

(وَالضُّحَى - وَاللَّيْلِ إِذَا سَجَى)

(By the forenoon. By the night when it darkens.) Al-`Awfi reported from Ibn `Abbas, "When the Qur'an was revealed to the Messenger of Allah , Jibril was delayed from coming to him for a number of days (on one occasion). Therefore, the Messenger of Allah was affected by this. Then the idolators began to say, `His Lord has abandoned him and hates him.' So Allah revealed,

(مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَى)

(Your Lord has neither forsaken you nor hates you.)" In this, Allah is swearing by the forenoon and the light that He has placed in it.

(وَاللَّيْلِ إِذَا سَجَى)

(By the night when it darkens (Saja).) meaning, it settles, darkens meaning, it settles, darkens and overcomes them. This was said by Mujahid, Qatadah, Ad-Dahhak, Ibn Zayd and others. This is a clear proof of the power of the Creator of this (light) and that (darkness). This is as Allah says,

(وَاللَّيْلِ إِذَا يَغْشَى - وَالنَّهَارِ إِذَا تَجَلَّى)

(By the night as it envelops. By the Day as it appears.) (92:1-2) Allah also says,

(فَالِقُ الْإِصْبَاحِ وَجَعَلَ اللَّيْلَ سَكَنًا وَالشَّمْسَ وَالْقَمَرَ حُسْبَانًا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ)

((He is the) Cleaver of the daybreak. He has appointed the night for resting, and the sun and the moon for reckoning. Such is the measuring of the Almighty, the All-Knowing.) (6:96) Allah then says,

(مَا وَدَّعَكَ رَبُّكَ)

(Your Lord has neither forsaken you) meaning, `He has not abandoned you.'

(وَمَا قَلَى)

(nor hates (Qala) you.) meaning, `He does not hate you.'

The Hereafter is Better Than This First Life

(وَلَلْآخِرَةُ خَيْرٌ لَّكَ مِنَ الْأُولَىٰ)

(And indeed the Hereafter is better for you than the present.) meaning, the abode of the Hereafter is better for you than this current abode. For this reason the Messenger of Allah used to be the most abstinent of the people concerning the worldly things, and he was the greatest of them in his disregard for worldly matters. This is well known by necessity from his biography. When the Prophet was given the choice at the end of his life between remaining in this life forever and then going to Paradise, or moving on to the company of Allah, he chose that which is with Allah over this lowly world. Imam Ahmad recorded that `Abdullah bin Mas`ud said, "The Messenger of Allah was lying down on a straw mat and it left marks on his side. Then when he woke up he began to rub his side. So I said, `O Messenger of Allah! Will you allow us to spread something soft over this straw mat' He replied,

«مَالِي وَلِلدُّنْيَا، إِنَّمَا مَتَلِي وَمَتَلُ الدُّنْيَا كَرَائِبِ
ظِلِّ تَحْتَ شَجَرَةٍ ثُمَّ رَاحَ وَتَرَكَهَا»

(I have nothing to do with this world. The parable of me and this world is like a rider who rests in the shade of a tree, then he passes on and leaves it.)" At-Tirmidhi and Ibn Majah both recorded this Hadith by way of Al-Mas`udi. At-Tirmidhi said, "Hasan Sahih."

The Numerous Bounties of the Hereafter are waiting for the Messenger of Allah

Then Allah says,

(وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ)

(And verily, your Lord will give you so that you shall be well-pleased.) meaning, in the final abode Allah will give him until He pleases him concerning his followers, and in that which He has prepared for him from His generosity. From this will be the River of Al-Kawthar, which will have domes of hollowed pearls on its banks, and the mud on its banks will be the strongest fragrance of musk, as will be mentioned. Imam Abu `Amr Al-Awza`i recorded that Ibn `Abbas said, "The Messenger of Allah was shown that which his Ummah would be blessed with after him, treasure upon treasure. So he was pleased with that. Then Allah revealed,

(وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ)

(And verily, your Lord will give you so that you shall be well-pleased.) So, Allah will give him in Paradise one million palaces, and each palace will contain whatever he wishes of wives and servants." This was recorded by Ibn Jarir and Ibn Abi Hatim from his route of transmission. This chain of narration is authentic to Ibn `Abbas, and statements like this can only be said from that which is Tawqif.

A Mention of some of Allah's Favors upon the Messenger Enumerating His favors upon His Messenger, Muhammad

Allah says;

(أَلَمْ يَجِدْكَ يَتِيمًا فَآوَى)

(Did He not find you an orphan and gave you a refuge) This refers to the fact that his father died while his mother was still pregnant with him, and his mother, Aminah bint Wahb died when he was only six years old. After this he was under the guardianship of his grandfather, `Abdul-Muttalib, until he died when Muhammad was eight years old. Then his uncle, Abu Talib took responsibility for him and continued to protect him, assist him, elevate his status, honor him, and even restrain his people from harming him when he was forty years of age and Allah commissioned him with the prophethood. Even with this, Abu Talib continued to follow the religion of his people, worshipping idols. All of this took place by the divine decree of Allah and His decree is most excellent. Until Abu Talib died a short time before the Hijrah. After this (Abu Talib's death) the foolish and ignorant people of the Quraysh began to attack him, so Allah chose for him to migrate away from them to the city of Al-Aws and Al-Khazraj among those who helped him (in Al-Madinah). Allah caused his Sunnah to be spread in the most perfect and complete manner. Then, when he arrived at their city, they gave him shelter, supported him, defended him and fought before him (against the enemies of Islam) -- may Allah be pleased with all of them. All of this was from Allah's protection for him, guarding over him and caring for him. Then Allah says,

(وَوَجَدَكَ ضَالًّا فَهَدَى)

(He found you unaware and guided you) This is similar to Allah's saying,

(وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا مَا كُنْتَ تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ وَلَكِن جَعَلْنَاهُ نُورًا نَّهْدِي بِهِ مَن نَّشَاءُ مِنْ عِبَادِنَا)

(And thus We have sent to you a Ruh from Our command. you knew not what is the Book, nor what is Faith. But We have made it a light wherewith We guide whosoever of our servants We will...) (42:52) Allah says,

(وَوَجَدَكَ عَائِلًا فَأَغْنَى)

(And He found you poor and made you rich) meaning, `you were poor having dependents, so Allah made you wealthy and independent of all others besides Him.' Thus, Allah combined for him the two positions: the one who is poor and patient, and the one who is wealthy and thankful. In the Two Sahihs it has been recorded from Abu Hurayrah that the Messenger of Allah said,

«لَيْسَ الْغِنَى عَنْ كَثْرَةِ الْعَرَضِ، وَلَكِنَّ الْغِنَى
غِنَى النَّفْسِ»

(Wealth is not determined by abundance of possessions, but wealth is the richness of the soul.)
In Sahih Muslim, it is recorded from `Abdullah bin `Amr that the Messenger of Allah said,

«قَدْ أَفْلَحَ مَنْ أَسْلَمَ وَرَزَقَ كَفَافًا وَقَنَّعَهُ اللَّهُ بِمَا
آتَاهُ»

(Whoever accepts Islam, is provided with his basic needs, and Allah makes him content with what He has given him, then he will be successful.)

How should this Bounty be responded to

Then Allah says,

(فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ)

(Therefore, treat not the orphan with oppression.) meaning, `just as you were an orphan and Allah sheltered you, then do not oppress the orphan.' In other words, `do not humiliate him, scorn him or despise him. Rather, you should be kind and gentle to him.' Qatadah said, "Be like a merciful father to the orphan."

(وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ)

(And repulse not the one who asks.) meaning, `just as you were astray and Allah guided you, then do not scorn the one who asks for knowledge seeking to be guided.' Ibn Ishaq said,

(وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ)

(And repulse not the one who asks.) "This means do not be oppressive, arrogant, wicked, or mean to the weak among Allah's servants." Qatadah said, "This means respond to the poor with mercy and gentleness."

(وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ)

(And procalim the grace of your Lord.) meaning, `just as you were poor and needy, and Allah made you wealthy, then tell about Allah's favor upon you.' Abu Dawud recorded from Abu Hurayrah that the Prophet said,

«لَا يَشْكُرُ اللَّهَ مَنْ لَا يَشْكُرُ النَّاسَ»

(Whoever is not thankful to the people, then he is not thankful to Allah.) At-Tirmidhi also recorded this Hadith and he said, "Sahih". Abu Dawud recorded from Jabir that the Prophet said,

«مَنْ أُبْلِيَ بَلَاءً فَذَكَرَهُ فَقَدْ شَكَرَهُ، وَمَنْ كَتَمَهُ فَقَدْ كَفَرَهُ»

(Whoever overcomes some test (i.e., calamity) and mentions it (to others), then he is indeed thankful. And whoever conceals it, then indeed he was ungrateful.) Abu Dawud was alone in recording this Hadith. This is the end of the Tafsir of Surat Ad-Duha, and unto Allah is due all praise and thanks.

The Tafsir of Surah Alam Nashrah (Surat Ash-Sharh)

(Chapter - 94)

Which was revealed in Makkah

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

In the Name of Allah, the Most Gracious, the Most Merciful.

(أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ - وَوَضَعْنَا عَنْكَ وِزْرَكَ
- الَّذِي أَنْقَضَ ظَهْرَكَ - وَرَفَعْنَا لَكَ ذِكْرَكَ - فَإِنَّ
مَعَ الْعُسْرِ يُسْرًا - إِنَّ مَعَ الْعُسْرِ يُسْرًا - فَإِذَا
فَرَغْتَ فَاَنْصَبْ - وَإِلَىٰ رَبِّكَ فَارْغَبْ)

(1. Have We not opened your breast for you) (2. And removed from you your burden.) (3. Which weighed down your back) (4. And have We not raised high your fame) (5. Verily, along with every hardship is relief,) (6. Verily, along with every hardship is relief.) (7. So when you have finished, devote yourself to Allah's worship.) (8. And to your Lord turn intentions and hopes.)

The Meaning of opening the Breast

Allah says,

(أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ)

(Have We not opened your breast for you) meaning, `have We not opened your chest for you.' This means, `We illuminated it, and We made it spacious, vast and wide.' This is as Allah says,

(فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ)

(And whomsoever Allah wills to guide, He opens his breast to Islam.) (6:125) And just as Allah expanded his chest, He also made His Law vast, wide, accommodating and easy, containing no difficulty, hardship or burden.

A Discussion of Allah's Favor upon His Messenger Concerning Allah's statement,

(وَوَضَعْنَا عَنْكَ وِزْرَكَ)

(And removed from you your burden.) This means

(لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ)

(That Allah may forgive you your sins of the past and the future.) (48:2)

(الَّذِي أَنْقَضَ ظَهْرَكَ)

(Which weighed down your back) Al-Inqad means the sound. And more than one of the Salaf has said concerning Allah's saying,

(الَّذِي أَنْقَضَ ظَهْرَكَ)

(Which weighed down your back) meaning, `its burden weighed heavy upon you.'

The Tafsir of Surah Wat-Tin waz-Zaytun

(Chapter - 95)

Which was revealed in Makkah

The Recitation of Surat At-Tin in the Prayer while traveling

Malik and Shu`bah narrated from `Adi bin Thabit, who narrated that Al-Bara' bin `Azib said, "The Prophet used to recite in one of his Rak`ahs while traveling `At-Tin waz-Zaytun' (Surat At-

Tin), and I have never heard anyone with a nicer voice or recitation than him." The Group has recorded this Hadith in their books.

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

In the Name of Allah, the Most Gracious, the Most Merciful.

(وَالَّتَيْنِ وَالزَّيْتُونَ - وَطُورِ سَيْنِينَ - وَهَذَا الْبَلَدِ
الْأُمِينِ - لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ - ثُمَّ
رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ - إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا
الصَّالِحَاتِ فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ - فَمَا يُكَذِّبُكَ
بَعْدُ بِالذِّينِ - أَلَيْسَ اللَّهُ بِأَحْكَمَ الْحَاكِمِينَ)

(1. By At-Tin and Az-Zaytun.) (2. By Tur Snin.) (3. By this city of security.) (4. Verily, We created man in the best form.) (5. Then We reduced him to the lowest of the low.) (6. Save those who believe and do righteous deeds. Then they shall have a reward without end.) (7. Then what causes you to deny after this the Recompense) (8. Is not Allah the best of judges)

The Explanation of At-Tin and what comes after it

Al-`Awfi reported from Ibn `Abbas that what is meant by At-Tin is the Masjid of Nuh that was built upon Mount Al-Judi. Mujahid said, "It is this fig that you have."

(وَالزَّيْتُونَ)

(By Az-Zaytun.) Ka`b Al-Ahbar, Qatadah, Ibn Zayd and others have said, "It is the Masjid of Jerusalem (Bayt Al-Maqdis)." Mujahid and `Ikrimah said, "It is this olive which you press (to extract the oil)."

(وَطُورِ سَيْنِينَ)

(By Tur Snin.) Ka`b Al-Ahbar and several others have said, "It is the mountain upon which Allah spoke to Musa."

(وَهَذَا الْبَلَدِ الْأُمِينِ)

(By this city of security.) meaning Makkah. This was said by Ibn `Abbas, Mujahid, `Ikrimah, Al-Hasan, Ibrahim An-Nakha`i, Ibn Zayd and Ka`b Al-Ahbar. There is no difference of opinion about this. Some of the Imams have said that these are three different places, and that Allah sent a Messenger to each of them from the Leading Messengers, who delivered the Great Codes of Law. The first place is that of the fig and the olive, which was Jerusalem, where Allah sent `Isa bin Maryam. The second place is Mount Snin, which is Mount Snai where Allah spoke to Musa bin `Imran. The third place is Makkah, and it is the city of security where whoever enters is safe. It is also the city in which Muhammad was sent. They have said that these three places are mentioned at the end of the Tawrah. The verse says, "Allah has come from Mount Snai - meaning the one upon which Allah spoke to Musa bin `Imran; and shined from Sa`ir - meaning the mountain of Jerusalem from which Allah sent `Isa; and appeared from the mountains of Faran - meaning the mountains of Makkah from which Allah sent `Isa; and appeared from the mountains of Faran - meaning the mountains of Makkah from which Allah sent Muhammad ." Thus, He mentioned them in order to inform about them based upon their order of existence in time. This is why He swore by a noble place, then by a nobler place, and then by a place that is the nobler than both of them.

Man becoming Lowly even though He was created in the Best Form

and the Result of that Allah says,

(لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَن تَقْوِيمٍ)

(Verily, We created man in the best form.) This is the subject being sworn about, and it is that Allah created man in the best image and form, standing upright with straight limbs that He beautified.

(ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ)

(Then We reduced him to the lowest of the low.) meaning, to the Hellfire. This was said by Mujahid, Abu Al-`Aliyah, Al-Hasan, Ibn Zayd and others. Then after this attractiveness and beauty, their destination will be to the Hell-fire if they disobey Allah and belie the Messengers. This is why Allah says,

(إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ)

(Save those who believe and do righteous deeds.) Some have said,

(ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ)

(Then We reduced him to the lowest of the low.) "This means decrepit old age." This has been reported from Ibn `Abbas and `Ikrimah. `Ikrimah even said, "Whoever gathers the Qur'an (i.e., he memorizes it all), then he will not be returned to decrepit old age." Ibn Jarir preferred this explanation. Even if this was the meaning, it would not be correct to exclude the believers from this, because some of them are also overcome by the senility of old age. Thus, the meaning here is what we have already mentioned (i.e., the first view), which is similar to Allah's saying,

وَالْعَصْرُ - إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ إِلَّا الَّذِينَ
ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ

(By Al-`Asr. Verily man is in loss, except those who believe and perform righteous deeds.)
(103:1-3) Concerning Allah's statement,

فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ

(Then they shall have a reward without end.) meaning, that will not end, as we have mentioned previously. Then Allah says,

فَمَا يُكَذِّبُكَ

(Then what causes you to deny) meaning, `O Son of Adam!'

بَعْدُ بِالذِّينِ

(after this the Recompense) meaning, `in the recompense that will take place in the Hereafter. For indeed you know the beginning, and you know that He Who is able to begin (the creation) is also able to repeat it which is easier. So what is it that makes you deny the final return in the Hereafter after you have known this' Then Allah says,

أَلَيْسَ اللَّهُ بِأَحْكَمَ الْحَاكِمِينَ

(Is not the Allah the best of judges) meaning, `is He not the best of judges, Who does not oppress or do any injustice to anyone' And from His justice is that He will establish the Judgement, and He will give retribution to the person who was wronged in this life against whoever wronged him. This is the end of the Tafsir of Surat wat-Tin waz-Zaytun and all praise and thanks are due to Allah.

The Tafsir of Surah Iqra' (Surat Al-`Alaq)

(Chapter - 96)

Which was revealed in Makkah

This was the First of the Qur'an revealed

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Most Gracious, the Most Merciful.

(اِقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ - خَلَقَ الْإِنْسَانَ مِنْ
عَلَقٍ - اِقْرَأْ وَرَبُّكَ الْأَكْرَمُ - الَّذِي عَلَّمَ بِالْقَلَمِ -
عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ)

(1. Read! In the Name of your Lord Who created.) (2. He has created man from a clot.) (3. Read! And your Lord is the Most Generous.) (4. Who has taught by the pen.) (5. He has taught man that which he knew not.)

The Beginning of the Prophethood of Muhammad and the First of the Qur'an revealed

Imam Ahmad recorded that `A'ishah said: The first thing that began happening with the Messenger of Allah from the revelation was dreams that he would see in his sleep that would come true. He would not see any dream except that it would come true just like the (clearness of) the daybreak in the morning. Then seclusion became beloved to him. So, he used to go to the cave of Hira' and devote himself to worship there for a number of nights, and he would bring provisions for that. Then he would return to Khadijah and replenish his provisions for a similar number of nights. This continued until the revelation suddenly came to him while he was in the cave of Hira'. The angel came to him while he was in the cave and said, "Read!" The Messenger of Allah said,

«قُلْتُ: مَا أَنَا بِقَارِئٍ»

(I replied: "I am not one who reads.) Then he said, "So he (the angel) seized me and pressed me until I could no longer bear it. Then he released me and said: `Read!' So I replied: `I am not one who reads.' So, he pressed me a second time until I could no longer bear it. Then he released me and said:

(اِقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ)

(Read in the Name of your Lord who has created.) until he reached the Ayah,

(مَا لَمْ يَعْلَمْ)

(That which he knew not.)" So he returned with them (those Ayat) and with his heart trembling until he came (home) to Khadijah, and he said,

«زَمُّونِي زَمُّونِي»

(Wrap me up, wrap me up!) So they wrapped him up until his fear went away. After that he told Khadijah everything that had happened (and said),

«قَدْ خَشِيتُ عَلَى نَفْسِي»

(I fear that something may happen to me.) Khadijah replied, "Never! By Allah, Allah will never disgrace you. You keep good relations with your relatives, you speak the truth, you help the poor and the destitute, you serve your guests generously, and you help the deserving, calamity afflicted people." Khadijah then accompanied him to her cousin Waraqah bin Nawfal bin Asad bin `Abdul-`Uzza bin Qusay, who, during the period of ignorance became a Christian and used to scribe the Scriptures in Arabic. He would write from the Injil in Hebrew as much as Allah willed for him to write. He was an old man and had lost his eyesight. Khadijah said to him, "O my cousin! Listen to the story of your nephew." Waraqah asked, "O my nephew! What have you seen" Allah's Messenger described what he saw. Waraqah said, "This is An-Namus whom Allah had sent to Musa. I wish I was young and could live until the time when your people would drive you out." Allah's Messenger asked,

«أَوْ مُخْرَجِيَّ هُمْ؟»

(Will they drive me out) Waraqah replied in the affirmative and said, "Anyone who came with something similar to what you have brought, was treated with hostility and enmity; and if I should remain alive till that day then I would firmly support you." But Waraqah did not remain. He died and the revelation paused until Allah's Messenger became sad according to what we were told. Due to this grief he set out a number of times with the intent of throwing himself from the mountain tops. However, every time he would reach the peak of a mountain to throw himself from it, Jibril would appear to him and say, "O Muhammad! You are truly the Messenger of Allah!" Therefore, his worry would be eased, his soul would be settled and he would return (down from the mountain). Then, when the revelation did not come again for a long time, he set out as he had done before. So when he reached the peak of the mountain, Jibril appeared to him again and said to him the same as he had said before." This Hadith has been recorded in the Two Sahihs by way of Az-Zuhri. We have already discussed this Hadith's chain of narration, its text and its meanings at length in the beginning of our explanation of Sahih Al-Bukhari. Therefore, whoever would like to read it, it is researched there, and all praise and blessings are due to Allah. So the first thing that was revealed of the Qur'an were these noble and blessed Ayat. They are the first mercy that Allah bestowed upon His servants and the first bounty that Allah favored them with.

The Honor and Nobility of Man is in His Knowledge

These Ayat inform of the beginning of man's creation from a dangling clot, and that out of Allah's generosity He taught man that which he did not know. Thus, Allah exalted him and honored him by giving him knowledge, and it is the dignity that the Father of Humanity, Adam, was distinguished with over the angels. Knowledge sometimes is in the mind, sometimes on the tongue, and sometimes in writing with the fingers. Thus, it may be intellectual, spoken and written. And while the last (written) necessitates the first two (intellectual and spoken), the reverse is not true. For this reason Allah says,

(اقْرَأْ وَرَبُّكَ الْأَكْرَمُ - الَّذِي عَلَّمَ بِالْقَلَمِ - عَلَّمَ
الْإِنْسَانَ مَا لَمْ يَعْلَمْ)

(Read! And your Lord is the Most Generous. Who has taught by the pen. He has taught man that which he knew not.) There is a narration that states, "Record knowledge by writing." There is also a saying which states, "Whoever acts according to what he knows, Allah will make him inherit knowledge that he did not know."

(كَلَّا إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنَّاظِرٌ - أَنْ رَاءَهُ اسْتَعْتَصَمَ - إِنْ إِلَىٰ رَبِّكَ الرُّجْعَىٰ - أَرَأَيْتَ الَّذِي يَنْهَىٰ - عَبْدًا إِذَا صَلَّىٰ - أَرَأَيْتَ إِنْ كَانَ عَلَى الْهُدَىٰ - أَوْ أَمَرَ بِالْتَّقْوَىٰ - أَرَأَيْتَ إِنْ كَذَّبَ وَتَوَلَّىٰ - أَلَمْ يَعْلَم بِأَنَّ اللَّهَ يَرَىٰ - كَلَّا لَئِنْ لَمْ يَنْتَهِ لَنَسْفَعًا بِالنَّاصِيَةِ - نَاصِيَةٍ كَذِبَةٍ خَاطِئَةٍ - فَلَيَدْعُنَّادِيَهُ - سَنَدْعُ الزَّبَانِيَةَ - كَلَّا لَا تُطِعْهُ وَاسْجُدْ وَاقْتَرِبْ)

(6. Nay! Verily, man does transgress.) (7. Because he considers himself self-sufficient.) (8. Surely, unto your Lord is the return.) (9. Have you seen him who prevents) (10. A servant when he prays) (11. Have you seen if he is on the guidance) (12. Or enjoins Taqwa) (13. Have you seen if he denies and turns away) (14. Knows he not that Allah sees) (15. Nay! If he ceases not, We will scorch his forehead --) (16. A lying, sinful forehead!) (17. Then let him call upon his council.) (18. We will call out the guards of Hell!) (19. Nay! Do not obey him. Fall prostrate and draw near (to Allah)!)

The Threat against Man's Transgression for the sake of Wealth

Allah informs that man is very pleased, most evil, scornful and transgressive when he considers himself self-sufficient and having an abundance of wealth. Then Allah threatens, warns and admonishes him in His saying,

(إِنَّ إِلَىٰ رَبِّكَ الرُّجْعَىٰ)

(Surely, unto your Lord is the return.) meaning, 'unto Allah is the final destination and return, and He will hold you accountable for your wealth, as to where you obtained it from and how did you spend it.'

