

TAFSEER OF QUR'AN PART 9
Assim Al Hakeem

Course Outline

Course topics:

1. Chapter 101, Surah Al Qaari'ah
2. Chapter 102, Surah Al Takaathur
3. Chapter 103, Surah Al 'Asr
4. Chapter 104, Surah Al Humazah
5. Chapter 105, Surah As Feel
6. Chapter 106, Surah Quraysh
7. Chapter 107, Surah Al Maa'oon
8. Chapter 108, Surah Al Kawthar
9. Chapter 109, Surah Al Kaafiroon
10. Chapter 110, Surah An Nasr
11. Chapter 111, Surah Al Masad
12. Chapter 112, Surah Al Ikhlaas
13. Chapter 113, Surah Al Falaq
14. Chapter 114, Surah An Naas

Course objectives:

1. To study the meanings of the last 14 Surahs of Juzu' 'Amma
2. To learn some of the miracles of the Qur'an
3. To know some of the proofs that the Qur'an is Allah's word
4. To learn the topics that were dealt with at the time the Muslims were vulnerable

QUESTION & ANSWER BUCKET

TRANSCRIPTS

ASSESSMENT

Multiple Choice Questions

Match the Columns

True or False

COURSE DURATION

Video	–	1 hour 40 min
Study Guide	–	30 min
Assessment	–	15 min
Total Duration	–	2 hours 25 mins

Lesson 1: Tafseer of Qur'an-Part 49

1. Chapter 101, Surah Al Qaari'ah

Al Qaari'ah is the thing that strikes and it is a reference to the Day of Judgement. It is one of the names of the Day of Judgement.

Allah directs our attention to the importance of the Day of Judgement by asking a question about the reality of the day of judgement, and then answers, saying, it is a day where all mankind will be like moths scattered about, with no unity or direction.

"And the mountains will be like carded wool", so they will be destroyed.

Then Allah mentions the fate of those whose balance of good deeds will be heavy (they will secure eternal happiness) and those whose balance of good deeds will be light, (they will fall headlong in the blazing Hellfire).

This fire is 70 times fiercer and hotter than the fire we see in this life. So, ask Allah Azza Wa Jal for forgiveness.

2. Chapter 102, Surat At Takathur

Allah Azza Wa Jal says, Al haakumut Takathur. The mutual rivalry for piling up of worldly things (wealth, buildings, houses, children, wives, etc.) diverts you (from the main objectives you are born for).

This continued to be the case 'until you visit the graves'. And when do we visit the graves? When we die.

Do we visit the graveyards? The answer is yes. Because we are not there to stay. The word visit implies that the stay is not going to be long as compared to the Hereafter.

That is why Allah says, "Nay, you shall come to know. Again, nay, you shall come to know."

Nay, if you have certain knowledge (of what is going to happen), you will see the blazing fire with your own eyes.

Then Allah says, "And again, you shall see it with certainty of sight", as merely knowing about something is not like seeing it. And seeing it is not like being in it.

Lesson 2: TAFSEER OF Qur'an-PART 50

3. Chapter 103, Surat Al 'Asr

Here, Allah is swearing by the Asr which may refer either to time in general or the time of prayer which is known as 'Asr Salaah.

Allah is affirming with this oath that, "Verily, man is in loss". And this is a general description of the fate of man. So, every human being is in loss, i.e., having nothing of this world, neither property nor any other means of survival. And all mankind is in loss on the Day of Judgement, when they do not fulfil what Allah has created them for.

Allah makes an exception from the above generalisation, saying, "except those who:

- i. believe;
- ii. do righteous deeds;
- iii. advise one another to follow the truth; and
- iv. those who advise one another to be patient with the ensuing problems

4. Chapter 104, Surah Al Humazah

And Allah Azza Wa Jal begins this Surah by a threat, where Allah Azza Wa Jal says, "Woe to every Humazah and Lumazah". The scholars have differed on the meaning of these two words, Humazah and Lumazah. Some of them say they all mean the same, whereas others hold that Humazah refers to hurting others physically, including offensive facial expressions and hand gestures, and Lumazah are those who hurt others verbally.

Allah further defines them saying, "the one who collected money, who gathered money and counted it and prepared it." So, he is referring to those who hoard wealth and think only about multiplying it, without paying the dues therefrom to the poor, or anticipating the Hereafter.

