

Lesson 30: An-Naba' - An-Nas

PART-A AN-NABA' - 'ABASA

السلام عليكم ورحمة الله وبركاته

نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ أَمَّا بَعْدُ
فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

رَبِّ اشْرَحْ لِي صَدْرِي - وَيَسِّرْ لِي أَمْرِي - وَاحْلُلْ عُقْدَةً مِّنْ لِّسَانِي - يَفْقَهُوا قَوْلِي -
اللَّهُمَّ اهْدِ قَلْبِي وَ سَدِّدْ لِّسَانِي وَاسْلُلْ سَخِيمَةَ قَلْبِي

'AN-NABA

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

RECITATION (1- 5)

عَمَّ يَتَسَاءَلُونَ: 1
عَنِ النَّبَاِ الْعَظِيمِ: 2
الَّذِي هُمْ فِيهِ مُخْتَلِفُونَ: 3

1: About what are they asking one another?

2: About the great news -

Meaning the Day of Judgment.

3: That over which they are in disagreement.

They differ amongst themselves about the Day of Judgment. Each one says something different. Some say; "there is no resurrection". Others say: "it will be like a dream". Some have a completely different conception.

Allah says:

4: كَلَّا سَيَعْلَمُونَNo! They are going to know.

5: ثُمَّ كَلَّا سَيَعْلَمُونَThen, no! They are going to know.

That time is not far when it will come before them as a reality, and all their assumptions will fizzle away before them. Now Allah mentions different signs of His creation as proofs of resurrection that the Lord who has made this once, this creation once, He can also recreate the creation whenever He wants!

6: أَلَمْ نَجْعَلِ الْأَرْضَ مِهْدًا

7: وَالْجِبَالَ أَوْتَادًا

8: وَخَلَقْنَاكُمْ أَزْوَاجًا

6: Have We not made the earth a resting place?

7: And the mountains as stakes? [As pegs holding the earth in place?]

8: And We created you in pairs

9: And made your sleep [a means for] rest.

10: And made the night as clothing

11: And made the day for livelihood

12: And constructed above you seven strong skies.

13: And made [therein] a burning lamp (The sun),

14: And sent down, from the rain clouds, pouring water

15: That We may bring forth thereby grain and vegetation

16: And gardens of entwined growth.

There was a time when none of this existed. The sun didn't exist. The sky didn't exist. The earth didn't exist. We didn't exist. Where did all of this come from? Allah made it, Allah created it. So when He created it once, can He not recreate it? Yes He can!

17: إِنَّ يَوْمَ الْفُصْلِ كَانَ مِيقَاتًاIndeed the Day of Judgment is an appointed time-

That is when the entire creation will be resurrected. How will this resurrection begin?

18: The Day the Horn is blown, and you will come forth in multitudes

19: And the heaven is opened and will become gateways

20: And the mountains are removed and will be [but] a mirage.

21: Indeed, Hell has been lying in wait.

22: For the transgressors, a place of return,

23: In which they will remain for ages [unending]

جَهَنَّمَ is waiting, seeking the criminals, that when they will be within its reach, so it can take them in. And once it takes them in, their coming out is impossible.

24: They will not taste therein [any] coolness or drink

25: Except scalding water and [foul] purulence

26: An appropriate recompense..... جَزَاءٌ وَفَاقًا

Why is it an account, a recompense that is appropriate? How is it be fitting? Because...

27: Indeed, they were not expecting an account.

28: And denied Our verses with [emphatic] denial.

With absolute denial!

29: But all things We have enumerated in writing.

30: So taste [the penalty], and never will We increase you except in torment.

But:

31: إِنَّ لِلْمُتَّقِينَ مَفَازًاIndeed for the righteous is attainment-

That day they shall attain. What is it that they will attain? Whatever they want! Whatever they desire!

32: حَدَائِقَ وَأَعْنَابًاGardens and grapevines.

33: And full-breasted [companions] of equal age

34: And a full cup.

35: No ill speech will they hear therein or any false hood

This is why whoever wishes to go to جَنَّة then what is it that he needs to avoid? كَذَاب and لغو; lying and useless things because lying is something that prevents a person from truthfulness. It leads a person to sin and sin leads a person to hell. And لغو, useless, vain speech; all of this is something that destroys the precious moments of life that Allah has given to a person so that he may earn جَنَّة. So a person who wants to go to جَنَّة, then he must abstain from كَذَاب and لغو.

36: جَزَاءً مِّن رَّبِّكَ عَطَاءٌ حِسَابًا[As] reward from your Lord, [a generous] gift [made due by] account.

Meaning yes, they bought deeds, and yes, they were held accountable, and yes, Allah rewarded them with more than they deserved. A generous gift!

37: [From] the Lord of the heavens and the earth and whatever is between them, الرَّحْمَنُ the Most Merciful..... لَا يَمْلِكُونَ مِنْهُ خِطَابًاThey possess not from Him [authority for] speech.

Meaning none can speak in His presence without His permission.

38: يَوْمَ يَقُومُ الرُّوحُ وَالْمَلَائِكَةُ صَفًّاThe Day that the Spirit [meaning the angel جبرائيل] and [the rest of] the angels [also] will stand in rows, they will not speak except for one whom the Most Merciful permits, and he will say what is correct."

Meaning none will intercede for another, no person will make a request for another person. No angel even can do that except with the permission of Allah.

And also we see here: لَا يَتَكَلَّمُونَ....people will not even speak to each other, they will not even comfort each other verbally, they will not even help each other in any way.

We learned in a حديث Ibn-e-Umer (r.a.) narrated that the Prophet ﷺ said:

“On the day of resurrection people will proceed in groups and they will fall on their knees....”

And when we think about “they” let's picture us in the people on the Day of Judgment because we will also be there.

“They will fall on their knees, and every nation will follow their prophet, and will say O so and so!....”
[Meaning O prophets of ours]... *Intercede for us with Allah.*

Meaning do something for us, until intercession shall be given to the Prophet ﷺ and that will be the day when Allah will raise him into a station of praise and glory, مقام محمود. So he will fall, prostrate, glorifying and praising Allah, and then he will be granted permission to intercede. And the prophet ﷺ shall intercede only after Allah's permission.

What we learn from this is that no one can intercede himself, no one can speak himself, no one can advocate anything for himself; nobody at all. This is why all of us should be concerned about ourselves today. We need to worry about our actions today because sometimes we think so and so will help us on the Day of Judgment.

But the reality is that no one will help you if Allah does not allow, if Allah is not happy with us. So our entire effort in life should be to please Allah, because even the prophets of Allah what will they say; رَبِّ سَلِّمْ (O Allah! Protect us. Save us, save us).

No person will be concerned about another. We need to do our best to please Allah, so Allah will rescue us that day.

39: ذَلِكَ الْيَوْمُ الْحَقُّThat is the true day

فَمَنْ شَاءَ اتَّخَذَ إِلَىٰ رَبِّهِ مَآبًاSo he who wills may take to his Lord a [way of] return.

Whoever wants, he can choose the path that will take him to Allah.

40: Indeed, We have warned you of a near punishment on the Day when a man will observe what his hands have put forth and the disbeliever will say, "Oh, I wish that I were dust!"

Because when he will see his deeds he will see nothing that is worth any weight on the Day of Judgment. And he will wish that I had been turned to dust after death and never resurrected. But the fact is that Allah will resurrect everyone and everyone will be recompensed for what he has done.

AN-NAZI'AT

RECITATION (1- 9)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

- 1: وَالنَّازِعَاتِ غَرْاقًا
- 2: وَالنَّاشِطَاتِ نَشْطًا
- 3: وَالسَّابِحَاتِ سَبْحًا
- 4: فَالسَّابِقَاتِ سَبْقًا
- 5: فَالْمُدَبِّرَاتِ أَمْرًا
- 6: يَوْمَ تَرْجُفُ الرَّاجِفَةُ
- 7: تَتَّبِعُهَا الرَّاكِبَةُ
- 8: قُلُوبٌ يَوْمَئِذٍ وَاجِفَةٌ

1: By those [angels] who extract with violence

Meaning the soul of a human being; they pull out the soul from every hair and every nerve of the body.

2: And [by] those who remove with ease

Meaning others, they take out the soul so smoothly that those nearby do not even know that the soul of the deceased has already departed.

3: And [by] those who glide [as if] swimming

Meaning the angels, they move so swiftly.

4: And those who race each other in a race;

The angels race in obeying Allah as if competing with one another.

5: And those who arrange [each] matter

Meaning the angels who, according to Allah's orders, they precisely do what they have been commanded.

6: يَوْمَ تَرْجُفُ الرَّاجِفَةُ Allah says: **On the Day, the blast [of the Horn] will convulse [creation]**

But this will not be just one convulsion.

7: تَتَّبِعُهَا الرَّادِفَةُ **There will follow it the subsequent [one]**

One blast, one blowing of the trumpet will be followed by another blowing of the trumpet.

8: قُلُوبٌ يَوْمَئِذٍ وَاجِفَةٌ **Hearts, that Day, will tremble.**

Any time we hear a loud noise, it frightens us. But the blowing of the trumpet is a sound that we cannot even imagine right now.

9: أَبْصَارُهَا خَاشِعَةٌ **Their eyes will be humbled.**

Meaning people will be extremely scared because of their bad outcome. On the contrary, Allah's friends will be under His throne, under His shade, peaceful, secure, fear free, worry free, fear less.

10: يَقُولُونَ إِنَّا لَمَرْدُودُونَ فِي الْحَافِرَةِ

But right now; those who deny, what do they say?

They are [presently] saying, "Will we indeed be returned to [our] former state [of life]?"

How is that possible?

11: **Even if we should be decayed bones?**

When our bones have become brittle and hollow, still we will be resurrected?

12: **They say, "That, then, would be a losing return."**

Meaning what a big loss that would be.

13: **Indeed, it will be but one shout.**

14: And suddenly they will be [alert] upon earth's surface.

One shout they will hear and everyone will arrive at the place that they are supposed to.

15: هَلْ أَتَاكَ حَدِيثُ مُوسَىHas there reached you the story of Musa? –

16: When his Lord called to him in the sacred valley of طوى

17: [Saying] "Go to فرعون. Indeed, he has transgressed.

18: And say to him, 'Would you [be willing to] purify yourself?

19: And let me guide you to your Lord so you would fear [Him]?"

This is the way of conveying Allah's religion; filling the hearts of Allah's servants with fear of Allah, His awe, so that the servant is directly connected to who? To his Lord. And on this we must analyze ourselves also:

وَأَهْدِيكَ إِلَىٰ رَبِّكَ فَتَخْشَىٰ

The sign of accepting guidance is that a person develops خشية of who? Of Allah عزوجل! So here we need to check ourselves that on reading the Quran, on reflecting on the meanings of the Quran, have we developed the fear of Allah? If we have not, and if we are the way we were before, then the purpose has not been fulfilled. Then this would have been a useless effort. Because the intended result is !فَتَخْشَىٰ It should be that a person develops fear of Allah. But as long as we are alive, we have a chance that we strive to develop Allah's fear, and we ask Allah also so to grant us His خشية, His خوف, His تقوى. And the purpose of Ramadan is also the development of تقوى.

20: And he [Musa (a.s.)] showed him the greatest sign,

21: But فرعون denied and disobeyed.

22: Then he turned his back, striving.

Plotting to conspire against Musa (a.s.) because he sensed Musa (a.s.) as a threat to himself.

23: And he gathered [his people] and he called out

He made an announcement to reassure his people so that they don't get affected by Musa (a.s.). What did he say?

24: And said, "I am your most exalted lord."

25: So Allah seized him in exemplary punishment for the last and the first [transgression].

Meaning Allah punished him in دنيا and in آخرة. And also, in برزخ; we learned that the people of فرعون; they are put to fire, morning and evening, and on the Day of Judgment much more awaits them; for the leader and for his followers!

26: إِنَّ فِي ذَلِكَ لَعِبْرَةً لِّمَن يَخْشَىIndeed in that is a warning for whoever would fear

Who? Do we consider ourselves as those who fear Allah? انشاء الله, if we don't, then let us fear Allah right now.

Allah says: إِنَّ فِي ذَلِكَ لَعِبْرَةً لِّمَن يَخْشَىThere is a lesson in this for he who fears Allah. What is that lesson; that cast out any pride from your heart, any feeling of self exaltation because this kind of pride and ego, this is what leads to فرعونية; and what is that? Such pride that a person sees the truth, recognizes it, but he doesn't accept it. So we should ask Allah to make us humble and to remove from our hearts any pride, even if it is a little bit, because on the Day of Judgment, none can enter جنة with pride.

27: Are you a more difficult creation or is the heaven (a more difficult creation)? Allah constructed it

Meaning the sky that you see above you; who made it, who built it? Allah built it.

28: He raised its ceiling and proportioned it.

29: And He darkened its night and extracted its brightness

How amazing! Such a massive sky, and in night time completely dark and without us even knowing, the night turns into day.

30: And after that He spread the earth.

31: He extracted from it its water and its pasture

32: And the mountains He set firmly

33: As provision for you... Meaning for your lifeand your grazing livestock.

34: فَإِذَا جَاءَتِ الطَّامَّةُ الْكُبْرَىٰ

The Day of Judgment - الطَّامَّةُ

Allah says when that will come, then: **When the الطَّامَّةُ will come....**

الطَّامَّةُ is such a calamity that does not go away. That cannot be pushed away, that cannot be averted.

There is absolutely no escape from it. And the terrors of the Day of Judgment will be so widespread that they'll be never ending, inescapable. فَإِذَا جَاءَتِ الطَّامَّةُ الْكُبْرَىٰ When the greatest الطَّامَّةُ;

When the greatest Calamity shall come

35: The Day when man will remember that for which he strove.... يَوْمَ يَتَذَكَّرُ الْإِنْسَانُ مَا سَعَىٰ

On the Day of Judgment, each person will remember what he had been striving for. You and I will remember and think about what is it that we were running after in this world? We will look at what we have done all our lives. Yes, there will be many moments that will cause embarrassment to a person, and this is why it is necessary that we remember our sins now. The forgotten sins, we remember them now, and the opportunities that we neglect; let's seize them now, because: يَوْمَ يَتَذَكَّرُ الْإِنْسَانُ مَا سَعَىٰ

On the Day of Judgment a person will not remember the wishes and the goals and the intentions that he made once upon a time, but the effort that he made. And remember it's the effort, because it's quite possible that a person is striving, striving but he doesn't make it till the end. Despite his best efforts he doesn't make it till the end. So what is it that will be looked at; it is the striving. How much is it that a person strove? How much effort did we put in for the sake of Allah?

36:وَبُرِّزَتِ الْجَحِيمُ لِمَن يَرَىٰ And Hell fire will be exposed for [all] those who see

37: So as for he who transgressed

38: And preferred the life of the world

39: Then indeed, Hellfire will be [his] refuge.

40: وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَىٰ
...But as for he who feared the position of his Lord...

The one who fears standing before his Lord, meaning this fact makes him anxious that I have to stand before Allah, how will I face Him? When He will ask me about my sins, how will I stand before Him?

And this fear; he doesn't just have these moments when he's afraid and then he goes back to how he was, but:

وَنَهَى النَّفْسَ عَنِ الْهَوَىٰAnd he prevented the soul from inclination....

