

اِقْرَأْ 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

اقْرَأْ بِاسْمِ رَبِّكَ

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INTRODUCTION

- In the end, the sun, stars will be wrapped up, yet there is something specific that remains.
- The first half of the surah talks about the scenes before the Last Day and the scenes after everyone is resurrected.
- The second half talks about the Qur'an and the messengers of the sky and the earth; i.e, Jibreel (عليه السلام) and the Prophet (ﷺ) respectively.

- The first half talks about how all the creation gets wrapped up and comes to an end. The mountains will go, like floating cotton.
- When there is any big incident, we want matters to be wrapped up. Matters need to be closed off when they reach their time. Then we move on.
- Water turns to fire and only Allah (سبحانه وتعالى) knows what this scene will look like. We ask Allah (سبحانه وتعالى) to protect our hearts.
- In the end, those who are alike will be paired together. Matters cannot be wrapped up with clashes, fights and contradictions.
- Matters can be wrapped up when everyone is joined together in goodness. With the same mentality, vision and mission.

- The scene then shifts to the merging between the body and soul.
- The surah then speaks about a specific sin that is not mentioned anywhere else.

SURAH AT TAKWEER

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِذَا الشَّمْسُ كُوِّرَتْ ﴿١﴾ وَإِذَا النُّجُومُ انْكَدَرَتْ ﴿٢﴾ وَإِذَا الْجِبَالُ
 سُيِّرَتْ ﴿٣﴾ وَإِذَا الْعِشَارُ عُطِّلَتْ ﴿٤﴾ وَإِذَا الْوُحُوشُ حُشِرَتْ
 ﴿٥﴾ وَإِذَا الْبِحَارُ سُجِّرَتْ ﴿٦﴾ وَإِذَا النُّفُوسُ زُوِّجَتْ ﴿٧﴾ وَإِذَا
 الْمَوءُ دَدٌ سِيلَتْ ﴿٨﴾ بِأَيِّ ذَنْبٍ قُنِلَتْ ﴿٩﴾ وَإِذَا الصُّحُفُ نُشِرَتْ
 ﴿١٠﴾ وَإِذَا السَّمَاءُ كُشِطَتْ ﴿١١﴾ وَإِذَا الْجَحِيمُ سُعِرَتْ ﴿١٢﴾ وَإِذَا الْجَنَّةُ
 أُزْلِفَتْ ﴿١٣﴾ عَلِمَتْ نَفْسٌ مَّا أَحْضَرَتْ ﴿١٤﴾ فَلَا أَقِيمُ بِالْخُنُوسِ ﴿١٥﴾
 الْجَوَارِ الْكُنُوسِ ﴿١٦﴾ وَاللَّيْلِ إِذَا عَسْعَسَ ﴿١٧﴾ وَالصُّبْحِ إِذَا تَنَفَّسَ ﴿١٨﴾
 إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ ﴿١٩﴾ ذِي قُوَّةٍ عِنْدَ ذِي الْعَرْشِ مَكِينٍ ﴿٢٠﴾ مُطَاعٍ
 ثَمَّ أَمِينٍ ﴿٢١﴾ وَمَا صَاحِبُكُمْ بِمَجْنُونٍ ﴿٢٢﴾ وَلَقَدْ رَءَاهُ بِالْأَفْقِ الْمُبِينِ
 ﴿٢٣﴾ وَمَا هُوَ عَلَى الْغَيْبِ بِضَنِينٍ ﴿٢٤﴾ وَمَا هُوَ بِقَوْلِ شَيْطَانٍ رَجِيمٍ ﴿٢٥﴾
 فَأَيْنَ تَذَهَبُونَ ﴿٢٦﴾ إِنَّ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿٢٧﴾ لِمَنْ شَاءَ مِنْكُمْ أَنْ
 يَسْتَقِيمَ ﴿٢٨﴾ وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ ﴿٢٩﴾

SURAH AT TAKWEER 8,9

8.

