we want our comfort, our food; we know we're like this. We know we're not accommodating all that Allah (سبحانه وتعالى) has given us.
17. (فَالْمُغِيرَاتِ صُبْحًا): And scouring to the raid at dawn: They conquer in the morning. These horses have a mission and they work in the early morning while the enemies are asleep. The Prophet (صلى الله عليه وسلم) said there's blessing for my ummah in its mornings. (فَأَثَرُنَّ بِهِ) (And raise the dust in clouds the while): The effect is	3. (وَإِنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ) (And verily, he is violent in the love of wealth):

<p>there will be traces left. By a person's struggle and actions, he has a profound impact on society. (فَوَسَّطَنَ بِهِ جَمْعًا) (Penetrating forthwith as one into the midst): And it made him reach the center, he hit the bull's eye. The more you struggle, the more you'll see results. Paradise is levels and we ask Allah (سبحانه وتعالى) for firdaous. The more you struggle the more you'll reach the center and best.</p>	
--	--

If we find ourselves lazy and just focusing on our comfort zone, what's the solution?

(أَفَلَا يَعْلَمُ إِذَا بُعْثِرَ مَا فِي الْقُبُورِ (٩) وَحُصِّلَ مَا فِي الصُّدُورِ (١٠) إِنَّ رَبَّهُم بِهِمْ يَوْمَئِذٍ لَّخَبِيرٌ (١١))
 (Knows he not that when the contents of the graves are poured forth (all mankind is resurrected)? (9) And that which is in the breasts (of men) is made known? (10) Verily, that Day (i.e. the Day of Resurrection) their Lord will be Well-Acquainted with them (as to their deeds and will reward them for their deeds). (11))

○ Our life will come to an end, so what did we do in this life?

From this we extract five habits in order to realize our job in life which is to worship Allah (سبحانه وتعالى).

1. Hasten to good deeds (المسارعة). The greater the goal, the more speed is required. For the duniya, Allah (سبحانه وتعالى) says 'walk' (امشوا), but for the akhira He says to hasten (سارعوا).
2. Strength (قوة) which comes from knowledge and actions. This is like the sparks.
3. Do things in the early morning (التبكير), and in Ramadan the best time is at night from maghrib. Even if you eat, drink or sleep in that time then it's a worship as long as it's for the sake of Allah.
4. Leave an impact (الأثر و التفاعل)
5. Leader and inspires others (القيادة و التأثير). No one can be a leader without doing the previous points.

Surah Al Burooj

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالسَّمَاءِ ذَاتِ الْبُرُوجِ (١) وَالْيَوْمِ الْمَوْعُودِ (٢) وَشَاهِدٍ وَمَشْهُودٍ (٣) قَتِيلٍ أَصْحَابِ الْأُخْدُودِ (٤) النَّارِ ذَاتِ
 الْوُقُودِ (٥) إِذْ هُمْ عَلَيْهَا قُعُودٌ (٦) وَهُمْ عَلَىٰ مَا يَفْعَلُونَ بِالْمُؤْمِنِينَ شُهُودٌ (٧) وَمَا نَقَمُوا مِنْهُمْ إِلَّا أَنْ يُؤْمِنُوا
 بِاللَّهِ الْعَزِيزِ الْحَمِيدِ (٨) الَّذِي لَهُ ۖ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۗ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ (٩) إِنَّ الَّذِينَ قَتَلُوا
 الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ثُمَّ لَمْ يَتُوبُوا فَلَهُمْ عَذَابٌ جَهَنَّمَ وَلَهُمْ عَذَابُ الْحَرِيقِ (١٠) إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا
 الصَّالِحَاتِ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ۚ ذَٰلِكَ الْفَوْزُ الْكَبِيرُ (١١) إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ (١٢) إِنَّهُ ۗ
 هُوَ يُبْدِئُ وَيُعِيدُ (١٣) وَهُوَ الْغَفُورُ الْوَدُودُ (١٤) ذُو الْعَرْشِ الْمَجِيدُ (١٥) فَعَالٌ لَمَّا يُرِيدُ (١٦) هَلْ أَتَاكَ
 حَدِيثُ الْجُنُودِ (١٧) فِرْعَوْنَ وَثَمُودَ (١٨) بَلِ الَّذِينَ كَفَرُوا فِي تَكْذِيبٍ (١٩) وَاللَّهُ مِنْ وَرَائِهِمْ مُحِيطٌ (٢٠)
 بَلْ هُوَ فُرْعَانٌ مَّجِيدٌ (٢١) فِي لَوْحٍ مَحْفُوظٍ (٢٢)