Meaning from the desire; this is the key point. You see our greatest enemy is sitting inside of us. It's not outside of us; it's sitting inside of us. It is the نفس. Controlling the نفس, stopping the نفس from wrong is THE MOST DIFFICULT thing. Just think about it; how difficult is it for you these days to wake up for سحر? How difficult is it? Don't you have to push yourself and throw yourself out of bed? Don't you have to do that; you want to sleep. Isn't it so difficult to control your sleep at that time? And force yourself to get up, leave your sleep and go and eat?because you know that if you don't eat how will you survive that day? This is just one example of how difficult it is to control the نفس. And a person who's able to control the نفس then yes, he is victorious, he is successful. Because it is very easy to advise other people, to convince them, to tell them; what is most difficult is to advise oneself, to tell oneself, to convince oneself. Because you tell yourself do something or not do something and the نفس will present a hundred excuses. This is why we are afraid of شيطان, meaning the threat of شيطان, and we realize the threat of misleading people, we must also realize the bigger threat of نفس; this enemy, which is inside of us.

أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي

The Prophet ﷺ made this دعا morning and evening.
"O Allah! I seek Your protection from the evil of my soul"

Because it's very, very important that we recognize the tricks of the نفس. You know the نفس also deceives us. It's necessary that we understand the deception of the نفس. How it deceives us, how it leads us astray? You remember the story Yusuf (a.s.); how his brothers' one conversation, in which they expressed their jealousy of their brother, and then they also criticized the priorities of their father, and that one غيبة led to what; so many sins. And what is it that led them to that? It was their نفس, slowly and gradually, because you know what, many times the نفس finds pleasure in doing wrong things. When we're talking bad about somebody else, why is it that we do it? We like to, we like to gossip, we enjoy. We like talking about the faults of other people so that we appear to be very nice and very righteous. The نفس begins to find pleasure in sin. And then one sin leads to another, which leads to another and a person goes astray like that. So:

وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ The one who stops, prevents the soul (from hawa) from desire....

فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَىٰ This is the person for whom is جنة

41: Then indeed, Paradise will be [his] refuge.

42: They ask you, [O Prophet], about the hour: When is its arrival?

43: In what [position] are you that you should mention it?

Meaning who are you to know when the Day of Judgment is to come.

44: To your Lord is its finality

Its final knowledge, its final decision rests with who? Allah alone!

45: You are only a warner for those who fear it.**46: It will be, on the Day they see it, as though they had not remained [in the world] except for an afternoon or a morning thereof.**

This is how short life is, but right now, the moments that we're finding pleasure in disobeying Allah سبحانه و تعالى, those moments; they seem to be so long. These days, these nights; they seem to be so long. But if you look at your entire existence from the beginning, from when Allah سبحانه و تعالى extracted the soul from Adam (a.s.), until today when we are alive, and then when we die, and then so many years in the grave, and then eventually, the Day of Judgment, the length of which is fifty thousand years, and then انشاء الله going into جنة انشاء الله! I mean, look at this; what is this life then? Forty, fifty, sixty years? What is this? It's nothing! But right now what happens to us? We want to enjoy the long days of fasting. They seem so burdensome. Time seems to go by so slowly, a difficulty, a trial in life does not seem to end. Day after day we're thinking when is this going to be over. But just remember that no difficulty of this world is like the difficulty of the آخرة. A life full of problems, full of difficulties, of one hundred years is nothing compared to the fifty thousand years of the Day of Judgment alone and then the eternity that follows it. Therefore remember that the worries of this life; they're not real worries, they're not real problems. What is the real problem that we need to worry about, that we really need to be concerned about; it's the worry, it's the problem of the آخرة; saving ourselves over there, protecting ourselves on that day.

ABASA

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

- 1: عَبَسَ وَتَوَلَّى
- 2: أَنْ جَاءَهُ الْأَعْمَى
- 3: وَمَا يُدْرِيكَ لَعَلَّهُ يَزَكَّى
- 4: أَوْ يَذَّكَّرُ فَتَنْفَعَهُ الذِّكْرَى

1: The Prophet frowned and turned away

2: Because there came to him the blind man, [interrupting].

These verses were revealed about the famous companion **عبدالله بن أم مكتوم**, who was a relative of Khadija (r.a.). He was a cousin of hers. The Prophet **صلی اللہ علیہ وسلم**, when he was in **مكة**, this is in the early years; he was once conversing with the elite of **مكة**, the chiefs, the wealthy, influential people, and he was deeply engaged in doing **دعوة** to them when **عبدالله بن أم مكتوم** came and he began asking Prophet **صلی اللہ علیہ وسلم** questions that were completely off the topic. The prophet **صلی اللہ علیہ وسلم** felt that he had been interrupted so he ignored **عبدالله بن أم مكتوم**. He frowned a little bit because he was upset. He got a little irritated and annoyed so he frowned and he ignored **عبدالله بن أم مكتوم** and he continued his conversation with the chiefs who were sitting over there.

This is understandable but Allah did not approve of this behavior in His messenger **صلی اللہ علیہ وسلم** because the Prophet **صلی اللہ علیہ وسلم** was meant to have the most excellent character: **وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ** ... And this is something that we need to reflect over as well. We need to analyze ourselves as well because sometimes we frown over little, little things just because somebody saying something that we do not agree with, we frown, we bring such a huge frown on our face. And this is something that we need to pay attention to. And many times it happens and we don't realize these mistakes. You see over here; who told the prophet **صلی اللہ علیہ وسلم** about his frown? Allah **عز وجل**! Because sometimes when we are frowning we don't even realize. So ask people who are closest to you, who are your most sincere well-wishers: "Tell me where I slip", "tell me where I err".

3: وَمَا يُدْرِيكَ لَعَلَّهُ يَزَكَّى But what would make you perceive, [O Muhammad], that perhaps he might be purified

Meaning he is asking you, **عبدالله بن أم مكتوم**, if you were to teach him, he would be purified. You never know, he might benefit from the knowledge that you teach him.

4: Or be reminded and the remembrance would benefit him?

In other words; why did you ignore him? Why did you not like him asking you questions? You should have answered him. You should have taught him because he was worthy of your attention. You see over here; Allah **عز وجل**, He is advocating for **عبدالله بن أم مكتوم**, because the real value of a person near Allah **تعالى** is of who? Which person? The person who may be wearing old and tattered clothes, who may have a disability, because **عبدالله بن أم مكتوم** was actually blind, Allah mentions over here **"There came to him a blind man"** He may be disabled, he may be poor, but if he believes in Allah and loves Allah and wants to know about how he can please Allah, then this person is worth more attention than who? Than those, who may be very rich and wealthy and influential but who don't have faith in Allah.

5: أَمَّا مَنْ اسْتَغْنَىAs for he who thinks himself without need,

6: To him you give attention.

7: And not upon you [is any blame] if he will not be purified.

Meaning those people who don't want to learn; you are still paying attention to them. If they don't learn, what's the big deal? It's not going to harm you, leave them. But those who are eager to learn, why should they be neglected?

8: But as for he who came to you striving [for knowledge]

9: While he fears [Allah],

10: From him you are distracted.

Don't be distracted from him. Such a person has value near Allah. Now look at yourself, analyze yourself in these آيات. Who is it that has value near Allah?

The one who: وَهُوَ يَخْشَى أَمَّا مَنْ جَاءَكَ يَسْعَى

The one who goes running, hastening, eager to learn, eager to find out, to improve his condition and he fears Allah. Such a person has value near Allah. But the person who turns away, thinking he doesn't need Allah, he doesn't need Allah's book in his life, then why should you waste your time running after such people. Pay attention to those who are eager to learn.

11: كَلَّا إِنَّهَا تَذْكِرَةٌNo! Indeed, these verses are a reminder;

12: So whoever wills may remember it.

He may accept this reminder!

13: [It is recorded] in honored sheets,

14: Exalted and purified,

15: [Carried] by the hands of messenger-angels

16: Noble and dutiful.

17: قُتِلَ الْإِنْسَانُ مَا أَكْفَرَهُCursed is man; how disbelieving is he.

How very, very ungrateful he is. What gives him the right to be ungrateful?

18: From that substance did He create him?

19: From a sperm-drop He created him and destined for him;

I mean look at your origin, what makes you so arrogant?

20: Then He eased the way for him.

Meaning Allah gave man strength, the ability to move around, to walk around, to eat and drink, to learn, to communicate, to travel and like this he goes through life. But all of these strength and abilities came from who? Allah!

21: Then He causes his death and provides a grave for him.

Meaning eventually this person will die and where is it that he will be buried? أَقْبَرَهُ Allah will select a grave for him. Meaning what Allah has decreed where a person should be buried, that is where he will be buried.

22: Then when He wills, He will resurrect him.

23: كَلَّا لَمَّا يَقْضِ مَا أَمَرَهُNo! Man has not yet accomplished what Allah commanded him.

You see our freedom is only for a few days, just as long as we are alive. Once we die, then that is it. We cannot move; we cannot get out of the grave; no one can break through the jail of القبر, of the grave. And only when Allah intends, will people be resurrected.

So in this life... كَلَّا لَمَّا يَقْضِ مَا أَمَرَهُWhat is man doing? Allah says he has not yet accomplished what Allah commanded him. You know this is something we need to remember; because you know sometimes when we accomplish a good deed we think we have done really well. We have kept these many fasts and انشاءالله this many Qurans we have recited and another complete reading of the Quran.

Allah says: لَمَّا يَقْضِ مَا أَمَرَهُNo matter how much we have done, we have never done enough. Because remember that if a person were to live his life, his entire life; from the moment his mother gave birth to him until extreme old age, in which he's not even able to move much, his entire life on earth, if he spent it dragging his face on the ground, pursuing the pleasure of Allah, on the Day of Judgment a

person will look at this deed and he will say nothing, not enough, should have done more, should have done better. كَلَّا لَمَّا يَقْضِ مَا أَمَرَهُ We have never done enough. We have never accomplished enough.

24: فَلْيَنْظُرِ الْإِنْسَانُ إِلَى طَعَامِهِThen let mankind look at his food

I mean just think about it; how much food we've eaten and how many deeds we have performed, is there any match? Really is there any match? No, there isn't.

25: How We poured down water in torrents,

26: Then We broke open the earth, splitting [it with spouts],

27: And caused to grow within it grain

28: And grapes and herbage

29: And olives and palm trees

30: And gardens of dense shrubbery

31: And fruit and grass

32: [As] enjoyment for you and your grazing livestock.

33: فَإِذَا جَاءَتِ الصَّاعَةُBut when there comes the Deafening Blast [of the trumpet]

Deafening blast; it will overpower every sound.

34: On the Day a man will flee from his brother

35: And his mother and his father

36: And his wife and his children

So if today they ask us to do something wrong, what should we do? Disobey Allah for their sake? Today they call you to sin, they might call you, and tomorrow they will, for sure, run away from you.

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

Each person will be worried about himself, so he won't have that capacity to worry about anyone else.

38: [But some] faces, that Day, will be bright - **وَجُوهٌ يَوْمَئِذٍ مُّسْفِرَةٌ**

39: **ضَاكَّةٌ مُّسْتَبْشِرَةٌ**Laughing, rejoicing at good news,

40: And [other] faces, that day, will have upon them dust.

41: Blackness, (gloom) will cover them.

42: Those are the disbelievers, the wicked ones.

Those who have spent their lives in disobedience to Allah.

PART - B
AT-TAKWIR - AL-INSHIQAQ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

AT-TAKWIR

READING (1-14)

- 1.** When the sun is wrapped up [in darkness].
- 2.** And when the stars fall, dispersing.
- 3.** And when the mountains are removed. (set in motion)
- 4.** And when the full-term she-camels are neglected.
- 5.** And when the wild beasts are gathered.
- 6.** And when the seas are filled with flame.
- 7.** And when the souls are paired.
- 8.** And when the girl who was buried alive is asked,
- 9.** for what sin she was killed.
- 10.** And when the pages are made public.
- 11.** And when the sky is stripped away.
- 12.** And when Hellfire is set ablaze.
- 13.** And when Paradise is brought near.
- 14.** A soul will [then] know what it has brought [with it].

At that time, each person will know what deeds it has come with before Allah, what deeds each person has brought, because that day deeds will matter. Over here, the detailed picture of the Day of Judgment is painted that how the sun will be wrapped up.....

كُورَت is to wrap something up, in a round way, in a circular motion. So, the sun will be wrapped up, so it will lose its light.

Stars shall scatter, meaning the force that is holding them in their places today, it shall be finished. The mountains will not stand in their place; meaning every structure and every system shall collapse and everything will be in chaos. Nothing will remain as it was, and the most prized possessions will be abandoned by people. What is mentioned over here? Full term pregnant she camels, they will be abandoned by people. Animals will be gathered even and especially وحوش, wild beasts, because such animals, usually they live alone. Bears; they live alone generally, lions also, cheetahs also, how are they? How are they? Generally they hunt alone or they live alone. Generally, you see that the way they live, they don't gather up in huge numbers together. But Allah says: وَإِذَا الْوُحُوشُ حُشِرَتْ Even they will come together from far off places.

The seas will burn..... Water will burn?? Yes!! And this shows that there will be destruction at a molecular level, at a molecular level. Water will finish, mountains will collapse, and the sand, this mud will extinguish the fire. So the earth will be like a flat piece of white bread with all of mankind standing on it, with no place to hide. And this is when the souls will be joined with the resurrected bodies. The innocent children that were killed in pure injustice, they will be asked; the killers will not be given a chance to even explain themselves.

Those who abused, they will not be asked. Who will be asked? Those who were abused! Remember, that killing children, yes, people did it in the past, but sadly it is done today also.

قيس ابن عاصم, he came to the Prophet ﷺ and he said that in جاهلية, meaning 'before I accepted Islam, I buried alive eight daughters of mine'.

The Prophet ﷺ said:

"For each daughter, free a slave."

He said: "I have camels".

The Prophet ﷺ said:

"Then slaughter a camel each for each daughter that you buried."

We see that even though this man had repented, he had accepted Islam, still the Prophet ﷺ ordered that he should give كفارة. Why?? Because on the day of Judgment, Allah will ask the girl who was buried alive, not the one who buried, the girl who was buried alive. And also we see here that records of deeds shall be laid open, publicized, published, each person will know what is it in his record. And the veil of the sky shall be removed. So everything will be in clear view; hell will be viewed, heaven will be brought into view. Each person will know ultimately what it has brought: عَلِمَتْ نَفْسٌ مَّا أُخْضِرَتْ

And that is what will matter at that time. What about our clothes, our closets that are full of nice, expensive clothes? And what about our shoes? And what about the money and what about the gold that is in the lockers? What about all of these things? Will they come with us on the Day of Judgment? NO! What will come with us? OUR DEEDS!

15. So I swear by the retreating stars.

16. Those that run [their courses] and disappear.

17. And by the night as it closes in.

18. And by the dawn when it breathes,

19. [that] indeed the Quran is a word, [conveyed] by a noble messenger (meaning جبرائيل),

20. [Who is] possessed of power and with the Owner of the Throne, secure [in position],

21. Obeyed there [in the heavens] and trustworthy.

Meaning جبرائيل, the leader of the angels, strong and powerful, influential; meaning he is such that whatever command he gives, the rest of the angels obey him. He is the one who has delivered the Quran to the Prophet ﷺ.

Allah says:

22. Your companion, is not [at all] mad,

23. and he has already seen the angel in the clear horizon.

