



Class 4

Surat At-Takweer



Surat At-Takweer



The Makkan Suwar we have studied thus far emphasize one of three components - and this will continue to resonate with the remaining early Makkan Suwar [plural of Surah]. These three phases are:

1. The Oneness of Allah: The Source (*Understanding the Source of all that exists*)

- a. The nature of Allah- who Allah is
- b. The essence of Allah- what Allah is and isn't like
- c. The actions of Allah- what Allah does for us (Rububiyyah)

2. The Prophethood: The Means (*The Means through which we learn about Allah*)

- a. Who Mohammad ﷺ is
- b. Where Mohammad ﷺ got His message
- c. Defending and supporting Mohammad ﷺ
- d. Advising the Prophet ﷺ on the manners and etiquette of Da'wah

3. The Resurrection: Accountability (*The Final Day of Accountability*)

- a. What the Day of Judgement is like
- b. Repercussions in terms of how we act, etc.

فروي الترمذى وأحمد من حديث ابن عمر قال: قال رسول الله صلى الله عليه وسلم: من سره أن ينظر إلى يوم القيمة كأنه رأى العين
 فليقرأ: إذا الشمس كورت، وإذا السماء انفطرت، وإذا السماء انشقت

The Prophet ﷺ said, “Whoever wants to be able to see the occurrences of the Day of Resurrection as though they are happening right in front of his eyes, so let that person read Surah At-Takweer and Surah Al-Infitar and Surah Al-Inshiqaq.”

Ayaat 1 to 13 in Surat At-Takweer contain twelve ‘when statements’. These are not if statements because if statements imply that they could come true, but not necessarily. Whereas, a when statement implies that it will come true in a matter of time. The first six describe the events that will take place just before the Day of Resurrection and the second six are events that will take place on the Day of Resurrection.

Notice that the Surah highlights things that Quraish are used to looking at: the world around them. It highlights the sun and the stars and the open sky and the mountains. Yet, these are not things that only Quraish can notice, they are globally noticeable. The idea here is that the world that they know is unstable and will be destroyed, that everything comes to an end.

Surat At-Takweer uses multiple plot lines throughout the Surah. The Quran is unique in the way that it presents information, very much like affective cinematography. The Quran transitions quickly across different features to keep the reader engaged; it flashes forward and flashes back to get the reader to connect and draw their own conclusions about events. In this Surah, the imagery is vivid; our eyes are directed to the sun, then the stars, then the mountains, then animals rushing and being rushed, then the bodies of water,



then human beings, and then it flashes forward all the way to the day that everyone is standing and being questioned: an image of a helpless, innocent, sinless soul being questioned, “Why were you killed?”

Just Before the Day of Resurrection

إِذَا أَلْشَمْسُ كُوْرَتْ

When the sun is wrapped up [in darkness] (81:1)

إذا vs ذا

Ithaa اذ is an if statement which literally means ‘when’. Any if/when statement requires a final statement - “if x then y”. So then, for all of these when statements, the continuation is in Ayah 14.

Ith ذ can be used to refer to the past, and it is also used to indicate a short happening. *Ithaa* اذ is used to refer to the future, and indicates something that will happen over time, not an instantaneous reaction. Although the verb used, *kuwwirat*, is in the past tense, this is not a contradiction but rather confirms that this event will no doubt happen; it is so absolute that it might as well have already happened.

Therefore, when we hear *Ithaa* اذ, we know this is something that will happen in the future. However, the verb that follows this word is surprisingly in the past tense, which is a mode of speech in the Quran used to indicate that:

- This is an undoubted and inescapable reality, as though this event has already happened.
- Allah exists outside of time and space, so He tells us what will happen from the future for Him is a sealed reality as though it has already come to pass.

Note: ذ **ith** refers to **when** it happens, which means it will happen, it's just a matter of time. Whereas ان **inn** refers to an [if] statement; indicating that there is a choice involved and a chance it could go either way.

Significance of the Sun

The people of Babylon worshipped the sun شمس, depicted as a circle with eight rays. For a long while, it was believed to be the centre of the universe; however, the universe cannot have a centre, for the space itself is moving. Each new discovery proves that, while our observations are limited, our ability to speculate and



dream of what is out there is not. What we think we know today can change tomorrow. Sometimes our wildest guesses lead to wonderful and humbling answers, and propels us to even more perplexing questions.

وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلنَّمَرِ وَاسْجُدُوا لِإِلَهٍ أَذْيَ خَلَقُوهُ إِنْ كُنْتُمْ إِيمَانًا تَعْبُدُونَ

And of His signs are the night and day and the sun and moon. Do not prostrate to the sun or to the moon, but prostrate to Allah, who created them, if it should be Him that you worship. (41:37)

This ayah serves as a reminder that all that is created, despite its magnificence, will come to pass. The sun, *ash-Shams*, throughout all of recorded history, has been glorified and admired by human beings, even to the point of worship. It is the centre to our solar system and pivotal for light, heat, and photosynthesis; it is necessary for life.

Takweer, تکویر, linguistically, means to turn or rotate [in a motion of folding something onto another]. Elsewhere in the Quran, it is mentioned twice (see ayah below). *Yukawwar* يکور is translated as night folding or wrapping [transitioning slowly] into day and vice versa, and *Yukawir* يکور as day into night:

خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ يَكُورُ اللَّيْلُ عَلَى النَّهَارِ وَيَكُورُ النَّهَارُ عَلَى الظَّلَلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلُّ يَجْرِي لِأَجْلٍ مُسَمَّى إِلَّا هُوَ الْعَزِيزُ الْغَفَّارُ

He created the heavens and earth in truth. He wraps the night over the day and wraps the day over the night and has subjected the sun and the moon, each running [its course] for a specified term. Unquestionably, He is the Exalted in Might, the Perpetual Forgiver. (39:5)

قَالَ ابْنُ جَرِيرٍ وَالصَّوَابُ مِنَ الْقَوْلِ عِنْدَنَا فِي ذَلِكَ أَنَّ التَّكْوِيرَ جَمْعُ الشَّيْءِ بَعْضِهِ إِلَى بَعْضٍ وَمِنْهُ تَكْوِيرُ الْعِمَامَةِ وَهُوَ لُفْهَا عَلَى الرَّأْسِ وَكَتْكُوِيرُ الْكَارِهِ ، وَهِيَ جَمْعُ الْتَّيَابِ بَعْضُهَا إِلَى بَعْضٍ فَعُنِيَ قُولُهُ (كُورَتْ) جَمْعُ بَعْضِهَا إِلَى بَعْضٍ ثُمَّ لَفَتْ فَرَمَى بِهَا ، وَإِذَا فُعِلَ بِهَا ذَلِكَ ذَهَبَ ضُوءُهَا

Ibn Jareer said: The most authentic I have heard is that *takweer* is a circular motion or twirling that wraps up something tight on itself, the way a turban is wrapped. For example, putting all the clothes into one bundle and wrapping it around in a circle. This would happen (it grows out then becomes very small) and when this happens it loses its light.

Kuwvirat کورت comes from *takweer*, تکویر, which means to wrap up something on itself, gradually getting bigger (i.e. snowball effect). The sun will wrap itself up and grow bigger in size until it engulfs the earth, eventually leading to its death.

The Earth rotates on its axis and a complete rotation takes 24 hours. The sun, on the other hand, is a gas, so it does not rotate like a solid. The Sun actually spins faster at its equator than at its poles. The Sun rotates once every 24 days at its equator, but only once every 35 days near its poles. The commentators have said this means that the light emanating from the sun will somehow be extinguished.

