

Surah Layl [The Night] - Miracle Dream Tafseer - Nouman Ali Khan

Relation of this Surah (Layl) to the Previous Surah (Shams):

1 - wan-nahar idha jal-laha
jal-la (bright splendour) day and yaghsha (covering of) night.
Day and night.

the opposite is in this surah;
night covering first, and then day with its brightness.

Grammatical:

previous surah; yaghshaHa (covers IT up [the darkness covers the sun])

this surah:

wal layli idha yaghsha (with no Ha [meaning 'Her/it'] at the end = the night as it covers. Covers what? We see the previous surah and realise what the night covers. (this will be explained in detail later).

Why is it not mentioned? Because it creates a question.

What does it cover up?

Previous surah explains - the night covers up the Sun.

So Allah is hinting at us to recite and understand the Surah before surah al-Layl, which is surah ash-Shams.

3 - surah shams: the day as it makes the sun brilliant. (wan-nahari idha jalaHa - the day when it makes her/it [the sun] brilliant).

Surah Layl; wan nahari idha tajal-la (the day, when it is brilliant)

We find out that it is the sun which has made the day brilliant.

One surah is forcing you to read the other.

4 -

The Night covering up (yaghsha) is present tense.

When Allah spoke about the Day - He spoke it as past tense. (jal-laha and tajal-la).

Why? Because past tense signifies a certainty. Whereas present tense signifies partiality or incompleteness [because the present has not fully completed itself - due to it being partly in the past and partly in the future - because the present time is always changing].

So the Layl is mentioned in the present tense - because even when the night/layl has covered (yaghsha) the day, there are remnants of the day which have not been covered i.e. the moon which reflects its light off the sun - still allows us to see during the night. So the night covering is not a complete covering.

Compare this to the day - when all traces of night covering have gone.

This is why the covering of the Night is in the present tense (showing incompleteness because it is not complete darkness).

This is why the brilliance of the Day is in the past tense (showing it is complete with no traces of darkness).

When day manifests - everything is brightened immediately, whereas night slowly covers.

The next oath Allah took was;

the sky and its Maker, and the Earth and its expansion.

In this surah; ayah 3.

Wa ma khalaqa adh-dhakara wal untha - and by what Created the male and female.

Allah is making a parallel comparison between the sky and earth, just like He is making a parallel between the male and the female.

The sky and Earth work together to produce vegetation - for life to continue.

Similarly, the male and female are different in their characteristics - but they work together to

produce children - for life to continue.

The sky sends down water, which penetrates through the Earth and impregnates it. The rain then penetrates the seed (i.e. egg) - giving it life so it grows gradually, and finally it comes out of the Earth - it continues to grow healthily until it reaches its peak age. It then either benefits humanity, or it does not. Its seeds spread. Then it gradually withers away, becomes wrinkly, and dies.

Compare this plant to the humans.

Allah used the words; banaaha (made it), tahaha (spread it out) etc. to show what He has made.

In this surah; He says - wa ma Khalaqa adh-dhakara wal untha - and what has Created the male and female.

The word Khalaqa (created) is comprehensive to all the different descriptions of creation mentioned in the previous surah.

- In the previous surah, Allah spoke in the 3rd person throughout. This message is general to all humans.

In this surah - Allah speaks in the 2nd person (andhartuKum). The general message is really specific to YOU.

- Wa nafsina wa ma saw-waha
fa alhama ha fujoora ha wa taqwaha [surah shams].
we humans have been inspired by Allah to know the 2 ways of; Fujoor (clear rebellion) or the best Taqwa (God consciensness).= fitrah. (explained in surah ash-shams).

In this surah - He tells us that although we have been inspired to know the good, certain humans still willingly follow the bad path. While others will follow the good path while knowing the evil path.

- Allah told us what goes INSIDE the Nafs (cleansing the nafs) (in surah shams)

OUTER state is shown in this surah - actions - Sa'Yakum la shat-ta. (surah al-layl)

- qad aflaha ma zak-kaha (shams)

how do you attain that success is mentioned in this surah (layl) - amma man a'ta sa-daqa..

- wa qad khaaba man das-saaha (shams)

this surah explains how he spoils his nafs - man bakhila (layl)
full detail.

Themes in this Surah:

- the two problems;

are tughyan/rebellion (thamood in shams)

in this surah the disease is istaghna (thinking he is 'free of need' - layl)

because when people have a lot of power and wealth, they think they are not in need of Allah.

(Imagine; if you are given a pay cheque by your boss, you will stay humble and obedient to him. Now if you suddenly win 1 million dollars, you will probably disobey your boss and rebel against him - the source of this rebellion was wealth).

The theme has become wealth in this surah because of; istaghna, wa ma yughnee 'anhu maalahu tarad-da, aladhee yu'tee maal-lahu yatazak-ka.

Since wealth has become imbedded in the mind/psyche of the people to represent power.

- 2 types of people are mentioned;

sad-daqa bil husna; (92:5-6)

Both these types of people are in trouble. They get the attitude that they think they are guided.

in-na 'alayna lal huda - surely guidance is Ours (to give). (ayah 12)

So Allah is replying to such a personality - that only Allah can guide the people, and anyone who thinks that they are 'self-righteous' or that they are guaranteed Allah's safety in this life or the next - then they should know that guidance is only with Allah, who guides and misguides whom

He wills.

You are only going to get His guidance if you ask for it. If you don't ask for it - you will not get it. You cannot gain guidance by your deeds alone, you will always have to be in a humble state in front of Allah and beg Him to get it.

This is why we always ask Allah to 'guide us to the straight path' in surah al Fatiha in our Salaah (prayer/salawat).

kaz-zaba bil husna; (ayah 8-9)

to Us belongs this life and the next (ayah 13)

So Allah is telling the rejectors that this life and the next life belong to Him, so He is in charge - not you. Since He owns, so He is the Real One in Power. Not you.