24. And Muhammad ﷺ is not a withholder of [knowledge of] the unseen.

Meaning whatever he has been informed of, he has passed it on.

25. And the Qur'an is not the word of a devil, [expelled from the heavens].

26. So where are you going?

Why do you not listen to this advice?

27. إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَIt is not except a reminder to the worlds.

The Qur'an is a reminder to who? For everybody!

إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَThe Quran is meant to be a reminder for who? For all people! Qur'an is for all, but who will really take it as a reminder, benefit from this reminder??

28. لِمَنْ شَاءَ مِنْكُمْ أَنْ يَسْتَقِيمَfor whoever wills among you to take a right course.

Whoever wants to fix himself, Yes, the Qur'an will serve as a reminder to him.

29. وَأَنْتُمْ لَا تَشَاءُونَ And you do not will, except that Allah wills - Lord of the worlds.

This is why we should worry that Allah should be happy with us because what if good opportunities are taken away from us, snatched away from us, because we cannot even want, will , to do something good unless Allah allows.

AL-INFITAR

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

- 1.** إِذَا السَّمَاءُ انْفَطَرَتْ
- 2.** وَإِذَا الْكَوَاكِبُ انتَثَرَتْ
- 3.** وَإِذَا الْبِحَارُ فُجِّرَتْ

1. When the sky breaks apart.

2. And when the stars fall, scattering.

3. And when the seas are erupted.

4. And when the [contents of] graves are scattered.

Graves..... Whatever is in them, scattered; nothing will remain hidden.

5. عَلِمَتْ نَفْسٌ مَّا قَدَّمَتْ وَأَخَّرَتْA soul will [then] know what it has put forth and kept back.

Meaning on the Day of Judgment, a person will see every single action of his.... he will see every single deed that he has done.

6. يَا أَيُّهَا الْإِنْسَانُ مَا غَرَّكَ بِرَبِّكَ الْكَرِيمِO mankind, what has deceived you concerning your Lord, [who is so generous] the Generous,

The Generous One! Why are you so deceived?

7. الَّذِي خَلَقَكَ فَسَوَّاكَ فَعَدَلَكَ[He is the one] Who created you, proportioned you, and balanced you?

8. In whatever form He willed, He has assembled you.

So the Lord who has made you so beautiful, has placed everything in your body in such appropriate fashion; every hair, every finger, every nail, every part of the body. He didn't cover the entire forehead with hair like that of eyebrows; No! He didn't make one arm big and the other arm small; No! I mean, the skin is different on your hands, the skin is different on the back of your hands. Isn't that? So Allah has made you perfectly, in the best way. And look at how all the joints, Allah has covered them with skin, with flesh. Allah has not created you in a haphazard fashion, Allah made you, gave importance to you and made your whole body, consolidated in one piece, not that parts of it are broken so that you lose them, No! You don't lose parts of your body even if a part breaks; it stays attached to your body under the skin. This is how Allah has made you. How could you ever think; how could you ever think that you were a result of some Big Bang, some accident that happened millions of years ago????

I mean, this is foolish. This is foolish! You think there is no God; how could you think there is no God? How could you be without a God? How could you be without someone fashioning you?? I mean just look at your body, could this be the result of just a BANG? Could it be? It's not possible!! Why are you so deceived about Allah? This is the work of حكيم, of عليم, of كريم.

9. كَلَّا بَلْ تُكَذِّبُونَ بِالذِّينِNo! But you deny the Recompense.

10. And indeed, [appointed] over you are keepers,

11. Noble and recording;

12. They know whatever you do.

كَرَامًا كَاتِبِينَthey know exactly what you do.

13. Indeed, the righteous will be in pleasure,

14. And indeed, the wicked will be in Hellfire.

15. They will [enter to] burn therein on the Day of Recompense,

16. And never there from will they be absent.

17. And what can make you know what is the Day of Recompense?

18. Then, what can make you know what is the Day of Recompense?

Because there is nothing like the Day of Judgment that you have witnessed in this world..... any calamity, any moment of fear that you may have experienced in this world; multiply that by infinity and that is the Day of Judgment..... ثُمَّ مَا أَدْرَاكَ مَا يَوْمُ الدِّينِ

You cannot know the enormity of the Day of Judgment. You can never fully comprehend it until you actually witness it.

19. يَوْمَ لَا تَمْلِكُ نَفْسٌ لِّنَفْسٍ شَيْئًاIt is the day when a soul will not possess for another soul, [power to do] anything.....

No mother, no father, no daughter, no sister, can do anything for another.

وَالْأَمْرُ يَوْمَئِذٍ لِلَّهِAnd the command that day, is [entirely] for Allah. [with Allah]

So, make yourself, make your efforts; لِلَّهِ today..... for Allah today, so that our decision that Allah makes that day, is also good.

AL-MUTAFFIFIN

TILAWAT (1-28)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the entirely Merciful, the especially Merciful.

1. Woe to those who give less [than due],

2. Who, when they take a measure from people, take in full.

Meaning those who take their right in full.

3. But then, when they give by measure or by weight to them, they cause loss.

They have different standards for themselves and different standards for others.

4. ... أَلَا يَظُنُّ أُولَٰئِكَ أَنَّهُمْ مَبْعُوثُونَ

Allah asks:

Do they not think that they will be resurrected,

5. For a tremendous day,

The Day of Judgment!

6. The day when all of mankind will stand before the Lord of the worlds?

Each person has to face his Lord, and this is the meeting that we need to prepare for. In this life, we prepare for many days. Sometimes we spend weeks and months in advance to prepare for a birthday, to prepare for an anniversary, to prepare for our wedding day, to prepare for moving day, to prepare for some other day, someone's arrival and someone's departure. And all of these days; they come and they go, some go well and others not so. But this day, this meeting, which is certain, which is most important, this is what we need to prepare for. We have been sent in this life to prepare for the meeting with Allah on the Day of Judgment..... **يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ**

And this day is not an easy day; a day when all of us have to stand, there is no chair, there is no rug, there is no sofa, there is nothing, each and every person will be standing and the length of this day is fifty thousand years where people will be sweating profusely. Some drowning immersed in their sweat up to their ears, up to their neck, up to their chest, up to their feet. Today think about it, we're not able to tolerate even a little difficulty. So many times it happens that heat, it gets to us. But imagine the heat of the Day of Judgment.

The Prophet ﷺ said:

"The day mankind will stand for their Lord, it is a day, the length of which is fifty thousand years. At that time, they will be immersed in their sweat, up to half their ears"

Some people will be immersed up to half their ears.

The prophet ﷺ recited this آية:

يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ

And he said:

"What will be your state, when Allah will gather you, for fifty thousand years, like how an arrow is placed in a bull, ready to be shot, but then he will not even look at you."

Meaning for so long after people are gathered, Allah will not even look at them, and this is when people will go from Prophet to Prophet to Prophet, asking them; please beg Allah to begin the Judgment. Even if we are to go to Hell, send us there, we want to get out of here. We've had enough of waiting, fifty thousand years of waiting. But for the believer, this standing will be easy.

The Prophet ﷺ said:

يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ

"That day will be like fifty thousand years, but for a believer, this will be very easy; like the declining of the sun until it sets."

Like the declining of the sun until it goes down.

These days especially we pay attention to the last moments before sunset, and sometimes, yes, we're waiting for the clock to move to give a different number, but what happens? Those moments are easy to bear, it's only a few moments. So for a believer on the Day of Judgment, this entire duration will be like the declining of the sun until it sets. But if right now, we don't pay attention to Allah, we don't give time to Him, if we don't remember him, then how will that day be easy?

You see when a person is immersed in the worship of Allah, immersed..... fully involved in it, then what happens? He loses sense of time. Has it ever happened with you? Maybe doing something else; that you start maybe cooking in the kitchen, and the next thing you see three hours have gone by. You were so busy in it you didn't even realize three hours went by. So a person who worships Allah like this, with all his mind and attention, losing sense of time basically, for him, for him the standing of the Day of Judgment will be easy because for him that day will also pass by very quickly.

7. كَلَّا إِنَّ كِتَابَ الْفُجَّارِ لَفِي سِجِّينٍNo! Indeed, the record of the wicked is in sijjeen.

8. And what can make you know what is sijjeen?

9. It is [their destination recorded in] a register inscribed.

10. Woe, that Day, to the deniers,

11. Who deny the Day of Recompense.

Disbelief in آخره is disastrous. It will cause great destruction for a person on the Day of Judgment.

12. And none deny it except every sinful transgressor.**13. When Our verses are recited to him, he says, "Legends of the former peoples."**

He says I don't understand these tales.

14. No! Rather, كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَthe stain has covered their hearts of that which they were earning.

So many sins that there's no fear of Allah left in the heart, and the heart is as though it is rusted, so filthy, without any shine, and this damage is irreversible. Because you know that when your car gets rusted, you have to fix it immediately and if you don't, it will spread. And once it spreads, خلاص, the damage is irreversible.

Those who do not seek forgiveness from Allah, who do not repent from their sins, who do not clean their hearts, then their hearts also get rusted. May Allah protect us.

..... بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ

Allah says:

15. NO!! Indeed, from their Lord that day, they will be screened.

لَمَحْجُوبُونَThere will be a barrier between them and Allah, they will not be allowed to see Allah.

16. Then indeed, they will [enter and] burn in Hellfire.**17. Then it will be said [to them], "This is what you used to deny."****18. كَلَّا إِنَّ كِتَابَ الْأَبْرَارِ لَفِي عِلِّيَّيْنَNo! Indeed, the record of the righteous is in illiyyin****19. And what can make you know what is 'illiyyun?****20. It is [their destination recorded in] a register inscribed**

21. Which is witnessed by those brought near [to Allah].

Meaning the angels witness that record in which the names of the righteous are written. Have you ever seen lists, maybe of people who have graduated or maybe not their names, but their numbers or something. Lists.... So people go and find out.... OK...this is my name, and this is your name..... YES!! My name is here, your name is here, that person's name is not here.... Just imagine!! The angels, they look at these books and see the names, the deeds of the people who are to enter جنة يَشْهَدُهُ الْمُقَرَّبُونَ

Now what is عَلِّيَّيْنَ عَلِّيَّيْنَ is a place above in the skies where the souls and the records of the righteous are kept, a place where the righteous will be admitted. Who are they? Who are the أَبرارَ?

The Prophet ﷺ said,

"One prayer, followed by another prayer, with no idle talk between the two is recorded in عَلِّيَّيْنَ"

One prayer, which is followed by another prayer, and between the two prayers, a person didn't say a single word that was useless, no لغو. No لغو speech, meaning he was basically engaged in the worship of Allah; either he was silent, or he was saying something good. That is considered a حسنة, a good deed. His prayer, his deed will be recorded where? In عَلِّيَّيْنَ

So if a person talks between the prayers then what will happen? His name will be cut off... So let's do ourselves a favor, and one day, some day, perhaps today, let's have our name also, our صلاة also written amongst the عَلِّيَّيْنَ.

22. إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍIndeed the righteous will be in pleasure.

Pleasure, pleasure, pleasure..... Umer (r.a.), he asked كعب (r.a.):

"What is the state of the highest level of Paradise?"

Meaning the people who live in the highest level, describe them to us.

He said:

"O' امير المؤمنين, it has what no eye has seen or ear has heard. Allah, the Exalted has prepared such a home in which are good spouses, fruits and drinks and has set a seal on it and none amongst His creation has seen it, neither جبرائيل, nor any other angel. And he whose name is amongst the عَلِّيَّيْنَ will enter it, and he will enter that place which no one has seen, such that a person amongst them will come out, meaning out of his home, and he will walk in his kingdom. So no home in جنة will remain except that the light of his face will enter it. And they will rejoice at its fragrance. And they will say; "Amazing is this fragrance, it is from one of the people of عَلِّيَّيْنَ who is walking in جنة. He is walking in his جنة and we are getting his fragrance".

And for this it is necessary to be of the أَبرارَ. Who are the أَبرارَ? Who do بر , بر ,gain as many good deeds as possible. May Allah سبحانه و تعالى make us amongst those.

23. عَلَى الْأَرَائِكِ يَنْظُرُونَOn adorned couches, observing.

24. You will recognize in their faces the radiance of pleasure.

25. They will be given to drink [pure] wine [which was] sealed.

They're the ones who would open it.

26. The last of it is musk. So for this let the competitors compete.

Those who want to get ahead of others, those who want to be the successful ones, those with outstanding performance, what should they do?? They should accelerate at this cause.

27. And its mixture is of Tasneem,

28. A spring from which those near [to Allah] drink.

29. Indeed, those who committed crimes used to laugh at those who believed.

The same people, once they were laughed at, they were laughed at!.

30. And when they passed by them, they would exchange derisive glances.

31. And when they returned to their people, they would return jesting.

32. And when they saw them, they would say, "Indeed, those are truly lost."

The people of ضَالُّونَ, once upon a time of this world they were called جنة,

33. But they had not been sent as guardians over them.

34. So Today those who believed are laughing at the disbelievers,

35. On adorned couches, observing.

36. Have the disbelievers [not] been rewarded [this Day] for what they used to do?

Those who mock at the believers today will be mocked at tomorrow, because what is given now, shall be taken then.

AL-INSHIQAOQ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. إِذَا السَّمَاءُ انشَقَّتْWhen the sky has split [open]

Just imagine the state of that day.... the sky has split open..... Why?

2. And has responded to its Lord and was obligated [to do so]

3. And when the earth has been extended

.....EXTENDED.... So much so that:

4. And has cast out that within it and relinquished [it]

Meaning the earth will be extended such that it will become empty, nothing will remain hidden inside the earth. Every bone, every seed, every dead, every stone and every insect thrown out....

Why??

5. وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْAnd has responded to its Lord and was obligated [to do so] -

It befits the earth, to obey its Master.

6. إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ كَدًّا فَمَلَأَ بِهِindeed you are laboring toward your Lord with [great] exertion and will meet Him.

One day you will meet Him, one day you will end up with Him. You're not here in this world forever, because each day we live is drawing us closer and closer to our Lord. You see everything has an end. One day we began the study of the Qur'an, just a few days ago, and when we did the first Juz, it seemed like a very long journey, very long. But what happened? Day after day, those who've been coming every day, who've been listening every day, you know, day after day, what happened?? الحمد لله One Juz, one Juz, and finally today, Allah has made us reach the thirtieth Juz also.

And this is exactly how our lives are.... fleeting..... numbered days, that cannot be increased. And each day that is going by is drawing us closer and closer to our death until the day will come when death will be before us and we will be on our way to our Lord. Each day is slipping away, we don't feel it, but we are in a journey. This life is a journey. We think life is still, it's not still, it's constantly moving forward. It's taking us at a speed of sixty seconds a minute and twenty four hours a day. It's moving, moving and very soon, we will be standing before Allah.

7. Then as for he who is given his record in his right hand,

8. He will be judged with an easy account

Meaning yes!! Allah might ask him if He wants, but, he will be forgiven. WHO?? The one who has given his record in his right hand....

9. And[he will] return to his people in happiness.

10. But as for he who is given his record behind his back,

11. He will cry out for destruction

12. And [enter to] burn in a Blaze.

13. Indeed, he had [once] been among his people in happiness;

The people who will be given their record in their right hand, they will rejoice with their families.... when?on the Day of Judgment! And the people who will be given their record in their left hands, Allah says, "they rejoice right now with their families."So much so, that they forget Allah. So much so, that they forget Allah's حق.

