

Surah an-Naba

An-Naba is a Makkan surah composed of 40 ayats. The subject matter of the surah is 'life after death'. The beginning ayaat address the news regarding qiyama; which the idolaters are in denial of and mock. Allaah states : "What are they asking one another? About the great news - That over which they are in disagreement." (1-3)

Some affirm it and some reject, some are agnostic about it and some provide proofs of it. Mujahid takes the 'great news' to mean the Quran. There is little doubt that the most momentous announcement and the greatest speech is the Quran. However, if we take in to account the surah's common traits it is clear that the 'momentous announcement' is qiyama.

In the next few ayats we are presented with evidence of Allaah's power, the various manifestations of qiyama, and a reminder of Heaven and Hell. We are informed that Allaah is the one who enables us to walk on the earth; who made the mountains pegs; created humans in pairs; made sleep as a means of tranquillity; made night as a dress and day as a time for economic activity and the seven heavens, and the illumination of the worlds by way of, a lamp (sun). (6-16)

He can give life again and set up a court in which the first and the last of humanity can be gathered and judged with justice. (17)

Post justice and judgment some people will find jannah their destination and others Hell. (21-37)

At the end of the surah we are informed that the day of Qiyama is certain and undoubtedly true. Although Allah has limitless Mercy no one will have the audacity to speak on this Day; all will see their record of deeds and the final judgment will be pronounced concerning it. Upon hearing the verdict the kafir would wish 'If only I were dust'. One meaning of 'being dust' is that they would have wished they weren't born, another understanding is that they would wish that they weren't arrogant and acted like dust – feeble and frustrated. A third perspective is that they would wish they were not humans but animals. This is because animals will be turned to dust after resurrection and judgment and man would wish the same for himself; so as to escape hell.

Surah an-Naziyat

This is a Makkan surah containing 46 ayats. This surah too mentions the events and fearful atmosphere of the day of Qiyama. In the beginning Allaah has taken oaths on different works of five angels. However, the answer to the oaths is absent. The internal evidence and the vibe of the surah indicate that the answer of the oaths is that 'we will resurrect you'.

This surah informs us of what will happen to those who have belied the day of Qiyama; their hearts will be racing with fear and their faces will be weighed down due to terror, humiliation and regret. (8-9)

The deniers swagger upon the earth as Pharaohs and are unprepared to submit to the call of Allaah's prophet. Perhaps they are unaware of Pharaohs end! (15-26)

They are unintelligent and foolish people who do not consider that Allaah, who created the strong heavens, establishes the alteration of night and day, makes the earth a walkway and establishes the mountains as pegs, is able to bring them to life again. (27-33)

At the end of the surah Allaah recalls the idolaters' question on the events of Qiyama, which they considered trivial and enquired of flippantly. Allaah says 'When they see Qiyama it will be as if they tarried on the earth a time of a day's end or beginning'. (46)

Surah Abasa

Abasa is a Makkan surah composed of 42 ayats. At the beginning of the surah Allah mentions the incident of the sahabi, Abdullah bin Umm Maktum radiAllaahu anhu, attempting to learn something from the Prophet sallAllaahu alaihi wa sallam. The Prophet sallAllaahu alaihi wa sallam was busy addressing some of the Quraishi leadership and the distraction that Abdullaah caused, by interfering at that critical moment, upset the Prophet sallAllaahu alaihi wa sallam and so he overlooked Abdullaah's enquiry. This overlooking was the reason for the revelation of the first few ayats of this surah; it was a correction of the Prophet sallAllaahu alaihi wa sallam's actions by Allaah subhanahu wa ta'ala. Post this event whenever the Prophet sallAllaahu alaihi wa sallam saw ibn Umm Maktum he would receive him and say: 'he is the one on whose count Allaah corrected me' and he would ask ibn Umm Maktum 'if there is anything you want, please ask'. Although he was blind, the Prophet sallAllaahu alaihi wa sallam would leave ibn Umm Maktum as the leader of Madina whenever he went for jihad. The fact that this, and other events in which the Prophet sallAllaahu alaihi wa sallam was corrected by Allaah subhanahu wa ta'ala are mentioned in the Quran, is a clear indication that the Quran was not authored by the Prophet sallAllaahu alaihi wa sallam; had it been authored by the Prophet sallAllaahu alaihi wa sallam he would not have mentioned those occasions in which Allah corrected him.

