

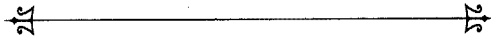
THE AUTHOR SAID (رسول الله):

وَالدَّلِيلُ قَوْلُهُ تَعَالَى:

«The proof is the saying of Allaah, the Most High:

﴿ وَالْعَصْرِ ﴿١﴾ إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُفٍ ﴿٢﴾ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا
الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ ﴿٣﴾ ﴾

“By time, mankind is in a state of loss, except those who believe, do righteous deeds, recommend one another to the truth and enjoin one another with patient perseverance.” [Soorah Al-‘Asr] »



EXPLANATION:

Now we come to this remarkable Soorah, and it is the saying of the Most High:

﴿ وَالْعَصْرِ ﴿١﴾ إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُفٍ ﴿٢﴾ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا
الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ ﴿٣﴾ ﴾

“By time, mankind is in a state of loss, except those who believe, do righteous deeds, recommend one another to the truth and enjoin one another with patient perseverance.”

This style of sentence is known in the Arabic language as an oath. Similar to that is ‘By the night!’ and, ‘By the sun!’

Allaah swears by His creation in many places in the *Qur'aan*; and Allaah can swear by whatever He chooses from His creation. He does this to show its elevated status or to point to the greatness of what is being sworn by.

As for the creation, then it is not permissible for them to swear by other than Allaah, based on the saying of the Prophet (ﷺ):

«من حلف بغير الله فقد كفر أو أشرك»

“Whoever swears by other than Allaah has committed disbelief or *Shirk*.”¹

The letters used to take an oath (in the Arabic language) are three: “*waw*”, “*taa*” and “*baa*”.

It is conditional that the letter “*baa*” be mentioned along with the verb, whether it precedes it or not. (It is said) “*billaahi uqsim*” or “*uqsim billaahi*” and “*billaahi ahlif*” and “*ahlif billaahi*”. This is not a condition for “*waw*” and “*taa*”. The sentence “*tallaahi*” is found many times in *Qur'aan* (without any verb being apparent).

What object is being sworn by in this virtuous *Soorah*?

(The answer) is: Time. Additionally, what is the time that Allaah is swearing by in this magnificent surah? Is it that well known period of time that begins at the end of *dhuhr* and lasts until *Maghrib*, or is it time as a whole?

Each of these two positions has been adopted by a group of scholars. Let us examine what is the underlying reason for this oath, and the

¹ Reported by At-Tirmidhi (no.1535) upon the authority of ‘Abdullaah ibn ‘Umar (رضي الله عنه).

knowledge of this is with Allaah. Yet, both of these opinions are feasible. If 'asr here is understood to be that well known period, then this is the time for the 'asr prayer; and this prayer is one of the *bardayn* (the two prayers performed at two cool parts of the day), it is the middle prayer and taking a false oath after the 'asr prayer is very dangerous and serious. Consequently, it is one of the most honourable times. There are (proofs) that stress the excellence of the 'asr prayer and emphasize its importance, and there are proofs that warn against abandoning or delaying it.

The First Type:

Upon the authority of Jareer ibn 'Abdullaah Al-Bajali (رضي الله عنه) that he said:

«إنكم سترون ربكم كما ترون القمر ليلة البدر؛ فإن استطعتم
أن لا تغلبوا على صلاة قبل طلوع الشمس وصلاة قبل
غروبها فافعلوا»

“You will see your Lord as you see the moon on a night when there is a full moon. If you are able to (prepare for) the *fajr* and 'asr prayer and stop yourself from being overcome (by sleep, work, etc), then do so.”²

This *hadeeth* establishes two things:

1. It affirms that the believers will see their Lord on the Day of Judgement.
2. The excellence of the 'Asr and *Fajr* prayer.

² Reported by Al-Bukhaaree (no.554) and Muslim (no.554) and (no.1432).