You see, the Prophet ﷺ, he also had a family life. After all he had a very big family; not one wife, many wives, not one friend, many friends, not one companion, many companions, not one servant, many servants. But what do we learn? Aisha (r.a.) said: "the Prophet ﷺ, he would be at home helping his family, but when the آذان would come, he would become a stranger; he would go.

Family..... Yes!! Allah سبحانه و تعالى has given us our family. We do find comfort and joy in being with our families, eating with them, spending time with them. But if we really love them, if we really, really want to be with them, then yes, we have to spend some time away from them, so that we can be with them forever. Because right now, if our focus is on just enjoyment and happiness and pleasure that we can find with our loved ones, then when can we make time for other things? For things that please Allah, for actions that make Him happy, and if we have not made Him happy, then it doesn't matter how happy and satisfied our loved ones are because their happiness will not matter on the Day of Judgment.

This does not mean that we need to leave our family members. This means, yes, be with them, be happy with them, but also remember the right of Allah and the right of Allah's Book.

14. إِنَّهُ ظَنَّ أَنْ لَنْ يَحُورَIndeed, he had thought he would never return [to Allah].

The righteous person lives this life with his family, fearful of his Lord, and the sinful person is living with his family forgetful of his Lord.

15. But yes! Indeed, his Lord was ever of him, Seeing.

16. So I swear by the twilight glow

17. And [by] the night and what it envelops

18. And [by] the moon when it becomes full

19. [That] you will surely experience state after state.

Step by step, you will move towards your end, you cannot freeze any moment in your life, you cannot stop time, you cannot freeze your life. It's constantly moving forward step by step.

20. So what is [the matter] with them [that] they do not believe,

How come? Why do they not believe? How could they not believe? You see this is something so frightening that each step, each change in our life, it is actually drawing us closer to Allah سبحانه و تعالى. That means that each milestone that we reach, and everything that changes in our life whether it is our skin, or it is the number of our age, or it is anything in life that's changing. Remember!! It means that we are drawing closer to what? OUR DEATH! And this is something that we need to remember:

لَتَرْكَبُنَّ طَبَقًا عَنْ طَبَقٍ.... Life is not stationary..... So what is [the matter] with them [that] they do not believe?

21. And when the Qur'an is recited to them, they do not prostrate [to Allah]?

22. But those who have disbelieved deny,

23. And Allah is most knowing of what they keep within themselves.

24. So give them tidings of a painful punishment,

25. Except for those who believe and do righteous deeds. For them is a reward uninterrupted.

Why is the reward uninterrupted? Because their deeds were like that also, their deeds were also uninterrupted, continuous.

PART - C **AL-BURUJ - AL-FAJR**

AL-BURUJ

TILAWAT (1-9)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the entirely Merciful, the especially Merciful.

1.وَالسَّمَاءِ ذَاتِ الْبُرُوجِ By the sky containing great stars

2. And [by] the promised Day

3. And [by] the witness and what is witnessed,

4. Cursed were the companions of the trench

Which trench?

5. [Containing] the fire full of fuel,

Who were these people??

6. When they were sitting near it

Near these trenches, filled with fire....

7. And they, to what they were doing against the believers, were witnesses.

Meaning these trenches, filled with fire, they were throwing believers into them.... The entire society was behind this crime... this was genocide.

We learned that some people, they believed in Isa (a.s.). This is an incident that happened after Isa (a.s.), before Prophet ﷺ. So the people who believed in Isa (a.s.) and his teachings, the king of that time forced them to renounce their religion and threatened them that if you do not do so then here are these trenches that are filled with fuel. If you do not renounce your religion, then you will be thrown

into these trenches, you will be burnt alive, you'll be thrown into fire and that is what he did. When people refuse to give up their faith, they were thrown into the fire.

In حديث we learnt that it is reported that a woman with a baby was also given the choice; give up your faith or you're going to be thrown into the fire, so she was hesitant over there and her child spoke, her baby spoke telling her mother do not give up your faith, choose fire over the Faith and that's what she did and this happens all the time.

Allah says:

8. And they resented them not except because they believed in Allah, the Exalted in Might, the Praiseworthy,

Today also, there are many people who are persecuted simply because of what?? They believe in Allah. They choose Islam as their religion. Perhaps they're not thrown into ditches of fire but fire is bombarded on them, it is thrown on them.

The Prophet ﷺ prepared us for this. He said:

“A time will come when holding on to إيمان will be like holding a burning ember”

...like a burning coal, a piece of coal!!

Just imagine if there is a piece of coal on your hand, it will burn as long as you have it on your hand. Just like that a time will come when as long as you are Muslim, as long as you believe in Allah, you will be persecuted and you will be tortured. So what are you going to do to avoid that persecution? Give up your Islam? No! You're not going to give it up. Those who are intelligent save their إيمان at every cost. They don't sell their faith for a few dimes of this world. Why? Because they know that Allah is the one:

9. To whom belongs the dominion of the Heavens and the earth. And Allah, over all things, is Witness.

10. Indeed, those who have tortured the believing men and believing women and then have not repented will have the punishment of Hell, and they will have the punishment of the Burning Fire.

Because they burnt others, they persecuted others, so for them is burning and persecution as well unless they repent.

11. Indeed, those who have believed and done righteous deeds will have gardens beneath which rivers flow. That is the great attainment.

12. Indeed, the vengeance of your Lord is severe.

13. Indeed, it is He who originates [creation] and repeats.

14. And He is the Forgiving, the Affectionate,

15. Honorable Owner of the Throne,

16. Effector of what He intends.

The One, who can do anything He pleases. Here a beautiful name of Allah is mentioned "الْوَدُودُ" the One who loves, the loving one. He loves His servants. He is the owner of the great throne, the skies and the earth belongs to Him, everything is His and yet He loves His servants, those who worship Him, those who happily and readily obey Him, those who prefer Him over others, those who sacrifice for His sake, Allah loves them.

The Prophet ﷺ said:

"when Allah loves a servant, He calls Jibreel and He tells him, I love the servant of mine so you also love him so Jibreel loves him and mentions him amongst the carriers of the throne and they also love him and the dwellers of the seven sky hear of him so they do love him. Then the dwellers of the next sky, and the next one, they all hear of him and they also begin to love him until he is known in the sky of the world and he is loved over there and love for him then falls, it descends in the earth too, so the dwellers of the earth love him too."

You see when a person obeys Allah in ease and in difficulty, when he controls his نفس and prefers Allah over himself then Allah will also love him. When a person will surrender himself to Allah, when we will make ourselves for Allah, when we will dedicate our lives for Allah, when we give ourselves to Allah, then He will also love us. So this should be our دعا: "oh Allah! Love me too, oh Allah! love me".

17. هَلْ أَتَاكَ حَدِيثُ الْجُنُودِHas there reached you the story of the soldiers -

18. [Those of] فرعون and ثمود?

19. But they who disbelieve are in [persistent] denial,

20. While Allah encompasses them from behind.

Meaning their denying the Quran does not make any difference at all.

21. But this is an honored Qur'an

22. [Inscribed] in a Preserved Slate.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

AT-TARIQ

1. وَالسَّمَاءِ وَالطَّارِقِ
2. وَمَا أَدْرَاكَ مَا الطَّارِقُ
3. النَّجْمُ الثَّاقِبُ

1. By the sky and the night comer -

Meaning the one that comes in the night.

2. And what can make you know what is the night comer?

3. It is the piercing star -

4. There is no soul but that it has over it a protector.

5. So let man observe from what he was created.

Just observe your body what all is inside it. Have you ever studied human anatomy, biology? What happens when you take a course like that? You think maybe I should drop out. There's just too many things to remember, too many complicated words to memorize, too many things that we cannot even understand, this is our body. And what is it that we have come to know of our bodies? Hardly anything!

Allah says: فَلْيَنْظُرِ الْإِنْسَانُ مِمَّ خُلِقَ You want to be amazed, just look at your own body!

6. خُلِقَ مِنْ مَّاءٍ دَافِقٍhe was created from a fluid, ejected,

7. Emerging from between the backbone and the ribs.

8. Indeed, Allah, to return him [to life], is Able.

9. The Day when secrets will be put on trial,

- 10.** Then man will have no power or any helper.
- 11.** By the sky which returns [rain]
- 12.** And [by] the earth which cracks open,
- 13.** Indeed, the Qur'an is a decisive statement,
- 14.** And it is not amusement.
- 15.** Indeed, they are planning a plan,
- 16.** But I am planning a plan.
- 17.** So allow time for the disbelievers. Leave them awhile.

Meaning today in this world, all those who are plotting to defeat and lower and debase the religion of Allah, Allah knows exactly what they're doing, what their plots are, and soon their plots are going to turn against them.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

AL-A'LA

RECITATION (1 – 8)

Surat ul-Aala

سورة الغاشية and سورة الالاعلى, these are two Surahs that the Prophet ﷺ recited very frequently together. In both Eid prayers, the Prophet ﷺ would recite these two Surahs, even in *Jum'uah Salah* the Prophet ﷺ would recite these two Surahs. So we should also memorize them and read them in our prayers.

Ibn Abbas (r.a.) said that when the Prophet ﷺ recited the first Aayah.... سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى he would say: سبحان ربى الالاعلىso we should also do the same.

- 1.** سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَىExalt the name of your Lord, the Most High,

2. **الَّذِي خَلَقَ فَسَوَّى** [the one] **Who created and proportioned**

He created everything, everyone in a very balanced fashion.

3. **وَالَّذِي قَدَّرَ فَهَدَى** **And who destined and [then] guided**

4. **And who brings out the pasture**

5. **And [then] makes it black stubble.**

6. **We will make you recite, [O Muhammad], and you will not forget,**

7. **Except what Allah should will.....**

Because Allah can do whatever He wants.

.....Indeed, He knows what is declared and what is hidden.

8. **وَنُيَسِّرُكَ لِلْيُسْرَى** **And We will ease you toward ease.**

Because this دين is all ease. You see life is not easy. When we think about ease of دين we think; “Oh, prayer should be so easy for me”, “fasting should be so easy for me”, “I shouldn't feel hungry and thirsty”, “when I go for قيام, it should be so easy for me” and since I don't find it easy, “it hurts my back, it hurts my legs, I think I'm going to skip tonight”. This is what we think ease should be.

The thing is that the دين is easy in the sense that it is DO-ABLE, it is practical, it is possible. Yes there will be challenges, there will be hardships along the way, but remember that life is not free of hardship. Even when you're eating, don't you have to go through the hardship of chewing your food? Don't you have to do that? When you want to dress up, don't you have to go through the hardship of getting your clothes ready and then getting yourself ready? Don't you have to do that? You do, because this is life. This is the دنيا. It is جنة where a person won't even have to put his gold and silver on, it will be put on the people of جنة. It is جنة where a person will just wish to have something to drink and the pouring vessel will just appear in his hand. This is جنة. Right now where are we? In this world and what are we preparing for? For جنة, that is our goal.

So remember: **وَنُيَسِّرُكَ لِلْيُسْرَى**yes when a person follows the دين, when a person learns the دين, then yes there's some difficulty but ultimately there will be ease. Ultimately there will be ease because this دين relieves us of the greatest difficulty, and what is that greatest difficulty? Of the “آخرة”

9. فَذَكِّرْ إِنْ نَفَعَتِ الذِّكْرَىSo remind, if the reminder should benefit;

Because everyone does not benefit from the reminder... everyone doesn't! Allah says: إِنْ نَفَعَتِ الذِّكْرَى if the reminder should benefit;

10. سَيَذَكِّرُ مَنْ يَخْشَى [So who will benefit?] He who fears [Allah] will be reminded.

He will accept! So what is the sign of fearing Allah? What is a sign that a person truly fears Allah? Look at this Ayah: سَيَذَكِّرُ مَنْ يَخْشَىthe one who fears, what will he do? سَيَذَكِّرُHe will take a lesson, he will change himself, he will accept the advice, the reminder.

11. But the wretched one will avoid it –

12. [He] who will [enter and] burn in the greatest Fire,

13. Neither dying therein nor living.

14. قَدْ أَفْلَحَ مَنْ تَزَكَّىHe has certainly succeeded who purifies himself

You see, every person makes mistakes but Allah has also open ways for purification and its only our دين that really shows us these ways that a person, when he adopts this new way of life, he repents from his sins, whatever mistakes and sins were committed in the past, he abandoned them and then he decides that he's going to obey Allah this is what? تَزَكَّى Allah says: قَدْ أَفْلَحَ مَنْ تَزَكَّىhe is successful

15. وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّىAnd mentions the name of his Lord and prays.

Again ذَكَرَ, remembering Allah and then he prays also, establishes a prayer. What kind of prayer? Consistent! Proper! Regular! This is the path to success!

Who is successful? these آيات, they shows to us: قَدْ أَفْلَحَ.... Firstly? مَنْ تَزَكَّى

Secondly: وَذَكَرَ اسْمَ رَبِّهِhe does ذَكَرَ, he remembers the name of his Lord.

And thirdly: فَصَلَّىHe also prays صَلَاة.

Is it very difficult to do these things? Is it very difficult? Where is the difficulty? It is in the heart, the نفس. Once a person controls that, then success is not difficult.

16. بَلْ تُؤْثِرُونَ الْحَيَاةَ الدُّنْيَا

But why is it that a person doesn't do these things? What prevents us from ذكر? What prevents us from صلاة?

Allah says:

But you prefer the worldly life,

17. وَالْآخِرَةُ خَيْرٌ وَأَبْقَى . While the Hereafter is better and more enduring.

How many days will you have fun here? How many days will you mess around for? How many days will you amuse yourself and pleasure yourself? How many times will you cross Allah's limits?

Eventually the angel of death is going to come, we have to go..... وَالْآخِرَةُ خَيْرٌ وَأَبْقَى . Where will we run? Where we will hide when the angel of death comes before us.... وَالْآخِرَةُ خَيْرٌ وَأَبْقَى . This life is only for a few days, short lived and because of this life we should not compromise our آخرة.

18. إِنَّ هَذَا لَفِي الصُّحُفِ الْأُولَى . Indeed, this is in the former scriptures,

19. صُحُفِ إِبْرَاهِيمَ وَمُوسَى . The scriptures of Ibrahim and Musa.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

AL-GHASHIYA

1. هَلْ أَتَاكَ حَدِيثُ الْعَاشِيَةِ
2. وَجُوهٌ يَوْمَئِذٍ خَاشِعَةٌ
3. عَامِلَةٌ نَّاصِبَةٌ
4. تَصْلَى نَارًا حَامِيَةً
5. تُسْقَى مِنْ عَيْنٍ آنِيَةٍ

1. Has there reached you the report of the Overwhelming [event]?

The event which will be overwhelming, which calamity is this? Which disaster is this that will take over the entire creation? It's the Day of Judgment.

2. [Some] faces, that Day, will be humbled,**3. Working [hard] and exhausted.**

Meaning they will appear to be of those people, who have been working really, really hard and they will come exhausted. But where will they end up?

4. They will [enter to] burn in an intensely hot Fire.

Coming on the Day of Judgment, tired and exhausted but being thrown in hell fire.