Allah asks the question: is it because he thinks that his wealth will make him live forever.

The answer is given by Allah, "Verily, he will be thrown into the Crushing Fire."

And then Allah Azza Wa Jal magnifies this meaning, asking, "And what will make you know what the Crushing Fire is?"

It is the fire of Allah, kindled so fiercely that it reaches into the hearts. Besides, it will shut them inside it.

Allah says, "Verily, it shall be closed on them. In pillars stretch forth. They are trapped. There is no opening. There is no way out.

5. Chapter 105, Surah Al Feel

The story behind it was that the king of Abyssinia, ordered his governor in Yemen to build a big structure so that he would distract the people from offering pilgrimage to Makkah, to Al Ka'bah, and all the trade would go to Yemen.

And one of the people of Quraysh who felt insulted went there and defecated in it while people did not notice him. And he put this filth all over the building. And the ruler was angered by that, and he pledged to destroy the Ka'bah.

He marched towards Ka'bah with his huge army backed by huge elephants, but the elephants would not move. They beat the elephants. They tried their best. It would not move an inch. They directed the elephants towards Yemen, to the south, and it marched. They directed it to the east, it marched. They directed it to the north, to Syria and Palestine, it marched. But whenever they directed it to the Ka'bah, it stopped.

And Allah Azza Wa Jal sent birds in flocks in great numbers with stones made of baked clay. They had one in the peaks and two in their claws, and they threw these on the soldiers and whomever it touched their skin, it deteriorated, and they died instantly. And the army was defeated in a matter of minutes. This year was known as the year of the elephant. 50 days after this incident, the Prophet Alaihis Salaatu Wassalaam was born.

Allah says, "Have you not seen how your Lord dealt with the owners of the elephant? Did he not make their plot [to destroy the Ka'bah] go astray, And He sent against them birds in flocks, striking them with stones of Sijjeel [i.e., mud that is baked and prepared]. He made them like an empty field of stocks."

Lesson 3: Tafseer of Qur'an-Part-51

6. Chapter 106, Surah Quraysh

And Quraysh is the tribe where the Prophet Alaihis Salaatu Wassalaam came from. It is a name of the tribe that inhabited Makkah and were the guardians of the Ka'bah and of the Sanctuary. Allah Azza Wa Jal after mentioning to us in the previous Surah, Surat Al Feel, how Allah protected Quraysh, Makkah, and the Ka'bah from such an invasion and destruction, He is mentioning some other blessings.

Reminder of the blessings of Allah

Allah brought this Surah to show His favours and blessings upon this tribe by saying that as We have protected them from the elephant and the invasion, they should worship Allah Azza Wa Jal, who has given them these blessings, who has made them familiar with these two trips they do every year.

It is a great grace and protection from Allah for Quraysh caravans to set forth safe in winter to the south, and in summer to the north without any fear. This is because people revered them for their care of the sacred House.

Gratefulness for the blessings

So, for this reason, Allah Azza Wa Jal is telling them, "Let them worship the Lord of this House, that is, the Ka'bah, the Lord of the Haram, who made them the neighbours of such a place, who facilitated for them these two trips, who made every good thing come to them, the fruits, the blessings, the food, everything comes to the area of Haram since the beginning of time.

And that is why Allah says 'They should worship the Lord of the Ka'bah, Allah Azza Wa Jal, who has fed them against hunger, and has made them safe from fear. And this is exactly what is happening to the people round the area of Makkah.

7. Chapter 107, Surah Al Maa'oon

And Maa'oon is your day-to-day utensils, and it can also refer to Zakat as well, that one should give to the poor. Allah Azza Wa Jal says in this beautiful Surah, "Have you seen him who denies the Day of Recompense?"

Allah is referring to the disbelievers who think that they live and die, and that there is nothing beyond death. It is dust to dust. Allah Azza Wa Jal says to His Messenger Alaihis Salaatu Wassalaam, have you seen him who denies recompense, those who do not believe in the existence of the Day of Judgement?

What is their description?

- i. "It is he who repulses the orphan harshly". Yadu' is to push. So, this individual who does not believe in the Day of Reckoning, he pushes and repulses and deals harshly with the orphan. And anyone who does this has no mercy in his heart and deserves to be thrown in hell. Believers are kind to the orphans.
- ii. Allah Azza Wa Jal says, "and urges not the feeding of Al Miskeen, the one who's poor." So, in himself, he is repulsive, he is harsh with the orphans, and he also does not encourage others to be kind to the poor by feeding them and helping them.