By the heaven, holding the big stars (1) And by the Promised Day; (2)
 And by the witness, and by the witnessed; (3) Cursed were the
 people of the Ditch (4) Of fire fed with fuel, (5) When they sat by it
 (fire), (6) And they witnessed what they were doing against the
 believers (i.e. burning them). (7) And they had no fault except that
 they believed in Allâh, the All-Mighty, Worthy of all Praise! (8) To
 Whom belongs the dominion of the heavens and the earth! And
 Allâh is Witness over everything. (9) Verily, those who put into trial the
 believing men and believing women (by torturing them and burning
 them), and then do not turn in repentance, (to Allâh), then they will
 have the torment of Hell, and they will have the punishment of the
 burning Fire. (10) Verily, those who believe and do righteous good
 deeds, for them will be Gardens under which rivers flow (Paradise).
 That is the great success. (11) Verily, (O Muhammad (صلى الله عليه وسلم))
 the Seizure (Punishment) of your Lord is severe and painful. (12)

Verily, He it is Who begins and repeats. (13) And He is Off-Forgiving, full of love, (14) Owner of the throne, the Glorious. (15) (He is the) Doer of whatsoever He intends. (16) Has the story reached you of the hosts, (17) Of Fir'aun (Pharaoh) and Thamûd? (18) Nay! The disbelievers (persisted) in denying (Prophet Muhammad (صلى الله عليه وسلم) and his Message of Islâmic Monotheism). (19) And Allâh encompasses them from behind! (i.e. all their deeds are within His Knowledge, and He will requite them for their deeds). (20) Nay! This is a Glorious Qur'ân, (21) (Inscribed) in Al-Lauh Al-Mahfûz (The Preserved Tablet)! (22)

- There's so much power and intensity in Surah Al Burooj. The word 'burooj' (بروج) means towers. The word (برج) means apparent.
- Allah (سبحانه وتعالى) is telling us about His power through His different names mentioned in Surah Al Burooj. You will find some names of Allah (سبحانه وتعالى) which are not mentioned much in the Qur'an, but are found in Surah Al Burooj.
- Sometimes we see injustice in this life simply for believing and the disbelievers are torturing them while everyone else is watching. Someone might think, 'why is this happening?' and someone might think badly about Allah (سبحانه وتعالى), but He's witnessing all of this. Never think what's happening is acceptable to Allah (سبحانه وتعالى).
- Who are (أصحاب الأخدود) – People of the Trench? They were believers who were tortured by the disbelievers with the worst punishment – burning. No one is allowed to burn anyone except Allah (سبحانه وتعالى). The disbelievers dug a trench in the land and lit it with fire and

made the believers throw themselves into the fire. They didn't commit any crime except they believed in Allah (سبحانه وتعالى) and this is not even a crime. The disbelievers sat there and watched them being tortured. There are those who even enjoy watching others being tortured, astaghfar Allah. This shows there's no heart and if a person gets used to this then it hardens the heart.

- Allah (سبحانه وتعالى) took their souls before they went into the fire so they didn't feel anything. It was only a test. It's said a lady was carrying her baby and she was hesitant to throw herself so the baby spoke to her and said 'my mother, you're on the truth, throw yourself' and she did.
- Surah Al Burooj is about believers being tortured because of their belief while others are watching, subhan Allah.

What's being sworn by (المقسم به)	Subject of the Oath (جواب القسم)
<p>8. (وَالسَّمَاءِ ذَاتِ الْبُرُوجِ): (By the heaven, holding the big stars). The sky gives feelings of highness; the Qur'an, rizq and angels come down from the sky, unlike the earth which is lowly. The people of the trench are angry the believers are 'high and elevated' so they dug a hole below the</p>	<p>18. (فُقَيْلٍ أَصْحَابِ الْأَخْدُودِ): (Cursed were the people of the Ditch). (فُقَيْلٍ) means destruction. The people of the trench witnessed the believers burning. they didn't have anything against them except they believed. When someone disbelieves then it causes imbalance and this</p>

earth to burn them, subhan Allah. The people of the trench dug holes like tunnels. (الْبُرُوجِ) are 'the towers' of the sky which are the paths of the stars, sun and moon. So Allah (سبحانه وتعالى) swears by the high sky and the apparent paths.