This is why somebody once saw a Christian monk who was working so hard, so hard to worship, to practice his monasticism. And this Muslim, when he saw him he wept, he cried and said; “Look at this man working so hard, so hard but where is he going to end up if he continues like this”.

Just think about it, every day الحمد لله we are fasting, and الحمد لله we are praying in the night and الحمد لله we are trying really hard. We're trying really hard. What do we want?that at the end this effort pays off. We don't want to be of those people who go on the Day of Judgment exhausted but their efforts are worthless. So here we need to check ourselves that where are my efforts leading me to? What are my efforts leading me to? Will they really be acceptable to Allah سبحانه و تعالى? Are they approved by Allah? Are these actions that Allah likes? Or is it that I am just exhausting myself over this world and I'm wasting the precious time that Allah has given me?

5. They will be given drink from a boiling spring.**6. For them there will be no food except from a poisonous, thorny plant****7. Which neither nourishes nor avails against hunger.****8. [Other] faces, that Day, will show pleasure.**

They will show pleasure نَاعِمَةً

9. لَسَعِيهَا رَاضِيَةٌWith their effort [they are] satisfied

Meaning they will also come on the Day of Judgment with a whole lot of work, with a whole lot of efforts, but they will be satisfied and happy with the efforts that they made in their lives. Why?Because those efforts will be accepted by Allah.

Here we need to see that really what deed is it that I am performing with this hope that Allah will like it? That on the Day of Judgment I can say that, “I am happy with what I have accomplished”. “I am happy with what I strolled for”. Which صلاة is that? Which *Ramadan* is that going to be? Which صدقة is that going to be? Which recitation of Quran is that going to be? Visiting the sick or helping and serving people, sacrificing and striving for the دين of Allah, bearing any hardship for the sake of Allah; which effort is that going to be about which we're going to say yes I'm happy with this? لَسَعِيهَا رَاضِيَةً

10. فِي جَنَّةٍ عَالِيَةٍIn an elevated garden,

11. لَّا تَسْمَعُ فِيهَا لَاغِيَةًWherein they will hear no unsuitable speech.

You see we, especially as women, we spend so much of our time and so much of our energies pleasing others, bringing happiness to other people. Even as girls, unmarried girls, more is expected from them. I mean this is just how it is, more is expected from them. So we need to think that we try so hard to please our parents, our husbands, our children, our in-laws, whoever it may be, we try so hard.... “What am I doing to please my Lord?” “What am I doing just for Him?” that yes, I can say, “Ya Allah! I did this for you and only you not for anybody else, and I worked super hard, I did my best because I wanted you have to be happy with me”..... لَسَعِيهَا رَاضِيَةً

Such people will be in an elevated garden where you will hear no annoying sound.

12. فِيهَا عَيْنٌ جَارِيَةٌWithin it is a flowing spring.

13. Within it are couches raised high

14. And cups put in place

15. And cushions lined up

16. And carpets spread around.

17. Then do they not look at the camels - how they are created?

18. And at the sky - how it is raised?

19. And at the mountains - how they are erected?

20. And at the earth - how it is spread out?

Look at the ground that you walk upon, , that you sit on, that your feet are on....

21. فَذَكِّرْ إِنَّمَا أَنْتَ مُذَكِّرٌSo remind, [O Muhammad]; you are only a reminder.**22. You are not over them a controller.****23. However, he who turns away and disbelieves -****24. Then Allah will punish him with the greatest punishment.****25. إِنَّ إِلَيْنَا إِيَابُهُمْIndeed, to Us is their return.****26. ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْThen indeed, upon Us is their account.**

Allah will call us to account..... اللَّهُمَّ حَاسِبُنَا حِسَابًا يَّسِيرًا

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

AL-FAJR

- 1. وَالْفَجْرِ**
- 2. وَلَيَالٍ عَشْرٍ**
- 3. وَالشَّفْعِ وَالْوَتْرِ**
- 4. وَاللَّيْلِ إِذَا يَسْرِ**

1. By the dawn**2. And [by] ten nights**

These are ten nights; the first days and nights of ذوالحجّة

3. And [by] the even [number] and the odd

Because each night is either odd or even and in Ramadan especially we pay attention to that.

4. وَاللَّيْلِ إِذَا يَسْرِAnd [by] the night when it passes,

Because eventually every single night passes.... all these things are signs!

Allah says: **وَأَيَّةٌ لَهُمُ اللَّيْلُ** “the night is a sign for them”. (YA’SEEN: 37)

The passing of each night, what does it show? With each passing night so many things change, so many things happen. With the change of every date, some nights, they are spent in the worship of Allah and other nights are spent in غفلة. But each night as it travels, as it goes.... **إِذَا يَسْرِ**, it is a warning for us, a reminder of death that just as each night passes, each life will also pass away, each life will also pass away. My life will end, your life will end.

5. هَلْ فِي ذَلِكَ قَسَمٌ لِّذِي حِجْرٍIs there [not] in [all] that an oath [sufficient] for one of perception?

6. أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ -عاد....Have you not considered how your Lord dealt with

7. [With] Iram - who had lofty pillars,

8. The likes of whom had never been created in the land?

9. And [with] ثمود, who carved out the rocks in the valley?

10. And [with] فرعون, owner of the stakes? -

11. طَغَوْا فِي الْبِلَادِ[All of] whom oppressed within the lands....

12. And increased therein the corruption.

Meaning all of them were extremely arrogant.

13. So your Lord poured upon them a scourge of punishment.

He unleashed on them, poured on them.... **سَوَّطَ عَذَابٍ**the whip of punishment

14. إِنَّ رَبَّكَ لَبِالْمُرْصَادِIndeed, your Lord is in observation.

He's watching, he's watching us that when our time will end and when we will return to Him.

15. فَأَمَّا الْإِنْسَانُ إِذَا مَا ابْتَلَاهُ رَبُّهُ فَأَكْرَمَهُ وَنَعَّمَهُ فَيَقُولُ رَبِّي أَكْرَمَنِAnd as for man, when his Lord tries him and [thus] is generous to him and favors him, he says, "My Lord has honored me."

I am so fortunate!

16. But when He tries him and restricts his provision, he says, "My Lord has humiliated me."

He gets so upset with Allah, he says, Allah insulted me, He humiliated me by taking away my money, my power.

Allah says:

17. كَلَّا طَبْلٌ لَا تُكْرِمُونَ الْيَتِيمَNo! But you do not honor the orphan

You do not treat him with respect; you want to be treated with respect yet you do not have respect for the weak.

18. And you do not encourage one another to feed the poor.

Over here we are being taught that the حقوق العباد, the rights of the servants of Allah, who are those people that we need to look out for? That we need to take care of? يتيم, orphans, and then over here مسكين

19. وَتَأْكُلُونَ التُّرَاثَ أَكْلًا لَّمًّاAnd you consume inheritance, devouring [it] altogether,

Meaning you take the share of others also. Until today, this is a huge problem in our own families, in our own Muslim families, you do not need to go far to see this crime. It's happening. Every single Muslim population, you will see this. Inheritance is not distributed correctly and this is a sin, this is injustice, this has a severe consequence.

20. وَتُحِبُّونَ الْمَالَ حُبًّا جَمًّاAnd you love wealth with immense love.

You are terribly, terribly in love with money. This is why so many sins are committed. Love for what? For money! It's a huge trial and a source of destruction for man also because it is due to this money the man become so stingy and it's because of this money that we commit so many sins also. We become

selfish, we want it anyway; حلال / حرام, doesn't matter. Because of it, in order to get it, we hurt other people's feelings

21. كَلَّا إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّاNo! When the earth has been leveled - pounded and crushed –

Pounded and crushed - then where will your property go? Where will your money go? What will you try to save them?

22. And your Lord has come and the angels, rank upon rank,

23. And brought [within view], that Day, is Hell -

Hell will be brought so that people can see Hell, and Hell will be brought by four billion nine hundred million angels.

The Prophet ﷺ said:

"Hell will be brought on the day of judgment with seventy thousand bridles and seventy thousand angels dragging each bridle."

....that Day,يَوْمَئِذٍ يَتَذَكَّرُ الْإِنْسَانُman will remember, but what good to him will be the remembrance?

Meaning after seeing the punishment, what's the point? What's the use? Everyone is willing to accept at gunpoint, so what's the point of accepting at that time. Intelligent one is he who understands now, he takes a lesson now.

24. يَقُولُ يَا لَيْتَنِي قَدَّمْتُ لِحَيَاتِيHe will say, "Oh, I wish I had sent ahead [some good] for my life."

Because that is where real life is.

25. فَيَوْمَئِذٍ لَا يُعَذِّبُ عَذَابَهُ أَحَدٌSo on that Day, none will punish [as severely] as His punishment,

26. And none will bind [as severely] as His binding [of the evildoers].

27. يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ[On the other hand, To the righteous it will be said], "O reassured soul,

28. ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةًReturn to your Lord, well-pleased and pleasing [to Him],

You are happy with Allah, Allah is happy with you

29. فَادْخُلِي فِي عِبَادِيAnd enter among My [righteous] servants

30. وَادْخُلِي جَنَّتِيAnd enter My Paradise."

Here the death of a content soul is described that how smoothly the soul departs and how nicely it is welcomed on the other side. Why? Because this is the day that this soul had been preparing for! This is the day that this soul, this person has been waiting for, that this person was worried about all life long, about that moment of death.

The Prophet ﷺ said:

"when the time of a believer's departure from this world draws near then angels descend to him from the sky. Whose faces are as bright as if they were the sun. They bring with them the shroud of جنة and its fragrance also. They sit at the distance of his vision's extent. Then the angel of death comes and sits by his head and says, "O satisfied soul! [O' happy person]! Come to Allah's forgiveness and pleasure.

It's time let's go. So his soul exits the body like a water drop drips out of a vessel. And the Angel of Death receives it but in less than the blink of an eye, the other angels take the soul and cover him in the shroud and apply fragrance on him which they have brought and such fragrance emanates from his body like a whiff of musk fragrance smelled on earth. They take his soul and ascend up to the heavens".

But this is all for the Soul that is.... الْمُطْمَئِنَّةُthe one who has اطمينانthe one who is pleased with Allah as رَضِيَتْ بِاللَّهِ رَبًّاand when dealing with any problems in life, finding contentment in what? Into ذكر of Allah because: أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

This is why do not leave Allah's ذكر in any state.

PART-D AL-BALAD - AL-'ALAQ

Al-BALAD

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. لَا أُقْسِمُ بِهَذَا الْبَلَدِNo I swear by this city,[Makkah-]

I swear by this city!

2. And you, [O Muhammad], are free of restriction in this city -

Meaning in this holy land, your life and honor are not secure. How ironic! In a holy land, your life is in danger; and this is ironic that in the Holy Land, people, their lives are in danger.

3. وَوَالِدٍ وَمَا وَلَدَAnd [by] the father and that which was born [of him],

4. We have certainly created man into hardship.

5. Does he think that never were anyone overcome him?

6. He says, "I have spent wealth in abundance."

These were the thoughts of the people of جاهلية who used to be very proud of the fact that they had money and that they got to waste it. They got to spend it extravagantly and so they used to show off: "I spent so much money", "I slaughtered so many animals".... They would show off.

يَقُولُ أَهْلَكْتُ مَالًا لُبَدًا

And this kind of جاهلية sometimes exists in us today as well when we take pride in the fact that we are perhaps wearing something that is worth five thousand dollars, ten thousand dollars, may be more maybe less. We take pride in this..... يَقُولُ أَهْلَكْتُ مَالًا لُبَدًا ... Taking pride in being extravagant; Allah is criticizing this!!!

7. Does he think that no one has seen him?

Meaning why does he have to say that over and over again. What does he think? Nobody saw him? Wasting money like that! Allah saw him, Allah is watching him.

8. Have we not made for him two eyes? [With which to see]

9. And a tongue and two lips? [With which to speak]

10. وَهَدَيْنَاهُ النَّجْدَيْنِAnd have shown him the two ways?

Meaning Allah has guided us, each person, what is right what is wrong; Allah has placed this recognition within ourselves, our heart tells us.

11. But he has not broken through that difficult pass.

12. And what can make you know what is [breaking through] the difficult pass?

13. It is the freeing of a slave

14. Or feeding on a day of severe hunger.

"Feeding on a day of severe hunger" Meaning when a person is himself very hungry but what does he do? He feeds other people. This is what Allah wants from us that we prefer other people over ourselves also. But what happens at the time of افطار??? What happens? Sometimes we become so impatient; "I want the samosa first" and "why did you reach out your hand before mine", "I get to pour the food first".... Isn't it? We get a little upset over these issues.

Allah says: أَوْ إِطْعَامٌ فِي يَوْمٍ ذِي مَسْغَبَةٍthe day of hunger!

And really this Ramadan is days of hunger, right?because its long days!! LONG DAYS!! But at that time feeding other people!! Who would feed others? The one who sees, "Oh I feel so hungry; others must be feeling hungry too". They must be feeling hungry too. If I am hungry; she must be hungry too, he must be hungry too and so because of that a person forgets his own hunger and he's concerned about the hunger of others.

15. An orphan of near relationship

16. Or a needy person in misery.

17. And then being among those who believed and advised one another to patience and advised one another to compassion.

So you see we are living in this life to do something, to do some work. And what is that? What is that? Worship Allah! And serve humanity also! Look after Allah's creation also... And this is something that requires what? صبر and it requires compassion from inside.....

وَتَوَاصَوْا بِالصَّبْرِ وَتَوَاصَوْا بِالْمَرْحَمَةِ

And not just تَوَاصَوْا, they advise one another!! So when we are doing these good deeds, let us also encourage one another and here I would like to remind you also and myself also to think about the hungry. To think about the hungry!!... If we have not given any hungry person food this month, let us do it now. There are many opportunities. Many opportunities!!Food banks الحمد لله even Muslim food banks, they're open. We can take food over there. الحمد لله we have a food bank over here also.

ALHUDA Pakistan also has this "Ramadan ration" program in which all you need to do is just go on the Website, use a card and انشاء الله transfer money directly.... Directly!!!You can do that.... feed the hungry! And especially think about people in Pakistan. In that area because of the heat wave, how many people are suffering!! So let us think about helping other people so that Allah will help us also.

Allah says:

18. أُولَئِكَ أَصْحَابُ الْمَيْمَنَةِThose are the companions of the right.

May Allah make us amongst those.

19. But they who disbelieved in Our signs - those are the companions of the left.

20. Over them will be fire closed in.

Covering them, not letting them breathe even, the heat shall never escape.

ASH-SHAMS

SURAH ASH SHAMS is also among those surahs which the prophet صلى الله عليه وسلم recited frequently in his prayers.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. وَالشَّمْسُ وَضُحَاهَاBy the sun and its brightness

2. وَالْقَمَرَ إِذَا تَلَاهَا And [by] the moon when it follows it

Because when the sun departs then the moon arrives and yes the moon may be visible during day time also, sometimes you see it in the sky, but when is it that you see it in its full glory? When the sun goes! For sometimes, when everything is good, we don't see, we don't appreciate certain blessings when bigger blessings, they go away from our sight then we notice the hidden blessings.... وَالْقَمَرَ إِذَا تَلَاهَا.

3. وَالنَّهَارَ إِذَا جَلَّاهَا And [by] the day when it displays it

4. And [by] the night when it covers it

5. And [by] the sky and He who constructed it

All these signs cry out to us that there is a maker behind all of this. It's not in vain!