A Warning

Allah says, "So, woe unto those who perform Salah", those who "delay their Salah from their stated fixed times. So, Allah is not threatening those who pray. On the contrary, those who pray are good Muslims, but he is threatening those who perform Salaah, delaying it beyond its their fixed times. And this is a serious thing.

8. Chapter 108, Surah Al Kawthar

The gift of Al Kawthar to the Prophet

Allah Azza Wa Jal says in it, showing His Messenger Sallallahu Alaihi Wasallam His favours and blessings. He says, "Verily, We have granted you Al Kawthar".

And what is Al Kawthar?

Al Kawthar is derived from Al Katheer, that is plenty. And there are like 10 meanings of it or so in the books of Tafseer.

But the Prophet told us that Allah has given him Al Kawthar, which is a river in Paradise, the cups or glasses of which, are as many as the stars.

And the Prophet tells us that it is so sweet and so white that whoever drinks from it would never feel thirsty again.

Those barred from drinking from Al Kawthar

And the Prophet told us Alaihis Salaatu Wassalaam that there will come people to drink from his pool, but the angels would push them away. And the Prophet would object to that and say, O Allah, Ummati Ummati, these are my Ummah. And Allah Azza Wa Jal, or the angels reply to him by saying, "You do not know What they had innovated after your death". So, the Prophet will say, "Destruction be on those who have innovated after me".

Based on this, those who introduce new things in religion of Allah will be barred from drinking from Al Kawthar

Showing gratitude for this blessing

After telling him about this big gift, he tells him, "So, pray, turning in prayer to your Lord and sacrifice for Him.

Some interpreters say that 'pray' here means the Eid prayer on Hajj, and sacrifice refers to the Udhiyyah that people do after the Eid prayer.

And others say this is general, meaning that offer your prayers solely for the sake of Allah and offer your slaughtering, also only for the sake of Allah.

Therefore, you should show your gratitude by making your deeds sincere for His sake, your prayers and your sacrifice. For he who hates you, he will be Al Abtar.

Meaning of Al Abtar

Now, Al Abtar refers to the one who does not have any male offspring because whether he does not have children at all, or he has only females, after he dies, no one will carry his name, because the girls would get married to men, and their offspring would be called after their husbands.

When the Prophet's son, Abdullah, died, Al 'Aas Ibn Waa'il seized this opportunity to call him by the name 'Al Abtar'.

Therefore, Allah is responding on behalf of the Prophet that it is rather the one who hates Muhammad who is Al Abtar, the one who will leave behind no honourable legacy. The minute they die, he goes down the drain.

9. Chapter 109, Surah Al Kaafiroon

It is one of the two Surahs that we recite after finishing our Tawaf in Umrah and the Prophet used to recite it every Fajr Sunnah. It is one of the Surahs of sincerity because it is practical in sincerity and Qul huwal laahu ahad is the theoretical sincerity and the Ikhlaas that deals with the conviction as well.

The compromise the disbelievers offered

Allah is addressing the Prophet (pbuh); Say, O you who disbelieve. So, Allah is telling him to address the disbelievers, when they came to him and said, Listen, let's worship your Lord and you worship ours. And we share the good and the bad. Or you worship our Lord a year and we will worship yours another year.

Allah Azza Wa Jal is telling His Messenger Alaihis Salaatu Wassalaam, do not compromise, no tolerance. When it comes to our belief, we believe only in Allah Azza Wa Jal. Tell them, O you who disbelieve. Tell them, "I worship not that which you worship. Now, this is not practical.

I do not worship what you worship, because this goes against what I believe. Wa laaa antum 'aabidoona maaa a'bud. And at the same time, it would be wrong to say that you will worship which I worship. At the moment, you do not. You worship gods, but not the one that I worship, Allah, the Creator.

The Qur'an is proven to be the word of Allah

In the same Surah, we read that the Prophet is being told say, "I shall not worship that which you are worshiping in the future. However, this is not a repetition. I do not worship what you worship now, and I shall not worship what you will be worshiping in the future.

