



Muslim Et Kafir – The two opposites



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 وَاللَّيْلِ إِذَا يَغْشَىٰ ۝ وَالنَّهَارِ إِذَا تَجَلَّىٰ ۝ وَمَا خَلَقَ الذَّكَرَ وَالْأُنثَىٰ ۝
 إِنَّ سَعْيَكُمْ لَشَتَّىٰ ۝ فَمَا مَنَّ أَعْطَىٰ وَانْفَقَىٰ ۝ وَصَدَقَ بِالْحَسَنَىٰ ۝
 فَسَنِيسِرُهُ لِلْيُسْرَىٰ ۝ وَأَمَّا مَنْ يَحْتَلِ وَأَسْتَفْنَىٰ ۝ وَكَذَّبَ بِالْحَسَنَىٰ ۝
 فَسَنِيسِرُهُ لِّلْعُسْرَىٰ ۝ وَمَا يَغْنِي عَنْهُ مَالُهُ إِذَا تَرَدَّىٰ ۝ إِنَّ عَلَيْنَا
 لَلْهُدَىٰ ۝ وَإِن لَّنَا لَآخِرَةٌ وَآوَّلَىٰ ۝ فَانذَرْتُمْ نَارًا تَلْفَطَىٰ ۝
 لَّا يَصِلُهَا إِلَّا الْأَشْقَىٰ ۝ الَّذِي كَذَّبَ وَتَوَلَّىٰ ۝ وَسَيُجَنَّبُهَا
 الْأَتْقَىٰ ۝ الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّىٰ ۝ وَمَا لِأَحَدٍ عِنْدَهُ مِنْ
 نِعْمَةٍ مُّجْرَىٰ ۝ إِلَّا ابْتِغَاءَ وَجْهِ رَبِّهِ الْأَعْلَىٰ ۝ وَلَسَوْفَ يَرْضَىٰ ۝

By the night, when it covers with darkness;
 and by the day, when it spreads its brightness.
 By Him who created the male and the female,
 surely your efforts are directed towards various ends.
 So for him who gives in charity, fears Allah
 and testifies to goodness,
 We shall facilitate for him the easy way.
 As for him who is a stingy and considers himself
 independent of Allah
 and rejects the goodness,
 We shall facilitate for him the hard way.
 Just think! What benefit will he get from his wealth, if he
 himself is doomed.
 Surely it is for Us to give guidance,
 and surely to Us belong the end and the beginning.
 Therefore, I warn you of the blazing fire,
 in which none shall burn except the wretched
 who deny the truth and give no heed.
 But the pious shall be kept away from it,
 the one who spends in charity for self-purification,
 not seeking any favor from anyone for which a reward is expected in return,
 except seeking the good pleasure of his Rabb, the Most High.
 Such persons shall soon be well-pleased with Allah.

(Surah 92, Al-Layl)

One way of understanding faith is to look at the opposite of faith. The distinctiveness of each can be easily noticed. Contrast the darkness of the night as it hides away its surroundings and the brightness of the day as it reveals all things. Similarly this surah contrasts the qualities of a Muslim and a kafir, the servant of of God and the rebel. It begins with the proposition that both strives and struggle for quite different reasons. The one works for the pleasure of his Lord whilst the other for his own whims. One strives for the gardens of Paradise, the other for the hell fire. The Muslim works for the others benefit and the kafir works for self-interest. The next few verses explain the mental framework within which the Muslim works; he is generous and gives freely of his wealth and God-given talents, he is always aware of his Lord and he believes in Paradise (Husna is Paradise in hadith of Ibn-e-Abbas).

As a consequence of his generosity, God-consciousness and desire for Paradise, his journey towards his goal is made easy and comfortable. A Muslim will do goodness and God will make his path smoother and smoother. His momentum builds as he travels along the path. Righteousness becomes his nature. The surah then turns to the kafir and highlights three of his qualities; namely the kafir is greedy, thinks he is independent of his Lord and denies Paradise, gathering momentum on his downward path to hell. What a contrast to the believer!

Qualities of a Muslim = Generous, Aware of God and Believes in Paradise
 Qualities of a Kafir = Greedy, Forgetful of God and Denies Paradise