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## Tafseer Surah Fatihah

Surah Al-Fatiha			
①	الرَّحِيمِ	الرَّحْمَنِ	بِسْمِ اللَّهِ
1	the Most Merciful.	the Most Gracious,	(of) Allah, In (the) name
②	الْعَالَمِينَ	رَبِّ	اللَّهُ
2	of the universe	the Lord	(be) to Allah, All praises and thanks
③	مَلِكِ	الرَّحِيمِ	الرَّحْمَنِ
(The) Master	3	the Most Merciful.	The Most Gracious,
④	إِيَّاكَ	الرَّيِّئِ	يَوْمِ
You Alone	4	(of the) Judgment.	(of the) Day
⑤	سَتَعِينُ	وَإِيَّاكَ	نَعْبُدُ
5	we ask for help.	and You Alone	we worship,
⑥	الْمُسْتَقِيمِ	الصِّرَاطِ	اهْدِنَا
6	the straight.	(to) the path,	Guide us
⑦	أَنْعَمْتَ	الَّذِينَ	صِرَاطِ
You have bestowed (Your) Favours	(of) those	(The) path	
⑧	الْمَغْضُوبِ	غَيْرِ	عَلَيْهِمْ
those who earned (Your) wrath	not (of)	on them,	
⑨	الضَّالِّينَ	وَلَا	عَلَيْهِمْ
7	(of) those who go astray.	and not	on themselves

### In the name of Allah, The Most Gracious, The Most Merciful

All praise due to Allah Lord of the Worlds ○ The Most Gracious, The Most Merciful ○ Sovereign of the Day (of Judgment) ○ It is You alone we worship and it is You alone we ask for help ○ Guide us to the straight path ○ The path of those you have bestowed favour upon them ○ Not You angered upon them and nor (those) gone astray.

**Reason for giving the Name:** According to the suitability of the content it is given the name of Fatihah. Because the Qur'an starts with it. And because it is the first complete Surah which was revealed.

### Other names of Fatihah:

(1) As Saba' al-Mathani, as Allah T'ala says : (وَلَقَدْ آتَيْنَاكَ سَبْعًا مِنَ الْمَثَانِي وَالْقُرْآنَ الْعَظِيمِ)

(2) Ummul Qur'an;

(3) Ummul Kitab, as explained in the Hadith: (لَا صَلَاةَ لِمَنْ لَمْ يَقْرَأْ بِأَمِّ الْكِتَابِ), and further it is the Surah of Tawheed, commandments, rewards and different ways for people. So it's called Ummul Kitab.

(4) As-Salath, as contained in a Hadith Qudsi (قَسَمْتُ الصَّلَاةَ بَيْنِي وَبَيْنَ عَبْدِي...)

(5) al-Ruqiyah , as reported in a Hadith by Abu Sayeed Khudri (رَضِيَ اللَّهُ عَنْهُ) (وَمَا يُدْرِيكَ أَنَّهَا رُقِيَّةٌ)

(6) al-Wafiyaah ; (7) al-Kafiyaah, because this Surah is enough for anything, while other Surahs cannot be substitute for it.

**Importance and Significance:** This Surah which is recited at least 30 times a day in the Farz salahs and Sunnah on daily basis, without which no namaz is acceptable, and which contains the perfection & attributions and powerfulness of Allah, the Most Venerated and is the source of guidance, every Muslim is required to learn its meaning and its explanation. The Sahih Muslim reports a Hadith the Prophet (ﷺ) said: Whoever does not recite the Surah Fatiha in every unit of Farz and nafil his namaz not valid. A Hadith of Imam ad-Dar Qutni contains that the Prophet (ﷺ) said : (لَا تُجْزِي صَلَاةَ لَا يَقْرَأُ الرَّجُلُ فِيهَا بِفَاتِحَةِ الْكِتَابِ) If anyone does not recite Surah Fatiha in a namaz, his namaz is nullified. In the Sahi Bukhari Abu Sayeed Bin Mu'illi reports (لَأُعَلِّمَكَ أَعْظَمَ سُورَةٍ فِي الْقُرْآنِ قَبْلَ أَنْ تَخْرُجَ مِنَ الْمَسْجِدِ) that the Prophet (ﷺ) said to him : "I will teach you the most important Surah of the Qur'an before you leave the mosque", and then he taught him the Surah Fatiha. A similar Hadith is also narrated by Abi Ibn-e-K'ab. The Prophet(ﷺ) further said: No such a Surah like this has been revealed in the Torah, the Bible and the Qur'an. It is stated in a Hadith in the Sahih Muslim that Gabriel (AS) said to the Prophet (ﷺ): "You are given two such lights which were not given to any apostle before you: they are Surah Fatiha and the last verses of the Baqarah.

**Content and Central Idea:** Allah Ta'ala has taught us through this Surah a great supplication (du'a). It is actually a prayer. This supplication is to attain right path, which contains the good in this World and in the Heareafter. In response to the invocation of this prayer, before beginning the Qur'an, Allah Subhanahu T'ala has put before us the Qur'an, and He urges man to read the Book wherein there is guidance for the mankind

(ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ)

#### **A Commentary (Tafseer) of the Verses:**

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ). There is difference of opinion about *Bismillah* being a verse of the Surah Fatiha. However, to be at a safer side, it would be better that we should recite it at the beginning of the Surah Fatiha. Its recitation before an act invokes Allah's help and brings good and prosperity. Reciting *Bismillah* give protection from evils of shaitaan. The recitation of *Bismillah* is necessary before slaughtering an animal, before carrying out ablution, starting eating and before doing intercourse.

(الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ).

The starting of du'a is made with praise of the Lord Who alone is worthy to be invoked upon, Who is All-Powerful, All-Giver, there is none to stop Him. His treasures are boundless, never-ending, never-exhausting. Praise is for Allah, because whatever is there in the Universe is perfect and excellent and the One Who created and perfected it is Allah. "Rab" means Lord, Master, the Sustainer, the Provider, the Nourisher and Guardian, the Helper and the Organizer – all these meanings are attributes to Allah. The significance of "Alhamdulillah" is clear from the Hadith in the Sahih Muslim: (وَالْحَمْدُ لِلَّهِ تَمْلَأُ الْمِيزَانَ): This Kalimah fills the balance with virtues.

(الرَّحْمَنِ الرَّحِيمِ).

The root word of *Rahman* and *Rahim* is "Rahmat", mercy. The word *Rahman* is more comprehensive and has broader scope. His mercy and beneficence towards His creatures, men and animals, believers or non-believers, organic or inorganic substances, is so great, so extensive and of such infinite nature that no other word can do full justice. The word *Rahim* has been specific to believers. His mercy is only for the believers. Hence this verse contains a concise and comprehensive meaning of the Mercifulness of Allah.

(مَالِكِ يَوْمِ الدِّينِ)

The meaning of "Deen" is an dealing, a reward or a punishment.

(كَمَا تَدِينُ تَدَانُ): As you sow, so will you reap. The Master of the Day of Judgement, means the Last Day, the Day when all powers, all rulers will come to naught. No one will have the power to resist the enforcement of punishment that He decrees or to prevent anyone from receiving the rewards that He decides to confer. (بَلَى الْمَلِكُ الْيَوْمَ لِلَّهِ الْوَاحِدِ الْقَهَّارِ) Whose rule prevails to day? Only of the Dominant and the Triumphant Allah. He alone is the Lord of total power, No one will be allowed to interfere with His awarding punishment or rewards. This the Day when all preceding and all proceeding generations will be taken to task. They will have to give account of every deed. Thus, this verse warns the reader to be cautious and get prepared for the Day.

(إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ)

Some Ulema are of the opinion that Surah Fatiha is the summary of the Qur'an and this verse (ayat) is the summary of the Surah. The term 'Ibadat' includes worship and adoration, obedience and submission, service and subjection. That means that we say to Allah T'ala that we worship Him and adore Him, that we are obedient to Him and follow His will and also that we are His servants. Every word and deed that is done is to please Allah T'ala and to attain His consent. Only Allah T'ala is worthy of all such acts. Help and succour are of two kinds: the help which is sought in view of apparent causes and means from a person who is present and has power to help; such help can be taken from that person. But the help which

is devoid of all means, visible or available, can only be sought from Allah Subhanahu wa ta'ala.

(اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ)

The basic aim of the Surah is to invoke Allah T'ala to show the Right Path, which is the attainment of welfare and success in this World and the Hereafter. Guidance is of two kinds: (1) Guidance of capacity and act; and this kind of guidance is only in the hand of Allah T'ala. It is within no other's power. As said in the Qur'an:

(إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ ) Undoubtedly, (O Prophet!) you cannot guide whoever you want as you wish. (2) The second kind of guidance relates to firm belief and enlightenment, which can only be achieved by those who believe in Messengers of Allah and follow their Books. As said in the Qur'an : (وَإِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ) Verily, You guide on the Straight Path.

The ayat preceding it are subjective in nature; they contain the names of Allah Rab-ul-Izzat, His attributes and our own good deeds which can be means for supplications, which Allah T'ala has approved in these words : (يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ) :, apart from these, any attribution not associated with Allah, deeds and irrespective of position of any person , is shirk, in which people in every period are found involved. When the polytheists of Mecca were asked why they invoked upon other than Allah, they said:

(مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَى) We worship them that they may lead us nearer to Allah. The Right Path is to follow the Book of Allah and the Sunnah of the Prophet (ﷺ).

(صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ)

This world is full of different religions, ways and thought. Each claims to be righteous. So Allah T'ala has explained that the Right Path is the way which has been always followed by those who enjoyed Allah's favours and blessings. He defines the favoured people:

(وَمَنْ يُطِعِ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ) : And those who obey Allah, His Messenger will be counted along with the apostles, the truthful, the bearers of true witness, the martyrs and the pious and they will enjoy unfailingly Allah's favour and blessings. The real favour and reward is salvation and ever-lasting happiness of the heaven. In contrast to it, the worldly prosperity and success are merely impermanent and incomplete. Such people are usually those who will get ever-lasting chastisement.

(غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ)

In Sahih Ibn-e-Hibban 'Adi Bin Hatim رضي الله عنه reports the Prophet (ﷺ) to have said : (الْمَغْضُوبِ عَلَيْهِمْ) refer to the Jews and (الضَّالِّينَ) refer to the Christians , and Allah T'ala has mentioned in the Qur'an at more than one place that the Jews are (وَبَاءُوا بِغَضَبٍ مِنَ اللَّهِ) as

Allah Bari T'ala says (وَعَضِبَ اللَّهُ عَلَيْهِمْ) They returned with the wrath of Allah. In another ayat Allah says:

(وَعَضِبَ اللَّهُ عَلَيْهِمْ) The wrath of Allah befell on them. The reason for Allah's wrath on the Jews was that they did not follow the straight path even after having found it; and the Christians neither tried to find the Right Path nor practiced it.

**Aameen:** It means May Allah accept it. This is not a part of the Surah Fatiha. But pronouncing this word after prayer is proved by the Sunnah. In Sahih Bukhari and Muslim there is a report from Abu Hurairah رضي الله عنه that the Prophet (ﷺ) said: When the Imam says (غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ) you pronounce Amen. If the sound of Amen coincides with the sound of the angels pronouncing Amen, the sins done are forgiven. He further said: The jews are more jealous of you when you pronounce Amen. So, utter this as many times as you can. (Ibn-e-Majah from Ibn-e-Abbas)

## Surah An- Naas

<span style="font-size: 1.2em;">﴿﴾</span> آياتها ٦ <span style="font-size: 1.2em;">﴿﴾</span> ١١٤ سُورَةُ النَّاسِ مَكِّيَّةٌ ٢١ <span style="font-size: 1.2em;">﴿﴾</span> رُكُوعُهَا ١ <span style="font-size: 1.2em;">﴿﴾</span>				
<b>Surah An-Nas</b>				
بِسْمِ	اللَّهِ	الرَّحْمَنِ	الرَّحِيمِ	
In (the) name	(of) Allah,	the Most Gracious,	the Most Merciful.	
قُلْ	أَعُوذُ	بِرَبِّ	النَّاسِ	۱
Say,	"I seek refuge	in (the) Lord	(of) mankind,	1
مَلِكِ	النَّاسِ	۲	إِلَهِ	النَّاسِ
(The) King	(of) mankind,	2	(The) God	(of) mankind,
۳	مِنْ	شَرِّ	الْوَسْوَاسِ	الْخَنَّاسِ
From	(the) evil	(of) the whisperer,	the one who withdraws,	3
۴	الَّذِي	يُوسْوِسُ	فِي	صُدُورِ
The one who	whispers	in	(the) breasts	4
النَّاسِ	۵	مِنْ	الْجِنَّةِ	وَالنَّاسِ
(of) mankind,	5	From	the jinn	and men.
۶	۶			

Surah 113: The dawn (v. 1-5); Surah 114: The mankind (v. 1-6)

Part - 30

### In the name of Allah, The Entirely Gracious, The Most Merciful

*Say I seek refuge with the Lord of mankind ○ The King of mankind ○ The Being worshipped by mankind ○ From the mischief of the whispering elusive prompter ○ who, returns again and again whispers into the hearts of people ○ whether he be from the jinn or humans*

In the virtue of Surah an-Naas, Imam Haithami reports: The Prophet (ﷺ) was stung by a scorpion during the course of salah. After namaz was over he (ﷺ) mixed salt into water and rubbed the affected spot and continued reciting (قل يا أيها الكافرون . قل هو الله أحد. قل أعوذ برب الناس)

(قُلْ) say! Is the part of preaching revealed upon the Prophet (ﷺ), and it is addressed to the Muslims also.