6. وَالْأَرْضَ وَمَا طَحَاهَا And [by] the earth and He who spread it

7. And [by] the soul and He who proportioned it

8. And inspired it [with discernment of] its wickedness and its righteousness,

You see "Proportioned it", when we think about proportion, we think about that which is in our physical bodies. But even the soul.... You see there is anger and there is forgiveness, right? There is happiness and there is grief, there's a certain proportion in which we have all of these feelings. Now it's up to us whatever we dwell upon that's what we grow into.

9. قَدْ أَفْلَحَ مَنْ زَكَّاهَاHe has succeeded who purifies it,

Purifies the soul from what? From evil thoughts, from false assumptions, negative assumptions, from hatred, from jealousy from contempt, from you no grudges and كفر and شرك and نفاق.

10. وَقَدْ خَابَ مَنْ دَسَّاهَاAnd he has failed who instills it [with corruption].

Or دَسَّاهَا, that he suppresses it that each time the heart blames him for doing something wrong, he suppresses that call!!!! You see it's not possible that you're doing something wrong and you're feeling a hundred percent okay inside. No way!!! There's always that voice telling you; "Stop it", "Look if some body's coming", "Allah's watching", "استغفر الله"!!!! And then you're like; "It's okay, it's okay"!!

....One excuse after another until eventually what happens, that voice it gets drowned by wrong sounds, right?by the sound of music or by other sins it gets drowned. DROWNED literally!! And then that voice it dies!!! قَدْ خَابَ مَنْ دَسَّاهَا!The one who kills his inner voice he's ruined!!

11. كَذَّبَتْ ثَمُودُ بِطَغْوَاهَا. denied [their prophet] by reason of their transgression,

12. When the most wretched of them was sent forth.

13. And the messenger of Allah [Salih (a.s.)] said to them, "[Do not harm] the she-camel of Allah or [prevent her from] her drink."

14. But they denied him and hamstrung her.....

They themselves demanded that a she camel come out for them from the rocks and when it came, they couldn't handle all the water that it was drinking. So they got angry and they killed it.

.... So their Lord brought down upon them destruction for their sin and made it equal [upon all of them].

Because He is capable of punishing all of them No matter how many they may be.

15. وَلَا يَخَافُ عُقْبَاهَا. And He does not fear the consequence thereof.

No one can stop Him. No one can question Him.

Is it easy to catch a criminal? One criminal, sometimes it gets really difficult. I mean we see how one criminal, one police chase, and in that process so much property is destroyed and lives are lost and people are injured. Isn't it?? One person, one criminal, catching him is so difficult and many times even that is impossible. What if there were two, three, four, five, ten, fifty, hundred, thousand criminals. It will be impossible for us to do that.

Allah says: فَدَمْدَمَ عَلَيْهِمْ رَبُّهُمْ بِذُنُوبِهِمْ فَسَوَّاهَا.It's not difficult for Him.

What's the lesson? We're not free. We are not free over here. We should understand Allah's might. We should never think that we can do whatever we want and nobody will question us. Allah will!!!!

AL-LAIL

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. وَاللَّيْلِ إِذَا يَغْشَىٰ
2. وَالنَّهَارِ إِذَا تَجَلَّىٰ
3. وَمَا خَلَقَ الذَّكَرَ وَالْأُنثَىٰ

1. By the night when it covers

2. And [by] the day when it appears

3. And [by] He who created the male and female,

Again the signs of His powers are mentioned over here.

4. إِنَّ سَعْيَكُمْ لَشَتَّىٰ Indeed, your efforts are diverse.

Just like the night and day are different people are also different, so accept that variety. Don't try to make people like you, that they should like the same food that you like, that they should like the same level of salt that you like. No, they will have different tastes, different choices.... إِنَّ سَعْيَكُمْ لَشَتَّىٰ
....People are different, their efforts are different. Some are working for good cause and others bad!!

5. فَأَمَّا مَنْ أَعْطَىٰ وَاتَّقَىٰ As for He who gives and fears Allah

He gives and he fears Allah also. Not that he thinks I have given; now I'm safe, now I can commit sins one after the other. I gave some charity so now I have the license to sin. No way! فَأَمَّا مَنْ أَعْطَىٰ وَاتَّقَىٰ

What happens with us is that our good deeds, we do a little bit of good, we get deceived by our good deeds. We think now we can commit a little bit of sin, that الحمد لله Ramadan, we are fasting right now, after Ramadan Yeah I'll do such and such and such and such.... We're planning from now on perhaps how we will destroy our days and how we will destroy our sins.... العياذ بالله

فَأَمَّا مَنْ أَعْطَىٰ وَاتَّقَىٰHe gives and he fears! Why does he fear Allah??...Because he knows what he has done is not enough. He knows that it's quite possible that what I have done is rejected because we know how we perform good deeds.... فَأَمَّا مَنْ أَعْطَىٰ وَاتَّقَىٰ

6. وَصَدَّقَ بِالْحُسْنَىAnd he believes in the best [reward],

7. We will ease him toward ease.

What is this ease?Easy Islam, practical Islam because this is what will lead to ultimate ease which is in جنة. So there are three signs of success we learn over here:

Generosity, showing generosity to others.....أَعْطَىgivingbut how?? With sincerity!

Secondly, avoiding wrong with Allah's fear and thirdly, confirming the truth and supporting it.

Whoever does this, آخره will be made easy for him, دنيا will be made easy for him. How?

فَسَنُيَسِّرُهُ لِلْيُسْرَىMeaning Islam will be made easy for him, طاعة - obedience to Allah will be made easy for him. How? So that he will do one good deed after another, one good deed after another. It's like a chain reaction. You know it's like a domino effect; one good deed leads to another which leads to another which leads to another but each is better than the previous انشاءالله. And this is a huge blessing of Allah that a person is able to firstly recognize a good deed and then secondly do it and then continue it until he reaches the end of it. And he completes it. This is a huge blessing of Allah.

5. فَأَمَّا مَنْ أَعْطَى وَاتَّقَى

6. وَصَدَّقَ بِالْحُسْنَى

7. فَسَنُيَسِّرُهُ لِلْيُسْرَى

The prophet صلى الله عليه وسلم said:

“Whoever is righteous, he is granted توفيق to perform righteousness and whoever is wicked then he is granted توفيق to perform evil”

And then he recited these verses. So we need to see what is it that's made easy for me.

8. But ask for he who withholds and considers himself free of need

9. And denies the best [reward],

10. We will ease him toward difficulty.

11. And what will his wealth avail him when he falls?

12. Indeed, [incumbent] upon Us is guidance.

13. And indeed, to Us belongs the Hereafter and the first [life].

14. So I have warned you of a Fire which is blazing.

15. None will [enter to] burn therein except the most wretched one.

16. Who had denied and turned away.

17. But the righteous one will avoid it -

18. الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّى[He] who gives [from] his wealth to purify himself

Who will be saved from the hell fire? The one who gives his wealth to purify himself! Do you ever feel like there are some feelings in your heart that shouldn't be there? That shouldn't be there; you need to get rid of them regardless of how someone has treated you? But you have those feelings so they are problem for you, you wanna get rid of them but you can't really cut open your heart like the Prophet صلی اللہ علیہ وسلم, his chest was opened up and his heart was washed with زم زم. We wish that could happen to us. It's not happening. So what do we have to do? الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّى

What you love.... the things that you love, give them, give them away. And when you will give them away, the things that you love, and I mean things that you love not things that may be expensive but you don't really like them, things that you love. May be it's a ring that you really like. May be it's something else that you really like whatever it maybe, you love it, you give it: يَتَزَكَّى ...This is the result...It will clean you, clean your heart!

19. وَمَا لِأَحَدٍ عِنْدَهُ مِنْ نِعْمَةٍ تُجْزَى And not [giving] for anyone who has [done him] a favor to be rewarded

20. But only seeking the countenance of his Lord, Most High.

21. وَلَسَوْفَ يَرْضَىAnd the Lord is going to be satisfied.

Oh Allah be happy with us also. Aameen.

AD-DHUHA

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. وَالضُّحَىٰ
2. وَاللَّيْلِ إِذَا سَجَىٰ
3. مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ
4. وَلَآخِرَةُ خَيْرٌ لَّكَ مِنَ الْأُولَىٰ

- 1. By the morning brightness**
- 2. And [by] the night when it covers with darkness,**
- 3. Your Lord has not taken leave of you, [O Muhammad], nor has He detested [you].**
- 4. And the Hereafter is better for you than the first [life].**

Even in this world, in this life, your later period will be better than the first one. And the Hereafter, that will be better than your worldly life.

When the Prophet ﷺ began receiving revelation (وحى) regularly, there was an interval. There was a long time in which the Prophet ﷺ did not receive any revelation and this worried him that perhaps he had done something because of which Allah was angry with him so Allah had decided to discontinue the وحى.... This worried the Prophet ﷺ so he's comforted over here that no, this is not the reason.

Just like the morning brightness is for some time, وحى is also like that. If the entire day was bright like the time of the ضحى.... As beautiful as ضحى is.... If the day was always like ضحى, it would become very difficult and unbearable for people, they would get tired. So Allah has also made the night! Just like that, there's time when you will receive وحى and then there is time when you will not receive it.

And just like that in life there will be times when we will receive good things and then there will be times when we will not receive them. This is part of life because we need both. And we see over here that Revelation was not easy for the Prophet ﷺ to take, it was really heavy on him as I mentioned to you those incidents earlier on. And after hard work, there is a need for a break; a time when a person can relax. And if a person is seeking Allah's pleasure then Allah will make that time of relaxation عبادة also.

So this brief pause in revelation, it's like the night that is necessary for rest and rejuvenation. And just like that every break that we have in our life should be treated in the same way; a little bit of rest, okay get rested? Now get back up again!!

5. وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰAnd your Lord is going to give you, and you will be satisfied.

Allah's Promise; He will give you so much, so much in abundance that you will be happy. He will give you until you are happy. There's so much to come. Because how can it be that a person tires himself in the pleasure of Allah and Allah will not value his efforts? No way!!!!....The fact is that the person who genuinely, honestly, sincerely strives for the sake of Allah and yes he may even, she may even get tired sitting, then Allah is appreciative!! Allah appreciates his efforts and Allah promises.....
وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰYou will be made happy.

The prophet ﷺ said:

"A man strives to earn Allah's pleasure and continuously strives to earn it. So Allah says to Jibreel "My servant is seeking my pleasure, be informed that on him is My mercy". Jibreel says, "May Allah's mercy be upon him." Then the carriers of the throne and the angel surrounding them, they also say; "May Allah's mercy be upon him". And the dweller of the seven heavens says the same until the people of earth also begin to pray for mercy for him.

وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ

6. أَلَمْ يَجِدْكَ يَتِيمًا فَآوَىٰ

The prophet ﷺ is reminded of his past. So that he is confident about the future.

Did Allah not find you an orphan and gave [you] refuge?

7. And He found you lost and guided [you],

8. And He found you poor and made [you] self-sufficient.

What were you before? Allah gave you so much, so why the despair? Be hopeful! Allah will give you more; have faith in Allah's promises.... Because you see the life of the prophet ﷺ was not easy, especially after he received prophet hood. What happened? He lost every single child of his, every single child, and when he passed away, the only blood relative from his immediate family was who? Fatima (r.a). All his children had died. He grew up as an orphan. Can you imagine being in that state? I mean yes, his wives were there, yes, his companions were there, but this is no ordinary test!!

The prophet ﷺ, look at how much he is tested in life. He comes from بدر and he finds out his daughter has passed away. He has a son Ibrahim and very soon Ibrahim also died. The Prophet ﷺ

was severely tested. Look at how his life was.... But did those difficulties prevent him? Did those difficulties stop him? No! Look at how the life of the Prophet ﷺ was. What are we aiming towards?

9. فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْSo as for the orphan, do not oppress [him].

10. وَأَمَّا السَّائِلَ فَلَا تَنْهَرْAnd as for the petitioner, do not repel [him].

Meaning if you have nothing to give to the one who asks, still, at least do not scold!!

11. But as for the favor of your Lord, report [it].

Talk about it, not in pride to show off but in humility and gratitude. Happily!!!

ابو الدرداء (r.a.) said: "Bring the يتيم close to yourself, draw him close to yourself, hug him, do good to him, share your food with him, pass your hand over his head and you will find your objective."

"You will find your objective"!! You care for the orphan so that you can get things done.

But today what happens; we cannot look past towards our own two kids. We cannot, this is our sad reality. When are we gonna worry about the children of the world? The prophet ﷺ is taught over here: you were treated well as an orphan but every orphan is not treated like this so you take care of the orphans.

ASH-SHARH

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

- 1. أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ**
- 2. وَوَضَعْنَا عَنْكَ وِزْرَكَ**

1. Oh prophet ﷺ, Did we not expand for you, your chest?

Have you ever felt tightness of the chest? Tightness; When do you feel that? When you're worried, when you're stressed out, when you're confused, when you don't know what to do and then that feeling of relaxation, like "yeah my worries are gone!! Finally I can breathe". Such a relief it is.

The prophet ﷺ was told: "Did we not expand for you your chest."

2. And We removed from you your burden

What is this burden? What was this constriction, this heaviness for the prophet ﷺ? You see until the prophet ﷺ received revelation he would spend days and nights in the cave, alone! Why? ...Because he could not find interest in the ways of his people. He could not find شرك to be good and he did not find any comfort in being with the people. When he would be with them, he would feel tight, uncomfortable. So what happened? Allah تعالى و سبحانه revealed the حق to him causing his heart to relax. And this happened how? When Jibreel squeezed him, pressed him. So sometimes relief comes how? When you are pressed!! Sometimes pressed for time, pressed for energy, but then Allah, He sends relief to his servant!

3. الَّذِي أَنْقَضَ ظَهْرَكَWhich had weighed up on your back.

The fact is that each person who is seeking his Lord feels this burden. He cannot find joy, happiness in anything. Not money, not food, not a marriage, not children nothing. When is it that the heart will truly be satisfied? When the person finds Allah!

4. وَرَفَعْنَا لَكَ ذِكْرَكَ ...And We raised high for you, your repute.

Meaning you are famous everywhere.

5. For indeed with hardship will be ease.

Meaning Yes things are difficult. People bother you because prophet hood was not easy for Rasul Allah ﷺ but there's also ease in this and the greatest ease, meaning the comfort, the joy of knowing Allah! That is the greatest ease in life that when a person knows who Allah is!! "I have discovered my Lord""I know who my رب is". This is the greatest ease... فَإِنَّ مَعَ الْعُسْرِ يُسْرًا

No matter what difficulty, what illness, what pain we are going through, what stress in life we are going through, remember with that is ease. And what is that ease?? You have a lord who takes care of you!! فَإِنَّ مَعَ الْعُسْرِ يُسْرًا

6. إِنَّ مَعَ الْعُسْرِ يُسْرًاIndeed with hardship will be ease.

7. So when you have finished your duties then stand up for worship.

But what does the نفس desire? A long break, that after Ramadan, that's it; we need to relax, we need to chill. But what does Allah says; فَانصَبْGet busy again.

8. وَإِلَىٰ رَبِّكَ فَارْغَب ...And to your Lord direct your longing.