"Nor will you worship that which I worship in the future." And this was addressed to people who died in the Battle of Badr, refusing to worship Allah Azza Wa Jal, and failing to prove that the Quran is wrong, because if they accepted to worship Allah Azza Wa Jal and embraced Islam for one day, at least pretentiously, they would have proven the Quran to be wrong, but they did not.

Lesson 4: Tafseer of Quran-Part 52

10. Chapter 110, Surah An Nasr

Allah Azza Wa Jal says in this short Surah,

- i. "When the victory, this is An Nasr comes from Allah, and
- ii. lands (especially Makkah) open for Islam, this is Al Fath,
- iii. and you see that the people enter in Allah's religion in crowds

Allah continues, "so, glorify the praises of your Lord and ask for His forgiveness. Verily, He is the One who accepts the repentance and forgives."

This beautiful short Surah was an indication of the approach of the death of the Prophet Alaihis Salaatu Wassalaam. And this is exactly what Umar, the second caliph, may Allah be pleased with him, understood.

Umar used to have consultants of the companions of the Prophet. They were all elderly wise men. But he also allowed Abdullah Ibn Abbas, who was then a youngster. They resented his presence since they have sons of his age but none was allowed. Umar asked them about the meaning of this Surah, and they gave the literal meaning.

Umar looked at Abdullah Ibn Abbas and asked him, Ibn Abbas What do you understand?

Ibn Abbas said, this is an indication given to the Prophet Alaihis Salaatu Wassalaam, that he is about to die.

Upon hearing that, Umar said, "By Allah, this is what I understood from it," which shows you the knowledge that Ibn Abbas had. That made the resenting companions understand.

11. Chapter 111, Surah Al Masad

Moving on to the following Surah, Surah 111, Surah Al Masad. And this shows us that in this Surah Allah Azza Wa Jal, the Almighty gives guidance to whom He wishes.

Allah Azza Wa Jal condemned him, saying, "Tabbat yadaa abee Lahabinw wa tabb," because when the Prophet ,Alaihis Salaatu Wassalaam, gathered all the peoples of Quraysh, and told them that I am a warner to you, believe in Allah, his uncle, Abu Lahab said, Tabban Laka Saairal Yawm, it is like saying, Damn you, the whole day.

So, Allah Azza Wa Jal is saying, Perish the two hands of Abu Lahab and perish he. May he be damned, and his two hands as well for what he had done against our Prophet Alaihis Salaatu Wassalaam.

In the next verse, Allah says, "his wealth and his children will not benefit him," because when he heard of the existence of the Day of Judgement, he said, I will pay and will buy my freedom. I have money; I have children.

Allah says that they will not benefit him.

Allah explains, "He will be burnt in a fire of blazing flames." Not only he, but also his wife. Because she used to go every day from her house collecting wood that has thorns, and she would put these thorns on his way, just to abuse and attack him.

So, Allah Azza Wa Jal says Also his wife, she will be in Hell, the one who carries the wood.

In her neck is a twisted rope of Masad (palm fibre). The Prophet faced a lot of harm from this woman.

She also used to carry rocks trying to throw it on him.

In one incident, she came to the Masjid where the Prophet was sitting next to Abu Bakr, and she said, where is your companion? I want to hit him with the rock. Where is your friend? And he was sitting there, but she could not see him because Allah has blinded her sight.

So, Allah is telling us that Abu Lahab and his wife are in Hell. And this is clear evidence that the Quran is from Allah. Had Abu Lahab said for five minutes, I believe in Muhammad. And I believe in the Oneness of Allah. He would have made the Quran wrong, and he would have falsified it.

12. Chapter 112, Surah Al Ikhlaas

Ikhlaas means sincerity. And this Surah is the most well-known Surah in Quran to the Muslims because the Prophet Alaihis Salaatu Wassalaam told us that it is equivalent to one third of the Qur'an. And Allah Azza Wa Jal says in the Surah, Say, O Muhammad, He is Allah, the One.

It was reported that the disbelievers came to the Prophet Alaihis Salaatu Wassalaam and told him, describe to us your Lord, did he inherit His kingdom? Who is his father? Does he have sons? What is his lineage?

Allah is one

So, Allah Azza Wa Jal revealed this Surah. Say O Muhammad, He is Allah, the One. He is Allah, the Samad.

