

اقْرَأْ بِاسْمِ رَبِّكَ

RECITE IN THE NAME OF YOUR LORD

All praises are due to Allah. Anything good is from Allah and any mistakes are from ourselves and the shaitan. May Allah forgive us.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

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INTRODUCTION

- The title of the surah is a message by itself. No one likes to see a frown. Frowning does not make us happy and seeing a frown also does not make others happy.
- We do not know how a smile can be a reason for someone to open up.

SURAH 'ABASA

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

عَبَسَ وَتَوَلَّى ۖ (١) أَنْ جَاءَهُ الْأَعْمَى (٢) وَمَا يُدْرِيكَ لَعَلَّهُ يَزَكِّي (٣) أَوْ
 يَذْكُرُ فَتَنْفَعَهُ الذِّكْرَى (٤) أَمَا مِنْ سُتْغَى (٥) فَأَنْتَ لَهُ تَصَدَّى (٦)
 وَمَا عَلَيْكَ أَلَّا يَزَكِّي (٧) وَأَمَا مِنْ جَاءَكَ يَسْعَى (٨) وَهُوَ يَخْشَى (٩) فَأَنْتَ
 عَنْهُ تُلَهَّى (١٠) كَلَّا إِنَّهَا تَذْكِرَةٌ (١١) فَمَنْ شَاءَ ذَكَرْهُ (١٢) فِي صُحُفٍ مُكَرَّمَةٍ
 مَرْفُوعَةٍ مُطَهَّرَةٍ (١٤) بِأَيْدِي سَفَرَةٍ (١٥) كِرَامٍ بَرَرَةٍ (١٦) قُلْ لِلْإِنْسَانِ
 مَا أَكْفَرَهُ (١٧) مِنْ أَيِّ شَيْءٍ خَلَقَهُ (١٨) مِنْ نُطْفَةٍ خَلَقَهُ فَقَدَرَهُ (١٩) ثُمَّ
 السَّبِيلَ يَسَّرَهُ (٢٠) ثُمَّ أَمَانَهُ وَأَقْبَرَهُ (٢١) ثُمَّ إِذَا شَاءَ أَنْشَرَهُ (٢٢) كَلَّا لَمَّا
 يَقِضْ مَا أَمَرُهُ (٢٣) فَلْيَنْظُرِ الْإِنْسَانُ إِلَى طَعَامِهِ (٢٤) أَنَا صَبَبْنَا الْمَاءَ صَبًّا
 (٢٥) ثُمَّ شَقَقْنَا الْأَرْضَ شَقًّا (٢٦) فَأَبْتْنَا فِيهَا خَبًّا (٢٧) وَعَبْنَا وَقَضَبًّا (٢٨)
 وَزَيْتُونًا وَنَخْلًا (٢٩) وَحَدَائِقَ غُلْبًا (٣٠) وَفِكَهَةً وَأَبًّا (٣١) مَنَّاعًا لَكُمْ
 وَلَا نَعْمَكُمْ (٣٢) فَإِذَا جَاءَتِ الصَّخَابَةُ (٣٣) يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ (٣٤)
 وَأُمِّهِ وَأَبِيهِ (٣٥) وَصَاحِبِيهِ وَبَنِيهِ (٣٦) لِكُلِّ أَمْرٍ مِنْهُمْ يَوْمَئِذٍ شَأْنٌ
 يُغْنِيهِ (٣٧) وَجُوهٌ يَوْمَئِذٍ مُسْفِرَةٌ (٣٨) ضَاكِكَةٌ مُسْتَبْشِرَةٌ (٣٩) وَوُجُوهٌ
 يَوْمَئِذٍ عَلَيْهَا غَبَرَةٌ (٤٠) تَرْهَقُهَا قَتَرَةٌ (٤١) أُولَئِكَ هُمُ الْكَافِرَةُ الْفَجْرَةُ (٤٢)

- The surah starts with an expression on the face and also ends with expressions on the face.
- The face reflects what lies in the hearts. It can show goodness and can also show mockery and putting others down.
- The surah explains what makes people reach the final destination of paradise or hell.
- This is the first surah in this juz where no names of Allah are mentioned.
- The start is about the faces in the duniya and the end is about the faces in the akhirah.
- The Prophet (ﷺ) wants guidance for everyone. If leaders enter Islam, it will be a reason for their followers to also enter Islam. It also becomes a means for the Muslims to not be harmed.

- When the Prophet (ﷺ) was preaching to the leaders, a blind companion came forward to him. The blind man did not see him, but the Prophet (ﷺ) saw him and frowned. This does not take away anything from the Prophet (ﷺ). Instead it shows us his truthfulness.
- The one who comes forward with fear of Allah, their heart will be open and more ready to receive. This shows us how to prioritize. Do we take one who comes to us or one who feels self-sufficient in the first place?
- Everyone needs reminders, but who takes it and who does not need is in the Hands of Allah. So we don't think no need to reminder. We don't know how reminders can be a means for the locks on the hearts to open.

