



TAFSIR JUZ TABARAK

STUDY BOOKLET

Topic of the Sūrah:

Emphasis on making clear the perfection of the kingdom of Allah and His power, whilst encouraging fearing Him and warning against his punishment.

Explanation:

1 The goodness of Allah who solely possesses the kingdom is great and abundant. He is capable of everything, Nothing is outside His ability.

2 The one who created death and life to test you, O people, which one of you is better in terms of actions. He is the Almighty who no one can overpower; the Forgiving of the sins of whichever of His servants repents to him.

3 The one who created the seven heavens, each one layered above the one before it without touching it. O observer! You will not witness any discrepancy or misappropriation in the creation of Allah. So look again, do you see cracks or splits? You will never see them; you will only see a perfect, masterful creation.

4 Then, look again time after time; your eyesight will return humiliated without having found any defect or fault in the creation of the heaven; exhausted without being able to see.

5 And verily I adorned the nearest sky to the earth with shining stars, making them shoot and repelling with them the satans with them who try to eavesdrop. I have also prepared for them a blazing fire in the afterlife.

6 And for those who disbelieve in their Lord, on the Day of Judgement there is the punishment of a raging fire. Very evil is place they will return to.

7 When they will be thrown into the hellfire, they will hear an extremely evil sound: it will be bubbling like a boiling pot.

8 It almost bursts within itself and comes apart due to its extreme rage over those that are thrown into it. Each time a group is thrown into it from the disbelievers, the angels appointed over it will ask them scoldingly: "Did a Messenger not come to you in the world, warning you of the punishment of Allah?"

9 The disbelievers will say, "Indeed! A Messenger did come to us warning us of the punishment of Allah but we rejected him, and we said to him, "Allah did not reveal any revelation. O Messengers! You are in nothing but clear deviance from the truth.""

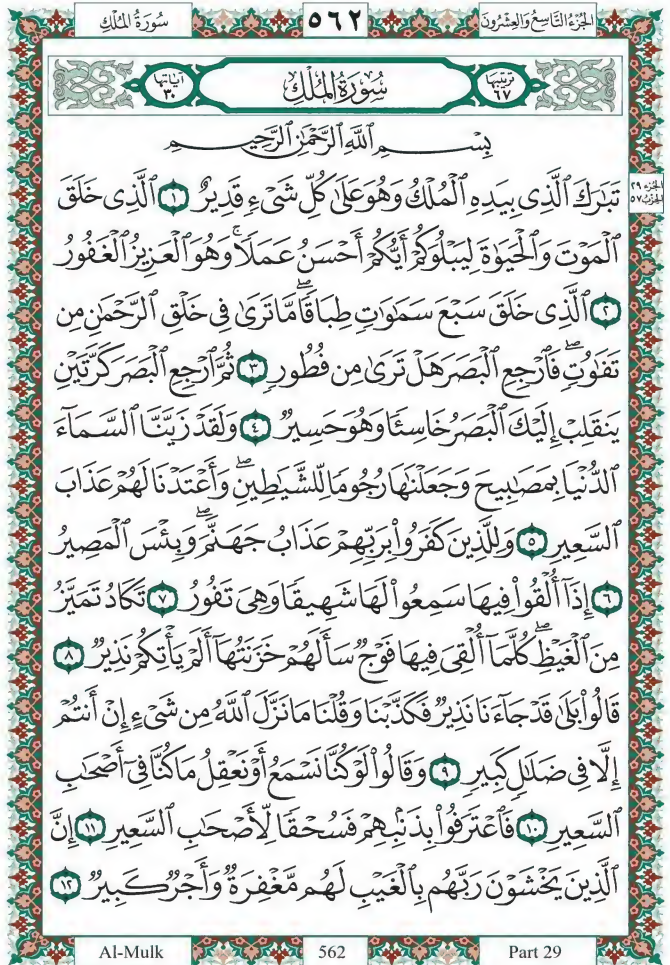
10 The disbelievers will say, "If we had listened attentively, or had thought clearly like the one who can differentiate the truth from falsehood, we would not have been amongst the people of the hellfire. Rather, we would have had faith in the Messengers and believed in whatever they brought, being from the people of Paradise."

11 So they will confess against themselves to having disbelieved and rejected, thereby being worthy of the hellfire. So away with the people of the hellfire!

12 After Allah mentions the traits of the disbelievers and their requital, he follows it up with mentioning the qualities of the people of faith and their requital, saying: "Indeed, those who fear Allah in privacy, they will be forgiven for their sins and will get a great reward, i.e. Paradise."

Beneficial Points:

1. Allah created death and life to test the actions of His servants.
2. Allah's creation is free of any faults; it is perfect.
3. Hell will be furious with the disbelievers and angry, in protective jealousy for Allah may He be glorified.
4. Confession is a clear evidence against the confessor.



وَأَسِرُّوا قَوْلَكُمْ أَوِ اجْهَرُوا بِهِ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿١٣﴾
يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ ﴿١٤﴾ هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ
ذُلُولًا فَأَمْشُوا فِي مَنَاكِبِهَا وَكُلُوا مِن رِّزْقِهِ وَإِلَيْهِ النُّشُورُ ﴿١٥﴾
أَمْ أَمِنْتُمْ مَنِ فِي السَّمَاءِ أَنْ يَخْسِفَ بِكُمُ الْأَرْضَ فَإِذَا هِيَ تَمُورٌ ﴿١٦﴾
أَمْ أَمِنْتُمْ مَنِ فِي السَّمَاءِ أَنْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا فَسَتَعَلَمُونَ
كَيْفَ نَذِيرٌ ﴿١٧﴾ وَلَقَدْ كَذَّبَ الَّذِينَ مِن قَبْلِهِمْ فَيَكَفِّفُكَانَ نَذِيرٌ ﴿١٨﴾
أَوْ لَيُرَوِّدُنَّ إِلَى الطَّيْرِ فَوْقَهُمْ صَفْوَاتٍ وَيَقْمِضْنَ مَا يَمَسُّهِنَّ إِلَّا
الرَّحْمَنُ إِنَّهُ بِكُلِّ شَيْءٍ بَصِيرٌ ﴿١٩﴾ أَمْ هَذَا الَّذِي هُوَ جُنْدٌ لَّكُمُ
بِنَصْرِكُمْ مِّن دُونِ الرَّحْمَنِ إِنِ الْكَافِرُونَ إِلَّا فِي غُرُورٍ ﴿٢٠﴾ أَمْ هَذَا
الَّذِي يَزُرُّكُمُ إِنِ امْسَكَ رِزْقَهُ بَل لَّجُوا فِي عُتُوٍّ وَنُورٍ ﴿٢١﴾ أَفَمَن
يَمْشِي مُكِبًّا عَلَى وَجْهِهِ أَهْدَىٰ أَمَّن يَمْشِي سَوِيًّا عَلَىٰ صِرَاطٍ
مُّسْتَقِيمٍ ﴿٢٢﴾ قُلْ هُوَ الَّذِي أَنْشَأَكُمْ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَرَ
وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ ﴿٢٣﴾ قُلْ هُوَ الَّذِي ذَرَأَكُمْ فِي
الْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ ﴿٢٤﴾ وَيَقُولُونَ مَتَىٰ هَذَا الْوَعْدُ إِن كُنتُمْ
صَادِقِينَ ﴿٢٥﴾ قُلْ إِنَّمَا الْعِلْمُ عِنْدَ اللَّهِ وَإِنَّمَا أَنَا نَذِيرٌ مُّبِينٌ ﴿٢٦﴾

﴿١٣﴾ O people! Speak secretly or openly; Allah hears it anyway. Indeed, He may He be glorified is aware of whatever is in the hearts of His servants; nothing is hidden from Him in that regard.

﴿١٤﴾ Does the one who created all creation not know of the secret, and that which is more inconspicuous than the secret? He is The Kind to His servants; The Aware of their affairs. Nothing is hidden from Him in that regard.

﴿١٥﴾ He is the one who made the earth soft and easy for you to live on, so travel around to its edges and eat from the provision He has prepared for you within it. To Him alone you will be resurrected for accountability and requital.

﴿١٦﴾ Do you feel safe from the being in the heavens that He may cause the earth to split beneath you, just as He caused it to split beneath Korah, despite it having been soft and easy to live on? It could suddenly shake with you on it, after being firm and solid.

﴿١٧﴾ Or do you feel safe from the being in the heavens that He could rain down stones upon you just like He did upon the people of Lot? Then you will realise, when you see My punishment for yourselves, My warnings to you. But you will never be able to benefit from them after having witnessed the punishment.

﴿١٨﴾ Verily, the nations that came before these idolaters rejected, and so the punishment of Allah descended upon them after they insisted in their disbelief and rejection, so how was My disavowal of them? Verily, it was a severe disavowal.

﴿١٩﴾ Do these rejectors not see the birds above them

flying in rows, side by side with one another? What stops them from falling to the ground, except Allah? Indeed, He is The Seeing of everything, nothing is hidden from Him.

﴿٢٠﴾ O disbelievers! There is no army that can save you from the punishment of Allah if He decides to punish you. The disbelievers are in nothing but deception; Satan has deceived them and they have fallen into his deception.

﴿٢١﴾ And there is no one that can sustain you if Allah stops His provisions from reaching you. Rather, the crux is that the disbelievers have prolonged in transgression, arrogance and refusal of the truth.

﴿٢٢﴾ So is the one who walks while falling on his face i.e. the idolater more guided, or the believer who walks upright on the straight path?

﴿٢٣﴾ O Messenger! Say to these idolaters who reject: “Allah is the one who created you and made for you ears through which you hear, eyes with which you see, and hearts through which you think. Little do you show gratitude to Him for the blessings He has conferred upon you.

﴿٢٤﴾ O Messenger! Say to these idolaters who reject: “Allah is the one who dispersed you on earth and made you spread upon it, not your idols which cannot create anything. To Him alone you will be gathered on the Day of Judgement for accountability and requital, not your idols. So fear Him and worship Him alone.

﴿٢٥﴾ And the rejectors of the resurrection, thinking it to be far-fetched, say, “O Muhammad! When will this promise that you and your companions promise us with, happen, if you are truthful in your claim that it will occur?”

﴿٢٦﴾ Say, O Messenger: “The knowledge of the Hour is with Allah; only He knows when it will occur. I am only a clear warner in my warning to you.”

Beneficial Points:

1. Allah is aware of what the hearts of His servants conceal.
2. Disbelief and sins are causes of the punishment of Allah in the world and the afterlife.
3. Disbelief in Allah is darkness and confusion, while faith in Him is light and guidance.
4. The knowledge of the hour is only with Allah alone.

27 So when the promise will come upon them and they will see the punishment close to them on the Day of Judgement, the faces of those who disbelieved in Allah will change and become dark. And it will be said to them, "This is what you used to ask for and want hastily!"

28 O Messenger! Say to these rejecting idolaters, reprimanding them: "Tell me, if Allah was to cause death to me and to those with me i.e. the believers, who will save the disbelievers from a painful punishment?" No one will ever save them from it.

29 O Messenger! Say to these idolaters: "He is The Merciful who invites you to worshipping Him alone. We have brought faith in Him, and upon Him alone we rely for our affairs. You will soon know, inevitably, who was in clear deviance and who was on the straight path."

30 O Messenger! Say to these idolaters: "Tell me, if the water you drink from was to seep away into the earth and you could not get to it, who then would bring you abundant, flowing water?" No one other than Allah could.

The Pen (Sūrah Al-Qalam)

Topic of the Sūrah:

Emphasis on making the knowledge of the Prophet (peace be upon him) and his creation clear, while supporting him after the idolaters attacking him.

Explanation:

1 The discussion on similar letters has already passed in Sūrah Al-Baqarah. Allah takes an oath on the Pen and whatever the people write with their pens.

2 O Messenger! You are not a madman, due to the messengership Allah has blessed you with. Rather, you are free of the insanity the idolaters accuse you with.

3 Indeed, there is definitely a great, everlasting reward for you for conveying the message to the people, without there being a favour outstanding upon you for anyone.

4 And indeed, you are definitely on the greatest of character that the Qur'ān has brought; you are embodied with it to the most perfect degree.

5 So you will soon see, and these rejectors will also see.

6 When the truth is revealed, who from amongst you was actually a madman.

7 O Messenger! Indeed, your Lord knows of whoever deviates from His path, and He is best aware of those who are guided to it. Therefore, He knows that they are the ones who have deviated from it, and that you have been guided to it.

8 So, O Messenger, do not follow the rejectors in what you have brought.

9 They wish that you were soft and compromising towards them in matters of religion, so they can be soft and kind to you in return.

10 And do not follow anyone who frequently takes false oaths, and is vulgar.

11 Who frequently backbites the people, and bears tales between them to cause division between them.

12 Who often prevents goodness and oppresses the people in their wealth, their dignity and their lives; who is a habitual sinner and disobeyer.

13 Who is stubborn and rude, one residing among his people without being related to them.

14 Just because he is a person of wealth and many sons, he is too arrogant to have faith in Allah and in His Messenger.

15 When My verses are read to him, he says, "This are the tales written of the people of the past."

16 I will place a mark on his nose which will stick with him and disfigure him.

Beneficial Points:

1. The Messenger (peace be upon him) is an embodiment of the character of the Qur'ān.

2. The traits of the disbelievers are blameworthy traits. It is obligatory upon a believer to distance himself from them, and from following anyone with them.

