

REDEFINING SUCCESS

Tafsir of Surah al-Asr with Ustazah Marhamah S.



The entire message of the Quran
is encapsulated in this
one Surah with three verses.

This Surah is sufficient for us to
be guided and to ensure success
for ourselves.



By the 'passage of' time!

[al-Asr 103:1]

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Root word of **الْعَصْرِ** is **ع ص ر**

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ع ص ر

to squeeze

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ع ص ر

a period of time /
a period of great change

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عصر

an era

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ع ص ر

you did not do something
you are supposed to

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Asr prayer is the
most significant
of the five Fard prayers

حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى وَقُومُوا لِلَّهِ قَانِتِينَ ﴿٢٣٨﴾

Observe the 'five obligatory' prayers – especially the middle prayer – and stand in true devotion to Allah.

[al-Baqarah 2:238]

“Whoever misses the
Asr prayer (intentionally)
then it is as if he lost his
family and property.”

(Bukhari)

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Allah is saying these matters,
but He matters more.

All of the meaning of

ع ص ر

they denotes pressure
or significance
or a level of emergency

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وَالْعَصْرِ

*Oath



The object that
you are swearing by
is proof of the subject
or witness to the subject.

proof of

﴿٢﴾ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ

Surely humanity
is in 'grave' loss,

*subject

﴿١﴾ وَالْعَصْرِ

By the 'passage
of' time!

*object

witness to

إِنَّ الْإِنْسَانَ لِفِي خُسْرٍ ۝٢

Surely humanity
is in 'grave' loss,

*subject

وَالْعَصْرِ ۝١

By the 'passage
of' time!

*object

أدوات التّوكيد

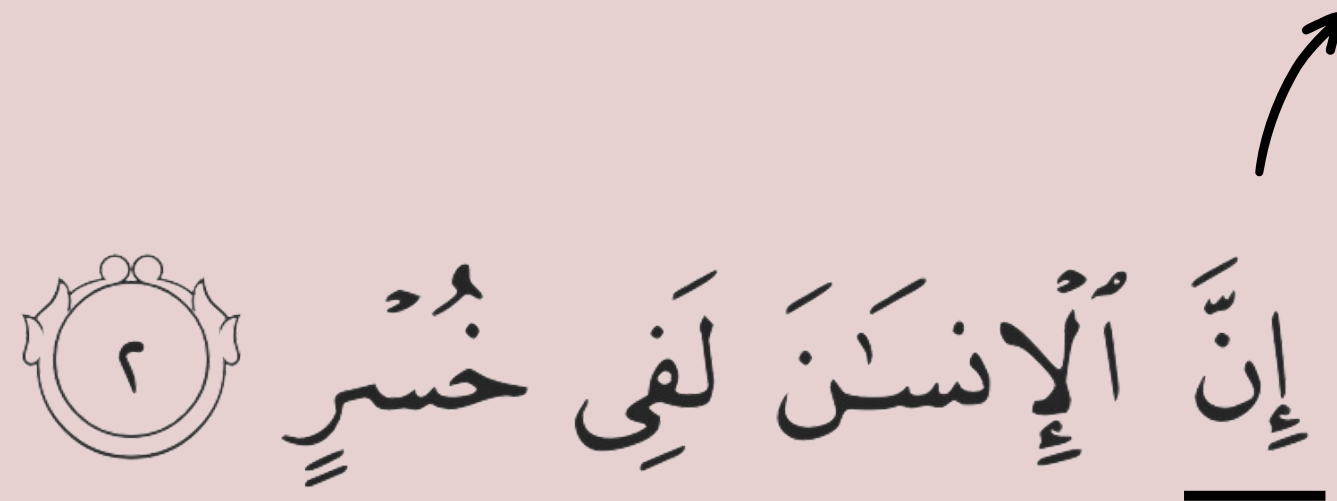


إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ

أدوات التّوكيد

is used to re-emphasize something

*The re-
emphasize



Surely humanity
is in 'grave' loss,

*The
oath



By the 'passage
of' time!

[al-Asr 103:1-2]

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Root word of **إِنْسَنَ** is **ن س ي**

إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ ﴿٢﴾

Surely humanity is in 'grave' loss,

[al-Asr 103:2]

نسيان also means ن س ي



*which means

forgetful

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Humans are inevitably forgetful.
Even with reminders, we forget!

إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ ﴿٢﴾

*Oath

*Another oath

*The re-emphasize

إِنَّ الْإِنْسَانَ لِفِي خُسْرٍ

Surely humanity
is in 'grave' loss,

*An oath

وَالْعَصْرِ

By the 'passage
of' time!