There are multiple interpretations for the meaning of *Kuwvirat*:

قَالَ عَلَيُّ بْنُ أَبِي طَلْحَةَ عَنْ ابْنِ عَبَّاسٍ (إِذَا الشَّمْسُ كُورَتْ) يَعْنِي أَظْلَمَتْ وَقَالَ الْعَوْفِيُّ عَنْ ذَهَبَتْ

Ibn Abbas said: *Kuwvirat* means burns out or loses its brightness.



الضَّحَّاكِ

Mujahid said: Dies out, wears out, is destroyed, and dies.

وَقَالَ قَتَادَةُ ذَهَبَ ضَوْءُهَا . وَقَالَ سَعِيدُ بْنُ جِيْرِ (كُورَتْ) غُورَتْ
غَوَرَتْ الشَّمْسُ : غَابَتْ

Qatadah said: The sun would go into hiding.

وَقَالَ الرَّبِيعُ بْنُ خُثَيْمٍ (كُورَتْ) يَعْنِي رُمِيَ بِهَا

Ar-Rabee' bin Khuthaim said: This means that it will be thrown out or flung out

وَقَالَ أَبُو صَالِحٍ (كُورَتْ) أَفْلَقَتْ وَعَنْهُ أَيْضًا نُكَسَتْ . وَقَالَ زَيْدُ بْنُ أَسْلَمَ تَقَعُ فِي الْأَرْضِ

Abu Salih said: *Kawnirat* means “thrown out”. Zayd ibn Aslam said: it would fall out of its orbit and engulf the earth

Al-Bukhari describes a hadeeth saying the sun and moon will both *yukarwan* at the Time of Resurrection:

خَذَّلَنَا مُسَدَّدٌ خَذَّلَنَا عَبْدُ الْعَزِيزِ بْنُ الْمُخْتَارِ خَذَّلَنَا عَبْدُ اللَّهِ الدَّانَاجُ خَذَّلَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الشَّمْسُ وَالْقَمَرُ يُكَوَّرَانِ يَوْمَ الْقِيَامَةِ

Narrated Abu Huraira: The Prophet ﷺ said, "The sun and the moon will be folded up (deprived of their light) on the Day of Resurrection." (Sahih Al-Bukhari 3200)

Notice the structure of the ayah is not portraying who it is that is carrying out the action, but rather that it will happen. The ayah says, “The sun will be wrapped,” instead of “Allah will wrap the sun.” This use of passive language removes the focus from Allah SWT as these ayat were coming to a nation that was disbelieving at this time. The emphasis, rather, is on the occurrence itself.

<https://www.youtube.com/watch?v=iauIP8swfBY> (A video depicting a scientific explanation of the sun's death)

وَإِذَا الْجُنُومُ أَنْكَدَرَتْ

And when the stars fall, dispersing (81:2)

Nujoom نجوم could refer to the planets or stars themselves, but more likely stars than planets in the Arabic vocabulary.

Inkidar انكدار means to lose colour or to become dull. Also, the essence of **inkidar** is **insibab** انصباب, which means to fall off.



Inkadarat means **Intatharat**, انتشرت which means spread, scattered, or disseminated.

Hence, we can understand this in a variety of ways:

- The colourful stars become more dull, less clear to see
- We can imagine from earth the light of the stars would not reach us, whether it is prevented by something or our ability to see it is compromised
- The stars themselves stop giving off light
- The stars fall out of their usual positions, start scattering on their journey to demise [death]
- Some have said the stars and planets would all be thrust into the hell fire, brought to an end along with all that was worshipped besides Allah from the physical entities and bodies, except the entities that were worshipped without their consent [e.g. Jesus PBUH]

قَالَ الرَّبِيعُ بْنُ أَنَسٍ عَنْ أَبِي الْعَالِيَةِ عَنْ أَبِي بْنِ كَعْبٍ قَالَ سَتُّ آيَاتٍ قُلَلَ يَوْمُ الْقِيَامَةِ بَيْنَ النَّاسِ فِي أَسْوَاقِهِمْ إِذْ ذَهَبَ ضَوْءُ الشَّمْسِ فَبَيْنَمَا هُنْ كُلُّكُ إِذْ تَنَاثَرَتِ النُّجُومُ فَبَيْنَمَا هُمْ كُلُّكُ إِذْ وَقَعَتِ الْجِبَالُ عَلَى وَجْهِ الْأَرْضِ فَتَخَرَّكَتْ وَاضْطَرَبَتْ وَاخْتَلَطَتْ فَفَزَعَتِ الْجِنُّ إِلَى الْإِنْسَانِ وَالْإِنْسَانُ إِلَى الْجِنِّ وَاخْتَلَطَتِ الدَّوَابُ وَالظِّئْرُ وَالْوُحُوشُ فَمَاجُوا بَعْضُهُمْ فِي بَعْضٍ وَإِذَا الْوُحُوشُ حُشِرتَ قَالَ أَخْتَلَطَتْ وَإِذَا الْعِشَارُ عُطَلَتْ قَالَ أَهْمَلُهَا أَهْلُهَا وَإِذَا الْبَحْرُ سُجْرَتْ قَالَ قَالَتِ الْجِنُّ نَحْنُ نَأْتِكُمْ بِالْأَخْبَرِ . قَالَ فَأَنْطَلَقُوا إِلَى الْبَحْرِ فَإِذَا هُوَ نَارٌ تَأْجَجُ ، قَالَ فَبَيْنَمَا هُمْ كُلُّكُ إِذْ تَصَدَّعَتِ الْأَرْضُ صَدْعَةً وَاحِدَةً إِلَى الْأَرْضِ السَّابِعَةِ السُّفْلَى وَإِلَى السَّمَاءِ السَّابِعَةِ الْعُلِيَا قَالَ فَبَيْنَمَا هُمْ كُلُّكُ إِذْ جَاءُهُمُ الرِّيحُ فَمَاتَتْهُمْ

Abu Al-'Aaliyah narrated from Ubay bin Ka'b: There are six stages or units of time before the time of resurrection; the people would be going about their business when the sun's light would be extinguished, then suddenly the planets (or stars) would scatter. The mountains would crumble on the surface of the earth, the earth would begin to shake and move and be mixed together. The Jinn would run to the humans (to figure out what's wrong) and the humans would run to the humans (trying to figure out what's wrong). The animals would all be gathered together, the birds and the wild animals would all come together from shock and fear...

وَإِذَا الْجِبَالُ سُيرَتْ

And when the mountains are removed (81:3)

As in Surat Taha, this ayah is talking about how the mountains will be dislocated in a gradual but very powerful manner, and the earth will become a level plain.

وَحُمِلتِ الْأَرْضُ وَالْجِبَالُ فَدُكَّنَا دَكَّةً وَاحِدَةً

And the earth and the mountains are lifted and levelled with one blow. (69:14)



From this Ayah, one can imagine the mountains moving slowly and shaking, with some mountains visible as though they are lifted up above and collapsing all at once. We already see instances where mountains are moving slightly, for example, in a volcanic eruption.

Sayr سير is the noun referring to movement, from which the term **Suyyirat** comes from, and it is associated with:

- Something moving slowly and subtly
- Something moving casually and comfortably

Sayyarah سيرah refers to the caravan that travels through the desert, comes to colloquially refer to the car now because it travels in a uniform and measured way.

