

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

وَ الْاَیْلِ اِذَا یَغْشٰی ۱ وَ النَّهَارِ اِذَا تَجَلٰی ۲ وَ مَا خَلَقَ الذَّكَرَ وَ الْاُنثٰی ۳

اِنَّ سَعِیْكُمْ لَشَتٰی ۴ فَاَمَّا مَنْ اَعْطٰی وَ اتَّقٰی ۵ وَ صَدَقَ بِالْحُسْنٰی ۶

فَسَنۡیَسِّرُهٗ لِلۡیُسْرٰی ۷ وَ اَمَّا مَنْ بَخِلَ وَ اسْتَعٰی ۸ وَ كَذَّبَ بِالْحُسْنٰی ۹

فَسَنۡیَسِّرُهٗ لِلۡعُسْرٰی ۱۰ وَ مَا یُعۡنِیْ عَنْهُ مَالُهٗ اِذَا تَرَدٰی ۱۱

اِنَّ عَلَیْنَا لِلْهُدٰی ۱۲ وَ اِنَّ لَنَا لِلْاٰخِرَةِ وَ الْاُوَّلٰی ۱۳

**TRANSLATION: In the name of Allaah, the Beneficent, the Most Merciful**

1. **By the night when it covers!**
2. **By the day when it illuminates!**
3. **By the One Who created male and female!**
4. **Verily your efforts are varied.**
5. **As for the one who gives, who fears Allaah...**
6. **...and who believes in the most beautiful word...**
7. **...We shall make it easy for him to adopt the traits of comfort.**
8. **As for the one who is miserly and indifferent...**
9. **...and who rejects the most beautiful word...**
10. **...We shall make it easy for him to adopt the traits of grief.**
11. **His wealth will not benefit him when he falls to destruction.**
12. **Verily, guidance is Our responsibility...**
13. **...and the Hereafter and the world are in Our control.**

Allaah commences with three oaths. Allaah says, **"By the night when it covers! By the day when it illuminates! By the One Who created male and female!"** These three oaths are taken to emphasise that **"Verily your efforts are varied"**. The above three oaths are taken because humans are either male or female and the deeds of these two categories are carried out either by day or by night. However, these deeds are extremely diverse.

The people of the world consist of Muslims and Kuffaar, each group having people who are either good or evil. Allaah will judge these deeds on the Day of Qiyaamah and each person will receive what is due to him. Hadhrat Abu Maalik Ash'ari (R.A) narrated that Rasulullaah (sallallaahu-alayhi-wa-sallam) said, "Each morning people go to work and keep themselves busy. They either emancipate themselves (from Jahannam) or destroy themselves (by sinning)." [Muslims Vol. 1 Pg. 118]

Allaah Ta'aala then classifies the deeds of man as either good or evil when He says, **"As for the one who gives (charity), who fears Allaah and who believes in the most beautiful word (i.e. in the Kalimah "Laa Ilaaha Illallaah"), We shall make it easy for him to adopt the traits of comfort (Imaan and good deeds). As for the one who is miserly and indifferent and who rejects the most beautiful word, We shall make it easy for him to adopt the traits of grief"** i.e. because of these traits he will suffer grief and misery in both worlds. Some commentators have interpreted "Al Husna" (translated above as **"the most beautiful word"**) as Jannah.

Every person carries out deeds in his life because this world is a place of deeds. These deeds vary according to the type and nature of every person. As people keep changing, so do their deeds. One will often find evil people becoming good, good people becoming evil, Kuffaar becoming Muslims and vice versa. This process continues in this world. However, in the Hereafter, every person will belong only to one of the two groups and he cannot change groups.

Hadhrat Ali (R.A) narrates that Rasulullaah (sallallaahu-alayhi-wa-sallam) once said, "The final abode of each of you has already been fixed in Jannah and in Jahannam." The Sahabah (R.A) asked, "O Rasulullaah (sallallaahu-alayhi-wa-sallam)! Should we then not rely on this predetermination and forsake deeds?" Rasulullaah (sallallaahu-alayhi-wa-sallam) said, "Continue with your deeds because everything for which a person was created shall be made easy for him. Deeds leading to good fortune will be made easy for the fortunate ones and deeds leading to ill fortune will be made easy for the unfortunate." Thereafter, Rasulullaah (sallallaahu-alayhi-wa-sallam) recited the verses, "**As for the one who gives, who fears Allaah and who believes in the most beautiful word, We shall make it easy for him to adopt the traits of comfort. As for the one who is miserly and indifferent and who rejects the most beautiful word, We shall make it easy for him to adopt the traits of grief.**" [Bukhari Vol. 2 Pg. 737]

It is learnt from this hadith that although people's destinies have been predetermined, they have to utilise their intelligence to hold the correct beliefs and to carry out good deeds. At the same time, they should abstain from kufr, shirk and sin. The person "**who believes in the most beautiful word**" refers to the Mu'min and the person "**who rejects the most beautiful word**" is the Kaafir. Among the many good deeds a Mu'min carries out, Allaah mentions the act of giving in charity and that of fearing Allaah. Giving in charity refers to spending one's wealth in a manner that pleases Allaah and fearing Allaah entails refraining from sin.