After the narration of the Ibn Umm Maktum incident the surah addresses man's ingratitude and disregard for his beginnings and hence becoming arrogant and stubborn. (17-20)

The next few ayats present us with the natural and physical evidences of Allaah's Oneness. (24-32)

At the end of the surah Allaah paints this picture of the dreadful day of Qiyama; firstly, man will be so terrified that he will forget his closest relatives. Secondly, on that day man will be totally selfish and concerned only for his own end, not caring for anyone else. All people will be consumed by their own sadness. On that day many faces will be glowing as a result of their success, and conversely an uncountable number of faces will show failure and humiliation. (33-42)

Surah at-Takwir

At-Takwir is a Makkan surah composed of 29 ayats over two segments. The first segment, consisting of 14 ayats, illustrate the terrifying worldly and cosmic events from which nothing will be safe. Everything will change; the sun, stars, mountains and oceans will turn to dust. On that day each individual will come to know the measure of their worth and what they have brought forward in terms of sins and good deeds, or only sins. In Allah we seek refuge.

In the second segment, based upon 15 ayats, Allah ta'ala takes three oaths and illustrates the reality of the Quran and the veracity of Muhammad sal Allahu alaihi wa sallam and prophethood. Allah also puts forward convincing arguments negating the ignoramus' claims of the Prophet sal Allahu alaihi wa sallam's mental faculties. Allah emphatically claims 'your companion is not mad! He is a truthful prophet who delivers Allah's message to the people. This is also mentioned in Surahs al-A'raf and Saba (184 and 46 respectively): If one thinks carefully about the Prophet sal Allahu alaihi wa sallam's days and nights with them then their conscience will have to submit that this person, with the most noble character, is not mad. He has come to teach the delusional, sense.

Allah says about the Quran: 'this is not the speech of the rejected shaitan, this is a sincere advice for all, for those who want to tread the straight path. And you cannot will that until the Lord if the Worlds Wills it.'

Surah al-Infitar

This is a Makkan surah composed of 19 ayats. At the beginning there is a recall of those changes that the universe will witness as Qiyama occurs. (1-5)

Then a lament is stated in a really loving manner: "O man, what has deluded you from your Lord Most Generous? You have forgotten His kindness and are walking the path of ungratefulness. The reality is that you are uncertain about the day of rewards; even though it will come to pass. The Noble Scribes (kiramun katibeen) will present you with every action that you committed. Then you will be differentiated into two groups; abrar (pious) and fujjar (impious). The pious will go to the world of favours; jannah. The impious will go to their punishment; Hell. (6-16)

Surah al-Mutaffifin

Mutaffifin is a Makkan surah composed of 36 ayats. The surah reminds us of the foundations of belief. Particular mention is made of the events and atmosphere of the day of Qiyama. However, in the beginning the surah admonishes the misbehaviour of those people who fall into the category of 'tatfir'. (1-6)

'Tatfir' means to cheat in measurement. Allah states: "to cheat in measuring is a mammoth short coming in one's character. When they buy from people they ensure a full weigh for themselves and when they sell, they give short measure". Some scholars have extended the meaning of 'wasee'. Imam Qusahiri rahimullaah states that tatfir can be found in weight and scale; in covering or/and uncovering a fault; in implementing and/or receiving justice; the person who doesn't wish for his Muslim brother what he wishes for himself can also fall into the category of tatfir; a person who sees the faults of others but not his own and people who clamour for their rights but do not fulfil the rights of others. All these categories of people are the rightful target of the warning in relation to mutaffifin (12-22)

Surah al-Inshiqaq

Inshiqaq is a Makkan surah composed of 25 ayats. The surah starts with the unfolding of qiyama during which the sky will be ripped apart; obeying its Lord as it must! Then as sure as this event the graves will be ripped open and cast out their contents; obeying its Lord as it must! Allaah then informs us that we are toiling towards His command and we will meet Him. (1-7)

The purpose of the meeting is to receive the record: If taken in the right hand then it will be an easy account resulting in man returning to his people well pleased. Conversely, if man is given the record behind his back then he will yearn to be destroyed, yet he will not be destroyed but burned in the blazing fire. (8-13)