وَإِذَا الْمَوْءُودَةُ سُئِلَتْ

And when the girl [who was] buried alive is
asked

9.

بِأَيِّ ذَنْبٍ قُتِلَتْ

For what sin she was killed

- Before Islam, they would bury the girl alive because of the humiliation of having a girl and out of fear of poverty.
- How much mercy has been pulled out from the heart to bury this girl alive? This is a very specific sin that will be asked about.
- Did they think that they wrapped up the matter by burying her? This sin will be brought back, shown, exposed and wrapped up.

- The girl who was buried alive would be asked - for what sin she was killed? There is no sin she could have committed. This question is only to bring fear and humiliation in the heart of the killers. This question is more threatening for the killer than the oppressor.

WHO IS IN PARADISE?

قُلْتُ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ فِي الْجَنَّةِ قَالَ: " النَّبِيُّ فِي الْجَنَّةِ، وَالشَّهِيدُ فِي الْجَنَّةِ، وَالْمَوْلُودُ فِي الْجَنَّةِ، وَالْوَيْدُ فِي الْجَنَّةِ "

She reported on the authority of her paternal uncle: I asked the Prophet (ﷺ): Who are in Paradise? He replied: Prophets are in Paradise, martyrs are in Paradise, infants are in Paradise and children buried alive are in Paradise.¹

- She is in paradise as she has no sin.

¹ Sunan Abi Dawud 2521

- Allah (سبحانه وتعالى) will not leave any matters without wrapping it up and this shows us His care and justice.
- They tried to wrap up the matter by burying in the girl alive but this will come out in the end.
- This ayah is also a threat for anyone who wrongs others for no reason. The scholars said that this includes those who abort babies for no reason after soul entered body.
- The pen is lifted from the insane and young. They have no sin on them.
- This ayah is a warning from Allah to support the weak. There is wickedness committed in life, that we cannot even speak about. Allah (سبحانه وتعالى) will account all of this evil.

- When mercy is ripped out, there is no belief after it.
- This is to bring out fear of Allah (سبحانه وتعالى) and for what will happen on that Day.
- Allah (سبحانه وتعالى) is Ar Razzaq (The Provider). If Allah (سبحانه وتعالى) grants children, He will provide them.
- There are those who killed babies out of fear of providing them. This comes out of ignorance and lack of belief in Allah that He can provide and take care.
- Before the child is born, Allah (سبحانه وتعالى) sends an angel to write down these 4 things:
 1. His provision
 2. His deeds
 3. His lifespan

4. Whether he is miserable or happy

- This happens 120 after conception when the soul has entered.

SURAH AT TAKWEER 10

وَإِذَا الصُّحُفُ نُشِرَتْ

And when the pages are made public

- The Day when the books will be thrown but they all land in the right hands.
- The one who has the book of good, will receive it in the right hand.
- When a person dies, the book is closed as his life has been wrapped up.
- We see so many examples of matters getting wrapped up now. The book on that Day is our real book. Nothing is missed. Everything is documented.

- Once a man saw a dream where he was being led to something difficult. Then suddenly it said that he did a deed, 20 years ago, in this time, in this second that averted the difficulty from him. Everything is recorded with precision.
- These books stretch as far as we can see.

SURAH AL ISRAA 14

اقْرَأْ كِتَابَكَ كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا

[It will be said], "Read your record. Sufficient is yourself against you this Day as accountant."

- We are enough to account ourselves.
- It is not just about what is written. Just to see all these books is an overwhelming feeling. Nothing will be undocumented, forgotten or missed.

- Those who do wrong, do not want to be exposed. May Allah (سبحانه وتعالى) cover us.

SUPPLICATION TO VEIL US

اللَّهُمَّ اسْتُرْ عَوْرَاتِي وَأَمِنْ رَوْعَاتِي

*Allaahumm-astur 'awraatee wa amin
raw'aatee*

O Allah, veil my weaknesses and set at ease my
dismay.