فَلَمَّا رَأَوْهُ زُلْفَةً سَيِّئَتْ وُجُوهُ الَّذِينَ كَفَرُوا وَقِيلَ هَذَا الَّذِي كُنْتُمْ بِهِ تَدْعُونَ ﴿٢٧﴾ قُلْ أَرَأَيْتُمْ إِنْ أَهْلَكِنِي اللَّهُ وَمَنْ مَعِيَ أَوْ رَحِمَنَا فَمَنْ يُجِيرُ الْكَافِرِينَ مِنْ عَذَابِ أَلِيمٍ ﴿٢٨﴾ قُلْ هُوَ الرَّحْمَنُ الرَّحِيمُ ﴿٢٩﴾ قُلْ أَرَأَيْتُمْ إِنْ أَصْحَابُ مَاؤِكُمْ عَوْرًا فَمَنْ يَأْتِيكُمْ بِمَاءٍ مَعِينٍ ﴿٣٠﴾

سُورَةُ الْقَلَمِ

بِأَيِّهَا ٥٢

تَنْبِيْهُ ٢٨

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

ت وَالْقَلَمِ وَمَا يَسْطُرُونَ ﴿١﴾ مَا أَنْتَ بِنِعْمَةِ رَبِّكَ بِمَجْنُونٍ ﴿٢﴾ وَإِنَّ لَكَ لَأَجْرًا غَيْرَ مَمْنُونٍ ﴿٣﴾ وَإِنَّكَ لَعَلَى خَلْقٍ عَظِيمٍ ﴿٤﴾ فَسَبِّحْهُ وَبُصِّرْهُ بِأَيِّكُمْ أَلْمَفْتُونُ ﴿٥﴾ إِنْ رَبُّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿٦﴾ فَلَا تَطْعُ الْمُكَذِّبِينَ ﴿٧﴾ وَدُّوا لَوْ تُدْهِنُ فَيُدْهِنُونَ ﴿٨﴾ وَلَا تَطْعُ كُلَّ حَلَّافٍ مِّمَّهٍ ﴿٩﴾ هَمَّازٌ مَشَاءٌ بِنَمِيمٍ ﴿١٠﴾ مَنَّاعٌ لِلْحَيِّرِ مَعْتَدٍ أُثِيمٍ ﴿١١﴾ عُلٌّ بَعْدَ ذَلِكَ زُنِيمٍ ﴿١٢﴾ أَنْ كَانَ ذَا مَالٍ وَنَدِيمٍ ﴿١٣﴾ إِذْ أَنْتَلَى عَلَيْهِ آيَاتُنَا قَالَ أَسْطِيرُ الْأَوَّلِينَ ﴿١٤﴾ سَدَسُمُهُ وَعَلَى الْخُرُطُومِ ﴿١٥﴾

اِنَّا بَلَوْنَهُمْ كَمَا بَلَوْنَا اَصْحَابَ الْجَنَّةِ اِذْ اَقْسَمُوا لَئِنْ مَتَّعْنَاهُمْ مَّتَاعًا مَّا يَصِبُونَا (١٧) وَلَا يَسْتَنْتَوْنَ (١٨) فَطَافَ عَلَيْهِمْ طَافٍ مِّنْ رَبِّكَ وَهُم كَانِيْمُونَ (١٩) فَاصْبَحَتْ كَالصَّرِيْرِ (٢٠) فَيَتَادُوْا مُصْبِحِيْنَ (٢١) اَنْ اَعْدُوْا عَلٰى حَرْثِكُمْ اِنْ كُنْتُمْ صَادِقِيْنَ (٢٢) فَانطَلَقُوْا وَهُمْ يَخْتَفَتُوْنَ (٢٣) اَنْ لَا يَدْخُلْنَهَا اَلْيَوْمَ عَلَيَكُمْ مِّسْكِيْنَ (٢٤) وَعَدُوْا عَلٰى حَرْدٍ قَدِيْرِيْنَ (٢٥) فَامْتَارُوا حَاقًا لَّوْ اِنَّا لَصَاوِنٌ (٢٦) بَلْ لَّحْنٌ مَّحْرُومُوْنَ (٢٧) قَالُوْا اَوْسَطْهُمْ اَلَمْ اَقُلْ لَّكُمْ لَوْلَا نَسَبِيْحُوْنَ (٢٨) قَالُوْا سُبْحٰنَ رَبِّنَا اِنَّا كُنَّا ظٰلِمِيْنَ (٢٩) فَاقْبَلْ بَعْضُهُمْ عَلٰى بَعْضٍ يَتَلَوْمُوْنَ (٣٠) قَالُوْا اَيُّوْبُ كَيْلًا اِنَّا كُنَّا طٰغِيْنَ (٣١) عَسٰى رَبُّنَا اَنْ يُدَلِّلَنَا خَيْرًا مِّنْهَا اِنَّا اِلٰى رَبِّنَا رٰغِبُوْنَ (٣٢) كَذٰلِكَ الْعٰدَابُ وَلَعٰدَابُ الْاٰخِرَةِ اَكْبَرُ لَوْ كَانُوْا يَعْلَمُوْنَ (٣٣) اِنَّ لِلْمُتَّقِيْنَ عِنْدَ رَبِّهِمْ جَنٰتٍ النَّعِيْمِ (٣٤) اَفَتَجْعَلُ الْمُسٰبِقِيْنَ كَالْمُجْرِمِيْنَ (٣٥) مَا لَكُمْ كَيْفَ تَحْكُمُوْنَ (٣٦) اَمْ لَكُمْ كِتٰبٌ فِيْهِ تَدْرُسُوْنَ (٣٧) اِنْ لَّكُمْ فِيْهِ لَمَآ تَخْبُرُوْنَ (٣٨) اَمْ لَكُمْ اٰيٰتٌ عَلَيْنَا بَلٰغَةٌ اِلٰى يَوْمِ الْقِيٰمَةِ اِنْ لَّكُمْ لَمَآ تَحْكُمُوْنَ (٣٩) سَآءَ مَا يُهَيِّمُ بِذٰلِكَ زَعِيْمٌ (٤٠) اَمْ لَهُمْ شُرَكَآءُ فَلْيَاْتُوْا بِشُرَكَآئِهِمْ اِنْ كَانُوْا صٰدِقِيْنَ (٤١) يَوْمَ يُكْشَفُ عَنْ سَاقٍ وَيُدْعَوْنَ اِلٰى السُّجُوْدِ فَلَا يَسْتَطِيْعُوْنَ (٤٢)

17 Indeed, I have tested these idolaters with drought and hunger, just as I tested the people of the garden when they swore that they will quickly harvest its fruits in the morning, so that the poor cannot eat from them.

18 They did not attribute the matter to Allah among themselves, by saying: "If Allah wills".

19 So I sent a fire to the garden which consumed it while its owners were asleep, unable to defend it.

20 It became black, like a dark night.

21 In the morning, its owners called on each other.

22 Saying, "Leave early towards your crop before the poor people arrive, if indeed, you wish to harvest your crops."

23 So they made their way towards their crop quickly, talking among themselves in hushed tones.

24 They were saying to one another: "No poor person should come to you at the garden today."

25 They left in the early morning, determined not to let anyone get to their crops.

26 Then, when they saw their crops having been burnt, they said to each other, "Surely, we have lost our way?!"

27 "Nay! We have been deprived of harvesting our crops because of us having been determined to prevent the poor from eating them."

28 The most virtuous among them said, "Did I not tell you when you made up your mind to prevent the poor from your crops: "Why do you not glorify Allah and repent to Him?"

29 They said, "Glory be to our Lord; indeed, we wronged ourselves when we decided to prevent the poor from the crops of our garden."

30 So they began to go back on their words out of regret.

31 They said, regretfully, "How much we have lost! Indeed, we transgressed the limits by depriving the poor of their rights."

32 "It is hoped from our Lord that He gives us better than our garden in return. Indeed, we are desirous towards Him; we hope for forgiveness from Him and seek goodness from Him."

33 I punish those who disobey Me just like I punished these people with the punishment of depravation. And indeed, the punishment of the afterlife is greater, if only they were to know its severity and permanence.

34 Indeed, those who are mindful of Allah by fulfilling His commands and refraining from the things He has not allowed, will have gardens of pleasure by their Lord, wherein they will live in permanent luxury.

35 Should I make the Muslims the same as the disbelievers in terms of requital, as the idolaters of Makkah claim?

36 O idolaters! What is wrong with you; how can you come to this oppressive, warped conclusion?

37 Do you have a book in which you read that there should be equality between the obedient and disobedient?

38 Indeed, in that book you would then have whatever you choose in the afterlife.

39 Or, do you have covenants with Me weighted with oaths, that you will get whatever you decide for yourselves?

40 O Messenger! Ask those making these statement: "Who is their guarantor for this?"

41 Or do they have associates other than Allah who make them equal in requital with the believers? If so, they should bring forth these associates of theirs if they are true in their claim that they have made them equal in requital with the believers.

42 On the Day of Judgement, the horror will become clear and our Lord will expose a part of His Shin. The people will be invited to prostrate, so the believers will prostrate, but the disbelievers and hypocrites will remain standing, unable to prostrate.

Beneficial Points:

1. Preventing the right of the poor is the cause of wealth being destroyed. 2. A believer and disbeliever are not equal in requital, just as they are not equal in their qualities.

43 Their eyesight will be humiliated; humiliation and regret will overcome them. Yet in the world, they were asked to prostrate to Allah while they were in safety from what they will be facing on that day.

44 O Messenger! Leave me to deal with whoever denies this Qur'an that has been revealed to you. I will drive them to the punishment gradually, in a way they do not realise that it is a method of leading them gradually into destruction.

45 And I give them respite for a short while so that they go to extremes in their sin. Indeed, My plan regarding the people of disbelief and rejection is firm; they will not escape Me nor be safe from My punishment.

46 O Messenger! Do you seek a reward from them for what you invite them towards, due to which they are greatly burdened, being the cause of their turning away from you? The reality is the opposite: you do not seek any reward from them; so what stops them from following you?

47 Or do they have knowledge of the Ghaib from which they write whatever proof appeal to them, that they then use to argue against you?

48 O Messenger! So wait for the decision of your Lord to give them respite and gradually lead them into destruction. And do not be like the companion of the whale i.e. Jonah (peace be upon him) who became annoyed with his people, and then called out to his Lord while distressed in the darkness of the sea and the darkness of the stomach of the whale.

49 Had it not been for the mercy of Allah reaching him, the whale would have thrown him on a barren land, rebuked.

50 But his Lord chose him and made him one of His pious servants.

51 And indeed, those who disbelieve in Allah and reject his Messengers could almost bring you to the ground with their eyes due to their extremely sharp glances towards you when they hear this Qur'an that was revealed to you. While following their desires and turning away from the truth, they say, "Indeed, the Messenger who has brought it is a madman."

52 Yet the Qur'an that has been revealed to you is only a reminder and admonition for the humans and the Jinn.

خَاشِعَةً أَبْصَرُهُمْ تَرْهَقُهُمْ ذِلَّةٌ وَقَدْ كَانُوا يُدْعَوْنَ إِلَى السُّجُودِ وَهُمْ سَالِمُونَ ﴿٤٣﴾ فَذَرْنِي وَمَنْ يُكَدِّبُ بِهَذَا الْحَدِيثِ سَنَسْتَدْرِجُهُمْ مِنْ حَيْثُ لَا يَعْلَمُونَ ﴿٤٤﴾ وَأُمْلِي لَهُمْ إِنَّ كَيْدِي مَتِينٌ ﴿٤٥﴾ أَرَأَيْتُمْ أَجْرًا فَهَمَّ مِنْ مَعْرَمٍ مُتَقَلِّبُونَ ﴿٤٦﴾ أَمْرٌ عِنْدَهُمْ أَعْيَبُ فَهَمَّ بِكُتُبُونَ ﴿٤٧﴾ فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تَكُنْ كَصَاحِبِ الْخُوْتِ إِذْ نَادَى وَهُوَ مَكْظُومٌ ﴿٤٨﴾ تَوَلَّى أَنْ تَدْرِكَهُ نِعْمَةٌ مِنْ رَبِّهِ لِنَيْدٍ بِالْعَرَاءِ وَهُوَ مَذْمُومٌ ﴿٤٩﴾ فَاجْتَبَاهُ رَبُّهُ وَرَجَعَلَهُ مِنَ الصَّالِحِينَ ﴿٥٠﴾ وَإِنْ يَكَادُ الَّذِينَ كَفَرُوا لَيُزْلِقُونَكَ بِأَبْصَرِهِمْ لَمَّا سَمِعُوا الذِّكْرَ وَيَقُولُونَ إِنَّهُ لَمَجْنُونٌ ﴿٥١﴾ وَمَا هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿٥٢﴾

سورة القلم

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 الْحَاقَّةُ ﴿١﴾ مَا الْحَاقَّةُ ﴿٢﴾ وَمَا أَدْرَاكَ مَا الْحَاقَّةُ ﴿٣﴾ كَذَّبَتْ ثَمُودُ وَعَادٌ بِالْقَارِعَةِ ﴿٤﴾ فَأَمَّا ثَمُودُ فَأَهْلَكُوا بِالطَّاغِيَةِ ﴿٥﴾ وَأَمَّا عَادٌ فَأُهْلِكُوا بِرِيحٍ صَرْصَرٍ عَاتِيَةٍ ﴿٦﴾ سَخَّرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ وَثَمَنِيَةً أَيَّامٍ حُسُومًا فَتَرَى الْقَوْمَ فِيهَا صَرْعَى كَأَنَّهُمْ أَجْمَارٌ نَحْلٌ خَاوِيَةٌ ﴿٧﴾ فَهَلْ تَرَى لَهُمْ مِنْ بَاقِيَةٍ ﴿٨﴾

The Inevitable (Sūrah Al-Ḥāq-qah)

Themes of the Sūrah:

Emphasis on the definitive nature of the occurrence of the Day of Judgement; on the truth of the Qur'an; on promising the believers of ease and on warning the rejectors of ultimate distress.