Allah reminds the man, who thought himself self-sufficient, happy with his sinful life and delusion that he would not have to show accountability, that Allah was watching him. Allaah then gives an example of the day's progression in stages that man too will progress in stages; from bearing

testimony that Allah is Rabb in the arwah (spirit), to spending nine months in the womb, to going through weakness in infancy and then youth and middle age and then weakness in seniority and then death. Then the penultimate stage of the barzakh and finally resurrection and accountability; all in less time than the **progression** of a day. (14-19)

If man sees all this in his daily life then it behoves him to show belief and bow down to Allah when they hear the Quran. But they reject the Quran and what they hide, of hatred, in their hearts, Allah is well aware. As for those who have iman and do good deeds, bowing to Allah when the Quran is recited unto them, they will receive eternal rewards. (20-25)

Surah Burooj

Burooj is a Makkan surah composed of 22 ayats. The surah shows Allah's power over all creation from the cosmos to the enemies of the previous believers and the enemies of Prophet Muhammad sal Allahu alaihi wa sallam and his sahaba.

In the beginning of the surah, Allaah takes an oath by three things: the heavens and the towering constellations; the Promised Day; Allah's witness and what He witnesses and the answer to the oaths is that injustice will not prevail and the unjust will be damned. (1-5)

Allah makes a comparison of the torture of previous believers to that of the sahaba; the grievance against them was their iman in Allah alone. Allah gives comfort to the Prophet sal Allahu alaihi wa sallam and the sahaba that He has power over everything and that He is a witness to their state. (8-9)

Allah then gives a chance to the Quraish to repent from shirk and injustice; yet if they persist in the evil then Allah will burn them in Hell. For the believers there is good news of Jannah; Allah eases their pain by telling them that while they are tortured in the dead arid desert and being forced in to death through thirst, their recompense will be the opposite; flowing waters and Gardens, for their iman and sabr. Then Allah turns to the kafir again and warns if they do not desist, His punishment will be severe. Turning to the believers Allah comforts them with the reality that He has the power to bring them back to life after death and that their end will be one of Forgiveness and extreme Love, and that He destroyed the far more powerful forces of Pharoah and Thamud. (10-20)

Allah ends the surah with assurances that no matter how much the kuffar malign the Quran, and try to destroy it; it is Majeed (honoured) and everlasting in the Preserved Tablet. Therefore all their efforts will go to waste.

Surah at-Tariq

Tariq is a Makkan surah composed of 18 ayats. At the start of the surah Allah swears by the shining star that is visible both during the night and day. Then Allah states that every man had an appointed angel looking over it. (1-4).

Allah then makes an inference of man's creation from his embryological beginnings to his present state. (5-7. In ayat 8 we are told that when we are standing in Allah's court, on the day of Qiyama, our hidden secrets will be bought to the fore. (9-10)

At the end of the surah Allah takes an oath on the veracity of the Quran and its being a final word and the kuffar are given a warning. (11-18)

Surah al-A'la

Surah al-A'la is a Makkan surah composed of 19 ayats. This surah elaborates on three important issues:

1. In the beginning we are commanded to do tasbih of Allaah subhanahu wa ta'ala in relation to His Essences and Attributes; He created Man, made him beautiful and guided him to Iman and Virtue. (1-3).
2. This surah mentions the qualities of the Qur'aan and gives us the glad tidings that it is easy to memorise. It orders the Prophet salAllaahu alaihi wa sallam to use the Qur'aan as the main source of purifying souls and correcting manners when advising people. Whosoever's heart is fears God will undoubtedly accept the advice proffered. (6-10).
3. At the end of the surah we are informed that those who purify their soul of sins will be rewarded with the ability to think and act in a honourable way, to develop the greatness and majesty of Allah in their hearts and will give precedence to the Hereafter over the world. And eventually succeed; a principle that has been stated and is a common to, all previous scriptures. (14-19).