- In the previous surah shams; fa kadhaboohu fa aqarooaha (they lied against the message and killed the [miracle] she camel).

in surah layl - fa kadhaba wa tawal-la.

They lied against the message and turned away (from the Qur'an [miracle]).

- In that Surah - the people were told to stay away from the miracle camel - but they approached it and killed it.

In this Surah - the people are told to come close to the miracle Qur'an but they are turning away from it and distancing.

- In the previous surah;

Allah says in the previous surah that the Messenger (Salih) said; NaqatAllahi wa suqyaha! (the she camel of Allah, let her drink! [don't kill it]). This was a warning not to kill the miracle camel because it would bring their destruction.

In this surah; Allah says; fa andhartukum.. (I [Allah] am warning you of a blazing fire!) [ayah 14]

Allah is giving a powerful warning, a warning which is more powerful than the words of a Messenger. The threatening warning is a Threat from Allah Himself.

- ashqa - most wretched. (shams)

This surah tells us what happens to the Ashqa.

no-one will throw themselves in the blazing fire except the Ashqa. (ayah 15)

the previous surah told us the punishment of the ashqa in this life (damdama alayhim rabuhum). This surah tells their punishment in this life, and the next punishment is in the next life (mentioned in this surah).

- In the previous surah - Allah told us how He punishes the people who do evil (damdama alayhim Rabuhum bi dhanbihim)

In this surah - He tells us how He saves the people who do good. (wa sayujanibuha al atqa - ayah 17)

- He pulls you away from the side..

- in shams - last ayah - He does not fear the consequences (of punishing the bad people).

In layl - last ayah (21) - He mentions the consequences of saving His believing slaves - so they are well pleased with Him (wa la sawfa yardda).

Limited punishment and unlimited reward.

- Before these two Surahs' came, in surah Balad - the going up of a mountain ('aqabah) - this path is difficult. Allah is telling us that He will make the high path easy for him.

the one who takes the wrong way - Allah will make the most difficult of things (of evil) - easy for him.

(see the aayaat [92:] 6-10).

Through this imagery - Allah shows the righteous are elevating in ranks (by climbing the steep path).

The wretched/destroyed are going lower and lower (thumma radadna hu asfala as-safileen - surah balad).

According to the worldly perspective - the more you waste in wealth, the more your respect in

society grows.

Yet what kind of words is he being described with?

- Das-saha (put in the dust)

- Tarad-da (falling into a ditch/cliff)

he is lowering himself while thinking he is honoring himself.

However, according to Allah's perspective - giving in charity raises your nobility and rank in the life to come. It is like you are rising higher and higher up the steep path - getting closer and closer to Allah.

il-la Ibtighaa'a wajhi Rabihi A'LA

([92:] 8) - except he seeks the face of his Lord the MOST HIGH.

so he is getting closer and closer up the steep path towards his Lord the Most High (A'la).

- The ones who put themselves down for the sake of Allah - Allah honors them and raises them in ranks. (hadeeth)

The ones who try to raise themselves through evil - Allah humiliates them and lowers them more and more.

The LAYOUT and STRUCTURE of the Surah:

Passage 1:

The surah begins with aQsaam (Oaths);

- Allah is making us reflect on these Oaths.

- These Oaths will have a Jawab al Qasam (Response to the oath), which is related to these Oaths.

- The Jawab al Qasam is usually the Central message within the Surah. In this surah, the Central Message is in Ayah 4 - Inna sa'yakum la shatta - surely your efforts are diverse).

Passage 2:

The following aayaat after this ayah (4) describe these efforts in detail. (from ayah 5-11)

Passage 3:

After this, Allah tells His Role in all of this. (ayah 12-13)

Meaning these 2 groups of people are going in opposite directions, and Allah is the true Owner. He is able to reward and punishment, not just in the next life, but this life too. So none should feel secure from Allah.

Part 4:

The Warning and Good News: (ayah: 14-21)

I am warning you of a fire, none will enter it except the most wretched.

The worst will go in it.

So Allah is telling that;

1- I am warning you,

2 - none will enter it except the wretched.

(ayah 14-15)

So maybe Allah is giving you a warning because you are the most wretched and you just don't know it?

(you better not become one of them, otherwise you will be in that fire - that's what Allah is implying through this ayah).

(Ayah 17-18) - will be pushed FAR away from hell.

tajneeb (taf'eel/hyperbolised) - push extremely FAR away.

janaba - push away

wa sayujan-nabbahu al attqa -

those who guarded against evil and had fear of Allah - they will be pushed FAR away from hell.

Compare this to the most wretched (ashqa) who will throw themselves into hellfire.

When the people of hell haven't even entered hell, they have just seen it - and they will yad'u Thuboorah (call upon others and say; destroy me!). So being pushed far away from hell is such a big blessing.

How will they be pushed away from hell?

Ayah 18. He who spends his wealth for purification.

So we see that Wealth is a main theme in this surah.

The previous Surah was about Allah telling us to purify ourselves. Allah in this surah is telling us

that our purification is related to how we deal with our wealth (will it be used for Allah's sake or not?)

DISCLAIMER: There is nothing wrong with owning wealth, so long as you do not love it in your heart. (wa innahu li hubbi khayri la shadeed - surely he loves wealth with a strong love.- surah 'aadiyat) (maala wa 'addada - he gathers wealth and counts it - surah humazah).

sa'yakum la shatta (ayah 4): -

Sa'ee - to rushingly make an effort. Either you want to get wealthy in this world, or you want to get wealthy in the next. You can be wealthy in both - if you are sincere to Allah, and you are striving for the next life more.

It's only if you prefer this life over the next life that you will become of the ashqa (wretched).

Ayah 1:

وَاللَّيْلِ إِذَا يَغْشَىٰ

wal layli idha yaghsha

I swear by the night as it covers up.

Allah does not mention what it covers up.

A strong Theme in this surah will also be that Objects are NOT mentioned in this surah. You are expected to find the missing words through your knowledge of previous surahs' of Qur'an.