Explanation:

1 Allah mentions the hour or resurrection that will occur on everyone.

2 Then He enhances its importance by asking this question: 'What is al-Ḥāq-qah?'

3 Has anyone taught you about this al-Ḥāq-qah? 4 The Thamūd, the people of Saleh, and the 'Ād, the people of Hud all denied the Day of Judgement that will strike the people with its severe horrors. 5 As for the Thamūd, Allah destroyed them with a scream that reached the height of severity and horror. 6 As for the 'Ād, Allah destroyed them with a severely cold, relentless wind that reached the height of harshness upon them. 7 Allah released it upon them for seven nights and eight days, destroying them all. You would have seen the people destroyed in their homes, thrown onto the ground by the wind; as if they were the decomposed trunks of date palms fallen to the ground. 8 Do you see anyone of them remaining, after the punishment that afflicted them?

Beneficial Points:

1. Patience is a praiseworthy quality, necessary for the callers towards Allah and others. 2. Allah sends different punishments upon the deserving disbelievers and sinners, showing His perfect justice and complete omnipotence.

وَجَاءَ فِرْعَوْنُ وَمَنْ قَبْلَهُ وَالْمُؤْتَفِكَاتُ بِالْحَقِاطَةِ ۙ فَعَصَوْا رَسُولَ
 رَبِّهِمْ فَأَخَذَهُمْ أَحَدَهُ رَبِّيَ ۙ إِنَّا لَمَّا طَعْنَا الْمَاءَ حَمَلْنَاكُمْ فِي الْجَارِيَةِ
 ۙ لِنَجْعَلَهَا لَكُمْ تَذْكَرَةً وَتَعْيِبَةً أَدْنُ وَإِعْيَةٌ ۙ فَإِذَا تَفِخُ فِي الصُّورِ
 نَفْخَةٌ وَاحِدَةٌ ۙ وَحَمَلَتِ الْأَرْضُ وَالْجِبَالُ فَذُكِّدَا ذِكَّةً وَاحِدَةً ۙ
 فَيَوْمَئِذٍ وَقَعَتِ الْوَاقِعَةُ ۙ وَانْشَقَّتِ السَّمَاءُ فَهِيَ يَوْمَئِذٍ وَاهِيَةٌ ۙ
 ۙ وَالْمَلِكُ عَلَىٰ أَرْجَائِهَا وَيَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ كَمِينًا ۙ
 ۙ يَوْمَئِذٍ تُعْرَضُونَ لَا تَخْفَىٰ مِنْكُمْ خَافِيَةٌ ۙ فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ
 بِيَمِينِهِ ۙ فَيَقُولُ هَٰؤُلَاءِ مِثْلُ مَا أَقْرَأُ وَأُنشِئُهُ ۙ وَإِنِّي لَأَنْبِيءٌ ۙ إِنِّي ظَنَنْتُ أَنِّي مُلْكٌ حَسْبَابِيَّةٌ
 ۙ فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ ۙ فِي جَنَّةٍ عَالِيَةٍ ۙ قُطُوفُهَا دَانِيَةٌ ۙ
 كُؤُوفٌ وَأَشْرُبُوا هَنِيئًا بِمَا أَسْلَفْتُمْ فِي الْأَيَّامِ الْخَالِيَةِ ۙ وَأَمَّا مَنْ أُوتِيَ
 كِتَابَهُ بِشِمَالِهِ ۙ فَيَقُولُ يَا لَيْتَنِي لَمْ أُوتِ كِتَابِي ۙ وَلَوْلَا ذُرِّيَّتِي لَكَ
 ۙ بَلَابِيَّتْهَا كَانَتْ الْقَاضِيَةَ ۙ مَا آغَىٰ عَنِّي مَالِي ۙ هَلَكَ عَنِّي سُلْطَانِيَّةٌ
 ۙ خُذُوهُ فَغُلُّوهُ ۙ ثُمَّ الْجَحِيمَ صَلُّوهُ ۙ ثُمَّ فِي سِلْسِلَةٍ ذَرْعُهَا
 سَبْعُونَ ذِرَاعًا فَاسْلُكُوهُ ۙ إِنَّهُ كَانَ لَا يُؤْمِنُ بِاللَّهِ الْعَظِيمِ ۙ
 وَلَا يَحْضُ عَلَىٰ طَعَامِ الْمُسْكِينِ ۙ فَلَيْسَ لَهُ الْيَوْمَ هُمْنًا مَحْمُومًا ۙ

9 Pharaoh and the nations before him, and the communities that were punished by being turned upside down i.e. the people of Lot, all committed wrong acts in ascribing partners with Allah and sins.

10 Each of them disobeyed their Messengers who were sent to them and rejected them, so Allah seized them with a seizing that exceeded the force required to destroy them.

11 Indeed, when the water exceeded its limit in rising, I carried those of you who were in their backs on the ark that floated and which Noah (peace be upon him) built upon My command. So in effect, I carried you.

12 So that I could let the ark and its tale become a lesson through which proof of the destruction of the people of disbelief could be taken, together with the saving of the people of faith, and so attentive ears could take heed.

13 So when the appointed angel will blow into the trumpet once, being the second blowing.

14 And the earth and mountains are raised, then crushed with one severe blow, the earth and its mountains will turn to pieces.

15 On the day when all that happens, the Day of Judgement will occur.

16 And the sky will crack open on that day because of the angels descending from it. So on that day it will be weak, whereas it was once solid and unyielding.

17 The angels will be on its edges and corners. Eight elite angels will carry the throne of your Lord on that great day.

18 O people! On that Day, you will be exhibited for judgement; not hidden among you is anything concealed, rather Allah will be fully aware and watchful of it.

19 As for the one who is given his book of deeds in his right hand, he will say out of happiness and delight, "Take and read my book of deeds!"

20 "Indeed, I did good deeds in the world and was convinced of being resurrected and having to meet my reward."

21 So he will be living in a contented manner because of seeing the everlasting favours.

22 In a Paradise elevated in position and rank.

23 The fruits of which will be near to those intending to consume them.

24 It will be said to them in hospitality, "Eat and drink carefree of any ill repercussions due to the good deeds you sent forth in the days passed in the world."

25 As for the one who will be given his book of deeds in his left hand, he will say out of extreme regret, "If only I had not been given my book of deeds, because of the evil deeds deserving punishment within it."

26 "And if only I did not know what the result of my giving account was."

27 "If only the death I died, was the final one after which I was never resurrected."

28 "My wealth did not protect me at all from the punishment of Allah."

29 "My evidence has deserted me, as well as all the strength and dignity."

30 And it will be said, "O angels! Grab him and gather his hands at his neck."

31 "Then enter him into the hellfire so that he sees its heat."

32 "Then chain him up with a chain measuring seventy cubits in length."

33 "Indeed, he would not believe in Allah the Great." 34 "Neither would he encourage others to feed the poor."

35 So on the Day of Judgement, he will have no relative to save him from the punishment.

Beneficial Points:

1. Taking the book of deeds in one's right hand on the Day of Judgement is a sign of good fortune, while taking it in one's left is a sign of misfortune. 2. It is important in Islam to feed the poor and encourage people to do so.

36 Neither will he have any food to eat except the fluid flowing from the bodies of the people of the hellfire.

37 Only the sinners will eat from that food.

38 Allah takes an oath on whatever you see.

39 And He also takes an oath on whatever you cannot see.

40 That indeed, the Qur'an is the speech of Allah, which His noble Messenger recites to the people.

41 It is not the speech of a poet because it is not on the pattern of a poem; little do you believe!

42 Neither is it the speech of a fortune teller because the speech of fortune tellers is different to that of this Qur'an; little do you take heed!

43 Rather, it is a revelation from the Lord of all creation.

44 And if Muhammad was to fabricate lies and attribute them to Me, which I had not said.

45 I would definitely take forceful and due retribution from him.

46 Then I would cut the vein connected to his heart.

47 But none of you can protect him from Me, so it is far-fetched that he fabricates lies because of you.

48 And indeed, the Qur'an is an admonition for those who are mindful of their Lord by fulfilling His commands and refraining from the things He has not allowed.

49 And I know that there are definitely people among you who reject this Qur'an.

50 Indeed, rejection of this Qur'an will be a means of great regret on the Day of Judgement.

51 Indeed, the Qur'an is the certain truth: there is no doubt and dispute that it is from Allah.

52 O Messenger! So proclaim the purity of you Lord of whatever is not befitting of Him, and remember His great name.

وَلَا طَعَامٌ إِلَّا لَآئِمٌ غَسِيلِينَ ﴿٣٦﴾ لَا يَأْكُلُهُ إِلَّا الْخَاطِئُونَ ﴿٣٧﴾ فَلَا أَقْسِمُ
بِمَا تُبْصِرُونَ ﴿٣٨﴾ وَمَا لَا تَبْصِرُونَ ﴿٣٩﴾ إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ ﴿٤٠﴾ وَمَا هُوَ
بِقَوْلِ شَاعِرٍ قَلِيلًا مَّا تُوْمَنُونَ ﴿٤١﴾ وَلَا يَقُولُ كَاهِنٍ قَلِيلًا مَّا تَذَكَّرُونَ ﴿٤٢﴾
تَنْزِيلٌ مِّن رَّبِّ الْعَالَمِينَ ﴿٤٣﴾ وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضُ الْأَقَاوِيلِ ﴿٤٤﴾
لَأَخَذْنَا مِنْهُ بِالْيَمِينِ ﴿٤٥﴾ ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِينَ ﴿٤٦﴾ فَمَا مِنْكُمْ
مِّنْ أَحَدٍ عَنْهُ حَاجِزِينَ ﴿٤٧﴾ وَإِنَّهُ وَلِتَذَكِّرَ الْاٰمِنِينَ ﴿٤٨﴾ وَإِنَّا
لَنَعْلَمُ أَنَّ مِنْكُمْ مُّكَدِّبِينَ ﴿٤٩﴾ وَإِنَّهُ لَحَسْرَةٌ عَلَى الْكَافِرِينَ ﴿٥٠﴾
وَإِنَّهُ لَحَقُّ الْيَقِينِ ﴿٥١﴾ فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ ﴿٥٢﴾

سُورَةُ الْمَعَارِجِ ﴿٧٧﴾

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
سَأَلَ سَائِلٌ بِعَذَابٍ وَاقِعٍ ﴿١﴾ لِلْكَافِرِينَ لَيْسَ لَهُ دَافِعٌ ﴿٢﴾
مِّنَ اللَّهِ ذِي الْمَعَارِجِ ﴿٣﴾ تَعْرُجُ الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ
فِي يَوْمٍ كَانَ مَقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ ﴿٤﴾ فَاصْبِرْ صَبْرًا جَمِيلًا ﴿٥﴾
إِنَّهُمْ بِرَبْوَنِهِ بَعِيدٌ ﴿٦﴾ وَرَبُّهُ قَرِيبٌ ﴿٧﴾ يَوْمَ تَكُونُ السَّمَاءُ
كَالْمُهْلِ ﴿٨﴾ وَتَكُونُ الْجِبَالُ كَالْعِهْنِ ﴿٩﴾ وَلَا يَسْأَلُ حَمِيمٌ حَمِيمًا ﴿١٠﴾

The Ways of Ascent (Sūrah Al-Ma'ārij)

Themes of the Sūrah:

Emphasis is placed on the punishment that will descend upon the disbelievers and the favours and bouties extended to those that believe in the day of recompense.

Explanation:

1 A caller from the idolaters called for the punishment upon himself and his people if this punishment was to actually come. It was a mockery on his part, but it will happen on the Day of Judgement.

2 It will fall upon the disbelievers in Allah. There will be no one to avert this punishment.

3 From Allah the possessor of highness, ranks, virtues and favours.

4 The angels and Gabriel will ascend in them ranks on the Day of Judgement: it is a day of which the duration is fifty thousand years.

5 O Messenger! So be patient; a patience free of worry and complaint.

6 Indeed, they think of this punishment to be farfetched and impossible.

7 But I see it as being near and inevitably occurring.

8 On the day when the sky will be like molten copper, gold and other metals.

9 And the mountains will be light, like cotton.

10 No relative will ask another regarding his state, because each person will be preoccupied with his own self.

Beneficial Points:

1. The Qur'an is free of poetry and fortune-telling.

2. Fabricating and attributing lies to Allah may He be glorified is dangerous.

41 He is capable of destroying them and replacing them with others who obey Him; He is not incapable of doing so. Nor can He be overpowered when He intends to destroy them and replace them.

42 O Messenger! So leave them to dive into the falsehood and deviance they are already in, and to amuse themselves in their worldly lives, until they encounter the Day of Judgement that they have been promised in the Qur'ān.

43 On the day when they shall leave their graves in a hurry, as if they are racing towards a banner.

44 Their eyes will be humiliated, and humiliation will envelop them. That is the day they were promised in the world, but they did not care about it.

Sūrah Nūh (Noah)

Themes of the Sūrah:

Emphasis on the importance of patience for the callers to Allah, and their striving in that regard through the story of Noah. This is to give support to the believers and warning to the rejecters.

Explanation:

1 Indeed, I sent Noah to his people, inviting them so that he may warn them before a painful punishment afflicts them due to their state of ascribing partners to Allah.

