



Darul Qur'an wal Itrah

REFLECTIONS ON SURAH TAGHABUN

Reflections on Surah al-Taghaabun

This surah has eighteen verses and was revealed in Madina. Due to the Day of Resurrection being referred to as a day of Taghaabun (dispossession) in the ninth verse, this surah was named al-Taghaabun. Taghaabun has another meaning of cheating and accumulating benefit for one's self. At the Resurrection, everyone will think of saving themselves and will regard others as blameworthy.

From the aspect of order and style, the verses of this surah are similar to those of surah al-Hadeed and are more or less a summary of them.

The surah begins by proclaiming the oneness of Allah and continues by warning the people to pay attention to their actions and making them conscientious of the Resurrection. At the end of the surah, the people are instructed to give charity and to avoid being attached to this world.

Verse 1:

1. All of the creatures of the universe have a type of intelligence and based on that intelligence, are engaged in divine praise. Alas, some humans, because of their lack of worship and praise, are an abnormality within creation.

يُسَبِّحُ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ

2. In this world, many rulers are unable to solve problems and make reforms, but Allah is a ruler who has the power to do anything.

لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Verse 2:

1. Man is a creature who has free will and is not compelled.

فَمِنْكُمْ كَافِرٌ وَمِنْكُمْ مُؤْمِنٌ

2. The actions of a person are an expression of their beliefs. Instead of stating that Allah is aware of your disbelief and faith, the verse states that Allah is aware of your actions.

وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

Verse 3:

1. The creations of the heavens and the earth was planned and for a purpose.

خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ

2. Allah attributes the formation of humans to Himself.

صَوَّرَكُمْ

3. The world of creation is moving towards a divine destination.

إِلَيْهِ الْمَصِيرُ

4. Resurrection and man's return to Allah for reward and punishment is necessary for a purposeful creation.

خَلَقَ ... بِالْحَقِّ ... وَإِلَيْهِ الْمَصِيرُ

Verse 4:

1. Man has not been set loose, as he is watched by Allah.

يَعْلَمُ مَا تُسِرُّونَ وَمَا تُعْلِنُونَ

2. Allah is aware of both the hidden actions of man and his thoughts, motivations and hidden secrets.

تُسِرُّونَ ... ذَاتِ الصُّدُورِ

Verse 5:

1. Islam has instructed us to study the history of previous generations; a person who does not take lessons from history is worthy of blame and reprimand.

أَلَمْ يَأْتِكُمْ نَبَأُ الَّذِينَ كَفَرُوا

2. It is necessary to know important and useful information - not every useless piece of information.

نَبَأُ الَّذِينَ كَفَرُوا

3. The cause of misfortune is man himself.

وَبِالْأَمْرِ هُمْ

4. Divine punishment in this world is only a taste; the full punishment is exclusive to the next world.

فَذاقُوا وَبِالْأَمْرِ هُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ

Verse 6:

1. Divine punishment will come after completion of proof (*itmam al-hujjah*).

عَذَابٌ أَلِيمٌ - ذَلِكَ بِأَنَّهُ كَانَتْ تَأْتِيهِمْ رُسُلُهُمْ

2. From the viewpoint of the disbelievers, being human is a weakness of prophets.

فَقَالُوا أَبَشَرٌ يَهْدُونَنَا

Verse 7:

1. Although disbelievers have no argument and speak based on imagination, they make bold claims.

رَعَمَ ... لَنْ يُبْعَثُوا

2. In education, it is necessary for the views of others to be heard and then answered.

رَعَمَ ... قُلْ

3. Giving testimony in the name of the Lord to remove other's doubts in ideological matters is permissible.

قُلْ بَلَىٰ وَرَبِّي لَتُبْعَثُنَّ

4. Give emphatic answers to doubts.

لَنْ يُبْعَثُوا ... لَنْ تُبْعَثُنَّ

Verse 8:

1. A faith that is comprehensive has value: faith in Allah, the Prophet (pbuh) and the Holy Quran.

آمِنُوا بِاللَّهِ وَرَسُولِهِ وَالْكِتَابِ الَّذِي أَنْزَلْنَا

2. Faith needs to be accompanied by action.

آمِنُوا ... تَعْمَلُونَ

Verse 9:

1. The way of salvation from dispossession is through having faith and performing righteous deeds.

ذَلِكَ يَوْمُ التَّغَايُبِ ۗ وَمَنْ يُؤْمِن بِاللَّهِ وَيَعْمَلْ صَالِحًا

2. Righteous actions absolve misdeeds.

يُكَفِّرُ عَنْهُ سَيِّئَاتِهِ

3. Unless we become purified we will not go to heaven. First of all, sins need to be erased, then one can enter heaven.

يُكْفَرُ ... يُدْخِلُهُ

Verse 11:

1. Calamities occur with divine permission and are not accidental. Allah is not a hindrance to the effects of different events.

