

SURAH-94

ALAM-NASHRAH

This Surah derives its title from the opening words of its first verse. This is an early Makkan Surah, and, according to Ibn Abbas, it was revealed just after the preceding Surah Adh-Dhuha. It consists of 8 verses only.

The theme (and also the purpose) of this Surah is to provide consolation and solace to the Prophet in state of persecution, oppression, despair and distress. When the Prophet started preaching the message of Islam, the same people who loved and respected him and held him in high esteem because of his truthfulness and trustworthiness turned hostile to him. They taunted him, they derided him, they laughed at him. They called him madman, they called him poet, they designated him sorcerer.

In the first four verses the All-Mighty Allah has addressed Prophet Muhammad (PBUH) and has counted His favours to him: First, that He opened up his heart for reception of knowledge, revelation and guidance; Second, that He removed heavy burden from his back (implies the burden of distress and anxiety that was stressing his sensitive nature when he saw his nation deeply sunk in ignorance, immorality, barbarism, wickedness, filth of idolatry, infanticide, etc.); and last is that He exalted his fame and renown. The last favour regarding exaltation of his fame and renown, at the time of revelation of this Surah, apparently looked far from reality as Prophet was being mocked at, humiliated and persecuted. But it was soon fulfilled. Today from every mosque in the world, Prophet's name is spoken aloud in Call to Prayer (Azan) as messenger of Allah five times a day, and every Muslim prays for blessings on him when his name is mentioned.

In verses 5-6 a fundamental principle of nature has been highlighted, which is that with hardship there is ease. This principle is a source of encouragement and satisfaction to every human being who is passing through a very difficult period of his life, that he should not lose heart and continue his struggle. Verses 7-8 enjoin the Prophet, and also every believer, to turn his attention to Allah and engage himself in worship and remembrance of Allah.

SURAH-95

AT-TIN

This Surah draws its name from the word "At-Tin" which means "the fig" and which occurs in its first verse. This is an early Makkan Surah and has 8 verses.

In verses 1-3, oaths have been sworn by the fig, by the olive, by the Mount Sinai and by the city of peace (i.e. Makkah). These oaths have been sworn to stress the truth which has been highlighted in verses 4-6 that Allah has created man in the best stature or the finest mould. But despite having been created in the finest mould, the man degrades himself to the position of the lowest of the low if he uses his capabilities merely to acquire wealth and gain sensual pleasures of life instead of seeking goodwill of God by true faith and good deeds. However, a man who believes and does good deeds, he is exception to the general rule of degradation. Such a man keeps up his best stature and entitles himself to God's never ending reward. In verses 7-8, another universal truth has been pointed out which is of course the base of inevitability and necessity of the Day of Resurrection and Judgement. In this world we see in our every day life that in most cases the righteous do not get reward for their good deeds, while the wicked do not receive punishment for their evil deeds. Since Allah is the Best of all Judges, He would definitely reward the believers and good doers, and He would surely punish the disbelievers and evildoers, as is His promise with the mankind through His messengers. So the Day of Judgement would definitely come. None can disbelieve its happening. On that Day, Allah will reward the good and punish the evil.

There is a variety of opinions as to what is the significance of the things of which oaths have been taken in verses 1-3 such as fig, olive, Mount Sinai and City of Peace. According to some scholars, from the fig and olive are meant two fruits which are wholesome and good for health. But according to most of the scholars, reference to the fig and olive in fact implies reference to the two lands, i.e. Syria and Palestine where these fruits are produced in plenty. These are the lands where Abraham and Jesus and other Prophets of Abraham's family lived. Reference to Mount Sinai is obviously to Prophet Moses, while reference to city of Peace (Makkah) is to Prophet Muhammad (PBUH). Thus the objects of oaths in these three verses draw our attention to the teachings of the four great Prophets of Allah: Abraham, Moses, Jesus and Muhammad (may Allah's peace be on them all)

SURAH-96

AL-ALAQ

This early Makkan Surah derives its title from the word "Alaq", "the clot" which occurs in its second verse. This Surah comprises 19 verses.