2 Noah said to his people, "O my people! Indeed, I am a clear warner for you of the punishment of Allah that awaits you if you do not repent to Him."

3 "And the gist of my warning to you is: "Worship Allah alone and do not ascribe any partners to Him; be mindful of Him by fulfilling His commands and refraining from the things He has not allowed, and obey me in whatever I instruct you to do."

4 "Indeed, if you do that, Allah will forgive your sins for you in relation to other than violating the rights of the people. He will also prolong the lifespan of your nations until a time fixed according to His knowledge, wherein you shall populate the earth as long as you remain steadfast on it. Indeed, when death comes, it does not delay. If you truly knew, you would hasten to bringing faith in Allah and repenting to Him from your states of ascribing partners to Him and of deviance."

5 Noah said, "O my Lord! Indeed, I called my people to Your worship and oneness, continuously, day and night."

6 "But my calling them only increased them in alienation and distanced them from what I called them towards."

7 "And whenever I called them towards that which meant forgiveness for their sins, i.e. worshipping You alone, obedience to You and Your Messenger, they blocked their ears with their fingers so that they could not hear my call. They also covered their faces with their clothes so that they could not see me, and they continued in their ascribing partners to you, showing arrogance in not accepting my call to them or submitting to it."

8 "O my Lord! I then invited them publicly."

9 "I invited them raising my voice, and I also invited them privately in a hushed tone. I used different methods of calling them."

10 Then I said to them, "O my people! Seek the forgiveness of your Lord by turning to Him. Indeed, He, may He be glorified, is the oft-Forgiving of the sins of whichever of His servants repents to Him."

Beneficial Points:

1. Neglect of the afterlife is dangerous.
2. Worshipping Allah and being mindful of Him is a means of sins being forgiven.
3. It is necessary for the callers towards Allah to persist in their work, and use different methods of calling towards Him.

عَلَىٰ أَنْ تَبْدِلَ خَيْرًا مِنْهُمْ وَمَا نَحْنُ بِمَسْبُوقِينَ ﴿٤١﴾ فَذَرَهُمْ
يَحْضُونَ وَيَلْعَبُونَ حَتَّىٰ يَلْقُوا يَوْمَهُمُ الَّذِي يُوْعَدُونَ ﴿٤٢﴾ يَوْمَ
يَخْرَجُونَ مِنَ الْأَجْدَاثِ سِرَاعًا كَأَنَّهُمْ إِلَىٰ نُصُبٍ يُوفِصُونَ ﴿٤٣﴾
خَشَعَةً أَصْدُرُهُمْ تَرْتَهِّقُهُمْ ذَلَّةٌ ذَلِكِ الْيَوْمِ الَّذِي كَانُوا يُوعَدُونَ ﴿٤٤﴾

سُورَةُ نُوحٍ ﴿٧١﴾

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
إِنَّا أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ أَنْ أَنْذِرْ قَوْمَكَ مِن قَبْلِ أَنْ يَأْتِيَهُمْ
عَذَابٌ أَلِيمٌ ﴿١﴾ قَالَ يَقَوْمِ إِنِّي لَكُمْ نَذِيرٌ مُّبِينٌ ﴿٢﴾ أَنْ أَعْبُدُوا
اللَّهَ وَأَتَّقُوهُ وَأَطِيعُوا ﴿٣﴾ يَعِزُّ لَكُمْ مِن ذُنُوبِكُمْ وَيُخَذِّرُكُمْ
إِلَىٰ أَجَلٍ مُّسَمًّى إِنَّ أَجَلَ اللَّهِ إِذَا جَاءَهُ لَا يُؤَخَّرُ لَوْ كُنْتُمْ تَعْلَمُونَ ﴿٤﴾
قَالَ رَبِّ إِنِّي دَعَوْتُ قَوْمِي لَيْلًا وَنَهَارًا ﴿٥﴾ فَلَمْ يَزِدْهُمْ دُعَايَ إِلَّا
فِرَارًا ﴿٦﴾ وَإِنِّي كَلَّمَا دَعَوْتُهُمْ لَتَغْفِرَ لَهُمْ جَعَلُوا أَصْدِقِيهِمْ فِي
ءَادَانِهِمْ وَأَسْتَعِشُّوا ثِيَابَهُمْ وَأَصْرُوا وَأَسْتَكْبَرُوا أَسْتَجِبَارًا
﴿٧﴾ ثُمَّ إِنِّي دَعَوْتُهُمْ جَهَارًا ﴿٨﴾ ثُمَّ إِنِّي أَعْلَنْتُ لَهُمْ وَأَسْرَرْتُ
لَهُمْ إِسْرَارًا ﴿٩﴾ فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا ﴿١٠﴾

يُرْسِلُ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا ۝١١ وَيُمْدِدْكُمْ بِأَمْوَالٍ وَيَنِينَ وَيَجْعَلْ لَكُمْ جَنَّاتٍ وَيَجْعَلْ لَكُمْ أَنْهَارًا ۝١٢ مَا لَكُمْ لَا تَرْجُونَ لِلَّهِ وَقَارًا ۝١٣ وَقَدْ خَلَقَكُمْ أَطْوَارًا ۝١٤ أَلَمْ تَرَوْا كَيْفَ خَلَقَ اللَّهُ سَبْعَ سَمَاوَاتٍ طِبَاقًا ۝١٥ وَجَعَلَ الْقَمَرَ فِيهِنَّ نُورًا وَجَعَلَ الشَّمْسُ سِرَاجًا ۝١٦ وَاللَّهُ أَنْبَتَكُمْ مِنَ الْأَرْضِ نَبَاتًا ۝١٧ ثُمَّ يُعِيدُكُمْ فِيهَا وَيُخْرِجُكُمْ إِخْرَاجًا ۝١٨ وَاللَّهُ جَعَلَ لَكُمْ الْأَرْضَ بِسَاطًا ۝١٩ لَتَسْلُكُنَّ مِنْهَا سُبُلًا فِجَاجًا ۝٢٠ قَالَ نُوحٌ رَبِّ إِنَّهُمْ عَصَوْنِي وَأَتَّعُوا مَنْ لَمْ يَزِدْهُ مَالَهُ وَوَلَدَهُ إِلَّا خَسَارًا ۝٢١ وَمَكَرُوا مَكْرًا كَبِيرًا ۝٢٢ وَقَالُوا لَا تَذَرُنَّ آلِهَتَكُمْ وَلَا تَذَرُنَّ وَدًّا وَلَا سُوَاعًا وَلَا يَغُوثَ وَيَعُوقَ وَنَسْرًا ۝٢٣ وَقَدْ أَضَلُّوا كَثِيرًا وَلَا تَزِدِ الظَّالِمِينَ إِلَّا ضَلَالًا ۝٢٤ مِمَّا خَطِيئَتِهِمْ أُغْرِقُوا فَأَذَلُّوا أَنَا فَأَقْمَرُوا بِحُجُوبٍ ۝٢٥ وَاللَّهُ أَنْصَارًا ۝٢٦ وَقَالَ نُوحٌ رَبِّ لَا تَذَرْنِي عَلَى الْأَرْضِ مِنَ الْكَافِرِينَ دَيَّارًا ۝٢٧ إِنَّكَ إِن تَذَرْنَهُمْ يَضِلُّوا عِبَادَكَ وَلَا يَلِدُوا إِلَّا أَفْجَارًا كَمَا قَارَأَ ۝٢٨ رَبِّ اغْفِرْ لِي وَلِوَالِدَيَّ وَلِمَنْ دَخَلَ بَيْتِي مُؤْمِنًا وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَلَا تَزِدِ الظَّالِمِينَ إِلَّا تَبَارًا ۝٢٩

11 “Because if you do that, Allah will send down frequent rainfall for you, whenever you need it, so you will never face a drought.”

12 “And He will grant you an abundance of wealth and offspring, make gardens grow for you from which you can consume fruits, and make rivers flow from which you can drink and irrigate your crops and livestock.”

13 “O my people! What is wrong with you that you do not fear the greatness of Allah, such that you disobey Him without any care?!”

14 “While He created you in stages, one after the other: a drop of semen, then clotted blood, then a piece of flesh.”

15 “Do you not see how Allah has created the seven heavens, one on top of the other?”

16 “And He made the moon a light for the people of the earth, in the nearest of the heavens, also making the sun illuminating.”

17 “And Allah is the one who created you from the earth, by creating your father Adam from soil. Then, you are also nourished by whatever it grows for you.”

18 “Allah will then return you to it after your death, and then take you out of it again for the resurrection.”

19 “And Allah also spread the earth out for you, ready for you to live on.”

20 “Perhaps you may create wide paths from it, striving to make permissible earnings.”

21 Noah said, “O my Lord! Indeed, my people have disobeyed me in what I have instructed them to do i.e. accepting Your oneness and worshipping You have favoured with wealth and offspring. Your

You alone. The lowly among them have followed the nobles, whom You have favoured with wealth and offspring. Your favouring them has only increased them in their deviance.”

22 The elders among them hatched a great plot by inciting the lowly against Noah.

23 They said to their followers, “Do not leave the worship of your deities: do not leave the worship of your idols Wadd, Suwā’, Yaghūth and Nasr.”

24 “Verily, they have led the majority of people astray with these idols. O my Lord! Do not increase those who wrong themselves by persisting on disbelief and sins, except in further deviance from the truth.”

25 Due to the sins they committed, they were drowned by a flood in the world, and they were made to enter the hellfire immediately after their death. They did not find any helpers to save them from drowning or the hellfire.

26 And when Allah informed him that no one will ever bring faith from his people, except those had already brought faith, Noah said, “O my Lord! Do not leave any disbeliever walking or moving on earth.”

27 “O my Lord! If you leave them and give them respite, they will lead your believing servants astray and will only give birth to more transgressors who will not obey You, or extreme ungrateful ones who will not show gratitude for Your favours.”

28 “O my Lord! Forgive my sins, forgive my parents, and forgive the one who enters my house as a believer. Also forgive the believing men and women, and do not increase those who wrong themselves by disbelief and sins except in destruction and loss.”

Beneficial Points:

1. Seeking forgiveness is a means of rainfall and abundance in wealth and children.
2. The role of the elders in leading the juniors astray is clearly evident.
3. Sins are the cause of destruction in the world and facing a punishment in the afterlife.

Themes of the Sūrah:

It focusses on confirming the revelation of the Qura by presenting the example of the faith of the Jinn, in order to refute the idolaters' claims regarding them.

Explanation:

1 Say, O Messenger, to your nation: Allah revealed to me that a group of Jinn listened to my recitation of the Qur'an in Batn Nakhla. When they went back to their people they said to them: We have heard a recited speech that is impressive in its clarity and eloquence.

2 This speech that we heard guides to the correct belief, statements and actions, so we believed in it and we will not associate any partner with our Lord Who revealed it.

3 We have believed that He - exalted be the grandeur and majesty of our Lord - has not taken any wife nor child as the idolaters say.

4 And that Iblis made an errant statement about Allah by attributing a wife and child to Him, may He be glorified.

5 And that we thought that the idolaters from among mankind and the jinn were not speaking lies when they claimed that He had a wife and child, so we accepted their statement blindly following them.

6 And that in the period of ignorance, some men from mankind used to seek protection in the jinn when they came to a frightening place. One of them would say: I seek protection in the leader of this valley from the evil of the foolish ones of his people. As a result, human beings became more afraid and terrified of the jinn.

7 And that humans thought as you did, O jinn, that Allah will not resurrect anyone after his death for the reckoning and recompense.

8 And that we sought the news of the heaven and we found the sky full of stern guards, who were the angels, who guarded it from the eavesdropping that we used to do, and full of flaming fires thrown at everyone who comes close to the sky.

9 And that we in the past used to assume positions in the sky from where we could hear what the angels were deliberating, and then we would convey this to the fortune-tellers on earth. Now things have changed. Anyone of us who now tries to listen finds a flaming fire ready for him. When he goes near, it is released on him and he is burnt by it.

10 And that we do not know what is the cause of this stern guard, is it that evil is intended for those on earth, or does Allah intend good for them. News of the sky has been cut off from us.

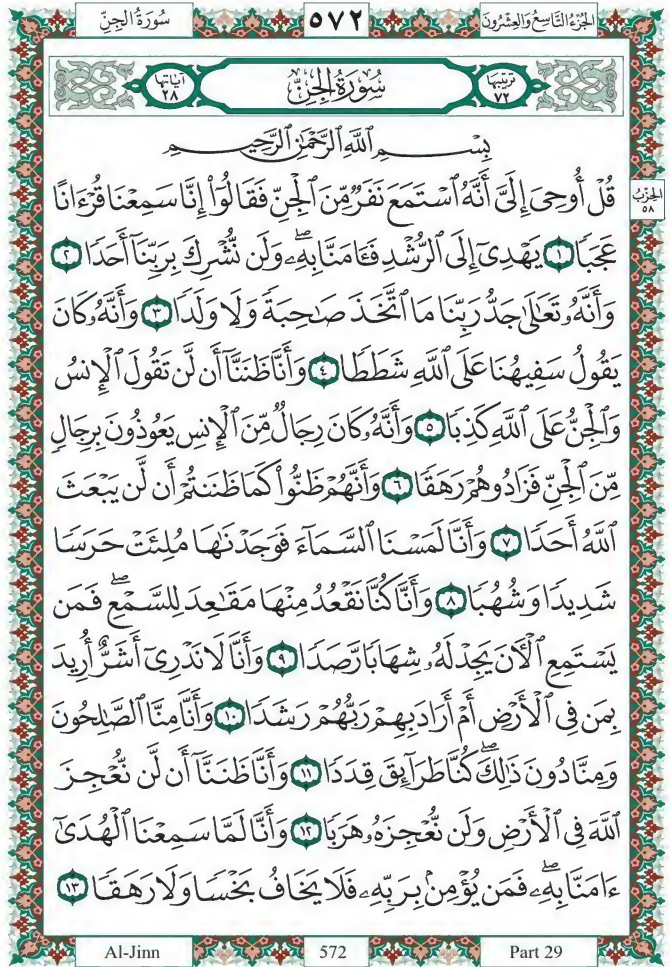
11 And that we - the group of jinn-: some of us are Allah-conscious and righteous whilst some of us are disbelievers and sinners. We are of different types and of diverse persuasions.