(أَعُوذُ) I seek refuge. It means fearing something to seek refuge in somebody, to go into cover, that he is unable to protect himself from the dread and that whom he is seeking refuge with, is all-powerful and is able to protect him.

One kind of refuge is that in the area of cause and effect, come under cover of the protector from the visible and material stuff which the protector has apparent power to protect him from. For example, to take refuge in a fort in order to save from an enemy, or seek help from the people present and living.

The second kind is to seek refuge in the Being Super-natural, who has rule over causes and effects and is able to control them; such a Being is only Allah Rabb-ul-Izzat.

There are three divine attributes, which are taught to invoke for seeking Allah's refuge:

(بِرَبِّ النَّاسِ) the meaning of Rabb is the Lord, Master, the Provider and Benefactor.

(مَلِكِ النَّاسِ) the King of all mankind, the Ruler, the Sovereign. (إِلَهِ النَّاسِ) the True Lord of all human beings. All these three attributes are described in a sequence. First is the Lord of mankind

(رَبِّ النَّاسِ), Who wields total power and can fully protect His servants. Belief in Him is the need of all men in all ages. No one can deny His Greatness, Highness, Exaltedness in view of the evidences spread all over Universe. No one can deny His being the Creator, Sustainer and Lord. And Who is the Creator and Master, He is in fact the real King.

(وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ) No one is a partner in his Kingship. His wish alone has to be implemented.

(مَلِكِ النَّاسِ), And the Being Who is possessed with creation, kingship and sovereignty is alone worthy to be worshipped. (إِلَهِ النَّاسِ)

He alone is fully Powerful to protect His servants from evils, devils, Jinns and the evil of our own hearts. There is none to help us and save us from evils except Allah Subhanahu.

(وَهُوَ يُجِيزُ وَلَا يُجَارُ عَلَيْهِ) He alone gives shelter, and one is protected against Him.

(مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ)

From the evil of *Khannas*. That Satan who lingers over every man, misdirects him. When man withstand, he withdraws, but comes again and again. In the Qur'an and Hadith he is said as *Qarin*. Allah T'ala says: (وَمَنْ يَعِشْ عَنْ ذِكْرِ الرَّحْمَنِ نُقِيضْ لَهُ شَيْطَانًا فَهُوَ لَهُ قَرِينٌ) And those who are negligent of remembering the Rahman, we appoint a Satan to accompany him. In Sahi Muslim Rasool Allah (ﷺ) said: For every one of you there is satan appointed. The Sahabah asked him: "Is he with you O Prophet (ﷺ)!" He (ﷺ) replied: Yes, but Allah T'ala has helped me; he has been subjugated to me. He orders me only to do good." Hafiz Yali quotes Anas Bin Malik to have reported that the Prophet (ﷺ) said: "Satan bridles human heart; when man remembers Allah, the Satan goes away from him; but when he becomes negligent of Allah's remembrance, the Satan possesses his heart. And this is *الْوَسْوَاسِ الْخَنَّاسِ*, Thus *Khannas* is the Satan who, without being realised, prompts through his whispers into hearts.

(الَّذِي يُوسُوسُ فِي صُدُورِ النَّاسِ)

Who whispers evil into the breasts of mankind. *Waswasa* means evil thought, in order to mislead mankind. These evil thoughts are of many kinds: they prompt to indulge in disbelief, polytheism, or rebellion or opposition to Allah and His Messenger. They incite ill-will among people and lead to dissent. In the Sahih Bukhari Ummul Mumineen Safiya and two Sahabah



report that the Prophet (ﷺ) said : “Undoubtedly, Satan circulates in the body of man like blood; I fear lest he should whisper into your heart some evil thought.” The whispering of Satan is that he presents evil in the guise of agreeable beauty. Then he incites man to do it, and keeps away from doing good. This is his character. Unless man engages himself in remembrance of Allah, Satan does not leave him. As has been said in the Qur’an : ( وَإِمَّا يَنْزَغَنَّكَ ) وَقُلْ رَبِّ أَعُوذُ بِكَ مِنْ ( مِنَ الشَّيْطَانِ نَزْعٌ فَاسْتَعِذْ بِاللَّهِ ) ( هَمَزَاتِ الشَّيَاطِينِ ) and pray to Allah: O My Lord! I seek Thy refuge from the *waswasas* of Satan.

( مِنَ الْجِنَّةِ وَالنَّاسِ )

He is from Jinns and human. This means putting evil thoughts and incitements is done both by Satan Jinns and Satan human beings.

( وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيَاطِينَ الْإِنْسِ وَالْجِنِّ يُوحِي بَعْضُهُمْ إِلَى بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُورًا ) , thus We have created from among men and jinns of every apostle enemies who put in *waswasas* against one another. In Musnad Ahmed, Nisai and Ibn-e-Hibban there is Hadith reported by Hazrat Abu Zar that the Prophet (ﷺ) said to him: O Abu Zar, Seek protection of Allah from human Satan and Jinn Satan.” Hazrath Abu said: “Are also there Satan from among human beings?” The Prophet (ﷺ) said: “Yes”.

Among human beings Satans are those who prompt to do evil; sometimes they mislead to Shirk and *bid'at* in the guise of religion and sometimes in the guise of advisors and well-wishers exhort to earn by illegitimate means, towards indecent and frivolous acts and nudity.

## Surah Al-Falaq

<span style="font-size: 1.2em;">﴿﴾</span> آياتها ٥ <span style="font-size: 1.2em;">﴿﴾</span> ١١٣ سُورَةُ الْفَلَقِ مَكِّيَّةٌ ٢٠ <span style="font-size: 1.2em;">﴿﴾</span> رُكُوعُهَا ١ <span style="font-size: 1.2em;">﴿﴾</span>					
<b>Surah Al-Falak</b>					
بِسْمِ		اللَّهِ		الرَّحْمَنِ	
the Most Merciful.		the Most Gracious,		(of) Allah,	
قُلْ		أَعُوذُ		بِرَبِّ	
Say,		"I seek refuge		in (the) Lord	
مِنْ		شَرِّ		مَا	
From		(the) evil		(of) what	
وَمِنْ		عَاسِقٍ		إِذَا	
And from		(of) darkness		when	
شَرِّ		النُّفُثِ		فِي	
(the) evil		(of) the blowers		in	
وَمِنْ		حَاسِدٍ		إِذَا	
And from		(of) an envier		when	
شَرِّ		حَسَدٍ		وَإِذَا	
(the) evil		he envies."		(of) the knots,	

### قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ

(Say : I seek refuge in the Lord of daybreak) Allah T'ala is the rabb of all creatures. Here He is mentioned as the Rabb-ul-Falaq. Literally Falaq means 'to tear up'. A good number of Mufassirin interpret it as emergence of day light by tearing up darkness of night. So that I am relieved of all troubles. Another meaning of al-Falaq is creatures.

### مِنْ شَرِّ مَا خَلَقَ

(I seek the evils of all Creatures.) Creatures include Satan, human beings, Jinn, animals and even nafs-e-ammara (evil self) which incites to do evil. Evil is not from Allah, but it is from His creatures. If one wants to take refuge from creatures, the best way is to seek refuge in the Creator Who has full power over His creatures and knows the nature of evils that they have.

### وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ

(and from the evil of darkness when it is intense.) After seeking refuge of Allah T'ala, it is being advised to seek Allah's refuge from certain creatures which make themselves present in the darkness of night. In a Hadith the Prophet (ﷺ) is reported to have said: When the sun sets, Satans spread all over the earth. So call your children to be at home and get animals tied....)

An event of magical spell over the Prophet (ﷺ): In 7 AH a delegation of Jews came to Madinah. It demanded Lubed Bin 'Asim to cast magic on the Prophet (ﷺ). Some narrate that

he himself cast magic on the Prophet (ﷺ). Some say that his sisters collected some hair and a comb and wrapped them in a bunch of male dates and placed it under a stone in the bottom of a well, called Zarwan. This magic spell had an effect on the Prophet to the extent that he thought about something had been done by him, but actually it was not done. But this forgetfulness limited to his own person. It did not affect others. Others even did not know about it. It had no shadow over Shariah or prayers.

These effects on the Prophet (ﷺ) stayed with him for some time. One day while he was with Hazrat 'Ayesha. He prayed to Allah again and again to remove the evil and then went to sleep. After waking up he told Hazrat 'Ayesha that what he had asked Allah T'ala for, He had conveyed to him. While in sleep two angels came to him. One stood at his head another at his feet. One asked the other what had happened to him. The other answered that magic spell had been directed to the Prophet (ﷺ) Then the angel gave details of the activities involved in the magic. Then the Prophet sent Hazrat Ali, Hazrat 'Ammar and Hazrat Zubeir. They recovered the material from the well. There were a comb , hair and a string with eleven knots. There was also a doll made of wax with needles pricked in its body. As the Prophet (ﷺ) recited Ma'zatteen, the knots were unwound and needles thrown out. Thereafter, the Prophet had no magical effect. He felt himself freed as a person ties with ropes felt. Then the Prophet summoned Lubeid and interrogated him. He confessed his guilt. The Prophet (ﷺ) did not take any revenge and let him go.

Is magic a reality or superstition? Some regard it superstition because it cannot be proved scientifically. However, there are many things which we happen to observe. But we cannot elucidate them. Magic causes harm both to body and soul. Often, it is confined to sight or thinking. For example the magicians in the court of Pharaoh showed some feats. About them Allah T'ala says *يُخَيَّلُ إِلَيْهِ مِنْ سِحْرِهِمْ أَنَّهَا تَسْعَى*. It looked to Moses as if ropes and sticks are running. At other place it is said: *سَحَرُوا أَعْيُنَ النَّاسِ وَاسْتَرْهَبُوهُمْ*

They (the magicians) bewitched the eyes of the people, and struck terror into them and they displayed great magic. However, it should be noted that whatever happens to a man or woman is not without the Will of Allah.

Method to drive away the effect of magic: Putting an end to Magic by counter-Magic is not permissible. But it can be finished up by Shari'e performances and incantation. About Surah Baqarah the Prophet (ﷺ) said: *لَا تَسْتَطِيعُهَا الْبَاطِلَةُ* evil forces cannot stand against this Surah. He further said Satan cannot enter for three days into a house where Surah Baqarah is recited. Further it is proved benefit if Ayat-ul Kursi, and all three *قُلْ* are recited in the morning and at nightfall, the house will be clean of Satanic tools.

About Magic and amulets: Learning, teaching and practicing magic is Kufr. Allah T'ala says : *وَمَا كَفَرَ سُلَيْمَانُ وَلَكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ* Prophet Solomon did no kufr, but it was the Kufr of the Satans who taught people magic.

وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ

and take refuge from the evil of the envier when one envies. Envy means to be jealous of one's merits or bounties bestowed upon him/her by Allah. It also includes having eye upon someone. Because it exerts bad influence. The Prophet disapproved it by saying : Refrain from envying others. Because it eats up good deeds as fire burns out dry wood.

Method to be safe from evils : (1) To trust fully in Allah, put all affairs in His hand and have patience, (2) Every morning and evening incant the names of Allah, (3) To recite frequently the Qur'an particularly Ayat-ul-Kursi, three Quls, Surah Baqarah and Surah Fatiha.