Allah forces you to think.

yaghsha:

ash-Shawkani: it covers with its darkness everything it covers of the Earth.

It also refers to the darkness of Kufr (disbelief). And when Allah mentions the Day - He is implying the Light of the Day (Revelation) which brightens the darkness (of disbelief) which covered everything before.

Ayah 2:

وَالنَّهَارِ إِذَا تَجَلَّىٰ

Wannahari idha tajalla

By the Day as it appears in glory;

The removal of darkness is sudden when the Daylight comes, in comparison to the night which approaches and covers gradually.

Even a bit of light in the morning suddenly removes the darkness. Whereas darkness approaches gradually (from 'Asr time till Maghrib [sunset], and even after that).

The same way the Revelation of guidance quickly removes the darkness of misguidance. Whereas the darkness of misguidance gradually occurs through sins, innovations, and gradually acts of oppression and disbelief.

The nation of the Arabs were in polytheism for many hundreds of years. Then within 23 years, the Arabs as a nation had converted to Islam as a whole. And 23 years is nothing in the history of a nation.

So we see that the light of guidance removed the darkness of polytheism within an extremely short period of time.

Ayah 3:

وَمَا خَلَقَ الذَّكَرَ وَالْأُنثَىٰ

Wama khalaqa az-zakara wal-ontha

And [by] What created the male and female,

ma -

ma al mawsoolah - (What) - the One who could create the male and female.

ma as masdariyyah - What - how incredible and awe inspiring is the creation of the male and female.

dhakara wal untha - does not just refer to man and woman. It refers to anything which is created in the male and female. I.e. Animals, plants, humans, etc.

Allah opened up the scope of male and female, just as He left the scope for yaghsha (covering) and tajal-la (brightness) open.

Ameen Ahsan Islahi:

These pairs have a profound lesson;

This pairing - Wa min kuli shay'in khalaqna zawjain (We created everything in pairs).

Night would be destruction by itself (sarmadan - search for this word on quran.com). What if the day never went? What if there were only males on the Earth without females?

We see that everything on Earth is made in pairs (male/female, big/small etc.)

Life can't continue without the other opposite. Who causes a balance?

When a man gets angry, a woman can calm him down in a way which other men can't. A woman can relax in a unique way only through a male who understands her and cares for her.

Everything requires an opposite, a pair - so that a perfect balance can be achieved.

This is why Allah says;

And truly belongs to Us the last (life) and the first (life). (ayah 13)

So the hereafter becomes a necessary pair to this life. This causes a balance, just like the night causes a balance to the day, like the female causes a balance to the male.

Everything is incomplete without a pair. What will complete this world is the next one.

Ayah 4:

اِنَّ سَعِيَكُمْ لَشَتَّى

Inna saAayakum la shatta

no doubt - your efforts are divided/Shatta.

This surah is in the 2nd person - You. This focuses that the stories of the nations before you mentioned in the previous surah (Shams) were lessons for You to learn from.

kum - Your (plural) - can refer to Muslims doing different forms of effort.
But another stronger opinion is that it refers to mankind.

sa'ee - walking / pacing fast.

When something important is concerning you, you are walking fast (doing Sa'ee)

shatta - all over the place. Divided.

Muslims are making efforts to establish the Religion.
The disbelievers are trying to oppose the Religion of Allah.

It can also refer to worldly perspectives;
We have different racing/strivings - to different motives. Some people do one job, another does another different type/path job.

Shatta - shattered. (mankind was originally upon one way [the religion of their father Adam -

Islam (submission to Allah/God)], and then they were shattered into pieces - different paths).
mukhtalif - two different things from the start.

(quote this from Zilzal - ashtata).

Our efforts are part of a whole - larger plan. People might offend the believers, the Muslims are trying to spread the religion.

But all this part of Allah's big plan of revealing the different aayaat of the Qur'an; including Allah encouraging patience to the believers, giving warnings to the disbelievers, and giving commands etc.

All this was part of Allah's One big plan. So although the people are divided (shatta) in their motives and ideologies, they are all under the One main plan of Allah.

Shatta - plural of shateet - broken and dispersed.

Alaf-fa (ta/leef) is its antonym/opposite = to unite shattered up pieces into 1 whole.
(alffa bayna quloobikum - surah hujurat) - He united your hearts.

But after all this dividing (shatta) of mankind, and their different paths;

Which side are you on?

shatta - originally together and broken apart.

Allah

wa ayatullahum al layl naslahum min un nahar - a special miraculous sign for them is the night.
We snatch/pull the day out of it.

So Allah is describing Day being pulled/broken away from night.

Just like the word Shatta (breaking up/shattering.)

Ayah [90]:3 - wa ma khalaqa adh-dhakara wal untha (and by what created the male and female).

where did the first human female (Hawwa, the wife of Adam) come from?

She was broken away from Adam.

The word shatta is so powerful and fitting in this ayah, and context of the surah.

Our situation and parallel of the Muslim struggle can be related to through all nature. So instead of us being saddened and feeling hopeless, we should feel stronger in our resolve by reflecting on the creation.

Ayah 5:

فَأَمَّا مَنْ أَعْطَىٰ وَاتَّقَىٰ

Faamma man aAAta wattaqa

As for he who gives and fears Allah

fa amma man

then as for the one who gave and warded evil from himself (or God consciouss).

a'ttaa - give in much abundance.

aataa - give

Allah said a'ttaa in surah al Kawthar; surely We have given (a'ttaa) you abundance (kawthar).

Words used for Giving in the Qur'an include;

nahalla hadiyya wahabba dafa'a rafada athaaba, diyya, ada'a.

But this type of giving is to give something in response to something, i.e. You might see something and you like it - as a reaction, you give them. Giving something as a favour, as a bonus, far beyond what was expected (= i'ttaa).

Gave who? In previous surahs' - we learn who should be given to (see and quote surah Balad 90: 13-17).

wat-taqqaa - taqa - save yourself from harm and the consequences of harm.