12 And that we are certain that we cannot escape Allah, may He be glorified, when He intends some matter for us. We will never be able to escape Him by fleeing because He surrounds us.

13 And that when we heard the Qur'an that guides to what is most upright we had faith in it. Whoever has faith in his Lord will not fear any loss of his good deeds and nor any sin that will be added to his prior sins.

Beneficial Points:

1. The profound effect of the Qur'an on those who listen to it with a sound heart.
2. Just as deviation is found in human beings it is also found in the jinn, in fact to a greater degree.
3. Seeking help from the jinn is one of the forms of associating partners with Allah.
4. The nullification of fortune telling after the mission of the Prophet (peace be upon him).
5. One of the etiquettes of the believer is that he does not attribute evil to Allah.



وَأَنآمِنَا الْمُسْلِمُونَ وَمِنَا الْقَاسِطُونَ فَمَنْ أَسْلَمَ فَأُولَٰئِكَ
تَحَرُّوا رِشْدًا ﴿١٤﴾ وَأَمَّا الْقَاسِطُونَ فَكَانُوا لِجَهَنَّمَ حَطَبًا ﴿١٥﴾
وَالْوَالِدَاتُ يُغْنِيَنَّ عَنْ وَالِدِهِنَّ الْمَالَ وَالْوَالِدَاتُ كُنَّ
فِيهِ ذَوَاتٍ أَعْيُنٌ عَابِدَاتٌ يَرَوْنَ بَصِيرًا ﴿١٦﴾ وَالَّذِينَ
كَفَرُوا مِنْ أَهْلِ الْبَيْتِ وَالَّذِينَ هُمْ عَنْ آلِبَيْتِهِمْ يَتَخَفَتُونَ
فِيهِ فَمَنْ يَبْتَغِ الْوَعْدَ الْمُبِينَ ﴿١٧﴾ وَالَّذِينَ هُمْ عَنْ
آلِبَيْتِهِمْ يَتَخَفَتُونَ فَمَنْ يَبْتَغِ الْوَعْدَ الْمُبِينَ ﴿١٨﴾ وَالَّذِينَ
كَفَرُوا مِنْ أَهْلِ الْبَيْتِ وَالَّذِينَ هُمْ عَنْ آلِبَيْتِهِمْ يَتَخَفَتُونَ
فِيهِ فَمَنْ يَبْتَغِ الْوَعْدَ الْمُبِينَ ﴿١٩﴾ وَالَّذِينَ هُمْ عَنْ
آلِبَيْتِهِمْ يَتَخَفَتُونَ فَمَنْ يَبْتَغِ الْوَعْدَ الْمُبِينَ ﴿٢٠﴾

14 And that some of us submit and follow Allah by obeying Him, and some of us go astray from the path of moderation and steadfastness. Those who submit to Allah by following him and doing righteous actions, they are the ones who have sought after guidance and the right way.

15 Those who go astray from the path of moderation and steadfastness, they will be firewood that will be used to light the fire of Hell together with other human beings like them.

16 Just as I revealed to him that a group of the jinn listened to him, I revealed to him that if human beings and the jinn remained steadfast on the path of Islam, and practiced on what it contained, then Allah would have given them plenty water to drink and provided them with various blessings.

17 To test them in that, are they thankful for Allah's favours or are they ungrateful for them? Whoever turns away from the Qur'an and the admonitions it contains, His Lord will enter him into a difficult punishment that he will not be able to bear.

18 And that the mosques belong to Him (may He be glorified) and not to anyone else. So do not call on anyone together with Allah and become like the Jews and the Christians in their synagogues and churches.

19 And that when Allah's servant, Muhammad (peace be on him) stood up to worship His Lord in Batn Nakhla, the jinn were almost piled on top of him because of the huge crowd when they heard him reciting the Qur'an.

20 O Messenger! Say to these idolaters: I only call unto my Lord alone and I do not associate anyone

else as partner to Him in worship, whoever he may be.

21 Say to them: I do not have any power to ward off any harm that Allah has decreed for you, nor do I have any power to draw any benefit that Allah has withheld from you.

22 Say to them: No one can save me from Allah if I go against Him, and I will never find any place of refuge to take refuge in besides Him.

23 But that which is in my power is to convey to you what Allah has instructed me to convey to you, and His message that He sent with me to you. Whoever goes against Allah and His messenger, his fate is entry into the fire of Hell to remain there forever and never come out.

24 The disbelievers will persist in their disbelief until when they see on the day of judgment the punishment that they were warned of in the world. At that time, they will come to know who has the weaker protector and they will come to know who has less helpers.

25 O Messenger! Say to these idolaters who reject the resurrection: I do not know whether the punishment you are warned of is near, or whether it has a fixed time that only Allah knows.

26 He (may He be glorified) is the knower of the Ghaib, all of it. Nothing of it is hidden from Him. He does not disclose His Ghaib to anyone, but keeps it in His exclusive knowledge.

27 Except for a messenger whom He, may He be glorified, selects and then discloses to him what He wishes. He sends guards from the angels to go before the messenger and protect him so that no one besides the messenger gains access to this. 28 This is done in the hope that the messenger may know that the messengers before him had conveyed the messages of their Lord that He had instructed them to convey because of the care that Allah gave to it. Allah's knowledge surrounds whatever is with the angels and messengers. Nothing of that is hidden from Him. He has counted the number of everything, so that nothing is hidden from Him, may He be glorified.

Beneficial Points:

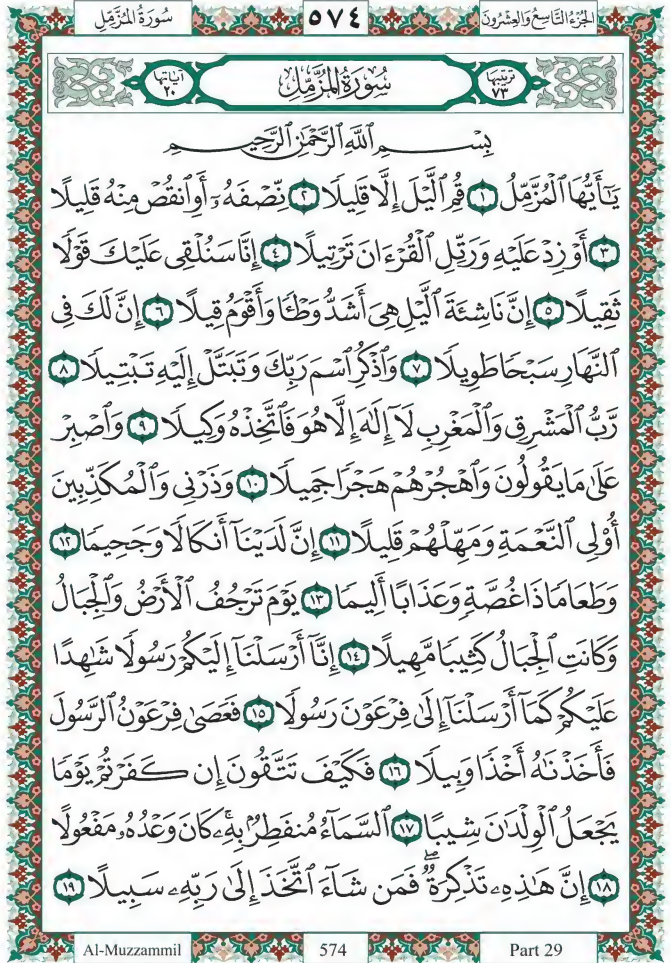
1. Injustice leads to entry into hellfire.
2. The importance of steadfastness in achieving good objectives.
3. Going against Allah and His messenger leads to entry into hellfire.
4. Revelation is protected from interference by the satans by flames that are thrown at them if they attempt to listen.

Themes of the Sūrah:

It focusses on the spiritual provision of callers to Allah in facing the difficulties and hardships of life, to strengthen the Prophet (peace be upon him) and to warn those who reject him.

Explanation:

- 1 O you wrapped up in your clothes (i.e. the Prophet (peace be upon him)).
- 2 Offer prayer at night except for a little part of it.
- 3 Pray for half of it if you wish, or pray for a little less than half until you reach one third.
- 4 Or increase it until you reach two thirds. Make the Qur'ān clear when you recite it and recite it slowly.
- 5 I am going to send down on you, O Messenger, the Qur'ān, which is a heavy word, due to the obligations, limits, provisions, etiquettes etc. that it contains.
- 6 The hours of the night are more suited to the heart for recitation and more correct in speech.
- 7 In the day you are busy in your work, and are distracted from reciting the Qur'ān, so pray at night.
- 8 Remember Allah with various forms of remembrance, and devote yourself to Him (may He be glorified) fully by making your worship solely for Him.
- 9 The Lord of the East and the Lord of the West. There is none deserving of worship besides Him. So take Him as a Trustee Whom you rely on in all your affairs.



10 Be patient over the mockery and abuse uttered by those who deny, and leave them in a manner that causes no harm.

11 Do not be concerned about the state of those who deny, those who enjoy the pleasures of the world. Leave them to Me and wait a little for them until their appointed time comes.

12 In the afterlife, I have heavy chains and a blazing fire.

13 And a food that chokes the throats because of its extreme bitterness, and a painful punishment, in addition to the above.

14 That punishment will occur to those who deny on the day when the earth and the mountains will shake and the mountains will become scattered flowing sand because of its extreme horror.

15 I have sent to you a messenger as a witness over your actions on the day of judgment just as I sent to Pharaoh a messenger, who was Moses, (peace be upon him).

16 But Pharaoh went against the messenger who was sent to him from his Lord, so I punished him with a severe punishment in the world by drowning and in the afterlife by the punishment of the fire. So you do not go against your messenger or you will be afflicted by what afflicted him.

17 So how will you protect yourselves - if you reject Allah and deny His messenger - from a long, severe day that will make the head of young children white because of the severity of its horror and its length.

18 The sky will split because of its horror. Allah's promise will be inevitably fulfilled.

19 This admonition - containing an exposition of the horror and severity of the day of judgment - is a reminder that is of benefit to the believers. So whoever wishes to take a path that leads to His Lord let him do so.

Beneficial Points:

1. The importance of standing in prayer at night, reciting the Qur'ān, remembering Allah, and being patient for the caller to Allah.
2. Enduring difficulties and tests, requires an effective and strict nurturing.
3. Luxury and an abundance of enjoyments is a barrier to Allah's path.

١٠ إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَعُومُ ١١ أَدْنَىٰ مِنْ ثُلُثِي ١٢ اللَّيْلِ ١٣ وَفَضْلَهُ ١٤ وَثُلُثَهُ ١٥ وَطَائِفَهُ ١٦
 ١٧ مِّنَ الَّذِينَ مَعَكَ ١٨ وَاللَّهُ يَقْدِرُ ١٩ اللَّيْلَ ٢٠ وَالنَّهَارَ ٢١ عَلِيمٌ ٢٢ أَن لَّنْ ٢٣ مَحْصُومُهُ ٢٤ قَتَابَ
 ٢٥ عَلَيْكُمْ ٢٦ فَاقْرَءُوا ٢٧ مَا نَسِيسَ ٢٨ مِنَ الْقُرْءَانِ ٢٩ عَلِيمٌ ٣٠ أَن سَيَكُونُ ٣١ مِنْكُمْ ٣٢ مَرْضَىٰ
 ٣٣ وَعَآخِرُونَ ٣٤ يَصْرَبُونَ ٣٥ فِي الْأَرْضِ ٣٦ يَبْتَغُونَ ٣٧ مِنْ فَضْلِ ٣٨ اللَّهِ ٣٩ وَعَآخِرُونَ
 ٤٠ يَقْتَلُونَ ٤١ فِي سَبِيلِ ٤٢ اللَّهِ ٤٣ فَاقْرَءُوا ٤٤ مَا يَسَّرَ ٤٥ مِنْهُ ٤٦ وَأَقِيمُوا ٤٧ الصَّلَاةَ ٤٨ وَعَآئِنُوا
 ٤٩ الزَّكَاةَ ٥٠ وَأَقْرِضُوا ٥١ اللَّهَ قَرْضًا ٥٢ حَسَنًا ٥٣ وَمَا تَقْدِمُوا ٥٤ إِلَّا ٥٥ لِنَفْسِكُمْ ٥٦ مِنْ خَيْرٍ ٥٧ تَجِدُونَهُ
 ٥٨ عِنْدَ اللَّهِ ٥٩ هُوَ ٦٠ خَيْرٌ ٦١ وَأَعْظَمُ ٦٢ أَجْرًا ٦٣ وَأَسْتَغْفِرُ ٦٤ وَاللَّهُ ٦٥ إِنَّ اللَّهَ ٦٦ غَفُورٌ ٦٧ رَّحِيمٌ ٦٨