Scolding of Abu Jahl and the Threat of seizing Him

Then Allah says,

(أَرَأَيْتَ الَّذِي يَنْهَى - عَبْدًا إِذَا صَلَّى)

(Have you seen him who prevents. A servant when he prays) This was revealed about Abu Jahl, may Allah curse him. He threatened the Prophet for performing Salah at the Ka`bah. Thus, Allah firstly admonished him with that which was better by saying,

(أَرَأَيْتَ إِنْ كَانَ عَلَى الْهُدَى)

(Have you seen if he is on the guidance.) meaning, `do you think this man whom you are preventing is upon the straight path in his action, or

(أَوْ أَمَرَ بِالتَّقْوَى)

(Or enjoins Taqwa) in his statements Yet, you rebuke him and threaten him due to his prayer.' Thus, Allah says,

(أَلَمْ يَعْلَم بِأَنَّ اللَّهَ يَرَى)

(Knows he not that Allah sees) meaning, doesn't this person who is preventing this man who is following correct guidance know that Allah sees him and hears his words, and He will compensate him in full for what he has done Then Allah says by way of warning and threatening,

(كَلَّا لَئِنْ لَمْ يَنْتَهِ)

(Nay! If he ceases not,) meaning, if he does not recant from his discord and obstinacy,

(لَنَسْفَعًا بِالنَّاصِيَةِ)

(We will scorch his forehead.) meaning, `indeed We will make it extremely black on the Day of Judgement.' Then He says,

(نَاصِيَةٍ كَذِبَةٍ خَاطِئَةٍ)

(A lying, sinful forehead!) meaning, the forehead of Abu Jahl is lying in its statements and sinful in its actions.

(فَلْيَدْعُ نَادِيَهُ)

(Then let him call upon his council.) meaning, his people and his tribe. In other words, let him call them in order to seek help from them.

(سَدْعُ الزَّبَانِيَةِ)

(We will call out the guards of Hell!) `And they are the angels of torment. This is so that he may know who will win -- Our group or his group' Al-Bukhari recorded that Ibn `Abbas said, "Abu Jahl said, `If I see Muhammad praying at the Ka`bah, I will stomp on his neck.' So this reached the Prophet , who said,

«لَئِن فَعَلَ لَأَخَذْتُهُ الْمَلَائِكَةُ»

(If he does, he will be seized by the angels.)" This Hadith was also recorded by At-Tirmidhi and An-Nasa'i in their Books of Tafsir. Likewise, it has been recorded by Ibn Jarir. Ahmad, At-Tirmidhi, An-Nasa'i and Ibn Jarir, all recorded it from Ibn `Abbas with the following wording: "The Messenger of Allah was praying at the Maqam (prayer station of Ibrahim) when Abu Jahl bin Hisham passed by him and said, `O Muhammad! Haven't I prevented you from this' He threatened the Prophet and thus, the Messenger of Allah became angry with him and reprimanded him. Then he said, `O Muhammad! What can you threaten me with By Allah, I have the most kinsmen of this valley with me in the large.' Then Allah revealed,

(فَلْيَدْعُ نَادِيَهُ - سَدْعُ الزَّبَانِيَةِ)

(Then let him call upon his council. We will call out the guards of Hell!)" Ibn `Abbas then said, "If he had called his people, the angels of torment would have seized him at that very instant." At-Tirmidhi said, "Hasan Sahih." Ibn Jarir recorded from Abu Hurayrah that Abu Jahl said, "Does Muhammad cover his face with dust (i.e., from prostration) while he is among you all" They (the people) replied, "Yes." Then he said, "By Al-Lat and Al-`Uzza, if I see him praying like this, I will stomp on his neck, and I will certainly put his face in the dust." So the Messenger of Allah came and he began praying, which made it possible for Abu Jahl to stomp on his neck. Then the people became surprised at him (Abu Jahl) because he began retreating on his heels and covering himself with his hands. Then it was said to him, "What's the matter with you" He replied, "Verily, between me and him is a ditch of fire, monsters and wings." Then the Messenger of Allah said,

«لَوْ دَنَا مِنِّي لَأَخْتَطَفْتُهُ الْمَلَائِكَةُ عُضْوًا عُضْوًا»

(If he had come near me, the angels would have snatched him limb by limb.) The narrator added; "Allah revealed an Ayah, but I do not know whether it is concerning the Hadith of Abu Hurayrah or not:

(كَلَّا إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنَّاظٍ)

(Nay! Verily, man does transgress.) to the end of the Surah." Imam Ahmad bin Hanbal, Muslim, An-Nasa'i and Ibn Abi Hatim all recorded this Hadith.

Amusement for the Prophet

Then Allah says,

(كَلَّا لَا تُطِيعُهُ)

(Nay! Do not obey him.) meaning, `O Muhammad! Do not obey him in what he is forbidding from such as steadfastness in worship and performing worship in abundance. Pray wherever you wish and do not worry about him. For indeed Allah will protect you and help you, and He will defend you against the people.'

(وَاسْجُدْ وَاقْتَرِبْ)

(Fall prostrate and draw near (to Allah)!) This is just like what has been confirmed in the Sahih of Muslim on the authority of Abu Salih who reported from Abu Hurayrah that the Messenger of Allah said,

«أَقْرَبُ مَا يَكُونُ الْعَبْدُ مِنْ رَبِّهِ وَهُوَ سَاجِدٌ،
فَأَكْثِرُوا الدُّعَاءَ»

(The closest that a servant can be to his Lord is when he is in prostration. Therefore, make abundant supplications (i.e., while prostrating).)" It has also been mentioned previously that the Messenger of Allah used to prostrate when he recited

(إِذَا السَّمَاءُ انشَقَّتْ)

(When the heaven is split asunder.) (84:1) and

(اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ)

(Read! In the Name of your Lord Who has created.) (96:1) This is the end of the Tafsir of Surah Iqra' (Surat Al-`Alaq). Unto Allah is due all praise and thanks, and He is the Giver of success and protection against error.

The Tafsir of Surat Al-Qadr

(Chapter - 97)

Which was revealed in Makkah

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

In the Name of Allah, the Most Gracious, the Most Merciful.

(إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ - وَمَا أَدْرَاكَ مَا لَيْلَةُ
الْقَدْرِ - لَيْلَةُ الْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ - تَنْزَلُ
الْمَلَائِكَةُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ مِّنْ كُلِّ أَمْرٍ -
سَلَامٌ هِيَ حَتَّىٰ مَطْلَعِ الْفَجْرِ)

(1. Verily, We have sent it down in the Night of Al-Qadr.) (2. And what will make you know what the Night of Al-Qadr is) (3. The Night of Al-Qadr is better than a thousand months.) (4. Therein descend the angels and the Ruh by their Lord's permission with every matter.) (5. There is peace until the appearance of dawn.)

The Virtues of the Night of Al-Qadr (the Decree)

Allah informs that He sent the Qur'an down during the Night of Al-Qadr, and it is a blessed night about which Allah says,

(إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةٍ مُّبَارَكَةٍ)

(We sent it down on a blessed night.) (44:3) This is the Night of Al-Qadr and it occurs during the month of Ramadan. This is as Allah says,

(شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ)

(The month of Ramadan in which was revealed the Qur'an.) (2:185) Ibn ` Abbas and others have said, "Allah sent the Qur'an down all at one time from the Preserved Tablet (Al-Lawh Al-Mahfuz) to the House of Might (Baytul-` Izzah), which is in the heaven of this world. Then it came down in parts to the Messenger of Allah based upon the incidents that occurred over a period of twenty-three years." Then Allah magnified the status of the Night of Al-Qadr, which He chose for the revelation of the Mighty Qur'an, by His saying,

(وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ - لَيْلَةُ الْقَدْرِ خَيْرٌ مِّنْ
أَلْفِ شَهْرٍ)

(And what will make you know what the Night of Al-Qadr is The Night of Al-Qadr is better than a thousand months.) Imam Ahmad recorded that Abu Hurayrah "When Ramadan would come, the Messenger of Allah would say,

«قَدْ جَاءَكُمْ شَهْرُ رَمَضَانَ، شَهْرٌ مُبَارَكٌ،
 افْتَرَضَ اللَّهُ عَلَيْكُمْ صِيَامَهُ، تُفْتَحُ فِيهِ أَبْوَابُ
 الْجَنَّةِ، وَتُعْلَقُ فِيهِ أَبْوَابُ الْجَحِيمِ، وَتُعَلُّ فِيهِ
 الشَّيَاطِينُ، فِيهِ لَيْلَةٌ خَيْرٌ مِنْ أَلْفِ شَهْرٍ، مَنْ
 حُرِمَ خَيْرَهَا فَقَدْ حُرِمَ»

(Verily, the month of Ramadan has come to you all. It is a blessed month, which Allah has obligated you all to fast. During it the gates of Paradise are opened, the gates of Hell are closed and the devils are shackled. In it there is a night that is better than one thousand months. Whoever is deprived of its good, then he has truly been deprived.)" An-Nasa'i recorded this same Hadith. Aside from the fact that worship during the Night of Al-Qadr is equivalent to worship performed for a period of one thousand months, it is also confirmed in the Two Sahihs from Abu Hurayrah that the Messenger of Allah said,

«مَنْ قَامَ لَيْلَةَ الْقَدْرِ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا
 تَقَدَّمَ مِنْ دَنْبِهِ»

(Whoever stands (in prayer) during the Night of Al-Qadr with faith and expecting reward (from Allah), he will be forgiven for his previous sins.)

The Descent of the Angels and the Decree for Every Good during the Night of Al-Qadr

Allah says,

تَنْزَلُ الْمَلَائِكَةُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ مِنْ كُلِّ
 أَمْرٍ

(Therein descend the angels and the Ruh by their Lord's permission with every matter.) meaning, the angels descend in abundance during the Night of Al-Qadr due to its abundant blessings. The angels descend with the descending of blessings and mercy, just as they descend when the Qur'an is recited, they surround the circles of Dhikr (remembrance of Allah) and they lower their wings with true respect for the student of knowledge. In reference to Ar-Ruh, it is said that here it means the angel Jibril. Therefore, the wording of the Ayah is a method of adding the name of the distinct object (in this case Jibril) separate from the general group (in this case the angels). Concerning Allah's statement,

(مَنْ كُلِّ أَمْرٍ)

(with every matter.) Mujahid said, "Peace concerning every matter." Sa`id bin Mansur said, `Isa bin Yunus told us that Al-A`mash narrated to them that Mujahid said concerning Allah's statement,

(سَلَامٌ هِيَ)

(There is peace) "It is security in which Shaytan cannot do any evil or any harm." Qatadah and others have said, "The matters are determined during it, and the times of death and provisions are measured out (i.e., decided) during it." Allah says,

(فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ)

(Therein is decreed every matter of decree.) (44:4) Then Allah says,

(سَلَامٌ هِيَ حَتَّى مَطْلَعِ الْفَجْرِ)

(There is peace until the appearance of dawn.) Sa`id bin Mansur said, "Hushaym narrated to us on the authority of Abu Ishaq, who narrated that Ash-Sha`bi said concerning Allah's statement,

(تَنْزَلُ الْمَلَائِكَةُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ مَنْ كُلِّ
أَمْرٍ - سَلَامٌ هِيَ حَتَّى مَطْلَعِ الْفَجْرِ)

(With every matter, there is a peace until the appearance of dawn.) `The angels giving the greetings of peace during the Night of Al-Qadr to the people in the Masjids until the coming of Fajr (dawn)."' Qatadah and Ibn Zayd both said concerning Allah's statement,

(سَلَامٌ هِيَ)

(There is peace.) "This means all of it is good and there is no evil in it until the coming of Fajr (dawn)."

Specifying the Night of Decree and its Signs

This is supported by what Imam Ahmad recorded from `Ubadah bin As-Samit that the Messenger of Allah said,

«لَيْلَةُ الْقَدْرِ فِي الْعَشْرِ الْبَوَاقِي، مَنْ قَامَهُنَّ
ابْتِغَاءَ حِسْبَتِهِنَّ فَإِنَّ اللَّهَ يَغْفِرُ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ
وَمَا تَأَخَّرَ، وَهِيَ لَيْلَةٌ وَثْرٌ: تِسْعٌ أَوْ سَبْعٌ أَوْ
خَامِسَةٌ أَوْ ثَالِثَةٌ أَوْ آخِرُ لَيْلَةٍ»

(The Night of Al-Qadr occurs during the last ten (nights). Whoever stands for them (in prayer) seeking their reward, then indeed Allah will forgive his previous sins and his latter sins. It is an odd night: the ninth, or the seventh, or the fifth, or the third or the last night (of Ramadan).) The Messenger of Allah also said,

«إِنَّ أَمَارَةَ لَيْلَةِ الْقَدْرِ أَنَّهَا صَافِيَةٌ بَلَجَةٌ، كَأَنَّ فِيهَا
قَمَرًا سَاطِعًا، سَاكِنَةٌ سَاحِيَةٌ، لَا بَرْدَ فِيهَا وَلَا
حَرًّا، وَلَا يَحِلُّ لِكَوْكَبٍ يُرْمَى بِهِ فِيهَا حَتَّى
يُصْبِحَ، وَإِنَّ أَمَارَتَهَا أَنَّ الشَّمْسَ صَيِّحَتَهَا
تَخْرُجُ مُسْتَوِيَةً لَيْسَ لَهَا شُعَاعٌ، مِثْلَ الْقَمَرِ لَيْلَةَ
الْبَدْرِ، وَلَا يَحِلُّ لِلشَّيْطَانِ أَنْ يَخْرُجَ مَعَهَا يَوْمَئِذٍ»

(Verily, the sign of the Night of Al-Qadr is that it is pure and glowing as if there were a bright, tranquil, calm moon during it. It is not cold, nor is it hot, and no shooting star is permitted until morning. Its sign is that the sun appears on the morning following it smooth having no rays on it, just like the moon on a full moon night. Shaytan is not allowed to come out with it (the sun) on that day.) This chain of narration is good. In its text there is some oddities and in some of its wordings there are things that are objectionable. Abu Dawud mentioned a section in his Sunan that he titled, "Chapter: Clarification that the Night of Al-Qadr occurs during every Ramadan." Then he recorded that `Abdullah bin `Umar said, "The Messenger of Allah was asked about the Night of Al-Qadr while I was listening and he said,

«هِيَ فِي كُلِّ رَمَضَانَ»

(It occurs during every Ramadan.)" The men of this chain of narration are all reliable, but Abu Dawud said that Shu`bah and Sufyan both narrated it from Ishaq and they both considered it to be a statement of the Companion (Ibn `Umar, and thus not the statement of the Prophet). It has been reported that Abu Sa`id Al-Khudri said, "The Messenger of Allah performed I`tikaf during the first ten nights of Ramadan and we performed I`tikaf with him. Then Jibril came to

him and said, 'That which you are seeking is in front of you.' So the Prophet performed I'tikaf during the middle ten days of Ramadan and we also performed I'tikaf with him. Then Jibril came to him and said; 'That which you are seeking is ahead of you.' So the Prophet stood up and gave a sermon on the morning of the twentieth of Ramadan and he said,

«مَنْ كَانَ اعْتَكَفَ مَعِيَ فَلْيَرْجِعْ فَإِنِّي رَأَيْتُ لَيْلَةَ
الْقَدْرِ، وَإِنِّي أَنْسِيْتُهَا، وَإِنَّهَا فِي الْعَشْرِ الْوَاخِرِ
فِي وَثْرٍ، وَإِنِّي رَأَيْتُ كَأَنِّي أُسْجِدُ فِي طِينٍ
وَمَاءٍ»

(Whoever performed I'tikaf with me, let him come back (for I'tikaf again), for verily I saw the Night of Al-Qadr, and I was caused to forget it, and indeed it is during the last ten (nights). It is during an odd night and I saw myself as if I were prostrating in mud and water.) The roof of the Masjid was made of dried palm-tree leaves and we did not see anything (i.e., clouds) in the sky. But then a patch of wind-driven clouds came and it rained. So the Prophet lead us in prayer until we saw the traces of mud and water on the forehead of the Messenger of Allah , which confirmed his dream." In one narration it adds that this occurred on the morning of the twenty-first night (meaning the next morning). They both (Al-Bukhari and Muslim) recorded it in the Two Sahihs. Ash-Shafi'i said, "This Hadith is the most authentic of what has been reported." It has also been said that it is on the twenty-third night due to a Hadith narrated from `Abdullah bin Unays in Sahih Muslim. It has also been said that it is on the twenty-fifth night due to what Al-Bukhari recorded from Ibn `Abbas that the Messenger of Allah said,

«الْتَمِسُوهَا فِي الْعَشْرِ الْوَاخِرِ مِنْ رَمَضَانَ فِي
تَاسِعَةٍ تَبْقَى، فِي سَابِعَةٍ تَبْقَى، فِي خَامِسَةٍ تَبْقَى»

(Seek it in the last ten (nights) of Ramadan. In the ninth it still remains, in the seventh it still remains, in the fifth it still remains.) Many have explained this Hadith to refer to the odd nights, and this is the most apparent and most popular explanation. It has also been said that it occurs on the twenty-seventh night because of what Muslim recorded in his Sahih from Ubay bin Ka'b that the Messenger of Allah mentioned that it was on the twenty-seventh night. Imam Ahmad recorded from Zirr that he asked Ubayy bin Ka'b, "O Abu Al-Mundhir! Verily, your brother Ibn Mas'ud says whoever stands for prayer (at night) the entire year, will catch the Night of Al-Qadr." He (Ubayy) said, "May Allah have mercy upon him. Indeed he knows that it is during the month of Ramadan and that it is the twenty-seventh night." Then he swore by Allah. Zirr then said, "How do you know that" Ubayy replied, "By a sign or an indication that he (the Prophet) informed us of. It rises that next day having no rays on it -- meaning the sun." Muslim has also recorded it. It has been said that it is the night of the twenty-ninth. Imam Ahmad bin Hanbal recorded from `Ubadah bin As-Samit that he asked the Messenger of Allah about the Night of Decree and he replied,

«فِي رَمَضَانَ فَاتَمِسُوهَا فِي الْعَشْرِ الْوَاخِرِ،
فَائِهَا فِي وَثْرٍ إِحْدَى وَعِشْرِينَ، أَوْ ثَلَاثِ
وَعِشْرِينَ، أَوْ خَمْسِ وَعِشْرِينَ، أَوْ سَبْعِ
وَعِشْرِينَ، أَوْ تِسْعِ وَعِشْرِينَ، أَوْ فِي آخِرِ لَيْلَةٍ»

(Seek it in Ramadan in the last ten nights. For verily, it is during the odd nights, the twenty-first, or the twenty-third, or the twenty-fifth, or the twenty-seventh, or the twenty-ninth, or during the last night.) Imam Ahmad also recorded from Abu Hurayrah that the Messenger of Allah said about the Night of Al-Qadr,

«إِنَّهَا لَيْلَةٌ سَاعَةٌ أَوْ تَاسِعَةٌ وَعِشْرِينَ، وَإِنَّ
الْمَلَائِكَةَ تِلْكَ اللَّيْلَةَ فِي الْأَرْضِ أَكْثَرُ مِنْ عَدَدِ
الْحَصَى»

(Verily, it is during the twenty-seventh or the twenty-ninth night. And verily, the angels who are on the earth during that night are more numerous than the number of pebbles.) Ahmad was alone in recording this Hadith and there is nothing wrong with its chain of narration. At-Tirmidhi recorded from Abu Qilabah that he said, "The Night of Al-Qadr moves around (i.e., from year to year) throughout the last ten nights." This view that At-Tirmidhi mentions from Abu Qilabah has also been recorded by Malik, Ath-Thawri, Ahmad bin Hanbal, Ishaq bin Rahuyah, Abu Thawr, Al-Muzani, Abu Bakr bin Khuzaymah and others. It has also been related from Ash-Shafi'i, and Al-Qadi reported it from him, and this is most likely. And Allah knows best.

Supplication during the Night of Decree

It is recommended to supplicate often during all times, especially during the month of Ramadan, in the last ten nights, and during the odd nights of it even more so. It is recommended that one say the following supplication a lot: "O Allah! Verily, You are the Oft-Pardoning, You love to pardon, so pardon me." This is due to what Imam Ahmad recorded from `A'ishah, that she said, "O Messenger of Allah! If I find the Night of Al-Qadr what should I say" He replied,

«قُولِي: اللَّهُمَّ إِنَّكَ عَفُوفٌ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّي»

(Say: "O Allah! Verily, You are the Oft-Pardoning, You love to pardon, so pardon me.") At-Tirmidhi, An-Nasa'i and Ibn Majah have all recorded this Hadith. At-Tirmidhi said, "This Hadith is Hasan Sahih." Al-Hakim recorded it in his Mustadrak (with a different chain of narration) and

he said that it is authentic according to the criteria of the two Shaykhs (Al-Bukhari and Muslim). An-Nasa'i also recorded it. This is the end of the Tafsir of Surah Laylat Al-Qadr, and all praise and blessings are due to Allah.

The Tafsir of Surat Lam Yakun (Al-Bayyinah)

(Chapter - 98)

Which was revealed in Al-Madinah

The Messenger of Allah recited this Surah to Ubayy

Imam Ahmad recorded from Anas bin Malik that the Messenger of Allah said to Ubayy bin Ka' b,

«إِنَّ اللَّهَ أَمَرَنِي أَنْ أَقْرَأَ عَلَيْكَ
لَمْ يَكُنَ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ»

«

(Verily, Allah has commanded me to recite to you (Those who disbelieve from among the People of the Scripture.)) Ubayy said, "He (Allah) mentioned me by name to you" The Prophet replied,

«نَعَمْ»

(Yes.) So he (Ubayy) cried. Al-Bukhari, Muslim, At-Tirmidhi and An-Nasa'i all recorded this Hadith from Shu' bah.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Most Gracious, the Most Merciful.

لَمْ يَكُنَ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ
وَالْمُشْرِكِينَ مُنْفَكِينَ حَتَّى تَأْتِيَهُمُ الْبَيِّنَةُ - رَسُولٌ
مِّنَ اللَّهِ يَتْلُو صُحُفًا مُّطَهَّرَةً - فِيهَا كُتُبٌ قَيِّمَةٌ -
وَمَا تَفَرَّقَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا

جَاءَتْهُمْ الْبَيِّنَةُ- وَمَا أَمْرُوا إِلَّا لِيَعْبُدُوا اللَّهَ
مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ
وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقِيَمَةِ-

(1. Those who disbelieve from among the People of the Scripture and the idolators, were not going to leave until there came to them the Bayyinah.) (2. A Messenger from Allah reciting purified pages.) (3. Wherein are upright Books.) (4. And the People of the Scripture differed not until after there came to them the Bayyinah.) (5. And they were commanded not, but that they should worship Allah, making religion purely for Him alone, Hunafa', and that they perform Salah and give Zakah, and that is the right religion.)

Mentioning the Situation of the Disbelievers among the People of the Scripture and the Idolators

As for the People of the Scripture, they are the Jews and the Christians, and the idolators are the worshippers of idols and fire among the Arabs and the non-Arabs. Mujahid said, they are not going

(مُنْفَكِّينَ)

(to leave) "Meaning, they will not be finished until the truth becomes clear to them." Qatadah also said the same thing.

(حَتَّى تَأْتِيَهُمُ الْبَيِّنَةُ)

(until there came to them the Bayyinah.) meaning, this Qur'an. This is why Allah says,

لَمْ يَكُنَ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ
وَالْمُشْرِكِينَ مُنْفَكِّينَ حَتَّى تَأْتِيَهُمُ الْبَيِّنَةُ)

(Those who disbelieve from among the People of the Scripture and idolators, were not going to leave until there came to them the Bayyinah.) Then He explains what the Bayyinah is by His saying,

(رَسُولٌ مِّنَ اللَّهِ يَتْلُو صُحُفًا مُّطَهَّرَةً)

(A Messenger from Allah, reciting purified pages.) meaning, Muhammad and the Magnificent Qur'an he recites, which is written down among the most high gathering in purified pages. This is similar to Allah's statement,

(فِي صُحُفٍ مُّكَرَّمَةٍ - مَّرْفُوعَةٍ مُّطَهَّرَةٍ - بِأَيْدِي
سَفَرَةٍ - كِرَامٍ بَرَرَةٍ)

(In Records held in honor. Exalted, purified, in the hands of scribes (angels). Honorable and obedient.) (80:13-16) Then Allah says,

(فِيهَا كُتُبٌ قَيِّمَةٌ)

(Wherein are upright Books.) Ibn Jarir said, "Meaning in the purified pages are Books from Allah that are upright, just and straight. They have no mistakes in them because they are from Allah, the Mighty and Majestic."

