

SURAH AS A STORY



Surah At-Tariq

The Night Comer

The complete journey — a guard over every soul —
told the way a loving elder shares it with a child



Surah No. 86 • 17 Ayahs • Meccan

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The Surah at a Glance

Was-samaaa'i wat-taariq

1. By the sky and the night comer —

Wa maaa adraaka mat-taariq. An-najmus-saaqib

2-3. And what will make you know what the night comer is? The piercing star.

In kullu nafsil-lammaa 'alayhaa haafiz

4. There is no soul but that it has over it a protector.

Falyanzuril-insaanu mimma khuliq

5. So let man observe from what he was created.

Innahoo 'alaa raj'ihee laqaadir

8. Indeed, He is Able to return him (to life).

Fa-mahhilil-kaafireena amhilhum ruwaydaa

17. So give respite to the disbelievers — leave them awhile.

Listen to the Arabic recitation of this Surah, ayah by ayah, with the Qari — free on nooraniilm.com (Read & Recite section).

The Star That Pierces the Dark



Beta, this surah opens with an oath by something you have seen a thousand times and probably never thought about: 'WAS-SAMA'I WAT-TARIQ — by the SKY and by AT-TARIQ.'

'Tariq', beta, comes from 'tarq' — to knock, to strike. In Arabic, someone who arrives at night is called a 'tariq' because in those days a traveller reaching a house after dark would have to KNOCK on the door. So at-tariq is the night visitor, the one who comes knocking in the darkness.

And Allah asks: 'WA MA ADRAKA MAT-TARIQ — and what will make you know what the night comer is?' Beta, whenever the Quran asks this question, it means the thing is greater than your guess. And then He answers His own question: 'AN-NAJMUTH-THAQIB — the PIERCING STAR' — the star whose light is so intense it BORES THROUGH the darkness, the way a nail pierces wood.



Beta, picture it: a black desert night, complete darkness — and one star, small as a pinhead, whose light travels unimaginable distances and pierces all that blackness to arrive at your eye. Darkness is vast; the light is tiny; and yet the light wins.

And now, beta, understand why Allah swore by exactly this. Because the ayah that follows is about a light that pierces the darkness of every human heart.

Over Every Soul, a Guard

'IN KULLU NAFSIN LAMMA 'ALAYHA HAFIZ — there is NO SOUL except that OVER IT is a GUARDIAN, a keeper.'

Beta, read it slowly. No soul — not one, in any century, in any land — is left unwatched. Over every single human being stands a hafiz: an angel appointed to guard and to record.

And feel the double meaning the scholars mention in 'hafiz'. It means one who PROTECTS — and every one of us is protected in ways we never see: the accident that



missed us by a second, the illness that never came, the harm that was turned aside while we slept. And it means one who RECORDS — every word and deed preserved.

So the same appointed presence is both your protection and your record, beta. That is a beautiful and sobering pairing: the One who is guarding you is also watching you.

And notice the connection with the oath: the piercing star cuts through the deepest night — and Allah's watch cuts through every darkness a human being hides in. The locked room, the deleted history, the secret nobody suspects, the four-in-the-morning privacy — a light pierces all of it. Beta, whenever you feel the pull of a sin because 'nobody will know', recall this ayah: 'in kullu nafsin lamma 'alayha hafiz.'

Look at What You Came From

Then Allah issues an invitation to reflect — and it is aimed at the human ego: 'FALYANZURIL-INSANU MIMMA KHULIQ — SO LET MAN OBSERVE FROM



WHAT HE WAS CREATED.'

'KHULIQA MIN MA'IN DAFIQ — he was created from a fluid, EJECTED — YAKHRUJU MIN BAYNIS-SULBI WAT-TARA'IB — emerging from between the BACKBONE and the RIBS.'

Beta, the Quran here does something it does often: it deflates human arrogance not with insults, but with a memory. You who walk with your chest out — remember your origin. A drop. Nothing anyone would look at twice.

And notice the precision of the description of where it comes from: 'from between the sulb and the tara'ib' — the region of the backbone and the ribs. The scholars of tafseer discussed the anatomy of this at length; what concerns us, beta, is the point Allah is making: your beginning was small, hidden, and entirely arranged by Someone else.

And then the conclusion that this whole reflection was built for: 'INNAHU 'ALA RAJ'IHI LA-QADIR — indeed,



He is ABLE to RETURN him.'

Beta, that is the argument in one line. The One who assembled a whole human being — with hearing, sight, intellect, emotions, fingerprints — out of a single drop, is certainly able to reassemble him after death. Anyone who accepts the first creation and denies the second has not thought clearly. The harder job is already done, and it is done inside every mother, every day, all over the world.