[al-Asr 103:1-2]

إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ ﴿٢﴾

Surely humanity is in 'grave' loss,

[al-Asr 103:2]

إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ

Surely humanity is in 'grave' loss,

[al-Asr 103:2]

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ ﴿٤﴾

Indeed, We created humans
in the best mould / form.

[al-Tin 95:4]

Allah has created us in the best
'mould' so that we can thrive in
various situations in our lives.

He does not just give us
sufficient tools to survive;
He goes above and beyond
and gives us everything
we need to thrive and succeed.

Despite having all of these...

إِنَّ الْإِنْسَانَ لِفِي خُسْرٍ ﴿٢﴾

Surely humanity is
in 'grave' loss,

[al-Asr 103:2]

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We are NOT losers.
We are in great loss.

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Quick reflection:

What do you think
we have
LOST?

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Have we lost..

time?

priorities?

sight?

fitrah?



It's important to
choose the words we
tell ourselves.

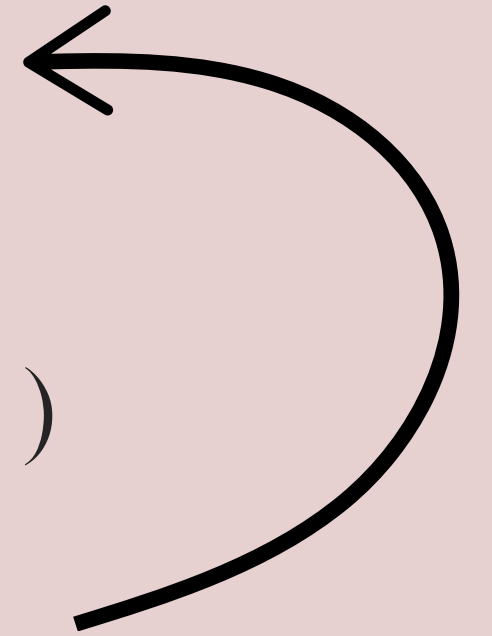
حُسْرٍ

implies the loss of our assets
/ something that was very
significant to us

إِنَّ الْإِنْسَانَ لِفِي خُسْرٍ ﴿٢﴾

Surely humanity is in 'grave' loss,

'Jumlah Ismiyyah' (Noun Sentences)
denotes the continuity of the fact
being conveyed.



إِنَّ الْإِنْسَانَ لِفِي خُسْرٍ ﴿٢﴾

Surely humanity is in 'grave' loss,

It has
happened



It is
happening



It will
continue
to happen

Linguistic choices in Al-Asr:

1. He swore by time
2. He used Noun Sentences
3. He started with **إِنِّ** for emphasis
4. He used Lam Qasam (another oath) in the middle of the verse

إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا
بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ ﴿٣﴾

*sign of
hope



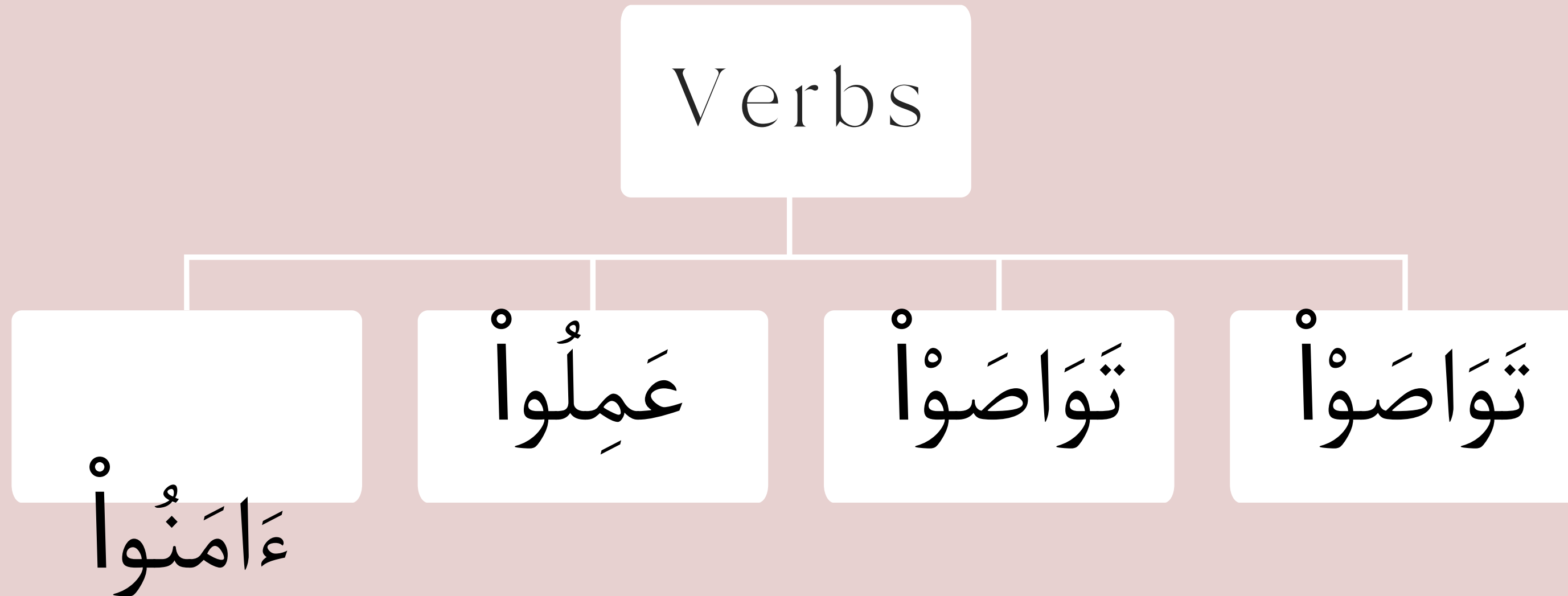
except those who have faith, do good,
and urge each other to the truth,
and urge each other to perseverance.