## Surah Ikhlaas

<span style="font-size: 1.2em;">آياتها ٤</span> <span style="font-size: 1.2em;">سُورَةُ الْاِخْلَاصِ مَكِّيَّةٌ ٢٢</span> <span style="font-size: 1.2em;">مَكْرُومًا ١</span>				
<b>Surah Al-Ikhlās</b>				
<span style="font-size: 1.2em;">بِسْمِ</span>	<span style="font-size: 1.2em;">اللَّهِ</span>	<span style="font-size: 1.2em;">الرَّحْمَنِ</span>	<span style="font-size: 1.2em;">الرَّحِيمِ</span>	
In (the) name	(of) Allah,	the Most Gracious,	the Most Merciful.	
<span style="font-size: 1.2em;">قُلْ</span>	<span style="font-size: 1.2em;">هُوَ</span>	<span style="font-size: 1.2em;">اللَّهُ</span>	<span style="font-size: 1.2em;">أَحَدٌ</span>	<span style="font-size: 1.2em;">ع ١</span>
Say,	"He	(is) Allah,	the <b>One</b> .	1
<span style="font-size: 1.2em;">اللَّهُ</span>	<span style="font-size: 1.2em;">الصَّمَدُ</span>	<span style="font-size: 1.2em;">ع ٢</span>	<span style="font-size: 1.2em;">لَمْ</span>	
Allah,	the Eternal, the Absolute.	2	Not	
<span style="font-size: 1.2em;">يَدُهُ</span>	<span style="font-size: 1.2em;">وَلَمْ</span>	<span style="font-size: 1.2em;">يُولَدْ</span>	<span style="font-size: 1.2em;">ع ٣</span>	
He begets	and not	He is begotten.	3	

**Surah 111: The palm fiber (v. 1-3); 112: The absoluteness (v. 1-3) Part - 30**

**Basis of its name:** Generally, the title of Surahs consist of some word used in that Surah. But the name of this Surah is not employed in this Surah. It is based on the subject matter that it contains. It deals exclusively with pure and sincere monotheism. It signifies that one who sincerely believes will get rid of polytheism.

**Excellence and importance:** Bukhari and Muslim quote the Prophet (ﷺ) that this Surah is equal to one-third of the Qur'an. Abu Hurairah quotes that once the Prophet (ﷺ) heard someone reciting the Surah. He said that paradise is fixed for him. The Prophet (ﷺ) used to recite this Surah in the units of Sunnah of the Fajr and Maghrib and those of Vitar and Twaf . Some Sahabah while leading prayers, used to conclude the Prayer with the recitation of this Surah. When the Prophet learnt about it, he asked the reason for practicing this. They said since this Surah spells out the attributions of Rahman (The Most Compassionate), they loved to recite it. Upon this the Prophet (ﷺ) said : أَخْبِرُوهُ أَنَّ اللَّهَ تَعَالَى يُحِبُّهُ . and in another incident Prophed (ﷺ) said: حُبَّكَ إِنَّمَا أَدْخَلَكَ الْجَنَّةَ Because of your love for this Surah your entry to Paradise is ensured. Oneness of Allah is the gist of this Surah. It presents a comprehensive concept of Allah. If act is based on sincere belief in One and True Allah, it attains excellence.

**Period of Revelation:** It was revealed in the early period of Mecca when the polytheists had asked the Prophet (ﷺ) to inform them about Allah.

**Reason:** Tirmizi and Musnad Ahmed quote a number of Sahabah to have reported that the Quraysh has asked the Prophet to tell them the pedigree of Allah. Ibn-e-Abbas and Anas Bin malik report that a question of this type was asked by the Jews and the Christians.

**Subject Matter:** When the Prophet (ﷺ) propounded his mission the idol-worshippers and polytheists used to worship deities made of wood, stone, gold, silver and other materials. Their gods and goddesses had their progeny. Each god had a spouse. They ate and drank. Jews and Christians claimed to be monotheists but were not free from shirk. Under such circumstances when the Prophet (ﷺ) preached the themes of Islam, the polytheists had in their mind a question. When they were being exhorted to disregard all the deities and believe only in One True God, how this Lord is. In response to this, the Qur'an gives in brief a very comprehensive concept of Allah.

### **The Tafseer of the verses:**

قُلْ (Say) : The address is directed primarily at the Prophet (ﷺ) for the questions posed regarding his Lord. At the same time it is addressed to every believer and he is instructed to say what the Prophet (ﷺ) stated.

هُوَ اللَّهُ أَحَدٌ (He is Allah, the One). That means that the One and the Only One who the Prophet (ﷺ) exhorts to worship is known to them as Allah. Allah was not unknown to the Arabs. They used this name for the Creator of the universe. They used for their idols إله (ilah). In the Qur'an their belief about Allah T'ala has been described at different places. For example in Surah Yunus :

قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ أَمْ مَنْ يَمْلِكُ السَّمْعَ وَالْأَبْصَارَ وَمَنْ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ مِنَ الْحَيِّ وَمَنْ يُدْبِرُ الْأَمْرَ قُلْ فَسَيَقُولُونَ اللَّهُ

“Ask them: Who provides you with the sustenance out of the heavens and the earth? Who holds mastery over your hearing and sight? Who brings forth the living from the dead and the dead from the living? Who governs all affairs of the universe? They will surely say: “Allah.” (Yunus : 31) Such similar ayats are there in the Surahs Bani Israel, al-Ankabut and al-Zukhruf etc. It makes it clear that whom you regard as the Creator of universe, the Master, the Sustainer , the governor and Maintainer is my same Rabb, and when hard times come you disregard all your deities and invoke upon Him, I invite you to alone His worship.

أَحَدٌ :This is employed only for Allah. It is quite special from the stand-point of Arabic usage.

It was not used as an adjective. He is One, Unique, Unmatched, without any equal. Regarding Whom you make queries is Allah, He is the One. You yourselves do not associate any one with His Rububiyat and His Uluhiyat. He has no partner, no associate in His sovereignty. There is no one to interfere with His functions. Not even the Prophet (ﷺ) has any power to intervent. Allah T'ala says : لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ. O Muhammad (ﷺ) there is nothing in your power. (Aal Imran : 128). In Surah Jinn Allah T'ala says :

قُلْ إِنِّي لَا أَمْلِكُ لَكُمْ ضَرًّا وَلَا رَشَدًا (21) قُلْ إِنِّي لَنْ يُجِيرَنِي مِنَ اللَّهِ أَحَدًا وَلَنْ أَجِدَ مِنْ دُونِهِ مُلْتَحَدًا (22) Say to the O Muhammad! “I pray to Allah only, and ascribe to Him no partner. Say :”Lo! I control not hurt nor benefit for you. None can protect me from Allah , nor can I find any refuge other than Allah. (21-22). Think, if the Imam of the worlds and Sardar of the anbiya has no power, then who else is empowered ??? Only He Who is sovereign, the Sustainer of the

Worlds and Rulers of all rulers, He alone is worthy to be worshipped. Except Him, there is none to be worshipped. What a pity! Today we find mosques empty but the Astanas and Dargahs are crowded. A non-Allah is invoked as Remover of Difficulties, Fuller of needs. The powers to run universe, to give life and death have been snatched away from Allah and vested with His servants. Even Allah has been made helpless and the keys to paradise and hell are handed to Peers and Mullas. The poet has rightly said:

*Ghairon se tujhe ummiden, Allah se na-umidi  
Mujhe bata to sahih kya aur kafiri kya hai?*

اللَّهُ الصَّمَدُ

Who is in need of none. He is One Who is perfect in every way, and Whom all creatures are in need of. The meaning and explanation conveyed to us can be summarised as the higher point of everything, one superior to all, a leader who is obeyed and without whose ruling no issue is decided, something sold without a hole or defect, something that is not porous, and one who does not feel hungry or thirsty, who cannot be analysed or who is indivisible, one who does not eat or drink and who is free from every need, whom all are in need.

لَمْ يَلِدْ - وَلَمْ يُولَدْ

He neither bigot any nor was He begotten. This is the rejection of the idea of the polytheists that like human beings, Allah T'ala is a species, with perpetual reproduction. The polytheists of Mecca regarded angels as the daughters of Allah. The Jews regarded Ezra and the Christians regarded Jesus as son of Allah. *إِنَّمَا اللَّهُ إِلَهٌ وَاحِدٌ سُبْحَانَهُ أَنْ يَكُونَ لَهُ وَلَدٌ*. Allah is One and only One, It is far from His glory that He should have any children.

“أَلَا إِنَّهُمْ مِنْ إِفْكِهِمْ لَيَقُولُونَ وَلَدَ اللَّهُ وَإِنَّهُمْ لَلْكَافِرُونَ بِاللهِ وَاللَّهُ غَفُورٌ حَلِيمٌ”. “Beware ! it is one of their fabrications that they say : “Allah has begotten. They are liars.” The Qur’an refutes all such beliefs about Allah. He begets none because (1) There is no one like Him. Whereas, off-shoots are like their parents and are a part of them. (2) The descendants are fully dependent, they have needs, and their need is for continuation of race. Allah T’ala needs none, He is eternal, ever-lasting.

وَلَمْ يُولَدْ

Allah T’ala is the first, there is no one before Him. So how can He be a son to anyone.

وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

And none is comparable to Him. Kufu means something or someone comparable, similar or equal. It means that there was none before Allah, nor can anyone be like Him, nor in attributions and powers. In the Sahih Bukhari there is Hadith Qudsi. Allah T’ala says : ‘Man abuses Me, that is he goes to prove My issues. In fact I am One, Needless, I am neither begot, nor am I begotten, and there is none to match Me.’ When there is none equal to Him in universe, how can anyone be superior to Him?

## Surah Al-Masad (Al-Lahab)

<span style="float: right;">آياتها ٥</span> <span style="float: left;">سُورَةُ اللَّهَبِ مَكِّيَّةٌ ٦</span> <span style="float: right;">رُكُوعُهَا ١</span>					
<b>Surah Al-Lahab</b>					
بِسْمِ		اللَّهِ		الرَّحْمَنِ	
In (the) name		(of) Allah,		the Most Gracious,	
تَبَّتْ		يَدَا		أَبِي لَهَبٍ	
Perish		(the) hands		(of) Abu Lahab	
وَمَّا		كَسَبَ		أَعْنَى	
and what		he earned.		(will) avail	
٣		ذَاتَ لَهَبٍ		سَيَصْلَى	
3		of Blazing Flames,		He will be burnt	
٤		الْحَطَبِ		حَمَّالَةَ	
4		(of) firewood,		(the) carrier	
٥		مَسَدٍ		جِيدِهَا	
5		palm-fiber.		(will be) a rope	

**Reason for its Title:** The title is derived from the first ayat which contains 'Lahab' . Its another title is al-Masad, which the ending word of this Surah.

**Period of Revelation:** There is no difference of opinion among the mufassirin about its revelation in Mecca. But exact time cannot be determined. However from the subject matter it may be concluded that this Surah was revealed when Abu Lahab's opposition to the mission of the Prophet (ﷺ) surpassed all limits.

**Subject Matter:** This is the only instance in the Qur'an in which Abu Lahab is denounced by his name, though there were many others who had no less enmity with the Prophet (ﷺ). In Arabic society relationship plays a vital role. Abu Lahab was the only member of the Prophet's family who had deserted him and sided with his enemies. Though Bani Hashim and Bani Abdul Matallib had not believed in Islam, they sided the Prophet (ﷺ). It was customary for centuries that only one's family offered protection for one's life. This moral obligation was carried out even in the period of Jahiliyat. It was only Abu Lahab who broke this principle. He was the Prophet's uncle, and uncle in Arab Society occupies the place of father.

In Bukhari and Muslim many Hadiths are recorded when the Prophet (ﷺ) was commanded to preach Islam publicly, he climbed Mount Safa and cried : *وَاصْبَا حَاه* (O the morning Calamity!) On hearing the Prophet's cry all the Quraysh rushed to him. When all had assembled there, he called each of them by name, and told them : "If I tell you that an army behind this mountain is about to attack you, will you believe me?" They replied affirmatively saying that they had never heard him to tell a lie. Then the Prophet said : "I warn you against the impending punishment." Before anyone could say, Abu Lahab yelled :



تَبَا لَكَ آلِهَذَا جَمَعْتَنَا؟ ( "Woe to you! Have you collected us only for this?"). Further Abu Lahab was the closest neighbour of the Prophet (ﷺ). Uqbah bin Abi Mu'ait and Hakim bin 'As were also next door neighbours. They left no quarter to tease him. They used to throw rubbish in his house. Abu Lahab's wife Umme Jameel would put thorns in his door way. The Prophet (ﷺ) used to say "O Abd Munaf, what kind of neighbourhood is this?"

Before the prophethood, two daughters of the Prophet (ﷺ), Ruqiyah and Umme Kulsum had been married to Abu Lahab's sons Utbah and Utaybah. As the Prophet started preaching Islam, Abu Lahab asked his sons to divorce them or sever links with him. Both divorced the Prophet's daughters. Utaybah was so ill-mannered that one day he approached the Prophet (ﷺ) and tried to spit at him. The Prophet cursed him and in a journey to Syria he was devoured by a tiger.