'YAWMA TUBLAS-SARA'IR — the Day when the SECRETS will be TESTED, examined, brought out.' Beta, 'sara'ir' means the things kept hidden inside — intentions, motives, the private self. On that Day, the examination is not of your CV; it is of your interior. What you did will be measured by WHY you did it. The lecture given for applause, the charity given for a photograph, the kindness performed for reputation — all opened.



'FA-MA LAHU MIN QUWWATIN WA LA NASIR — then he will have no POWER and no HELPER.' The two things people rely on all their lives — their own strength, and their connections — both absent.

Two Oaths and a Decisive Word

Then Allah swears again, by two things that stand for the entire cycle of life: 'WAS-SAMA'I ZATIR-RAJ' — by the SKY that RETURNS — WAL-ARDI ZATIS-SAD' — and the EARTH which SPLITS OPEN.'

Beta, the scholars explain 'raj' as the sky's returning — the rain that goes up as vapour and comes back down again, season after season, in an endless cycle. And 'sad' is the splitting of the earth when a seed pushes its way up through the soil.

Do you see the argument hidden inside the oath, beta? Water rises and RETURNS. The earth cracks open and brings out life. Return and resurrection are happening in front of your eyes, every single year, in every field on earth. Allah is swearing by two ordinary miracles to



establish an extraordinary one.

'INNAHU LA-QAWLUN FASL — indeed, it (the Quran) is a DECISIVE WORD — WA MA HUWA BIL-HAZL — and it is NOT amusement.'

Beta, 'qawlun fasl' — a word that separates, that decides, that ends the argument. And then: 'ma huwa bil-hazl' — this is not a joke, not entertainment, not something to be played with.

That is a warning worth taking personally. The Quran is not a decoration for the shelf, not a background recitation at gatherings, not a verse to post and scroll past. It is the final word on the matter of your existence.

Leave Them Awhile

And the surah closes with a scene of quiet, enormous confidence: 'INNAHUM YAKEEDOONA KAYDA — indeed, they are PLOTTING a plot — WA AKEEDU KAYDA — and I am PLANNING a plan.'



Beta, the same word is used for both — kayd — but who is planning? On one side, the chiefs of Makkah in their gatherings, deciding how to stop this message: boycott, torture, slander, assassination. On the other side: Allah, the Lord of the worlds. It is not a contest, beta. It is a mention of two things in one sentence so that you can see the difference for yourself.

And then the final ayah — and it may be the calmest sentence in the entire Quran:

'FA-MAHHILIL-KAFIREENA AMHILHUM RUWAYDA — so give respite to the disbelievers; leave them ALONE for a WHILE.'

'Ruwayda', beta — gently, a little while, softly. Not 'fight them now'. Not 'answer their every insult'. Just: give them time. Let them run.

Feel the confidence in that, beta. Only someone who is completely certain of the outcome speaks like this. A person who is worried argues, shouts, rushes. The One who owns the ending says: leave them a little while.



And history proved the ayah. Those who plotted in Makkah — where are they now? Within twenty years, the same city was calling the azan from its rooftops. The plan of Allah did not need to hurry.

So the surah gives you three gifts to carry, beta. One: over you is a guard, so never sin in the dark thinking you are alone. Two: the One who made you from a drop can certainly bring you back, so live ready. And three: when you are wronged and cannot respond — when the plotting is loud and you are small — say to your own heart what Allah said to His Messenger ﷺ: *amhilhum ruwayda*. Leave them a little while. The Planner is already at work.

What This Surah Teaches Us

1. Light pierces darkness — and Allah's watch pierces every private place a person hides in.
2. Over every soul is a hafiz — protector and recorder at once: you are guarded, and you are witnessed.



- 3. Deflate arrogance with memory: look at the drop you came from before you look down on anyone.**
- 4. The One who did the harder work — building you from nothing — will not struggle to return you.**
- 5. On that Day secrets are tested: purify WHY you do things, not only what you do.**
- 6. Treat the Quran as 'qawlun fasl' — a decisive word, never entertainment or decoration.**
- 7. When wronged and powerless, take the Prophet's ﷺ instruction: leave them a little while — the Planner is already working.**

Ya Hafiz, guard us in our darkness, purify our secrets before they are tested, and let us rest in Your planning. Ameen.

— This is a simplified, faithful retelling for understanding, based on the Quran's translation and established tafseer (Ibn Kathir and others). For deeper study, always read with a qualified teacher. —

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