There are other parts of the Quran where the mountains are described as though they are broken and ripped apart, and lifted and brought down all at once. The Quran details different descriptions, and one has to imagine that this would happen in sequence. So, first, the mountains begin to move slightly, with different parts flowing and cracking. Then, the other events described in the Quran will take place. There is a gradient in the description of what is to happen, so that the reader or primary audience can comprehend it.

<https://www.youtube.com/watch?v=BUREX8aFbMs>

وَإِذَا الْعِشَارُ عُطِّلَتْ

And when full-term she-camels are neglected (81:4)

Ishar عشار is the plural of ‘osharaa’ عشراء of the camels. ‘Osharaa’ عشراء and *nofasaa* نفاس are the only two nouns in the Arabic language that have a plural in the form of *ishar* عشار and *nofas* نفاس. ‘Osharaa’ refers to the tenth month of pregnancy of the female camel out of twelve. This is when the Bedouins used to get very excited and become very attached to the camel in anticipation of the new arrival.

This Ayah is saying that even the best of the camels that have babies will be left alone, meaning that people will be so overwhelmed with the Day of Resurrection that they will turn away from everything else. Some commentators said the ‘ishar could also be the clouds, referring to when they stop moving.

The idea here is that the well, which is the source of life, is left abandoned and deserted. Similarly here, the *Ishar* عشار [pregnant camels] which were very valuable to Quraish, are all abandoned and deserted. To make this more relevant, imagine your most worthy and precious of possessions become uninteresting to you on this day.

Ishrah عشرة is also a pleasant, compassionate relationship. All of the affinities and relationships that we have with others will be cut off and every individual will be worried about themselves.



يَوْمَ يَفِرُّ الْمَرءُ مِنْ أَخِيهِ ﴿٤﴾ وَأُمِّهِ وَأَبِيهِ ﴿٥﴾ وَصَاحِبِتِهِ وَبْنِهِ

On the Day a man will flee from his brother. And his mother and his father. And his wife and his children.
(80:34-36)

'Atl عَطَل means stopped or not working. For instance, something that is *mu'attal* is not functioning/working; it is useless, dismissed. A 'aatil عَاطِل is someone who is not working: unemployed. Interestingly, Quraish used this term to refer to a woman who did not beautify herself by wearing makeup and fancy jewellery; she was not doing her [perceived] job properly. This gives us insight into the attitude of Quraish towards women and the expectations that they had of them.

وَإِذَا الْوُحُوشُ حُشِرتُ

And when the wild beasts are gathered (81:5)

Wuhoosh وَحْوَش is the plural of *wahsh* وَحْش which means wild or untamed. If the untamed animals are gathered, then, decisively speaking, the tamed ones would be included too. All of the animals would be gathered and united from the various distant locations to one main area. Some say the animals will be gathered to retrieve and reclaim their rights.

One can draw an interesting point here: the day of resurrection marks the breaking of familial ties, yet the wild animals come together. Things are reversed, even intuition and biological predispositions are reversed, and from this we learn that He is truly capable. The gathering of animals has also been described as a gathering for accountability & judgement, where even the animals take back their rights from each other.

حَدَّثَنَا يَحْيَى بْنُ أَبْيَوبَ، وَقَتْبَيْهُ، وَابْنُ أَبِي إِسْمَاعِيلَ، - يَعْنُونَ ابْنَ جَعْفَرَ - عَنْ أَبِيهِ، عَنْ أَبِيهِ، عَنْ أَبِيهِ فَزِيرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ "لَئِنْ دَعَنَ الْحُكُوقَ إِلَى أَهْلِهَا يَوْمَ الْقِيَامَةِ حَتَّىٰ يُقَادَ إِلَى الشَّاءِ الْجَلْحَاءِ مِنْ الشَّاءِ الْقُرْنَاءِ".

Abu Huraira reported Allah's Messenger ﷺ as saying: The claimants would get their claims on the Day of Resurrection so much so that the hornless sheep would get its claim from the horned sheep.

Furthermore, there will not be any predator chasing its prey; even the animals will be too preoccupied. *Wuhoosh* can also apply to the humans [or at least some of them] who will subside to their most basic and primal instincts on the Day of Judgement when they lose any sense of calm and begin to turn on one another.

وَإِذَا الْبِحَارُ سُجِّرَتْ

And when the seas are filled with flame (81:6)

The plural used, *bihār* بِحَار, refers to all of the bodies of water. This will be a global occurrence applying to all bodies of water. In Arabic, there is a plural and super plural: *abħur* ابْحَر is the regular plural whereas *biħar* بِحَار is the super-plural. Hence, this is not a local event, but rather a global event.



Sujjirat سجّرت can refer to the kindling of a fire. It could also mean boiling to a point where it would all evaporate. The water levels will rise, and the bodies of water will become one. The sea will boil and fire will erupt from beneath, as mentioned also in Surat At-Toor:

وَالْبَخْرُ الْمَسْجُورُ

And [by] the sea filled [with fire] (52:6)

On the Day of Resurrection

وَإِذَا النُّفُوسُ زُوْجَتْ

And when the souls are paired (81:7)

Zawj زوج means a pair or a partner. However, Allah says clearly in the Quran:

وَلَقَدْ جِئْنَاهُمْ بِأَنَّا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ وَتَرَكْتُمْ مَا خَوَلْنَاكُمْ وَرَاءَ ظُهُورِكُمْ

[It will be said to them], "And you have certainly come to Us alone as We created you the first time, and you have left whatever We bestowed upon you behind you (6:94)

وَكُنْتُمْ أَرْوَاحًا تَلَاثَةً فَأَنْصَابُ الْمُيْمَنَةِ مَا أَصْحَابُ الْمُشَانَّةِ وَأَصْحَابُ الْمُشَانَّةِ وَالسَّائِقُونَ السَّائِقُونَ

And you become [of] three kinds [or groups]: Then the companions of the right - what are the companions of the right? And the companions of the left - what are the companions of the left? And the forerunners, the forerunners. (56:7-10)

After being resurrected alone, there are three levels of grouping or coupling. According to Ibn Abbas, the first grouping refers to the coupling of the body and the soul (al-Fakhr Ar-Razy). At 4 months of age, the soul is placed by an angel into the body, and at the time of death the soul is extracted by the Angel of Death. Then at this time, the scrolls are closed shut. Then another angel is sent to reintroduce the soul to the body upon the Time of Resurrection, although there are times in the grave where the soul is reintroduced again for what is known as '*Athaab al-Qabr*', or the punishment of the grave.

The next coupling is of each individual with his or her book of deeds:

يَوْمَ نَدْعُ كُلَّ أُنْسَى بِإِمَامِهِمْ فَمَنْ أُتِيَ كِتَابَهُ بِيمِينِهِ فَأُولَئِكَ يَقْرَءُونَ كِتَابَهُمْ وَلَا يُظْلَمُونَ فَتِيلًا

[Mention, O Mohammad], the Day We will call forth every people with their record [of deeds]. Then whoever is given his record in his right hand - those will read their records, and injustice will not be done to them, [even] as much as a thread [inside the date seed]. (17:71)

The third grouping of people is with those whom which they associated with in the dunya, and at the head of each group their leader, this applies to families, institutions, and corporations – group accountability.