Abu Lahab's enmity for Islam had no bounds. When the Prophet (ﷺ) went to preach Islam, he followed him and asked people not to pay any attention to him. In Musnad Ahmad and other books of Ahadith Rabiah ibn Abbad al-Dili reports that when I was a young boy I went to Zul Majaz market with my father. I saw there the Prophet (ﷺ) telling: "O people! Say, لَا إِلَهَ إِلَّا اللَّهُ and you will attain success." A person folled him crying: 'He is a liar and abandoned his ancestral faith.' In some ahadith it is reported that he even hit the Prophet (ﷺ) with stones causing his heels bleed. I asked who he was. People said he was Abu Lahab, the Prophet's uncle. Such were the circumstances under which this Surah was revealed condemning Abu Lahab. After the Surah was revealed Abu Lahab was so much enraged that he started abusive language. People recognized that he had become mad out of spite for the Prophet and his opposition to his nephew was baseless. This also made it clear that the Prophet (ﷺ) would never accept any compromise on the issue of faith.

Abu Lahab's real name was Abd-ul-Uzza. He was called Abu Lahab because his complexion was red whitish, as if flame is burning. Lahab means the flame of fire.

### **Tafseer of Ayats:**

تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ (Destroyed were the hands of Abu Lahab, and he lay utterly doomed.)

This is a prediction employed in past tense expressing the certainty of occurrence of the event. Breaking hands does not imply breaking hands physically. But it means complete failure of his efforts. Abu Lahab had done everything to rub off the preaching of Islam. But Allah T'ala failed him. In the Battle of Badr principal chieftains were put to sword. Hearing this news he was aggrieved a lot. He suffered from a dangerous disease, malignant pustule and met a painful, gruesome death.

مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ (His wealth did not avail him, nor his acquisition). Abu Lahab was an extremely worshipper of wealth. He was one of the four Quraysh persons who had more than one qintar (appr. 7.5 kg) gold. But this wealth was of no use to him. وَمَا كَسَبَ means his children, who left him to die miserably. No one went near him. Three days after his death as

the corpse rotted, it was got carried and dumped in a pit by Abyssinian slaves. Then his children accepted Islam and totally routed Abu Lahab's faith.

سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ (Surely, he will be cast into flaming Fire). This is his end in the Hereafter, which is clear proof of his death in Kufr and inhabitant of hell.

وَأَمْرَأَةٌ حَمَّالَةٌ (alongwith his wife, that carrier of slanderous tales). Her name was Arwah, while her title was Umme Jameel. She was no less severe than her husband in her hatred of the Prophet (ﷺ). When she heard this Surah, the enraged Umme Jameel went out looking for the Prophet carrying stones in her hand. Inside the K'abah, the Prophet (ﷺ) was with Abu Bakr. She said to Abu Bakr "I have heard that your friend has satirized me." Abu Bakr replied : "By the Lord of this House, he has not satirized you." Then she returned without spotting the Prophet (ﷺ). **حَمَّالَةٌ الْحَطَبِ** Mufassirin have given many interpretations of it. Ibn Abbas and others hold that at nights she placed thorny bushes at the Prophet's door. This is why she is called 'the carrier of wood'. Some hold that it refers to her trait of carrying tales for causing discord. Some say that she will put wood over Abu Lahab in the hell to fan its fire.

فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ (upon her neck shall be a rope of palm-fibre). *Ijd* is used in Arabic of a neck around which jewellery is worn. This woman wore an expensive necklace and swore that she would sell her necklace and use the money to oppose the Prophet (ﷺ). This word is ironically mentioned as her neck will be tied in Hellfire. It includes her insult and torture.

### **The Gist of the Surah:**

In the period of *nabuwat* two characters are mentioned. In this Surah there is Abu Lahab. He was one of the Qurayshi Hasmi chiefs, very wealthy and real uncle and next-door neighbour and father-in-law of two of Prophet's daughters. He was very handsome with very reddish-white colour, like glowing flame. But when he discarded belief, taqwa and guidance, his pedigree, his race, his wealth, his beauty and leadership were proved to be useless. In his condemnation a whole Surah was revealed and till last day and in the Hereafter he became an example of disgrace. On the other hand we find the character in the person of Bilal (May Allah be pleased with him). He was dark black, thick drooping lips, a negro, a bought-slave. He led a helpless life, in whose neck a rope was tied and was dragged in the lanes of Mecca. He was laid on burning sands and heavy stones were put on his body simply because he had embraced Islam. This was the Bilal whose voice was heard in Paradise. It was he who was waited by paradise. When Mecca was conquered it was Bilal who climbed on the roof of K'abah to call Azan. The false gods in and out of K'abah were destroyed by him. It may be summed up from this Surah that it is the Iman and Taqwa, and not the race or colour, wealth or beauty that are dear to Allah. Because the latter are temporary and mortal.

## Surah An-Nasr

<span style="font-size: 1.2em;">﴿﴾</span> آياتها ٣ <span style="font-size: 1.2em;">﴿﴾</span> ١١٠ سُورَةُ النَّصْرِ مَدَنِيَّةٌ ٤١١ <span style="font-size: 1.2em;">﴿﴾</span> ركوعها ١ <span style="font-size: 1.2em;">﴿﴾</span>						
Surah An-Nasr						
بِسْمِ		اللَّهِ		الرَّحْمَنِ		الرَّحِيمِ
In (the) name		(of) Allah,		the Most Gracious,		the Most Merciful.
إِذَا	جَاءَ	نَصْرُ	اللَّهِ	وَالْفَتْحُ	﴿١﴾	وَرَأَيْتَ
When	comes	(the) Help	(of) Allah	and the Victory,	1	And you see
النَّاسِ		يَدْخُلُونَ		فِي	دِينِ	اللَّهِ
the people		entering		into	(the) religion	(of) Allah
أَفْوَاجًا	﴿٢﴾	فَسَبِّحْ	بِحَمْدِ	رَبِّكَ		
(in) multitudes.	2	Then glorify	with (the) praises	(of) your Lord		
وَاسْتَغْفِرْهُ		إِنَّهُ	كَانَ	تَوَّابًا	﴿٣﴾	
and ask His forgiveness.		Indeed, He	is	Oft-Returning.	3	

**Title:** This is taken from the word ‘Nasr’ in the first ayat .

**Period of Revelation:** According to Abdullah Bin Abbas, as reported in Sahih Muslim etc. this is the final Surah of the Qur’an. After this no other complete Surah was revealed. Only few verses were sent down. Abdullah Bin Omar further explains, as recorded in Sunan Tirmizi etc, that this Surah was revealed at Mina during the Farewell Pilgrimage. At that time the Prophet was delivering his sermon sitting on his she-camel.

**Subject Matter and Theme:** In this Surah Allah T’ala addresses the Prophet (ﷺ) that as Islam conquers Mecca and people throng to the fold of Islam, so this marks the completion of his mission. So the Prophet (ﷺ) was directed to engage in glorifying Allah and seeking His forgiveness. In Sahih Bukhari Ibne Abbas report that Hazrat Omar (May Allah be pleased with him) used to invite me in the meeting of the elders of the Battle of Badr. This displeased some. They complained that their sons are also of his age. So why he alone was to be invited. Upon this Hazrat Omar said: “The place this boy holds on the basis of knowledge is not known to you. Then one day again along with the elders of the Badr, he invited me to a meeting. I foresaw the reason for inviting me to the meeting. While the meeting was on, Hazrat Omar asked the elders of the Badr what they knew of إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ? Some said that the Surah directed to glorify and praise Allah and ask for forgiveness after He bestowed upon them success and victory. Others said the Surah points out the cities and forts which they had conquered. Then Hazrat Omar asked Abne Abbas :”Do you hold the same?” I said : “No”. Then he said : “So what is your answer?” I said : “The Surah informs of the departure of the Prophet(ﷺ). The Prophet has been informed that when Allah’s aid and victory have come it should be taken as a signal that his time has come near

and so he should praise the Lord and ask His forgiveness.” Upon this Hazrat Omar said: “I also know nothing except this.”

Here it is worthy to be noted the difference between the Prophet (ﷺ) and any worldly leader. When the latter succeeds in bringing about a revolution, he expresses his joy by celebrating his victory. Whereas the Prophet (ﷺ) after a long toilsome and untiring endeavour of 23 years succeeded in bringing about a change in the lives of a nation in the fields of thought, action, culture and way of life, economy and society, he never displayed it as a celebration but with quite humbleness engaged himself in glorifying the Lord and asking His forgiveness. In Bukhari and Muslim Hazrat ‘Ayesha is quoted to have said : “The Prophet (ﷺ) before his death busied himself in reciting **سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ. أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ** in his ruku’ and sajdahs. This is the interpretation of the Surah Nasr which he practiced. Hence recitation of these kalimat is Sunnah.

Ibne Abbas says: “Never before the revelation of this Surah the Prophet (ﷺ) was so engaged himself in prayers and *riyazat* as afterwards.”

### **The Tafseer of Ayats :**

**إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ** When the help comes from Allah, and victory (is granted). Some scholars refer it to the conquest of Mecca. Because this decisive victory had no doubt demoralized the Arab polytheists. Their hopes that the Din of Islam will end did not fructify. Many Arabs had their eye on Mecca. If it comes under the control of the Muslims, it will be treated as Islam being the True religion. This was the reason why people began thronging into the fold of Islam and their doubts about Islam vanished. Some hold by it the decisive victory which made Islam dominant in Arabia. No power was there to challenge Islam. Both are correct.

**وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا** (and you see people entering Allah’s religion in multitudes). There was a time when one or two entered the Din. But after the conquest of Mecca whole tribes and families embraced Islam. Therefore, 9 H. is called “Am-ul-Wufud”. By 10 H. whole of Arabia came under Islam.

**فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا** (And extol the praise of your Lord and pray to Him for forgiveness. For He indeed is ever disposed to accept repentance). Here reference is to glorifying and praising Allah. He should be pronounced free from all defects. He should not be associated with anything that the mushrik and kafirs used to imagine about.

Shaik-ul-Islam Ibne Taimiyyah says : Glorification to Allah means He should be pronounced free from every defect. To prove His attributes. Glorifying demands purity and reverence, and reverence demands to praise. Thus the word Tasbih includes purity, cleanliness, praise, greatness and Oneness. (Majmua’ al-Fatawa: 125/16)

حمد : means glorifying Allah, to praise Him. What it is being taught to the Prophet (ﷺ) here is that achieving success is only because of Allah's help. He makes any of His servants accomplish what He wills. Glorification is the expression of exclamation over Islam's incredible success. Without His help such grand success could not have been achieved. If Allah willed He could have taken this service from any other. But He did favour by trusting His mission to the Prophet (ﷺ). He should not think for a moment that he has completely discharged his duty. Instead he should realize that he has not done his due. So he should supplicate to Allah for pardon and implore Him to accept his modest efforts. This also teaches that other Muslims should not think highly of their worship or service to the cause of Islam. Rather, they should be concerned about their lapses and inabilities. If they attain any success, they should attribute it to His grace. *بَلِ اللّٰهُ يَمُنُّ عَلَيْكُمْ اَنْ هَدٰكُمْ لِلْمِيْمَانِ* (Rather, it is Allah's favour that He bestowed you with faith. *وَاسْتَغْفِرْهُ اِنَّهٗ كَانَ تَوَّابًا* It means seeking forgiveness, and it is sought when some mistake is done. After discharging his duty to spread the mission of Din and take it to completion, the Prophet (ﷺ) is being directed to ask His forgiveness for any lapses or shortcomings. Allah is sure to pardon. If these manners are taught to the Prophet (ﷺ), who sacrificed everything, spent nights and days for the cause of his mission *يَا أَيُّهَا الْمُدَّثِّرُ - قُمْ فَأَنْذِرْ* (O you who covers himself (with a garment) arise and warn. When this is the case with the Prophet (ﷺ) one can think what will be case with others. This is the Islamic norm. One may do any job in the cause of Islam, may sacrifice all that he has, and may undergo severe hardships yet he should not think that he has done his duty. *Haq to yeh hai ke haq ada no huwa*. Once the Prophet (ﷺ) addressing his Sahabah said : "None of you can enter Paradise by his act." The Sahabah asked : "You too, O Prophet (ﷺ) ?" He said : Yes I too, save Allah's favour."

This ethical teaching is taught to us at the end of every prayer. After the namaz (prayer) reciting thrice *أَسْتَغْفِرُ اللّٰهَ* is sunnah. So that any lapses or omissions done during the namaz be compensated. During the performance of Hajj *astaghfar* and *Zikr* are frequently uttered. So that our short comings in doing this be pardoned. So is the case with fasts and other prayers.

This implies that in the closing days of life glorification of the Lord, supplication for forgiveness, repentance and *astaghfar* are to be observed frequently.