The Differing only occurred after the Knowledge came

Allah says,

(وَمَا تَفَرَّقَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا
جَاءَهُمُ الْبَيِّنَةُ)

(And the People of the Scripture differed not until after there came to them the Bayyinah.) This is similar to Allah's statement,

(وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ مَا
جَاءَهُمُ الْبَيِّنَاتُ وَأُولَئِكَ لَهُمْ عَذَابٌ عَظِيمٌ)

(And be not as those who divided and differed among themselves after the Bayyinat came to them. It is they for whom there is an awful torment.) (3:105) This refers to the people of those divinely revealed Scriptures that were sent down to the nations that were before us. After Allah established the proofs and evidences against them, they divided and differed concerning that which Allah had intended in their Scriptures, and they had many differences. This is like what has been reported in a Hadith that has many routes of transmission,

«إِنَّ الْيَهُودَ اخْتَلَفُوا عَلَى إِحْدَى وَسَبْعِينَ فِرْقَةً،
وَإِنَّ النَّصَارَى اخْتَلَفُوا عَلَى ثِنْتَيْنِ وَسَبْعِينَ

فِرْقَةٌ، وَسَتَقْتَرِقُ هَذِهِ الْأُمَّةُ عَلَى ثَلَاثٍ وَسَبْعِينَ
فِرْقَةٌ، كُلُّهَا فِي النَّارِ إِلَّا وَاحِدَةً»

(Verily, the Jews differed until they became seventy-one sects. And verily, the Christians differed until they became seventy-two sects. And this Ummah will divide into seventy-three sects, and all of them will be in the Fire except one.) They said, "Who are they, O Messenger of Allah" He replied,

«مَا أَنَا عَلَيْهِ وَأَصْحَابِي»

((Those who are upon) what I and my Companions are upon.)

The Command of Allah was merely that They make their Religion solely for Him

Allah says,

(وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ)

(And they were commanded not, but that they should worship Allah, making religion purely for Him alone,) This is similar to Allah's statement,

(وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ
أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ)

(And We did not send any Messenger before you but We revealed to him: La ilaha illa Ana.) (21:25) Thus, Allah says,

(حُنَفَاءَ)

(Hunafa') meaning, avoiding Shirk and being truly devout to Tawhid. This is like Allah's statement,

(وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنْ اعْبُدُوا اللَّهَ
وَاجْتَنِبُوا الطُّغُوتَ)

(And Verily, We have sent among every Ummah a Messenger (proclaiming): "Worship Allah, and avoid the Taghut (false deities).") (16:36) A discussion of the word Hanif has already been mentioned previously and in Surat Al-An`am, so there is no need to repeat it here.

(وَيُقِيمُوا الصَّلَاةَ)

(and perform Salah) And this is the best of the physical forms of worship.

(وَيُؤْتُوا الزَّكَاةَ)

(and give Zakah,) This is doing good to the poor and the needy.

(وَذَلِكَ دِينُ الْقَيِّمَةِ)

(and that is the right religion.) meaning, the upright and just religion, or the nation that is straight and balanced.

(إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ
فِي نَارِ جَهَنَّمَ خَالِدِينَ فِيهَا أُولَئِكَ هُمْ شَرُّ الْبَرِيَّةِ
- إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَئِكَ هُمْ
خَيْرُ الْبَرِيَّةِ - جَزَاؤُهُمْ عِنْدَ رَبِّهِمْ جَنَّاتٌ عَدْنٌ
تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا
رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ لِمَنْ خَشِيَ
رَبَّهُ)

(6. Verily, those who disbelieve from among the People of the Scripture and idolators, will abide in the fire of Hell. They are the worst of creatures.) (7. Verily, those who believe and do righteous good deeds, they are the best of creatures.) (8. Their reward with their Lord is Eternal Gardens, underneath which rivers flow. They will abide therein forever, Allah will be pleased with them, and they well-pleased with Him. That is for him who fears his Lord.)

Mentioning the Worse and Best of Creation and Their Recompense

Allah informs of what will happen to the wicked disbelievers among the People of the Scripture and the idolators who oppose the Allah's divinely revealed Books and the Prophets whom He

sent. He says that they will be in the fire of Hell on the Day of Judgement and they will abide therein forever. This means that they will remain in it and they will have no way out of it and they will not cease being in it.

(أَوْلَيْكَ هُمْ شَرُّ الْبَرِيَّةِ)

(They are the worst of creatures.) meaning, they are the worst creation that Allah has fashioned and created. Then Allah informs about the situation of the righteous people who believed in their hearts and performed righteous deeds with their bodies. He says that they are the best of creation. Abu Hurayrah and a group of the scholars have used this Ayah as a proof that the believers have a status among the creatures that is better than the angels. This is because Allah says,

(أَوْلَيْكَ هُمْ خَيْرُ الْبَرِيَّةِ)

(They are the best of creatures.) Then Allah says,

(جَزَاؤُهُمْ عِنْدَ رَبِّهِمْ)

(Their reward with their Lord) meaning, on the Day of Judgement.

(جَبَّتْ عَدْنٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا)

(is Eternal Gardens underneath which rivers flow. They will abide therein forever,) meaning, having no end, no break and no conclusion.

(رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ)

(Allah will be pleased with them, and they well-pleased with Him.) The condition of Him being pleased with them is more illustrious than all of the everlasting delights that they will be given.

(وَرَضُوا عَنْهُ)

(and they well-pleased with Him.) Due to the comprehensive favors He has given them. Then Allah says,

(ذَلِكَ لِمَنْ خَشِيَ رَبَّهُ)

(That is for him who fears his Lord.) meaning, this is the reward that will be attained by those who revere Allah and fear Him as He deserves to be feared. This is the person who worships Allah as if he sees Him, and he knows that even though he does not see Him, indeed Allah sees him. Imam Ahmad recorded from Abu Hurayrah that the Messenger of Allah said,

«أَلَا أُخْبِرُكُمْ بِخَيْرِ الْبَرِيَّةِ؟»

(Shall I not inform you of the best of creation) They said, "Of course, O Messenger of Allah!" He said,

«رَجُلٌ أَخَذَ بِعِنَانِ فَرَسِهِ فِي سَبِيلِ اللَّهِ، كُلَّمَا
كَانَتْ هَيْعَةً اسْتَوَى عَلَيْهِ. أَلَا أُخْبِرُكُمْ بِخَيْرِ
الْبَرِيَّةِ»

(A man who takes the reins of his horse in the way of Allah, and whenever there is a fearful cry from the enemy, he climbs upon it. Shall I not inform you of the best of creation) They said, "Of course, O Messenger of Allah!" He said,

«رَجُلٌ فِي ثَلَاثَةِ مَنَ غَنَمِهِ، يُقِيمُ الصَّلَاةَ وَيُؤْتِي
الزَّكَاةَ. أَلَا أُخْبِرُكُمْ بِشَرِّ الْبَرِيَّةِ؟»

(A man who has a flock of sheep and he establishes the prayer and gives the obligatory charity. Shall I not inform you of the worst of creation) They said, "Of course." He said,

«الَّذِي يُسْأَلُ بِاللَّهِ وَلَا يُعْطِي بِهِ»

(The person who is asked by Allah and he does not give by Him.) This is the end of the Tafsir of Surat Lam Yakun (Al-Bayyinah), and all praise and thanks are due to Allah.

The Tafsir of Surah Idha Zulzilat (Az-Zalzalah)

(Chapter - 99)

Which was revealed in Makkah

The Virtues of Surat Az-Zalzalah

Imam Ahmad recorded from `Abdullah bin `Amr that he said, "A man came to the Messenger of Allah and said, `Teach me what to recite, O Messenger of Allah!' The Prophet said,

«أَقْرَأُ ثَلَاثًا مِنْ ذَوَاتِ الرَّ»

(Recite three from those)which begin(with the letters Alif, Lam, Ra') The man then said to him, ` I have become old in age, my heart has hardened and my tongue has become harsh.' The Prophet said,

«فَأَقْرَأُ مِنْ ذَوَاتِ حَم»

(Then recite from those)which begin(with the letters Ha-Mim.) The man said the same thing as he had said before, so the Prophet said,

«أَقْرَأُ ثَلَاثًا مِنَ الْمُسَبِّحَاتِ»

(Recite three from the Musabbihat.) The man again said the same thing as he had said before. Then the man said, ` Rather give me something to recite that is comprehensive (of all of these), O Messenger of Allah.' So the Prophet told him to recite

(إِذَا زُلْزِلَتِ الْأَرْضُ زُلْزَالَهَا)

(When the earth quakes with its Zilzal.) Then when he (the Prophet) finished reciting the Surah to him the man said, ` By He Who has sent you you with the truth as a Prophet, I will never add anything else to it.' Then the man turned away and left, and the Prophet said,

«أَفْلَحَ الرَّوَيْجِلُ، أَفْلَحَ الرَّوَيْجِلُ»

(The little man has been successful, the little man has been successful.) Then the Prophet said,

«عَلَيَّ بِهِ»

(Bring him back to me.) So the man came to him and the Prophet said to him,

«أَمَرْتُ يَوْمَ الْأَضْحَى جَعَلَهُ اللَّهُ عِيدًا لِهَذِهِ
الْأُمَّةِ»

(I have also been commanded to celebrate ` Id Al-Adha, which Allah has made a celebration for this Ummah.) The man said ` What do you think if I am only able to acquire a borrowed milking she-camel -- should I slaughter it' The Prophet said,

«لَا، وَلَكِنَّكَ تَأْخُذُ مِنْ شَعْرِكَ وَتُقَلِّمُ أَظْفَارِكَ
وَتَقْصُّ شَارِبَكَ وَتَحْلِقُ عَانَتَكَ فَذَاكَ تَمَامُ
أَضْحِيَّتِكَ عِنْدَ اللَّهِ عَزَّ وَجَلَّ»

(No. But you should cut your hair, clip your nails, trim your mustache, shave your pubic area and that will be the completion of your sacrifice with Allah, the Mighty and Majestic.)" Abu Dawud and An-Nasa'i recorded this (Hadith.

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

In the Name of Allah, the Most Gracious, the Most Merciful.

(إِذَا زُلْزِلَتِ الْأَرْضُ زُلْزَالَهَا - وَأُخْرِجَتِ
الْأَرْضُ أَنْقَالَهَا - وَقَالَ الْإِنْسَانُ مَا لَهَا - يَوْمَئِذٍ
تُحَدِّثُ أَخْبَارَهَا - يَا أَيُّهَا رَبُّكَ أَوْحَى لَهَا - يَوْمَئِذٍ
يَصْدُرُ النَّاسُ أَشْتَاتًا لِيُرَوْا أَعْمَلُهُمْ - فَمَنْ يَعْمَلْ
مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ - وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ
شَرًّا يَرَهُ -)

(1. When the earth quakes with its Zilzal.) (2. And when the earth throws out its burdens.) (3. And man will say: "What is the matter with it") (4. That Day it will declare its information.) (5. Because your Lord will inspire it.) (6. That Day mankind will proceed in scattered groups that they may be shown their deeds.) (7. So, whosoever does good equal to the weight of a speck of dust shall see it.) (8. And whosoever does evil equal to the weight of a speck of dust shall see it.)

The Day of Judgement, what will take place during it, the Condition of the Earth and the Condition of the People

Ibn ` Abbas said,

(إِذَا زُلْزِلَتِ الْأَرْضُ زُلْزَالَهَا)

(When the earth quakes with its Zilzal.) "This means that it will move from beneath it."

(وَأَخْرَجَتِ الْأَرْضُ أَثْقَالَهَا)

(And when the earth throws out its burdens.) meaning, it will throw forth that which is in it of the dead. More than one of the Salaf have said this and it is similar to Allah's statement,

(يَأْيُهَا النَّاسُ اتَّقُوا رَبَّكُمْ إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ)

(O mankind! Have Taqwa of your Lord! Verily, the earthquake (Zalzalah) of the Hour is a terrible thing.) (22: 1) This is also similar to His saying,

(وَإِذَا الْأَرْضُ مُدَّتْ - وَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ)

(And when the earth is stretched forth, and has cast out all that was in it and became empty.) (84:3-4) Muslim recorded in his Sahih from Abu Hurayrah that the Messenger of Allah said,

«تُلْقِي الْأَرْضُ أَقْلَادَ كَبِدِهَا أَمْثَالَ الْأَسْطُورَانِ مِنَ الذَّهَبِ وَالْفِضَّةِ، فَيَجِيءُ الْقَاتِلُ فَيَقُولُ فِي هَذَا قَتَلْتُ، وَيَجِيءُ الْقَاطِعُ فَيَقُولُ فِي هَذَا قَطَعْتُ رَحْمِي، وَيَجِيءُ السَّارِقُ فَيَقُولُ: فِي هَذَا قَطَعْتُ يَدِي، ثُمَّ يَدْعُونَهُ فَلَا يَأْخُذُونَ مِنْهُ شَيْئًا»

(The earth will throw out the pieces of its liver (its contents). Gold and silver will come out like columns. A murderer will come and say, `I killed for this' The one who broke the ties of kinship will say, `For this I severed the ties of kinship' The thief will say, `For this I got my hands amputated' Then they will leave it there and no one will take anything from it.)" Then Allah says,

(وَقَالَ الْإِنْسَانُ مَا لَهَا)

(And man will say: "What is the matter with it") meaning, he will be baffled by its situation after it used to be stable, settled and firm, and he used to be settled upon its surface. This refers to the alteration of the state of things and the earth moving and shaking. There will come to it inescapable quaking that Allah prepared for it. Then it will throw out its dead people -- from the first to the last generations. At that time the people will be baffled by the

events and the earth changing into other than the earth, and the heavens as well. Then they will be presented before Allah, the One, the Irresistible. Concerning Allah's statement,

(يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا)

(That Day it will declare its information.) meaning, it will speak of what the people did upon its surface. Imam Ahmad, At-Tirmidhi and Abu `Abdur-Rahman An-Nasa'i all recorded a Hadith from Abu Hurayrah -- and in the wording of An-Nasa'i's version it states -- that he said, "The Messenger of Allah recited this Ayah,

(يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا)

(That Day it will declare its information.) Then he said,

«أَتَدْرُونَ مَا أَخْبَارُهَا؟»

(Do you know what is its information) They said, `Allah and His Messenger know best.' He said,

«فَإِنَّ أَخْبَارَهَا أَنْ تَشْهَدَ عَلَى كُلِّ عَبْدٍ وَأَمَةٍ بِمَا عَمِلَ عَلَى ظَهْرِهَا أَنْ تَقُولَ: عَمِلَ كَذَا وَكَذَا يَوْمَ كَذَا وَكَذَا، فَهَذِهِ أَخْبَارُهَا»

(Verily, its information is that it will testify against every male and female servant, about what they did upon its surface. It will say that he did such and such on such and such day. So this is its information.)" Then At-Tirmidhi said, "This Hadith is Sahih Gharib." Concerning Allah's statement,

(بِأَنَّ رَبَّكَ أَوْحَى لَهَا)

(Because your Lord will inspire it.) It is apparent that the implied meaning here is that He will permit it (the earth). Shabib bin Bishr narrated from `Ikrimah that Ibn `Abbas said,

(يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا)

(That Day it will declare its information.) "Its Lord will say to it, `Speak.' So it will speak." Mujahid commented (on "inspire it"), " He commands it (i.e., to speak). " Al-Qurazi said, "He will command it to separate from them." Then Allah says,

(يَوْمَئِذٍ يَصُدُّرُ النَّاسُ أَشْتَاتًا)

(That Day mankind will proceed in scattered groups (Ashtat)) meaning, they will return from the station of the Judgement in separate groups. This means that they will be divided into types and categories: between those who are miserable and those who are happy, and those who are commanded to go to Paradise and those who are commanded to go to the Hellfire. As-Suddi said, "Ashtat means sects." Allah said,

(لِيُرَوْا أَعْمَلَهُمْ)

(that they may be shown their deeds.) meaning, so that they may act and be rewarded for what they did in this life of good and evil.

The Recompense for Every Minute Deed Therefore

Allah goes on to say,

(فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ - وَمَنْ يَعْمَلْ
مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ)

(So whosoever does good equal to the weight of a speck of dust shall see it. And whosoever does evil equal to the weight of speck of dust shall see it.) Al-Bukhari recorded from Abu Hurayrah that the Messenger of Allah said,

«الْخَيْلُ لِثَلَاثَةِ، لِرَجُلٍ أَجْرٌ، وَلِرَجُلٍ سِئْرٌ، وَعَلَى
رَجُلٍ وَزْرٌ. فَأَمَّا الَّذِي لَهُ أَجْرٌ فَرَجُلٌ رَبَطَهَا فِي
سَبِيلِ اللَّهِ فَأَطَالَ طِيلَهَا فِي مَرَجٍ أَوْ رَوْضَةٍ، فَمَا
أَصَابَتْ فِي طِيلِهَا ذَلِكَ فِي الْمَرَجِ وَالرَّوْضَةِ
كَانَ لَهُ حَسَنَاتٍ، وَلَوْ أَنَّهَا قَطَعَتْ طِيلَهَا فَاسْتَنْتَتْ
شَرْقًا أَوْ شَرْقَيْنِ كَانَتْ آثَارُهَا وَأَرْوَانُهَا حَسَنَاتٍ
لَهُ، وَلَوْ أَنَّهَا مَرَّتْ بِنَهْرٍ فَشَرِبَتْ مِنْهُ وَلَمْ يُرَدْ أَنْ
يَسْقِيَ بِهِ كَانَ ذَلِكَ حَسَنَاتٍ لَهُ، وَهِيَ لِذَلِكَ

الرَّجُلُ أَجْرٌ. وَرَجُلٌ رَبَطَهَا تَغْنِيًا وَتَعَفُّقًا وَلَمْ
يُنْسَ حَقَّ اللَّهِ فِي رِقَابِهَا وَلَا ظُهُورَهَا فَهِيَ لَهُ
سِئْرٌ، وَرَجُلٌ رَبَطَهَا فَخْرًا وَرِيَاءً وَنِوَاءً فَهِيَ
عَلَى ذَلِكَ وَزْرٌ»

(The horses are for three. For one man they are a reward, for another man they are a shield, and for another man they are a burden. In reference to the man for whom they are a reward, he is the man who keeps them to be used in the way of Allah. Thus, they spend their entire life grazing in the pasture or garden (waiting in preparation for Jihad). So whatever afflicts them during that lengthy period in the pasture or garden, it will be counted as good deeds for him. Then, if their lengthy period is ended and they are used for a noble battle or two, their hoof prints and their dung are counted as good deeds for him.

When they passed through a stream from which they did drink, though he (their owner) does not intend to quench their thirst, yet, it would be counted as good deeds, Therefore, they are a reward for that man. A man who keeps them to maintain himself and to be independent of others (i.e., begging, etc.), and he does not forget the right of Allah upon their necks and their backs (i.e., their Zakah), then they are a shield for him (from the Hellfire). A man who keeps them in order to boast, brag and show off, then they are a burden for him (on Judgement Day.) So the Messenger of Allah was then asked about the donkeys and he said,

«مَا أَنْزَلَ اللَّهُ فِيهَا شَيْئًا إِلَّا هَذِهِ آيَةُ الْقَادَةِ
الْجَامِعَةِ

(فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ - وَمَنْ يَعْمَلْ
مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ)

«

(Allah has not revealed anything concerning them except this single, comprehensive Ayah: (So whoever does good equal to the weight of a speck of dust shall see it. And whoever does evil equal to the weight of speck of dust shall see it.)) Muslim also recorded this Hadith. In Sahih Al-Bukhari, it is recorded from `Adi that the Prophet said,

«اتَّقُوا النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ، وَلَوْ بِكَلِمَةٍ طَيِّبَةٍ»

(Fear (ward off) the Fire, even if by giving half a date in charity, and even by saying a single word of good.) In the Sahih as well, he (` Adi) narrated (from the Prophet):

«لَا تَحْقِرَنَّ مِنَ الْمَعْرُوفِ شَيْئًا وَلَوْ أَنْ تُفْرِعَ مِنْ دَلُوكَ فِي إِنَاءِ الْمُسْتَسْقِي، وَلَوْ أَنْ تَلْقَى أَخَاكَ وَوَجْهَكَ إِلَيْهِ مُنْبَسِطٌ»

(Do not under rate any good act, even if it is offering drinking water from your bucket to one who is seeking a drink, or meeting your brother with a cheerful face.) It is also recorded in the Sahih that the Prophet said,

«يَا مَعْشَرَ نِسَاءِ الْمُؤْمِنَاتِ، لَا تَحْقِرَنَّ جَارَةً لَجَارَتِهَا وَلَوْ فِرْسَانَ شَاةٍ»

(O party of believing women! None of you should belittle a gift sent by your neighbor, even if it is a Firsan of a sheep.) The word Firsan in this Hadith means its hoof. In another Hadith he said,

«رُدُّوا السَّائِلَ وَلَوْ بِظِلْفٍ مُحْرَقٍ»

(Give something to the beggar, even if it is a burnt hoof.) It has been reported from `A'ishah that she gave a single grape in charity and then she said, "To how much dust is it equivalent" Imam Ahmad recorded from `Awf bin Al-Harith bin At-Tufayl that `A'ishah told him that the Prophet used to say,

«يَا عَائِشَةُ، إِيَّاكَ وَمُحَقَّرَاتِ الدُّنُوبِ، فَإِنَّ لَهَا مِنَ اللَّهِ طَالِبًا»

(O `A'ishah! Beware of the sins that are belittled, for indeed they will be taken account of by Allah.) This Hadith was recorded by An-Nasa'i and Ibn Majah. Imam Ahmad recorded from `Abdullah bin Mas`ud that the Messenger of Allah said,

«إِيَّاكُمْ وَمُحَقَّرَاتِ الدُّنُوبِ، فَإِنَّهُنَّ يَجْتَمِعْنَ عَلَى الرَّجُلِ حَتَّى يُهْلِكُنَّهُ»

(Beware of the sins that are belittled. For verily, they are gathered in a man until they destroy him.) And indeed the Messenger of Allah made an example of them (sins that are taken lightly) by saying that they are like a people who settle in barren land. Then their leader comes and

orders the men to go out one at a time and each bring back a stick until they have gathered a large number of sticks. Then they kindled a fire and burned everything that they threw into it. This is the end of the Tafsir of Surat Idha Zulzilal (Az-Zalzalal) and all praise and thanks are due to Allah.

The Tafsir of Surat Al-`Adiyat

(Chapter - 100)

Which was revealed in Makkah

(بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ)

(In the Name of Allah, the Most Gracious, the Most Merciful.

(وَالْعَدِیَّتِ ضَبْحًا - فَالْمُورِیَّتِ قَدْحًا -
فَالْمُغِیْرَتِ صُبْحًا - فَاتْرُنَ بِهٖ نَقْعًا - فَوْسَطُنَ بِهٖ
جَمْعًا - اِنَّ الْاِنْسَانَ لِرَبِّهٖ لَكَنُوْدٌ - وَاِنَّهٗ عَلٰی ذٰلِكَ
لَشٰهِدٌ - وَاِنَّهٗ لِحُبِّ الْخَیْرِ لَشَدِیْدٌ - اَفَلَا یَعْلَمُ اِذَا
بُعْثِرَ مَا فِی الْقُبُوْرِ - وَحُصِّلَ مَا فِی الصُّدُوْرِ -
اِنَّ رَبَّهُمْ بِهٖمْ یَوْمَئِذٍ لَّخَبِیْرٌ)

(1. By the `Adiyat (steeds), snorting.) (2. Striking sparks of fire.) (3. And scouring to the raid at dawn.) (4. And raise the dust in clouds the while.) (5. And penetrating forthwith as one into the midst.) (6. Verily, man is ungrateful to his Lord.) (7. And to that He bears witness.) (8. And verily, he is violent in the love of wealth.) (9. Knows he not that when the contents of the graves are poured forth) (10. And that which is in the breasts shall be made known) (11. Verily, that Day their Lord will be Well-Acquainted with them.)