- The Qur'an came through the honorable angel. The more we know what the Qur'an is, the more we realize the responsibility of carrying it with dignity, honor and respect.
- Everyone is an ambassador of Islam.
- To be able to learn and teach the Qur'an is a great honor. We also act on it. The Prophet (ﷺ) was the best example as he was a 'walking Qur'an'.
- If people still cannot appreciate a messenger and Book coming to them, out of Allah (سبحانه وتعالى)'s mercy He still gives examples of the duniya.
- Look at the perfection in our creation. Every part of our body is in it's right place. Allah

(سبحانه وتعالى) even shows us a way, gives us an intellect and gives us everything to believe.

- We see the injustice of the human being, to see this, yet not believe in Allah.
- Our final burial also shows us how Allah (سبحانه وتعالى) has honored the human being. Some bodies are burnt, while others are eaten by vultures. Allah (سبحانه وتعالى) gave us honor not only in our creation but also in our death.
- If a person is still not believing, look at the food. No one can bring the clouds, the rain or tear through the earth. All this shows the greatness of Allah. Anyone who goes deep into understating these matters will see the greatness of Allah. Only Allah (سبحانه وتعالى) is Al Khaaliq (The Creator) to create all of this.

- For instance, take the example of lasagne. There are so many components behind one ingredient. What are the processes behind bringing flour? To bring salt? Which cows are the beef coming from? Which mountains are the salt coming from? Which chicken did the egg come from? This is a command from Allah (سبحانه وتعالى) to look at our food.
- We look at how Allah (سبحانه وتعالى) provides us and how it all comes to us with ease. This was is for what? So we can be dedicated for Allah (سبحانه وتعالى). To have that time for Him.
- We need Allah's help to remember Him.

SURAH 'ABASA 27

فَأَنْبَتْنَا فِيهَا حَبًّا

And caused to grow within it grain

- We have different kinds of seeds - pepper, tomato seeds, basil seeds, pumpkin seeds, sunflower seeds, black seeds, chia seeds, apple seeds, sesame seed or cucumber seeds. Some seeds look the same but are different. Allah (سبحانه وتعالى) is Al Khaaliq to give life to every creation but each one is different in taste and texture.
- Allah (سبحانه وتعالى) brings down rain and then from the same source of water all the seeds grow into different plants and fruits.
- Just as humans beings are all different.

SURAH 'ABASA 28

وَعِنَبًا وَقَضْبًا

And grapes and herbage

- There are 8000 varieties of grapes. We never underestimate anything Allah (سبحانه وتعالى) mentions.
- The animals also eat the herbage.

SURAH 'ABASA 29

وَزَيْتُونًا وَنَخْلًا

And olive and palm trees

- The olive is mentioned many times in the Qur'an. This is a blessed tree.
- The Prophet (ﷺ) also said to season our food with olive oil and to annoy ourselves with it.

BREAD & OLIVE OIL

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَاءَ إِلَى سَعْدِ بْنِ عُبَادَةَ فَجَاءَ بِخُبْزٍ
 وَزَيْتٍ فَأَكَلَ ثُمَّ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " أَفْطَرَ عِنْدَكُمْ
 الصَّائِمُونَ وَأَكَلَ طَعَامَكُمْ الْأَبْرَارُ وَصَلَّتْ عَلَيْكُمْ الْمَلَائِكَةُ " .

The Prophet (ﷺ) came to visit Sa'd ibn Ubaydah, and he brought bread and olive oil, and he ate (them). Then the Prophet (ﷺ) said: May the fasting (men) break their fast with you, and the pious eat your food, and the angels pray for blessing on you.¹

- We use olive oil in many cuisines and dishes. It is also used to moisturize our skin.
- This oil also represents the pure fitrah in the parable of the lantern from Surah An Noor. We love simplicity and purity.
- Notice the ayat speaks about the date palm tree. This represents the believer. Every part of the date palm tree is used. The believer also has deep roots, is easy to deal with. The branches and leaves can be used to cover

¹ Sunan Abi Dawud 3854

homes. The fruits are beneficial. The shape of the tree is also balanced and upright.

- Dates can be eaten in different seasons.