Allah also says;

wataqqun-naar (guard yourself against the fire), wataqqun-yawman tajizu nafsan 'an nafsin shay'a.. (fear the Day when every person will be recompensed for what it did) , al aRham (fear Allah.. And guard the family ties [surah an-Nisa beginning].)

at-taqqaa - taqwa - guarding yourself against what you fear (khawf).

khawf - fear. I.e. You hear a loud sound, and you're scared.

But to hide when scared is an act of Taqwa, because you Guarded yourself.

So taqwa is an action of guarding due to fear of being harmed.

Taqwa - from Wiqaayah - literally, to protect yourself /or someone (quote surah Tahreem - the ayah on fire whose fuel is men and stones).

This ayah states;

He gave (a'ttaa) and then he had fear to protect himself (wattaqaa).

The one who gives - usually feels confident about himself and his charity.
But in this ayah, Allah is telling us that this person has fear even after the giving.

There is a mistake which happens in alot of deviant religions, and also some Muslims are bringing this into Islam.
These people are involved in earning haraam (unlawful) money, so they give ALOT of money in charity to recompense for this evil, but they do not stop their unlawful earnings.

Allah wants us to give, and to fear Him through Taqwa (action based fear - to Guard yourself against His punishment).

You have to have both (giving and fear).

Some people have Taqwa but they do not give in charity.

You have to have both (fear and giving).

Islaahi: This is not the only place in the Qur'an where this sequence of giving and fear is mentioned.

In surah Insan/Dahr, Allah says;

Inama yut'imukum li wajhillah, ma yureedukum jazaa' wa la shukoora, inna akhaafu min Rabbina yawman 'aboosan qam tareera..

(We feed you for Allah's face (wajh), we do not want any reward or thanks, we fear from our Master a day which will make the faces frown..

Their giving for Allah's face is mentioned there, and also in this surah (ayah 19-20) when associated with giving.

Ayah 20: Wajh - face.

The brothers of Yusuf (your father's face will turn to you) - your father will look at you with love and affection (when Yusuf is gone).

This is the type of attention these givers in charity want from Allah.

The attention you love when someone famous recognises you and is pleased with you.

ash-Shawkani: He kept exhausting his wealth for good causes. Diversifying all your money for all types of different good causes.

Some people do this in this life, they invest their money in different projects in businesses which aren't going well - hoping that the businesses will grow - and they will get reward and profits out of it.

Now imagine such a person did this for the sake of Allah - fearing Him, and invested his money in all types of good; in helping the orphan, the oppressed, the Muslim prisoner etc. The fruits of all this would amaze him on Judgment Day.

Assaam ar-Ra'i:

He gave and he was afraid (a'ttaa wat-taqqa) means;

He gave because he was afraid of being cheap and miserly in the sight of Allah.

Brother Nouman's teacher:

Is it really our money that we are giving? Or did Allah give it to us in the first place?

Try getting a sweet, and see if your children ask for it. When you give it them - ask for it back. The child won't give it back, he'll say "it's mine!"

This is exactly how we act as humans with Allah. We forget that He is the One who gave it us, so we are greedy like that child, claiming it belongs to us alone.

(qardan hassana (who will lend Allah a beautiful loan which He will increase) - quran)

Money is the essential thing which makes you think you are in charge. You think you own this money.

This is the attitude Allah is exposing.

A'ttaa wat-taqaa - he gave and he feared (that he might get an attitude that this is his money only).

- You only give A lot of money in a Sure Deal. If you are in doubt about a reward - you don't invest a lot of money into it.

So the stronger you are in your trust in Allah - the more you give. And the more you give - the stronger your Eman (belief) increases.

The weaker your trust in Allah, the less you give.

If you are guaranteed a reward through a certain investment - don't you invest A LOT of your money?

Why? Because it's a sure deal.

This person gives a lot in charity because he fears he might get a personality of being greedy and stingy/miserly.

a'tta - hyperbolised (maximum form - of giving).

You would imagine that sequence would be; at-taqaa wa a'tta (he feared, so he gave). But it is the opposite to show the above amazing explanations of the emotions of this humanitarian giver.

Allah mentions the CONCLUSION 1st and the ROOT 2nd.

This theme is repeated throughout the surah.

Allah mentions this life and the next life in ayah 13.
Which should be mentioned first really?

And surely to Us belong the last (life) and the first (life - this world).

Allah mentioned the last life of the hereafter first, then the life of this world.

This is part of the remarkable sequencing of the Surah. You see the fruit (results), and then you see its root which caused such a result.

Ayah 6:

وَصَدَقَ بِالْحُسْنَىٰ
wa sad-daqa bi al husna

and he confirmed the truth in the ultimate good.

masculine words in this form; afdal, akbar, etc.

feminine form; kubra, husna etc.

This form implies; Ultimate, best possible.

He confirmed the truth in the Best/ultimate what? Allah does not say. But he is implying;

he confirmed the truth In the best; guidance, way of life, religion, in obedience to Allah and His Messenger, Paradise, etc.

Allah has summarised all the religion in 1 word; al Husna (the Ultimate Good).

The salaf would comment on al Husna and say it is;
- the Kalimataan (La illaha illAllah Muhammadun Rasool Allah - there is no god but Allah and Muhammad is His Messenger (sal Allah alayhi wasalam))

- Paradise is the ultimate good.
- the following of the Messenger.
- giving to the poor.

Allah wants you to think, so He misses words for you to fill in the gaps.

Allah is teaching us; A person who knows something is good, but he doesn't do it.

sad-daqa - tasdeeq - to know something is good and to do it.

The fundamental theme in this Surah is action (sa'yakum).

The topics which have been addressed in this surah (chronologically) are;
 give Wealth in charity
 taqwa
 confirming the ultimate good.

If we reverse these - this is how real life occurs; you confirm the ultimate good, you gain taqwa, and then you give wealth.

Taqwa is in your heart and actions.
 Giving is in action.

What is the central theme in this surah? Action.

A'tta, wat-taqqaa, sad-daqa.