[al-Asr 103:3]

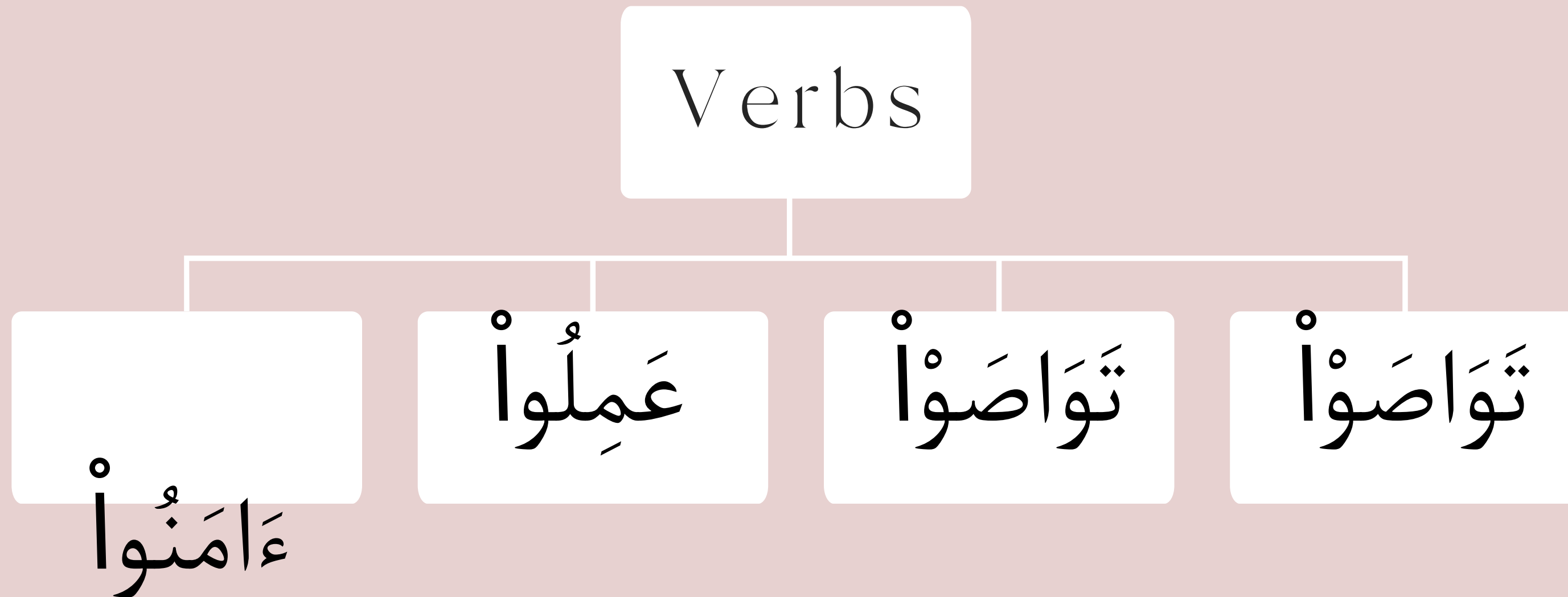
إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا
بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ ﴿٣﴾

except those who ¹have faith, ²do good,
and urge each other to the truth, ³
and urge each other to perseverance. ⁴