shows with burning others. Surah Al Burooj gives console to anyone who's been oppressed. A person might see them 'burning' from the outside, but they're test is over and they've passed. This is similar to the hair comber of Firaoun who was placed in burning oil together with her children because she believed in Allah. When the Prophet (صلى الله عليه وسلم) went to paradise, he said he could hear her and her children enjoying paradise, subhan Allah. In ayah 10, Allah (سبحانه) (وتعالى) says those who make fitna for the believers but repent then Allah (سبحانه وتعالى) will accept their repentance, subhan Allah. Imagine someone tortured and is killed and the one who did it repents and believes, both

	<p>enter paradise with no bad feelings; Allah (سبحانه وتعالى) laughs at this combination. Allah (سبحانه وتعالى) is Al Ghafoor, if you repent then He will accept your repentance, and He's Al Wadood, Allah (سبحانه وتعالى) will love you. The name of Allah Al Wadood is only mentioned in Surah Hud and Surah Al Burooj. The Qur'an is what will give you honor, majesty and exaltation. And Allah (سبحانه وتعالى) has preserved the Qur'an from having any changes, additions or deletions.</p>
<p>19. (وَالْيَوْمِ الْمَوْعُودِ) (And by the Promised Day;). Allah (سبحانه وتعالى) swears by the Day of Judgment though He describes it as the Promised Day. Allah (سبحانه وتعالى) promises this is the Day when</p>	

<p>He will gather all of us and everyone will get their rights. If anything unjustly happens to us in this life then there's a Promised Day. So what about someone who was burned? Subhan Allah. If someone is wronging others then there's a Promised Day. The start of Surah Al Burooj is 'very high' and it gives hope to those who are oppressed to look up, don't look down.</p>	
<p>20. (وَشَاهِدٍ وَمَشْهُودٍ) And by the witness, and by the witnessed;): Allah (سبحانه وتعالى) swears by everyone witnessing and the ones being witnessed. What makes people oppressed? When there's no witness. This is a warning to not think there are no witnesses when a person wrongs. What are examples of witnesses? The Prophet (صلى الله عليه وسلم),</p>	

angels, walls, sky, sun, moon, hands, furniture, walls, eyes, feet, skin, etc. And of course Allah (سبحانه وتعالى) is witnessing everything. Wouldn't this make someone stop? All of these witnesses are truthful. On the Day of Judgment the disbeliever will refuse all witnesses except himself. So Allah (سبحانه وتعالى) seals his tongue and all his other limbs will speak. Allah (سبحانه وتعالى) also swears by everything being witnessed. Derivates of the word (شهد) are mentioned many times throughout Surah Burooj. Never think Allah (سبحانه وتعالى) doesn't know what's happening. Sometimes Allah (سبحانه وتعالى) takes martyrs from the people without battle such as women and children to have a better next life. He's

the One Who chooses who becomes shaheed.	
--	--

Surah At Tariq

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالسَّمَاءِ وَالطَّارِقِ (١) وَمَا أَدْرَاكَ مَا الطَّارِقُ (٢) النَّجْمُ الثَّاقِبُ (٣) إِنَّ كُلَّ نَفْسٍ لَمَّا عَلَيْهَا حَافِظٌ (٤)
 فَلْيَنْظُرِ الْإِنْسَانُ مِمَّ خُلِقَ (٥) خُلِقَ مِنْ مَّاءٍ دَافِقٍ (٦) يَخْرُجُ مِنْ بَيْنِ الصُّلْبِ وَالتَّرَائِبِ (٧) إِنَّهُ عَلَى
 رَجْعِهِ لَقَادِرٌ (٨) يَوْمَ تُبْلَى السَّرَائِرُ (٩) فَمَا لَهُ مِنْ قُوَّةٍ وَلَا نَاصِرٍ (١٠) وَالسَّمَاءِ ذَاتِ الرَّجْعِ (١١)
 وَالْأَرْضِ ذَاتِ الصَّدْعِ (١٢) إِنَّهُ لَقَوْلٌ فَصْلٌ (١٣) وَمَا هُوَ بِالْهَزْلِ (١٤) إِنَّهُمْ يَكِيدُونَ كَيْدًا (١٥) وَأَكِيدُ
 كَيْدًا (١٦) فَمَهْلٍ الْكَافِرِينَ أَمَهُلُهُمْ رُويْدًا (١٧)