Surah al-Ghashiya

Surah Ghashiya is a Makki surah composed of 26 ayats. Ghashiya is one of the names of the day of Qiyama, it means 'overwhelming event'. It is called Ghashiya because the events of the day of Qiyama will overwhelm the whole of the universe. The surah informs us that on the day of Qiyama there will be humiliated faces of people who strove hard and will look exhausted. The scholars are of the opinion that these will be people who spent a lot of time and energy worshipping and pleasing God but their belief was incorrect and so their worshipping will not benefit them. These faces will be the fuel for a blazing fire! Other faces will be fresh and emblazoned; these will be the faces that strove in the correct manner and their belief was sound; their station will be the highest level of paradise.

The second important article addressed in this surah is the natural evidences of the Oneness of the Lord of the worlds. One of them is the camel; 'the ship of the desert', which despite being a big animal can be led by a young boy. The camel's patience can be seen in the fact that it can journey without water for more than ten days and its diet is very simple; it can fill itself by eating thorns that other animals would leave. Other evidences presented are the vast skies stationed without any pillars, the earth laid out in a manner that allows easy travel and cultivation and the mountains that balance the earth's tectonic movements. After mentioning those that deny Allah's Oneness, Allah reminds the Prophet sal Allahu alaihi wa sallam that his role is one of an advisor and that he should fulfil that role and leave their affairs and accountability with Allah.

Surah al-Fajr

Surah al-Fajr is a Makkan surah composed of 30 ayats. In the beginning of the surah four oaths are taken to emphasise the point that the punishment of Allah will be implemented upon the kuffar. After this three issues are discussed in the surah.

1. A collective mention is made of the Aad, Thamud and Pharaoh which were arrogant and transgressing nations and because of their rebellion and criminality were rightful receivers of Allah's punishment. (6-14)

2. Allah's law and constitution is such that he tests mankind, in this worldly life, man with good and bad; wealth and poverty, and, health and illness. Man's constitution is such that he fails to show gratitude for His Lord's grace and Favour and refuses to spend the wealth that has been showered on him in Allah's path; he actually becomes greedier in the love of wealth and is insatiable. (15-20)
3. After headlining the earth shatteringly terrifying events of the day of Qiyama we are told that humanity will be divided in two categories: the unfortunate people will rightly receive Allah's punishment and the pure soul, attributed as the 'satisfied soul', will be asked to return to its Lord and enter paradise. (21-30)

Surah al-Balad

Surah al-Balad is a Makkan surah composed of 20 ayats. The focus of this surah is on man's happiness and misfortune. At the beginning of the surah Allah takes three oaths and states that he made man to toil, meaning that in his life man will have to endure strife and hard times. At times he will face poverty and famine, illness and hurt, misfortune and pain, old age and death, the darkness of the grave and the questioning of the munkir-nakir, Qiyama and its terrors. All in all, from the beginning to the end of life the total sum of man's life is related to struggle. (1-4)

Then Allah refers to those kuffar who were conceited about their strength and power; they would spend their wealth intending to show arrogance and pride. People of this ilk are reminded the favours of eyes, lips, tongue and guidance. (5-10)

Then mention is made of the severity and misfortune of qiyama, from which only iman and good deeds can save man. At the end of the surah Allah tells people the way to success: Iman in Allaah and to exhort one another to patience and mercy.

Surah ash-Shams

Surah ash-Shams is a Makkan surah composed of 15 ayats. The essence of this surah is to encourage good deeds and restrain, and warn, against sinfulness. At the beginning of the surah Allah takes an oath by seven of the physical creations that bear testimony to His Oneness and Power; namely the sun, moon, day, night, sky, earth and man's soul. After taking an oath by these it is stated that if man is conscious of Allah and purifies his soul, then he has succeeded and if he ignores his soul and lets it rest in squalor then he has failed. (1-10)

Allah has enabled man to recognise, and do, good and bad. It is up to man to decide which path he chooses. After this clarification we are presented with an example of Thamud; not only did they not purify their soul but were also bent on making it a habit to commit evil. Consequently destruction became a right upon them.