Swearing by the Horses of War about the Ungratefulness of Man and His Zeal for Wealth

Allah swears by the horses when they are made to gallop into battle in His path (i.e., Jihad), and thus they run and pant, which is the sound that is heard from the horse when it runs.

(فَالْمُورِیَّتِ قَدْحًا)

(Striking sparks of fire.) meaning, the striking of their hooves on the rocks, which causes sparks of fire to fly from them.

(فَالْمُغِيرَتِ صُبْحًا)

(And scouring to the raid at dawn.) meaning, the raid that is carried out in the early morning time. This is just as the Messenger of Allah used to perform raids in the early morning. He would wait to see if he heard the Adhan (call to prayer) from the people. If he heard it he would leave them alone, and if he didn't hear it he would attack. Then Allah says,

(فَأُتْرِنَ بِهِ نَقْعًا)

(And raise the dust in clouds the while.) meaning, dust at the place of the battle with the horses.

(فَوَسَطْنَ بِهِ جَمْعًا)

(And penetrating forthwith as one into the midst.) means, then are all in the middle of that spot, together. Allah's saying;

(فَالْمُغِيرَتِ صُبْحًا)

(And scouring to the raid at dawn.) Ibn ` Abbas, Mujahid and Qatadah, all said, "This means the invasion of the horses in the morning in the way of Allah." And His statement,

(فَأُتْرِنَ بِهِ نَقْعًا)

(And raise the dust in clouds the while.) This is the place in which the attack takes place. The dust is stirred up by it. And His statement,

(فَوَسَطْنَ بِهِ جَمْعًا)

(And penetrating forthwith as one into the midst.) Al-` Awfi narrated from Ibn ` Abbas, ` Ata, ` Ikrimah, Qatadah and Ad-Dahhak that they all said, "This means into the midst of the disbelieving enemy." Concerning Allah's statement,

(إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ)

(Verily, man is ungrateful (Kanud) to his Lord.) This is the subject what is being sworn about, and it means that he (man) is ungrateful for the favors of His Lord and he rejects them. Ibn ` Abbas, Mujahid, Ibrahim An-Nakha`i, Abu Al-Jawza', Abu Al-` Aliyah, Abu Ad-Duha, Sa`id bin Jubayr, Muhammad bin Qays, Ad-Dahhak, Al-Hasan, Qatadah, Ar-Rabi` bin Anas and Ibn Zayd all said, "Al-Kanud means ungrateful." Al-Hasan said, "Al-Kanud is the one who counts the calamities (that befall him) and he forgets Allah's favors."

Concerning Allah's statement,

(وَإِنَّهُ عَلَىٰ ذَٰلِكَ لَشَهِيدٌ)

(And to that He bears witness.) Qatadah and Sufyan Ath-Thawri both said, "And indeed Allah is a witness to that." It is also possible that the pronoun (He) could be referring to man. This was said by Muhammad bin Ka`b Al-Qurazi. Thus, its meaning would be that man is a witness himself to the fact that he is ungrateful. This is obvious in his condition, meaning this is apparent from his statements and deeds. This is as Allah says,

(مَا كَانَ لِلْمُشْرِكِينَ أَنْ يَعْمُرُوا مَسَاجِدَ اللَّهِ
شَاهِدِينَ عَلَىٰ أَنفُسِهِم بِالْكُفْرِ)

(It is not for the idolators, to maintain the Masajid of Allah, while they witness disbelief against themselves.) (9:17) Allah said;

(وَإِنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ)

(And verily, he is violent in the love of wealth.) meaning, and indeed in his love of the good, which is wealth, he is severe. There are two opinions concerning this. One of them is that it means that he is severe. There are two opinions concerning this. One of them is that it means that he is severe in his love of wealth. The other view is that it means he is covetous and stingy due to the love of wealth. However, both views are correct.

The Threat about the Hereafter

Then Allah encourages abstinence from worldly things and striving for the Hereafter, and He informs of what the situation will be after this present condition, and what man will face of horrors. He says,

(أَفَلَا يَعْلَمُ إِذَا بُعْثِرَ مَا فِي الْقُبُورِ)

(Knows he not that when the contents of the graves are poured forth) meaning, the dead that are in it will be brought out.

(وَحُصِّلَ مَا فِي الصُّدُورِ)

(And that which is in the breasts shall be made known) Ibn `Abbas and others have said, "This means what was in their souls would be exposed and made apparent."

(إِنَّ رَبَّهُم بِهِمْ يَوْمَئِذٍ لَّخَبِيرٌ)

(Verily, that Day their Lord will be Well-Acquainted with them.) meaning, He knows all of that they used to do, and He will compensate them for it with the most deserving reward. He does not do even the slightest amount of injustice. This is the end of the Tafsir of Surat Al-`Adiyat, and all praise and thanks are due to Allah.

The Tafsir of Surat Al-Qari` ah

(Chapter - 101)

Which was revealed in Makkah

(بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ)

In the Name of Allah, the Most Gracious, the Most Merciful.

(القَارِعَةُ - مَا الْقَارِعَةُ - وَمَا أَدْرَاكَ مَا الْقَارِعَةُ
- يَوْمَ يَكُونُ النَّاسُ كَالْفَرَاشِ الْمَبْثُوثِ - وَتَكُونُ
الْجِبَالُ كَالْعِهْنِ الْمَنْفُوشِ - فَأَمَّا مَنْ ثَقُلَتْ مَوَازِينُهُ
فَهُوَ فِي عِيشَةٍ رَّاضِيَةٍ وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ
فَأُمُّهُ هَاوِيَةٌ وَمَا أَدْرَاكَ مَا هِيَةٌ نَارٌ حَامِيَةٌ)

(1. Al-Qari` ah.) (2. What is Al-Qari` ah) (3. And what will make you know what Al-Qari` ah is) (4. It is a Day whereon mankind will be like moths scattered about.) (5. And the mountains will be like wool, carded.) (6. Then as for him whose Balance will be heavy,) (7. He will live a pleasant life.) (8. But as for him whose Balance will be light,) (9. His mother will be Hawiyah.) (10. And what will make you know what it is) (11. A fire Hamiyah!)

Al-Qari` ah is one of the names of the Day of Judgement, like Al-Haqqah, At-Tammah, As-Sakhkhah, Al-Ghashiyah and other names.

Then Allah intensifies concern and fright for it by saying,

(وَمَا أَدْرَاكَ مَا الْقَارِعَةُ)

(And what will make you know what Al-Qari` ah is) Then He explains this by saying,

(يَوْمَ يَكُونُ النَّاسُ كَالْفَرَاشِ الْمَبْثُوثِ)

(It is a Day whereon mankind will be like moths scattered about.) meaning, in their scattering, their dividing, their coming and their going, all due to being bewildered at what is happening to them, they will be like scattered moths. This is like Allah's statement,

(كَأَنَّهُمْ جَرَادٌ مُّنتَشِرٌ)

(As if they were locusts spread abroad.) (54:7) Allah said,

(وَتَكُونُ الْجِبَالُ كَالْعِهْنِ الْمَنْفُوشِ)

(And the mountains will be like wool, carded.) meaning, they will become like carded wool that has began to wear out (fade away) and be torn apart. Mujahid, `Ikrimah, Sa`id bin Jubayr, Al-Hasan, Qatadah, `Ata' Al-Khurasani, Ad-Dahhak and As-Suddi have all said,

(كَالْعِهْنِ)

(like wool (`Ihn).) "Woolen." Then Allah informs about the results received by those who performed the deeds, and the honor and disgrace they will experience based upon their deeds. He says,

(فَأَمَّا مَنْ ثَقُلَتْ مَوَازِينُهُ)

(Then as for him whose Balance will be heavy.) meaning, his good deeds are more than his bad deeds.

(فَهُوَ فِي عِيشَةٍ رَّاضِيَةٍ)

(He will live a pleasant life.) meaning, in Paradise.

(وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ)

(But as for him whose Balance will be light.) meaning, his bad deeds are more than his good deeds. Then Allah says,

(فَأُمُّهُ هَاوِيَةٌ)

(His mother will be Hawiyah.) It has been said that this means he will be falling and tumbling headfirst into the fire of Hell, and the expression `his mother' has been used to refer to his brain (as it is the mother of his head). A statement similar to this has been reported from Ibn `Abbas, `Ikrimah, Abu Salih and Qatadah. Qatadah said, "He will fall into the Hellfire on his head." Abu Salih made a similar statement when he said, "They will fall into the Fire on their heads." It has also been said that it means his mother that he will return to and end up with in the Hereafter will be Hawiyah, which is one of the names of the Hellfire. Ibn Jarir said, "Al-

Hawiyah is only called his mother because he will have no other abode except for it." Ibn Zayd said, "Al-Hawiyah is the Fire, and it will be his mother and his abode to which he will return, and where he will be settled." Then he recited the Ayah,

(وَمَا أُوَاهُمُ النَّارُ)

(Their abode will be the Fire.) (3:151) Ibn Abi Hatim said that it has been narrated from Qatadah that he said, "It is the Fire, and it is their abode." Thus, Allah says in explaining the meaning of Al-Hawiyah,

(وَمَا أُذْرَاكَ مَا هِيَ)

(And what will make you know what it is). Allah's statement

(نَارٌ حَامِيَةٌ)

(A fire Hamiyah!) meaning, extreme heat. It is a heat that is accompanied by a strong flame and fire. It is narrated from Abu Hurayrah that the Prophet said,

«نَارُ بَنِي آدَمَ الَّتِي تُوقِدُونَ، جُزْءٌ مِنْ سَبْعِينَ
جُزْءًا مِنْ نَارِ جَهَنَّمَ»

(The fire of the Children of Adam that you all kindle is one part of the seventy parts of the fire of Hell.) They (the Companions) said, "O Messenger of Allah! Isn't it sufficient" He replied,

«إِنَّهَا فَضِّلَتْ عَلَيْهَا بِتِسْعَةِ وَسِتِّينَ جُزْءًا»

(It is more than it by sixty-nine times.) This has been recorded by Al-Bukhari and Muslim. In some of the wordings he stated,

«إِنَّهَا فَضِّلَتْ عَلَيْهَا بِتِسْعَةِ وَسِتِّينَ جُزْءًا، كَلْهُنَّ
مِثْلُ حَرِّهَا»

(It is more than it by sixty-nine times, each of them is like the heat of it.) It has been narrated in a Hadith that Imam Ahmad recorded from Abu Hurayrah that the Prophet said,

«إِنَّ أَهْوَنَ أَهْلِ النَّارِ عَذَابًا مَنْ لَهُ نَعْلَانِ، يَعْطِي
مِنْهُمَا دِمَاغَهُ»

(Verily, the person who will receive the lightest torment of the people of the Hellfire will be a man who will have two sandals that will cause his brain to boil.) It has been confirmed in the

Two Sahihs that the Messenger of Allah said,

اشْتَكَّتِ النَّارُ إِلَى رَبِّهَا فَقَالَتْ: يَا رَبِّ أَكَلِ
بَعْضِي بَعْضًا، فَأَذِنَ لَهَا بِنَفْسَيْنِ: نَفْسٍ فِي
الشِّتَاءِ، وَنَفْسٍ فِي الصَّيْفِ، فَأَشَدُّ مَا تَجِدُونَ فِي
الشِّتَاءِ مِنْ بَرْدِهَا، وَأَشَدُّ مَا تَجِدُونَ فِي الصَّيْفِ
مِنْ حَرِّهَا»

(The Hellfire complained to its Lord and said, "O Lord! Some parts of me devour other parts of me." So He (Allah) permitted it to take two breaths: one breath in the winter and one breath in the summer. Thus, the most severe cold that you experience in the winter is from its cold, and the most severe heat that you experience in the summer is from its heat.) In the Two Sahihs it is recorded that he said,

«إِذَا اشْتَدَّ الْحَرُّ فَأَبْرِدُوا عَنِ الصَّلَاةِ، فَإِنَّ شِدَّةَ
الْحَرِّ مِنْ فَيْحِ جَهَنَّمَ»

(When the heat becomes intense pray the prayer when it cools down, for indeed the intense heat is from the breath of Hell.) This is the end of the Tafsir of Surat Al-Qari` ah, and all praise and thanks are due to Allah.

The Tafsir of Surat At-Takathur

(Chapter - 102)

Which was revealed in Makkah

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

In the Name of Allah, the Most Gracious, the Most Merciful.

(أَلْهَكُمُ التَّكَاثُرُ - حَتَّىٰ زُرْتُمُ الْمَقَابِرَ - كَلَّا
سَوْفَ تَعْلَمُونَ - ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ - كَلَّا لَوْ
تَعْلَمُونَ عِلْمَ الْيَقِينِ - لَتَرَوُنَّ الْجَحِيمَ - ثُمَّ
لَتَرَوُنَّهَا عَيْنَ الْيَقِينِ - ثُمَّ لَنُسَلَّنَّ يَوْمَئِذٍ عَنِ
النَّعِيمِ)

(1. The mutual increase diverts you,) (2. Until you visit the graves.) (3. Nay! You shall come to know!) (4. Again nay! You shall come to know!) (4. Again nay! You shall come to know!) (5. Nay! If you knew with a sure knowledge.) (6. Verily, you shall see the blazing Fire!) (7. And again, you shall see it with certainty of sight!) (8. Then on that Day you shall be asked about the delights!)

The Result of Loving the World and Heedlessness of the Hereafter

Allah says that all are preoccupied by love of the world, its delights and its adornments, and this distracts you from seeking the Hereafter and desiring it. This delays you until death comes to you and you visit the graves, thus becoming its inhabitants. In Sahih Al-Bukhari, it is recorded in the Book of Ar-Fīqāq (Narrations that soften the Heart) from Anas bin Malik, who reported that Ubayy bin Ka`b said, "We used to think that this was a part of the Qur'an until the Ayah was revealed which says;

(أَلْهَكُمُ التَّكَاثُرُ)

(The mutual increase diverts you.)" He was referring to the Hadith in which the Prophet said,

«لَوْ كَانَ لِابْنِ آدَمَ وَادٍ مِنْ ذَهَبٍ»

(If the Son of Adam had a valley of gold, he would desire another like it...) Imam Ahmad recorded from `Abdullah bin Ash-Shikhkhir that he said, "I came to the Messenger of Allah while he was saying,

(أَلْهَكُمُ التَّكَاثُرُ)

يَقُولُ ابْنُ آدَمَ: مَالِي مَالِي، وَهَلْ لَكَ مِنْ مَالِكَ إِلَّا
مَا أَكَلْتَ فَأَقْنَيْتَ، أَوْ لَبِستَ فَأَبْلَيْتَ، أَوْ تَصَدَّقْتَ
فَأَمْضَيْتَ؟»

((The mutual increase diverts you.)) He was referring to the Hadith in which the Prophet said,

«لَوْ كَانَ لِابْنِ آدَمَ وَادٍ مِنْ ذَهَبٍ»

(If the Son of Adam had a valley of gold, he would desire another like it...) Imam Ahmad recorded from `Abdullah bin Ash-Shikhkhir that he said, "I came to the Messenger of Allah while he was saying,

(أَلْهَكُمُ النَّكَارُ)

يَقُولُ ابْنُ آدَمَ: مَالِي مَالِي، وَهَلْ لَكَ مِنْ مَالِكَ إِلَّا
مَا أَكَلْتَ فَأَقْنَيْتَ، أَوْ لَبِستَ فَأَبْلَيْتَ، أَوْ تَصَدَّقْتَ
فَأَمْضَيْتَ؟»

((The mutual increase diverts you.)) (The Son of Adam says, "My wealth, my wealth." But do you get anything (of benefit) from your wealth except for that which you ate and you finished it, or that which you clothed yourself with and you wore it out, or that which you gave as charity and you have spent it)" Muslim, At-Tirmidhi and An-Nasa'i also recorded this Hadith. Muslim recorded in his Sahih from Abu Hurayrah that the Messenger of Allah said,

«يَقُولُ الْعَبْدُ: مَالِي مَالِي، وَإِنَّمَا لَهُ مِنْ مَالِهِ
ثَلَاثٌ: مَا أَكَلَ فَأَقْنَى، أَوْ لَبِستَ فَأَبْلَى، أَوْ تَصَدَّقَ
فَأَمْضَى، وَمَا سِوَى ذَلِكَ فِدَاهِبٌ وَتَارِكُهُ لِلنَّاسِ»

(The servant says "My wealth, my wealth." Yet he only gets three (benefits) from his wealth: that which he eats and finishes, that which he eats and finishes, that which he wears until it is worn out, or that which he gives in charity and it is spent. Everything else other than that will go away and leave him for the people.) Muslim was alone in recording this Hadith. Al-Bukhari recorded from Anas bin Malik that the Messenger of Allah said,

«يَتَّبَعُ الْمَيِّتَ ثَلَاثَةٌ، فَيَرْجِعُ اثْنَانُ وَيَبْقَى مَعَهُ
وَاحِدٌ: يَتَّبَعُهُ أَهْلُهُ وَمَالُهُ وَعَمَلُهُ، فَيَرْجِعُ أَهْلُهُ
وَمَالُهُ، وَيَبْقَى عَمَلُهُ»

(Three things follow the deceased person, and two of them return while one remains behind with him. The things which follow him are his family, his wealth and his deeds. His family and his wealth return while his deeds remain.) This Hadith has also been recorded by Muslim, At-Tirmidhi and An-Nasa'i. Imam Ahmad recorded from Anas that the Prophet said,

«يَهْرَمُ ابْنُ آدَمَ وَيَبْقَى مِنْهُ اثْنَتَانِ: الْحِرْصُ
وَالْأَمَلُ»

(The Son of Adam becomes old with senility, but yet two things remain with him: greed and hope.) Both of them (Al-Bukhari and Muslim) recorded this Hadith in the Two Sahihs.

The Threat of seeing Hell and being questioned about the Delights

(كَلَّا سَوْفَ تَعْلَمُونَ - ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ)

(Nay! you shall come to know! Again nay! you shall come to know!) Al-Hasan Al-Basri said, "This is a threat after a threat." Ad-Dahhak said,

(كَلَّا سَوْفَ تَعْلَمُونَ)

(Nay! you shall come to know!) "Meaning, `O you disbelievers.'

(ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ)

(Again nay! you shall come to know!) meaning, `O you believers.'" Then Allah says,

(كَلَّا لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ)

(Nay! you shall come to know! Again nay! you shall come to know!) Al-Hasan Al-Basri said, "This is a threat after a threat." Ad-Dahhak said,

(كَلَّا سَوْفَ تَعْلَمُونَ)

(Nay! you shall come to know!) "Meaning, `O you disbelievers.'

(ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ)

(Again nay! you shall come to know!) meaning, `O you believers.'" Then Allah says,

(كَلَّا لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ)

(Nay! If you knew with a sure knowledge.) meaning, `if you knew with true knowledge, you would not be diverted by rivalry for wealth away from seeking the abode of the Hereafter until you reach the graves.' Then Allah says,

(لَتَرَوُنَّ الْجَحِيمَ - ثُمَّ لَتَرَوُنَّهَا عَيْنَ الْيَقِينِ)

(Verily, you shall see the blazing Fire! And again you shall see it with certainty of sight!) This is the explanation of the previous threat which was in Allah's saying,

(كَلَّا سَوْفَ تَعْلَمُونَ - ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ)

(Nay! you shall come to know! Again nay! you shall come to know!) Thus, Allah threatens them with this situation, which is what the people of the Fire will see. It is a Fire, which if it exhaled one breath, every angel who is near (to Allah) and every Prophet who was sent would all fall down on their knees due to fear, awe and the sight of its horrors. This is based upon what has been reported in the narrations concerning it. Allah then says,

(ثُمَّ لَنُسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ)

(Then on that Day you shall be asked about the delights!) meaning, `on that Day you all will be questioned concerning your gratitude towards the favors that Allah blessed you with, such as health, safety, sustenance and other things. You will be asked did you return His favors by being thankful to Him and worshipping Him.' Ibn Jarir recorded that Al-Husayn bin `Ali As-Suda'i narrated to him from Al-Walid bin Al-Qasim, who reported from Yazid bin Kaysan, who reported from Abi Hazim, who reported from Abu Hurayrah that he said, "Once while Abu Bakr and `Umar were sitting, the Prophet came to them and said,

«مَا أَجْلَسَكُمَا هُنَا؟»

(What has caused you two to sit here) They replied, `By He Who has sent you with the truth, nothing has brought us out of our houses except hunger.' The Prophet said,

«وَالَّذِي بَعَثَنِي بِالْحَقِّ مَا أَخْرَجَنِي غَيْرُهُ»

(By He Who has sent me with the truth, nothing has brought me out other than this.) So they went until they came to the house of a man from the Ansar, and the woman of the house received them. The Prophet said to her,

«أَيْنَ فُلَانٌ؟»

(Where is so-and-so) She replied, `He went to fetch some drinking water for us.' So the man came carrying his bucket and he said, `Welcome. Nothing has visited the servants (of Allah) better than a Prophet who has visited me today.' Then he hung his bucket near a palm tree, and climbed it and returned to them with a cluster of dates. So the Prophet said,

«أَلَا كُنْتَ اجْتَنَيْتَ؟»

Why didn't you pick (some of them)) The man replied, `I wanted you to choose with your own eyes.' Then he took a blade (to slaughter a sheep) and the Prophet said,

«إِيَّاكَ وَالْحَلُوبَ»

(Do not slaughter one that gives milk.) So he slaughtered a sheep for them that day and they all ate. Then the Prophet said,

«لَتُسْأَلَنَّ عَنْ هَذَا يَوْمَ الْقِيَامَةِ، أَخْرَجَكُمْ مِنْ
بُيُوتِكُمُ الْجُوعُ، فَلَمْ تَرْجِعُوا حَتَّى أَصَبْتُمْ هَذَا،
فَهَذَا مِنَ النَّعِيمِ»

(You will be asked about this on the Day of Judgement. Hunger caused you to come out of your homes and you did not return until you had eaten this meal. So this is from the delights.)" Muslim also recorded this Hadith. It has been confirmed in Sahih Al-Bukhari and the Sunans of At-Tirmidhi, An-Nasa'i and Ibn Majah from Ibn `Abbas that the Messenger of Allah said,

«نِعْمَتَانِ مَعْبُودُونَ فِيهِمَا كَثِيرٌ مِنَ النَّاسِ: الصِّحَّةُ
وَالْفَرَاغُ»

(Two favors are treated unjustly by most people: health and free time.) This means that the people are lacking gratitude for these two favors. They do fulfill their obligations to them. Therefore, whoever does not maintain the right that is obligatory upon him, then he is unjust. Imam Ahmad recorded from Abu Hurayrah that the Prophet said,

«يَقُولُ اللَّهُ عَزَّ وَجَلَّ قَالَ عِفَانُ: يَوْمَ الْقِيَامَةِ : يَا
ابْنَ آدَمَ، حَمَلْتُكَ عَلَى الْخَيْلِ وَالْإِبِلِ، وَزَوَّجْتُكَ
النِّسَاءَ، وَجَعَلْتُكَ تَرْبَعُ وَتَرَأْسُ، فَأَيْنَ شُكْرُ
ذَلِكَ؟»

(Allah the Mighty and Majestic says on the Day of Judgement, "O Son of Adam! I made you ride upon the horses and camels, I gave you women to marry, and I made you reside and rule (in the earth). So where is the thanks for that") Ahmad was alone in recording this Hadith in this manner. This is the end of the Tafsir of Surat At-Takathur, and all praise and blessings are due to Allah.