In a khutbah after commentating on this ayah, saying, “يُقرن الرَّجُل الصالِحُ مَعَ الرَّجُل الصالِحِ“ Umar (RA) asked:

وَفِي رَوَايَةٍ عَنِ النَّعْمَانَ أَنَّ عُمَرَ قَالَ لِلنَّاسِ مَا تَقُولُونَ فِي تَعْسِيرِ هَذِهِ الْأُلْيَا وَإِذَا الْفُؤُسُ زُوِّجَتْ؟ فَسَكَّنُوا . قَالَ وَلَكُنْ هُوَ الرَّجُلُ يُزَوِّجُ نَظِيرَةً مِنْ أَهْلِ الْجَنَّةِ وَالرَّجُلُ يُزَوِّجُ نَظِيرَةً مِنْ أَهْلِ النَّارِ ثُمَّ قَرَا احْشُرُوا الَّذِينَ ظَلَمُوا وَأَرْوَاجُهُمْ

“What do you think is the meaning of this ayah?” They stayed quiet. He continued, “It refers to the day of resurrection, when each individual will be coupled and gathered with partners either from hell or from paradise.”

The believers will be paired with Hoor while the Kafiroon will be coupled with shayateen.

وَإِذَا الْمَوْءُودَةُ سُئِلتَ ۖ بِأَيِّ ذَنْبٍ قُتِلَتْ ۗ

And when the girl [who was] buried alive is asked, For what sin she was killed (81:8-9)

The source of the term *maw'udah* موعودة comes from “something becoming heavy”. *Maw'udah* was called that possibly because girls were considered a difficult responsibility to carry for fear of poverty or fear of social stigmatization. It was made heavy by adding onto the female baby; they would add soil on top of her, suffocating her to death underground. The reason why they used to bury the females is:

- 1) Throughout the Arab wars, the women who were caught captives sometimes developed feelings for their captors and ended up staying with them, or sometimes they would be kept unwillingly. They would be considered leverage that could be used during times of war. For that reason, they created a tradition of burying them alive.
- 2) When married, the females would give birth to children who would carry another family name, so females did not serve as extensions of the tribe's name
- 3) A female offspring was considered a compromise of the father's masculinity. He was considered not man enough to have a son, hence killing the daughter was an act that ‘maintained his masculinity’

Because they were punished for a crime they did not commit, and because their fathers who should have honoured, respected, nurtured, and protect them killed them instead, on the Day of Resurrection, they will not even be acknowledged. Allah will not even address them. This is similar to being so angry with someone that even though they are there, one speaks to another person instead.

Notice the first question mentioned that will be asked on the Day of Judgement is one of social justice. In early Makkah, Allah does not talk about fulfilling our responsibilities to Him alone, but also the injustices committed towards one another.

Why is it that the girl is questioned rather than her father/brothers? On that day, Allah will not address those who committed true atrocities - they do not need a proceeding in the court of Allah, as they know what they did was wrong and they go straight to hell. They already know the audacity of what they committed and they abused their voices and power in the dunya so it's taken away on the Day of Judgement. On the contrary, those who were voiceless are given a voice.



حَدَّثَنَا أَبِي ، حَدَّثَنَا عَنْ اللَّهِ بْنِ رَجَاءَ حَدَّثَنَا قَيْسُ بْنُ الرَّبِيعِ عَنْ الْأَغْرِيْرِ بْنِ الصَّبَّاحِ عَنْ خَلِيفَةِ بْنِ حُصَيْنٍ قَالَ : قَدِمَ قَيْسُ بْنُ عَاصِمٍ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي وَأَذْتُ اتْنَتِي عَشْرَةً إِلَيْكُ في الْجَاهِلِيَّةِ أَوْ ثَلَاثَ عَشْرَةً قَالَ " أَعْنَقْ عَدَهُنَّ نَسْمًا قَالَ فَأَعْنَقْ عَدَهُنَّ نَسْمًا فَلَمَّا كَانَ فِي الْعَامِ الْمُفْلِحِ جَاءَ بِمِائَةَ نَاقَةٍ فَقَالَ يَا رَسُولَ اللَّهِ هَذِهِ صَدَقَةٌ فُوْمِي عَلَى أَنِّي مَا صَنَعْتُ بِالْمُسْلِمِينَ قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ فَكَنَّا نُرِيْخُهَا وَنُسَمِّيْهَا الْقَبِيسَةَ

Qays bin 'Aasim came to the Prophet PBUH to inquire, "Oh Messenger of Allah, I have buried twelve girls of mine in the Jahiliyyah (pre-Islamic ignorance) or thirteen girls." The Prophet ﷺ responded, "Free/give away that same number of camels." The next year he came back with one hundred camels and said, "Oh Messenger of Allah, this is the charity of my people in appreciation of what you have done for the Muslims."

وَقَالَ أَبْنُ أَبِي حَاتِمٍ حَدَّثَنِي أَبُو عَبْدِ اللَّهِ الظَّهْرَانِيْ حَدَّثَنَا حَفْصُ بْنُ عَمْرَ الْعَدَنِيْ حَدَّثَنَا الْحَكْمُ بْنُ أَبْنَانَ عَنْ عَكْرَمَةَ قَالَ : قَالَ أَبْنُ عَبَّاسٍ أَطْفَالَ الْمُشْرِكِينَ فِي الْجَنَّةِ فَمَنْ زَعَمَ أَنَّهُمْ فِي النَّارِ فَقَدْ كَذَبَ يَقُولُ اللَّهُ عَزَّ وَجَلَّ وَإِذَا الْمَوْعِدُ دُلُّتْ بِأَيِّ دَنْبٍ قُتِلَتْ قَالَ أَبْنُ عَبَّاسٍ هِيَ الْمَذْفُونَةُ

Ibn Abbas narrated: The children of the Mushrikeen [polytheists] are in paradise, and whoever claims otherwise is claiming that they are in hellfire and that would contradict the Ayah (and he recited the Ayah above, 81:8-9)

وَقَالَ أَحْمَدُ أَيْضًا : حَدَّثَنَا إِسْحَاقُ الْأَرْرَقُ أَخْبَرَنَا عَوْفُ حَدَّثَنِي حَسْنَاءُ ابْنَةُ مُعَاوِيَةَ الصَّرَبِيمِيَّةِ عَنْ عَمِّهَا قَالَ قُلْتُ يَا رَسُولَ اللَّهِ مَنْ فِي الْجَنَّةِ ؟ قَالَ النَّبِيُّ فِي الْجَنَّةِ وَالشَّهِيدُ فِي الْجَنَّةِ وَالْمَوْلُودُ فِي الْجَنَّةِ وَالْمَوْعِدُ دُلُّتْ فِي الْجَنَّةِ

Narrated Hasana' daughter of Mu'awiyah: She reported on the authority of her paternal uncle: I asked the Prophet ﷺ: Who are in Paradise? He replied: Prophets are in Paradise, martyrs are in Paradise, infants are in Paradise and children buried alive are in Paradise.