## Surah al-Kaafiroon

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<b>Surah Al-Kafirun</b>					
بِسْمِ		اللَّهِ		الرَّحْمَنِ	
In (the) name		(of) Allah,		the Most Gracious,	
قُلْ		يَا أَيُّهَا الْكَافِرُونَ		لَا	
Say,		"O disbelievers!		1	
مَا		تَعْبُدُونَ		وَلَا	
what		you worship.		And not	
عِبْدُونَ		مَا		أَعْبُدُ	
(are) worshippers		(of) what		I worship	
أَنَا		عَابِدٌ		مَا	
I am		a worshipper		(of) what	
وَلَا		أَنْتُمْ		عِبْدُونَ	
And not		you		(are) worshippers	
تَكُمُ		دِينِ		وَلِي	
For you		(is) my religion."		and for me	

**Title:** The word al-Kaafiroon occurring in the opening verse constitutes the title of this Surah.

**Period of Revelation:** Majority of mufassirin opine that this is a Meccan Surah. Its contents also bear out its being Meccan.

**Its significance and Importance:** This Surah is Allah's categorical disapproval of unbelievers' shirk. That is why the Prophet (ﷺ) used to recite in the first unit of sunnahs of Fajr, Maghrib, vitar and Twaf Surah Ikhlās and in the second unit this Surah (al-Kaafiroon). He also recited it at bed-time. He said : 'If you recite it before going to bed, you will refrain from polytheism.' This is reported by Hazrat M'az, Khabbab, Ibne Abbas etc in their Sahih ahadith.

**Subject Matter and Theme:**

The chiefs of Quraysh now and then proposed to come to some reconciliation so that the dispute of Truth and Falsehood ends. Among these proposals one was that the Prophet should enter their fold for a year and that they would reciprocate the following year by embracing their faith. In response to this proposal this Surah was sent down.

..... قُلْ يَا أَيُّهَا الْكَافِرُونَ- لَا أَعْبُدُ مَا تَعْبُدُونَ . Thus it is learnt that on several occasions the Unbelieving Quraysh made these proposals. It was needed a decisive, categorical response so that their hope for resolving the issue once and for all be put to an end.

Hence this Surah was not revealed in order to preach tolerance in matter of faith, as is misconstrued by some today. This Surah is Allah's categorical disavowal of the unbelievers' rituals. They were unambiguously told that Islam and unbelief are two distinct and opposite polarities and hence no reconciliation is possible. Till the Last Day the Muslims are bound to disapprove by word and deed any form of unbelief existing in any corner of the world. Kalimah Tayyabah لا إله إلا الله is basis of Iman. Allah T'ala says :

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ (surely, We have sent in every nation a Messenger to exhort to pray to One Allah and refrain from *Taghut*). This ayat tells us to pray to Allah and refrain from following Satan. It is the basic principle of Iman. Taghut is anything , apart from Allah, which is invoked upon, obeyed, or submitted.

#### Tafseer:

قُلْ يَا أَيُّهَا الْكَافِرُونَ (Say : O unbelievers!). Although the verse directs the Prophet (ﷺ) to tell this to unbelievers , the same command applies to every Muslim. That every Muslim should disavow polytheism and idolatry. Literally 'Kufr' means to reject. This includes all those who reject the Messengership and teachings of the Prophet (ﷺ). Kufr is more comprehensive than Shirk. The former includes Communists and Atheists also.

لَا أَعْبُدُ مَا تَعْبُدُونَ (I do not worship those that you worship). This includes all the false gods worshipped by the unbelievers and polytheists across the world. The Arab polytheists recognized Allah as the Lord but Allah is one of many of their gods. It is emphatically made clear that worship should exclusively for Allah. So the monotheist cannot be a party to such worship. وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ. It means that we should disavow and reject shirk and purely worship Allah. A Hadith tells: Whoever in his act associates with Me anyone, I desist him and his shirk.

وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ ( and neither do you worship Him whom I worship); It means they do not worship Him with His special attributes whom the Prophet (ﷺ) worships. Allah is free from all every defect, imperfection, weakness and lapse. He is above and beyond taking anyone as His son or having children or having a special relationship with any ethnic group. Allah is the Creator, Master, Regulator and sovereign of universe. He hears and accepts supplications. Advantage or disadvantage, all is within His power. Whereas you think there are others who are partners in His attributions.

وَلَا أَنَا عَابِدٌ مِمَّا عَبَدْتُمْ (nor are you going to worship Him Whom I worship). Here the words are the repetition of verse 3. They reinforce their import. Some scholars think that these

identical words express two different ideas in their own context. From the beginning to the end the believers have the same One Allah, never changing. Hence the repetition.

لَكُمْ دِينُكُمْ وَلِيَ دِينِ (To you is your religion, and to me , my religion). This explains that the two worship different lords. The Prophet (ﷺ) cannot worship their lords and the unbelievers are not going to worship his Lord. The two thus have nothing in common in faith. Rather it declares Muslims' disavowal of them as long as they cling to unbelief. They should forget about any deal with the Prophet (ﷺ) or the believers on matters of faith.

An ayat of Surah Qasas has similar content: لَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ (To us our act, to you is your act). It makes clear that whatever one acts will only be counted for reward or punishment. Not the acts done by others will give him any support. If he does good, it will be good for him alone. If he does evil, it will be for him alone. His children or descendants will not have any bearing on them. In Sahih Muslim a Hadith tells : The prophet (ﷺ) once said to his daughter Fatimah : O the daughter of Muhammad! Act ; for I will be of no help to you in the Hereafter. O the aunt of the Prophet ! Safiyah, act because I will not be of any help to you before the Lord. O the uncle of the Prophet (ﷺ), Abbas, act because I won't be of any help to you in the Hereafter. Allah T'ala says :

قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَاءُ أَوْ مِنْكُمْ وَمِمَّا تَعْبُدُونَ دُونِ اللَّهِ كَفَرْنَا بِكُمْ وَ بَدَا بَيْنَنَا وَبَيْنَكُمْ الْعَدَاوَةُ وَالْبَغْضَاءُ أَبَدًا حَتَّى تُؤْمِنُوا بِاللَّهِ وَحَدَهُ (You have a good example in Abraham and his companions : they said to their people : “We totally dissociate ourselves from you, and from the deities that you worship instead of Allah. We renounce you and there has come to be enmity and hatred between us and you until you believe in Allah, the One True God.” (Surah-60:4)



## Surah Al-Kauthar

Surah Al-Kafirun					
بِسْمِ		اللَّهِ		الرَّحْمَنِ	
In (the) name		(of) Allah,		the Most Gracious,	
الرَّحِيمِ		الرَّحْمَنِ		الرَّحِيمِ	
the Most Merciful.		the Most Gracious,		the Most Merciful.	
قُلْ		يَا أَيُّهَا الْكَافِرُونَ		لَا	
Say,		"O disbelievers!		1	
مَا		تَعْبُدُونَ		وَلَا	
what		you worship.		And not	
عِبُدُونَ		مَا		أَعْبُدُ	
(are) worshippers		(of) what		I worship	
وَلَا		أَعْبُدُ		وَلَا	
And not		I worship		And not	
أَنَا		عَابِدٌ		مَا	
I am		a worshipper		(of) what	
وَلَا		أَنْتُمْ		عِبُدُونَ	
And not		you		(are) worshippers	
أَعْبُدُ		مَا		أَعْبُدُ	
I worship.		(of) what		I worship.	
عَلَيْ		دِينِ		وَلِي	
5		(is) my religion."		and for me	
تَكُنْ		دِينِكُمْ		وَلِي	
For you		(is) your religion,		and for me	
عَلَيْ		دِينِ		وَلِي	
6		(is) my religion."		and for me	

**Title :** Al-Kauthar is taken from the opening verse of this Surah. Its other name is 'An-Nahr'.

**Period of Revelation :** Majority of mufassirin hold it to be Meccan. This view is supported by Ibne Abbas, Abne Omar, Abne al-Zubeir and Hazrat 'Ayesha. But Hasan Basri and others hold that this Surah is Madini. This is based on the Hadith quoted by Anas Bin Malik in Sahih Muslim. He reports that the Prophet (ﷺ) was among us. He felt drowsy. Then he raised his head with a smile and said : "A surah has been sent down to me just now." Then he recited the Surah with Bismillah ..... These two opinions are reconciled by the idea that Allah T'ala drew Prophet's attention to an already revealed Surah at a later date. Hence it may be concluded that this Surah was revealed in Mecca.

**Circumstances setting :** In the early phase of his mission, the Prophet (ﷺ) underwent many hardships. The whole Meccan community was pitted against him. His companions could not even remotely think of any breakthrough. Against this backdrop Allah Subhanahu sent down to him several verses to boost his morale and console him. Such Surahs were az-Zuha, Alam Nashrah and al-Kauthar. The Quraysh taunted him as **بَتْرٌ مُحَمَّدٌ مِّنَّا** loner, cut off from his roots. When the Prophet's sons Qasim and Abdullah passed away one after the other, Abu Jaehl, Abu Lahab and others remarked : "Forget about him. He is alone, cut off from the roots. He does not have a son. Once he dies, there will be no one even to carry his name." It was against such adverse conditions that this Surah was revealed. This Surah gives greatest glad tidings. It also promises that not he, but his enemies will be cut off from their roots.

## Tafseer :

إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ (O Prophet), We have surely bestowed upon you al-Kauthar). Al-Kauthar means good in abundance. The full meaning and connotations of Kauthar cannot be expressed in a single word. The intensive form of the root word كَثُرَ underlies plentitude. It signifies the abundance of immeasurable good and numerous blessings. The blessing that was conferred on the Prophet (ﷺ) is to spread all over the world and become a dominant force came true in the life time of the Prophet himself. The body of Companions which was organized and trained did such humanitarian works which remain incomparable. His enemies thought after the death of his male issues there would be none to carry his name. But world has seen that Allah T'ala has blessed him with countless spiritual sons glorifying his name far and wide. Through his daughter Fatimah Allah T'ala gave descendants who are spread all over the world.

Besides, these worldly fame and name Allah T'ala has precious and ever-lasting bounties for him in the Hereafter: **وَلَلْآخِرَةُ خَيْرٌ لَّكَ مِنَ الْأُولَىٰ - وَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ** (And Hereafter is better for you than the first (life). And your Lord is going to give you, and you will be satisfied). (az-Zuha: 4-5) Of these bounties, one is مقام محمود (Shif'at Kubra), لواء الحمد (the Banner of the glorifications of Allah under which will be all Messengers), first to open the gates of paradise, the highest place to be seated الوسيله والفضيله, and also the fountain of Kauthar and river Kauthar. It has been reported sequentially by more than 50 Sahabah and hence there is no doubt about it. It will be granted to him on the Last Day when everyone will be afflicted with thirst. He will be the first to reach it and stand and make the thirsty quench his thirst with his own hand. Once drunk, thirst will never be felt. Its length will be equal to distance between Aylah (a sea port in Palestine) and Aden (a seaport in Southern Yemen). Its water will be white as milk, silver or snow, as cold as ice and as sweet as honey. Its bed will have fragrance more than of musk. The goblets will be twinkling stars. Two channels from paradise will provide water to the fountain. On the Night of Meraj the Prophet was shown this channel, the banks of which were made of gems and pearls.

Warning to the alterers (devisers of new things) of Din: In many Ahadith of the Bukhari and Muslim it is recorded that while he will be making people drink water, he will notice that many will not be allowed to approach it. Even when he will state that they are Muslims, he will be told that they had invented new ways in the Din. Upon this he will also expel them.

فَصَلِّ لِرَبِّكَ وَانْحَرْ (So offer prayer and sacrifice to your Lord alone). Salah here means five obligatory prayers and anhar means sacrifice. Hazrat Ali and some Sahabah are of the opinion that anhar means fastening one's right hand on the left during prayer while some consider it a reference to the Id-ul-Azha payer followed by the animal sacrifice. All these interpretations seem correct. From the context, however, it emerges that the directive is that since the Prophet (ﷺ) has been blessed by Allah with such abundance of good, he should

pray and perform the animal sacrifice for Him. This command was issued to him at a time when the Arab polytheists worshipped the idols carved out by themselves and sacrificed animals for them. As opposed to these polytheists, the Prophet (ﷺ) should pray and sacrifice animal only for the sake of Allah as asserted in Surah al-An'am :

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ - لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ

(Say : Surely my prayer, all my acts of worship, and my living and my dying are only for Allah, the Lord of whole universe. He has no associate. Thus I have been bidden and I am the foremost of those who submit themselves to Allah." (162-63).