- The word (منشار) from the same root means to saw off. When we saw off, there is a back and forth action, it is not straight. It takes time till to reach the end. It is the feeling of being cut up into pieces and being shredded.
- May Allah (سبحانه وتعالى) always conceal and protect us from the evil of people who threaten to expose us.

SURAH AT TAKWEER 11

وَإِذَا السَّمَاءُ كُشِطَتْ

And when the sky is stripped away

- Imagine a scenes with all kinds of people and animals. We want to look up and breathe but then the sky will be taken away from it's place.
- There are different stages of what will happen to the skies on that Day. Allah (سبحانه وتعالى) will wrap it up and roll it up like scrolls. Allah (سبحانه) will fold these skies in His Right Hand.

SURAH AZ ZUMAR 67

وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ وَالسَّمَاوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ

while the earth entirely will be [within] His grip on the Day of Resurrection, and the heavens will be folded in His right hand.

- This blue ceiling and protection above us will be lifted and there will be nothing there.
- The word (كُشِطَتْ) is akin to a plaster on the ceiling being peeled off. The ceiling of the sky is peeled off.
- It becomes a scene of pure emptiness above.
- Then something will come in its place.

SURAH AT TAKWEER 12

وَإِذَا الْجَحِيمُ سُعِّرَتْ

And when Hellfire is set ablaze

- The hellfire is kindled and the word (سُعِّرَتْ) is from the same root as Al Musa'ir.
- To see a flame directly is different from seeing a flame growing. There is more feelings as the burning gets more intense.
- This is one of the names of the fire.

- What lights it up?

SURAH AL BAQARAH 24

وَقُودُهَا النَّاسُ وَالْحِجَارَةُ

whose fuel is men and stones

- They use coal or wooden chips to light up a barbecue. Wood is quicker to burn but coal is hotter and lasts longer. We ask Allah (سبحانه) for the wellbeing. The fuel of the fire is people and stones.
- The hellfire will be pulled. There will be 70,000 bridles which are heavy things with chains around it. Each one is being pulled by 70,000 angels.

SEEKING REFUGE FROM THE HELLFIRE

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ النَّارِ

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ النَّارِ

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ النَّارِ

Allaa-humma innee a'oodhu bika mi-nan-naar

Allaa-humma innee a'oodhu bika mi-nan-naar

Allaa-humma innee a'oodhu bika mi-nan-naar

O Allah, I seek refuge with You from the Fire.

O Allah, I seek refuge with You from the Fire.

O Allah, I seek refuge with You from the Fire.

- Now we want our heart to heat up for Allah (سبحانه وتعالى), to be kindled for Him and not for our self, weakness, past or faults of others.
- We want this heart to have feelings for Allah (سبحانه وتعالى).
- This is the real price. Prices can heat us up. What we put value to, will burn us up
- If we put a high price to ego, it will burn the heart.

SURAH AR RA'D 28

أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

Unquestionably, by the remembrance of Allah hearts are assured.

- What makes the heart have this rest?
- A person can say 'I am remembering Allah (سبحانه وتعالى) but doesn't feel rest?' There has to be belief. This is what gives rest to heart.

SURAH AT TAKWEER 13

وَإِذَا الْجَنَّةُ أُزْلِفَتْ

And when Paradise is brought near,

- Jannah comes close and gives rest to the mutaqeen.
- The mutaqeen don't come near the sins. What is the reward for them? Paradise comes near to them. They put a distance between themselves and the Wrath of Allah.

- This is an honor for the believer. They don't have to go close to it.
- This also teaches us that just as jannah is something beautiful and it comes to us, we show goodness to Allah (سبحانه وتعالى) and not hide it in.
- When we are tested, or receive blessings we bring out belief in that moment.
- When Allah (سبحانه وتعالى) teaches us great blessings, shows us Who He is, gives us feelings for Him, grants us openings, then a small problem can make us feel foggy. We break through these moments to show goodness by thinking good of Allah, of the people and strive to bring out the faith.
- Banu Israel had many blessings coming to them, but they still rejected it.