By the heaven, and At-Târiq (the night-comer, i.e. the bright star); (1)
 And what will make you to know what At-Târiq (night-comer) is? (2)
 (It is) the star of piercing brightness; (3) There is no human being but
 has a protector over him (or her) (i.e. angels in charge of each
 human being guarding him, writing his good and bad deeds). (4) So
 let man see from what he is created! (5) He is created from a water
 gushing forth, (6) Proceeding from between the back-bone and the
 ribs, (7) Verily, (Allâh) is Able to bring him back (to life)! (8) The Day
 when all the secrets (deeds, prayers, fasting, etc.) will be examined
 (as to their truth) (9) Then he will have no power, nor any helper. (10)
 By the sky (having rain clouds) which gives rain, again and again.
 (11) And the earth which splits (with the growth of trees and plants),
 (12) Verily, this (the Qur'ân) is the Word that separates (the truth from
 falsehood). (13) And it is not a thing for amusement. (14) Verily, they
 are but plotting a plot (against you O Muhammad (صلى الله عليه وسلم)).
 (15) And I (too) am planning a plan. (16) So give a respite to the
 disbelievers; deal gently with them for a while. (17)

- Surah At Tariq is divided with two oaths – one in the beginning and one in the middle.

First Oath

What's being sworn by (المقسم به)	Subject of the Oath (جواب القسم)
<p>9. (وَالسَّمَاءِ): (By the heaven,). Allah (سبحانه وتعالى) swears by the heaven and the meaning of (سماء) is anything which is above you and it's derived from the word (سما) which means highness and elevation. There's no boundary to the sky, it's so vast.</p>	<p>21. (إِنْ كُلُّ نَفْسٍ لَّمَّا عَلَيْهَا حَافِظٌ): (There is no human being but has a protector over him (or her) (i.e. angels in charge of each human being guarding him, writing his good and bad deeds).). The subject of the oath is about protection. Allah (سبحانه وتعالى) places a guard for every nafs. He places angels to protect the human being in two ways:</p> <ul style="list-style-type: none"> ○ Protecting the person by Allah's command: such as being protected from accidents, falling, injury etc. This is also for the disbelievers. ○ Protecting our deeds by recording them: imagine

how many words we're saying and actions we're doing whether it's apparent or hidden. The angels are writing everything. This really 'wakes up' a person and makes us cautious of our actions. Our entire life is being recorded.

The angels are writing everything but when will everything be exposed, even what's inside? On the Day of Judgment. This is 'tariq' – it's penetrating. All the deep secrets inside the heart will be shown on the Day of Judgment.

We're made from a drop and it's coming from a place between the back and rib. We're created from something hidden. Verily Allah (سبحانه وتعالى) is able to bring us back, even if we're mingled and mixed with the earth.

22. (وَالطَّارِقِ): (and At-Târiq (the night-comer, i.e. the bright star);). (طارق) means knocking at night. We seek refuge from anyone knocking on our doors or calling us at night except for goodness. Ameen. It's scary when someone knocks the door in the middle of the night and we seek refuge from that. Dua: أَعُوذُ بِوَجْهِ اللَّهِ الْكَرِيمِ وَبِكَلِمَاتِ اللَّهِ (التَّامَّاتِ اللَّائِي لَا يُجَاوِزُهُنَّ بَرٌّ وَلَا فَاجِرٌ مِنْ شَرِّ مَا يَنْزِلُ مِنَ السَّمَاءِ وَشَرِّ مَا يَعْرُجُ فِيهَا وَشَرِّ مَا دَرَأَ فِي الْأَرْضِ وَشَرِّ مَا يَخْرُجُ مِنْهَا وَمِنْ فَتَنِ اللَّيْلِ وَالنَّهَارِ وَمِنْ طَوَارِقِ اللَّيْلِ وَالنَّهَارِ إِلَّا (طَارِقًا يَطْرُقُ بِخَيْرٍ يَا رَحْمَنُ

I seek refuge with the Noble Face of Allah and with the complete words of Allah which neither the good person nor the corrupt can exceed, from the evil of what descends from the sky and the evil of what ascends in it, and from the evil of what is created in the earth

and the evil of what comes out of it, and from the trials of the night and day, and from the visitations of the night and day, except for one that knocks with good, O Merciful). The tariq is (النَّجْمُ النَّاقِبُ) – the piercing star which has a knocking sound that penetrates the darkness. When we hear knocking it grabs our attention. There's a glow to the stars, a knocking sound and it's penetrating in the darkness. A person will only see (النَّجْمُ النَّاقِبُ) – the piercing star at night and not during the day. This is a sign of Allah's perfect ability. If there's any disturbance to the sky, Allah (سبحانه وتعالى) sends these shooting stars to protect it. There are stars for guidance, adornment, and protection from the shayateen.

Second Oath

The second oath is to show us the Qur'an is not a joke. We need to take the Qur'an seriously. If every nafs has protection from angels then surely the Qur'an is being protected. The shooting stars strike the shayateen and this is protection for the Qur'an.