وَقَالَ الْأَمَامُ أَحْمَدُ حَدَّثَنَا أَبْنُ أَبِي عَدِيٍّ عَنْ ذَاوَدَ بْنِ أَبِي هِنْدٍ عَنْ الشَّعْبِيِّ عَنْ عَلْفَمَةَ عَنْ سَلَمَةَ بْنِ يَزِيدَ الْجُعْفِيِّ قَالَ انْطَلَقْتُ أَنَا وَأَخِي إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُلْنَا يَا رَسُولَ اللَّهِ إِنَّ أَمَّنَا مُلِيكَةً كَانَتْ تَصْلِي الرَّحْمَ وَتُقْرِي الصَّنِيفَ وَتَقْعُلَ [وَتَقْعُلَ هَلْكَةً فِي الْجَاهِلِيَّةِ فَهُنَّ ذَلِكَ نَافِعُهَا شَيْئًا قَالَ لَا قُلْنَا فَإِنَّهَا كَانَتْ وَأَذْتُ أَخْنَانَنَا فِي الْجَاهِلِيَّةِ فَهُنَّ ذَلِكَ نَافِعُهَا شَيْئًا قَالَ الْوَانِدَةُ وَالْمَوْعِدُ دُلُّتْ فِي النَّارِ إِلَّا أَنْ يُدْرِكَ الْوَانِدَةُ إِلْسَلَامٌ فَيَعْفُوُ اللَّهُ عَنْهَا

Translation: Salamah bin Yazeed Alju'fy said: I went with my brother to the Prophet ﷺ and we asked, "Our mother (who died without embracing Islam), Mulaykah, was so dutiful and in touch with her kin, very generous and hospitable with guests, and she used to do this [good] and that [good]; is any of this going to be of benefit to her? He [ﷺ] responded, "No." We asked, "She did bury one of our sisters in the Jahiliyyah." He [ﷺ] said, "the male and female who burried their own daughters are in hell-fire, except the ones that lived to witness and accept Islam, then Allah would pardon their past."



الوئد الخفي The Hidden Burial

ثم سأله عن العزل فقال رسول الله صلى الله عليه وسلم - ذلك الوئد الخفي وهو الموعودة سللت

This is part of a hadeeth of A'isha where she describes, "And they asked him about using protection [to prevent pregnancy] and the Prophet ﷺ said, "This is the subtle Wa'd (same verb used for burial of the infant)," and he recited the Ayah.

Interesting lesson here: protection is allowed in Islam for many reasons, however, one cannot use protection their entire lives and choose not to have children at all if their concerns are similar to the concerns of the Jahiliyyah. For example:

- Children are a burden, it is not worth it
- Children are a social obligation that is too difficult to handle
- Children are financially burdensome, and we cannot afford it.

The Quran comes to break those stigmas - with children come their wealth from Allah, and the Prophet ﷺ taught us to invest in our children and in their well being.

وَإِذَا الْكُتُبُ نُشَرَتْ ١٠

And when the pages are made public (81:10)

فَإِنَّ الضَّحَّاكُ أُعْطِيَ كُلُّ إِنْسَانٍ صَحِيقَتْهُ بِيَمِينِهِ أَوْ بِشَمَائِلِهِ وَقَالَ قَاتِدَةُ صَحِيقَتْكَ يَا أَبْنَ آدَمَ تُنَلَّ فِيهَا ثُمَّ تُنْشَرُ ثُمَّ تُطْوَى ثُمَّ تُنْشَرُ عَلَيْكَ يَوْمَ الْقِيَامَةِ فَلَيَنْظُرْ رَجُلٌ مَاذَا يُنْلَى فِي صَحِيقَتِهِ

Ad-Dhahak said: Each human will have their scrolls filled and they will be *matwiyyah* (folded) at their time of death. Then on the day of resurrection, every individual will receive their book of deeds either in their right or left hand and all of the scrolls will be rolled out and every individual will look to see what they filled in their scrolls.

وَكُلَّ إِنْسَانٍ الْزَّمَنَةَ طَابِرَةٌ فِي عُنْقِهِ وَنُخْرُجُ لَهُ يَوْمَ الْقِيَامَةِ كِتَابًا يُلَقَّاهُ مَنْشُورًا

And [for] every person We have imposed his fate upon his neck, and We will produce for him on the Day of Resurrection a record which he will encounter spread open. (17:13)

فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ فَيَقُولُ هَاؤُمْ افْرَعُوا كِتَابِيَّةً

So as for he who is given his record in his right hand, he will say, "Here, read my record! (69:19)

In this ayah, the plural form is used for people who receive their record with their right hand.

يَوْمَ نَذْعُو كُلَّ أَنْسَاسٍ بِإِمَامِهِمْ فَمَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ فَأُولَئِكَ يُفَرِّغُونَ كِتَابِيَّهُمْ وَلَا يُظْلَمُونَ فَتَبَّأْ

[Mention, O Mohammad], the Day We will call forth every people with their record [of deeds]. Then whoever is given his record in his right hand - those will read their records, and injustice will not be done to them, [even] as much as a thread [inside the date seed] (17:71)



وَإِذَا السَّمَاءُ كُشِطَتْ ١١

And when the sky is stripped away (81:11)

The word **kusht** كشط refers to the removal of an outer layer. For example, it is used to refer to an animal being skinned. In the context of this ayah, the sky will be scratched so that the inner workings appear; everything will crumble and fall apart.

Samaa' سماء (sky) comes from the root word *sumuw* سمو, which refers to that which is high.

وَإِذَا الْجَحِيمُ سُرِّعَتْ ١٢

And when Hellfire is set ablaze (81:12)

The fire will be turned higher, excited, or ignited, suggesting it is already on, as *su'ira* سير means made to be heavier and stronger. From this Ayah we believe that the hell is already created. Some scholars suggest that it exists within the earth's core. Allah knows best. Hell, as we will study, will have multiple sources of fuel.

Some will enter hell temporarily and then go. According to a hadeeth in Saheeh Muslim:

اخْرَ اهْلَ النَّارِ خَرُوجًا مِنْهَا وَاخْرَ اهْلَ الْجَنَّةِ دُخُولًا فِيهَا حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ الْخَنْظَلِيُّ، كَلَامُهُمَا عَنْ جَرِيرٍ، قَالَ
 عُثْمَانُ حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمٍ، عَنْ عَيْبَةَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "إِنِّي لِأَعْلَمُ
 أَخْرَ أَهْلَ النَّارِ خَرُوجًا مِنْهَا وَأَخْرَ أَهْلَ الْجَنَّةِ دُخُولًا الْجَنَّةِ رَحْلٌ يَخْرُجُ مِنَ النَّارِ حَوْلًا فَيَقُولُ اللَّهُ تَبَارَكَ وَتَعَالَى لَهُ أَذْهَنَ فَادْخُلُ الْجَنَّةَ فَيَأْتِيهَا
 فَيُخَيِّلُ إِلَيْهِ أَنَّهَا مَلَائِيٌّ فَيَرْجِعُ فَيَقُولُ يَا رَبِّ وَجَدْنَا مَلَائِيًّا . فَيَقُولُ اللَّهُ تَبَارَكَ وَتَعَالَى لَهُ أَذْهَنَ فَادْخُلُ الْجَنَّةَ - قَالَ - فَيَأْتِيهَا فَيُخَيِّلُ إِلَيْهِ أَنَّهَا
 مَلَائِيٌّ فَيَرْجِعُ فَيَقُولُ يَا رَبِّ وَجَدْنَا مَلَائِيًّا فَيَقُولُ اللَّهُ لَهُ أَذْهَنَ فَادْخُلُ الْجَنَّةَ فَإِنَّ لَكَ عَشْرَةً أَمْثَالَ الدُّنْيَا -
 قَالَ - فَيَقُولُ أَشْخَرُ بِي - أَوْ أَضْحَكُ بِي - وَأَنْتَ الْمَلِكُ " قَالَ لَقَدْ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ضَحِكَ حَتَّى بَدَأَ تَوَاجِدَهُ . قَالَ فَكَانَ
 يُقَالُ ذَاكَ أَدْنَى أَهْلَ الْجَنَّةِ مَنْزِلَةً

Abdullah ibn Mas'ud reported that the Messenger of Allah ﷺ said: I know the last of the inhabitants of Fire to be taken out therefrom, and the last of the inhabitants of Paradise to enter it. A man will come out of the Fire crawling. Then Allah, the Blessed and Exalted will say to him: Go and enter Paradise. So he would come to it and it would appear to him as if it were full. He would go back and say: O my Lord! I found it full. Allah, the Blessed and Exalted, would say to him: Go and enter Paradise. He would come and perceive as if it were full. He would return and say: O my Lord! I found it full. Allah would say to him: Go and enter Paradise, for there is for you the like of the world and ten times like it, or for you is ten times the like of this world. He (the narrator) said. He (that man) would say: Art Thou making a fun of me? or Art Thou laughing at me. though Thou art the King? He (the narrator) said: I saw the Messenger of Allah laugh till his front teeth were visible. And it was said: That would be the lowest rank among the inhabitants of Paradise.