[al-Asr 103:3]

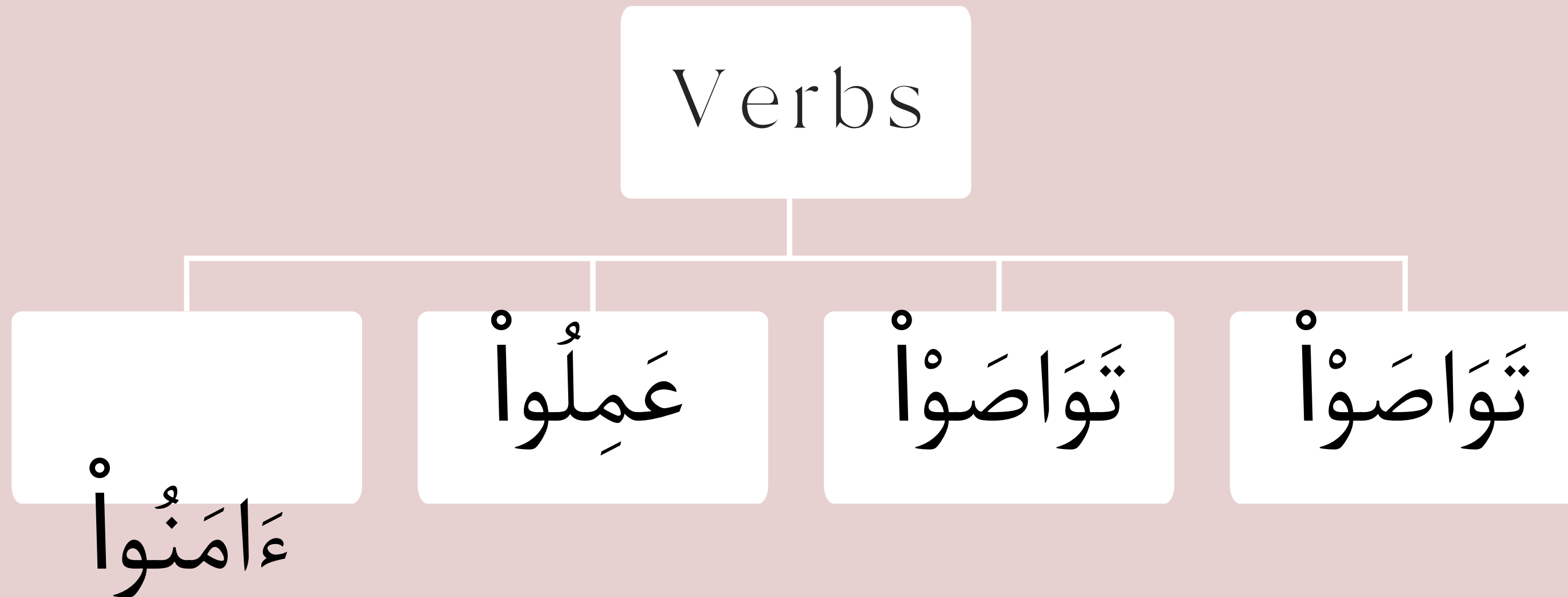


*all of them are in plural forms



*all of them are in plural forms

- shows a group of people



*all of them are in plural forms

- shows a group of people
- shows a collective effort

إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا
بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ



except those who have faith, do good,
and urge each other to the truth, and
urge each other to perseverance.

[al-Asr 103:3]

إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ

except those who have faith, do good,

[al-Asr 103:3]

Recap from The Divine Match (Episode 2)

إِيْمَنْ

Belief

عَمِلُوا الصَّالِحَاتِ

Righteous
Good Deeds

Recap from The Divine Match (Episode 2)

'Iman' carries the meanings of:

Qalbi lisan

(verbal
testament)

Tasdeeq bil-jinan

(belief/conviction in
your heart)

'Amal bil arkan

(actions through
your limbs)

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Iman is incomplete
without us taking action.

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فعل

do

أمل

do

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فعل

do

أمل

work

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أمل

implies that we will
take a conscious action.

2

Amal requires conscious
intention and action.

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Iman needs to
be the constant.