Surah al-Layl

Surah al-Layl is a Makkan surah composed of 21 ayats. This surah's subject matter is man's various deeds and struggles. When deeds and the way of extensive efforts are in opposition then the outcomes too are different. The opening ayats state three oaths and then Allah proclaims that man's ways are different; some ways are pious and God fearing and others wretched; some are momin and some kafir; some spend in Allah's path while others show stinginess; some fear Allah, others adopt independence; some verify the call to kindness others belie it. Allah makes easy whichever path man chooses to tread. (1-10)

At the end of the surah we are informed that Allah will save the people of iman from the punishment of Hell. To illustrate this point a story of a pious momin, who spent his wealth to please Allah, is related. All the tafsirs are unanimous that the person in the illustration is Abu Bakr siddiq and that the ayat was about him. Abu Bakr's wealth was at the service of jihad preparation, in aiding the Messenger of Allah sal Allahu alaihi wa sallam, and in purchasing and freeing those slaves who were targets for persecution because they accepted Islam.

Surah ad-Duha

Surah ad-Duha is a Makkan surah composed of 11 ayats, and its subject matter is rasool Allaah sal Allahu alaihi wa sallam's character. In this light four attributes are highlighted:

1. Addressing the Messenger of Allah sal Allahu alaihi wa sallam, Allah starts upon an oath that he has not forsaken the Prophet sal Allahu alaihi wa sallam nor is He angry with him. (1-3) If his enemies and detractors are making such claims out of jealousy and opposition then they are abject liars.
2. The Messenger of Allah sal Allahu alaihi wa sallam is given two great tidings of the future: that his future state will be better than his present and that Allah will bestow so much on him that he will be satisfied and pleased.
3. Allah then reminds the Messenger of Allah sal Allahu alaihi wa sallam of three favours: He was an orphan and Allah provided him with a household that would nurture him; He was unaware of Islam and Allah Guided him to it and that he was of little means and Allah enriched him. (4-8)
4. In return for the three favours Allah advises the Prophet sal Allahu alaihi wa sallam three things: to show thankfulness by not being harsh to orphans; by not being rude to the beggar and to make mention of Allah's favours. (9-11)

Surah al-Insharah

Surah al-Insharah is a Makkan surah composed of 8 ayats and it also contains aspects of the Prophet's, sal Allahu alaihi wa sallam, character and enunciates his greatness. The surah contains four topics:

- Three favours that Allaah bestowed upon the Prophet sal Allahu alaihi wa sallam: (i) The expansion and widening of the Prophet sal Allahu alaihi wa sallam's chest. Allah subhanahuh wa ta'ala put in the Prophet sal Allahu alaihi wa sallam's heart light and wisdom and cleansed it of all sin and impurities. (ii) Allah lifted the heavy burden of the call and obligations of Prophethood that the Prophet sal Allahu alaihi wa sallam felt. (iii) Allah raised the remembrance of the Prophet sal Allahu alaihi wa sallam's name in the sense that where Allah is mentioned the Prophet sal Allahu alaihi wa sallam is mentioned in **tandom**; be it adhan; iqamah; tashahud or khutbah. (1-4).
- Allah has **taken** a promise to remove the problems and obstacles and make the Prophet sal Allahu alaihi wa sallam's task easier. (5-6)
- The Prophet sal Allahu alaihi wa sallam is ordered to perform ibadah after conveying the message, as an act of gratitude to Allah, and to exhaust himself in this ibadah.

- After exhausting all means the Prophet salAllaahu alaihi wa sallam is asked to trust Allah and turn to Allah for all affairs

Surah at-Teen

Surah at-Teen is a Makkan surah composed of 8 ayats; it has highlights three matters that relate to man's beliefs:

- The nobility of humans and the various aspects of that nobleness. One aspect of the nobleness is that humans are created in the most beautiful of forms, this beauty is both internal and external and spiritual and of intelligence.
- When man does not fulfil the right of humanity and becomes an ingrate then he falls to levels which are lowest in creation. By adopting purposes that are based on desires and animal instincts man falls in an abyss and becomes worse than animals. However, those of iman and good deeds are saved from this abyss.
- Allaah, who creates man from a drop of liquid, is able to recreate man. The recreation, accountability and outcome are the natural rights of the Creator who has attributes of Ruler and Just.