A'tta is the closest to action, then taqwa is, and then sad-daqa (confirming the truth) is furthest since it is a belief.

So the closest word to sa'yakum (your fast pacing/walking) is an action; A'tta, then taqwa which is partly action, and then sad-daqa which is a belief in the heart.

This is part of the Balaghah (eloquence) of the Qur'an style.

To place the word which is close to the main theme closest to it. And the least consistent word is most distance from it.

Faaddil Hassaan ar-Ra'i:

The nature of an individual from the nature of society.

Nature of the individual:

- he first confirms (sad-daqa) the truth.

- he increases in taqwa (fears and guards against evil)
- he gives (a'tta) alot in charity.

Nature of Society:

- you have to contribute back to society by giving (a'tta).
- abide by the law in that society (afraid of breaking the law is taqwa)
- the progression of a society to the best level of health and morality is through confirming (saddaqa) the Ultimate good (husna of Islam).

ash-Shawkani (in his tafseer Fath al Qadeer):

He confirms the truth means;

He gave the right of Allah which he recognised was binding upon him.

Allah gives you wealth - so you recognise that you should spend it in His cause.

Hasan bin Ali: He confirmed the Ultimate good of La illaha illAllah.

Mujahid: the Jannah (Paradise).

Zayd bin Aslam: Confirmed the good in Salah, Zakah etc. All that is good of the religion and its rituals.

The rights of Allah upon you.

The first words of this ayah 5 were;

amma man (as for the one) - If he does this [gives in charity and fears, and confirms the truth]..

This is called kalimat ash-Shart (a conditional statement).

If he does this (all what was mentioned above)...

Ayah 7:

فَسَنِّيْسِرْهٖ لِيْسِرِي

Fasanu yassiruhu lilyusra

We will make smooth for him the path of ease (goodness).

We will make ease for him, .

Until He (Allah) makes something easy - it is not easy.

yusra is the feminine form of aysar = the easiest.

I will make the easiest, really easy for him.

Allah is giving a gift, He makes doing good deeds easy for him.

So Allah makes it hard for him to do evil deeds, evil sins are hard for him to do.

But doing good deeds, Allah has made that easy for him due to him showing his sincerity to Allah (from his previously mentioned actions).

Most of us - when we do good things, its hard. Bad things to do are easy.

Allah will make your attitude for the better so you enjoy and find it easier to do good deeds.

Ease:

yaseer - a task done without difficulty.

hayyin - "huwa alayya hayyin" - a task which is beneath your skillset.

Way too easy.

Allah says to His Messenger in another ayah in the Qur'an;

wa nuyasiruka lil yusra - i will make the easiest thing easy for you (O Muhammad).

Allah will make the easy easy for His Messenger.

He says about the character being discussed earlier;

faSa nu yasiruka lil yusra (then SOON We will make easy for him the way of ease).

The 'Sa' as a prefix means 'Soon'.

The difference is that Allah said to His Messenger; I will make easy for you.

He said to the righteous character being discussed earlier; SOON I will make easy for you.

He did not say this to His Messenger. Because His Messenger is content, he is not at unrest with his Lord.

The people who are not Messengers' are not tranquil, they are sometimes even in a state of sin (which removes your feeling of tranquility with Allah). But if they persist in doing good - Allah will SOON make the path of ease easy for them.

The arabs would talk about the horse which is hard to ride without a saddle, seat and the reins, etc.

But when the horse had all this riding uniform placed upon it, they would describe it as; yasar-ra al faras - an easy to ride horse.

This is where the word yas-sar originally came from.

So Allah is saying that if you do these good acts of giving ALOT (A'tta) in charity, having taqwa/fear/guarding against evil, and you confirm (sad-daqa) the good - it is like Allah has placed you upon a comfortable riding horse, and He will make the riding journey of ease - easy for you.

Allah will make all the arrangements of good easy for you. All the doors of good will be open for you.

warzuquhu min haythu lan yahtasib - He will provide him from ways He didn't expect (surah talaq).

Hadith: bukhari.

i'maloo, fa kulu muyussaru li ma khuliqahu (work (in good deeds), because everyone has had made easy for them what they have been created for).

I.e. Do good deeds, because whatever has been written for you [in your destiny] will be made easy for you. (we hope that good is written for us in our destiny, and that's why we are commanded to do good.)

Human Perspective: Even the things you do often and make a habit of - they become easy for you due to continuous experience.

So keep the habit of good, always think of good (so you are not distracted by bad thoughts which can influence you to do bad.) think of good so you continue to do good deeds, and Allah will make that way of good easy for you.

You condition yourself to do good. If you keep telling yourself you can't do it - you will give up (this is called Ethicacy) and you will be unable to achieve what you want.

Ease comes when you accept the fact that you have to do it. You do not complain, rather you do it because you affirm that with this will come reward from Allah. The proof that this character accepts this fact is from the words; (sad-daqa bil husna - he confirms the truth of the Ultimate good).

So Allah will make the path of ease easy for him.

When you come with a strong positive attitude, Allah makes it easy for you. When you have a negative and half-hearted weak attitude - the path remains difficult.

(yureedullah yu khaffifa 'ankum - Allah wants to lighten your burden for you) - surah an-nisa'.

hadith: bu'ithtu bil haneefiyatis samhatis- sahla

amma - (as for..)

When one 'Amma' is mentioned, you are going to expect another one after it to show comparison.

Ayah 8:

وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَىٰ

Waamma man bakhila wastaghna

But he who is greedy miser and thinks himself self-sufficient.

(amma) And as for the one who is Bakhila and Astaghna

wa ya'muroon an-naasa bil bukhl (quran / baqarah?) - they command the people to be

stingy/miserly/greedy.

He became cheap in giving others, but what was the result of that. What did he do when not giving wealth to others? His wealth was stored with him and he became of the Astaghna (those who think they are not in need of anyone else.) they think they are better than others because they have a lot of money.