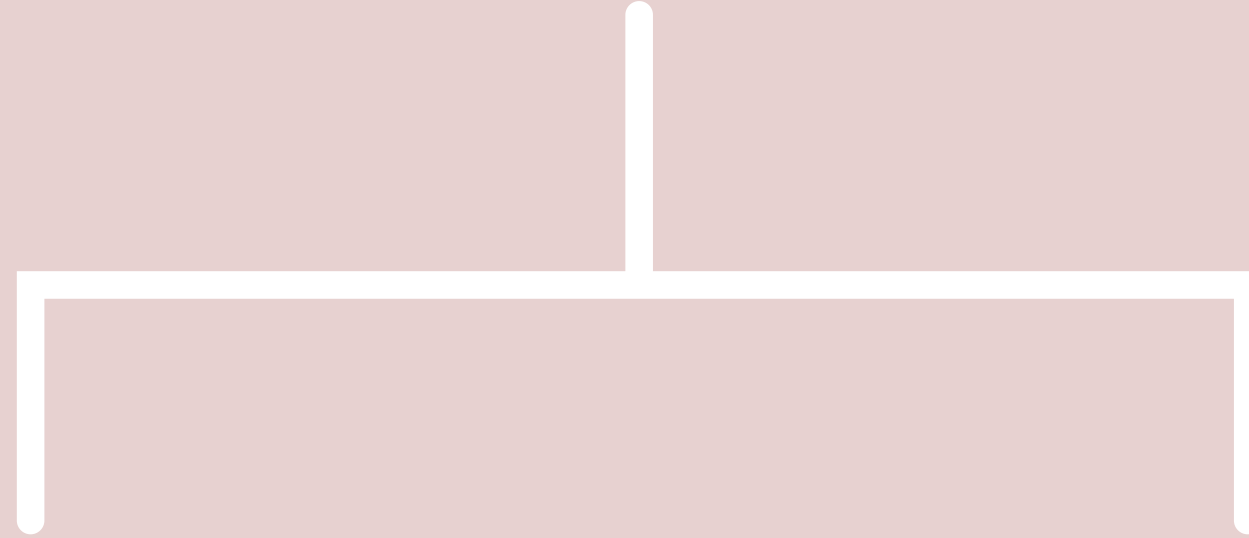
Recap from The Divine Match (Episode 2)

Our **إِيْمُنْ** (Belief) is the constant one
that is not changing,

while the **عَمِلُوا الصَّالِحَاتِ** (Righteous deeds)
can look different person to person.