The Tafsir of Surat Al-` Asr

(Chapter - 103)

Which was revealed in Makkah

How ` Amr bin Al-` As was aware of the Qur'an's Miracle due to this Surah

They have mentioned that ` Amr bin Al-` As went to visit Musaylimah Al-Kadhdhab after the Messenger of Allah was commissioned (as a Prophet) and before ` Amr had accepted Islam. Upon his arrival, Musaylimah said to him, "What has been revealed to your friend (Muhammad) during this time" ` Amr said, "A short and concise Surah has been revealed to him." Musaylimah then said, "What is it" ` Amr replied;

(وَالْعَصْرُ - إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ - إِلَّا الَّذِينَ
ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَّصَوْا بِالْحَقِّ
وَتَوَّصَوْا بِالصَّبْرِ)

(By Al-` Asr. Verily, man is in loss. Except those who believe and do righteous deeds, and recommend one another to the truth, and recommend one another to patience.) So Musaylimah thought for a while. Then he said, "Indeed something similar has also been revealed to me." ` Amr asked him, "What is it" He replied, "O Wabr (a small, furry mammal; hyrax), O Wabr! You are only two ears and a chest, and the rest of you is digging and burrowing." Then he said, "What do you think, O ` Amr" So ` Amr said to him, "By Allah! Verily, you know that I know you are lying." I saw that Abu Bakr Al-Khara'iti mentioned a chain of narration for part of this story, or what was close to its meaning, in volume two of his famous book Masawi' ul-Akhlaq. The Wabr is a small animal that resembles a cat, and the largest thing on it is its ears and its torso, while the rest of it is ugly. Musayli- mah intended by the composition of these nonsensical verses to produce something which would oppose the Qur'an. Yet, it was not even convin-

to the idol wor- shipper of that time. At-Tabarani recorded from `Abdullah bin Hisn Abi Madinah that he said, "Whenever two men from the Companions of the Messenger of Allah used to meet, they would not part until one of them had recited Surat Al-` Asr in its entirety to the other, and one of them had given the greetings of peace to the other." Ash-Shafi`i said, "If the people were to ponder on this Surah, it would be sufficient for them."

(بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ)

In the Name of Allah, the Most Gracious, the Most Merciful.

(وَالْعَصْرِ- اِنَّ الْاِنْسَانَ لَفِي خُسْرٍ- اِلَّا الَّذِيْنَ
ءَامَنُوْا وَعَمِلُوْا الصّٰلِحٰتِ وَتَوٰصَوْا بِالْحَقِّ
وَتَوٰصَوْا بِالصَّبْرِ-)

(1. By Al-` Asr.) (2. Verily, man is in loss.) (3. Except those who believe and do righteous deeds, and recommend one another to the truth, and recommend one another to patience.)

Al-` Asr is the time in which the movements of the Children of Adam occur, whether good or evil.

Malik narrated from Zayd bin Aslam that he said, "It is the evening." However, the first view is the popular opinion. Thus, Allah swears by this, that man is in Khusr, which means in loss and destruction.

(اِلَّا الَّذِيْنَ ءَامَنُوْا وَعَمِلُوْا الصّٰلِحٰتِ)

(Except those who believe and do righteous good deeds) So Allah makes an exception, among the species of man being in loss, for those who believe in their hearts and work righteous deeds with their limbs.

(وَتَوٰصَوْا بِالْحَقِّ)

(And recommend one another to the truth,) This is to perform acts of obedience and avoid the forbidden things.

(وَتَوٰصَوْا بِالصَّبْرِ)

(And recommend one another to patience.) meaning, with the plots, the evils, and the harms of those who harm people due to their commanding them to do good and forbidding them from evil. This is the end of the Tafsir of Surat Al-` Asr, and all praise and thanks are due to Allah.

The Tafsir of Surat Al-Humazah

(Chapter - 104)

Which was revealed in Makkah

(بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ)

In the Name of Allah, the Most Gracious, the Most Merciful.

(وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ - الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ -
يَحْسَبُ أَنَّ مَالَهُ أَخْلَدَهُ - كَلَّا لَيُنْبَذَنَّ فِي الْحُطَمَةِ -
وَمَا أَدْرَاكَ مَا الْحُطَمَةُ - نَارُ اللَّهِ الْمَوْقِدَةُ - الَّتِي
تَطَّلِعُ عَلَى الْأَفْئِدَةِ - إِنَّهَا عَلَيْهِم مُّوْصَدَةٌ - فِي
عَمَدٍ مُمَدَّدَةٍ)

(1. Woe to every Humazah Lumazah.) (2. Who has gathered wealth and counted it.) (3. He thinks that his wealth will make him last forever!) (4. But no! Verily, he will be thrown into Al-Hutamah.) (5. And what will make you know what Al-Hutamah is) (6. The fire of Allah, Al-Muqadah,) (7. Which leaps up over the hearts.) (8. Verily, it shall Mu'sadah upon them,) (9. In pillars stretched forth.) Al-Hammaz refers to (slander) by speech, and Al-Lammaz refers to (slander) by action. This means that the person finds fault with people and belittles them. An explanation of this has already preceded in the discussion of Allah's statement,

(هَمَّازٌ مَّشَاءً بِنَمِيمٍ)

(Hammaz, going about with slander) (68:11) Ibn `Abbas said, "Humazah Lumazah means one who reviles and disgraces (others)." Mujahid said, "Al-Humazah is with the hand and the eye, and Al-Lumazah is with the tongue." Then Allah says,

(الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ)

(Who has gathered wealth and counted it.) meaning, he gathers it piling some of it on top of the rest and he counts it up. This is similar to Allah's saying,

(وَجَمَعَ فَأَوْعَى)

(And collect (wealth) and hide it.) (70:18) This was said by As-Suddi and Ibn Jarir. Muhammad bin Ka`b said concerning Allah's statement,

(جَمَعَ مَالًا وَعَدَّدَهُ)

(gathered wealth and counted it.) "His wealth occupies his time in the day, going from this to that. Then when the night comes he sleeps like a rotting corpse." Then Allah says,

(يَحْسَبُ أَنَّ مَالَهُ أَخْلَدَهُ)

(He thinks that his wealth will make him last forever!) meaning, he thinks that gathering wealth will make him last forever in this abode (the worldly life).

(كَلَّا)

(But no!) meaning, the matter is not as he claims, nor as he reckons. Then Allah says,

(لِيُنْبَذَنَّ فِي الْحُطَمَةِ)

(Verily, he will be thrown into Al-Hutamah.) meaning, the person who gathered wealth and counted it, will be thrown into Al-Hutamah, which is one of the descriptive names of the Hellfire. This is because it crushes whoever is in it. Thus, Allah says,

(وَمَا أَدْرَاكَ مَا الْحُطَمَةُ - نَارُ اللَّهِ الْمَوْقَدَةُ - الَّتِي
تَطَّلِعُ عَلَى الْأَفْئِدَةِ)

(And what will make you know what Al-Hutamah is The fire of Allah, Al-Muqadah, which leaps up over the hearts.) Thabit Al-Bunani said, "It will burn them all the way to their hearts while they are still alive." Then he said, "Indeed the torment will reach them." Then he cried. Muhammad bin Ka`b said, "It (the Fire) will devour every part of his body until it reaches his heart and comes to the level of his throat, then it will return to his body."

Concerning Allah's statement,

(إِنَّهَا عَلَيْهِمْ مُّوْصَدَةٌ)

(Verily, it shall Mu'sadah upon them.) meaning, covering, just as was mentioned in the Tafsir of Surat Al-Balad (see 90:20). Then Allah says,

(فِي عَمَدٍ مُمَدَّدَةٍ)

(In pillars stretched forth.) "Atiyah Al-` Awfi said, "Pillars of Iron." As-Suddi said, "Made of fire." Al-` Awfi reported from Ibn ` Abbas, "He will make them enter pillars stretched forth, meaning there will be columns over them, and they will have chains on their necks, and the gates (of Hell) will be shut upon them." This is the end of the Tafsir of Surat Al-Humazah, and all praise and thanks are due to Allah.

The Tafsir of Surat Al-Fil

(Chapter - 105)

Which was revealed in Makkah

(بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ)

In the Name of Allah, the Most Gracious, the Most Merciful.

(أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ - أَلَمْ
يَجْعَلْ كَيْدَهُمْ فِي تَضْلِيلٍ - وَأَرْسَلَ عَلَيْهِمْ طَيْرًا
أَبَابِيلَ - تَرْمِيهِمْ بِحِجَارَةٍ مِّن سِجِّيلٍ - فَجَعَلَهُمْ
كَعَصْفٍ مَّأْكُولٍ)

(1. Have you not seen how your Lord dealt with the Owners of the Elephant) (2. Did He not make their plot go astray) (3. And He sent against them birds, in flocks (Ababil).) (4. Striking them with stones of Sjjil.) (5. And He made them like `Asf, Ma'kul.) This is one of the favors Allah did for the Quraysh. He saved them from the People of the Elephant who had tried to tear down the Ka`bah and wipe out all traces of its existence. Allah destroyed them, defeated them, thwarted their plans, made their efforts in vain and sent them back routed. They were people who were Christians, and thus, their religion was closer to the True Religion (Islam) than the idolatry of the Quraysh. However, this was a means of giving a sign and preparing the way for the coming of the Messenger of Allah . For verily, he was born during that same year according to the most popular opinion. So the tongue of destiny was saying, "We will not help you, O people of Quraysh, because of any status you may have over the Ethiopians (Abyssinians). We are only helping you in order to defend the Ancient House (the Ka`bah), which We will honor, magnify, and venerate by sending the unlettered Prophet, Muhammad , the Finality of all Prophets."

A Summary of the Story of the People of the Elephant

This is the story of the people of the Elephant, in brief, and summarized. It has already been mentioned in the story of the People of the Ditch that Dhu Nuas, the last king of Himyar, a polytheist -- was the one who ordered killing the People of the Ditch. They were Christians and

their number was approximately twenty thousand. None of them except a man named Daws Dhu Tha`laban escaped. He fled to Ash-Sham where he sought protection from Caesar, the emperor of Ash-Sham, who was also a Christian. Caesar wrote to An-Najashi, the king of Ethiopia (Abyssinia), who was closer to the home of the man. An-Najashi sent two governors with him: Aryat and Abrahah bin As-Sabah Abu Yaksum, along with a great army. The army entered Yemen and began searching the houses and looting in search of the king of Himyar (Dhu Nuwas). Dhu Nuwas was eventually killed by drowning in the sea. Thus, the Ethiopians were free to rule Yemen, with Aryat and Abrahah as its governors. However, they continually disagreed about matters, attacked each other, fought each other and warred against each other, until one of them said to the other, "There is no need for our two armies to fight. Instead let us fight each other (in a duel) and the one who kills the other will be the ruler of Yemen." So the other accepted the challenge and they held a duel. Behind each man was a channel of water (to keep either from fleeing). Aryat gained the upper hand and struck Abrahah with his sword, splitting his nose and mouth, and slashing his face. But `Atawdah, Abrahah's guard, attacked Aryat and killed him. Thus, Abrahah returned wounded to Yemen where he was treated for his injuries and recovered. He thus became the commander of the Abyssinian army in Yemen.

Then the king of Abyssinia, An-Najashi wrote to him, blaming him for what had happened (between him and Aryat) and threatened him, saying that he swore to tread on the soil of Yemen and cut off his forelock. Therefore, Abrahah sent a messenger with gifts and precious objects to An-Najashi to appease him and flatter him, and a sack containing soil from Yemen and a piece of hair cut from his forelock. He said in his letter to the king, "Let the king walk upon this soil and thus fulfill his oath, and this is my forelock hair that I send to you." When An-Najashi received this, he was pleased with Abrahah and gave him his approval. Then Abrahah wrote to An-Najashi saying that he would build a church for him in Yemen the like of which had never been built before. Thus, he began to build a huge church in San`a', tall and beautifully crafted and decorated on all sides. The Arabs called it Al-Qullays because of its great height, and because if one looked at it, his cap would be in danger of falling off as he tilted his head back. Then Abrahah Al-Ashram decided to force the Arabs to make their pilgrimage to this magnificent church, just as they had performed pilgrimage to the Ka`bah in Makkah. He announced this in his kingdom (Yemen), but it was rejected by the Arab tribes of `Adnan and Qahtan. The Quraysh were infuriated by it, so much so that one of them journeyed to the church and entered it one night. He then relieved himself in the church and ran away (escaping the people). When its custodians saw what he had done, they reported it to their king, Abrahah, saying; "One of the Quraysh has done this in anger over their House in whose place you have appointed this church." Upon hearing this, Abrahah swore to march to the House of Makkah (the Ka`bah) and destroy it stone by stone. Muqatil bin Sulayman mentioned that a group of young men from the Quraysh entered the church and started a fire in it on an extremely windy day. So the church caught on fire and collapsed to the ground. Due to this Abrahah prepared himself and set out with a huge and powerful army so that none might prevent him from carrying out his mission. He took along a great, powerful elephant that had a huge body the like of which had never been seen before. This elephant was called Mahmud and it was sent to Abrahah from An-Najashi, the king of Abyssinia, particularly for this expedition. It has also been said that he had eight other elephants with him; their number was also reported to be twelve, plus the large one, Mahmud -- and Allah knows best. Their intention was to use this big elephant to demolish the Ka`bah. They planned to do this by fastening chains to the pillars of the Ka`bah and placing the other ends around the neck of the elephant. Then they would make the elephant pull on them in order to tear down the walls of the Ka`bah all at one time. When the Arabs heard of Abrahah's expedition, they considered it an extremely grave matter. They held it to be an obligation upon them to defend the Sacred House and repel whoever intended a plot against it. Thus, the noblest man of the people of Yemen and the greatest of their chiefs set out to face him (Abrahah). His name was Dhu Nafr. He called his people, and whoever would respond to his call among the Arabs, to go to war against Abrahah and fight in defense of the Sacred House. He called the people to stop Abrahah's plan to

demolish and tear down the Ka`bah. So the people responded to him and they entered into battle with Abrahah, but he defeated them. This was due to Allah's will and His intent to honor and venerate the Ka`bah.

Dhu Nafr was captured and taken along with the army of Abrahah.

The army continued on its way until it came to the land of Khath`am where it was confronted by Nufayl bin Habib Al-Kath`ami along with his people, the Shahrani and Nahisi tribes. They fought Abrahah but he defeated them and captured Nufayl bin Habib. Initially he wanted to kill him, but he forgave him and took him as his guide to show him the way to Al-Hijaz.

When they approached the area of At-Ta'if, its people -- the people of Thaqif -- went out to Abrahah. They wanted to appease him because they were fearful for their place of worship, which they called Al-Lat. Abrahah was kind to them and they sent a man named Abu Riqal with him as a guide. When they reached a place known as Al-Mughammas, which is near Makkah, they settled there. Then he sent his troops on a foray to capture the camels and other grazing animals of the Makkans, which they did, including about two hundred camels belonging to `Abdul-Muttalib. The leader of this particular expedition was a man named Al-Aswad bin Mafsud. According to what Ibn Ishaq mentioned, some of the Arabs used to satirize him (because of the part he played in this historical incident). Then Abrahah sent an emissary named Hanatah Al-Himyari to enter Makkah, commanding him to bring the head of the Quraysh to him. He also commanded him to inform him that the king will not fight the people of Makkah unless they try to prevent him from the destruction of the Ka`bah. Hanatah went to the city and he was directed to `Abdul-Muttalib bin Hashim, to whom he relayed Abrahah's message. `Abdul-Muttalib replied, "By Allah! We have no wish to fight him, nor are we in any position to do so. This is the Sacred House of Allah, and the house of His Khalil, Ibrahim, and if He wishes to prevent him (Abrahah) from (destroying) it, it is His House and His Sacred Place (to do so). And if He lets him approach it, by Allah, We have no means to defend it from him." So Hanatah told him, "Come with me to him (Abrahah)." And so `Abdul-Muttalib went with him. When Abrahah saw him, he was impressed by him, because `Abdul-Muttalib was a large and handsome man. So Abrahah descended from his seat and sat with him on a carpet on the ground. Then he asked his translator to say to him, "What do you need?" `Abdul-Muttalib replied to the translator, "I want the king to return my camels which he has taken from me which are two hundred in number." Abrahah then told his translator to tell him, "I was impressed by you when I first saw you, but now I withdraw from you after you have spoken to me. You are asking me about two hundred camels which I have taken from you and you leave the matter of a house which is (the foundation of) religion and the religion of your fathers, which I have come to destroy and you do not speak to me about it." `Abdul-Muttalib said to him, "Verily, I am the lord of the camels. As for the House, it has its Lord Who will defend it." Abrahah said, "I cannot be prevented (from destroying it)." `Abdul-Muttalib answered, "Then do so." It is said that a number of the chiefs of the Arabs accompanied `Abdul-Muttalib and offered Abrahah a third of the wealth of the tribe of Tihamah if he would withdraw from the House, but he refused and returned `Abdul-Muttalib's camels to him. `Abdul-Muttalib then returned to his people and ordered them to leave Makkah and seek shelter at the top of the mountains, fearful of the excesses which might be committed by the army against them. Then he took hold of the metal ring of the door of the Ka`bah, and along with a number of Quraysh, he called upon Allah to give them victory over Abrahah and his army. `Abdul-Muttalib said, while hanging on to the ring of the Ka`bah's door, "There is no matter more important to any man right now than the defense of his livestock and property. So, O my Lord! Defend Your property. Their cross and their cunning will not be victorious over your cunning by the time morning comes." According to Ibn Ishaq, then `Abdul-Muttalib let go of the metal ring of the door of the Ka`bah, and they left Makkah and ascended to the mountains tops. Muqatil bin Sulayman mentioned that they left one hundred animals (camels) tied near the Ka`bah hoping

that some of the army would take some of them without a right to do so, and thus bring about the vengeance of Allah upon themselves.

When morning came, Abrahah prepared to enter the sacred city of Makkah. He prepared the elephant named Mahmud. He mobilized his army, and they turned the elephant towards the Ka`bah. At that moment Nufayl bin Habib approached it and stood next to it, and taking it by its ear, he said, "Kneel, Mahmud! Then turn around and return directly to whence you came. For verily, you are in the Sacred City of Allah." Then he released the elephant's ear and it knelt, after which Nufayl bin Habib left and hastened to the mountains. Abrahah's men beat the elephant in an attempt to make it rise, but it refused. They beat it on its head with axes and used hooked staffs to pull it out of its resistance and make it stand, but it refused. So they turned him towards Yemen, and he rose and walked quickly. Then they turned him towards Ash-Sham and he did likewise. Then they turned him towards the east and he did the same thing. Then they turned him towards Makkah and he knelt down again. Then Allah sent against them the birds from the sea, like swallows and herons. Each bird carried three stones the size of chickpeas and lentils, one in each claw and one in its beak. Everyone who was hit by them was destroyed, though not all of them were hit. They fled in panic along the road asking about the whereabouts of Nufayl that he might point out to them the way home. Nufayl, however, was at the top of the mountain with the Quraysh and the Arabs of the Hijaz observing the wrath which Allah had caused to descend on the people of the elephant. Nufayl then began to say, "Where will they flee when the One True God is the Pursuer For Al-Ashram is defeated and not the victor. Ibn Ishaq reported that Nufayl said these lines of poetry at that time,

"Didn't you live with continued support We favored you all with a revolving eye in the morning (i.e., a guide along the way). If you saw, but you did not see it at the side of the rock covered mountain that which we saw. Then you will excuse me and praise my affair, and do not grieve over what is lost between us. I praised Allah when I saw the birds, and I feared that the stones might be thrown down upon us. So all the people are asking about the whereabouts of Nufayl, as if I have some debt that I owe the Abyssinians." `Ata' bin Yasar and others have said that all of them were not struck by the torment at this hour of retribution. Rather some of them were destroyed immediately, while others were gradually broken down limb by limb while trying to escape. Abrahah was of those who was broken down limb by limb until he eventually died in the land of Khath`am. Ibn Ishaq said that they left (Makkah) being struck down and destroyed along every path and at every water spring. Abrahah's body was afflicted by the pestilence of the stones and his army carried him away with them as he was falling apart piece by piece, until they arrived back in San`a'. When they arrived there he was but like the baby chick of a bird. And he did not die until his heart fell out of his chest. So they claim. Ibn Ishaq said that when Allah sent Muhammad with the prophethood, among the things that he used to recount to the Quraysh as blessings that Allah had favored them with of His bounties, was His defending them from the attack of the Abyssinians. Due to this they (the Quraysh) were allowed to remain (safely in Makkah) for a period of time. Thus, Allah said,

(أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ - أَلَمْ
يَجْعَلْ كَيْدَهُمْ فِي تَضْلِيلٍ - وَأَرْسَلَ عَلَيْهِمْ طَيْرًا
أَبَابِيلَ - تَرْمِيهِمْ بِحِجَارَةٍ مِّن سِجِّيلٍ - فَجَعَلَهُمْ
كَعَصْفٍ مَّأْكُولٍ)

(Have you not seen how your Lord dealt with the Owners of the Elephant Did He not make their plot go astray And He sent against them birds, in flocks (Ababil). Striking them with stones of Sjjil. And He made them like `Asf, Ma'kul.)

(لِإِيلَافِ قُرَيْشٍ - إِيْلَفِهِمْ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ
- فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ - الَّذِي أَطْعَمَهُمْ مِّنْ
جُوعٍ وَءَامَنَهُمْ مِّنْ خَوْفٍ)

(For the llaf of the Quraysh, their llaf caravans, in winter and in summer. So, let them worship the Lord of this House, Who has fed them against hunger, and has made them safe from fear.) (106:1-4) meaning, that Allah would not alter their situation because Allah wanted good for them if they accepted Him. Ibn Hisham said, "Al-Ababil are the groups, as the Arabs do not speak of just one (bird)." He also said, "As for As-Sjjil, Yunus An-Nahwi and Abu `Ubaydah have informed me that according to the Arabs, it means something hard and solid." He then said, "Some of the commentators have mentioned that it is actually two Persian words that the Arabs have made into one word. The two words are Sanj and Jil, Sanj meaning stones, and Jil meaning clay. The rocks are of these two types: stone and clay." He continued saying, "Al-`Asf are the leaves of the crops that are not gathered. One of them is called `Asfah." This is the end of what he mentioned. Hammad bin Salamah narrated from `Asim, who related from Zirr, who related from `Abdullah and Abu Salamah bin `Abdur-Rahman that they said,

(طَيْرًا أَبَابِيلَ)

(birds Ababil.) "In groups." Ibn `Abbas and Ad-Dahhak both said, "Ababil means some of them following after others." Al-Hasan Al-Basri and Qatadah both said, "Ababil means many." Mujahid said, "Ababil means in various, successive groups." Ibn Zayd said, "Ababil means different, coming from here and there. They came upon them from everywhere." Al-Kasa'i said, "I heard some of the grammarians saying, "The singular of Ababil is Ibil." Ibn Jarir recorded from Ishaq bin `Abdullah bin Al-Harith bin Nawfal that he said concerning Allah's statement,

(وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ)

(And He sent against them birds, Ababil.) "This means in divisions just as camels march in divisions (in their herds)." It is reported that Ibn `Abbas said,

(وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ)

(And He sent against them birds, Ababil.) "They had snouts like the beaks of birds and paws like the paws of dogs." It has been reported that `Ikrimah said commenting on Allah's statement,

(طَيْرًا أَبَابِيلَ)

(birds, Ababil.) "They were green birds that came out of the sea and they had heads like the heads of predatory animals." It has been reported from `Ubayd bin `Umayr that he commented:

(طَيْرًا أَبَابِيلَ)

(birds, Ababil.) "They were black birds of the sea that had stones in their beaks and claws." And the chains of narration (for these statements) are all authentic. It is reported from `Ubayd bin `Umayr that he said, "When Allah wanted to destroy the People of the Elephant, he sent birds upon them that came from sea swallows. Each of the birds was carrying three small stones -- two stones with its feet and one stone in its beak. They came until they gathered in rows over their heads. Then they gave a loud cry and threw what was in their claws and beaks. Thus, no stone fell upon the head of any man except that it came out of his behind (i.e., it went through him), and it did not fall on any part of his body except that it came out from the opposite side. Then Allah sent a severe wind that struck the stones and increased them in force. Thus, they were all destroyed."