Surah al-Alaq

Surah al-Alaq is a Makkan surah composed of 19 ayats. The people of knowledge are of the opinion that the short surahs from Alaq till the end of the Qur'aan encompass an explanation of the Qur'aan's teachings. The first five ayats of the surah were the first revelation. The surah covers three important themes:

1. In the creation of man there is Allaah's wisdom! Allaah has raised man by giving him the ability to read and write. (1-5)
2. Transgressing, overlooking and denying Allaah's favours due to wealth. (6-8)
3. The story of Abu Jahl, the pharaoh of the ummah, who used to terrify, threaten and bar the Prophet sal Allahu alaihi wa sallam from Allah's worship. (9-19)

Surah al-Qadr

Surah al-Qadr is a Makka surah composed of 5 ayats. At the beginning of the surah man is reminded of Allaah's greatest bounty; the revelation of the Clear Book and the explanation of the virtue of laylatul qadr (the night of decree). The first virtue of this night is that the performance of worship on this night is equivalent to the worship of 1000 of any other month. The second virtue is that angels descend from sunset to sunrise on this night. It should be clarified that the revelation of the Quran on this night means that revelation began on this night.

Surah al-Baiyyinah

Surah al-Baiyyinah is a Madinan surah composed of 8 ayats. The surah argues from??? three themes:

1. The stand taken by the People of the Book about the Messengership of the final Prophet, sal Allahu alaihi wa sallam. They were in anticipation of the Prophet, sal Allahu alaihi wa sallam, but were of the belief that the final prophet would be from Bani Israil; but when this did not transpire they belied the prophethood of Muhammad sal Allahu alaihi wa sallam. In this circumstance the prophet sal Allahu alaihi wa sallam is presented as a clear and explanatory evidence.
2. This surah identifies the core elements of deen and iman; ikhlas. Any act bereft of iman, and iman bereft of sincerity, has no basis. Every prophet called their nation to this fundamental principle. (5)
3. The surah enunciates the end of both the joyous and the gloomy, meaning the momin and kafir respectively. (6-8)

Surah al-Zilzal

Surah al-Zilzal is a Madinan surah composed of 8 ayats. Despite being a Madinan surah its nature is similar to Makkah surahs. The surah is **based???** in two objectives:

1. It informs of the earthquake that will occur before qiyama as a result of which all mankind will exit from their graves. Then the ground will bear testimony to man's deeds.
2. People will be presented for accountability in front of Allah and then, on the basis of their actions, will be divided into two categories: One will be misfortunate and gloomy and the other fortunate and joyous. All of mankind will see the rewards of their actions, be they big or small.

Surah al-Adiyat

Surah al-Adiyat is a Makkah surah composed of 11 ayats. This surah expounds three important topics:

1. Allah swears by the horses of the fighters and claims that man is immensely ungrateful and his ungratefulness is testified to by his own actions. (1-7)
2. The surah informs us that man's psyche is such that he is rigid on his love of wealth; if he had a valley of gold he would be in search for another though nothing can fill his mouth except dirt.
3. Allah flags up for man those good deeds that will benefit him on the day of accounting, when man will be presented for rewards, and the day when the secrets of the hearts will be laid bare.

Surah al-Qaria

Surah al-Qaria is a Makkah surah composed of 11 ayats. In this surah we are made to fear the terrifying events of qiyama. When qiyama is established man will witness massive changes in this systematic universe, and will stand in shock and awe. (1-5)

At the end of the surah we are informed that on the day of qiyama man's deeds will be weighed; some will have amplified good deeds and others amplified evil deeds and on those results will man's final destination be settled.

Surah ath-Takathur

Surah ath-Takathur is a Makkan surah composed of 8 ayats. The surah chastises those who make this life their main purpose of existence and spend their time amassing the wealth of this world. If you look at their focus it seems as if they will forever live in this world but they are taken by sudden death. As a result their plans are left in tatters and they have to turn from their palace to their graves. Allah warns them that on the day of qiyama they will have to account for all their deeds. (3-4)

Then they will see hell and will be questioned about how they used Allah's favours of security, direction, spare time, food and drink, work, knowledge and action and wealth.

Surah al-Asr

Surah a-Asr is a Makkan surah composed of 3 ayats. This **petite???** surah encompasses and enunciates Islam's and life's greatest principles. Of this surah Imam Shafi' states 'if people pondered only upon this surah it would suffice for their salvation'. At the beginning of the surah Allah takes an oath by time and states that mankind has lost, even if the person is ostentatiously wealthy and in terms of outward appearances very rich. However, anyone who possesses these four characteristics will be saved from loss; iman, good deeds, supporting each other to the truth and to patience.