**Teaching of Oneness:** Surah al-Kauthar and al-An'am both basically teach us to purify worship only for Allah. It must be free from all pollutants, no association, no snatching of Allah's attributions. Shirk is a scornful crime, which spoils every good act. The command to offer prayer followed by sacrifice makes it clear that as namaz is only for Allah, the sacrifice is also only for the sake of Allah. Offering namaz for non-Allah and sacrifice for non-Allah are Shirk. Sahih Muslim quotes Syedna Ali to have reported the Prophet to have said : "Woe to him who sacrifices for non-Allah or in the name of any other." In Musnad Ahmad the Prophet is reported to have said that a man who had offered a fly to a deity was thrown in the hell. So we now can find out what will be the end of those who sacrifice for aastas, dargahs, Jinns etc.

إِنَّ شَانِيكَ (Verily, your enemy); The word shani stands for such hostility as promotes one to misbehave. The Qur'an uses the same word on another occasion thus :

وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ أَنْ لَا تَعْدِلُوا (Do not let the enmity of any people move you to deviate from justice).

هُوَ الْأَبْتَرُ (alone cut off from the roots). ابتر literally means to be cut off. Idiomatically, it has a wide range of usage. Every act started without in Allah's name is *abtar*. That is it has no good, a person who is quite helpless, one who is without male issue to perpetuate his race, or whose male sons are no more. In all these senses the Arab polytheists taunted the Prophet (ﷺ) as *abtar*. Upon this Allah T'ala says , he is not abtar, it is your enemies who are being cut off from their roots. These renowned chiefs who were K'abah's mutawallis, who patronized Hajis, whose richness assumed great name and fame, who had their friends and helpers everywhere, who had gathered about 10,000 warriors from among the Arab tribes and Jews on the occasion of the Battle of Trench (5 H.), turned themselves abtar. When Mecca was conquered (in 8 H.) there was no one to come to their help. Utterly helpless, they had to surrender. The prediction of Rabb-e-Zul Jalal came true within few years.

(1) There is nothing on record about the descendants of Abu Jahl, Abu Lahab, As bin Wail or Uqbah ibn Abi Mu'ayt. No one ascribes his ancestry to them. No one uses suffixes as Abu Jahli, Abu Lahabi etc. In contrast, the descendants of Fatimah, Prophet's daughter and those of Hashmi are living across the world. Invocations and supplications are constantly made around the world for the Prophet (ﷺ). Billions of Muslims take immense

pride in being his followers. Millions of them trace their genealogy back to him and his Companions, like Hashmis, Alwi, Hussaini and Siddiqis.

(2) Abu Jahl's Din-e-Kufr vanished. Whole of Arabia came under his sway even in the lifetime of the Prophet (ﷺ). By the end of first century Hijra the brave Muslims had reached China and France with the message of Islam. Thus the promise of Allah that:

حُوَالِدِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ (Allah sent his Messenger with guidance and True Faith so that it becomes dominant over all faiths) materialized. The prediction of the Prophet (ﷺ) that in every house made of stones or of tent Islam will make its entry has come true.

## Surah Al-Ma'un

<span style="font-size: 1.2em;">أياتها ٧</span> <span style="font-size: 1.2em;">سُورَةُ الْمَاعُونِ مَكِّيَّةٌ ١٧</span> <span style="font-size: 1.2em;">رُكُوعُهَا ١</span>					
Surah Al-Maun					
بِسْمِ	اللَّهِ	الرَّحْمَنِ	الرَّحِيمِ		
In (the) name	(of) Allah,	the Most Gracious,	the Most Merciful.		
أَرَأَيْتَ	الَّذِي	يَكْذِبُ	بِالدِّينِ	١	فَذَلِكِ
Have you seen	the one who	denies	the Judgment?	1	Then that
الَّذِي	يَدُءُ	الْيَتِيمَ	وَلَا		
(is) the one who	repulses	the orphan,	And (does) not	2	
يَحْضُ	عَلَى	طَعَامِ	الْمَسْكِينِ	٣	فَوَيْلٌ
feel the urge	to	feed	the poor.	3	So woe
لِلْمُصَلِّينَ	٤	الَّذِينَ	هُمْ		عَنْ
to those who pray,	4	Those who	[they]		about
صَلَاتِهِمْ	سَاهُونَ	٥	الَّذِينَ	هُمْ	
their prayers	(are) neglectful,	5	Those who	[they]	
يُرَاءُونَ	٦	وَيَسْعُونَ	الْبَاعُونَ	٧	
make show.	6	And they deny	[the] small kindnesses.	7	

**Title:** This Surah is named as ad-Din, Surah ayat, and Surah Yateem. The last word of the concluding verse al-ma'un came to be regarded as the title of this Surah.

**Period of Revelation:** Mufassirin differ on its being Meccan or Madinan. Some scholars have preferred its origin being Madinan as it mentions the hypocrites who neglect prayer and make a show of it. Such hypocrites were to be found in Madinah only. In Mecca the Muslims had to offer prayers secretly. But this cannot be the final opinion. Because some verses were revealed to describe the future practice. Many such verses are there in the Qur'an.

**Subject Matter and Theme:** This Surah mentions two groups : in the early verses unbelievers have been described who openly rejected the Hereafter. The last four verses relate the despicable conduct of the hypocrites who despite their claim to be Muslims but did not believe in the Last Day and so had no concept of good or bad. This gives to understand that the belief in the Hereafter is necessary to grow stable, solid and clean character. Because of this many moral and religious evils emerge.

**Tafseer:**

أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالدِّينِ (Did you see him who gives the lie to the Reward and Punishment of the Hereafter?) Though the term of address is directed at the Prophet (ﷺ), the message is meant for all thinking men. It is in the form of exclamation. Attention is being drawn to the morally degenerate outlook of the person who rejects the doctrine of Hereafter. Opening verses relate to insight, knowledge and enlightenment. 'Did you see?' implies that one

should think over the conduct of a person who rejects award or punishment on the basis of act. The last verses calls upon insight to find out more about such a person which in turn, impress on them the significance of belief in the Hereafter.

Many mufassirin by al-Din mean divine recompense in the Hereafter and the faith of Islam. Both meanings are interdependent. The belief in the Hereafter grows such character and manners which are not found in those who do not believe. Thus its significance is highlighted here.

فَذَلِكِ الَّذِي يَدُعُّ الْيَتِيمَ (Such is the one who repulses the orphans away), The letter ف does the work of a complete sentence. It identifies the person and the root cause of his despicable behaviour because of rejection of the Hereafter. If besides rejecting the Hereafter a person is a miser, how can one hope he would be kind and do some good. How can such a person treats humanely with an orphan, a helpless? A person will treat well an orphan who gives importance to moral obligations, values and principles in preference to his wealth and has hope to be rewarded in the Hereafter in return for his good deeds. Whereas the person who rejects Hereafter will usurp orphan's belongings, deprive him of his inheritance and drive him empty-handed. If the orphan appeals, he repulses him away without ever realising his misconduct because إِنَّهُمْ كَانُوا لَا يَرْجُونَ حِسَابًا (they did not expect to give any account). Al-Mawardi has recorded the following incident which is quite revealing. Abu Jahl was the guardian of an orphan. One day the boy appeared before him, without any clothes on his body. He begged him to give him some money out of inheritance left by his father. Abu Jahl did not even look at him and he went away empty-handed. The Quraysh chiefs mischievously suggested to the orphan boy to complain to the Prophet (ﷺ) about this. The poor boy had no idea of their design and went straight to the Prophet (ﷺ). He stated his plight at the hands of Abu Jahl. Instantly the Prophet took the boy to Abu Jahl and asked him to return the orphan boy's due. Abu Jahl immediately went inside his house and brought the money. The Quraysh chiefs expected a fierce clash. But his ungrudging compliance stunned them. They went to him and reproached him if he had forsaken his faith. He said : "By God, I have not abandoned my faith. I saw to both sides of the Prophet (ﷺ) a dreadful serpent. They were about to pierce me if I refuse to follow his directive."

وَلَا يَحُضُّ عَلَى طَعَامِ الْمِسْكِينِ ( and urge not the feeding of the needy).The needy has right to be fed by the affluent. If one does not even urge others to feed the needy, how he himself can feed. The food that is given is not of the giver, but it is the right of the needy. The same point is made in Surah al-Zariyat thus: وَفِي أَمْوَالِهِمْ حَقٌّ لِّلسَّائِلِ وَالْمَحْرُومِ (And in their wealth there is rightful share for him who would ask and for the destitute,") (51 : 19) If one is devoid of compassion and humane behaviour and does not believe in the Hereafter he can not urge others to feed the poor and the needy.

These are not the only two defects found in one who rejects the Hereafter, there are many other unpleasant ones. But the above two are, every man with common sense will admit that mean and low. Such a subject has also been mentioned in Surah al-Fajr :

كَلَّا بَلْ لَّا تُكْرِمُونَ الْيَتِيمَ- وَلَا تَحَا ضُّوْنَ عَلَىٰ طَعَامِ الْمِسْكِينِ- وَتَأْكُلُونَ التَّرَاثَ أَكْلًا مَّمًا (No, but you do not honour the orphan. And you do not encourage one another to feed the poor. And you consume inheritance, devouring it altogether,)(89 : 16-18)

فَوَيْلٌ لِلْمُصَلِّينَ (Woe, then, to those who pray). وَيْلٌ means destruction, ruin and the valley of hell, from which even hell asks refuge.

الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ (but are heedless in their prayers,) Anas Bin Malik and 'Ata bin Dinar say : Thanks to Allah that He said عَنْ صَلَاتِهِمْ سَاهُونَ (negligent of prayer) and not فِي صَلَاتِهِمْ سَاهُونَ (negligent in prayer). Because we forget during prayers, but are not heedless in prayers. So we are not among the hypocrites for whom prayer is not important. If there is a lapse in the prayer the Prophet (ﷺ) has prescribed compensatory prostration (*sajdah sahw*)

There are many who offer prayer; sometimes in time and at some other time neglect it altogether. They engage themselves in all sorts of distraction \_\_ yawning, toying with their clothes. Offering prayer and non-offering prayer both are equal. When muezzin calls azan, they give no heed to it. When the time is about to expire, they come to offer. There is no concentration or remembrance of Allah. They just want to complete a formality. Such type of conduct in prayers is of those who do not believe in the Hereafter.

During prayer coming of different thoughts is excusable. This is but human. But total negligence of namaz is not desirable. It looks as if the person is doing some exercise. In Sahi Bukhari and Muslim the Prophet is reported to have said thrice: This is the prayer of a hypocrite. At the time of 'Assar he sits watching the sun till it goes between the two horns of Satan (i.e. about to set). Then stands and hits his head four times. He remembers Allah less.

الَّذِينَ هُمْ يُرَاءُونَ (Those who do good (in order) to be seen,) This may be taken as an extension of the preceding ayat or as an independent statement. Ibn Abbas says : it refers to hypocrites who offer prayer for show. If there are some to see, they offer in order; if there is none to see them they do not. As Allah T'ala says :

وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كُسَالًا يُرَاءُونَ النَّاسَ وَلَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا (when stand for prayer, lazily and with show; and remember Allah less). In case it is an independent statement it will mean that no action of the hypocrites is with purity of heart; whatever they do is only to show to others, so that other may think they are doing good and thus they may gain some benefit in this world.

وَيَمْنَعُونَ الْمَأْئُونَ (and deny people the articles of common necessity). The word ma'un means a ordinary items of daily life. Some Sahabah explain it as Zakah. Because it is also very minute (2.5%) of the capital. Some other Sahabah take it to mean common domestic paltry things of daily use for example bucket, utensils, axe, balance, sieve etc. It means that not lending such things is also a sign of those who do not believe in the Hereafter. Morally it is very mean thing to refuse such things to the needy. Such things are generally borrowed by neighbours from one another in daily life. One needs them some times. Unwillingness to do even a small favour to help his fellow human beings is meanness of character.



# Surah Al-Quraish

قریش-۱۰۶، الماعون-۱۰۷

856

عم-۳۰

آياتها ٤ سُورَةُ قُرَيْشٍ مَكِّيَّةٌ ٢٩ رُكُوعُهَا ١			
Surah Quraish			
بِسْمِ	اللَّهِ	الرَّحْمَنِ	الرَّحِيمِ
In (the) name	(of) Allah,	the Most Gracious,	the Most Merciful.
لِإِيلَافِ	قُرَيْشٍ	لِأَنْهَافِهِمُ	أَنْهَافِهِمُ
For (the) familiarity	(of the) Quraish,	1	Their familiarity
رَاحِلَتِهِمْ	السَّيِّئَاتِ	وَالصَّيْفِ	وَالصَّيْفِ
(with the) journey	(of) winter	and summer,	2
فَلْيَعْبُدُوا	رَبَّ	هَذَا	الْبَيْتِ
So let them worship	(the) Lord	(of) this	House,
الَّذِي	أَطْعَمَهُمْ	مِنْ	جُوعِهِمْ
The <b>One Who</b>	feeds them	[from]	(against) hunger
وَأَمَّنَهُمْ	مِنْ	خَوْفِهِمْ	خَوْفِهِمْ
and gives them security	from	fear.	4

**Title:** The opening word of the Surah, Quraish also serves as its title.

**Period of Revelation:** Excepting a few, a vast majority of scholars regard it as Meccan. There is also internal evidence to regard it as Meccan. Verse 3 containing رَبِّ هَذَا الْبَيْتِ (the Lord of this House) contain this allusion. In its theme, it has close relation with the preceding Surah, al-Fil. It appears that it was revealed close after Surah Fil. In Ubayy ibn Ka'ab's Qur'an codex both are written together, without the usual demarcation of Bismillah. However it is commonly accepted that there are two different Surahs.