جمع سالم

Regular (Sound) Plural



جمع مذكّر سالم

Masculine Plural

جمع مؤنث سالم

Feminine Plural

جمع سالم

Regular (Sound) Plural



جمع مذكّر سالم

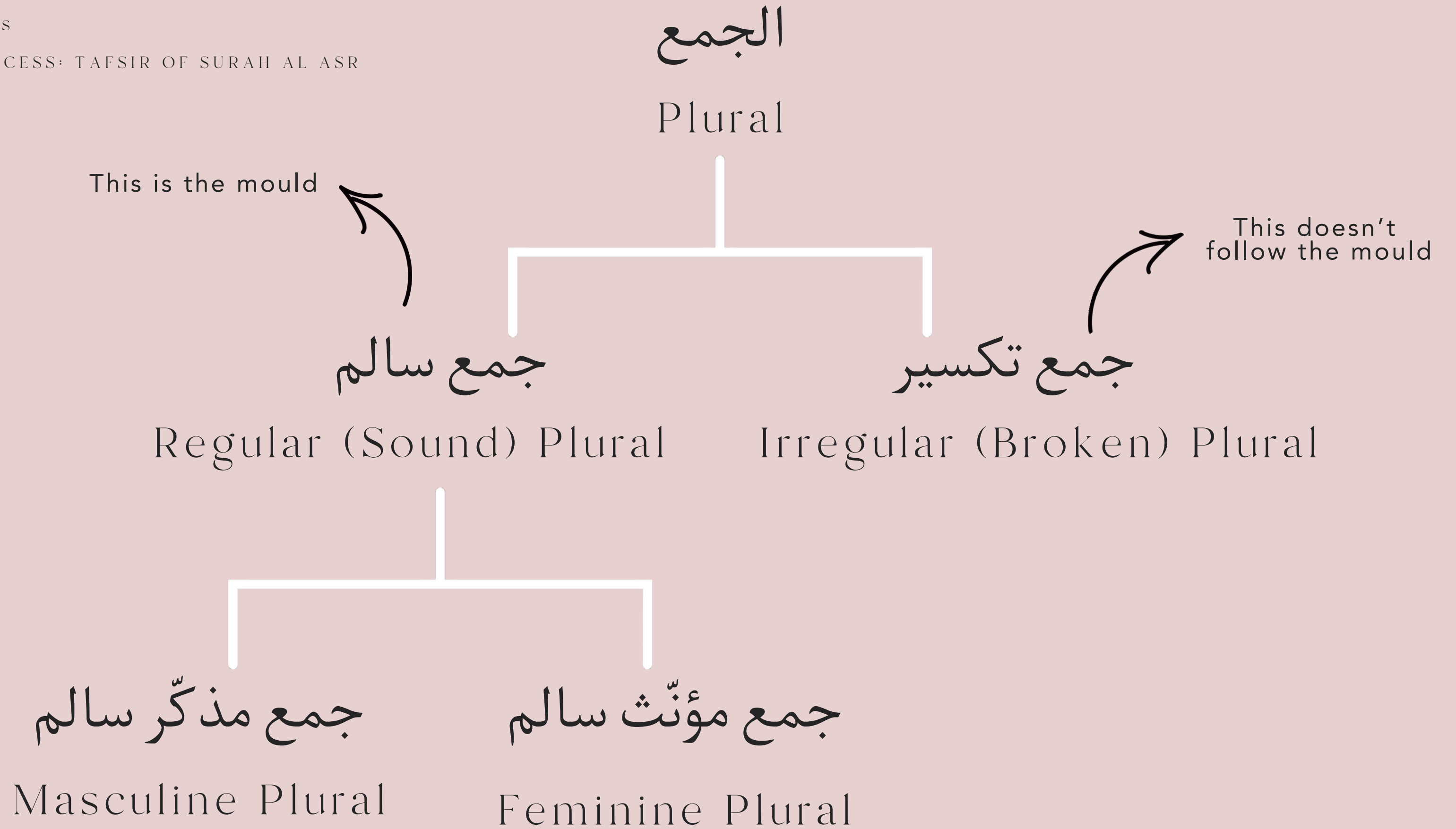
Masculine Plural

جمع مؤنث سالم

Feminine Plural

الصّٰلِحٰتِ





Basically,

الصَّالِحَاتِ

is an Adjective
with a missing Noun.

وَعَمِلُوا الصَّالِحَاتِ

If a Noun had been present,
the Ayah would have implied that
we need to do an innumerable
number of good deeds,
which is unattainable for us.

وَعَمَلُوا الصَّالِحَاتِ

For this word, Allah uses the form
that implies we only need to do
good deeds that are manageable to us

وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ ﴿٣﴾

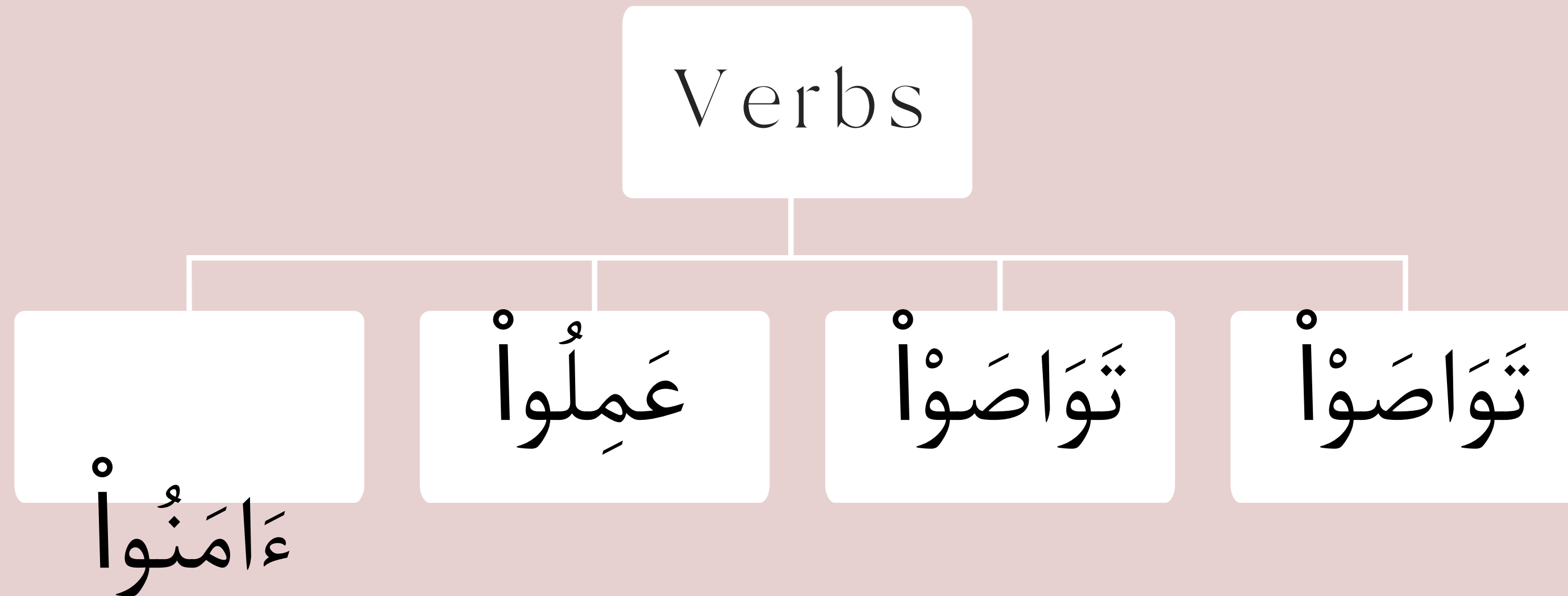
and urge each other to the truth,
and urge each other to perseverance.