Istighna - to feel not in need of anyone else. What was the cause for Istighna?
Bukhl - hoarding wealth and thinking that he should not spend on others.

Allah said as a response to these type of people;
wastaghna Allah - Allah does not need (them or anyone else).

(wallahu ghaneey ul hameed - and Allah truly is the Ghaniy - rich [not in need of anyone else], hameed [most praised]).

ash-Shawkani; he was cheap in his wealth, he did not spend his wealth in any of the good causes (even though he had so much opportunities to), he was very reluctant when it came to earning rewards for the hereafter.

He had an attitude of; I don't need reward in the hereafter, I just need my wealth now in this world. This bukhl (miserly) attitude made him arrogant with istighna' (thinking he needs nobody else).

Ayah 9:

وَكَذَّبَ بِالْحُسْنَىٰ

Wa kadhaba bil husna

and he lied against the Ultimate Good (al Husna).

He lied against the religion because of his arrogant attitude of al Istighna'. Thinking his wealth now is enough and that he should not spend it on others.

This is even spreading in parts of the Muslim world;
Some Muslims are getting wealthy in the Muslim world, so they attack the religion.

Before they were poor, but they earned money and were cheap/miserly in giving it to others. Then they amassed alot of wealth and became arrogant, thinking that the religion should suit their desires, not that they should submit to the religions commands. So they started saying that the religion should be changed or different. = They lied against the Ultimate Good of the religion.

You notice that it is not the poor who have such an attitude, usually it is the ones who have become rich and miserly, thinking that their power and richness (istighna') should give them such an authority to lie against the religion and its principles.

O Allah, protect us from such characteristics, ameen.

Ayah 10:

فَسَنِيَسِرُهُ لِّلْعَسْرَى

Fasanuyassiruhu lil AAusra

We will make the hardest thing easy for him.

This is scary.

Some scholars said this ayah means;
We will make the path to Hell (Jahannam) easy for him.
Ibn Abbas: We will make evil deeds (sharr) easy for him.

'Usr - the hardest possible thing.

After he develops such an attitude - Allah curses them for their Istighna' - so He makes them spend their money on alot of worthless things, and the money they waste becomes a source of evil for their future.

I.e. Their children - who they spend their money on - might become a source of evil for them, i.e. The parent might get a heart attack due to an act of their rebellious children, or raised blood pressure etc.

Allah punishes them for their evils from ways they did not expect, because of their rebellion and lying against al Husna (the Ultimate Good).

The very things they invested in. In old age - those investments will be a cause of their stress and loss.

Allah tells His Messenger about the hypocrites;
fa la tu'jibuka amwala hum wa la awlaaduhum. Ina ma yureedullah yu azzibuhum biha. - don't be amazed at their wealth and their children, Allah desires to punish them with that..
(surah tawba)

They were looking for ease in those things, but Allah made the harsh things come to them from them.

O Allah, protect us from that, ameen.

The evil that leads to the punishment of Allah, and it becomes easy for them.
So if you ask them why they do a certain evil, they say 'i dont know' - they can't leave their addiction to an evil, even though they don't enjoy it - they have become a slave to it so they cannot quit. This brings their gradual destruction.

That's proof of this ayah.

Ayah 11:

وَمَا يَغْنِي عَنْهُ مَالُهُ إِذَا تَرَدَّى

Wama yughnee AAanhu maluhu idha taradda

his wealth is not going to make him free of need when he falls in a ditch.

radda - slam someone down in a ditch.

taradda - to fall yourself off a ditch or cliff.

What ditch is this? The grave. Or the hellfire. The indignation of evil deeds.

When is the wealth going to help him then?

The one who Allah elevates - he gives up his wealth for Allah. So Allah raises him higher in the ranks of Paradise.

The one who holds back - Allah lowers him. Yet wasn't he amassing wealth to get honor? But Allah has humiliated him lower and lower until he falls into the ditch of hellfire.

Ayah 12:

إِنَّا عَلَيْنَا لِلْهُدَىٰ

Inna AAalayna lalhuda

It is only upon Us, truly to give guidance.

'alayna - upon us (muqaddam - placed before to imply that it is only Allah who can give guidance).

This is a wealth which none owns except Allah.

al Farra:

- 1- By saying this; Real guidance is only that which leads you to Us (Allah).
 - 2 - It is only upon Allah to guide (fujooraha wa taqwaha), and on top of that - He sent al Husna (the Ultimate Good guidance).
- Real Guidance is to reach the goal - Allah Himself.

Hassaan ar-Ra'i:

- 1 - it is only upon Allah to give guidance, He is enough of Allah to clarify the path of guidance.
- 2 - Guidance in of itself will lead the one journeying to Allah.

Ayah 13:

وَإِنَّا لَنَّا لِلْآخِرَةِ وَالْأُولَىٰ

Wa-inna lana lal-akhirata wal-oola

and it is only We who own the last (life) and the first (life).

We who own the final and earliest (oowla) - We own everything in this life and the next. We mould and change situations how We want.

When He owns it fully - He owns and changes order of it how He wants it to be like. We do not order Allah how He should layout the plans and destiny of everything.

The people can ask of either this life or the next, but they all truly belong to Him. So you can ask for this life, and He will give you. (people who are not sincere usually just ask for good things in this life). There are others who just ask for good in the next (like the Rahbaniyyah [christian monks of old]).

Allah told us to ask for both lives; Rabbanna aatina fid-dunya hasanah, wa fil akhirati hasanah, wa kinaa azab an-naar (our Master, give us good in this life, and good in the next life, and save us from the fire.)

The one who wants both of them - ask, and He will give us both. He owns both, so why not ask for both?

thawab ad-dunya, thawab al akhirah.

Previously, the latter is mentioned first, and then the former is mentioned second.

In surah Qasas;
fa laahul hamdu fil oowla wa fil akhirah.

There - the surah was about the favours of Allah in this life. So we recognised His favours of this life, this is why the hamd/praise mentioned belongs to Him, firstly in this life and the next.