- What is inside heart that makes a person reject blessings from Allah (سبحانه وتعالى) and not be happy with blessings He gives? We are afraid to fall into this kind of deception, ingratitude and hardness.

SURAH AT TAKWEER 14

عَلِمَتْ نَفْسٌ مَّا أَحْضَرَتْ

A soul will [then] know what it has brought [with it].

- This is the subject of the oath.
- Outer changes are to bring out what lies within. These changes are very shocking and brings out a lot of horror. All for a person to know what he has done.
- In the akhirah a person will know what he has done so this is what we want to make our

concern now. This is what we will face when everything has been wrapped up.

- Our deeds cannot be wrapped up until we face it in the hereafter. They will be brought forth, we will see it and we will be recompensed for it.
- On that Day, the one who did not do deeds will wish to ransom anything to free himself. He will even offer to give up his house, wealth and children. But no one can give anything.
- Allah (سبحانه وتعالى) did not ask us for any of this but He asked us for something less. He only asked us not to associate with Him.
- Adornments can make us forget our purpose. The purpose is complete, clear, easy and not complicated. To believe in Allah (سبحانه وتعالى) without any partner.

- Now there is a transition into another set of oaths.

SURAH AT TAKWEER 15, 16

15.

فَلَا أُقْسِمُ بِالْخُنُوسِ

So I swear by the retreating stars -

16.

الْجَوَارِ الْكُنَّسِ

Those that run [their courses] and disappear -

- This hams sound in these ayat also shows matters not being wrapped up and this shows us the miracle of the Qur'an.
- (الْخُنُوسِ) are retreating stars. No one would have known stars are retreating.
- Now we see people see so much of the universe and galaxy but yet do not see the Actions and Ability of Allah.

- The (لام) here is from the manners of the speech of the Arabs to show more intensity.
- The whispering of shaithan also comes and goes. He makes a mess and immediately goes away leaving us to clean the mess by ourselves.
- A person goes through tests and discovers his weaknesses. He overcomes one and discovers another. This is constant as we go through different phases.
- For instance, a lady may not have been wearing hijab but starts to wear it. Then she feels less trials and temptations. Over time she hears comments about how she looked better before and is dull now. The shaithan constantly tries to trigger us. He tries to bring back feelings for something we left.

- May Allah (سبحانه وتعالى) make us push away these feelings and be truthful in accepting guidance. Shaithan plays with us in different ways.
- The tests move from the outward matters to inward matters of the heart and feelings.
- He even make them feel regret for leaving sin but there needs to be honesty in repentance, giving up sin and taking guidance.
- This is all mercy of Allah (سبحانه وتعالى) to make every part of us pure. How much Allah (سبحانه وتعالى) loves the believers and wants every part of them to be pure.

SURAH AT TAKWEER 17

وَاللَّيْلِ إِذَا عَسَّعَسَ

And by the night as it closes in

- As if they are running their courses and they disappear again. We can't see the stars in the day but they are there.
- The word (عَسْفَس) is like a vacuum cleaner. There are stars who clean up after other stars.
- Sometimes they say things have been wrapped up but are not actually wrapped up. As if they say the party has been wrapped up but there are still dirty dishes to take care of. When matters get wrapped up, there can still be traces left behind.
- May Allah (سبحانه وتعالى) help us leave back a good trace. There are those who pass away and what they leave behind is very heavy.
- There can be unfulfilled debts, complications in how things have to be passed out and

distributed. May Allah (سبحانه وتعالى) make our
end a good end and light for people after us.

MAY ALLAH LOVE US. AMEEN.

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>

CLASS NOTES FOR WOMEN AND MEN

FOR STUDENTS OF KNOWLEDGE, TEACHERS AND DA'EES IN ENGLISH

<https://t.me/markazalsalampublicationsENG>

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