Concerning Allah's statement,

(فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍ)

(And He made them like `Asf, Ma'kul.) Sa`id bin Jubayr said, "This means straw, which the common people call Habbur." In a report from Sa`id he said, "The leaves of wheat." He also said, "Al-`Asf is straw, and Al-Ma'kul refers to the fodder that is cut for animals." Al-Hasan Al-Basri said the same thing. Ibn `Abbas said, "Al-`Asf is the shell of the grain, just like the covering of wheat." Ibn Zayd said, "Al-`Asf are the leaves of vegetation and produce. When the cattle eat it they defecate it out and it becomes dung." The meaning of this is that Allah destroyed them, annihilated them and repelled them in their plan and their anger. They did not achieve any good. He made a mass destruction of them, and not one of them returned (to their land) to relate what happened except that he was wounded. This is just like what happened to their king, Abrahah. For indeed he was split open, exposing his heart when he reached his land of San`a'. He informed the people of what happened to them and then he died. His son Yaksum became the king after him, and then Yaksum's brother, Masruq bin Abrahah succeeded him. Then Sayf bin Dhi Yazan Al-Himyari went to Kisra (the king of Persia) and sought his help against the Abyssinians. Therefore, Kisra dispatched some of his army with Sayf Al-Himyari to fight with him against the Abyssinians. Thus, Allah returned their kingdom to them (i.e., the Arabs of Yemen) along with all the sovereignty their fathers possessed. Then large delegations of Arabs came to him (Sayf Al-Himyari) to congratulate him for their victory. We have mentioned previously in the Tafsir of Surat Al-Fath that when the Messenger of Allah approached the mountain pass that would lead him to the Quraysh on the Day of Al-Hudaybiyyah, his she-camel knelt down. Then the people attempted to make her get up but she refused. So, the people said, "Al-Qaswa' has become stubborn." The Prophet replied,

«مَا خَلَّتِ الْقَصْوَاءُ، وَمَا ذَاكَ لَهَا بِخُلُقٍ، وَلَكِنْ حَبَسَهَا حَابِسُ الْفِيلِ»

(Al-Qaswa' has not become stubborn, for that is not part of her character. Rather, she has been stopped by He Who restrained the Elephant (of Abrahah).) Then he said,

«وَالَّذِي نَفْسِي بِيَدِهِ لَا يَسْأَلُونِي الْيَوْمَ حُطَّةً
يُعَظَّمُونَ فِيهَا حُرْمَاتِ اللَّهِ إِلَّا أَجَبْتُهُمْ إِلَيْهَا»

(I swear by He in Whose Hand is my soul, they (the Quraysh) will not ask me for any matter (of the treaty) in which the sacred things of Allah are honored except that I will agree with them on it.) Then he beckoned the she-camel to rise and she stood up. This Hadith is of those that Al-Bukhari was alone in recording. It has been recorded in the Two Sahihis that on the Day of the conquest of Makkah, the Messenger of Allah said,

«إِنَّ اللَّهَ حَبَسَ عَن مَّكَّةَ الْفِيلِ، وَسَلَطَ عَلَيْهَا
رَسُولُهُ وَالْمُؤْمِنِينَ، وَإِنَّهُ قَدْ عَادَتْ حُرْمَتُهَا الْيَوْمَ
كَحُرْمَتِهَا بِالْأَمْسِ، أَلَا فَلْيُبَلِّغِ الشَّاهِدُ الْغَائِبَ»

(Verily, Allah restrained the Elephant from Makkah, and He has given His Messenger and the believers authority over it. And indeed its sacredness has returned just as it was sacred yesterday. So, let those who are present inform those who are absent.) This is the end of the Tafsir of Surat Al-Fil, and all praise and thanks are due to Allah.

The Tafsir of Surah Quraysh

(Chapter - 106)

Which was revealed in Makkah

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

(In the Name of Allah, the Most Gracious, the Most Merciful.

(لِإِيلَافِ قُرَيْشٍ - إِيْلَافِهِمْ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ
- فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ - الَّذِي أَطْعَمَهُمْ مِّنْ
جُوعٍ وَءَامَنَهُمْ مِّنْ خَوْفٍ)

(1. For the Ilaf of the Quraysh.) (2. Their Ilaf caravans, in winter and in summer.) (3. So, let them worship the Lord of this House.) (4. Who has fed them against hunger, and has made them safe from fear.)

This Surah has been separated from the one that preceded it in the primary Mushaf (the original copy of `Uthman).

They (the Companions) wrote "In the Name of Allah, the Most Gracious, the Most Merciful" on the line (i.e., the space) between these two Surahs. They did this even though this Surah is directly related to the one which precedes it, as Muhammad bin Ishaq and `Abdur-Fahman bin Zayd bin Aslam have both clarified. This is because the meaning of both of them is, "We have prevented the Elephant from entering Makkah and We have destroyed its people in order to gather (Ilaf) the Quraysh, which means to unite them and bring them together safely in their city." It has also been said that the meaning of this (Ilaf) is what they would gather during their journey in the winter to Yemen and in the summer to Ash-Sham through trade and other than that. Then they would return to their city in safety during their journeys due to the respect that the people had for them because they were the residents of Allah's sanctuary. Therefore, whoever knew them would honor them. Even those who came to them and traveled with them, would be safe because of them. This was their situation during their journeys and travels during their winter and summer. In reference to their living in the city, then it is as Allah said,

(أَوَلَمْ يَرَوْا أَنَّا جَعَلْنَا حَرَمًا ءَامِنًا وَيَتَّخِطُّ
النَّاسُ مِنْ حَوْلِهِمْ)

(Have they not seen that We have made it a secure sanctuary, while men are being snatched away from all around them) (29:67) Thus, Allah says,

(لِإِلْفِ قُرَيْشٍ إِيْلِفِهِمْ)

(For the Ilaf of the Quraysh. Their Ilaf) This is a subject that has been transferred from the first sentence in order to give it more explanation. Thus, Allah says,

(إِيْلِفِهِمْ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ)

(Their Ilaf caravans, in winter and in summer.) Ibn Jarir said, "The correct opinion is that the letter Lam is a prefix that shows amazement. It is as though He (Allah) is saying, `You should be amazed at the uniting (or taming) of the Quraysh and My favor upon them in that.'" He went on to say, "This is due to the consensus of the Muslims that they are two separate and independent Surahs." Then Allah directs them to be grateful for this magnificent favor in His saying,

(فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ)

(So, let them worship the Lord of this House.) meaning, then let them single Him out for worship, just as He has given them a safe sanctuary and a Sacred House. This is as Allah says,

(إِنَّمَا أُمِرْتُ أَنْ أَعْبُدَ رَبَّ هَذِهِ الْبَلَدَةِ الَّذِي
حَرَّمَهَا وَلَهُ كُلُّ شَيْءٍ وَأُمِرْتُ أَنْ أَكُونَ مِنَ
الْمُسْلِمِينَ)

(I have been commanded only to worship the Lord of this city, Who has sanctified it and to Whom belongs everything. And I am commanded to be from among the Muslims.) (27:91) Then Allah says,

(الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ)

(Who has fed them against hunger,) meaning, He is the Lord of the House and He is the One Who feeds them against hunger.

(وَأَمَّنَّهُمْ مِنْ خَوْفٍ)

(And has made them safe from fear.) meaning, He favors them with safety and gentleness, so they should single Him out for worship alone, without any partner. They should not worship any idol, rival or statue besides Him. Therefore, whoever accepts this command, Allah will give him safety in both this life and the Hereafter. However, whoever disobeys Him, He will remove both of them from him. This is as Allah says,

(وَضَرَبَ اللَّهُ مَثَلًا قَرْيَةً كَانَتْ ءَامِنَةً مُطْمَئِنَّةً
يَأْتِيهَا رِزْقُهَا رَغَدًا مِنْ كُلِّ مَكَانٍ فَكَفَرَتْ بِأَنْعُمِ
اللَّهِ فَأَذَاقَهَا اللَّهُ لِبَاسَ الْجُوعِ وَالْخَوْفِ بِمَا كَانُوا
يَصْنَعُونَ - وَلَقَدْ جَاءَهُمْ رَسُولٌ مِنْهُمْ فَكَذَّبُوهُ
فَأَخَذَهُمُ الْعَذَابُ وَهُمْ ظَالِمُونَ)

(And Allah puts forward the example of a township, that dwelt secure and well-content: its provision coming to it in abundance from every place, but it denied the favors of Allah. So, Allah made it taste extreme of hunger and fear, because of that which they used to do. And verily, there had come unto them a Messenger from among themselves, but they denied him, so the torment overtook them while they were wrongdoers.) (16:112-113) This is the end of the Tafsir of Surah Quraysh, and all praise and thanks are due to Allah.

The Tafsir of Surat Al-Ma` un

(Chapter - 107)

Which was revealed in Makkah

(بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ)

In the Name of Allah, the Most Gracious, the Most Merciful.

(أَرَءَيْتَ الَّذِي يُكَدِّبُ بِالذِّينِ - فَذَلِكَ الَّذِي يَدُعُّ
الْيَتِيمَ وَلَا يَحُضُّ عَلَى طَعَامِ الْمِسْكِينِ فَوَيْلٌ
لِّلْمُصَلِّينَ الَّذِينَ هُمْ عَن صَلَاتِهِمْ سَاهُونَ الَّذِينَ
هُمْ يُرَآءُونَ وَيَمْنَعُونَ الْمَاعُونَ)

(1. Have you seen him who denies Ad-Din) (2. That is he who repulses the orphan,) (3. And urges not the feeding of Al-Miskin.) (4. So, woe unto those performers of Salah,) (5. Those who with their Salah are Sahun.) (6. Those who do good deeds only to be seen,) (7. And withhold Al-Ma`un.)

Allah says, "O Muhammad! Have you seen the one who denies the Din"

Here the word Din means the Hereafter, the Recompense and the Final Reward.

(فَذَلِكَ الَّذِي يَدُعُّ الْيَتِيمَ)

(That is he who repulses the orphan,) meaning, he is the one who oppresses the orphan and does not give him his just due. He does not feed him, nor is he kind to him.

(وَلَا يَحُضُّ عَلَى طَعَامِ الْمِسْكِينِ)

(And urges not the feeding of Al-Miskin.) This is as Allah says,

(كَلَّا بَلْ لَّا تُكْرَمُونَ الْيَتِيمَ - وَلَا تَحَاضُّونَ عَلَى
طَعَامِ الْمِسْكِينِ)

(Nay! But you treat not the orphans with kindness and generosity! And urge not one another on the feeding of Al-Miskin!) (89:17-18) meaning, the poor man who has nothing to sustain him and suffice his needs. Then Allah says,

(قَوْلٌ لِّلْمُصَلِّينَ - الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ
(

(So, woe unto those performers of Salah, those who with their Salah are Sahun.) Ibn `Abbas and others have said, "This means the hypocrites who pray in public but do not pray in private." Thus, Allah says,

(لِّلْمُصَلِّينَ)

(unto those performers of Salah,) They are those people who pray and adhere to the prayer, yet they are mindless of it. This may either be referring to its act entirely, as Ibn `Abbas said, or it may be referring to performing it in its stipulated time that has been legislated Islamically. This means that the person prays it completely outside of its time.

This was said by Masruq and Abu Ad-Duha.

Ata' bin Dinar said, "All praise is due to Allah, the One Who said,

(عَنْ صَلَاتِهِمْ سَاهُونَ)

(with their Salah are Sahun.) and He did not say, `those who are absent minded in their prayer.'" It could also mean the first time of the prayer, which means they always delay it until the end of its time, or they usually do so. It may also refer to not fulfilling its pillars and conditions, and in the required manner. It could also mean performing it with humility and contemplation of its meanings. The wording of the Ayah comprises all of these meanings. However, whoever has any characteristic of this that we have mentioned then a portion of this Ayah applies to him. And whoever has all of these characteristics, then he has completed his share of this Ayah, and the hypocrisy of actions is fulfilled in him. This is just as is confirmed in the Two Sahihs that the Messenger of Allah said,

«تِلْكَ صَلَاةُ الْمُنَافِقِ، تِلْكَ صَلَاةُ الْمُنَافِقِ، تِلْكَ
صَلَاةُ الْمُنَافِقِ، يَجْلِسُ يَرْقُبُ الشَّمْسَ، حَتَّى إِذَا
كَانَتْ بَيْنَ قَرْنَيْ الشَّيْطَانِ قَامَ فَنَقَرَ أَرْبَعًا، لَمْ
يَذْكُرْ اللَّهَ فِيهَا إِلَّا قَلِيلًا»

(This is the prayer of the hypocrite, this is the prayer of the hypocrite, this is the prayer of the hypocrite. He sits watching the sun until it is between the two horns of Shaytan. Then he stands and pecks four (Rak`ahs) and he does not remember Allah (in them) except very little.) This Hadith is describing the end of the time for the `Asr prayer, which is the middle prayer as

is confirmed by a text (Hadith). This is the time in which it is disliked to pray. Then this person stands to pray it, pecking in it like the pecking of a crow. He does not have tranquility or humility in it at all. Thus, the Prophet said,

«لَا يَذْكُرُ اللَّهَ فِيهَا إِلَّا قَلِيلًا»

(He does not remember Allah (in them) except very little.) He probably only stands to pray it so that the people will see him praying, and not seeking the Face of Allah. This is just as if he did not pray at all. Allah says,

إِنَّ الْمُنَافِقِينَ يُخَدِعُونَ اللَّهَ وَهُوَ خَادِعُهُمْ وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كَسَالَى يُرَاءُونَ النَّاسَ وَلَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا)

(Verily, the hypocrites seek to deceive Allah, but it is He Who deceives them. And when they stand up with laziness and to be seen of men, and they do not remember Allah but little.) (4:142) and Allah says here,

(الَّذِينَ هُمْ يُرَاءُونَ)

(Those who do good deeds only to be seen,) Imam Ahmad recorded from `Amr bin Murrah that he said, "We were sitting with Abu `Ubaydah when the people mentioned showing-off. A man known as Abu Yazid said, "I heard `Abdullah bin `Amr saying that the Messenger of Allah said,

«مَنْ سَمِعَ النَّاسَ بِعَمَلِهِ، سَمِعَ اللَّهُ بِهِ سَامِعَ خَلْقِهِ، وَحَقَّرَهُ وَصَغَّرَهُ»

(Whoever tries to make the people hear of his deed, Allah, the One Who hears His creation, will hear it and make him despised and degraded.)" from what is related to his statement,

(الَّذِينَ هُمْ يُرَاءُونَ)

(Those who do good deeds only to be seen.) is that whoever does a deed solely for Allah, but the people come to know about it, and he is pleased with that, then this is not considered showing off. Allah said:

(وَيَمْنَعُونَ الْمَاعُونَ)

(And withhold Al-Ma`un.) This means that they do not worship their Lord well, nor do they treat His creation well. They do not even lend that which others may benefit from and be helped by, even though the object will remain intact and be returned to them. These people are even stingier when it comes to giving Zakah and different types of charity that bring one closer to Allah. Al-Mas`udi narrated from Salamah bin Kuhayl who reported from Abu Al-`Ubaydin that he asked Ibn Mas`ud about Al-Ma`un and he said, "It is what the people give to each other, like an axe, a pot, a bucket and similar items." This is the end of the Tafsir of Surat Al-Ma`un, and all praise and thanks are due to Allah.

The Tafsir of Surat Al-Ma`un

(Chapter - 107)

Which was revealed in Makkah

(بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ)

In the Name of Allah, the Most Gracious, the Most Merciful.

(أَرَءَيْتَ الَّذِي يُكْذِبُ بِالذِّينِ - فَذَلِكَ الَّذِي يَدْعُ
الْيَتِيمَ وَلَا يَحِضُّ عَلَى طَعَامِ الْمِسْكِينِ فَوَيْلٌ
لِّلْمُصَلِّينَ الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ الَّذِينَ
هُمْ يُرَآءُونَ وَيَمْنَعُونَ الْمَاعُونَ)

(1. Have you seen him who denies Ad-Din) (2. That is he who repulses the orphan,) (3. And urges not the feeding of Al-Miskin.) (4. So, woe unto those performers of Salah,) (5. Those who with their Salah are Sahun.) (6. Those who do good deeds only to be seen,) (7. And withhold Al-Ma`un.)

Allah says, "O Muhammad! Have you seen the one who denies the Din"

Here the word Din means the Hereafter, the Recompense and the Final Reward.

(فَذَلِكَ الَّذِي يَدْعُ الْيَتِيمَ)

(That is he who repulses the orphan,) meaning, he is the one who oppresses the orphan and does not give him his just due. He does not feed him, nor is he kind to him.

(وَلَا يَحِضُّ عَلَى طَعَامِ الْمِسْكِينِ)

(And urges not the feeding of Al-Miskin.) This is as Allah says,

كَلَّا بَلْ لَأُكْرِمُونَ الْيَتِيمَ - وَلَا تَحَاضُّونَ عَلَى
طَعَامِ الْمِسْكِينِ)

(Nay! But you treat not the orphans with kindness and generosity! And urge not one another on the feeding of Al-Miskin!) (89:17-18) meaning, the poor man who has nothing to sustain him and suffice his needs. Then Allah says,

فَوَيْلٌ لِلْمُصَلِّينَ - الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ
(

(So, woe unto those performers of Salah, those who with their Salah are Sahun.) Ibn `Abbas and others have said, "This means the hypocrites who pray in public but do not pray in private." Thus, Allah says,

(الْمُصَلِّينَ)

(unto those performers of Salah,) They are those people who pray and adhere to the prayer, yet they are mindless of it. This may either be referring to its act entirely, as Ibn `Abbas said, or it may be referring to performing it in its stipulated time that has been legislated Islamically. This means that the person prays it completely outside of its time.

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(with their Salah are Sahun.) and He did not say, "those who are absent minded in their prayer." It could also mean the first time of the prayer, which means they always delay it until the end of its time, or they usually do so. It may also refer to not fulfilling its pillars and conditions, and in the required manner. It could also mean performing it with humility and contemplation of its meanings. The wording of the Ayah comprises all of these meanings. However, whoever has any characteristic of this that we have mentioned then a portion of this Ayah applies to him. And whoever has all of these characteristics, then he has completed his share of this Ayah, and the hypocrisy of actions is fulfilled in him. This is just as is confirmed in the Two Sahihis that the Messenger of Allah said,

«تِلْكَ صَلَاةُ الْمُنَافِقِ، تِلْكَ صَلَاةُ الْمُنَافِقِ، تِلْكَ
صَلَاةُ الْمُنَافِقِ، يَجْلِسُ يَرْقُبُ الشَّمْسَ، حَتَّى إِذَا

كَانَتْ بَيْنَ قَرْنِي الشَّيْطَانِ قَامَ فَنَقَرَ أَرْبَعًا، لَمْ
يَذْكُرْ اللَّهَ فِيهَا إِلَّا قَلِيلًا»

(This is the prayer of the hypocrite, this is the prayer of the hypocrite, this is the prayer of the hypocrite. He sits watching the sun until it is between the two horns of Shaytan. Then he stands and pecks four (Rak`ahs) and he does not remember Allah (in them) except very little.) This Hadith is describing the end of the time for the `Asr prayer, which is the middle prayer as is confirmed by a text (Hadith). This is the time in which it is disliked to pray. Then this person stands to pray it, pecking in it like the pecking of a crow. He does not have tranquility or humility in it at all. Thus, the Prophet said,

«لَمْ يَذْكُرْ اللَّهَ فِيهَا إِلَّا قَلِيلًا»

(He does not remember Allah (in them) except very little.) He probably only stands to pray it so that the people will see him praying, and not seeking the Face of Allah. This is just as if he did not pray at all. Allah says,

إِنَّ الْمُنَافِقِينَ يُخَادِعُونَ اللَّهَ وَهُوَ خَادِعُهُمْ وَإِذَا
قَامُوا إِلَى الصَّلَاةِ قَامُوا كُسَالَى يُرَاءُونَ النَّاسَ
وَلَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا)

(Verily, the hypocrites seek to deceive Allah, but it is He Who deceives them. And when they stand up with laziness and to be seen of men, and they do not remember Allah but little.) (4:142) and Allah says here,

(الَّذِينَ هُمْ يُرَاءُونَ)

(Those who do good deeds only to be seen,) Imam Ahmad recorded from `Amr bin Murrah that he said, "We were sitting with Abu `Ubaydah when the people mentioned showing-off. A man known as Abu Yazid said, "I heard `Abdullah bin `Amr saying that the Messenger of Allah said,

«مَنْ سَمِعَ النَّاسَ بِعَمَلِهِ، سَمِعَ اللَّهُ بِهِ سَامِعَ
خَلْقِهِ، وَحَقَّرَهُ وَصَغَّرَهُ»

(Whoever tries to make the people hear of his deed, Allah, the One Who hears His creation, will hear it and make him despised and degraded.)" from what is related to his statement,

(الَّذِينَ هُمْ يُرَاءُونَ)

(Those who do good deeds only to be seen.) is that whoever does a deed solely for Allah, but the people come to know about it, and he is pleased with that, then this is not considered showing off. Allah said:

(وَيَمْنَعُونَ الْمَاعُونَ)

(And withhold Al-Ma`un.) This means that they do not worship their Lord well, nor do they treat His creation well. They do not even lend that which others may benefit from and be helped by, even though the object will remain intact and be returned to them. These people are even stingier when it comes to giving Zakah and different types of charity that bring one closer to Allah. Al-Mas`udi narrated from Salamah bin Kuhayl who reported from Abu Al-`Ubaydin that he asked Ibn Mas`ud about Al-Ma`un and he said, "It is what the people give to each other, like an axe, a pot, a bucket and similar items." This is the end of the Tafsir of Surat Al-Ma`un, and all praise and thanks are due to Allah.

The Tafsir of Surat Al-Kawthar

(Chapter - 108)

Which was revealed in Al-Madinah and They also say in Makkah

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

In the Name of Allah, the Most Gracious, the Most Merciful.