In this surah; the focus is more about not getting lost in this world, and focusing more on the

next life.

So Allah mentions His ownership of the next life first, since it is given more precedence.

fa lillah al akhirah wal oowla (surah najm) - to Allah belong this life and the next.

Fa inna lana LAL akhirah (surah layl) an extra letter Lam.

The Lam makes an emphasis; TRULY the next life and this life only belong to Him.

This surah has been talking about Ownership. Allah has been talking to people who have istighna' (thinking they are not in need of anyone else due to their richness).

Allah is telling them that TRULY the next life and this life belong to Him. So they are not really rich, only He is.

Allah is also telling us that everything - including the wealth you have - is Allah's property.

The people had a mindset that the wealth they had was there's only, so why should they give it away?

When you know it is Allah's property - it is easier to give it away to others because you know it wasn't yours to begin with, and when you give it away - you hope for Allah's promise of reward.

Why was the word Oowla (what came earlier) used and not Dunya (meaning 'Inferior' worldly life)?

- This ayah is about Allah's ownership. It is more befitting to say that to Allah belongs 'what came earlier' (oowla). [this is better than saying Dunya, because Allah is too high to be associated with lowly words like 'inferior/dunya'.

- oowla - everything before

akhirah - everything after.

Oowla covers more meaning than dunya because oowla and akhirah cover everything, from what came before, to what will come after. This means that to Allah belongs EVERYTHING of the past and future.

Ayah 14:

فَأَنْذَرْتُكُمْ نَارًا تَلَظَّى

Fa andhartukum naaran taladhdha

So I have warned you of a Fire

(prophet Salih warned before but they did not listen).
in this surah - Allah Himself is warning.

taladhdhaa - something keeps sparking, crackling, making noise.

tataladhdhaa - this is the full version of the word. But Allah removed the second Ta because He is angry.

After the warning, He is thoroughly warning, scaring you.

Indhar - thoroughly warn and scare. (a Mundhir is a warner). I am scaring you.

Indhaar - sit someone down and make them know the entire situation (assuming they don't know the entire threat of danger they are in). If they continue to do what you do, there is a danger ahead of you, and explain of its full consequences.

The Qur'an Indhar/warns/explains;
- Fully the kind of situation you are in.
- fully explains where you are headed.
- fully aware of what that's going to do to you.

That's indhaar.

Allah warns about the fire in the past tense.

Layl2b 11.20

Ayah 14 continued:

In other parts of the Qur'an, warning is also mentioned;

- innaa andharnakum adhaaban qareeba (surah naba')

- andhartukum saa'iqatan mithli saa'iqati 'aadin wa thamood (surah fussilat) - i have warned you of an explosion, like the explosion of 'aad and thamood.

Warned, warned.. All these warnings are Past tense.

There is only one case of warning in the present tense;
ina ma undhirukum bil wahy - i am warning you (present tense) with Revelation.

ash-Sha'rawi: When Allah warns of only one thing specifically (i.e. hereafter, punishment etc.) - He mentions past tense. When He warns of many things (wahy contains all forms of information) - He will mention present tense.

So wahy can; encourage good deeds, of forbid evils, warn you of the Last Day etc. Many things which are continuously revealed - in the present tense - of the life of Allah's Messenger. This is why present tense is more suitable.

The biggest warning is the hellfire. A singular thing. So it is placed in the past tense;

I have warned you of a Hellfire..

Ayah 15:

لَا يَصْلَاهَا إِلَّا الْأَشْقَى

La yaslaha illaal-ashqa

None will throw themselves in it except the most wretched.

yasla - literally means to throw ones self in.

ashqa - the most wretched.

in surah Shams, Allah told us what this ashqa / wretched person did in this life. He killed a miracle camel from Allah, so Allah killed him and his people for their evil.

Allah in this surah tells us what will happen to this ashqa/wretched person in the next life;

He will throw himself into the blazing hot, crackling, sparking fire.

None will enter it except the most wretched.

The most wretched approached the miracle she camel of Allah, while Prophet Salih warned him not to go close to it.

Now Allah's Messenger is telling the Quraysh to come close to the Qur'an, but they are distancing themselves away from it.

In each circumstance - the warning is Allah's punishment in this life and the fire.

No-one will go into this type of crackling, sparking fire - except (il-laa) the Ashqa (the most unfortunate person).

How is he unfortunate?

Ayah 16:

الَّذِي كَذَّبَ وَتَوَلَّىٰ

aladhee kadh-dhaba wa tawal-la

he lied against the truth and turned away.

this person lied against the Husna (Ultimate good) - see ayah 9.

then he turned away from it - that was a big crime in the sight of Allah because he denied the guidance of Allah while knowing it is the truth.

Assaam ar-Ra'i: Who else does he turn away from?

The people who ask him (i.e. the needy etc.)

this opinion is based on ayah 8 of this surah - as for the one who is greedy and miserly (bakhila wa is-staghna)

Allah does not tell us specifically what he turns away from because the Theme of the surah is to fill in the missing gaps. You should know now.

Ayah 17:

وَسَيَجْنِبُهَا الْآتِقَى

Wasayujannabuha al-atqa

and the most fearful (attqa) will be warded away from it.

Attqa - those who have the MOST fear/God consciessness. This is a level higher than muttaqeen.

(attqa - in the linguistic form of afdal)

Janaba - to be on the side. Tajanub - to be taken on the side.

Tajneeb - to be taken extremely FAR to the side. This is what is being used in this ayah. Moved FAR away from the hellfire and placed on the FAR side where there is total safety.

And the most righteous will soon be turned far away from it.

Al Wahidi: al Atqa refers to Abu Bakr, because these aayaat are referring to him when he brought and freed a group of Muslim slaves who were being tortured by the disbelievers. And due to that - these aayaat came down.

The Amazement of these 2 Aayaat:

Allah is telling us through these two earlier aayaat;

None will enter the Naarun Taladdhaa (crackling blazing fire) except the Ashqa (most

wretched).