[al-Asr 103:3]

وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ ﴿٣﴾

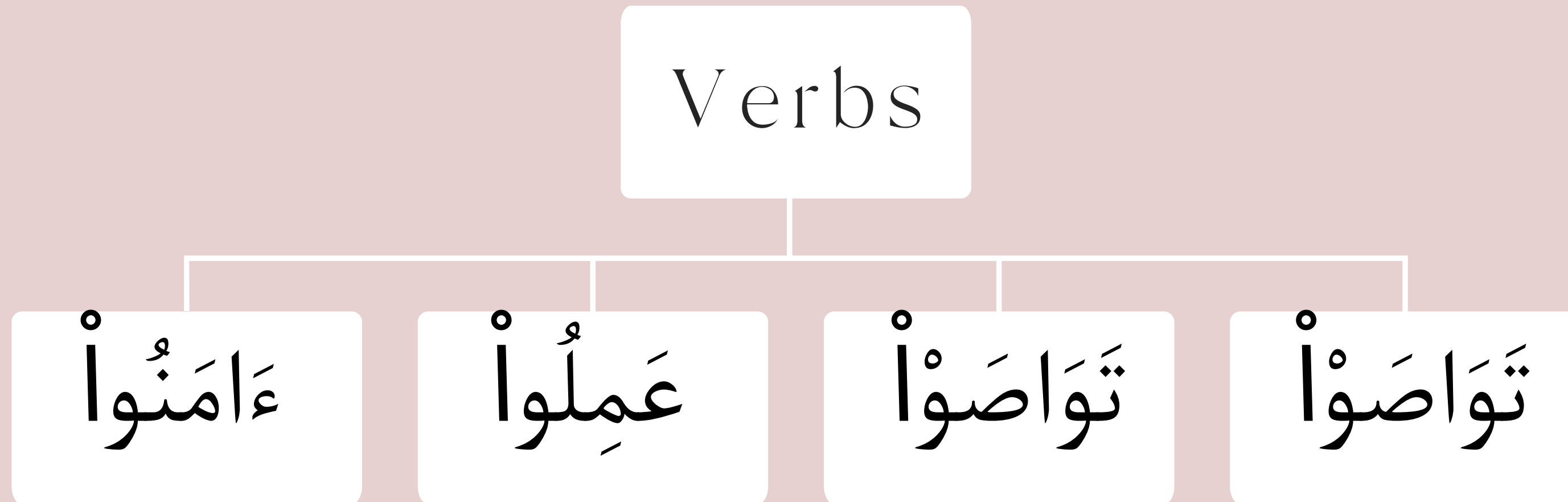


gives the meaning
of a collective effort.



*all of them are in plural forms

- shows a group of people
- shows a collective effort



*all of them are in plural forms

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تَوَاصَوْا

(urge each other)

وَصِيَّة

(give counsel or advice)

تَوَاصَوْا → وَصِيَّةٌ

(urge each other)

(give counsel or advice)

implying that we should
give counsel to each other
and keep each other in check.

بِالْحَقِّ

(to the truth)

الْحَقِّ

(rights)

بِ



In Islam, it is a given that
rights and responsibilities
always come together.



الْحَقُّ

is an intrinsically
undeniable evidence.

3

الْحَقُّ

is the actual evidence to
prove the truth about something.