(إِنَّا أَعْطَيْنَكَ الْكَوْثَرَ - فَصَلِّ لِرَبِّكَ وَأَنْحَرْ - إِنَّ
شَانِيكَ هُوَ الْأَبْتَرُ)

(1. Verily, We have granted you Al-Kawthar.) (2. Therefore turn in prayer to your Lord and sacrifice.) (3. For he who hates you, he will be cut off.) Muslim, Abu Dawud and An-Nasa'i, all recorded from Anas that he said, "While we were with the Messenger of Allah in the Masjid, he dozed off into a slumber. Then he lifted his head smiling. We said, `O Messenger of Allah! What has caused you to laugh' He said,

«لَقَدْ أَنْزَلْتُ عَلَيَّ آيَاتًا سُرُورَةً»

(Verily, a Surah was just revealed to me.) Then he recited,

إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ - فَصَلِّ لِرَبِّكَ وَأَنْحِرْ - إِنَّ
شَانِيكَ هُوَ الْأُبْتَرُ)

(Verily, We have granted you Al-Kawthar. Therefore turn in prayer to your Lord and sacrifice. For he who hates you, he will be cut off.) Then he said,

«أَتَدْرُونَ مَا الْكَوْثَرُ؟»

(Do you all know what is Al-Kawthar) We said, `Allah and His Messenger know best.' He said,

«فَإِنَّهُ نَهْرٌ وَعَدَنِيهِ رَبِّي عَزَّ وَجَلَّ، عَلَيْهِ خَيْرٌ
كَثِيرٌ، هُوَ حَوْضٌ تَرُدُّ عَلَيْهِ أُمَّتِي يَوْمَ الْقِيَامَةِ،
أَنْبِيئُهُ عَدَدُ النُّجُومِ فِي السَّمَاءِ، فَيُخْتَلَجُ الْعَبْدُ مِنْهُمْ
فَأَقُولُ: رَبِّ إِنَّهُ مِنْ أُمَّتِي، فَيَقُولُ: إِنَّكَ لَا تَدْرِي
مَا أَحَدَثَ بَعْدَكَ»

(Verily, it is a river that my Lord, the Mighty and Majestic, has promised me and it has abundant goodness. It is a pond where my Ummah will be brought to on the Day of Judgement. Its containers are as numerous as the stars in the sky. Then a servant of Allah from among them will be (prevented from it) and I will say: "O Lord! Verily, he is from my Ummah (followers)." Then He (Allah) will say: "Verily, you do not know what he introduced (or innovated) after you." This is the wording of Muslim. Ahmad recorded this Hadith from Muhammad bin Fudayl, who reported from Al-Mukhtar bin Fulful, who reported it from Anas bin Malik. Imam Ahmad also recorded from Anas that the Messenger of Allah said,

«دَخَلْتُ الْجَنَّةَ فَإِذَا أَنَا بِنَهْرٍ حَافَتَاهُ خِيَامُ اللُّؤْلُؤِ،
فَضْرَبْتُ بِيَدِي إِلَى مَا يَجْرِي فِيهِ الْمَاءُ، فَإِذَا
مِسْكٌ أَذْفَرُ، قُلْتُ: مَا هَذَا يَا جِبْرِيْلُ؟ قَالَ: هَذَا
الْكَوْثَرُ الَّذِي أَعْطَاكَهُ اللهُ عَزَّ وَجَلَّ»

(I entered Paradise and I came to a river whose banks had tents made of pearls. So I thrust my hand into its flowing water and found that it was the strongest (smell) of musk. So I asked, "O Jibril! What is this" He replied, "This is Al-Kawthar which Allah, the Mighty and Majestic has

given you.") Al-Bukhari recorded this in his Sahih, and so did Muslim, on the authority of Anas bin Malik. In their version Anas said, "When the Prophet was taken up to the heaven, he said,

«أَتَيْتُ عَلَى نَهْرٍ حَافَتَاهُ قِبَابُ اللُّؤْلُؤِ الْمُجَوَّفِ
فَقُلْتُ: مَا هَذَا يَا جِبْرِيْلُ؟ قَالَ: هَذَا الْكَوْثَرُ»

(I came to a river whose banks had domes of hollowed pearl. I said: "O Jibril! What is this" He replied: "This is Al-Kawthar.") This is the wording of Al-Bukhari. Ahmad recorded from Anas that a man said, "O Messenger of Allah! What is Al-Kawthar" He replied,

«هُوَ نَهْرٌ فِي الْجَنَّةِ أَعْطَانِيهِ رَبِّي، لَهُوَ أَشَدُّ
بَيَاضًا مِنَ اللَّبَنِ، وَأَحْلَى مِنَ الْعَسَلِ، فِيهِ طُيُورٌ
أَعْنَاقُهَا كَأَعْنَاقِ الْجُزْرِ»

(It is a river in Paradise which my Lord has given me. It is whiter than milk and sweeter than honey. There are birds in it whose necks are (long) like carrots.) `Umar said, "O Messenger of Allah! Verily, they (the birds) will be beautiful." The Prophet replied,

«أَكْلِهَا أَنْعَمُ مِنْهَا يَا عُمَرُ»

(The one who eats them (i.e., the people of Paradise) will be more beautiful than them, O `Umar.) Al-Bukhari recorded from Sa`id bin Jubayr that Ibn `Abbas said about Al-Kawthar, "It is the good which Allah gave to him (the Prophet)." Abu Bishr said, "I said to Sa`id bin Jubayr, `Verily, people are claiming that it is a river in Paradise.'" Sa`id replied, `The river which is in Paradise is part of the goodness which Allah gave him.'" Al-Bukhari also recorded from Sa`id bin Jubayr that Ibn `Abbas said, "Al-Kawthar is the abundant goodness." This explanation includes the river and other things as well. Because the word Al-Kawthar comes from the word Kathrah (abundance) and it (Al-Kawthar) linguistically means an abundance of goodness. So from this goodness is the river (in Paradise). Imam Ahmad recorded from Ibn `Umar that the Messenger of Allah said,

«الْكَوْثَرُ نَهْرٌ فِي الْجَنَّةِ حَافَتَاهُ مِنْ ذَهَبٍ، وَالْمَاءُ
يَجْرِي عَلَى اللُّؤْلُؤِ، وَمَاؤُهُ أَشَدُّ بَيَاضًا مِنَ اللَّبَنِ،
وَأَحْلَى مِنَ الْعَسَلِ»

(Al-Kawthar is a river in Paradise whose banks are of gold and it runs over pearls. Its water is whiter than milk and sweeter than honey.) This Hadith was recorded in this manner by At-Tirmidhi, Ibn Majah, Ibn Abi Hatim and Ibn Jarir. At-Tirmidhi said, "Hasan Sahih." Then Allah says,

(فَصَلِّ لِرَبِّكَ وَأَحْرِ)

(Therefore turn in prayer to your Lord and sacrifice.) meaning, `just as We have given you the abundant goodness in this life and the Hereafter -- and from that is the river that has been described previously -- then make your obligatory and optional prayer, and your sacrifice (of animals) solely and sincerely for your Lord. Woship Him alone and do not associate any partner with him. And sacrifice pronouncing His Name alone, without ascribing any partner to Him.' This is as Allah says,

(قُلْ إِنِّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ - لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ)

(Say: "Verily, my Salah, my sacrifice, my living, and my dying are for Allah, the Lord of all that exists. He has no partner. And of this I have been commanded, and I am the first of the Muslims.") (6:162-163) Ibn `Abbas, `Ata,' Mujahid, `Ikrimah and Al-Hasan all said, "This means with this the Budn should be sacrificed." Qatadah, Muhammad bin Ka`b Al-Qurazi, Ad-Dahhak, Ar-Rabi`, `Ata' Al-Khurasani, Al-Hakam, Isma`il bin Abi Khalid and others from the Salaf have all said the same. This is the opposite of the way of the idolators, prostrating to other than Allah and sacrificing in other than His Name. Allah says,

(وَلَا تَأْكُلُوا مِمَّا لَمْ يُذْكَرِ اسْمُ اللَّهِ عَلَيْهِ وَإِنَّهُ لَفِسْقٌ)

(And do not eat from what Allah's Name has not been pronounced over, indeed that is Fisq.) (6:121)

The Enemy of the Prophet is Cut Off

Allah says,

(إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ)

(For he who hates you, he will be cut off.) meaning, `indeed he who hates you, O Muhammad, and he hates what you have come with of guidance, truth, clear proof and manifest light, he is the most cut off, meanest, lowliest person who will not be remembered. Ibn `Abbas, Mujahid, Sa`id bin Jubayr and Qatadah all said, "This Ayah was revealed about Al-`As bin Wa'il. Whenever the Messenger of Allah would be mentioned (in his presence) he would say, `Leave him, for indeed he is a man who is cut off having no descendants. So when he dies he will not be remembered.' Therefore, Allah revealed this Surah." Shamir bin `Atiyah said, "This Surah was revealed concerning `Uqbah bin Abi Mu`ayt." Ibn `Abbas and `Ikrimah have both said,

"This Surah was revealed about Ka`b bin Al-Ashraf and a group of the disbelievers of the Quraysh." Al-Bazzar recorded that Ibn `Abbas said, "Ka`b bin Al-Ashraf came to Makkah and the Quraysh said to him, `You are the leader of them (the people). What do you think about this worthless man who is cut off from his people He claims that he is better than us while we are the people of the place of pilgrimage, the people of custodianship (of the Ka`bah), and the people who supply water to the pilgrims.' He replied, `You all are better than him.' So Allah revealed,

(إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ)

(For he who hates you, he will be cut off.)" This is how Al-Bazzar recorded this incident and its chain of narration is authentic. It has been reported that `Ata' said, "This Surah was revealed about Abu Lahab when a son of the Messenger of Allah died. Abu Lahab went to the idolators and said, `Muhammad has been cut off (i.e., from progeny) tonight.' So concerning this Allah revealed,

(إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ)

(For he who hates you, he will be cut off.)" As-Suddi said, "When the male sons of a man died the people used to say, `He has been cut off.' So, when the sons of the Messenger of Allah died they said, `Muhammad has been cut off.' Thus, Allah revealed,

(إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ)

(For he who hates you, he will be cut off.)" So they thought in their ignorance that if his sons died, his remembrance would be cut off. Allah forbid! To the contrary, Allah preserved his remembrance for all the world to see, and He obligated all the servants to follow his Law. This will continue for all of time until the Day of Gathering and the coming of the Hereafter. May the blessings of Allah and His peace be upon him forever until the Day of Assembling. This is the end of the Tafsir of Surat Al-Kawthar, and all praise and blessings are due to Allah.

The Tafsir of Surah Qul ya Ayyuhal-Kafirun

(Chapter - 109)

Which was revealed in Makkah

It has been confirmed in Sahih Muslim from Jabir that the Messenger of Allah recited this Surah (Al-Kafirun) and

(قُلْ هُوَ اللَّهُ أَحَدٌ)

(Say: "He is Allah One.") (112:1) in the two Rak`ahs of Tawaf. It is also recorded in Sahih Muslim in a Hadith of Abu Hurayrah that the Messenger of Allah recited these two Surahs in the two Rak`ahs (optional prayer) of the Morning prayer. Imam Ahmad recorded from Ibn `Umar that the Messenger of Allah recited in the two Rak`ahs before the Morning prayer and the two Rak`ahs after the Sunset prayer on approximately ten or twenty different occasions,

(قُلْ يَا أَيُّهَا الْكَافِرُونَ)

(Say: "O Al-Kafirun!") and

(قُلْ هُوَ اللَّهُ أَحَدٌ)

(Say: " He is Allah One.") (112:1) Ahmad also recorded that Ibn `Umar said, "I watched the Prophet twenty-four or twenty-five times reciting in the two Rak`ahs before the Morning prayer and the two Rak`ahs after the Sunset prayer,

(قُلْ يَا أَيُّهَا الْكَافِرُونَ)

(Say: "O Al-Kafirun!") and

(قُلْ هُوَ اللَّهُ أَحَدٌ)

(Say: "He is Allah One.") (112:1)" Ahmad recorded that Ibn `Umar said, "I watched the Prophet for a month and he would recite in the two Rak`ahs before the Morning prayer,

(قُلْ يَا أَيُّهَا الْكَافِرُونَ)

(Say: "O Al-Kafirun.") and

(قُلْ هُوَ اللَّهُ أَحَدٌ)

(Say: "He is Allah One.") (112:1)" This was also recorded by At-Tirmidhi, Ibn Majah and An-Nasa'i. At-Tirmidhi said, "Hasan." It has already been mentioned previously in a Hadith that it (Surat Al-Kafirun) is equivalent to a fourth of the Qur'an and Az-Zalzalah is equivalent to a fourth of the Qur'an.

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

In the Name of Allah, the Most Gracious, the Most Merciful.

(قُلْ يَا أَيُّهَا الْكَافِرُونَ- لَا أَعْبُدُ مَا تَعْبُدُونَ- وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ- وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ- وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ- لَكُمْ دِينُكُمْ وَلِيَ دِينِ-)

(1. Say: "O disbelievers!") (2. "I worship not that which you worship.") (3. "Nor will you worship whom I worship.") (4. "And I shall not worship that which you are worshipping.") (5. "Nor will you worship that which I worship.") (6. "To you be your religion, and to me my religion.")

The Declaration of Innocence from Shirk

This Surah is the Surah of disavowal from the deeds of the idolators. It commands a complete disavowal of that. Allah's statement,

(قُلْ يَا أَيُّهَا الْكَافِرُونَ)

(Say: "O disbelievers!") includes every disbeliever on the face of the earth, however, this statement is particularly directed towards the disbelievers of the Quraysh. It has been said that in their ignorance they invited the Messenger of Allah to worship their idols for a year and they would (in turn) worship his God for a year. Therefore, Allah revealed this Surah and in it

He commanded His Messenger to disavow himself from their religion completely

Allah said,

(لَا أَعْبُدُ مَا تَعْبُدُونَ)

(I worship not that which you worship.) meaning, statues and rival gods.

(وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ)

(Nor will you worship whom I worship.) and He is Allah Alone, Who has no partner. So the word Ma (what) here means Man (who). Then Allah says,

(وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ)
(

(And I shall not worship that which you are worshipping. Nor will you worship whom I worship.) meaning, 'I do not worship according to your worship, which means that I do not go along with it or follow it. I only worship Allah in the manner in which He loves and is pleased with.' Thus, Allah says,

(وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ)

(Nor will you worship whom I worship.) meaning, `you do not follow the commands of Allah and His Legislation in His worship. Rather, you have invented something out of the promptings of your own souls.' This is as Allah says,

إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَمَا تَهْوَى الْأَنْفُسُ وَلَقَدْ
جَاءَهُمْ مِنْ رَبِّهِمُ الْهُدَىٰ

(They follow but a guess and that which they themselves desire, whereas there has surely come to them the guidance from their Lord!) (53:23) Therefore, the disavowal is from all of what they are involved. For certainly the worshipper must have a god whom he worships and set acts of worship that he follows to get to him. So the Messenger and his followers worship Allah according to what He has legislated. This is why the statement of Islam is "There is no God worthy of being worshipped except Allah, and Muhammad is the Messenger of Allah." This means that there is no (true) object of worship except Allah and there is no path to Him (i.e., way of worshipping Him) other than that which the Messenger came with. The idolators worship other than Allah, with acts of worship that Allah has not allowed. This is why the Messenger said to them,

(لَكُمْ دِينُكُمْ وَلِيَ دِينِ)

(To you be your religion, and to me my religion.) This is similar to Allah's statement,

وَإِنْ كَذَّبُوكَ فَقُلْ لِي عَمَلِي وَلَكُمْ عَمَلُكُمْ أَنْتُمْ
بَرِيئُونَ مِمَّا أَعْمَلُ وَأَنَا بَرِيءٌ مِمَّا تَعْمَلُونَ)

(And if they belie you, say: "For me are my deeds and for you are your deeds! You are innocent of what I do, and I am innocent of what you do!") (10:41) and He said,

لَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ)

(To us our deeds, and to you your deeds.) (28:55) Al-Bukhari said, "It has been said,

(لَكُمْ دِينُكُمْ)

(To you be your religion.) means disbelief.

(وَلِيَ دِينِ)

(and to me my religion.) means, Islam. This is the end of the Tafsir of Surat Qul ya Ayyuhal-Kafirun.

The Tafsir of Surat An-Nasr

(Chapter - 110)

Which was revealed in Al-Madinah

The Virtues of Surat An-Nasr

It has been mentioned previously that it (Surat An-Nasr) is equivalent to one-fourth of the Qur'an and that Surat Az-Zalzalah is equivalent to one-fourth of the Qur'an. An-Nasa'i recorded from `Ubaydullah bin `Abdullah bin `Utbah that Ibn `Abbas said to him, "O Ibn `Utbah! Do you know the last Surah of the Qur'an that was revealed" He answered, "Yes, it was

(إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ)

(When there comes the help of Allah and the Conquest.) (110:1)" He (Ibn `Abbas) He (Ibn `Abbas) said, "You have spoken truthfully."

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

In the Name of Allah, the Most Gracious, the Most Merciful.

(إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ - وَرَأَيْتَ النَّاسَ
يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا - فَسَبِّحْ بِحَمْدِ رَبِّكَ
وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا -)

(1. When there comes the help of Allah and the Conquest.) (2. And you see that the people enter Allah's religion in crowds.) (3. So, glorify the praises of your Lord, and ask His forgiveness. Verily, He is the One Who accepts the repentance and Who forgives.)

This Surah informs of the Completion of the Life of Allah's Messenger

Al-Bukhari recorded from Ibn `Abbas that he said, "Umar used to bring me into the gatherings with the old men of (the battle of) Badr. However, it was as if one of them felt something in himself (against my attending). So he said, `Why do you (`Umar) bring this (youth) to sit with us when we have children like him (i.e., his age)' So `Umar replied, `Verily, he is among those whom you know. Then one day he called them and invited me to sit with them, and I do not think that he invited me to be among them that day except to show them. So he said, `What do you say about Allah's statement,

(إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ)

(When there comes the help of Allah and the Conquest.)' Some of them said, 'We were commanded to praise Allah and seek His forgiveness when He helps us and gives us victory.' Some of them remained silent and did not say anything. Then he (Umar) said to me, 'Is this what you say, O Ibn Abbas?' I said, 'No.' He then said, 'What do you say?' I said, 'It was the end of the life of Allah's Messenger that Allah was informing him of. Allah said,

(إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ)

(When there comes the help of Allah and the Conquest.) which means, that is a sign of the end of your life.

(فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا)

(So, glorify the praises of your Lord, and ask His forgiveness. Verily, He is the One Who accepts the repentance and Who forgives.)' So, Umar bin Al-Khattab said, 'I do not know anything about it other than what you have said.'" Al-Bukhari was alone in recording this Hadith. Imam Ahmad recorded from Ibn Abbas that he said, "When

(إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ)

(When there comes the help of Allah and the Conquest.) was revealed, the Messenger of Allah said,

«نُعِيَتْ إِلَيَّ نَفْسِي»

(My death has been announced to me.) And indeed he died during that year." Ahmad was alone in recording this Hadith. Al-Bukhari recorded that A'ishah said, "The Messenger of Allah used to say often in his bowing and prostrating,

«سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ اللَّهُمَّ اغْفِرْ لِي»

(Glory to You, O Allah, our Lord, and praise be to You. O Allah, forgive me.) He did this as his interpretation of the Qur'an (i.e., showing its implementation)." The rest of the group has also recorded this Hadith except for At-Tirmidhi. Imam Ahmad recorded from Masruq that A'ishah said, "The Messenger of Allah used to often say towards the end of his life,

«سُبْحَانَ اللَّهِ وَبِحَمْدِهِ، أَسْتَغْفِرُ اللَّهَ وَأَتُوبُ إِلَيْهِ»

(Glory to Allah, and praise be unto Him. I seek Allah's forgiveness and I repent to Him.) And he said,

«إِنَّ رَبِّي كَانَ أَخْبَرَنِي أَنِّي سَأَرَى عَلَامَةً فِي
أُمَّتِي، وَأَمَرَنِي إِذَا رَأَيْتُهَا أَنْ أُسَبِّحَ بِحَمْدِهِ
وَأَسْتَغْفِرَهُ، إِنَّهُ كَانَ تَوَّابًا، فَقَدْ رَأَيْتُهَا:

(إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ - وَرَأَيْتَ النَّاسَ
يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا - فَسَبِّحْ بِحَمْدِ رَبِّكَ
وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا)»

(Verily, my Lord has informed me that I will see a sign in my Ummah and He has commanded me that when I see it, I should glorify His praises and seek His forgiveness, for He is the One Who accepts repentance. And indeed I have seen it (i.e., the sign). (When there comes the help of Allah and the Conquest (Al-Fath). And you see that the people enter Allah's religion in crowds. So glorify the praises of your Lord, and ask His forgiveness. Verily, He is the One Who accepts the repentance and Who forgives.))" Muslim also recorded this Hadith. The meaning of Al-Fath here is the conquest of Makkah, and there is only one view concerning it. For indeed the different areas of the Arabs were waiting for the conquest of Makkah before they would accept Islam. They said, "If he (Muhammad is victorious over his people, then he is a (true) Prophet." So when Allah gave him victory over Makkah, they entered into the religion of Allah (Islam) in crowds. Thus, two years did not pass (after the conquest of Makkah) before the peninsula of the Arabs was laden with faith. And there did not remain any of the tribes of the Arabs except that they professed (their acceptance) of Islam. And all praise and blessings are due to Allah. Al-Bukhari recorded in his Sahih that `Amr bin Salamah said, "When Makkah was conquered, all of the people rushed to the Messenger of Allah to profess their Islam. The various regions were delaying their acceptance of Islam until Makkah was conquered. The people used to say, `Leave him and his people alone. If he is victorious over them he is a (true) Prophet." We have researched the war expedition for conquest of Makkah in our book As-Surah. Therefore, whoever wishes he may review it there. And all praise and blessings are due to Allah. Imam Ahmad recorded from Abu `Ammar that a neighbor of Jabir bin `Abdullah told him, "I returned from a journey and Jabir bin `Abdullah came and greeted me. So I began to talk with him about the divisions among the people and what they had started doing. Thus, Jabir began to cry and he said, `I heard the Messenger of Allah saying,

«إِنَّ النَّاسَ دَخَلُوا فِي دِينِ اللَّهِ أَفْوَاجًا،
وَسَيَخْرُجُونَ مِنْهُ أَفْوَاجًا»

(Verily, the people have entered into the religion of Allah in crowds and they will also leave it in crowds.)" This is the end of the Tafsir of Surat An-Nasr, and all praise and blessings are due to Allah.

The Tafsir of Surah Tabbat

(Chapter - 111)

Which was revealed in Makkah

(بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ)

In the Name of Allah, the Most Gracious, the Most Merciful.

تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ - مَا أَغْنَىٰ عَنْهُ مَالُهُ
وَمَا كَسَبَ - سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ - وَامْرَأَتُهُ
حَمَّالَةَ الْحَطَبِ - فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ)

(1. Perish the two hands of Abu Lahab and perish he!) (2. His wealth and his children will not benefit him!) (3. He will enter a Fire full of flames!) (4. And his wife too, who carries wood.) (5. In her neck is a twisted rope of Masad.)

The Reason for the Revelation of this Surah and the Arrogance of Abu Lahab toward the Messenger of Allah

Al-Bukhari recorded from Ibn `Abbas that the Prophet went out to the valley of Al-Batha and he ascended the mountain. Then he cried out,

«يَا صَبَاحَاهُ»

(O people, come at once!) So the Quraysh gathered around him. Then he said,

«أَرَأَيْتُمْ إِنْ حَدَّثْتُكُمْ أَنَّ الْعَدُوَّ مُصَبِّحُكُمْ، أَوْ
مُمَسِّعُكُمْ أَكُنْتُمْ تُصَدِّقُونِي»

° (If I told you all that the enemy was going to attack you in the morning, or in the evening, would you all believe me) They replied, "Yes." Then he said,

«فَإِنِّي نَذِيرٌ لَّكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ»

(Verily, I am a warner (sent) to you all before the coming of a severe torment.) Then Abu Lahab said, "Have you gathered us for this May you perish!" Thus, Allah revealed,

(تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ)

(Perish the two hands of Abu Lahab and perish he!) to the end of the Surah. In another narration it states that he stood up dusting of his hands and said, "Perish you for the rest of this day! Have you gathered us for this" Then Allah revealed,

(تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ)

(Perish the two hands of Abu Lahab and perish he!) The first part is a supplication against him and the second is information about him. This man Abu Lahab was one of the uncles of the Messenger of Allah. His name was `Abdul-`Uzza bin Abdul-Muttalib. His surname was Abu `Utaybah and he was only called Abu Lahab because of the brightness of his face. He used to often cause harm to the Messenger of Allah . He hated and scorned him and his religion. Imam Ahmad recorded from Abu Az-Zinad that a man called Rabi`ah bin `Abbad from the tribe of Bani Ad-Dil, who was a man of pre-Islamic ignorance who accepted Islam, said to him, "I saw the Prophet in the time of pre-Islamic ignorance in the market of Dhul-Majaz and he was saying,

«يَا أَيُّهَا النَّاسُ، قُولُوا: لَا إِلَهَ إِلَّا اللَّهُ تَفْلِحُوا»

(O people! Say there is no god worthy of worship except Allah and you will be successful.) The people were gathered around him and behind him there was a man with a bright face, squint (or cross) eyes and two braids in his hair. He was saying, "Verily, he is an apostate (from our religion) and a liar!" This man was following him (the Prophet) around wherever he went. So, I asked who was he and they (the people) said, "This is his uncle, Abu Lahab." Ahmad also recorded this narration from Surayj, who reported it from Ibn Abu Az-Zinad, who reported it from his father (Abu Zinad) who mentioned this same narration. However in this report, Abu Zinad said, "I said to Rabi`ah, `Were you a child at that time' He replied, `No. By Allah, that day I was most intelligent, and I was the strongest blower of the flute (for music).'" Ahmad was alone in recording this Hadith. Concerning Allah's statement,

(مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ)

(His wealth and his children (Kasab) will not benefit him!) Ibn `Abbas and others have said,

(وَمَا كَسَبَ)

(and his children (Kasab) will not benefit him!) "Kasab means his children." A similar statement has been reported from `A'ishah, Mujahid, `Ata', Al-Hasan and Ibn Srin. It has been mentioned from Ibn Mas`ud that when the Messenger of Allah called his people to faith, Abu Lahab said, "Even if what my nephew says is true, I will ransom myself (i.e., save myself) from the painful torment on the Day of Judgement with my wealth and my children." Thus, Allah revealed,

(مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ)

(His wealth and his children will not benefit him!) Then Allah says,

(سَيَصَلِّي نَاراً ذَاتَ لَهَبٍ)

(He will enter a Fire full of flames!) meaning, it has flames, evil and severe burning.