وَإِذَا الْجَنَّةُ أُزْلَفَتْ

And when Paradise is brought near (81:13)

Uzlifat أُزْلَفَت means brought closer. The believers do not go to heaven, rather, heaven comes to them. **Zulfa** is a term associated with closeness in honor and position, where the term **Muzdalifa** comes from. **Jannah** shares the letters ج ن which are associated with anything obscured from sight. **Janeen** [fetus], **mijan** [shield] and **majnoon** [crazy/intellectually impaired – unable to see clearly] all share the same root. Hence, Jannah is the abode that no eye can see, no mind can imagine, and no heart can conceive (in this world). The faithful may be entered directly from the beginning, while others may have to be cleansed of their sins through serving time in hell and then being admitted to Jannah, as per the hadeeth in Saheeh Muslim mentioned above.

There are many ahadeeth of the Prophet ﷺ in which he describes the qualities of those who will not enter Paradise. For example:

وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا شُعْبَةُ، عَنْ أَبَيْنَ بْنِ تَعْلِبٍ، عَنْ فُضَيْلٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ، عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ مِنْقَالٌ دَرَّةٌ مِنْ كِبْرٍ

It is narrated on the authority of 'Abdullah that the Messenger of Allah ﷺ observed: He who has in his heart the weight of a mustard seed of pride shall not enter Paradise.

أَخْبَرَنَا عَمْرُو بْنُ عَلَيٍّ، قَالَ حَدَّثَنَا يَزِيدُ بْنُ رَبِيعٍ، قَالَ حَدَّثَنَا عَمْرُو بْنُ مُحَمَّدٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: تَلَاثَةٌ لَا يَنْظُرُ اللَّهُ عَزَّ وَجَلَّ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ الْعَاقُ لِوَالدِّيَهِ وَالْمَرْأَةُ الْمُتَرَجَّلُهُ وَالْدَّيْوُثُ وَتَلَاثَةٌ لَا يَدْخُلُونَ الْجَنَّةَ الْعَاقُ لِوَالدِّيَهِ وَالْمَدْمُنُ عَلَى الْخَمْرِ وَالْمَثَانُ بِمَا أَعْطَى

It was narrated from Salim bin 'Abdullah that his father said:

"The Messenger of Allah ﷺ said: "There are three at whom Allah will not look on the Day of Resurrection:

The one who disobeys his parents, the woman who imitates men in her outward appearance, and the cuckold. And there are three who will not enter Paradise: The one who disobeys his parents, the drunkard, and the one who reminds people of what he has given them.""

These people who committed sins relating to theft, alcoholism, or disrespect to parents, if Allah wills for them to ultimately enter Jannah, will be cleansed of these sins before they can enter Jannah. Finally, there are some people who will never enter or taste the fragrance of paradise:

من يشرك بالله فقد حرم الله عليه الجنّة

Indeed, the one who associates others with Allah - Allah has forbidden him/her Paradise, and his/her refuge is the Fire. (5:72)



عِلْمَتْ نَفْسٌ مَا أَحْضَرَتْ ١٤

A soul will [then] know what it has brought [with it]. (81:14)

nafs نَفْس (soul/being) will finally come to realize what it has done and what is has brought forth.

فَلَا أُقِيمُ بِالْخُنَّاسِ ١٥ الْجَوَارِ الْكُنَّاسِ ١٦

So I swear by the retreating stars - Those that run [their courses] and disappear
(81:15-16)

The extra **Laa** لَّا could mean one of two things:

- 1) Added at the beginning (2 or 3 times) for emphasis. This means I swear, I swear, I swear. This is the equivalent of “really” or “seriously”.
- 2) “No” - I do not have to take an oath by these things because they are/will become part of your reality. You know them and you understand them (the stars, etc), and equally clear will the day of resurrection be to you as well

Al-Khunnaas الخُنَّاس literally means that which disappears. In this ayah, it may be referring to the stars; they are apparent to us in the night and are no longer visible in the day.

When Ali RA was asked what **Al-Khunnaas** meant he referred to the five planets (celestial objects) that they knew at the time; the ability to see them is dependent on our position relevant to theirs. Although the Arabs only knew 5 planets at the time, the Quran came to emphasize that there are many more. The 5 they knew were called: بَهْرَام، وَزُخْل، وَعُطَارَد، وَالْزُّهْرَة، وَالْمُشْرِي

Interestingly, Allah takes an oath by the stars and also by the position of the stars [location itself] فَلَا أُقِيمُ بِمَوْاقِعِ النُّجُومِ وَإِنَّهُ لَقَسْمٌ لَّوْ تَعْلَمُونَ عَظِيمٌ. When Allah says this, He calls it a great oath if only we knew!! The location of the stars is significant since the light we see are not the actual stars, but it is light travelling from where the stars once were. Some of the light we see comes from stars that are not even there any more.

The word **Khunnaas** خُنَّاس in Arabic can also mean to contract and wrap around itself.

The word **Jawar** الجَوَار refers to the action of movement. This is an overarching theme when discussing the planets, stars, sun, and the overall concept of the solar system.

The word **Al-Kunnaas** الْكُنَّاس means to sweep remnants and dirt. In other words, the Almighty described the planets as they wrap around themselves and contract; they move and they sweep dirt & debris.



Notice the similarities between the oath in the Quran and the 2006 International Astronomical Union (IAU) definition of a planet:

IAU Definition of a Planet	Quran
Has sufficient mass for its self-gravity to overcome rigid body forces so that it assumes a hydrostatic equilibrium (nearly round) shape	Khunnas خُنَّسْ in arabic dictionary means to contract and wrap around itself
Is in orbit around the Sun	Jawar جَوَارِ refers to the action of movement
Has cleared the neighbourhood around its orbit	Kunnaṣṣ كُنْسْ means to sweep leftovers and dirt

Khunnas could also refer to:

- The **Shayateen** - They manifest themselves to the ones that are negligent of the remembrance of Allah, but as soon as the Quran is recited or Allah is remembered, the Shayateen disappear and retreat quickly: As mentioned in Surat An-Nas: من شر الوساوس الخناس
- The animals that are hunted - As soon as they see the hunter or the predator coming, they run and rush back to their *kunnaṣṣ* [nests or hiding spots]. *Jawar* would here refer to the act of them running, and *kunnaṣṣ* would refer to them hiding.
- *Khunnas*, *Jawar*, and *Kunnaṣṣ* could also refer to the hunter himself, who hides in a spot to look out for the prey

The various interpretations of these terms have been provided in order to learn that there is flexibility in interpretation; a term that is left vague encompasses all that it can refer to. However, because the context of the Surah is discussing the sun and the sky, it is more likely that the planets are being referenced, and Allah knows best.