سُورَةُ الْمُدَّثِيرِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

١ يَأَيُّهَا ٢ الْمُدَّثِيرُ ٣ قُمْ ٤ فَأَنْذِرْ ٥ وَرَبَّكَ ٦ فَكَبِّرْ ٧ وَثِيَابَكَ ٨ فَطَهِّرْ ٩
 ١٠ وَالرُّجُزَ ١١ فَاهْجُرْ ١٢ وَلَا تَمْنُنَ ١٣ تَسْتَكْبِرُ ١٤ وَلِرَبِّكَ ١٥ فَاصْبِرْ ١٦ فَإِذَا ١٧ نَقَرَ
 ١٨ فِي ١٩ التَّأْوِيرِ ٢٠ فَذَلِكَ ٢١ يَوْمَ ٢٢ مِذْيَوْمِ ٢٣ عَسِيرٍ ٢٤ عَلَى ٢٥ الْكٰفِرِينَ ٢٦ عَيْرٌ ٢٧ لِّسِيرِ
 ٢٨ ذَرْنِي ٢٩ وَمَنْ ٣٠ خَلَقْتُ ٣١ وَجِيدًا ٣٢ وَجَعَلْتُ ٣٣ لَهُ ٣٤ مَا ٣٥ لَمْ ٣٦ تَمُدُّ ٣٧ وَدَا ٣٨ وَبَيْنَ
 ٣٩ شُهُودًا ٤٠ وَمَهَّدْتُ ٤١ لَهُ ٤٢ تَهْمِيدًا ٤٣ ثُمَّ ٤٤ يَطْمَعُ ٤٥ أَن ٤٦ أَرْيِدَ ٤٧ كَلَامًا ٤٨
 ٤٩ كَانَ ٥٠ لَا ٥١ يَلْتَنَانَا ٥٢ عِينِدَا ٥٣ سَأَرْهَقُهُ ٥٤ صَعُودًا ٥٥ إِنَّهُ ٥٦ فَكَّرَ ٥٧ وَقَدَّرَ ٥٨

20 Your Lord, O Messenger, knows that you sometimes spend less than two thirds of the night in prayer, sometimes you stand for half the night, sometimes a third, and a group of the believers stand with you. Allah determines the night and day and counts their hours. He (may He be glorified) knows that you are not able to count and keep a record of its hours, and thus standing for the most part of it seeking the required will be difficult for you. He therefore has accepted your repentance. So pray at night as much as is easy for you. Allah knows that some of you, O believers, may be ill and constrained by illness - others will be travelling seeking Allah's provision, and others will be fighting the disbelievers seeking Allah's pleasure and to promote Allah's word. For these people standing in prayer at night is difficult, so pray at night as much as is easy for you and discharge the obligatory prayer in the most perfect manner. Give the charity of your wealth and spend from your wealth in Allah's path. Whatever good you send forward for yourselves, you will find it to be better and greater in reward. Seek forgiveness from Allah. Allah Forgiving towards those of His servants who repent and He is merciful to them.

The Cloacked One (Sūrah Al-Muddathir)

- **Themes of the Sūrah:**
It focusses on the instruction to promote the call and its elements and to warn those who deny it.
- **Explanation:**
O you who is covered with his clothes (this re-

- 1 refers to the Prophet (peace be upon him)
- 2 Arise and warn of Allah's punishment.
- 3 Declare the greatness of your Lord.
- 4 Purify yourself from sins and your clothes from impurities.
- 5 Keep away from the worship of idols.
- 6 Do not think that you have done a favour to your Lord by regarding your righteous actions to be plenty.
- 7 Be patient for Allah's sake over the harm that you incur.
- 8 When the trumpet will be blown a second time.
- 9 That day will be a severe day.
- 10 For those who reject Allah and His messengers it will not be easy.
- 11 Leave me, O Messenger, and the one whom I created alone in the womb of his mother without wealth or children (This refers to Walid bin Al Mughira).
- 12 I gave him plenty wealth.
- 13 I gave him children who were present with him, who attended gatherings with him and who did not leave him on account of travel due to the abundance of his wealth.
- 14 I extended to him his livelihood, provision and children profusely.
- 15 Then despite his denial of Me he desires that I give him more after I gave him all of that.
- 16 The matter is not as he thinks. He was opposed to My verses that I revealed to My messenger denying them.
- 17 I will impose on him difficulty from a punishment that he will not be able to bear.
- 18 This disbeliever whom I bestowed with those favours thought about what he should say in order to refute the Qur'an, and planned this within himself.

- **Beneficial Points:**
 1. Difficulties in affairs brings about ease in them.
 2. The necessity of purity from outward and inward filth.
 3. Bestowing a transgressor with favours is not honouring him; it is gradually leading him into destruction.

19 So may he be cursed and punished. How did he plan!

20 Again, may he be cursed and punished. How did he plan!

21 Then he reconsidered and carefully thought about what he should say.

22 Then he frowned and scowled when he did not find anything to challenge the Qur'an with.

23 Then he turned away from faith and was too proud to follow the Prophet (peace be upon him).

24 He said: This what Muhammad brought is not Allah's speech, but it is sorcery that he relates from others.

25 This is not Allah's speech, but it is the speech of man.

26 I will enter this disbeliever into one of the levels of the Fire, which is Saqar, to suffer from its heat.

27 What will tell you, O Muhammad, what Saqar is?!

28 It does not spare any person that is punished in it except that it comes on him and does not leave him. Then he returns to how it was and it comes to him, again and again.

29 It severely burns and alters skins.

30 There are nineteen angels over it who are its wardens.

31 I did not make the wardens of the Fire except angels, so humans do not have the power to face them. Abu Jahl was lying when he and his people claimed that they have the ability to attack them and then they will come out of the Fire. I did not make this number of theirs except to test those who reject Allah, so that the Jews who were given the Torah and the Christians who were given the Gospel will become certain when the Qur'an that confirms what is in their scriptures is revealed, so that the faith of the believers increases when the people of the scripture agree with them and the Jews, Christians and the believers do not have any doubt, and so that those who waver in faith and those who are disbelievers say: What does Allah intend by this strange number?! Just as those who deny this number are misguided and those who accept it are guided, Allah misguides whoever He wishes to misguide and He guides whoever He wishes to guide. No one knows the forces of your Lord, because of their huge number, besides Him, may He be glorified. So let Abu Jahl who, mockingly and dismissively, said, "Does Muhammad only have nineteen aides?!" know this. The Fire is only a reminder for human beings, through which they can come to know of Allah's greatness, may He be glorified.

32 The statement is not as claimed by some idolaters that he will suffice his companions against the wardens of Hell and take them out of it. Allah took an oath by the moon. 33 He took an oath by the night when it departs. 34 He took an oath by the morning when it lights up. 35 The fire of Hell is one the great calamities. 36 In order to strike terror and fear in people. 37 Whoever from amongst you, O people, wishes to go forward with faith in Allah and righteous actions, or to lag behind by disbelief and sins. 38 Every soul will be taken to task for the actions that it did. Either its actions will destroy it or they will release and rescue it from destruction. 39 Except for the believers, who wont be taken to task for their sins. Instead, these will be overlooked because of their righteous actions. 40 On the Day of Judgement, they will be in gardens asking one another. 41 About the disbelievers who destroyed themselves by the sins they committed. 42 They will say to them: What entered you into Hell? 43 The disbelievers will answer them saying: We were not of those who discharged the obligatory prayer in the worldly life. 44 We did not feed the poor from what Allah gave us. 45 We used to be with the people of falsehood and go wherever they go. We used to speak to the people of misguidance and deviation. 46 We used to deny the day of recompense. 47 We persisted in this denial until death came to us and prevented us from repenting.

فَقَتِلَ كَيْفَ قَدَّرَ ۚ ثُمَّ قُتِلَ كَيْفَ قَدَّرَ ۚ ثُمَّ نَظَرَ ۚ ثُمَّ عَبَسَ وَسَمَرَ ۚ
 ثُمَّ أَدْبَرَ وَاسْتَكْبَرَ ۚ فَ قَالَ إِنَّ هَذَا إِلَّا سِحْرٌ يُؤْتَرُ ۚ إِنْ هَذَا
 إِلَّا قَوْلُ الْبَشَرِ ۚ سَأُصَلِّيهُ سَقَرًا ۚ وَمَا أَدْرَاكَ مَا سَقَرٌ ۚ
 لَا تُبْقِي وَلَا تَذَرُ ۚ لَوَاحِيَةُ الْبَشَرِ ۚ عَلَيْهَا نِسْعَةَ عَشَرَ ۚ وَمَا جَعَلْنَا
 أَصْحَابَ النَّارِ إِلَّا مَلَائِكَةً ۚ وَمَا جَعَلْنَا عِدَّتَهُمْ إِلَّا فِتْنَةً لِلَّذِينَ كَفَرُوا
 لِيَسْتَيْقِنَ الَّذِينَ أُوتُوا الْكِتَابَ وَيَزِدَّ الَّذِينَ آمَنُوا إِيمَانًا وَلَا يَرْتَابَ
 الَّذِينَ أُوتُوا الْكِتَابَ وَالْمُؤْمِنُونَ وَلِيَقُولَ الَّذِينَ فِي قُلُوبِهِم مَّرَضٌ
 وَالْكَافِرُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا ۚ كَذَلِكَ يُضِلُّ اللَّهُ مَن يَشَاءُ
 وَيَهْدِي مَن يَشَاءُ ۚ وَمَا يَعْلَمُ جُودَ رَبِّكَ إِلَّا اللَّهُ وَمَا هِيَ إِلَّا ذِكْرَى
 لِلْبَشَرِ ۚ كَلَّا وَالْقَمَرِ ۚ وَاللَّيْلِ إِذَا أَدْبَرَ ۚ وَالصُّبْحِ إِذَا أَفْقَرَ ۚ إِنَّهَا
 لِحَدَى الْكَبَرِ ۚ نَذِيرٌ لِلْبَشَرِ ۚ لَمَن شَاءَ مِنكُم أَن يَتَقَدَّمَ أَوْ يَتَأَخَّرَ
 ۚ كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهينَةً ۚ إِلَّا أَصْحَابَ الْإِيمَانِ ۚ فِي جَنَّاتٍ
 يَتَسَاءَلُونَ ۚ عَنِ الْمُجْرِمِينَ ۚ مَا سَلَكَكُمْ فِي سَقَرٍ ۚ قَالُوا لَوْ نَدُّكَ
 مِنَ الْمَصْلِينَ ۚ ثُمَّ نَدُّكَ ۚ طُعْمُ الْمَسْكِينِ ۚ وَكَتَابُ خَوْضٍ مَعَ
 الْحَافِضِينَ ۚ وَكُنَّا نَكْذِبُ يَوْمَ الَّذِينَ ۚ حَتَّىٰ آتَانَا الْيَقِينَ ۚ

Beneficial Points:

1. Man's responsibility for his actions in the world and the afterlife. 2. Not feeding those in need is one of the causes for entrance into the fire.

فَمَا تَنْفَعُهُمْ شَفَعَةُ الشَّفِيعِينَ ﴿٤٨﴾ فَمَا لَهُمْ عَنِ التَّذِكْرِ مَعْزِينَ ﴿٤٩﴾ كَانَهُمْ حُمْرٌ مُسْتَنْفِرَةٌ ﴿٥٠﴾ فَرَّتْ مِنْ قَسْوَرَةٍ ﴿٥١﴾ بَلْ يَرِيدُ كُلُّ امْرِئٍ مِّنْهُمْ أَنْ يُؤْتَىٰ صُحُفًا مُّنشَرَةً ﴿٥٢﴾ كَذَّابِلٌ لَا يَخَافُونَ الْآخِرَةَ ﴿٥٣﴾ كَلَّا إِنَّهُ تَذَكُّرٌ ﴿٥٤﴾ فَمَنْ شَاءَ ذَكَرْهُ ﴿٥٥﴾ وَمَا يَذْكُرُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ هُوَ أَهْلُ التَّقْوَىٰ وَأَهْلُ الْمَعْرِفَةِ ﴿٥٦﴾

الباب ٤

سُورَةُ الْقِيَامَةِ

من ٧٥

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سورة
القيامة
٥٨

لَا أَقْسِمُ بِيَوْمِ الْقِيَامَةِ ﴿١﴾ وَلَا أَقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ ﴿٢﴾ أَيَحْسَبُ الْإِنْسَانُ أَنْ لَّا يَجْمَعَ عِظَامُهُ ﴿٣﴾ بَلَىٰ قَدَرِينَ عَلَىٰ أَنْ نُسْوِيَّ بَنَانَهُ ﴿٤﴾ بَلْ يُرِيدُ الْإِنْسَانُ لِيَفْجُرَ أَمَامَهُ ﴿٥﴾ يَسْأَلُ أَيَّانَ يَوْمُ الْقِيَامَةِ ﴿٦﴾ فَإِذَا بَرِقَ الْبَصَرُ ﴿٧﴾ وَخَسَفَ الْقَمَرُ ﴿٨﴾ وَجُمِعَ الشَّمْسُ وَالْقَمَرُ ﴿٩﴾ يَقُولُ الْإِنْسَانُ يَوْمَئِذٍ أَيْنَ الْمَقَرُّ ﴿١٠﴾ كَلَّا لَا وَزَرَ ﴿١١﴾ إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمُسْتَقَرُّ ﴿١٢﴾ يَنْبُوأُ الْإِنْسَانُ يَوْمَئِذٍ بِمَا قَدَّمَ وَأَخَّرَ ﴿١٣﴾ بَلِ الْإِنْسَانُ عَلَىٰ نَفْسِهِ بَصِيرَةٌ ﴿١٤﴾ وَلَوْ أَلْقَىٰ مَعَاذِيرَهُ ﴿١٥﴾ لَا تَحْرِكْ بِهِ لِسَانَكَ لِتَتَّعَجَلَ بِهِ ﴿١٦﴾ إِنْ عَلَيْنَا جَمْعَةٌ وَوَقَرْنَا أَنَّهُ ﴿١٧﴾ فَإِذَا قَرَأْتَهُ فَاتَّبِعْ قُرْآنَهُ ﴿١٨﴾ ثُمَّ إِنَّ عَلَيْنَا بَيِّنَاتَهُ ﴿١٩﴾

The Rising (Sūrah Al-Qiyama)

④٨ On the Day of Judgment, the mediation of intercessors from the angels, prophets and pious ones, will not benefit them, because the requirement for the acceptance of intercession is that the thing for which intercession is made must be approved.