TREE IN PARADISE

مَنْ قَالَ سُبْحَانَ اللَّهِ الْعَظِيمِ وَبِحَمْدِهِ غُرِسَتْ لَهُ نَخْلَةٌ فِي الْجَنَّةِ

Whoever says: 'Glory is to Allah, the Magnificent, and with His Praise (Subḥān Allāhil-Azīm, wa biḥamdih)' a date-palm tree is planted for him in Paradise.²

SURAH 'ABASA 30

وَحَدَائِقَ غُلْبًا

And gardens of dense shrubbery

- Allah (سبحانه وتعالى) not only takes care of our eating, but also takes care of our well-being

² Sahih At Tirmidhi 3462

or relaxation. Just looking at scenery, trees, flowers are relaxing.

- These are dense and full shrubbery. When we see something full, it brings more comfort. There is more shade and birds come to it.
- May Allah (سبحانه وتعالى) grant us gardens of paradise. All of this is to remind us of greater gardens in the hereafter where there will no more loss, misery or sadness.

SURAH 'ABASA 31

وَفَاكِهَةً وَأَبًّا

And fruit and grass -

- There are specific fruits mentioned earlier and now also fruits in general - from the peaches, figs, grapes, pomegranate.
- This (أَبًّا) is grass that animals eat.

SURAH 'ABASA 32

مَتَاعًا لَّكُمْ وَلِأَنْعَامِكُمْ

[As] enjoyment for you and your grazing livestock.

- Allah (سبحانه وتعالى) mentions the animals as well here. This reminds us that we enjoy it but we do not stay at the level of animals.
- The animals eat, drink and mate. There is no account for them. But humans do not only enjoy the delights but we are accountable.
- We have an eternal life ahead of us. So we do not become like the cattle or even less.
- We begin eating with bismillah and end with alhamdulillah. We eat to be energized to worship Allah (سبحانه وتعالى).

- Many times Allah (سبحانه وتعالى) uses the examples of food to remind us of resurrection.
- Now we will see the transition.

SURAH 'ABASA 33

فَإِذَا جَاءَتِ الصَّاحَةُ

But when there comes the Deafening Blast

- (الصَّاحَةُ) is one of the names of the Day of Judgement. Having more names denotes more significance. Even the sound of it is intense. It overwhelms us.
- It is a great scream, shout and sound. May Allah (سبحانه وتعالى) grant us well-being.
- The sound of demolishing one house itself is ver loud. What will be sound of this whole earth perishing? The sound of two cars crashing is loud but itself. What will it be when

the skies fall on the earth? What is this crash? It is not something simple or imagination from the movies.

- In the end, Allah (سبحانه وتعالى) will take away the souls of the believers. And the Day of Judgment will begin on the worse of mankind.
- This is also in line with the context of the surah. The surah begins about those who turned a deaf ear. They didn't want to accept it the easy way, they will hear this but it is too late.

SURAH 'ABASA 34 TO 36

34.

يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ

On the Day a man will flee from his brother

35.

وَأُمِّهِ وَأَبِيهِ

And his mother and his father

36.

وَصَاحِبَتِهِ وَبَنِيهِ

And his wife and his children,

- This scene is very hard. May Allah (سبحانه وتعالى) protect us. There is chaos. No one has no concern for anyone else.
- In the beginning, there was the man who felt sufficient. He had his home, his people, his household, his wealth and children. He felt fulfilled. He thinks this will suffice him but this is not enough for him. It is the belief that suffices.
- On that Day, everyone turns away from each other.

SURAH 'ABASA 37

لِكُلِّ امْرِئٍ مِّنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ

For every man, that Day, will be a matter
adequate for him.

- Everyone is in a deep matter of his own on that Day.
- In the duniya, he felt this was his salvation. It is the belief in Allah (سبحانه وتعالى) that matters and not wealth or children.
- A person may be in the right and didn't see good result. Or a person may be doing bad but didn't see a bad end and consequence of it. In that moment when the truth is shown, the result shows through the expression on the faces. What are those expressions?
- Allah (سبحانه وتعالى) makes it clear that there are two - the miserable ones and the happy ones.

SURAH 'ABASA 38

وَجُوهٌ يَوْمَئِذٍ مُّسْفِرَةٌ

[Some] faces, that Day, will be bright -

- These believed in Allah (سبحانه وتعالى), in the return to Him and in doing good. They accepted and took the action so in the end they get to see this good result. They get to enter Paradise and see the honor they receive.
- Their faces are (مُسْفِرَةٌ) meaning it is bright. When there is goodness inside, then it starts to show on the face.

SURAH 'ABASA 39

ضَاحِكَةٌ مُسْتَبْشِرَةٌ

Laughing, rejoicing at good news.

- When there is peace inside, then a person can smile. They are not only smiling but they are rejoicing.