وَاللَّيلٌ إِذَا عَسَّعَ وَالصُّبْحٌ إِذَا نَفَّسَ

And by the night as it closes in. And by the dawn when it breathes. (81:17-18)

Here, Allah mentions the night, the time when it is easier to see the planets and celestial objects.

‘As’as عَسَّسْ means to retreat.

حدثنا عبد الحميد بن بیان البشکری، قال: ثنا محمد بن يزيد، عن إسماعيل بن أبي خالد، عن رجل عن أبي طبيان، قال: كنت أتبع علي بن أبي طلب، رضي الله عنه، وهو خارج نحو المشرق، فاستقبل الفجر، فقرأ هذه الآية وَاللَّيلٌ إِذَا عَسَّسْ

Once, Ali RA was with a companion traveling as Fajr was coming in, and he recited ayah 81:17.



This means that this is the time when the night slowly fades, and the morning comes out in small breaths.

Hence this Ayah could be read, "And the night as it comes to an end." Morning and night are direct result of the planets orbiting the sun, thus, this endorses the opinion that the ayat above refer to the planets. There is also usually a link in the Quran between morning and the coming of the Prophet ﷺ; he comes to eradicate darkness and bring to them light:

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رَسُولًا يَنْلُو عَلَيْهِمْ آيَاتِ اللَّهِ مُبَيِّنَاتٍ لِّيُخْرُجَ الظَّالِمُونَ وَعَمِلُوا الصَّالِحَاتِ مِنَ الظُّلْمَاتِ إِلَى النُّورِ

[He sent] a Messenger [Mohammad] reciting to you the distinct verses of Allah that He may bring out those who believe and do righteous deeds from darknesses into the light. (65:11)

Does the morning breathe? It was suggested that the day brings with it relief when people wake up in the morning and livelihood begins, so Allah associated the beginning of life [the day] with the morning as it comes. Similarly, the Quran brings life to the soul and brings us out of moral and psychological darkness.

The analogy here is that the stars we see in the sky when it is dark may actually be an illusion of something that was once there but is no longer there, but when morning comes, and things around us are clear, we are able to see things that are relevant and immediate. Hence, the Quran comes to bring us out of darkness and cause a shift within us to see things for what they really are.

Some scholars say, because this Ayah is in a context talking about the day of resurrection, with every morning we should 'breathe' gratefully knowing that we still have time to work and draw closer to Allah, that our time has not ended yet. This is the time of fresh air. They cite the Prophet's ﷺ hadeeth:

حَدَّثَنَا مُسْلِمٌ قَالَ حَدَّثَنَا شُعْبَةُ عَنْ الْحَكَمِ عَنْ مُجَاهِدٍ عَنْ أَبْنِ عَبَّاسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ نُصِرْتُ بِالصَّبَّا وَأَهْلَكْتُ عَادَ بِالدَّبَّورِ

Narrated Ibn `Abbas: The Prophet ﷺ said, "I have been made victorious with the Saba (i.e. easterly wind) and the people of 'Aad were destroyed with the Dabur (i.e. westerly wind)." (Al-Bukhari 3205)

The only prayer that we know for sure all the women and men caught together in the Masjid is Fajr. Everyone was awake at this time in Madinah and prayed with the beloved Prophet ﷺ.

حَدَّثَنَا سَعِيدُ بْنُ مُنْصُورٍ، حَدَّثَنَا هُشَيْمٌ، حَدَّثَنَا يَعْلَى بْنُ عَطَاءً، حَدَّثَنَا عُمَرَةُ بْنُ حَيْدِيرٍ، عَنْ صَخْرِ الْغَامِدِيِّ، عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ "اللَّهُمَّ باركْ لِأَمْتَي فِي بُكُورِهَا". وَكَانَ إِذَا يَعْنَتْ سَرَيْةً أَوْ حَيْثُ شَاءَ بَعْثَمْ فِي أَوَّلِ النَّهَارِ. وَكَانَ صَخْرُ رَجْلًا تَاجِرًا وَكَانَ يَتَعَثَّتْ تَجَارَةً مِنْ أَوَّلِ النَّهَارِ فَأَتَرَى وَكَثُرَ مَالَهُ . قَالَ أَبُو دَاؤِدَ وَهُوَ صَخْرُ بْنُ وَدَاعَةٍ

Narrated Sakhr al-Ghamidi: The Prophet ﷺ said: "O Allah, bless my people in their early mornings." When he sent out a detachment or an army, he sent them at the beginning of the day. Sakhr was a merchant,



and he would send off his merchandise at the beginning of the day; and he became rich and had much wealth.

Lesson #4

Scholars of hadeeth use these ahadeeth to recommend **rising early** and spending time outside catching this fresh morning air. **The life of this Ummah is in the early morning.** Go to **sleep early**; the Prophet used to pray Isha and go to sleep immediately, starting his day right after Fajr - a time full of barakah.

إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ ۖ ذِي قُوَّةٍ عِنْدَ ذِي الْعَرْشِ مَكِينٍ ۖ مُطَاعٍ شَمَاءً أَمِينٍ ۖ

[That] indeed, the Qur'an is a word [conveyed by] a noble messenger. [Who is] possessed of power and with the Owner of the Throne, secure [in position], Obeyed there [in the heavens] and trustworthy. (81:19-21)

This Ayah comes to answer the question: Where does this Quran come from? It comes in the form of speech from a messenger that is noble (Gabriel). Some will say, "Look, the Quran says this is the speech of Gabriel," but Allah clearly calls him a messenger among those chosen from the humans and angels.

الله يَصُنْفِي مِنَ الْمَلَائِكَةِ رُسُلًا وَمِنَ النَّاسِ إِنَّ اللهَ سَمِيعٌ بَصِيرٌ

Allah chooses from the angels messengers and from the people. Indeed, Allah is Hearing and Seeing. (22:75)

Qawl قول refers to portrayed or transmitted speech, that is to say, the speech is not attributed to Gabriel AS. The word for one's own speech is *kalaam* كلام.

Rasoul - رسول He is only transmitting information as it is, unlike the Shayateen. When they used to hear news they used to always add on their own things, that's why their messages could not be trusted.

Kareem - كريم noble and honourable. The Quran is Kareem, through a Messenger that is Kareem, and an angel that is Kareem, from the One who is the Most Kareem [Al-Akram].

Quwwah - قُوَّة Strong, powerful angel; strong in memory and in responsibility.

Makeen - مَكِين close to Allah; has a special place and status with Allah. The following hadeeth shows that the angels listen to the command of Gabriel.