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All these meanings bring us to
the Quran and its revelations.

Therefore,

بِالْحَقِّ

means we should counsel
each other with revelations
(from the Quran)

بِالْحَقِّ

Since revelation is the truth,
we should be truthful
and honest with each other.

بِالْحَقِّ

The Truth (from the Quran and
Sunnah) should always be the
guide in our counsel.

بِالْحَقِّ

The Reason for our Counsel
should be the End Goal i.e.
Allah's Forgiveness, Mercy etc.

وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ ﴿٣﴾

and urge each other to the truth,
and urge each other to perseverance.

[al-Asr 103:3]

The Repetition of تَوَاصَوْا

implies that we
should counsel each
other with Sabr
(patience).

بِالصَّبْرِ

Sabr, in this context, is likened to an old tree with its roots so deep in the ground that it can withstand natural disasters.

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It's a kind of steadfastness in
the face of extreme challenges!

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Sabr is supposed to be peaceful,
not chaotic.



Even if they are going
through unimaginable grief,
they are still carrying on
with what they have to do.
It's a level of peace and
faith that comes with
great belief in Allah.

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Even if things are hard,
you are at peace with it.
You trust that Allah will
bring you through it.

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It is with this trait,
that we should be
counselling each other.
#InShaAllah

إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا
بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ ﴿٣﴾

except those who have faith, do good,
and urge each other to the truth, and
urge each other to perseverance.

[al-Asr 103:3]

This verse implies that these select few people who met the four conditions can still be at a loss, albeit not a great loss.

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If we meet the four conditions,
then we are successful!

(and still suffer from some losses)

But if we have everything else
except these four, then we are
not even surviving :(

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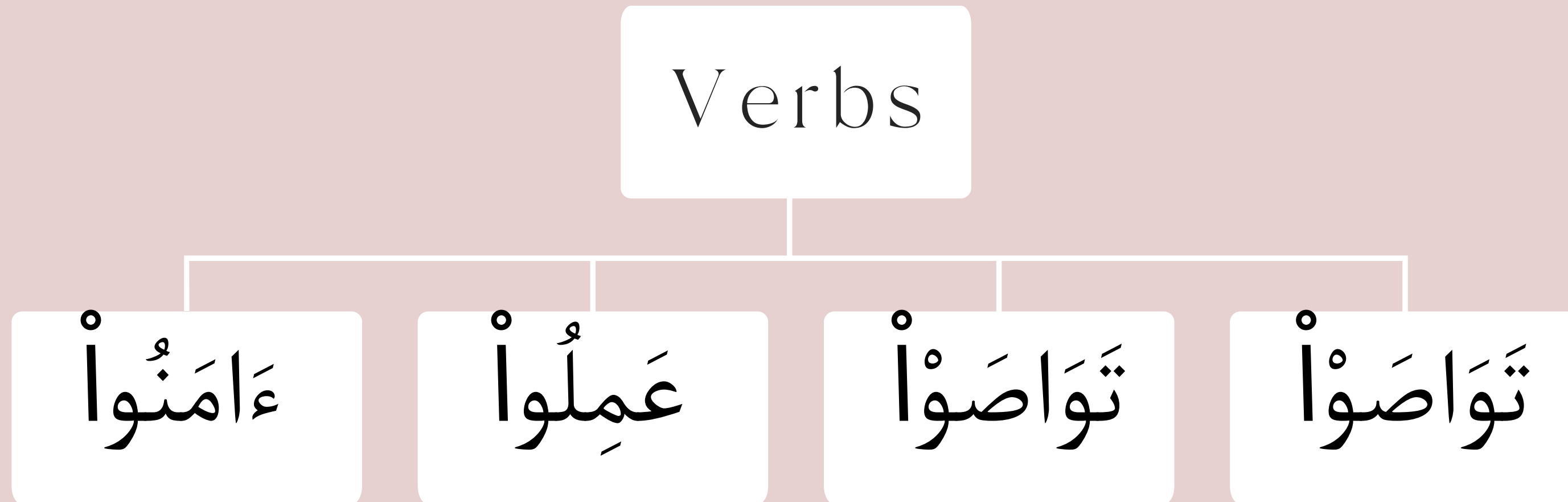
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It's OK to want Duniawi success,
but make sure we
meet the four conditions first.

(because it's the bare minimum!)

إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا
بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ ﴿٣﴾

these 9 implies that the conditions must
be met together, not separately.



*all of them are in past tense

The past tense implies
that we have to continuously
meet these four conditions
until the day we die.

#InShaAllah