What's being sworn by (المقسم به)	Subject of the Oath (جواب القسم)
<p>1. (وَالسَّمَاءِ ذَاتِ الرَّجْعِ): (By the sky (having rain clouds) which gives rain, again and again.). The sky gives feelings of highness, elevation and vastness. But in what condition does Allah (سبحانه وتعالى) swear by the sky? (ذَاتِ الرَّجْعِ): (رَجْعٌ) means returning. What is the sky returning? It's returning with rain again and again to give life to the land, subhan Allah. Rain doesn't fall down just once and then stops, but it returns again. When something comes again and again then it means we need it. Rain represents revelation. And we</p>	<p>1. (إِنَّهُ لَقَوْلُ فَصْلٍ): (Verily, this (the Qur'ân) is the Word that separates (the truth from falsehood)). The Qur'an is Allah's speech which He spoke and this Qur'an is (فَصْلٌ) – it separates between truth and falsehood and it stands out from the rest of speeches. For example, when someone is giving a speech and they mention the Qur'an in their speech then the Qur'an is (فَصْلٌ) – it stands out. Make the Qur'an (فَصْلٌ) in your life. For example, you want to tell your children to pray, if you say 'go pray' they won't listen but say</p>

<p>need the Qur'an again and again to give life to our hearts.</p>	<p>(اقِيمُوا الصَّلَاةَ) 'Establish the prayer'. The Qur'an is (فَصَلِّ) – this is the speech that should stand out in our life. When someone tells you 'Allah said' then you need to stop and listen. May Allah (سُبْحَانَهُ وَتَعَالَى) forgive us for all the times we misbehaved with the Qur'an. Ameen.</p>
<p>2. (وَالْأَرْضِ ذَاتِ الصَّدَعِ): (And the earth which splits (with the growth of trees and plants),). Allah (سُبْحَانَهُ وَتَعَالَى) swears by the earth when it's (ذَاتِ الصَّدَعِ) – which means when it cracks and splits. The word for headache in Arabic is (صَدَاع) – 'head splitting'. Surah Al Hijr 94: (فَأَصْدَعُ بِمَا تُؤْمَرُ) (Therefore proclaim openly (Allâh's Message - Islâmic Monotheism) that which you are commanded) – take all that Allah (سُبْحَانَهُ وَتَعَالَى) has</p>	<p>2. (وَمَا هُوَ بِالْهَزْلِ) (And it is not a thing for amusement): don't use the Qur'an as a joke or play. Don't use the Qur'an and Names of Allah as puzzles or coloring activities. If you see people in a joking mood, don't mention ayat of the Qur'an. All the rules of the Qur'an are just, its recitation is rewarded, and its pondering is elevation. After all of this, Allah (سُبْحَانَهُ وَتَعَالَى) says leave the disbelievers and their plots, but care about the Qur'an.</p>

commanded you and say it firmly. Why does the earth crack and split? Because the rain comes again and again. When we get the reminders again and again then it has to go inside. But what's important? To get the reminders again and again. If we want it to go inside then we need to return to the Qur'an again and again. Rain that's light will make dry land to crack, how? When the rain keeps falling. If the Qur'an is coming to us again and again, but the heart is not splitting or opening then the reason is because we're not taking the Qur'an seriously. Surah Al Hashr 21: (**لَوْ أَنْزَلْنَا هَذَا الْقُرْآنَ عَلَى جَبَلٍ لَرَأَيْتَهُ خَاشِعًا مُتَصَدِّعًا مِّنْ خَشْيَةِ اللَّهِ**) (Had We sent down this Qur'ân on a mountain, you would surely have seen it

humbling itself and rendt asunder by the fear of Allâh.) – Allah (سبحانه وتعالى) is saying look at the mountain, but there are hearts stronger than mountains, astagfar Allah. Those who are arrogant go the hellfire because the water didn't crack them so it's the fire that will melt them. May Allah (سبحانه وتعالى) protect us. Ameen. The mountain cracks, but our heart is not cracking. How many times did we read Qur'an in Ramadan and our heart didn't crack? We ask Allah (سبحانه وتعالى) for forgiveness.

May Allah (سبحانه وتعالى) open the Qur'an for us and make us understand. Ameen.

ADDITIONAL RESOURCES

PAST CLASS NOTES AND NEW POSTS ON TELEGRAM

THIS IS OPEN TO BOTH WOMEN AND MEN

<https://t.me/markazalsalampublicationsENG>