حَدَّثَنَا زُهْرَةُ بْنُ حَرْبٍ حَدَّثَنَا جَرِيرٌ عَنْ سُهْلٍ عَنْ أَبِيهِ هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ إِذَا أَحَبَّ عَبْدًا دَعَا جَبْرِيلَ فَقَالَ إِنِّي أَحُبُّ فَلَانَا فَاحْجَبْهُ جَبْرِيلٌ ثُمَّ يَنَادِي فِي السَّمَاءِ فَيَقُولُ إِنَّ اللَّهَ يُحِبُّ فَلَانَا فَاحْجُبْهُ فَيَحْجُبُهُ أَهْلُ السَّمَاءِ قَالَ ثُمَّ يُوَضِّعُ لَهُ الْقَبْلُ فِي الْأَرْضِ وَإِذَا بَغَضَ عَنْهُ أَيْضًا دَعَا جَبْرِيلَ فَيَقُولُ إِنَّى بَغَضْتُ فَلَانَا فَابْغِضْهُ جَبْرِيلٌ ثُمَّ يَنَادِي فِي أَهْلِ السَّمَاءِ إِنَّ اللَّهَ يَبْغِضُ فَلَانَا فَابْغِضْهُ وَقَالَ فَبَيْغَضْسُونَهُ ثُمَّ تُوَضِّعُ لَهُ الْبَغْضَاءُ فِي الْأَرْضِ حَدَّثَنَا قَتْبَيَةُ بْنُ سَعِيدٍ حَدَّثَنَا يَعْوُبُ يَعْنِي ابْنَ عَبْدِ الرَّحْمَنِ الْفَارِيِّ وَقَالَ قَتْبَيَةُ حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي الدَّرَوَرِيِّ حَوْلَ حَدَّثَنَا سَعِيدُ بْنِ عَمْرُو الْأَشْعَثِيُّ أَخْبَرَنَا عَيْنُرَأْنَعَ بْنِ الْعَلَاءِ بْنِ الْمُسَيَّبِ حَوْلَ حَدَّثَنَا هَارُونَ بْنَ سَعِيدٍ الْأَلِيلِيِّ حَدَّثَنَا ابْنُ وَهَبَّ حَدَّثَنِي مَالِكٌ وَهُوَ ابْنُ أَنَّسٍ كُلُّهُمْ عَنْ سُهْلٍ بْنِ أَبِي الْإِسْنَادِ غَيْرُ أَنَّ حَدِيثَ الْعَلَاءِ بْنِ الْمُسَيَّبِ لَيْسَ فِيهِ ذُكْرُ الْبَغْضِ حَدَّثَنَا عَمْرُو النَّافِذِ حَدَّثَنَا يَرِيدُ بْنُ هَارُونَ أَخْبَرَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي سَلَمَةَ الْمَاجِشُونَ عَنْ سُهْلٍ بْنِ أَبِي صَالِحٍ قَالَ كُلُّهُ مَعْرَفَةٌ عُمْرُ بْنِ عَبْدِ الْعَزِيزِ وَهُوَ عَلَى الْمَوْسِمِ فَقَامَ النَّاسُ بِنَطْرُونَ إِلَيْهِ فَقَلَّتْ لَأَبِي يَا أَبْتَ إِنِّي أَرَى اللَّهَ يُحِبُّ عُمْرَ بْنَ عَبْدِ الْعَزِيزِ قَالَ وَمَا ذَكَرَ فَلَتْ لَمَّا هُنْ مِنْ الْحُبِّ فِي قُلُوبِ النَّاسِ قَالَ بِأَيْكِ أَنْتَ سَمِعْتَ أَبَا هُرَيْرَةَ يُحَدِّثُ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ ذَكَرَ بِمِثْلِ حَدِيثِ جَرِيرِ عَنْ سُهْلٍ

Abu Huraira reported that Allah's Messenger ﷺ said: When Allah loves a servant, He calls Gabriel and says Verily, I so and so; you should also love him, and then Gabriel begins to love him. Then he makes an announcement in the heaven saying: Allah loves so and so and you also love him, and then the inhabitants of the Heaven (the Angels) also begin to love him and then there is conferred honour upon him in the earth; and when Allah is angry with any servant He calls Gabriel and says: I am angry with such and such and you also become angry with him, and then Gabriel also becomes angry and then makes an announcement amongst the inhabitants of heaven: Verily Allah is angry with so-and so, so you also become angry with him, and thus they also become angry with him. Then he becomes the object of wrath on the earth also. (Sahih Muslim 2637a)

Mutaa' - مطاع - He is powerful and obeyed by other angels. This is often translated to obedience, which in English, tends to have a negative connotation. Rather, **ta'a** is a voluntary, respectful obedience – cooperative agreement.

Ameen - أَمِينٌ - Honest and trustworthy. These qualities are so important, because this would rectify and correct so many misconceptions, such as those who say that Gabriel made a mistake and gave Quran to Mohammad instead of Ali. This is clearly refuted.

وَمَا صَاحِبُكُمْ بِمَجْنُونٍ ۝

And your companion is not [at all] mad. (81:22)

The Prophet ﷺ was called crazy when he was sharing the message of Islam. Allah calls the Prophet here, “their companion” or “their friend” because they knew him. The Quran is reminding them: you know very well that he is not a madman. He has grown among you and was raised amidst you. You are the ones who recognized his exceptional character and dubbed him “the most honest” and “the most trustworthy” – how can he now, all of the sudden, be considered crazy?



٢٣
وَلَقَدْ رَأَاهُ بِالْأَفْقِ الْمُبِينِ

And he has already seen Gabriel in the clear horizon. (81:23)

Did the Prophet actually see Gabriel in physical form? Yes, he saw him twice physically: once in the horizon and another in the Sidrah. Some companions saw Gabriel in the form of the human. A’isha saw Gabriel in the form of Dihya Al-Kalby. Gabriel comes down every night of Qadr every year, to honour the Quran.

٢٤
وَمَا هُوَ عَلَى الْغَيْبِ بِضَنِينِ

And Mohammad is not a withholder of [knowledge of] the unseen. (81:24)

Dhaneen ضَنِين means stingy. The Prophet is not going to hold onto this knowledge that he was given and keep it from others. The more he learned, the more he wanted to share.

An alternative qira’ah is **thaneen** ظَنِين with a ظ meaning that he cannot be doubted when it comes to this revelation.

٢٥
وَمَا هُوَ بِقَوْلٍ شَيْطَنٍ رَّجِيمٍ

And the Qur'an is not the word of a devil, expelled [from the heavens]. (81:25)

These words are not the words of Shayateen, because the Shayateen are not actually able to bare the power of the Quran. **Shatta** means to deviate from the straight path, this is where the term Shaytan is from.

٢٦
فَإِنْ تَذَهَّبُونَ

So where are you going? (81:26)

Given this knowledge and clarification, where will you go from here? The Quran lays down this series of events and then asks, “what’s your move?”



٢٧ إِنْ هُوَ إِلَّا ذِكْرٌ لِّلْعَالَمِينَ

It is not except a reminder to the worlds (81:27)

Already, early Makkan Suwar make it clear that this Quran is a reminder to all of humanity, not just limited to the Arab world. If it is a universal message to all then how come not EVERYONE accepted it? The next ayah provides the answer to this question.

'Alam عالم means all that was created. 'Awaliyah عوالم means multiple worlds. 'Alameen عالمين means all of the worlds. This message coming through the Quran is universal and can only be understood by those who choose to accept it on the terms of the Lord of the Worlds.

٢٨ لِمَنْ شَاءَ مِنْكُمْ أَنْ يَسْتَقِيمْ

For whoever wills among you to take a right course. (81:28)

In order to be guided, you have to be willing to be guided, looking for guidance, and wanting guidance. If these prerequisites are met, Allah will guide you. Abu Jahl said arrogantly about this Ayah, “Well, then it is our choice, if we want it we will, but we don’t want it.” The next Ayah addresses this.

٢٩ وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ

And you do not will except that Allah wills - Lord of the worlds. (81:29)

We take the first step, but at the end of the day it is His will, and we do not choose to be guided to Allah on our own terms. We are guided to Allah on His terms, and only by accepting that will we be guided. He lays down the criteria of how He chooses the ones to give guidance to, and it is up to us to accept those conditions and meet the pre-requisites that He has set.