**Circumstantial Setting:** Until the era of Qusayy ibn Kilab, the Prophet's ancestor, the Quraish were scattered across Hijaz. He gathered them together in Mecca and gained the custodianship of the Ka'abah. He did good service to the pilgrims. This gained very much influence of the Quraish in all parts of Arabia. Then the Prophet's great grand-father Hashim bin Abd Manaf was first to embark upon inter- national trade and soon Mecca became a commercial centre. The trade activities flourished on the route from south Arabia to Red Sea coast on the way to Syria and Yemen. In order to develop trade activities, Hashim sought partnership of his three brothers \_\_ Abd Shams, Mutallib and Nawfal. They entered into trade agreements with different countries. The Quraish trade caravans enjoyed respect in their capacity as the custodians of Ka'abah among all Arab tribes and these tribe granted them concessions : did not levy so much tax as they received from other caravans. For this reason Hashim and his brothers were known as the people of al-ilaf (literally, those who promote love).

The trade activities of the Quraish developed their contacts with the people of Syria, Egypt, Iraq, Iran , Yemen and Abyssinia. This exposure raised their social status and they grew in maturity and insight. Therefore, Musnad Ahmad quotes the Prophet (ﷺ) to have regarded the Quraish as the leaders of the people.

While the Quraish had been recording all-round advances, they faced Abrahah's attack. But Allah miraculously saved the Ka'abah and destroyed Abyssinian army. The belief in Ka'abah as House of God was renewed, rather fortified in the hearts of the Quraish. They took it as a special favour of Allah to the Quraish.

This Surah therefore addresses the Quraish directly, reminding them that since they recognize the Ka'abah as the House of God, and not a pantheon of idols, and since they enjoy peace and security because of their relation with Ka'abah , they must worship only the One True Allah.

### **Tafseer :**

لَا يَلَافُ قُرَيْشٍ (Since the Quraish became accustomed,) Ilaf means accustomed. The derivation is from أَلَفَ which means love, acquaint with, union after separation. The Arab lexicographers argue that the prefix 'lam' is to express exclamation over the misconduct of the Quraish. By Allah's grace alone they were unified and undertook trade journeys. It was the House of Allah that made them venerable and they got spiritual and material prosperity. How can then they reject the worship of One True God, Allah?

إِلْفِهِمْ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ (accustomed to the journey of winter and summer). The journeys of winter and summer correspond with their trade journeys undertaken to Syria and Palestine where climate was comparatively cool; and in winter to Yemen in south Arabia which was hot. This verse reminds them of Allah's favour that they journeyed with their merchandise without any hindrance. So they ought to be grateful to Allah and offer prayer to Him alone.

فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ (therefore, let them worship the Lord of this House). The House stands for the Ka'abah. Here instead of directing them to worship Allah, they are being directed to worship the Lord of Ka'abah. It implies that the Quraish owe their prosperity to it. They could never deny this fact. Their safety, security, veneration and leadership among the Arab tribes were because of the Ka'abah. The scattered families of Quraish unified in the shadow of the Ka'abah. So they should, therefore, worship the Lord of this House only.

Here it should be noted that the Ka'abah is the House of Allah, and in entire world it is the holiest place, and Allah T'ala has put in it blessings in abundance, yet the Quraish were ordained to worship the Lord of this House. It is common that when people find some people pious, they start showing respect to them instead of respecting Him Who had

bestowed the persons with piety. It is Satan's trick that he has been misleading generations for centuries. This has been named as 'exaggeration' by the Prophet (ﷺ):

إِيَّاكُمْ وَالْغُلُوَّ، فَإِنَّمَا أَهْلَكَ مَنْ كَانَ قَبْلَكُمْ الْغُلُوَّ فِي الدِّينِ (Refrain from exaggeration; because the fall of the people earlier than you was due to exaggeration).

الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ وَآمَنَهُمْ مِنْ خَوْفٍ (Who fed them against hunger, and secured them against fear). Prior to settling down in Mecca, the Quraish were scattered all over Arabia. They had been starving. Allah T'ala did favour to them. He brought them together. He bestowed them with provisions. In the rocky dry region, He grew fresh juicy fruits following the supplication by Prophet Abraham: رَبِّ اجْعَلْ هَذَا آمِنًا وَاَرْزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ (Our Lord! Make this place a City of Peace and provide the inhabitants of this City with fruits for sustenance).

Prior to Islam the people of Arabia were socially, morally and politically in a very bad state. Lawlessness hurt every one. Every town was vulnerable to night attacks and people were terribly afraid. No one dared to step outside the territory of his tribe. Trade caravans were exposed to robberies. In contrast the Quraish had no fear of being attacked. As Keepers of Ka'abah their trade caravans passed freely throughout Arabia and no one dared to molest them. It was the result of the supplication by Prophet Abraham.

The blessing of peace and order is so important that the Prophet Abraham preferred them to livelihood. If there is peace, small livelihood does not worry. But when there is disorder and chaos heaps of treasures cannot be of any solace. Economy perishes, development works come to stand still, happy houses turn deserted, mosques and niches are without worshippers. It is therefore that Islam along with True belief stressed strictly on peace and security. Creating disturbance has been regarded a capital crime. Once the Prophet (ﷺ) cast his eyes to the Ka'abah and said: "O Ka'abah! O Ka'abah! Thou art honoured, thy veneration is great, thy chastity is holy; but to Allah the value of the blood of a Muslim is more than thine."



your forefathers' shrine." Abd al-Muttalib said: **أَنَا رَبُّ الْإِبِلِ - وَلِلْبَيْتِ رَبٌّ يَحْمِيهِ** (I am the owner of my camels . Ka'aba is the House of God, Who will protect it Himself). In some versions it is recorded that Abd al-Muttalib himself called on Abrahah and asked him to take whatever he wanted, but not to demolish Ka'abah. But Abrahah refused and plainly told that he was there to demolish Ka'abah , and he shall do it. Then Abd al-Muttalib returned. The Arabs had no means to fight Abrahah's huge army. So Abd al-Muttalib directed the Quraish to move to the mountains along with their families to escape from possible massacre.

Then Abd al-Muttalib and other Arab chiefs came to Ka'abah , abandoned their 360 idols and sought only Allah's help and protection. Historians have quoted the following couplets recited by them :

"O Allah! Man defends his house; So you defend Your House. Let their Cross not overwhelm Your strategy. We do not expect anyone except You to fight them."

After making supplications, Abd al-Muttalib and his men retired to the mountains. The next day Abrahah's army advanced towards Mecca. When the army reached in the Muhassir Valley, between Mina and Muzdalfah, however, his special elephant, Mahmud refuse to move on. All attempts were made to coax him, it did not move an inch. If he was directed to move in other direction, it would move speedily. In the meantime there suddenly appeared swarms of birds carrying stones in their beaks and claws, which they pelted upon Abrahah's army. Whoever was hit by these stones started to rot, he felt itching and skin tore, flesh falling away from his bones. There spread a panic. In the stampede many died. All did not die at one place. Some collapsed on the spot. Some died while retreating. From Mecca to Yemen there were rotten corpses. Abrahah himself was hit and died on reaching his home town, Khatham. In another version he is said to have died after reaching San'a. His body had shrunk to the size of a chicken.

#### **Lesson of Tauheed:**

Though this Surah does not directly exhort about Oneness of Allah, incidentally the Surah itself is centred round this concept. Abrahah's plan to attack on Ka'abah had miserably ruined. The divine punishment meted out only to the people of elephant has very briefly cited in it. Many poets composed odes in order to commemorate this incident. All these attribute it to Allah's supreme power. No idol was even implicitly credited with the rescue. This was the reason why the Quraish exclusively worshipped Allah for seven or ten years after this incident. The Quraish chiefs had invoked only Allah for help. Ka'abah was defended by Allah, not by some of their pagan gods or goddesses. So it is drawing the attention of the Quraish in particular, and the Arabs in general to worship Allah, to Whom the Prophet, Muhammad (ﷺ) is inviting them to worship, Whose power they had witnessed. He had destroyed the big army of 60,000 with small birds. Another lesson embedded in this incident for them was that if they suppress the Prophet's call, Allah Who had routed the people of elephant, may inflict punishment upon them as well.

## Tafseer :

أَلَمْ تَرَ كَيْفَ رَتَّكَ بِأَصْحَابِ الْفِيلِ (Have you not seen how your Lord dealt with the people of the elephants). أَلَمْ تَرَ (Have you not seen), This is an address not only to the Prophet (ﷺ) but also to all the people of Quraish. After the lapse of 40-45 years this Surah was revealed. These people had seen with their own eyes. A good number of people were still living. Those born afterwards had heard first-hand reports about the same and they knew as if it had happened before their eyes. No details have been given as to who those people were and why they had come. All was known quite well to the Arabs. أَلَمْ تَعْلَمْ (Have you not known?) In Arabic 'see' is used to mean 'know'.

أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضْلِيلٍ (Did He not bring their plan to naught?) Kayd stands for a secret plot aimed at harming someone. Abrahah's mission to demolish the Ka'abah had been made public. His secret plan was to get control over the Arab trade route from Yemen to Syria and Egypt. By demolishing Ka'abah he could demoralize the Arabs. But Allah T'ala foiled the plot and his strong army was destroyed, and Ka'abah remained safe and secured. It not only became the spiritual centre of the Arabs but also of the whole world.

وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ (And He sent against them swarms of birds). أَبَابِيلَ means several swarms of different birds coming from different directions. Mufassirin say that these birds had come from the Red Sea. They had neither been seen before nor afterwards. All narrators unanimously state that each of these birds carried a stone in its beak and two in its claws. These stones were the size of a pea and darkish red in colour. Many people of Mecca preserved these stones as remembrance.

تَرْمِيهِمْ بِحِجَارَةٍ مِّن سِجِّيلٍ (which smote them with stones of baked clay,) *Sijjil* is derived from Persian word سنگ گِل (stone made of baked clay) In Surah Zariyat such stones have been referred as حِجَارَةٌ مِّن طِينٍ . In this ayat is explained that each bird carried three stones and showered on Abrahah's army with as much force as the bullets of Kalashan.

فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍ (and made them like straw eaten up (by cattle). To understand the meaning of عَصْفٍ we refer to verse 12 of Surah Rahman (وَالْحَبُّ ذُو الْعَصْفِ). It stands for the husk on seeds. This husk is removed and used as fodder for cattle. Allah T'ala through the several hosts of birds smote the army of Abrahah in such a way that they penetrated through their heads and issued tearing their backs. Whoever was hit by these stones started to rot, he felt itching and skin tore, flesh falling away from his bones. Their organs of body lay scattered like hay eaten by cattle.

## Al-Humazah

<span style="font-size: 1.2em;">﴿﴾</span> آياتها ٥ <span style="font-size: 1.2em;">﴿﴾</span> سورة الفيل مكية ١٩ <span style="font-size: 1.2em;">﴿﴾</span> ركوعها ١ <span style="font-size: 1.2em;">﴿﴾</span>						
Surah Al-Feel						
بِسْمِ		اللَّهِ		الرَّحْمَنِ		الرَّحِيمِ
In (the) name		(of) Allah,		the Most Gracious,		the Most Merciful.
أَلَمْ تَرَ		كَيْفَ فَعَلَ		رَبُّكَ		بِأَصْحَابِ
Have not		you seen		how		dealt
أَلَمْ يَجْعَلْ		كَيْدَهُمْ		فِي تَضَلُّيْلٍ		وَإِذَا رَسَلْنَا
1		He make		their plan		go astray?
عَلَيْهِمْ		طَيْرًا		أَبَائِبًا		تَرْمِيهِمْ
against them		(in) flocks.		birds		3
سَجِيلٍ		فَجَعَلَهُمْ		كَعَصْفٍ		مَّا كُوِّلَ
4		Then He made them		like straw		5
baked clay.		eaten up.				