- This word also reminds us of (سَفَرَةٌ) and (بَرَزَةٌ). The carrier of the Qur'an takes in the reminders. He is applying it. This has a good impact on the person.
- He is always smiling and showing goodness to others. He is also giving good news, always uplifting and making others think good of Allah (سبحانه وتعالى) and of the people. They are not closing doors on others. It is shaitan who makes people despair.
- A person may think, how can I hear good news? How can I always be smiling? We go back to the reminder, do good and correct between us and Allah (سبحانه وتعالى). We accept the reminders and pass it on to others. To smile is to pass on goodness. And receiving glad tidings is more.

SURAH 'ABASA 40 TO 42

40.

وَوُجُوهُ يَوْمَئِذٍ عَلَيْهِمْ غَبْرَةٌ

And [other] faces, that Day, will have upon them dust.

41.

تَرْهَقُهَا قَتَرَةٌ

Blackness will cover them.

42.

أُولَئِكَ هُمُ الْكَافِرَةُ الْفَجَرَةُ

Those are the disbelievers, the wicked ones.

- This is the exact opposite. These are the miserable ones. Their faces are (غَبْرَةٌ) meaning dusty. It will become darkened.
- Disbelief is to cover the truth. They covered the truth that Allah (سبحانه وتعالى) is the Creator.

They said nature is the creator. Or even do kufr with themselves.

- Also (الْفَجْرَةُ) is explosion of evil. From the signs of a hypocrite is that when he goes into any argument, he explodes.
- The hypocrite hides disbelief inside and shows belief inside. So then he transgresses and explodes. Disbelief leads to bad behavior.
- This darkness is not about physical appearance. They are miserable despite having everything. They lack that happiness inside. It shows on their face, speech and behavior. It takes over every part. May Allah protect us from disbelief.

SURAH AR ROOM 11

إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنْفُسِهِمْ ۗ

Indeed, Allah will not change the condition of a people until they change what is in themselves.

- This is from the Ways of Allah. The outside will change depending on how the inside changes. When there is more belief, thinking good of others and not having bad feelings towards others, then situations become easier.
- The opposite is also true. When there is more disbelief, arrogance, hatred and jealousy the outer becomes harder. Doors are closed, situations are prolonged and people around start to change.

SUPPLICATION FOR TAQWA

اللَّهُمَّ آتِ نَفْسِي تَقْوَاهَا، وَزَكِّهَا أَنْتَ خَيْرُ مَنْ زَكَّاهَا، أَنْتَ وَلِيُّهَا
وَمَوْلَاهَا

Allaahumma aati nafsee taq-waaha wa zak-kiha anta khairu man zak-kaaha anta wali-yuha wa maw-laaha

O Allah, give my soul piety and purify it, for indeed You are the best of those who can purify it, You are it's Guardian and Master.³

- Only Al Wali Al Mewl can deal with the lowliness in the nafs that repeatedly comes. People cannot help us as they are limited themselves.
- Sometimes we don't know where to start, so we only go back to Him.
- The challenge we face in life is with our nafs. To go back to Allah (سبحانه وتعالى), to follow the Prophet (ﷺ) and put him above our nafs.
- In the end, it is love that defeats every sickness. There is no pain in this love because

³ Muslim No# 2722 An-Nasa'i No# 5458, 5538

we love the One Who is perfect. And the love of the Prophet (ﷺ). There is mercy, love, ease and compassion in this. We are following the one who is on the best manners, the one who showed most mercy. And we love each other for Allah (سبحانه وتعالى). This makes it easier to overcome tests. They love you for Allah (سبحانه وتعالى) so they remind you and will never let you go even if they make mistakes. The love is above mistakes. They will not allow shaithan to come in to break this relationship.

SUPPLICATION FOR LOVE

اللَّهُمَّ إِنِّي أَسْأَلُكَ حُبَّكَ وَحُبَّ مَنْ يُحِبُّكَ، وَحُبَّ عَمَلٍ يُقَرِّبُنِي إِلَيْكَ

حُبِّكَ

Allahumma in-nee as 'aluka ḥub-bak wa ḥub-ba man yuḥib-buk, wa ḥub-ba 'amal-lin yuqar-rib-buni ilaa 'ub-bik

O Allah, I ask You to make me love You and to love those who love You, and to love the actions that get me closer to Your love.⁴

MAY ALLAH HELP US TO ALWAYS BE SMILING. AMEEN.

⁴ At-Tirmidhi No# 3235

REFERENCES

1. تفسير الشيخ السعدي - TAFSEER SHEIKH AS SA'ADY



ADDITIONAL RESOURCES

LISTEN TO THE CLASS – FOR WOMEN

<https://vimeopro.com/markazalsalam/recite-in-the-name-of-your-lord>

TO REQUEST ACCESS TO THE RECORDING: <https://markazalsalam.com/recordings-notes>

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