④٩ What has made these idolaters turn away from the Qur'ān?!

⑤٠ As if they, in their turning away from and aversion to it, are wild donkeys that are extremely resistant.

⑤١ That have fled from a lion out of fear for it.

⑤٢ Instead, each one of these idolaters wants for there to be an open book by his head side that tells him that Muhammad is a messenger from Allah. The reason for this is not the lack of proof or weakness of evidence. It is only obstinacy and pride.

⑤٣ The matter is not like that. In fact, the reason for their persistence in their misguidance is that they do not have faith in the punishment of the afterlife, so they remained in their disbelief.

⑤٤ Indeed, this Qur'ān is an admonition and a reminder.

⑤٥ Whoever wishes to read the Qur'ān and take lesson from it does so.

⑤٦ None takes lesson from it besides those whom Allah wills to take lesson. He (may He be glorified) is worthy of being mindful of by the fulfilment of His instructions and the avoidance of His prohibitions. He is worthy of forgiving the sins of His servants when they repent to Him.

Themes of the Sūrah:

It focusses on showing Allah's power to gather man's body and resurrect it.

Explanation:

① Allah took an oath by the Day of Judgement when people stand before the Lord of the worlds.

② He took an oath by the pure soul that reproaches its owner for falling short in righteous deeds and for doing wrong deeds. He took an oath by these two things that He will certainly resurrect people for reckoning and recompense.

③ Does man think that I will not gather his bones to be resurrected after he dies?! ④ Indeed, I am able together with gathering them to restore his fingertips in a proportionate form just as they were. ⑤ But man by his denial of the resurrection wants to continue sinning in the future unchecked. ⑥ He skeptically asks about the Day of Judgement: When will it occur?

⑦ When the sight is dazzled and astonished at the time when it sees what it used to deny. ⑧ And the light of the moon disappears. ⑨ And the mass of the sun and the moon are brought together. ⑩ The sinning person will say on that day: Where is the escape?!

⑪ There is no escape on that day and there is no place in which the sinner can take refuge nor any place that he can seek protection in. ⑫ The return and destination on that day will be to your Lord, O Messenger, for the reckoning and recompense. ⑬ On the day man will be informed about the actions that he sent forward and those that he left behind. ⑭ Instead, man is a witness against himself as his limbs will testify against him in respect of the sins he committed. ⑮ Even if he brings excuses to argue on behalf of himself that he did not do any evil, these will not benefit him.

⑯ Do not move your tongue, O Messenger, with the Qur'ān hastily for fear of its escaping from you. ⑰ It is My duty to gather it in your chest and to establish its recitation on your tongue. ⑱ When Gabriel has completed its recitation to you, then be attentive and listen to its being recited. ⑲ Then, it is My duty to explain it to you.

⑲ Then, it is My duty to explain it to you.

Beneficial Points:

1. The servant's will is restricted by Allah's will. 2. The desire of the Messenger of Allah (peace be upon him) to memorise whatever of the Qur'ān was revealed to him. Allah assured him that He will gather it fully in his chest and memory and that he will not forget any part of it.

20 Nay, the matter is not as you claimed about the impossibility of resurrection. You know that the One Who was able to create you the first time is not unable to bring you back to life after you die. However, the reason for your denial of resurrection, is your love for the fleeting life of the world. 21

And your disregard for the life of the afterlife, the path of which is to carry out the acts of obedience that Allah has instructed you to and to leave the unlawful acts that He has prohibited you from. 22 The faces of the people of faith and fortune on that day will be radiant with light. 23 Looking at their Lord with enjoyment. 24 The faces of the people of disbelief and wretchedness on that day will be gloomy.

25 They will be sure that a great punishment and painful punishment is to come down on them. 26 The matter is not as the idolaters imagined - that they will not be punished when they die. When the soul of any one of them reaches the upper part of his chest. 27 And people say to one another: Who can heal this person, perhaps he can be cured?!

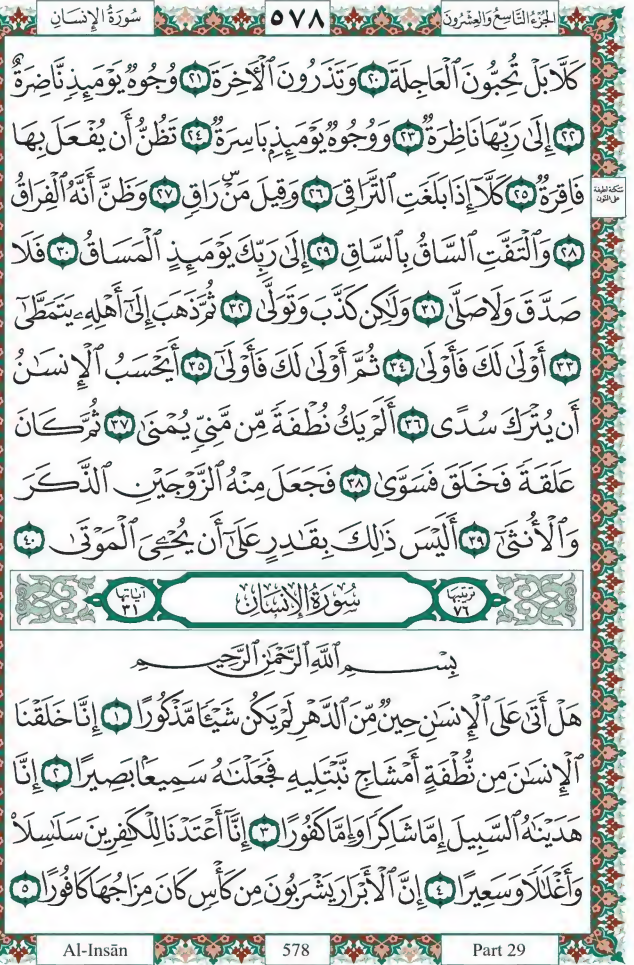
28 The person in agony will be certain at that time that this is the departure from the world by death.

29 Difficulties will come together at the time when the world ends and the afterlife commences. 30

When this occurs, the deceased will be driven to his Lord. 31 The disbeliever did not accept what his messenger brought to him, nor did he pray to Allah, may He be glorified. 32 Instead, he denied what his messenger brought to him and turned away from it.

33 Then this disbeliever went to his family swaggering in his gait out of pride. 34 Allah thus warned the disbeliever that His punishment has come close to him. 35

He then repeated the sentence by way of emphasis and stated: "Again, closer and closer it comes to you." 36 Does man think that Allah will leave him neglected without imposing any laws on him? 37 Was this human being one day not a drop of sperm spilt into the womb. 38 Thereafter he was a piece of coagulated blood. Then Allah created him and made his form proportionate. 39 Then he made his species into two types: Male and female?! 40 Is not the One Who created man from a drop, then a clot, able to give life once again to the dead for the reckoning and recompense?! Indeed, He is able to do so.



The Human (Sūrah Al-Insān)

Themes of the Sūrah:

It focusses on reminding man of his origin, the wisdom behind his creation and his fate in both the worlds, and on showing the bliss of Paradise in order to strengthen the believers and invite the disbelievers.

Explanation:

1 A long period of time has passed over man when he was non-existent and there was no mention of him. 1 I created man from a drop that was a mixture of the liquid of a man and a woman, to test him with the impositions I placed on him. I made him hearing and seeing to carry out the laws I imposed on him. 2 I showed him, through the tongues of My messengers, the path of guidance and by that the path of misguidance became clear to him. Thereafter he is either guided to the straight path and becomes a believing servant that is thankful to Allah, or he is misled from it and becomes a disbelieving servant who rejects Allah's signs. 3 After Allah mentioned the two types, those who are guided and those astray, he mentioned the reward of each by saying: I have prepared for those who reject Allah and His messengers, chains by which they will be dragged into the fire, and iron collars that will be tied around their necks, and a blazing fire.

4 The believers who follow Allah will drink on the day of judgment from a filled cup of wine mixed with camphor because of its pleasant fragrance.

5 **Beneficial Points:** 1. The danger of love of the world and neglect of the afterlife. 2. The establishment of choice for man, which is Allah's showing honour to him.

عَيْنًا يَشْرَبُ بِهَا عِبَادُ اللَّهِ يُفَجِّرُونَهَا تَفْجِيرًا ٦ يُؤْتُونَ بِالنَّذْرِ وَيَحْكُمُونَ
يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا ٧ وَيُطْعَمُونَ اَلطَّعَامَ عَلَيَّ حَيْثُ مَسَّ كِنَانًا
وَيَتِيمًا وَاَسِيرًا ٨ اِنَّمَا نَطَعُكُمْ لَوَجْهِ اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكْرًا
٩ اِنَّا نَخَافُ مِنْ رَبِّنَا يَوْمًا عَبُوسًا قَمْطِيرًا ١٠ فَوَقَّاهُمُ اللَّهُ شَرَّ ذَٰلِكَ
الْيَوْمِ وَلَقَّاهُمْ نَضْرَةً وَسُرُورًا ١١ وَحَرَّاهُمْ بِمَاصِرِ وَاَجَنَّةٍ وَحَرِيرًا ١٢
مُتَّكِنِينَ فِيهَا عَلَيَّ اَلْاَرَآئِكُ لَا يَرُونَ فِيهَا شَمْسًا وَلَا زَمْهَرِيرًا ١٣
وَدَانِيَةً عَلَيْهِمْ ظِلَالُهَا وَذُلَّتْ فُطُوفُهَا تَذَلِيلًا ١٤ وَيُطَافُ عَلَيْهِمْ بِتَانِيَةٍ
مِّنْ فِضَّةٍ وَاَلْاُكُوبِ كَانَتْ قَوَارِيرًا ١٥ قَوَارِيرًا مِّنْ فِضَّةٍ قَدَّرُوهَا تَقْدِيرًا ١٦
وَيَسْقُونَ فِيهَا كَآسًا كَانَتْ مَرْاجِمًا بُحْبُوبًا ١٧ عَيْنًا فِيهَا تُسَمَّى سَلْسَبِيلًا
١٨ وَيُطُوفُ عَلَيْهِمْ وِلْدَانٌ مُّخَلَّدُونَ اِذَا رَأَيْتَهُمْ حَسِبْتَهُمْ لُؤْلُؤًا مَّنشُورًا
١٩ وَاِذَا رَأَيْتَ ثَمْرًا رَأَيْتَ نَعِيمًا وَاَمْلُكَ كَآبِرًا ٢٠ عَلَيْهِمْ ثِيَابٌ مِّنْ سُندُسٍ
خُضْرٍ وَاَسْتَبْرَقٍ وَحُلُوفٍ اَسْوَدٍ مِّنْ فِضَّةٍ وَسَقَاهُمْ رَبُّهُمْ شَرَابًا
طَهُورًا ٢١ اِنَّ هَٰذَا كَانَ لَكُم جَزَاءً وَّكَانَ سَعْيِكُمْ مَّشْكُورًا ٢٢ اِنَّا
نَحْنُ نَزَّلْنَا عَلَيَّكَ الْقُرْآنَ اَنْ تَنْزِيلًا ٢٣ فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تَطِعْ
مِنْهُمْ ؕ اِنَّمَا اُوْكُفُّورًا ٢٤ وَاذْكُرْ اَسْمَرَ رَبِّكَ بُكْرَةً وَاَصْبِلًا ٢٥

الْحُزْنُ
النَّاسِمُ
٥٨

⑥ This drink that has been prepared for the people of obedience will be from a easily palatable, abundantly flowing spring which will not dry out. The servants of Allah will drink to their fill from it, and be able to cause it to flow and run wherever they wish.

⑦ The attributes of the servants who will drink from it, are that they fulfil the acts of obedience to Allah they have imposed upon themselves, and they fear a day of widespread calamity: The Day of Judgement.

⑧ They also feed food, despite being in the state of loving food due to being needy and desirous of it. They feed it to the poor, orphans and captives.

⑨ They conceal within themselves that they only feed them for the pleasure of Allah; not intending to receive any recompense from those whom they have fed, nor any praise.

⑩ We fear from our Lord a day on which the faces of the wretched will be gloomy due to its severity and horror.

⑪ So Allah will protect them through His grace from the harm of that great day, and will give them beauty and light on their faces in their honour, together with placing happiness in their hearts.

⑫ And Allah will reward them due to their endurance upon acts of obedience, patience upon the decrees of Allah, and resolve from committing sins, with a Paradise in which they shall live in luxury, wearing clothes made of silk.

⑬ They will be reclining in it on decorated couches. They will not see in this Paradise a sun to be inconvenienced by its rays, nor will they experience

extreme cold; rather they will be in constant shade, without extreme heat or cold.

⑭ Its shade will be near to them, and its fruits will be made subservient to whoever eats them, making them easy to access and eat, such that a person lying down, sitting or standing will be able to eat them.