Surah al-Humaza

Surah al-Humaza is a Makkan surah composed of 9 ayats. This surah illustrates three illnesses that man is afflicted with. The first is to advertise people's faults behind their back, also known as backbiting, which is a very serious sin. The second illness is to be sarcastic and condescending because of someone's ethnicity and ancestry, religion and looks. To make someone the target of jokes due to any of the stated features is an act of the hypocrites and this is how the Jews and Christians use to joke about Islam. The third ailment is that man has no place in his heart for Allah's love because he is busy in the love of this world and forgets the rights due to Allah and to mankind. As Nur Muhammad **???** said: You are filling the heart with the love of wealth, when will it store the love of dhul jalal?

At the end of the surah people with these evil pathologies are informed of their evil end. (5-7)

Surah al-Feel

Surah al-Feel is a Makkan surah composed of 5 ayats. This surah flags up the well-known event of the People of Elephants. The governor of San'a, Abraha, led a fleet of elephants and 60,000 troops to attack the Ka'ba. The Quraish were unable to compete against him but Allah sent small birds armed with pebbles, which acted like modern missiles, that devastated Abraha's offensive. The event took place in the year of the Prophet sal Allahu alaihi wa sallam's birth. The event also makes a subtle point; that the true guardian of the Ka'ba is about to be born.

Surah al-Quraish

Surah al-Quraish is a Makkan surah composed of 4 ayats. In this surah Allah expounds two of his great favours; that the Quraish would trade in absolute security during the summer, with Syria, and in the winter, with Yemen. This commercial route made the lion?? share of their trade. The second favour was that in the Inviolable land they were granted security, satisfaction and peace. Using the two favours Allah puts to them that they should stop self delusion, wishful thinking and having a high opinion of themselves and refrain from tribalism and turn to serving the Lord of the House, the One who has bestowed these blessings.

Surah al-Ma'oon

Surah al-Ma'on is a Makkan surah composed of 7 ayats. In this surah Allah, in a concise manner, makes mention of two groups of man:

1. Those disbelievers who do not have iman in qiyama, who usurp the right of orphans and treat them harshly, who, not only not feed the poor and the unfortunate but, do not urge others to do so as well. They have an unhealthy relationship with both Allah and people.
2. The second group are the hypocrites who are identified by three evil characteristics: Firstly, they are neglectful of salah. This is in two ways; either that they do not pray per se or when they do pray they are heedless of time and humility and concentration. Secondly, they act to show off. Thirdly, they are so stingy that they refuse the smallest and most general of requests.

Surah al-Kawthar

Surah al-Kawthar is a Makkan surah composed of 3 ayats. This surah enunciates three purposes:

1. Allah's grace and favour upon the Prophet sal Allahu alaihi wa sallam for granting him kawthar; the lake? in jannah by which the Prophet sal Allahu alaihi wa sallam will provide water for his ummah. Kawthar means 'goodness in plenty' and that is why prophethood, the Book, wisdom, the right of intercession, maqam-e-mehmood, miracles and the Noble Qur'aan are also termed kawthar.
2. The Prophet sal Allahu alaihi wa sallam is commanded to give thanks for such a great blessing as kawthar by being continuous in prayer and making sacrifice.
3. Prophet sal Allahu alaihi wa sallam is given the good news that his enemies will be humiliated and forgotten in time, as has happened.

Surah al-Kafiroon

Surah Kafiroon is a Makkan surah composed of 6 ayats. It was revealed in response to the Mushrikeen's attempts at reaching a compromise with the Prophet sal Allahu alaihi wa sallam to agree to 'give and take'. The term of the compromise was that the Prophet sal Allahu alaihi wa sallam would one year worship Quraish's idols and the Quraish would, in the next year, worship Allah. The surah sets the frontier between iman and kufr and Allah's unity and shirk, and it states very clearly that tawhid and shirk are diametrically opposed systems in which there is no room for compromise; it makes it very clear that there can be no addition of kufr in Islam. With this ended any hopes that the kuffar had for stopping Islam.