**Title:** It is taken from the opening word of the Surah al-humazah.

**Period of Revelation:** All mufassirin unanimously agree that this is a Meccan Surah.

**Subject Matter and Theme:** This Surah denounces some moral vices which had been prevalent from the days of Jahiliyah. They include love for material life. Wealth often leads man to vices. It affects all aspects of social, moral and economic trends. A man addicted to amassing of wealth, he assumes cruel conduct. He looks others down upon, gathers every bit of money and spends very miserly. He looks upon his wealth as a guarantee to his safety, basis of his dignity and respect. This Surah deals with their obnoxious practices and poses a question as to why such a wicked person should not suffer a loss.

**Tafseer :**

وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ (Woe to every fault-finding backbiter;) وَيْلٌ means destruction, sorry, very bad. The words hamz and lamz are almost synonyms. The distinction between the two is very subtle. Hamz means to criticize in face; and lamz means habitual fault-finder and backbiter. Used together they convey the idea that a person is habitual fault-finder and back-biter. He is used to humiliating, mocking questions. Furthermore, he abuses others to their face and indulges in backbiting. Such a person is warned of chastisement in the Hereafter.

الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ (who amasses wealth and counts it over and again). This verse describes the pride and arrogance of the person who has amassed wealth. He does not behave well. He looks down upon the poor. The verse highlights both the plentitude of his wealth and his

extreme miserliness and excessive love for riches. He has forgotten that one day he has to leave all that he has amassed and the world. It means he lacks the concept of Hereafter.

يَحْسَبُ أَنَّ مَالَهُ أَخْلَدُهُ (He thinks that his wealth immortalise him forever). He is so much sunk in his love for world that he has forgot his death. His wealth will not last and he will live forever. Maybe he doesn't talk these openly. But he shows it by deed. He has made no preparation for the Hereafter. That means he has no concept of it.

كَلَّا (Nay, he shall be thrown into the Crusher). كَلَّا means the things are not that he thinks. نُبَذَ means something useless is thrown away, or something which is put away taking it to be insignificant. الْحُطْمَةُ is from حُطِمَ which means something that crushes. Hell is known so for it being a deep pit full of blazing fire that will instantly crush all that is thrown into it. In Sahiheen the Prophet (ﷺ) is reported to have said : 'I saw hell, some of its parts were crushing other parts'. It means that the lovers of world will be thrown into hell in a very disgraceful manner.

وَمَا أَدْرَاكَ مَا الْحُطْمَةُ (and what do you know the Crusher is?) This explains the dreadful feature of the hell. It is so terrific that you cannot imagine. Its severity is beyond your thinking.

نَارَ اللَّهِ الْمُوقَدَةَ (It is the Fire kindled by Allah). This is the only instance in the Qur'an in which Hellfire is spoken of as the fire kindled by Allah. This attribution expresses not only the intensity of the fire, but also reflect Allah's revulsion towards those who had arrogant on account of their wealth. It is enough to awaken those who are still neglecting the guidance.

الَّتِي تَطَّلِعُ عَلَى الْأَفْئِدَةِ (the Fire that shall rise to the hearts). *Afidah* is the plural form of *fu'ad* which means the heart. It signifies the seat of human emotions, beliefs, thoughts, intentions and aspirations. That the Hellfire will rise to the hearts of criminals means that it will punish the origin of their impious acts, false beliefs and immoral ideas.

فِي عَمَدٍ مُمَدَّدَةٍ (in outstretched columns). إِنَّهَا عَلَيْهِمْ مُّوَصَّدَةٌ (Verily it will close in upon them). These culprits will be thrown into Hellfire, which will close in upon them in outstretched columns without any opening. There will be none to take care of them. This will be an added torture to them.

اللَّهُمَّ أَجِرْنَا مِنَ النَّارِ (May Allah save us from Hellfire!)

**Message of the Surah:** This Surah invites people to think over in what way the powers granted by Allah are being abused. Allah will not only examine man's deeds but also the motive behind them. They will be adjudged on the basis of the weight of deeds on the Last Day. Today people have become materialists. Worldly pleasures and comforts are the only



aim. Everybody is busy in increasing his bank balance. Day and night he spends in counting and recounting. Whether on bed or awake, he only thinks of his living. One who does not offer namaz, will he give any thought about the Din? There are many who, no doubt, go to prayer but in their hearts they seek world. In the Qur'an it has been exhorted to save ourselves from the *fitna* of wealth. As Allah T'ala says: **إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ** (your wealth and children are to test you). In Sahi Bukhari the Prophet (ﷺ) is reported to have regarded those who have greed for wealth are but slave to darhim and dinar and cursed such persons. Think, those who are cursed by the Prophet (ﷺ) how can they lead a life of peace, joy and blessing???

## Surah Al-Asr

<span style="font-size: 1.2em;">﴿ آياتها ٩ ﴾</span> <span style="font-size: 1.2em;">﴿ سُورَةُ الْهُمَزَةِ مَكِّيَّةٌ ٣٢ ﴾</span> <span style="font-size: 1.2em;">﴿ رُكُوعُهَا ١ ﴾</span>							
<b>Surah Al-Humazah</b>							
بِسْمِ		اللَّهِ		الرَّحْمَنِ		الرَّحِيمِ	
In (the) name		(of) Allah,		the Most Gracious,		the Most Merciful.	
وَيْلٌ		لِّكُلِّ		هُنَزَةٍ		تُنَزَّرَةٍ	
Woe		to every		slanderer		backbiter!	
وَعَدَدَةٌ		يَحْسَبُ		أَنَّ		مَالَهُ	
and counts it.		Thinking		that		his wealth	
كَلَّا		لَيُنْبَذَنَّ		فِي		الْحُطَّةِ	
Nay!		Surely he will be thrown		in		the Crusher.	
مَا		الْحُطَّةِ		نَارُ		اللَّهِ	
what		the Crusher (is)?		A Fire		kindled by Allah,	
تَطَّلِعُ		عَلَى		الْأَفْئِدَةِ		إِنَّهَا	
mounts up		to		the hearts.		Indeed, it	
مُؤَصَّدَةٌ		فِي		عَمَدٍ		مُتَدَدَةٍ	
closed over,		In		columns		extended.	

**Title:** The opening word of the Surah ‘al-Asr’ serves as its title.

**Period of Revelation:** Some tab’in regard it as Madinan, but a majority of scholars are unanimous on its being Meccan.

**Subject Matter:** This Surah stands out as a masterpiece of pithy presentation. In a few choice words it says as much as would fill huge volumes. It shows both right and evil paths, leading to man’s success or disaster. The Sahabah held this Surah in high esteem. Whenever two Companions met, they did not take leave until they recited the Surah to each other (Tabrani). Imam Shafi’i says : ‘One’s reflection on this Surah is sufficient for guidance.’

**Tafseer:**

**وَالْعَصْرِ** (By the Time!) In Arabic “و” is used as an oath. As for taking oath is concerned, its aim is to prove and assert the truth. An oath is followed by an answer. The invocation to Time here signifies that Time has been witness to man’s loss.

Further it should be borne in mind that it is Allah’s Will to take oath by anything He has created, but it is not valid for His servants to take oath by any other thing except Allah. The

Prophet (ﷺ) said: مَنْ حَلَفَ بِغَيْرِ فَقَدْ أَشْرَكَ (who takes oath by other than Allah, is committing Shirk).

عَصْرٌ means Time, as has been explained by Ibne Abbas. Others take it to mean the Salah of Asr, of which Allah T'ala has given injunction: حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى (Secure namazs, and especially of the middle [Asr])

**Time:** Time has three kinds: Past, Present and Future. Here Time is used in the sense of both present and past. The Present represents the rotation of days and nights, the wonderful features and glory and Allah's powers to govern universe.

Taking oath by past means Time has been witness to man's rise and fall. Those who do not possess the required traits, man will suffer loss. Oath by passing Time means man has been given a fixed time to worship Allah and do good. As a student is given Time to write the Examination. If he uses the time properly, thinking that every minute is precious, he will pass otherwise, he will fail and put to loss. Similarly, whatever time one has, must be utilized properly in doing good and in prayers, and not to be lured to material life.

إِنَّا لِلْإِنْسَانِ لَفِي خُسْرٍ ( Lo! Man is in a state of loss;) Here Man is said in the sense of all human beings. The word 'Loss' is the opposite of 'profit'. The Qur'an uses the latter as 'Falah'. It includes both worldly and that of the Hereafter. Here loss refers to the loss in this world and the Hereafter. Fakruddin Razi has quoted a Sufi who spoke about how he grasped the meaning of *al-'Asr*. I saw an ice-seller who was crying : "Mercy be on him whose asset has been melting fast." The time given to a man is a precious asset. If he lets time pass by idly or if he spends it on doing evil, it amounts to loss. Every fleeting second is nearing him to his grave. If he does not spend it for the purpose he has been allotted( in the worship of Allah), he is surely going to hell, whose fuel he will be forever. He is losing paradise full of Allah's bounty. Nothing can be so great a loss as this. The Qur'an asserts:

قُلْ إِنَّ الْخَاسِرِينَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ وَأَهْلِيهِمْ يَوْمَ الْقِيَامَةِ أَلَا ذَلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ (Say : The real losers are those who will lose themselves and their kith and kin on the Day of Judgment, remember it is the real loss).

إِلَّا الَّذِينَ آمَنُوا (save those who have faith) and believed in heart and did good. No matter, how difficult life they spent in this world, after death they would be bestowed with paradise comforts of which are everlasting.

**Iman:** means belief with all sincerity, not simple confession with tongue. They believe such that no doubt remains, and for this purpose strived with money and lives. Allah T'ala explains the reality of Iman in these words:

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا وَجَاءَ هَدُوءٌ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ وَالصَّادِقُونَ (The believers are only those who have believed in Allah and His Messenger, and have no

doubt but strive in the cause of Allah with their lives and properties: such are the true believers).

The things in which Iman is necessary : (1) in Allah (2) in His Messengers (3) in angels (4) Divine Books (5) in the Last Day (6) in good or bad fate. All these are very essential for building up good character and a pure life. A life, however much comfortable it is, if it lacks Iman it is just like a ship without anchor.

وَعَمَلُوا الصَّالِحَاتِ (and do righteous deeds), الصَّالِحَاتِ is a comprehensive term for all good deeds. In the context of the Qur'an no deed is counted good unless it is subjected to three things: (1) action must be purely for Allah, (2) It should be performed according to the method prescribed by Allah and His Messenger, (3) the doer must be a believer; Iman is only authentic when it is displayed by right act. Otherwise it is a waste. The similarity between Iman and act is like seed and plant. Without seed, no plant can grow. If there is seed, but no plant, it means the seed is infertile, useless.

وَتَوَا صَوِّ بِالْحَقِّ (and counsel each other to hold on truth), Truth covers all activities of Din, be of major or minor nature. Good deeds are not to be done individually, but whole community should be on right line. Islamic community is to be the true embodiment of virtuous, the wholesome and the noble. It is the alert guardian of virtue. The role of the individual member is best described by the Prophet (ﷺ): Whoever of you sees something wrong must seek to rectify it by action; if he cannot, let him try to change it by word; if he cannot let his feelings of disapproval and condonation intensify and this the minimum degree of faith. One should not just watch others doing evil and sit silently. Such people should also be in loss. Allah T'ala mentions three groups in Bani Israel: (1) the sinners, (2) those refraining from doing evil, but not preventing them, (3) those who refrain from and stop others from sins. When Allah will decide to send down disaster, only the third group will be saved.

فَأَنْجَيْنَا الَّذِينَ يَنْهَوْنَ عَنِ السُّوءِ وَأَخَذْنَا الَّذِينَ ظَلَمُوا بِعِقَابٍ بِيَسِيٍّ بِمَا كَانُوا يَصْنَعُونَ (Thus We saved those who stopped others from sins; and those who did sins were put to chastisement).

حَقِّ means Straight Path, Truth, executing Justice, whether in worldly matters or religious affairs.

وَتَوَا صَوِّ بِالصَّبْرِ (and counsel each other to patience). The above described three traits: belief, doing right, holding Truth are not possible unless one is trained to hold patience. As Allah T'ala says:

(الم . أَحْسَبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ . وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا ) وَلَيَعْلَمَنَّ الْكَاذِبِينَ (Have the people presumed that We shall let them go without having tested ; the people before them had also be tested hard; thus Allah will expose who followed truth and who followed falsehood). Thus Iman is the foremost condition, for this a lot of patience

is required; then only he can stay steadfast; and then the third act is to call people to do righteous deeds. The fruit of patience is: **إِنَّمَا يُؤَفِّي الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ** (Those holding patience will be awarded (in the Hereafter) without taking any account).

Patience is of three kinds: (1) Patience to do good, (2) Patience to refrain from evil, (3) Patience to bear calamities from Allah.

-oOo-