⑮ Servants will roam around them with silver utensils and clear glasses whenever they intend to drink.

⑯ In their clear colour, they will be like glass, yet they will be made of silver, and they will be measured to perfection: neither bigger or smaller than they intend.

⑰ These honoured people will be given a glass of wine to drink, mixed with ginger.

⑱ They will also drink from a spring in Paradise named Salsabīl.

⑲ And youthful children will roam around them in Paradise. When you see them you will think of them to be scattered pearls, because of the freshness in their faces, their beautiful complexions, their number and their distinction.

⑳ When you see what is in Paradise, you will see undescrivable luxury and a magnificent kingdom that is unparalleled.

㉑ Magnificent green clothes will adorn their upper bodies, made of fine silk and silk brocade. They will also be made to wear silver bracelets, and Allah will give them to drink, a drink free of any spoiling.

㉒ It will be said to them in their honour: "Indeed, this luxury you have been given is a reward for you for your good deeds; your deeds were acceptable with Allah."

㉓ O Messenger! Indeed, I have revealed the Qur'ān to you in segments; I did not reveal it to you all at once.

㉔ So be patient over what Allah decrees or legislates, and do not follow the sinner in the sin he calls towards, nor the disbeliever in the disbelief he invites towards.

㉕ And remember your Lord by performing the Fajr prayer at the starting of the day, and the Zuhur and 'Asr prayers at its end.

Beneficial Points:

1. Fulfilling a vow, feeding the needy, sincerity in action and fearing Allah are all means to achieving salvation from the hellfire and entering Paradise.

26 And remember Him by performing the two prayers of the night: The Maghrib and 'Ishā prayers, together with performing Tahajjud after them.

27 Indeed, these idolaters love the worldly life and are greedy for it, leaving behind them the Day of Judgement which is a burdensome day due to the difficulties and tests in it.

28 I have created them and strengthened their creation by giving strength in their joints, limbs etc. And if I wanted to destroy them and replace them with people like them, I would have done so.

29 Indeed, this Sūrah is a piece of advice and a reminder; whoever wishes to take it as a path to the pleasure of his Lord should do so.

30 You do not wish to take the path to the pleasure of Allah except that Allah also wishes that from you, because the matter is fully in His control. Indeed, Allah knows the requirements of His servants and what they do not require; He is wise in His creation, decree and legislation.

31 He enters whichever of His servants He wishes into His mercy, granting them the ability to bring faith and do good deeds. He has also prepared for those who oppress themselves by disbelieving and committing sins, a painful punishment in the afterlife: the punishment of the hellfire.

The Winds Sent Forth (Sūrah Al-Mursalāt)

Themes of the Sūrah:

Emphasis on proving the Day of Judgment through countering the deniers with proofs, and following it up with warnings and threats.

Explanation:

1 Allah takes an oath on the constant winds, like the mane of a horse.

2 And He also takes an oath on the severely blowing winds.

3 And also on the winds that disperse the rain.

4 And He also takes an oath on the angels that descend with that which differentiates between truth and falsehood.

5 And He also takes an oath on the angels who descend bringing revelation.

6 They descend bringing revelation as a warning from Allah so that He is excused, and warning the people of the punishment of Allah.

7 Indeed, the resurrection, accounting and requital you have been promised is to happen, inevitably.

8 When it happens, the stars will suddenly lose their shine, and their light will be extinguished.

9 The sky will suddenly crack because of the angels descending from it.

10 The mountains will be suddenly uprooted from their places, and will be made to break up into pieces until they become like dust particles. 11 And the Messengers will be gathered for a fixed time. 12 For a great day which has been delayed, so that they can testify against their nations. 13 For the day of separation between the servants, so that the true can be made clear from the false, and the fortunate from the wretched. 14 O Messenger! What do you know of the day of separation? 15 Destruction, punishment and loss on that day will be for the rejectors who rejected whatever the Messengers brought from Allah. 16 Did I not destroy the previous nations when they disbelieved in Allah and rejected their Messengers? 17 Then I followed the rejectors up by sending the later ones into the world, and then destroyed them just as I destroyed those before them. 18 Like My destruction of those nations, I will destroy the criminals who reject that which Muhammad (peace be upon him) has brought. 19 Destruction, punishment and loss on that day will be for the rejectors of the warning of Allah of the punishment for the criminals.

Beneficial Points:

1. Attachment to the world and forgetting the afterlife is dangerous.
2. The servant's will is subservient to Allah's will.
3. Destroying those nations who denied is a divine practice.

وَمِنَ اللَّيْلِ فَاسْجُدْ لَهُ وَسَبِّحْهُ لَيْلًا طَوِيلًا ﴿٣٦﴾ إِنَّ هَؤُلَاءِ
يُحِبُّونَ الْعَاجِلَةَ وَيَذَرُونَ وَرَاءَهُمْ يَوْمًا ثَقِيلًا ﴿٣٧﴾ تَحْنُ خَافِقُهُمْ
وَشَدَدَ نَارًا أَسْرَهُمْ وَإِذَا شِئْنَا بَدَلْنَا أَمْثَلَهُمْ تَبْدِيلًا ﴿٣٨﴾ إِنَّ
هَذِهِ تَذْكِرَةٌ فَمَنْ شَاءَ اتَّخَذْ إِلَىٰ رَبِّهِ سَبِيلًا ﴿٣٩﴾ وَمَا تَشَاءُونَ
إِلَّا أَنْ يَشَاءَ اللَّهُ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿٤٠﴾ يَدْخُلُ
مَنْ يَشَاءُ فِي رَحْمَتِهِ وَالظَّالِمِينَ أَعَدَّ لَهُمْ عَذَابًا أَلِيمًا ﴿٤١﴾

سُورَةُ الْمُرْسَلَاتِ

بَابُهَا

نُصِّبَهَا

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالْمُرْسَلَاتِ عُرْفًا ﴿١﴾ فَأَلْصَقْنَ عَصْفًا ﴿٢﴾ وَالنَّشْرَاتِ نَشْرًا ﴿٣﴾
فَالْقَرَقَاتِ قَرَقًا ﴿٤﴾ فَالْمُفْقِيَاتِ ذِكْرًا ﴿٥﴾ عُدْرًا أَوْ نُذْرًا ﴿٦﴾ إِنَّمَا
تُوعَدُونَ لَوَاقِعٌ ﴿٧﴾ فَإِذَا التَّجُومُ طُمِسَتْ ﴿٨﴾ وَإِذَا السَّمَاءُ فُرِجَتْ ﴿٩﴾
وَإِذَا الْجِبَالُ سُفِفَتْ ﴿١٠﴾ وَإِذَا الرَّسُلُ أُنْفِتَتْ ﴿١١﴾ لِأَيِّ يَوْمٍ أُخِّلَتْ ﴿١٢﴾
لِيَوْمِ الْفَصْلِ ﴿١٣﴾ وَمَا أَدْرَاكَ مَا يَوْمَ الْفَصْلِ ﴿١٤﴾ وَيَلُّ يَوْمَئِذٍ
لِلْمُكَدِّبِينَ ﴿١٥﴾ أَلَمْ نُهَبِكِ الْأَوَّلِينَ ﴿١٦﴾ ثُمَّ نَنْبِعُهُمُ الْآخِرِينَ ﴿١٧﴾
كَذَلِكَ نَفْعِلُ بِالْمُجْرِمِينَ ﴿١٨﴾ وَيَلُّ يَوْمَئِذٍ لِّلْمُكَدِّبِينَ ﴿١٩﴾

أَلَمْ نَخْلُقْكُمْ مِنْ مَّاءٍ مَهِينٍ ﴿٢٠﴾ فَجَعَلْنَاهُ فِي قَرَارٍ مَكِينٍ ﴿٢١﴾ إِلَىٰ قَدَرٍ
مَّعْلُومٍ ﴿٢٢﴾ فَقَدَرْنَا فِعْمَ الْقَدَرُونَ ﴿٢٣﴾ وَيَلُّ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿٢٤﴾
أَلَمْ نَجْعَلِ لِّلْأَرْضِ كَهَاتَا ﴿٢٥﴾ أَحْيَاءَ وَأَمْوَاتًا ﴿٢٦﴾ وَجَعَلْنَا فِيهَا رَوْسِيَ
شَجَرًا خَلَّتْ وَأَسْقَيْنَاكُم مَّاءً فَرَاتًا ﴿٢٧﴾ وَيَلُّ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿٢٨﴾
أَنْطَلِقُوا إِلَىٰ مَا كُنتُمْ بِهِ تُكَذِّبُونَ ﴿٢٩﴾ أَنْطَلِقُوا إِلَىٰ ظِلِّ ذِي تِلْكَ
شُعَبٍ ﴿٣٠﴾ لَا ظَلِيلٍ وَلَا يُغْنِي مِنَ اللَّهَبِ ﴿٣١﴾ إِنَّمَا تَرَىٰ بِشَرِّ
كَالْقَصْرِ ﴿٣٢﴾ كَأَنَّهُ جِمَالَتٌ صُفْرٌ ﴿٣٣﴾ وَيَلُّ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿٣٤﴾
هَذَا يَوْمٌ لَا يَنْطِقُونَ ﴿٣٥﴾ وَلَا يُؤْذَنُ لَهُمْ فَيَعْتَذِرُونَ ﴿٣٦﴾ وَيَلُّ يَوْمَئِذٍ
لِّلْمُكَذِّبِينَ ﴿٣٧﴾ هَذَا يَوْمُ الْفَصْلِ جَمَعْنَاكُمْ وَالْأُولَىٰ ﴿٣٨﴾ فَإِنْ كَانَ
لَكُمْ كَيْدٌ فَيَكِيدُونَ ﴿٣٩﴾ وَيَلُّ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿٤٠﴾ إِنَّ الْمَتَّقِينَ
فِي ظِلِّ وَعُيُونٍ ﴿٤١﴾ وَفَوْكِهِ مِمَّا بَسَّتْهُونَ ﴿٤٢﴾ كَلُوا وَأَشْرَبُوا هَنِيئًا
بِمَا كُنتُمْ تَعْمَلُونَ ﴿٤٣﴾ إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿٤٤﴾ وَيَلُّ
يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿٤٥﴾ كَلُوا وَتَمَتَّعُوا قَلِيلًا لَّكُمْ جُزْءٌ مِّنْ
يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿٤٦﴾ وَإِذَا قِيلَ لَهُمْ ارْكَعُوا لَا تِرْكَعُوكُمْ ﴿٤٧﴾
وَيَلُّ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿٤٨﴾ فَيَأْتِي حَدِيثٌ بَعْدَهُ بِرُؤُوسٍ ﴿٤٩﴾

- 20 O people! Did I not create you from a small amount of despised fluid, i.e. a drop of semen?
21 I then put that contemptuous fluid into a safe place i.e. the woman's womb.
22 For a known period of time, i.e. the duration of pregnancy.
23 I then decreed the attributes of that child, its fate, colour etc., so I am a greatly capable of all that.
24 Destruction, punishment and loss on that day will be for the rejectors of the capability of Allah.
25 Did I not make the earth capable of holding all the people?
26 It holds their living by letting them live and populate it, and their dead by allowing them to be buried in it.
27 I also placed high, rooted mountains on it that stop it from shaking. And O people! I provide you with sweet water to drink. So whoever created all that is not incapable of resurrecting you.
28 Destruction, punishment and loss on that day will be for the rejectors of the favours of Allah.
29 It will be said to those who rejected whatever their Messengers brought: "O rejectors! Walk to the punishment you used to reject."
30 "Walk to the shadow of the smoke of the hellfire, which is split into three parts"
31 "There is no coolness of shade in it, nor does it stop the flares of the hellfire or its heat from reaching you."
32 Indeed, the hellfire spits out sparks, each spark like a palace in size.
33 It is as if the sparks that it spits out are black mountains in their darkness and size.

34 Destruction, punishment and loss on that day will be for the rejectors who rejected whatever the Messengers brought from Allah.

35 This is a day on which they will not speak at all.

36 Neither will they be given permission to present excuses to their Lord for their disbelief and evils.

37 Destruction, punishment and loss on that day will be for the rejectors of the news of this day.

38 This is the day of separation between the creations; I have gathered you and the previous nations on one plain.

39 So if you have a plan that you may execute to save yourselves from My punishment, try it.

40 Destruction, punishment and loss on that day will be for the rejectors of the day of separation.

41 Indeed, those who are mindful of their Lord by fulfilling His commands and refraining from the things he has not allowed, they will be in the extending shade of the trees of Paradise, and among sweet, flowing springs.

42 And among fruits they desire to eat.

43 And it will be said to them: "Eat from the good, and drink a pleasant, unspoiled drink in return for your good deeds in the world."

44 Just as I have requited you with this requital, I requite all those who do good deeds.

45 Destruction, punishment and loss on that day will be for the rejectors of whatever Allah has prepared for the Mindful.

46 And it will be said to the rejectors: "Eat and enjoy the tasty things of life for a short time in the world; you are indeed, criminals due to your disbelief in Allah and rejection of His Messengers."

47 Destruction, punishment and loss on that day will be for the rejectors of their requital on the day of recompense.

48 When these rejectors are told: "Perform prayer for Allah", they do not pray to Him.

49 Destruction, punishment and loss on that day will be for the rejectors who rejected whatever the Messengers brought from Allah. 50 So when they do not bring faith in this Qur'an that was revealed from their Lord, what other speech will they bring faith in?

Beneficial Points:

- Allah looks after the human in the mother's womb.
- The earth is vast enough for those that live upon it that are living, and those within it who are dead.