Surah an-Nasr

Surah an-Nasr is a Madinan surah composed of 3 ayats. The surah gives an indication of the conquest of Makkah (**Masood this does not make sense because Makkah was conquered in 8 hijri**) and was revealed in 10 hijri. The Prophet sal Allahu alaihi wa sallam remained alive approximately 70 days after this surah. When the surah was revealed Prophet sal Allahu alaihi wa sallam said: 'I have been informed of my death', this is because the purpose of his prophethood was achieved. When he began his call only a few responded, but now people were entering Islam in multitudes, and whole tribes were becoming Muslim. Hence the Prophet sal Allahu alaihi wa sallam was commanded to give thanks for these victories, to glorify and preach Allah's greatness.

Surah Lahab

Surah Lahab is a Makkan surah composed of 5 ayats. This surah informs us of the result of the enmity of the Prophet sal Allahu alaihi wa sallam's uncle, Abu Lahab, and his wife Umm Jamil. Abu Lahab was incessantly deluded by his children and wealth yet they could not save him from Allah's punishment; as both husband and wife were humiliated by an outcome that is surely a lesson for all.

Surah al-Ikhlas

Surah al-Ikhlas is a Makkan surah composed of 4 ayats. The surah is a concise and coherent argument for tawhid; Islam's basic belief. Tawhid is of three kinds:

- 1- Ruboobiyyah, which means that Allah is the Creator, Owner and Sustainer of everything. This was accepted by the kuffar as well.
- 2- Uloohiyah, which means all worship, whether dua, promise to Allah or sacrifice is only for Allah. The mushriks used to worship other than Allah, only to get close to Allah.
- 3- Dhaat and Asma', it is this category of tawhid that trips people up. And that is why if we look deeply we find that the greater focus of surah al-Ikhlas addresses this category.

Surah al-Falaq

Surah al-Falaq is a Madinan surah composed of 5 ayats. In this surah Allah mentions one of his attributes and then commands us to seek refuge from four evils:

The evil that creation can do

The evil of darkness as it is usual for thieves, satans, jinns and magicians carry out their evil in dark environments

The evil of those who blow on knots and enforce magic

The evil of jealousy

Surah 114 Naas

Surah Naas is a Madani surah composed of 6 ayats. This is the second of the mauwdhatayn surah and in relation to its virtues there are many ahadith. In saheeh Muslim Uqba bin Amir, radiAllaahu anhu, narrates that the Prophet sallAllaahu alaihi wa sallam said about the two surahs:

'Do you not know that today two surahs were revealed of which there is no parallel; in seeking refuge in Allaah there is no parallel to these two surahs.' Imam ibn Qayyim rahimullaah says that no one is richer than these two surahs. These two surahs are extremely useful in fighting both spiritual and physical calamities.

There is a deep link in placing this surah at the end of the Qur'aan and placing Fatiha as the opening surah: In surah Fatiha we also seek Allaah's aid as we do in the last two surahs. It is as if there is an indication that from the beginning to the end one must keep concentration towards Allaah and seek His aid.

In surah Naas three of Allaah's attributes are mentioned: Robubiyyat, Mulk and Ulohiyyat. These three attributes are followed by the command to seek refuge from one evil' and that is the evil of the one who does wiswasa. This illustrates wiswas's terrible danger and destructive capabilities. Wiswasa is implemented by both Satan and man. Today the whole of the Western media is busy in inserting wiswas in the hearts of the Muslims; this has now reached pandemic proportions, hence it is indispensable that one recites the two surahs countless and makes it a habit of the tongue.

There is a subtlety here: in Falaq Allaah mentions one of His attributes and then commands us to seek refuge from four calamities, in Naas Allaah mentions four of His attributes and then commands us to seek refuge from one calamity. This is because in surah Falaq one is seeking spiritual and physical security protection. However, in surah Naas one seeks the protection and security from injury in relation to their deen; and the least of the deen's loss is far more perilous than the greatest loss in life transactions.

If we make a true link with the Qur'aan, read it, comprehend it, act upon it and are faithful to its rights in totality, and keep trying to carry out those rights, then inshaAllaah both ours and our progenies iman and deen will be protected.