He then says that the Atqa (most God fearing) will be the saved ones who will be turned away from the fire.

What is amazing about this?

Allah is saying that the Ashqa (most wretched) will EXCLUSIVELY go to that specific crackling fire.

But He is not saying that the Atqa (most God fearing) will EXCLUSIVELY be turned away from the fire. Meaning: those who are not on such a high level of God fearness/consciessness as the Atqa will also be turned away from the fire.

This is the amazing Mercy of Allah, because if He used the same sentence structure in both aayaat - it would mean that we would all go to hell - unless we were on the highest level of Atqa (fear of Allah/God consciessness).

The language of the Qur'an is VERY precise.

Allah has told us that those who have the most taqwa will be turned away from the fire, and also some of those below them in taqwa.

O Allah, make us of those with the highest amount of Taqwa.

How can you be of the Atqa?

aladhee yu'tee maalahu LI ya tazak-ka.
he gave his wealth FOR his purification.

But the LI is not in this ayah.

Why?

Because Allah is teaching us that giving wealth will not purify you guaranteed, rather - Allah will purify who He wills.

Yata zak-ka - this then implies that he HOPES Allah will purify him.

So you give a generous gift to the poor for Allah's pleasure, and you hope that Allah will cleanse you.

O Allah, cleanse and purify us inwardly and outwardly. Ameen.

The surah began; amma man a'ttaa (as for the one who gives alot).

now;

Ayah 18:

الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّى

aladhee yu'tee maalahu yatazak-ka

he gives from his wealth to purify himself.

We see that to purify ourselves, Allah is telling us to continuously give, even if it is a little. In the ayah of a'tta - no specific giving is mentioned. (i.e. It could refer to; Time, effort, your youth, talents, your life, and even your money if you have alot of it, etc). This means he gave alot of everything he had available.

In this ayah - wealth has been mentioned. Not everyone can give alot of wealth, so Allah has mentioned that this person gives a little bit (yu/tee) of wealth to purify himself. In comparison to the a'tta mentioned before.

Give a seed, give something. He didn't mention alot of wealth because not everyone is rich. But He mentioned a'tta to alot of other things which you DO have.

Just make it a habit, give a little every now and then. Make a sadaqa (charity) box, teach your family and encourage them to give and be generous. Whenever you give them a gift - remind them to be generous in giving to others too.

We give our kids toys, and we don't teach them to give things back. Teach them to give to each other, to the relatives, to the neighbour, to their friends.

A father once brought some chocolates and gave them to his wife, asked her to put them on a plate. Then they gave the chocolates to the young daughter and share them with the family and relatives.

This teaches children generosity and the joy of sharing from a young age.

Or you should buy new clothes and give them to some poor person. Make your children imagine the great reward Allah will give them for doing that in the next life. Teach them this

from a young age so they love that and learn generosity. If you don't teach this from a young age, it will be too late by the time they are teenagers - since they will begin to get influenced by society and friends more than the home.

(you will not truly believe until you give of what you love - quran).

Ayah 19:

وَمَا لِأَحَدٍ عِنْدَهُ مِنْ نِعْمَةٍ تُجْزَىٰ

Wama li-ahadin AAindahu min niAAamin tujza

And have in his mind no favour from anyone for which a reward is expected in return,

He didn't have anyone in front of him to which he should be paid back.

So only for his purification and for Allah's face - that's the only reason you give.

Not for cultural norms, not for fame - only so Allah purifies you. And it doesn't matter if people criticize you because that will make your intention more firmer for Allah's sake instead of for popularity or worldly gain.

So fear should not prevent you from giving.

"And there was not a single person that had a blessing for him that should be paid back

how can there be anyone who will pay him back for what he gave?

jazaa - giving someone absolutely so there is no dissatisfaction left

Ayah 20:

إِلَّا ابْتِغَاءَ وَجْهِ رَبِّهِ الْأَعْلَى

Illa ibtighaa wajhi rabbihi al-aAAala

But only seeking the face of his Lord, Most High.

Except in pursuit of the face / pleasure (ontentment of his Most High/Supreme Lord.

This lowers and humbles us, even if we have alot of wealth, our Master Allah is the Most Supreme.

ibtigha - seek out, it also means to rebel.

Combined the 2 meanings to mean: you cross all limits to seek/get it. (interpretation by Raghīb al Isfahani)

ibtighaa'A - mansoob (A/fat-ha/zabar at the end) implies:-

- IT IS THE ONLY REASON THEY DID IT - FOR ALLAH'S FACE.

- Because of that pursuit of Allah's pleasure - they started giving. (i.e. They would pray and fast alot, and then they realised how beloved giving in charity is in the sight of Allah - so they started giving wealth seeking Allah's pleasure).

wajh = face - pleasure.

wa la sawfa yardda -

Ibn Katheer: the one who acquires the attributes mentioned in this surah - he will soon be very very content.

this world is all about being content. Everyone strives for happiness/content.

Allah is teaching us that we just want to be content - we only want to collect money to be happy, so He is telling us that we should seek His face by giving - and He will make us content/satisfied/ardda.

Allah will give you what all humans are striving for - happiness and satisfaction.

In the remembrance of Allah do hearts find satisfaction (surah ar-Ra'd)

La - can be illustrated as an Oath which hasn't been said.

Ibn Katheer: and i truly Swear by Allah that he will be pleased when Allah gives him satisfaction and rewards.

Ayah 21:

وَلَسَوْفَ يَرْضَىٰ

wa La sawfa yardda.

He surely will be pleased (when he will enter Paradise).

This is being said to an audience who is happy to run after and gather the wealth of this world without helping the poor.

Allah is swearing, doing an oath - that for sure you will be happy if you acquire the characteristics of such righteous people.

You will find tranquility and contentment.

Ibn Katheer: These narrations may be about Abu Bakr as-Siddeeq.

Most scholars said they think it refers to Abu Bakr because Allah says; al Atqa (the most God fearing/consciess) - which is Abu Bakr after all the Prophets'.