Never stop seeking Him. Never ever stop pursuing His pleasure. This is the goal of a believer's life.
 وَإِلَىٰ رَبِّكَ فَارْغَبHe does not waste his life having fun or just doing one thing after the other,
 everything that he is doing, what is he seeking??... HIS LORD!!!

AT-TIN

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1.By the fig and the olive. وَالَّتَيْنِ وَالزَّيْتُونِ

The place where the fig and the olive, they grow; what is that place!?!...The blessed land of Palestine where many prophets came.

2.And [by] mount Sinai وَطُورِ سَيْنِينَ

Where Musa (a.s.) was granted prophet hood.

3. And [by] this secure city [Makkah], وَهَذَا الْبَلَدِ الْأَمِينِ

Where prophet ﷺ was granted prophet hood.

4.We have certainly created man in the best of stature; لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ

The form that Allah has created human beings in is the best form. Look at it; I mean our form as human beings is upright. We don't walk on all fours, we don't crawl, we're not bent down. But other creatures, what are they like? They could be huge as elephants but look at it how it's on all fours. Could be strong as a lion; FOURS! Could be vicious as a snake; no feet, No hands!!! But the human being;
 فِي أَحْسَنِ تَقْوِيمٍ...In the best stature!!

5.Then We returned him to the lowest of the low. ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ

Allah gave him so much honor, and what does man do? Instead of standing for his Lord, he humiliates himself by clinging to the earth; by going down to the earth.... Holding on to this دنيا...When he goes with this دنيا, he becomes lowly.... ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ

Allah honored man with عقل, with intellect, with dignity and what does man do? I mean think about it when a person gets drugged, what does he look like? What is he doing when he is intoxicated? What is

he doing? Worse than animals even then, right? Allah honored you to be sane and you are causing your sanity to go away.

6. إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ...Except for those who believe and do righteous deeds, for they will have a reward that is uninterrupted.

Because they worked uninterruptedly

7. So what yet causes you to deny the recompense?

8. أَلَيْسَ اللَّهُ بِأَحْكَمِ الْحَاكِمِينَIs not Allah the most just of all judges?

Ultimate decision is with Him.

Over here we see that **أَسْفَلَ سَافِلِينَ**, it is also said that it refers to when a person becomes extremely old and dependent.

Ibn Abbas (r.a.) said that he who reads the Quran does not reach **الْعُمُرِ أَرْدَلٍ** he does not reach this extreme old age and he recited this ayah: **إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ**Allah protects them.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

AL-ALAQ

1. اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ

اقْرَأْThe first word the prophet ﷺ heard from Jibreel....

Read, [recite].... اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَin the name of your Lord who created –

READ!!!.....But how should you read in the name of your Lord? This is the difference between the reading of a Muslim and the reading of a non Muslim!

A Muslim reads in the name of his Lord, keeping things in proper context, remembering his Lord not excluding Allah, not excluding Allah from his life or his study.

Who is Allah? Who is your رب?? **الَّذِي خَلَقَ** ...The one who created!

Because it is foolish to think that all of this came about from an accident, the process of coming into existence, how could it be an accident? ...It is creation!!!

2. He created man from a clinging substance

3. Recite and your Lord is the most Generous – [Very honorable].

The one who turns away from man's sins.

4. Who taught by the pen -

Because a fact is that **علم** cannot be attained without the **قلم**. The secret of knowledge and the tool of retaining knowledge go together. The person who wants **علم**, he must hold onto the tool through which **علم** is attained. And what is that tool? THE PEN!!!

You see knowledge is like a hunt. An animal that you're trying to catch and writing, tethers it, it catches it, keeps it in place; what is preserved in writing is preserved!!

5. عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْTaught man that which he knew not.

Whether man attains the knowledge of **دين** or **دنیا**, remember the source of all knowledge is who? Allah **!سبحانه و تعالى**

Allah taught Adam the names of all things, so even worldly knowledge came from where? **الله عَزَّ وَجَلَّ**! And even if we discover something, learn about something, this is also by whose permission? Allah's permission!

I mean so many people have seen things falling but why is it that once upon a time when one man saw an apple fall, he realized oh there must be some force pulling it, right? This sense or this ability to understand something, you know the one that light bulb goes on in your head; why does it happen? When does it happen? When Allah allows!

6. كَلَّا إِنَّ الْإِنْسَانَ لَيْطَغَىNo! [But] indeed, man transgresses

Why??...

7. Because he sees himself self-sufficient.

He thinks he doesn't need Allah so he rejects Allah but the fact is:

8. Indeed, to your Lord is the return.

How can he feel self-sufficient then? He should never consider himself free of need of God because you see as we live this life we think; “I'm looking after myself I'm fine. I don't need religion, I don't need worship, I don't need prayer I'm fine....” and so many people promote this that you don't need religion, you're still good. But what do we learn? That you can live your life without religion, without belief in Allah.... But can you die with that? If you die with that, then trouble!!!!

9. أَرَأَيْتَ الَّذِي يَنْهَى Have you seen the one who forbids

10. A servant when he prays?

ابو جهل; he used to forbid the prophet ﷺ from praying صلاة and even today such people exist who do not allow others to pray.

11. Have you seen if he is upon guidance

12. Or enjoins righteousness?

13. Have you seen if he denies and turns away –

Who is better the first one or this one; the one who is denying and turning away?

14. Does he not know that Allah sees?

15. No! If he does not desist, We will surely drag him by the forelock -

16. A lying, sinning forelock.

17. And let him call his associates,

18. We will call the angels of hell

19. No! Do not obey him.... لَا تُطِيعُوهُ وَاسْجُدْ وَاقْتَرِبْBut prostrate and draw near [to Allah].

So if anyone is prevented by others from doing سجدة, should he stop, should he listen to them? No way, he should do سجدة.

Remember that even if someone's body is tied up, can they do سجدة? Yes they can!!...They can!!...How? Even with the eyes!!....What if the eyes cannot open?? Still, still you can do سجدة, that picture; “Yes I am submitting myself to Allah, putting myself down before Allah”. So: لَا تُطِيعُوا أَهْلَ الْبُيُوتِ وَاسْجُدُوا لِرَبِّكُمْ وَأَسْجُدُوا. Never ever obey anybody who stops you from سجدة, No matter what happens.

(PART - E)
AL-QADR – AN-NAS

AL-QADR

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. إنا أنزلناه في ليلة القدر Indeed, We sent the Qur'an down during the Night of Decree.

2. And what can make you know what is the Night of Decree?

3. The Night of Decree is better than a thousand months.

Worship of that one night is better than worshipping for a thousand months. الله أكبر

4. The angels and the Spirit descend therein by permission of their Lord for every matter.

5. سلامPeace it is until the emergence of dawn.

Meaning a certain peace is felt and experienced.

What is the dua for this night? "اللَّهُمَّ إِنَّكَ عَفُوفٌ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّي".

The Prophet ﷺ said:

"There has come to you Ramadan, a blessed month. In it, Allah has a night which is better than a thousand months. Whoever is deprived of its goodness is indeed deprived."

So we should strive to worship Allah in ليلة القدر.

Now, which night is that? We haven't been told so for that, what do we have to do? Worship Allah all of these ten nights.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

AL-BAYYINAH

1:Those who disbelieved among the People of the Scripture and the polytheists were not to be parted [from disbelief] until there came to them clear evidence -

2: A Messenger from Allah,

He is the clear evidence,

.....reciting purified scriptures

Meaning a messenger who would come for the guidance of people, only then people would leave their كفر.

3:فِيهَا كُتِبَ قَيِّمَةٌ Within which are correct writings.

So Allah establishes his proof against the اهل الكتاب, the مشركين over here, that now Allah sent a messenger, Mohammad ﷺ has come, the Quran has come.

4: Nor did those who were given the Scripture become divided until after there had come to them clear evidence.

Meaning the people of the scripture before; what is it that led them away from the worship of Allah? It was their pride. They got knowledge, Allah sent them the book, Allah sent them the guidance, but when they left it; this is when they became divided. So as long as we adhere to the Quran, we are united.

5: And they were not commanded except to worship Allah, [being] sincere to Him in religion, inclining to truth, and to establish prayer and to give zakah. And that is the correct religion.

This is the correct religion, not anything other than this.

So the reason behind division is not only ignorance, it is rebellion, pride.

6:إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ Indeed, they who disbelieved among the People of the Scripture and the polytheists will be in the fire of Hell, abiding eternally therein. Those are the worst of creatures.

7: Indeed, they who have believed and done righteous deeds - those are the best of creatures.

Notice over here; not best of men, not best of women, best of who? Best of all creation.... خَيْرُ الْبَرِيَّةِ

And the other.... شَرُّ الْبَرِيَّةِ

Who are the best of creation? Those who believe and do good.

8: Their reward with Allah will be gardens of perpetual residence, beneath which rivers flow, wherein they will abide forever.....

رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُAllah being pleased with them, and they with Him, that is for whoever has feared his Lord.

So what do we see here? Merely being part of a group cannot guarantee salvation. Rather with عمل; which kind of action? The actions that Allah likes! This is what makes a person خَيْرُ الْبَرِيَّةِ. Otherwise, he will be شَرُّ الْبَرِيَّةِ.

The prophet ﷺ said: “Should I not inform you of خَيْرُ الْبَرِيَّةِ (the best of creation)?”

The صحابة said: “Yes, please do.... بَلَى”

He ﷺ said: “He who holds the tether of his horse and goes out in the way of Allah. Whenever there is a need, he rides it.”

Meaning his life is spent in the service of Allah سبحانه و تعالى. If not horses now, cars then; always, always on the go.

“Should I not inform you of the one after him?”

Meaning the one after him, the one lesser in rank.

The صحابة said: “Yes please.”

He said: “He, who amongst his flock of sheep gives اذان and establishes the prayer.”

All alone, what is he doing? Giving the اذان, performing a صلاة.

He said: “Should I not inform you of شَرُّ الْبَرِيَّةِ?”

They said: “Yes please.”

He said: “He who is asked something in Allah’s name but he does not give it”.

This is who? The worst of creation; someone who is asked of something in the name of Allah but he refuses to give.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

AZ-ZALZALA

1: إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَاWhen the earth is shaken with its [final] earthquake

A great earthquake will occur.

2: And the earth discharges its burdens

3: And man says, "What is [wrong] with it?" -

4: That Day, it will report its news

The earth will speak who did what on me where; who gave صدقة, who prayed, who lied, who abused, who stole, the earth will be a witness. Why will it speak?

5: Because your Lord has commanded it.

6: That Day, the people will depart separated [into categories]....

Separated into groups; How? According to their deeds.

....to be shown [the result of] their deeds.

Meaning each person will be shown his deeds on that day, whatever he has done.

7: فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُSo whoever does an atom's weight of good will see it,

This is why we should not be little any deed, any deed at all. It is these little deeds that will make the scales heavy.

The Prophet ﷺ said:

"Do not belittle any deed, even if you give someone a rope or hand someone a shoelace".

Has it ever happened that everybody is going and one person sits on the stairs and says, “Pass me my shoes, please” and you say “No, do it yourself”? If it happens, we get offended! It is these little good deeds ذَرَّةٌ ذَرَّةٌ that will make the scales heavy.

8: وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ And whoever does an atom's weight of evil will see it.

Because every big and small deed is written. So what we need to understand is that whatever we have, whatever ability, let's use it in the way of Allah. Whatever strength, let's use it to please Allah.

The Prophet ﷺ said:

“He who keeps a horse in the way of Allah and tethers it in a grassy land or garden, then how much ever it grazes in, it will be written as good deeds”.

If the rope breaks, and the horse gallops, then it will be recorded as good for him. And whatever the horse eats and defecates even will also be written as good for him. Why? ...Because he is using this horse for Allah. If it passes by some ravine and drinks from it, it will be recorded as good even though the owner had not intended to give it water to drink.

He ﷺ was asked about the donkey, that what if a person is using a donkey in the way of Allah? The Prophet ﷺ said:

“I have not been informed of anything in regards to it except for the verse
 ”فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ“

Meaning think about this yourself and be hopeful. The main thing is that whatever we have let's use it for Allah.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

AL-AADIYAT

1: وَالْعَادِيَاتِ ضَبْحًا By the racers, panting,

The horses that race, run and gallop while panting,

2: And the producers of sparks [when] striking

The horses, as they strike their feet on rocky terrains, they do not stop there.

3: And the chargers at dawn,

So early they are up in obedience to their master.

4: فَأَثْرُنَ بِهِ نَقْعًا Stirring up thereby [clouds of] dust,

Due to their speed.

5: Arriving thereby in the center collectively,

Fearless!

These are horses, but how is man?

6: إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ Indeed mankind, to his Lord, is ungrateful.

So ungrateful, that if he has to fast for a few days in a row, he begins to complain. If he has to pray in the night, he begins to complain. He doesn't show any strength there.

7: وَإِنَّهُ عَلَىٰ ذَٰلِكَ لَشَهِيدٌ

This is not an accusation. Allah says:

And indeed, he is to that a witness.

Man himself knows how ungrateful he is. What's the problem? Because:

8: And indeed he is, in love of wealth, intense.

Loves money; the things of this world.

9: But does he not know that when the contents of the graves are scattered

10: And that within the breasts is obtained,

Meaning all the secrets will be disclosed.

11: Indeed, their Lord with them, that Day, is [fully] acquainted.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

AL-QARI'AH

1: الْقَارِعَةُ

2: مَا الْقَارِعَةُ

1: The Striking Calamity -

2: What is the Striking Calamity?

3: And what can make you know what is the Striking Calamity?

4: It is the Day when people will be like moths, dispersed,

5: And the mountains will be like wool, fluffed up.

6: Then as for one whose scales are heavy [with good deeds],

7: He will be in a pleasant life.

8: But as for one whose scales are light,

9: His refuge will be an abyss.

10: And what can make you know what that is?

11: It is a Fire, intensely hot.

Those who shun Allah's command, look at the outcome.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

AT-TAKATHUR

1: أَلْهَاكُمُ التَّكَاثُرُCompetition in [worldly] increase diverts you

Why are we so heedless of *آخرة*? What is the problem? What holds us back? Why are we not motivated enough to read the Quran, to worship Allah, what's the problem? أَلْهَاكُمُ التَّكَاثُرُThis desire to have more and more, this competition; 'I need to have more than my friend', this is something that has destroyed you, O people!

2: Until you visit the graveyards.

This will continue!

3: No! You are going to know.

4: Then no! You are going to know.

5: No! If you only knew with knowledge of certainty...

If you only understood the consequences of what you are doing, you wouldn't be doing what you are doing right now.

6: لَتَرَوُنَّ الْجَحِيمَYou will surely see the Hellfire.

7: Then you will surely see it with the eye of certainty.

8: ثُمَّ لَتُسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ Then you will surely be asked that Day about pleasure....

You will be surely asked about pleasure!

Once the prophet ﷺ visited the gardens of one of his companions and he was offered fresh dates with water and the prophet ﷺ said:

"These are the blessings about which you will be questioned".

I mean this is just the beginning of our *إفطار*; Dates and water. Just the beginning.... imagine what more we enjoy, we will be asked about it. So let us be grateful and obedient to Allah.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

AL-ASR

1: وَالْعَصْرِBy time

2: Indeed, mankind is in loss,

People are in loss.

3: Except for those who have believed and done righteous deeds and advised each other to truth and advised each other to patience.