Concerning the miserly person, Allaah adds that he is also "**indifferent**" i.e. indifferent towards the rewards promised for spending in Allaah's path. Therefore, together with his excessive love for wealth, such a person also behaves as if he has no need for the rewards of the Hereafter. The wealth that this person hoards will be useless to him, as Allaah states, "**His wealth will not benefit him when he falls to destruction.**"

Allaah continues, "**Verily, guidance is Our responsibility**". Allaah has created man to recognise and worship Him. Allaah has also sent the Ambiya (A.S) and the divine scriptures for man's guidance and to teach man how to worship Him. Whoever fails to respond to the guidance has only himself to blame for his destruction.

Allaah also makes it clear that "**the Hereafter and the world are in Our control.**" Allaah reserves the right to do as He pleases in this world as well as in the Hereafter. No one should think that he is free to do as he pleases in this world and that none will be able to take him to task in the Hereafter.

فَلَنذَرُكُمْ نَارًا تَلْتَظِي ﴿١٤﴾ لَا يَصْلَاهَا إِلَّا الْأَشْقَى ﴿١٥﴾ الَّذِي كَذَّبَ وَتَوَلَّى ﴿١٦﴾  
 وَسَيُجَنَّبُهَا الْأَتْقَى ﴿١٧﴾ الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّى ﴿١٨﴾  
 وَمَا لِأَحَدٍ عِنْدَهُ مِنْ نِعْمَةٍ تُجْزَى ﴿١٩﴾ إِلَّا ابْتِغَاءَ وَجْهِ رَبِّهِ الْأَعْلَى ﴿٢٠﴾  
 وَلَسَوْفَ يَرْضَى ﴿٢١﴾

**TRANSLATION:**

14. *I have warned you about a raging fire...*
15. *...which only the most wretched shall enter...*
16. *...who denied and turned away.*
17. *Far removed from it shall be the most abstinent...*
18. *...who spent his wealth to purify his soul.*
19. *He does not have to repay a favour to anyone...*
20. *...(and spends for no reason) except for the pleasure of his Exalted Rabb.*
21. *Soon he shall be pleased.*

The previous verses highlighted the difference between the consequences that good deeds bring and the consequences that sins bring. The Kuffaar and the sinful will have to suffer the punishment of Jahannam. Referring to these warnings, Allaah says, **"I have warned you about a raging fire which only the most wretched shall enter, who denied and turned away."** Although it appears from this verse that only the Kuffaar will enter Jahannam, the author of "Ruhul Ma'aani" states that the verse does not rule out punishment for sinful Mu'mineen. He says that the verse merely restricts the severest punishment for the Kuffaar ("**the most wretched**") because the punishment that sinful Mu'mineen will receive will be much lighter.

**"Far removed from it** (from Jahannam) **shall be the most abstinent...**" The word "atqa" (translated above as "**most abstinent**") is in the superlative form and refers to someone who not only refrains from kufr and shirk but also from all other sins as well. Describing such a person, Allaah says that he **"spent his wealth to purify his soul"** i.e. he spent his wealth so that he may join the ranks of those whom Allaah considers as pure souls. The verse may also be interpreted to mean that he has the hope that Allaah will greatly multiply the rewards for his charity. This will happen only if he spent without any worldly motives and only to please Allaah.

Speaking further about this person, Allaah says, **"He does not have to repay a favour to anyone..."** i.e. he is not spending his wealth because he owes a favour to someone. All he desires from his charity is **"the pleasure of his Exalted Rabb."** As a result of his sincerity, **"Soon he shall be pleased"** when the rewards of his deeds are presented to him in the Hereafter.

Commentators state that the concluding five verses of this Surah refer to Hadhrat Abu Bakr (R.A) who sacrificed a great deal of effort and wealth for the cause of Islaam before and after the Hijrah.

Hadhrat Bilaal (R.A) was an Abyssinian slave of Umayyah bin Khalaf and used to be tortured and beaten mercilessly. Upon an indication of Rasulullaah (sallallaahu-alayhi-wa-sallam), Hadhrat Abu Bakr (R.A) purchased Hadhrat Bilaal (R.A) and set him free.