مَا أَصَابَ مِنْ مُصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ

2. Faith attracts the special mercy and guidance of Allah when confronted by calamities.

مَا أَصَابَ مِنْ مُصِيبَةٍ ... وَمَنْ يُؤْمِن بِاللَّهِ يَهْدِ قَلْبَهُ

3. Allah inspires the way to recovery, tolerance and patience within the faithful.

وَمَنْ يُؤْمِن بِاللَّهِ يَهْدِ قَلْبَهُ

4. The receipt of divine grace is in accordance with a step that man himself takes.

مَنْ يُؤْمِن بِاللَّهِ يَهْدِ قَلْبَهُ

Verse 12:

1. Obedience to Allah must be accompanied by obedience to the Divine Prophet.

أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ

2. A preacher should not expect the acceptance of all people and their following of him.

فَإِنْ تَوَلَّيْتُمْ ...

3. Divine prophets do not have the right to compel people; they only have responsibility to preach.

فَأِنَّمَا عَلَىٰ رَسُولِنَا الْبَلَاغُ الْمُبِينُ

4. If a person acts according to their duty, they should not let the turning away of people be a cause for him to be discouraged or worried.

فَإِن تَوَلَّيْتُمْ فَإِنَّمَا عَلَىٰ رَسُولِنَا الْبَلَاغُ الْمُبِينُ

5. The preaching of Islam should be in a clear and lucid way.

الْبَلَاغُ الْمُبِينُ

Verse 13:

1. The sign of real faith is having trust in Allah.

وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ

Verse 14:

1. Real faith requires resistance in the face of emotional demands and the injustices of spouses and children, even though it may entail their enmity.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنِّ مِنْ أَزْوَاجِكُمْ وَأَوْلَادِكُمْ عَدُوًّا لَكُمْ

2. Although one should not submit to the inappropriate desires of their spouse or children, they should act in an excusing and forgiving manner towards them.

فَاحْذَرُوهُمْ وَإِنْ تَعَفَوْا وَتَصَفَّحُوا وَتَغْفِرُوا

3. You should not be limited in your ignoring of faults; forgive, do not reproach and try to forget.

تَعَفَوْا وَتَصَفَّحُوا وَتَغْفِرُوا

4. There needs to be a balance between duty and instinct within family life. Do not neglect duty, migration in the way of Allah and jihad because of emotions and instincts, likewise, do not neglect family emotions due to the carrying out of duties.

فَاحْذَرُوهُمْ وَإِنْ تَعَفَوْا وَتَصَفَّحُوا وَتَغْفِرُوا

Verse 15:

1. Attachment and dependence on wealth and children leads to error and deviation; therefore, Allah gives warning.

إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ

2. Detaching oneself from wealth and children for the sake of performance of divine duties is a great act and so Allah has offered a great reward.

أَجْرٌ عَظِيمٌ

3. The greater the tester, the more outstanding the reward. Allah, the Sublime, gives a great reward.

وَاللَّهُ عِنْدَهُ أَجْرٌ عَظِيمٌ

Verse 16:

1. In Islam, there is no duty to perform beyond a person's ability.

مَا اسْتَطَعْتُمْ

2. Being wary of Allah means listening to the truth, acting upon it and taking care of the poor.

اتَّقُوا - اسْمَعُوا - أَطِيعُوا - أَنْفِقُوا

3. Only protecting one's body from harm is not enough, one must also protect their soul from bad actions and bad attributes.

يُوقِ شُحَّ نَفْسِهِ

4. The path of salvation is to spend in the way of Allah.

وَمَنْ يُوقِ شُحَّ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ

Verse 17:

1. Give charity and forgive, or at least give an interest-free loan (*qarz al-hasanah*).

أَنْفِقُوا... تُقْرِضُوا

2. Do not belittle the recipient of a loan as your account is with Allah, and, in reality, you have given Allah a loan.

تُقْرِضُوا اللَّهَ

3. The giving of loans and the solving of people's problems is a cause for Allah forgiving sins.

تُقْرِضُوا اللَّهَ... يَغْفِرَ لَكُمْ

4. In order to provide motivation for good actions, speak of the rewards and their blessings.

يُضَاعِفُهُ لَكُمْ وَيَغْفِرَ لَكُمْ

Verse 18:

1. We should not suppose that Allah is in need of your loan.

الْعَزِيزِ

2. The commandments, incentives and rewards of Allah are full of wisdom.

الْعَزِيزِ الْحَكِيمِ