All the authorities are unanimous to hold that the verses 1-5 of this Surah comprise the very first revelation which was sent down to Muhammad (PBUH) in the last third of Ramadan, thirteen years before Hijrah, corresponding to July or August 610 A.D. when he was forty. It was the Night of Destiny or Power (Lailatul Qadr) and the Prophet was busy in his devotions in a cave of Mount Hira (now known as the

Mountain of Light), 3 miles to the north-east of Makkah, when the Angel of Revelation (Gabriel) came to him and delivered the said verses. The remaining verses from 6 to 19 of this Surah were revealed sometime later, probably after an year or so, when the Prophet had started offering his prayers in public in the Kaabah and Abu Jahl, a chief of the Quraish, threatened and tried to prevent him from doing this. In the verses 1-5 of this Surah, the Prophet (PBUH) has been urged to read in the name of his Lord (i.e. Allah) who is the creator of everything. He created man from a clot or congealed blood and He taught man by the pen what the man did not know. Thus, these very first verses of the Qur'an, which were revealed to Muhammad (PBUH), not only describe the creative power of God and His knowledge but also emphasise the importance of reading and writing and learning. In the verses 6-19, after describing the rebellious nature of man, the incident when the Prophet was prevented from praying has been narrated without naming the person who prevented him. According to traditions, allusion in these verses is to Abu Jahl.

Let us reproduce a lengthy Hadith which tells us details regarding first revelation received by Muhammad (PBUH) and his call to Prophethood:

Narrated 'Aisha the mother of the faithful believers: The commencement of the Divine Inspiration to Allah's Apostle was in the form of good dreams which came true like bright day light, and then the love of seclusion was bestowed upon him. He used to go in seclusion in the cave of Hira' where he used to worship (Allah alone) continuously for many days before his desire to see his family. He used to take with him the journey food for the stay and then come back to (his wife) Khadija to take his food like-wise again till suddenly the Truth descended upon him while he was in the cave of Hira. The angel came to him and asked him to read. The Prophet replied, "I do not know how to read."

The Prophet added, "The angel caught me (forcefully) and pressed me so hard that I could not bear it any more. He then released me and again asked me to read and I replied, 'I do not know how to read.' Thereupon he caught me again and pressed me a second time till I could not bear it any more. He then released me and again asked me to read but again I replied, 'I do not know how to read (or what shall I read)? Thereupon he caught me for the third time and pressed me, and then released me and said, 'Read in the name of your Lord, who has created (all that exists), has created man from a clot. Read! And your Lord is the Most Generous.'" (96:1, 2, 3) Then Allah's Apostle returned with the Inspiration and with his heart beating severely. Then he went to Khadija bint Khuwailid (his wife) and said, "Cover me! Cover me!" They covered him till his fear was over and after that he told her everything that had happened and said, "I fear that something may happen to me." Khadija replied, "Never! By Allah, Allah will never disgrace you. You keep good

relations with your kith and kin, help the poor and the destitute, serve your guests generously and assist the deserving calamity-afflicted one."

Khadija then accompanied him to her cousin Waraqa bin Naufal bin Asad bin 'Abdul 'Uzza, who, during the Pre-Islamic Period became a Christian and used to write the writing with Hebrew letters. He would write from the Gospel in Hebrew as much as Allah wished him to write. He was an old man and had lost his eyesight. Khadija said to Waraqa, "Listen to the story of your nephew, O my cousin!" Waraqa asked, "O my nephew! What have you seen?" Allah's Apostle described whatever he had seen. Waraqa said, "This is the same one who keeps the secrets (angel Gabriel) whom Allah had sent to Moses. I wish I were young and could live up to the time when your people would turn you out." Allah's Apostle asked, "Will they drive me out?" Waraqa replied in the affirmative and said, "Anyone (man) who came with something similar to what you have brought was treated with hostility; and if I should remain alive till the day when you will be turned out then I would support you strongly." But after a few days Waraqa died and Divine Inspiration was also paused for a while. (Bukhari)

Lesson-359 :

In the name of Allah, the Most Beneficent, the Most Merciful.

1. Have We not opened your breast for you (O Muhammad).
2. And removed from you your burden.
3. Which had weighed down your back.
4. And exalted your fame.
5. Then surely, with hardship there is ease.
6. Surely, with hardship there is ease.
7. So when you are free (from your daily engagements), then toil for worship (of your Lord).
8. And turn all your attention towards your Lord.

In the name of Allah, the Most Beneficent, the Most Merciful.

1. By the fig and by the olive.
2. And by the Mount Sinai.
3. And by this city of peace (Makkah).
4. Indeed We have created man of the best stature.
5. Then We reverted him to the lowest of the low.
6. Except those who believe and do good deeds, for them there is a never ending reward.
7. So who will henceforth disbelieve you concerning the (Day of) Judgment?
8. Is not Allah the Best of all Judges?