When the Mushrikeen learnt about this, *they taunted Hadhrat Abu Bakr (R.A) by saying that he bought the freedom of Hadhrat Bilaal (R.A) because he owed a favour to Hadhrat Bilaal (R.A).*

Refuting this, Allaah Ta'aala revealed the verse: **"He does not have to repay a favour to anyone (and spends for no reason) except for the pleasure of his Exalted Rabb."**

It has been reported that when Hadhrat Abu Bakr (R.A) purchased Hadhrat Bilaal (R.A), the latter asked him whether he had bought him to do his work.

Hadhrat Abu Bakr (R.A) replied, "I have purchased you to do Allaah's work."

Thereupon, Hadhrat Bilaal (R.A) said, "Then leave me to do Allaah's work."

Hadhrat Abu Bakr (R.A) then set him free and he continued serving Allaah's Deen for the rest of his life.

Rasulullaah (sallallaahu-alayhi-wa-sallam) appointed Hadhrat Bilaal (R.A) as the Mu'adhin and he remained the Mu'adhin as long as Rasulullaah (sallallaahu-alayhi-wa-sallam) lived.

Allaah Ta'aala granted him this honour of proclaiming Allaah's name because of the suffering he endured for Allaah's sake.

Hadhrat Abu Bakr (R.A) was always ready to spend his wealth for the cause of Islaam. Once, when Rasulullaah (sallallaahu-alayhi-wa-sallam) encouraged the Sahabah (R.A) to spend in Allaah's way, Hadhrat Umar (R.A) thought that he would excel Hadhrat Abu Bakr (R.A) in spending in Allaah's way by bringing along half of his belongings.

However, Hadhrat Abu Bakr (R.A) brought everything he owned. When Rasulullaah (sallallaahu-alayhi-wa-sallam) asked him what he had left for his family, Hadhrat Abu Bakr (R.A) replied that Allaah and His Rasool (sallallaahu-alayhi-wa-sallam) were sufficient for them. Hadhrat Umar (R.A) was then forced to concede that he would never be able to excel Hadhrat Abu Bakr (R.A).

Hadhrat Abu Hurayra (R.A) narrates that Rasulullaah (sallallaahu-alayhi-wa-sallam) once said,

*"I have repaid everyone for whatever favours they have done for me, except for Abu Bakr. Allaah shall repay him on the Day of Qiyaamah.*

*No person's wealth has ever benefited me as much as the wealth of Abu Bakr has.*

*If I had to choose a 'Khaleel' (i.e. a friend whose friendship is not shared), I would choose Abu Bakr as my 'Khaleel'. However, I am Allaah's 'Khaleel'."*

According to another narration, when Rasulullaah (sallallaahu-alayhi-wa-sallam) said that no person's wealth has benefited him as much as the wealth of Hadhrat Abu Bakr (R.A) did, Hadhrat Abu Bakr (R.A) wept and

said, "O Rasulullaah (sallallaahu-alayhi-wa-sallam)! *My wealth and I are only for you.*" [Ibn Majah Pg. 10]

**NOTE:** Allaah declares in the final verse **"Soon he [Hadhrat Abu Bakr (R.A)] shall be pleased"**.

In Surah Duha (Surah 93, verse 5) that follows, Allaah Ta'aala addresses Rasulullaah (sallallaahu-alayhi-wa-sallam) saying, **"Your Rabb shall soon give you and you shall be pleased."**

These verses make it clear that Allaah is pleased with Rasulullaah (sallallaahu-alayhi-wa-sallam) and his close companion Hadhrat Abu Bakr (R.A).

However, it is tragic to note that the **Rawaafidh (Shias)** are unhappy with **Rasulullaah (sallallaahu-alayhi-wa-sallam)** for choosing **Hadhrat Abu Bakr (R.A)** as his bosom friend and are also unhappy with **Hadhrat Abu Bakr (R.A)**, who spent all his wealth for Allaah pleasure and who remained with **Rasulullaah (sallallaahu-alayhi-wa-sallam)** everywhere he went.

**NOTE:** One should always try to repay any person who does one a favour. **Rasulullaah (sallallaahu-alayhi-wa-sallam)** said, *"When anyone does you a good turn, repay him. If you are unable to repay him, make du'aa for him until you are satisfied that you have repaid him."*

One should bear in mind not to tell the person that what one is doing is in lieu of his favour because he may not wish for such repayment. In fact, a generous person will flatly refuse the favour.

Although the Shari'ah encourages doing good unto those who do good to you, one will be rewarded more greatly if the good one does is solely for Allaah's pleasure and not prompted by the recipient's earlier favour.

This is clearly indicated by the verse **"He does not have to repay a favour to anyone (and spends for no reason) except for the pleasure of his Exalted Rabb."**