The passing time is an evidence that man is losing because with each moment that goes by, with each second, that life gets shorter and shorter, we lose a part of ourselves because we are time.

If you think about it our existence is mainly time. As long as we have time we are good. And if we don't have time.... خلاص ...we can't do anything.

No matter how much money we have, no matter how much food we have, if we don't have time, can we enjoy that food? No way! So this life is short so use it.

Allah says: "only these people are saved who believe, do good, encourage each other to the truth, do the right thing, and they also encourage each other to be patient. And over here I encourage myself and you to be patient over these few moments that we have left.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

AL-HUMAZAH

1: وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍWoe to every scorner and mocker

The one who mocks at people in their face and also behind their backs..... Just imagine; one is a person who is encouraging others to be patient and here, exact opposite; mocking people on their faces! Who is he?

2: ...الَّذِي جَمَعَ مَالًا وَعَدَّدَهُWho collects wealth and [continuously] counts it.

In love with his money; counting it all the time, checking, making sure if it's there or not. And you see counting money, counting the things that we have, this is what destroys بركة.

Ayesha (r.a.) said: “When the prophet ﷺ passed away, she had in the house just a few things, and of those things was some barley, and she said she kept on using it and using it until she realized it's still not finished! It didn't seem to be that much, how come it's not used up? Let me check how much is left. So she said she measured it. And that was it; it finished... it finished.

You know sometimes we have a lot of money but bills are not being paid. What's the problem? We are just counting and counting, making sure okay: “hundred fifty here, fifty here, seventy there, five hundred there”. How much for صدقة? “Oh I can't afford that, the numbers don't allow me”.... “The numbers don't allow me” Isn't it? We start counting the numbers.... الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ

3:يَحْسَبُ أَنَّ مَالَهُ أَخْلَدَهُHe thinks that his wealth will make him immortal.

No matter how much money you have, can you buy eternity through wealth? No! Then what's the point? Money is not going to avert death.

4: No! He will surely be thrown into the Crusher.

5: And what can make you know what is the Crusher?

6: It is the fire of Allah, [eternally] fueled,

7: Which mounts directed at the hearts.

Because it's the heart where the disease is, right? So the fire will reach the heart.

8: Indeed, Hellfire will be closed down upon them

9: In extended columns.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

AL-FEEL

1: Have you not considered, [O Muhammad], how your Lord dealt with the companions of the elephant?

كعبة; and his people, who had come to destroy the

2: Did He not make their plan into misguidance?

3: And He sent against them birds in flocks,

4: Striking them with stones of hard clay,

And who ever got struck by them collapsed there.

5: فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍAnd He made them like eaten straw.

So anyone who goes forward, competing with Allah, will he ever find success? Never ever!

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

QURAYSH

1: - قريشلَا يَلَافُ قُرَيْشٍ For the accustomed security of the

Meaning the قريش, they enjoyed so much security all over the region.

2: إِيْلَافِهِمْ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِtheir accustomed security [in] the caravan of winter and summer -

Meaning they travel in winter and summer, for their trade, and because they are the custodians of the كعبة, they enjoy safety everywhere. What should they do? They're saved because of the كعبة; what should they do? Forget the رب of the كعبة? No!

3: ...فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ Let them worship the Lord of this House,

Even as Muslims, what is it that the صحابة said? That we got our glory because of what? Islam! And if we leave Islam we'll never have glory, we'll never ever have honor. We will have honor only because of who? Allah سبحانه و تعالى! So never forget Allah after enjoying the blessings of Allah, because who is Allah? The One :

4: Who has fed them, [saving them] from hunger and made them safe, [saving them] from fear.

While there are so many people who are deprived of these blessings, if Allah has given them to us what should we do? We must show more servitude.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

AL-MA'UN

1: ...أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالدِّينِ Have you seen the one who denies the Recompense?

2: For that is the one who drives away the orphan

3: And does not encourage the feeding of the poor.

4: So woe to those who pray

Woe to those who pray; Why? Because they're not praying properly.

5: [But] who are heedless of their prayer -

The prophet ﷺ said:

“A person prays sixty years but his prayer is not accepted. Perhaps he performs the سجدة properly but not the ركوع, or he performs the ركوع properly but not the سجدة”

So please, please, please learn the correct way of prayer. Otherwise sixty years of prayers may also be wasted.

6: Those who make show [of their deeds]

Meaning if they pray, if they do anything good, it's just a performance.

7: وَيَمْنَعُونَ الْمَاعُونَAnd [withhold] simple assistance

Meaning little things that they don't give them. So stingy, so greedy, that they don't share little things. What are they? Things like salt; which, if you give a pinch of it to somebody, it's not going to cause you any damage.

The Prophet ﷺ visited كعب بن عُجرة (r.a.) when he was sick and he said to him: “أَبَشِّرْ”Rejoice!”

Meaning you are suffering but ان شاء الله there is good news. So the mother of كعب (r.a.) said: جَنَّةٌ مَبَارَكٌ, the prophet ﷺ is telling you أَبَشِّرْ! Congratulations! You've got جَنَّةٌ!”

The Prophet ﷺ said “O كعب ام كعب perhaps كعب said something لَغُو, or he withheld something that did not make him rich. How can you say جَنَّةٌ is guaranteed for him. This is something we need to think about.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

AL-KAWTHAR

1: إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ Indeed, We have granted you, [O Muhammad ﷺ], الكوثر, (The pool of كوثر)

On the Day of Judgment, the water of which will be whiter than milk, cooler than ice, sweeter than honey, and also more fragrant than musk. And who will drink from it? The people of the prophet ﷺ! The people of his أُمَّة; those who follow his سُنَّة, those who are on his legacy, who take his legacy forward, the mission that he came with, they also live for that mission. And the Prophet ﷺ will serve them that water with his own hands. May Allah make us among those. Aameen.

2: فَصَلِّ لِرَبِّكَ وَانْحَرْ So pray to your Lord and sacrifice [to Him alone].

3: Indeed, your enemy is the one cut off.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

AL-KAFIRUN

- 1:** قُلْ يَا أَيُّهَا الْكَافِرُونَSay, "O disbelievers,
2: I do not worship what you worship.
3: Nor are you worshippers of what I worship.
4: Nor will I be a worshipper of what you worship.
5: Nor will you be worshippers of what I worship.
6: For you is your religion, and for me is my religion."

This سورة is considered a quarter of the Quran [السلسلة الصحيحة: 586]

Why? Because what does it show to us? That you cannot compromise on توحيد. You cannot at all. كفر and Islam are two completely different things. They can never be mixed and joined together; completely different. So this سورة makes it clear. You cannot do shirk, we cannot do shirk.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

AN-NASR

- 1:** إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُWhen the victory of Allah has come and the conquest,
The victory of Allah has come and the conquest has come.
2: And you see the people entering into the religion of Allah in multitudes,
3: فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًاThen exalt [Him] with praise of your Lord and ask forgiveness of Him. Indeed, He is ever Accepting of repentance.

The prophet ﷺ is instructed over here that when you see the religion being dominant, when you see so many people accepting Islam, what should you do? Busy yourself in the praise of your Lord and ask forgiveness of Him.

“Indeed He is ever accepting of repentance”

Allah loves those who repent to Him.

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ أَسْتَغْفِرُ اللَّهَ وَأَتُوبُ إِلَيْهِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

AL-MASAD

1: May the hands of ابو لهب be ruined, and ruined is he.

Terribly ابو لهب failed in his mission; all his efforts were wasted.

2: His wealth will not avail him or that which he gained.

A big lesson over here; the love of wealth is really not in our best interest. We should worry more about the آخرة because all that money Abu Lahab had is not going to help him at all.

3: He will [enter to] burn in a Fire of [blazing] flame

4: And his wife [as well] - the carrier of firewood.

Because she used to fire up negative propaganda about the prophet ﷺ, Allah says there will be fire for her

5: Around her neck is a rope of [twisted] fiber.

Because she would go around with her necklace, a very expensive necklace saying: “If I have to give this up even to oppose Muhammad ﷺ I would do that” This is how much she hated the Prophet ﷺ.

Allah says: “around her will be a rope of twisted fiber”, meaning she will be punished.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

AL-IKHLAS

RECITATION (1-4)

The prophet ﷺ said:

“Whoever recited سورة الاخلاص ten times, a house in جنة will be made for him”

Umer (r.a.) said: “This way we can get many houses in جنة”

The prophet ﷺ said:

“Allah has more than that”.

In this سورة, Allah’s oneness is mentioned. The مشركين asked the prophet ﷺ to mention the lineage of Allah; whose child is He? Imagine! So this سورة was revealed.

1: قُلْ هُوَ اللَّهُ أَحَدٌSay, "He is Allah, [who is] One,

2: اللَّهُ الصَّمَدُAllah, the Eternal Refuge.

All are needy before Him, and He needs nobody.

3: He neither begets nor is born,

4: Nor is there to Him any equivalent."

There is nothing, no one equal to Him, no one that resembles Allah in any way. This is our رب; He is One, the Absolute. And this is what we must remember about Him. When there is no one like Him, why should I prefer anyone over Him? When He is unique, why should I be impressed by others? Why should I fall in love with them? Why should I fear them? No one is worthy of what He is worthy of. No one is deserving of what He is deserving of. No one is worthy of my life, my heart, my deeds, my efforts, but Allah.

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

AL-FALAQ

1: قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ

2: مِنْ شَرِّ مَا خَلَقَ

1: Say, "I seek refuge in the Lord of daybreak

2: From the evil of that which He created

3: And from the evil of darkness when it settles

4: And from the evil of the blowers in knots

5: And from the evil of an envier when he envies."

مُعَوِّذَتَيْنِ سُورَةُ النَّاسِ + سُورَةُ الْفَلَقِ

عقبة بن عامر said the Prophet ﷺ said to me:

"Shall I not teach you Surahs the likes of which were neither revealed in the تورا, nor in the زبور, nor in the انجيل, nor in the فرقان, Not a night shall pass on you except that you must recite them. They are سورة الاخلاص, سورة الناس and سورة الفلق"

These Surahs are the Surahs of protection. The prophet ﷺ would seek the protection of Allah against the evil of Jinn and men through different ways before, but when مُعَوِّذَتَيْنِ were revealed, he began reciting them and left everything else. This was enough.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

AN-NAS

1: قُلْ أَعُوذُ بِرَبِّ النَّاسِ

2: مَلِكِ النَّاسِ

3: إِلَهِ النَّاسِ

1: Say, "I seek refuge in the Lord of mankind,

2: The Sovereign of mankind.

3: The God of mankind,

4: From the evil of the retreating whisperer -

The whisperer that comes again and again and again and again..... and if I were to say again fifty times, that would not be enough because this is the reality of شيطان; he does not leave a person. And when he comes, what does he do?

5: Who whispers [evil] into the breasts of mankind -

And this Jinn, شيطان, is he just an invisible Jinn? No!

6: مِنَ الْجِنَّةِ وَالنَّاسِFrom among the jinn and mankind."

The greatest difficulty for man is to hold his heart in place, to protect the heart from every kind of evil, to guard it from every evil desire. And then increase love for Allah more than any other love. But what does our enemy شيطان do? He puts hurdles in this struggle the most. He wants that evil, bad, looks good to us.

So at the end of the Quran Allah teaches us these duas, these prayers, by which we can protect ourselves from the external and internal enemy, from the enemy that is visible, and the enemy that is hidden. Because on the completion of the Quran it is necessary that whatever has been learnt, it must be implemented. But what stops us is our نفس, or it is what? The شيطان! And these obstacles, these obstacle makers; they must be fought against with what? With these tools that Allah has given us. And what is that tool? It is the tool of Allah's ذكر; because ذكر, remembrance on Allah, this is what protects a person. When a person remembers Allah, then شيطان goes away. And every time a person is heedless of Allah's remembrance, شيطان comes to him again. Because you see خَنَّاسِ he comes again and again; every time a person remembers, شيطان runs.

So the fact is that we cannot protect ourselves from our own evil. How can we protect ourselves from the evil of شيطان? Whose help do we need? Allah's help! We need Allah's help; that He protect us from the evil of our soul and also from the evil of شيطان that could be from among Jinn and among men, and for that I advise you and myself also, that busy yourself in the ذكر of Allah.

Alhamdulillah there is a card that has been prepared for this particular occasion in which certain simple اذكار have been written and Alhamdulillah this has been made available online and on site because we know that there are many of our beloved sisters who have been listening from day one.

May Allah تعالى accept their efforts and accept the efforts of every person who is involved in this endeavor. And may Allah تعالى سبحانه really give us the ability to busy ourselves in the remembrance of Allah تعالى سبحانه.

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ سُبْحَانَ اللَّهِ الْعَظِيمِ

سُبْحَانَ اللَّهِ الْعَظِيمِ وَبِحَمْدِهِ

سُبْحَانَ الْمَلِكِ الْقُدُّوسِ سُبُّوحٍ قُدُّوسٍ رَبِّ الْمَلَائِكَةِ وَالرُّوحِ

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ سُبْحَانَ اللَّهِ الْعَظِيمِ

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ

رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ وَثُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ

يا رب العالمين! Whatever we have read, whatever we have learnt, whatever we taught, whatever we understood was only from your توفيق.... So, O Allah! Be pleased with our efforts. Cause this effort of ours to be a light for us on the Day of Judgment, before us, around us. Save us from humiliation and disgrace on the Day of Judgment. Save us from Your anger. Be happy with us, be pleased with us.

يا رب العالمين! Grant us love for what You love, give us the ability to act upon it. Make this Quran the coolness, the comfort of our hearts, the source of peace for our lives, guidance through our lives. Make this Quran a constant companion, fill our lives with Your ذكر, and fill us, give us the ability to have good اخلاق also.

اللَّهُمَّ اهْدِنِي لَأَحْسَنِ الْأَخْلَاقِ فَإِنَّهُ لَا يَهْدِي لِأَحْسَنِهَا إِلَّا أَنْتَ وَاصْرِفْ عَنِّي سَيِّئَهَا لَا يَصْرِفْ عَنِّي سَيِّئَهَا إِلَّا أَنْتَ

O Allah! Give us the ability to thank you, to worship you as You deserve, give us the ability to worship You in the most beautiful way, for indeed Your blessings on us are many. O Allah! Do not distance us from this Quran. O Allah! Make our life and our death with this Quran, and rise us on the Day of Judgment amongst Your special servants, the people of Quran. O Allah! Make us those who love Quran, make us those who read Quran, make us those who remember Quran, make us those whose اخلاق is Quran.

رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا

رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَى وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَدْخِلْنِي
بِرَحْمَتِكَ فِي عِبَادِكَ الصَّالِحِينَ

O Allah! Every single one of us, give us the ability to thank You for the blessings that You have bestowed on us. Give us the ability to thank You for the blessings that you have bestowed on our parents. And give us the ability to perform those deeds that You will be pleased with. And O Allah! Grant us righteous company in this world and also admit us in Your righteous servants in the next world. O Allah! Make حلال sufficient for us and turn us away from حرام.

O Allah! Grant us honor in this life and the next. O Allah! Facilitate the path to goodness for us. O Allah! Give us the ability to remember You, to thank You, to praise You, to glorify You.

رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ

أَقُولُ قَوْلَ هَذَا وَاسْتَغْفِرُ اللَّهَ لِي وَلَكُمْ وَلِسَائِرِ الْمُسْلِمِينَ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