Meaning of Samad

And what is the meaning of the word Samad? It has many meanings:

- i. Some say, it is the one who everyone else needs

- ii. There is an interpretation which is more authentic, stating that He is the Perfect the One perfect in power, in knowledge, in kindness, in mercy, in provision, and in perfect in ownership.

Allah has no father nor child

He begets not, nor was He begotten. So, Allah is not born. And Allah Azza Wa Jal does not have a wife or offspring. Because this is a sign of deficiency. Allah is independent. There is Allah and nothing is with Him.

He is also absolute and nothing is like Him.

The Surah in Sunnah

It is part of the tradition of the Prophet to recite this Surah in Witr. He used to recite it in the Sunnah of Fajr, He used to recite it in Sunnat At Tawaf behind the Maqaam after completing the Tawaf. And he tells us that it is equivalent to one third of the Quran.

Scholars say that because Quran is divided into three:

- i. Allah's beautiful names and attributes,
- ii. Stories of the previous nations, and the lessons derived therefrom
- iii. And the third part is about legislation, Halaal and Haraam.

So, in this sense, Qul huwal laahu ahad is one third of the Qur'an; if you recite it three times you will get the reward as if you have recited the Quran once, because it includes the description of Allah and his beautiful names and attributes.

13. Chapter 113, Surah Al Falaq

Allah Azza Wa Jal says in the Surah, "Say I seek refuge with Allah, the Lord of Al Falaq (the daybreak).

Al Falaq means anything that is split open, including the break of the day, and the germination of seeds.

So, you seek refuge in Allah Azza Wa Jal from:

- i. the evil of what he has created.
- ii. "And from the evil of the darkening night, as it comes with its darkness". Ghaasiq refers to the night because it covers everything with darkness.
- iii. the moon when it is complete. When this moon or night is due, then you seek refuge from everything that is evil, lurking in the dark.
- iv. "And from the evil of the witchcraft when they blow in the knots."

- v. "the evil of the envier when he envies."

So, Allah is telling His Messenger Alaihis Salaatu Wassalaam to seek refuge in Allah from these things.

It is only Allah Azza Wa Jal, who can protect you against these things. And that is why we recite this Surah and the Surah that follows it, Surat An Naas, three times in the morning, and in the evening. We recite it before we go to bed three times and blow in our hands and wipe our bodies as the Prophet used to do Alaihis Salaatu Wassalaam.

14. Chapter 114, Surah An Naas

Allah Azza Wa Jal says, "Say, I seek refuge with Allah, the Lord of mankind, the king of mankind, "the God of mankind, from the evil of the Whisperer, who withdraws.

Shaitan is the whisperer. He comes to you. When you remember Allah, he withdraws. If you stop, he comes back. This happens in a continuous cycle.

Allah defines the devil as the one who whispers in the breasts of mankind. He gives you doubt and ambivalence. He is the originator of OCD, obsessive compulsive disorder, when people doubt whether they are pure after urinating or not, where people doubt whether they divorce their wives or not, have they done this or not?

Mostly he is from Jinn; he is the devil. Yet Allah says, [the devils] "of Jinns, and men", because there are men who whisper as well. There are men who corrupt the minds of people and infest these minds with evil thoughts and ideologies.

Allah Azza Wa Jal is telling us to seek refuge from this whisperer who withdraws. And if you look at these last three chapters of the Quran, Al Ikhlas, Al Falaq and then An Naas, you will find that they make a shield around you with the grace of Allah that protects you.

Question and Answer Bucket

1. What are the actions that fall under being negligent as regards Salaah?

Ans. They are:

- i. Those who delay Salaah
- ii. Those who prepare for the delay of Salaah such as setting the alarm to ring after the Salaah.
- iii. Those who do not pray Dhuhr on time, until 'Asr time is called for
- iv. Whoever abandons Salaah altogether

2. Did all the Prophet's uncles reject him?

Ans. The uncles of the Prophet Alaihis Salaatu Wassalaam were three types:

- i. those who believed in him, such as Hamzah, and Al Abbas;
- ii. those who did not believe in him but supported him, such as Abu Talib; and
- iii. those who oppose the Prophet Alaihis Salaatu Wassalaam and fought his mission, such as Abu Lahab.

3. In what way are the two Surahs, Al Feel and Quraysh related?

Ans. Both enumerate the blessings Allah gave people of Makkah, namely:

The protection against invaders, and the security of their city and trading caravans.