آيَاتُهَا (۹۴) سُوْرَةُ الْمُنَشِّحِ وَالْمُكَيِّبِ رُكُوْعُهَا

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ۝

اَلَمْ نَشْرَحْ لَكَ صَدْرَكَ ۝۱

وَوَضَعْنَا عَنَّاكَ وِزْرَكَ ۝۲

الَّذِیْ اَنْقَضَ ظَهْرَكَ ۝۳

وَرَفَعْنَا لَكَ ذِكْرَكَ ۝۴

فَاِنَّ مَعَ الْعُسْرِ یُسْرًا ۝۵

اِنَّ مَعَ الْعُسْرِ یُسْرًا ۝۶

فَاِذَا فَرَغْتَ فَانصَبْ ۝۷

وَإِلَىٰ رَبِّكَ فَارْغَبْ ۝۸

آيَاتُهَا (۹۵) سُوْرَةُ التِّيْنِ وَالْمَكِّيِّ رُكُوْعُهَا

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ۝

وَالتِّيْنِ وَالتَّيْتُوْنِ ۝۱

وَطُوْرِ سِيْنِيْنَ ۝۲

وَهٰذَا الْبَلَدِ الْاَمِيْنِ ۝۳

لَقَدْ خَلَقْنَا الْاِنْسَانَ فِيْ اَحْسَنِ تَقْوِيْمٍ ۝۴

ثُمَّ رَدَدْنٰهُ اَسْفَلَ سَافِلِيْنَ ۝۵

اِلَّا الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ فَلَهُمْ

اَجْرٌ غَيْرٌ مَّمْنُوْنٍ ۝۶

فَمَا يَكْفُرُ بِكَ بَعْدَ الْاِيْمٰنِ ۝۷

۝۸ اَلَيْسَ اللّٰهُ بِاَحْكَمِ الْحٰكِمِيْنَ ۝

أَيَاتُهُهَا (٩٦) سُورَةُ الْعَلَمِ مَكِّيَّةٌ سَبْعٌ وَثَمَانُونَ آيَةً
 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ①
 خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ②
 اقْرَأْ وَرَبُّكَ الْأَكْرَمُ ③
 الَّذِي عَلَّمَ بِالْقَلَمِ ④
 عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ⑤
 كَلَّا إِنَّ الْإِنْسَانَ لِكَبَّارٍ ⑥
 أَنْ رَأَاهُ اسْتَغْنَى ⑦
 إِنَّ إِلَىٰ رَبِّكَ الرُّجْعَى ⑧
 أَرَأَيْتَ الَّذِي يَنْهَى ⑨
 عَبْدًا إِذَا صَلَّى ⑩
 أَرَأَيْتَ إِنْ كَانَ عَلَى الْهُدَى ⑪
 أَوْ أَمَرَ بِالتَّقْوَى ⑫
 أَرَأَيْتَ إِنْ كَذَّبَ وَتَوَلَّى ⑬
 أَلَمْ يَعْلَمْ بِأَنَّ اللَّهَ يَرَى ⑭
 كَلَّا لَئِنْ لَمْ يَنْتَهِ لَنَسْفَعًا بِالنَّاصِيَةِ ⑮
 نَاصِيَةٍ كَاذِبَةٍ خَاطِئَةٍ ⑯
 فَلْيَدْعُ نَادِيَهُ ⑰
 سَدِّدْ الزَّيْبَانِيَةَ ⑱
 كَلَّا لَا تَطْعَمُهُ وَاسْجُدْ وَاقْتَرِبْ ⑲

- In the name of Allah, the Most Beneficent, the Most Merciful.
1. Read (O Muhammad) in the name of your Lord Who created.
 2. Created man from a clot (or congealed blood or leech).
 3. Read! Your Lord is the Most Bounteous.
 4. Who taught by the pen.
 5. Taught man what he knew not.
 6. Nay, but man is indeed rebellious.
 7. Because he considers himself independent (of Allah).
 8. Truly, to your Lord is the return.
 9. Have you seen him who prevents.
 10. A slave (of Allah i.e. Muhammad) when he prays.
 11. Do you see! If he (Muhammad) is on the guidance of Allah.
 12. Or he enjoins piety.
 13. Do you see! If he (Abu Jahl) denies and turns away.
 14. Does he not know that Allah sees?
 15. Nay, but if he ceases not, We will seize him by the forelock.
 16. A lying, sinful forelock.
 17. Then, let him call upon his council (of henchmen).
 18. We will call the guards of Hell (to deal with him).
 19. Nay, obey not him. But prostrate yourself and draw near to Allah.