The Destiny of Umm Jamil, the Wife of Abu Lahab

(وَأَمْرَأَتُهُ حَمَّالَةَ الْحَطَبِ)

(And his wife too, who carries wood.) His wife was among the leading women of the Quraysh and she was known as Umm Jamil. Her name was `Arwah bint Harb bin Umayyah and she was the sister of Abu Sufyan. She was supportive of her husband in his disbelief, rejection and obstinacy. Therefore, she will be helping to administer his punishment in the fire of Hell on the Day of Judgement. Thus, Allah says,

(وَأَمْرَأَتُهُ حَمَّالَةَ الْحَطَبِ - فِي جِيدِهَا حَبْلٌ مِّنْ
مَّسَدٍ)

(Who carries wood. In her neck is a twisted rope of Masad.) meaning, she will carry the firewood and throw it upon her husband to increase that which he is in (of torment), and she will be ready and prepared to do so.

(فِي جِيدِهَا حَبْلٌ مِّنْ مَّسَدٍ)

(In her neck is a twisted rope of Masad.) Mujahid and `Urwah both said, "From the palm fiber of the Fire." Al-`Awfi narrated from Ibn `Abbas, `Atiyah Al-Jadali, Ad-Dahhak and Ibn Zayd that she used to place thorns in the path of the Messenger of Allah . Al-Jawhari said, "Al-Masad refers to fibers, it is also a rope made from fibers or palm leaves. It is also made from the skins of camels or their furs. It is said (in Arabic) Masadtul-Habla and Amsaduhu Masadan, when you tightly fasten its twine." Mujahid said,

(فِي جِيدِهَا حَبْلٌ مِّنْ مَّسَدٍ)

(In her neck is a twisted rope of Masad.) "This means a collar of iron." Don't you see that the Arabs call a pulley cable a Masad

A Story of Abu Lahab's Wife harming the Messenger of Allah

Ibn Abi Hatim said that his father and Abu Zur` ah both said that `Abdullah bin Az-Zubayr Al-Humaydi told them that Sufyan informed them that Al-Walid bin Kathir related from Ibn Tadrus who reported that Asma' bint Abi Bakr said, "When

(تَبَّتْ يَدَا أَبِي لَهَبٍ)

(Perish the two hands of Abu Lahab and perish he!) was revealed, the one-eyed Umm Jamil bint Harb came out wailing, and she had a stone in her hand. She was saying, `He criticizes our father, and his religion is our scorn, and his command is to disobey us.' The Messenger of Allah was sitting in the Masjid (of the Ka` bah) and Abu Bakr was with him. When Abu Bakr saw her he said, `O Messenger of Allah! She is coming and I fear that she will see you.' The Messenger of Allah replied,

«إِنَّهَا لَنْ تَرَانِي»

(Verily, she will not see me.) Then he recited some of the Qur'an as a protection for himself. This is as Allah says,

(وَإِذَا قَرَأْتَ الْقُرْآنَ فَانْجَعْنَا بَيْنَكَ وَبَيْنَ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ حِجَابًا مَّسْثُورًا)

(And when you recite the Qur'an, We put between you and those who believe not in the Hereafter, an invisible veil.) (17:45) So she advanced until she was standing in front of Abu Bakr and she did not see the Messenger of Allah . She then said, `O Abu Bakr! Verily, I have been informed that your friend is making defamatory poetry about me.' Abu Bakr replied, `Nay! By the Lord of this House (the Ka` bah) he is not defaming you.' So she turned away saying, `Indeed the Quraysh know that I am the daughter of their leader.'" Al-Walid or another person said in a different version of this Hadith, "So Umm Jamil stumbled over her waist gown while she was making circuits (Tawaf) around the House (the Ka` bah) and she said, `Cursed be the reviler.' Then Umm Hakim bint `Abdul-Muttalib said, `I am a chaste woman so I will not speak abusively and I am refined so I do not know. Both of us are children of the same uncle. And after all the Quraysh know best." This is the end of the Tafsir of this Surah, and all praise and blessings are due to Allah.

The Tafsir of Surat Al-Ikhlās

(Chapter - 112)

Which was revealed in Makkah

The Reason for the Revelation of this Surah and its Virtues

Imam Ahmad recorded from Ubayy bin Ka`b that the idolators said to the Prophet , "O Muhammad! Tell us the lineage of your Lord." So Allah revealed

(قُلْ هُوَ اللَّهُ أَحَدٌ - اللَّهُ الصَّمَدُ - لَمْ يَلِدْ وَلَمْ يُولَدْ
- وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ)

(Say: "He is Allah, One. Allah He begets not, nor was He begotten. And there is none comparable to Him.") Similar was recorded by At-Tirmidhi and Ibn Jarir and they added in their narration that he said,

(الصَّمَدُ)

"(As-Samad) is One Who does not give birth, nor was He born, because there is nothing that is born except that it will die, and there is nothing that dies except that it leaves behind inheritance, and indeed Allah does not die and He does not leave behind any inheritance.

(وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ)

(And there is none comparable to Him.) This means that there is none similar to Him, none equal to Him and there is nothing at all like Him." Ibn Abi Hatim also recorded it and At-Tirmidhi mentioned it as a Mursal narration. Then At-Tirmidhi said, "And this is the most correct."

A Hadith on its Virtues

Al-Bukhari reported from `Amrah bint `Abdur-Rahman, who used to stay in the apartment of `A'ishah, the wife of the Prophet , that `A'ishah said, "The Prophet sent a man as the commander of a war expedition and he used to lead his companions in prayer with recitation (of the Qur'an). And he would complete his recitation with the recitation of ` Say: He is Allah, One.' So when they returned they mentioned that to the Prophet and he said,

«سَلُّوهُ لِأَيِّ شَيْءٍ يَصْنَعُ ذَلِكَ؟»

(Ask him why does he do that.) So they asked him and he said, ` Because it is the description of Ar-Rahman and I love to recite it. So the Prophet said,

«أَخْبِرُوهُ أَنَّ اللَّهَ تَعَالَى يُحِبُّهُ»

(Inform him that Allah the Most High loves him.)" This is how Al-Bukhari recorded this Hadith in his Book of Tawhid. Muslim and An-Nasa'i also recorded it. In his Book of Salah, Al-Bukhari recorded that Anas said, "A man from the Ansar used to lead the people in prayer in the Masjid of Quba'. Whenever he began a Surah in the recitation of the prayer that he was leading them, he would start by reciting ` Say: He is Allah, One' until he completed the entire Surah. Then he would recite another Surah along with it (after it). And used to do this in every Rak' ah. So his companions spoke to him about this saying; ` Verily, you begin the prayer with this Surah. Then you think that it is not sufficient for you unless you recite another Surah as well. So you should

either recite it or leave it and recite another Surah instead.' The man replied, 'I will not leave it off. If you want me to continue leading you (in prayer), I will do this; and if you all do not like it, I will leave you (i.e., I will stop leading you).' They used to consider him to be of the best of them to lead them in prayer and they did not want anyone else to lead them other than him. So, when the Prophet came they informed him of this information and he said,

«يَا فُلَانُ، مَا يَمْنَعُكَ أَنْ تَفْعَلَ مَا يَأْمُرُكَ بِهِ
أَصْحَابُكَ، وَمَا حَمَلَكَ عَلَى لُزُومِ هَذِهِ السُّورَةِ فِي
كُلِّ رَكْعَةٍ؟»

(O so-and-so! What prevents you from doing what your companions are commanding you to do, and what makes you adhere to the recitation of this Surah in every Rak`ah) The man said, 'Verily, I love it.' The Prophet replied,

«حُبُّكَ إِيَّاهَا أُدْخِلُكَ الْجَنَّةَ»

(Your love of it will cause you to enter Paradise.) This was recorded by Al-Bukhari, with a disconnected chain, but in a manner indicating his approval.

A Hadith that mentions this Surah is equivalent to a Third of the Qur'an

Al-Bukhari recorded from Abu Sa`id that a man heard another man reciting

(قُلْ هُوَ اللَّهُ أَحَدٌ)

(Say: "He is Allah, One.") and he was repeating over and over. So when morning came, the man went to the Prophet and mentioned that to him, and it was as though he was belittling it. The Prophet said,

«وَالَّذِي نَفْسِي بِيَدِهِ إِنَّهَا لَتَعْدِلُ ثُلُثَ الْقُرْآنِ»

(By He in Whose Hand is my soul, verily it is equivalent to a third of the Qur'an.) Abu Dawud and An-Nasa'i also recorded it. Another Hadith Al-Bukhari recorded from Abu Sa`id, may Allah be pleased with him, that the Messenger of Allah said to his Companions,

«أَيَعْجِزُ أَحَدُكُمْ أَنْ يَقْرَأَ ثُلُثَ الْقُرْآنِ فِي لَيْلَةٍ؟»

(Is one of you not able to recite a third of the Qur'an in a single night) This was something that was difficult for them and they said, "Which of us is able to do that, O Messenger of Allah" So he replied,

«اللَّهُ الْوَاحِدُ الصَّمَدُ ثُلُثُ الْقُرْآنِ»

("Allah is the One, As-Samad" is a third of the Qur'an.) Al-Bukhari was alone in recording this Hadith.

Another Hadith that its Recitation necessitates Admission into Paradise

Imam Malik bin Anas recorded from `Ubayd bin Hunayn that he heard Abu Hurayrah saying, "I went out with the Prophet and he heard a man reciting `Say: He is Allah, the One.' So the Messenger of Allah said,

«وَجِبَتْ»

(It is obligatory.) I asked, `What is obligatory' He replied,

«الْجَنَّةِ»

(Paradise.)" At-Tirmidhi and An-Nasa'i also recorded it by way of Malik, and At-Tirmidhi said, "Hasan Sahih Gharib. We do not know of it except as a narration of Malik." The Hadith in which the Prophet said,

«حُبُّكَ إِيَّاهَا أَدْخَلَكَ الْجَنَّةَ»

(Your love of it will cause you to enter Paradise.) has already been mentioned.

A Hadith about repeating this Surah

Abdullah bin Imam Ahmad recorded from Mu`adh bin `Abdullah bin Khubayb, who reported that his father said, "We became thirsty and it had become dark while we were waiting for the Messenger of Allah to lead us in prayer. Then, when he came out he took me by my hand and said,

«قُلْ»

(Say.) Then he was silent. Then he said again,

«قُلْ»

(Say.) So I said, `What should I say' He said,

(قُلْ هُوَ اللَّهُ أَحَدٌ)

وَالْمُعَوِّذَتَيْنِ حِينَ تُمْسِي وَحِينَ تُصْبِحُ ثَلَاثًا،
تَكْفِيكَ كُلَّ يَوْمٍ مَرَّتَيْنِ»

(Say: "He is Allah, One," and the two Surahs of Refuge (Al-Falaq and An-Nas) when you enter upon the evening and the morning three times (each). They will be sufficient for you two times every day.)" This Hadith was also recorded by Abu Dawud, At-Tirmidhi and An-Nasa'i. At-Tirmidhi said, "Hasan Sahih Gharib." An-Nasa'i also recorded through another chain of narrators with the wording,

«يَكْفِيكَ كُلَّ شَيْءٍ»

(They will suffice you against everything.)

Another Hadith about supplicating with it by Allah's Names

In his Book of Tafsir, An-Nasa'i recorded from `Abdullah bin Buraydah, who reported from his father that he entered the Masjid with the Messenger of Allah , and there was a man praying and supplicating saying, "O Allah! Verily, I ask you by my testifying that there is no God worthy of worship except You. You are the One, the Self-Sufficient Sustainer of all, Who does not give birth, nor were You born, and there is none comparable to Him." The Prophet said,

«وَالَّذِي نَفْسِي بِيَدِهِ لَقَدْ سَأَلَهُ بِاسْمِهِ الْأَعْظَمِ،
الَّذِي إِذَا

A Hadith about seeking a Cure by these Surahs

Al-Bukhari recorded from `A'ishah that whenever the Prophet would go to bed every night, he would put his palms together and blow into them. Then he would recite into them (his palms), `Say: He is Allah, One', `Say: I seek refuge with the Lord of Al-Falaq', and `Say: I seek refuge with the Lord of mankind.' Then he would wipe whatever he was able to of his body with them (his palms). He would begin wiping his head and face with them and the front part of his body. He would do this (wiping his body) three times. The Sunan compilers also recorded this same Hadith.

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

In the Name of Allah, the Most Gracious, the Most Merciful.

(قُلْ هُوَ اللَّهُ أَحَدٌ - اللَّهُ الصَّمَدُ - لَمْ يَلِدْ وَلَمْ يُولَدْ
- وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ)

(1. Say: "He is Allah, One.") (2. "Allah As-Samad.") (3. "He begets not, nor was He begotten.") (4. "And there is none comparable to Him.") The reason for the revelation of this Surah has already been mentioned. `Ikrimah said, "When the Jews said, `We worship `Uzayr, the son of Allah,' and the Christians said, `We worship the Messiah (`Isa), the son of Allah,' and the Zoroastrians said, `We worship the sun and the moon,' and the idolators said, `We worship idols,' Allah revealed to His Messenger ,

(قُلْ هُوَ اللَّهُ أَحَدٌ)

(Say: "He is Allah, One.") meaning, He is the One, the Singular, Who has no peer, no assistant, no rival, no equal and none comparable to Him. This word (Al-Ahad) cannot be used for anyone in affirmation except Allah the Mighty and Majestic, because He is perfect in all of His attributes and actions. Concerning His saying,

(اللَّهُ الصَّمَدُ)

(Allah As-Samad.) `Ikrimah reported that Ibn `Abbas said, "This means the One Who all of the creation depends upon for their needs and their requests." `Ali bin Abi Talhah reported from Ibn `Abbas, "He is the Master Who is perfect in His sovereignty, the Most Noble Who is perfect in His nobility, the Most Magnificent Who is perfect in His magnificence, the Most Forbearing Who is perfect in His forbearance, the All-Knowing Who is perfect in His knowledge, and the Most Wise Who is perfect in His wisdom. He is the One Who is perfect in all aspects of nobility and authority. He is Allah, glory be unto Him. These attributes are not befitting anyone other than Him. He has no coequal and nothing is like Him. Glory be to Allah, the One, the Irresistible." Al-A`mash reported from Shaiq, who said that Abu Wa'il said,

(الصَّمَدُ)

(As-Samad.) is the Master Whose control is complete."

Allah is Above having Children and procreating

Then Allah says,

(لَمْ يَلِدْ وَلَمْ يُولَدْ - وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ)

(He begets not, nor was He begotten. And there is none comparable to Him.) meaning, He does not have any child, parent or spouse. Mujahid said,

(وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ)

(And there is none comparable to Him.) "This means He does not have a spouse." This is as Allah says,

(بَدِيعُ السَّمَوَاتِ وَالْأَرْضِ أُنَّى يَكُونُ لَهُ وَلَدٌ وَلَمْ
تَكُنْ لَهُ صَاحِبَةٌ وَخَلَقَ كُلَّ شَيْءٍ)

(He is the Originator of the heavens and the earth. How can He have children when He has no wife He created all things.) (6:101) meaning, He owns everything and He created everything. So how can He have a peer among His creatures who can be equal to Him, or a relative who can resemble Him Glorified, Exalted and far removed is Allah from such a thing. Allah says,

(وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا - لَقَدْ جِئْتُمْ شَيْئًا إِدًّا -
تَكَادُ السَّمَوَاتُ يَتَّقَطِرْنَ مِنْهُ وَتَنْشَقُّ الْأَرْضُ
وَتَخِرُّ الْجِبَالُ هَدًّا - أَنْ دَعَوْا لِلرَّحْمَنِ وَلَدًا -
وَمَا يَنْبَغِي لِلرَّحْمَنِ أَنْ يَتَّخِذَ وَلَدًا - إِنْ كُلُّ مَنْ
فِي السَّمَوَاتِ وَالْأَرْضِ إِلَّا آتَى الرَّحْمَنِ عَبْدًا -
لَقَدْ أَحْصَاهُمْ وَعَدَّهُمْ عَدًّا - وَكُلُّهُمْ آتِيهِ يَوْمَ
الْقِيَامَةِ فَرْدًا)

(And they say: Ar-Rahman has begotten a son. Indeed you have brought forth (said) a terrible evil thing. Whereby the heavens are almost torn, and the earth is split asunder, and the mountains fall in ruins, that they ascribe a son to Ar-Rahman. But it is not suitable for Ar-Rahman that He should beget a son. There is none in the heavens and the earth but comes unto Ar-Rahman as a slave. Verily, He knows each one of them, and has counted them a full counting. And all of them will come to Him alone on the Day of Resurrection.) (19:88-95) And Allah says,

وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا سُبْحَانَهُ بَلْ عِبَادٌ
مُّكْرَمُونَ - لَا يَسْبِقُونَهُ بِالْقَوْلِ وَهُمْ بِأَمْرِهِ
يَعْمَلُونَ)

(And they say: "Ar-Rahman has begotten a son. Glory to Him! They are but honored servants. They speak not until He has spoken, and they act on His command.) (21:26-27) Allah also says,

وَجَعَلُوا بَيْنَهُ وَبَيْنَ الْجِنَّةِ نَسَبًا وَلَقَدْ عَلِمَتِ الْجِنَّةُ
إِنَّهُمْ لَمُحْضَرُونَ)
سُبْحَانَ اللَّهِ عَمَّا يُصِفُونَ -)

(And they have invented a kinship between Him and the Jinn, but the Jinn know well that they have indeed to appear before Him. Glorified is Allah! (He is free) from what they attribute unto Him!) (37:158-159) In Sahih Al-Bukhari, it is recorded (that that the Prophet said),

«لَا أَحَدٌ أَصْبَرُ عَلَىٰ أَدَىٰ سَمِعَهُ مِنَ اللَّهِ، يَجْعَلُونَ
لَهُ وَلَدًا، وَهُوَ يَرْزُقُهُمْ وَيُعَافِيهِمْ»

(There is no one more patient with something harmful that he hears than Allah. They attribute a son to Him, while it is He Who gives them sustenance and cures them.) Al-Bukhari also recorded from Abu Hurayrah that the Prophet said,

«قَالَ اللَّهُ عَزَّ وَجَلَّ: كَذَّبَنِي ابْنُ آدَمَ وَلَمْ يَكُنْ لَهُ
ذَلِكَ، وَشَتَمَنِي وَلَمْ يَكُنْ لَهُ ذَلِكَ، فَأَمَّا تَكْذِيبُهُ إِيَّايَ
فَقَوْلُهُ: لَنْ يُعِيدَنِي كَمَا بَدَأَنِي، وَلَيْسَ أَوَّلُ الْخَلْقِ
بِأَهْوَنَ عَلَيَّ مِنْ إِعَادَتِهِ، وَأَمَّا شَتْمُهُ إِيَّايَ فَقَوْلُهُ:
اتَّخَذَ اللَّهُ وَلَدًا، وَأَنَا الْأَحَدُ الصَّمَدُ، لَمْ أَلِدْ وَلَمْ
أُولَدْ، وَلَمْ يَكُنْ لِي كُفُوًا أَحَدٌ»

(Allah the Mighty and Majestic says, "The Son of Adam denies Me and he has no right to do so, and he abuses Me and he has no right to do so. In reference to his denial of Me, it is his saying: `He (Allah) will never re-create me like He created me before.' But the re-creation of him is easier than his original creation. As for his cursing Me, it is his saying: `Allah has taken a son.' But I am the One, the Self-Sufficient Master. I do not give birth, nor was I born, and there is none comparable to Me.") This is the end of the Tafsir of Surat Al-Ikhlās, and all praise and blessings are due to Allah.

The Tafsir of Al-Mu`awwidhatayn (Surahs Al-Falaq and An-Nas)

(Chapters 113-114)

Which were revealed in Al-Madinah

The Position of Ibn Mas`ud concerning Al-Mu`awwidhatayn

Imam Ahmad recorded from Zirr bin Hubaysh that Ubayy bin Ka`b told him that Ibn Mas`ud did not record the Mu`awwidhatayn in his Mushaf (copy of the Qur'an). So Ubayy said, "I testify that the Messenger of Allah informed me that Jibril said to him,

(قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ)

(Say: "I seek refuge with the Lord of Al-Falaq.") (113:1) So he said it. And Jibril said to him,

(قُلْ أَعُوذُ بِرَبِّ النَّاسِ)

(Say: "I seek refuge with the Lord of mankind.") (114:1) So he said it. Therefore, we say what the Prophet said."

The Virtues of Surahs Al-Falaq and An-Nas

In his Sahih, Muslim recorded on the authority of `Uqbah bin `Amir that the Messenger of Allah said,

«أَلَمْ تَرَ آيَاتِ أَنْزَلْتُ هَذِهِ اللَّيْلَةَ لَمْ يُرَ مِنْهُنَّ قَطُّ:

(Do you not see that there have been Ayat revealed to me tonight the like of which has not been seen before) They are

(قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ)

(Say: "I seek refuge with, the Lord of Al-Falaq.") (113:1) and;

(قُلْ أَعُوذُ بِرَبِّ النَّاسِ)

(Say: "I seek refuge with the Lord of mankind.") (114:1) This Hadith was recorded by Ahmad, At-Tirmidhi and An-Nasa'i. At-Tirmidhi said, "Hasan Sahih."

Another Narration

Imam Ahmad recorded from `Uqbah bin `Amir that he said, "While I was leading the Messenger of Allah along one of these paths he said,

«يَا عُقْبَةُ أَلَا تَرَ كَبُّ؟»

(O `Uqbah! Will you not ride) I was afraid that this might be considered an act of disobedience. So the Messenger of Allah got down and I rode for a while. Then he rode. Then he said,

«يَا عُقْبَةُ، أَلَا أَعَلَّمُكَ سُورَتَيْنِ مِنْ خَيْرِ سُورَتَيْنِ
قُرَأَ بِهِمَا النَّاسُ؟»

(O `Uqbah! Should I not teach you two Surahs that are of the best two Surahs that the people recite) I said, `Of course, O Messenger of Allah.' So he taught me to recite

(قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ)

(Say: "I seek refuge with the Lord of Al-Falaq.") (113:1) and

(قُلْ أَعُوذُ بِرَبِّ النَّاسِ)

(Say: "I seek refuge with the Lord of mankind.") (114:1) Then the call was given to begin the prayer and the Messenger of Allah went forward (to lead the people), and he recited them in the prayer. Afterwards he passed by me and said,

«كَيْفَ رَأَيْتَ يَا عُقَيْبُ، أَقْرَأُ بِهِمَا كُلَّمَا نِمْتَ
وَكُلَّمَا قُمْتَ»

(What do you think, O `Uqayb Recite these two Surahs whenever you go to sleep and whenever you get up.)"

An-Nasa'i and Abu Dawud both recorded this Hadith.

Another Narration

إِنَّ النَّاسَ لَمْ يَتَّعَوْدُوا بِمِثْلِ هَذَيْنِ:

(Verily, the people do not seek protection with anything like these two:

(قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ)

(Say: "I seek refuge with the Lord of Al-Falaq.") (113:1) and;

(قُلْ أَعُوذُ بِرَبِّ النَّاسِ)»

(Say: "I seek refuge with (Allah) the Lord of mankind.") (114:1)

Another Narration

An-Nasa'i recorded that `Uqbah bin `Amir said, "I was walking with the Messenger of Allah when he said,

«يَا عُقْبَةُ قُلْ»

(O `Uqbah! Say!) I replied, `What should I say' So he was silent and did not respond to me. Then he said,

«قُلْ»

(Say!) I replied, `What should I say, O Messenger of Allah' He said,

«(قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ)»

(Say: "I seek refuge with the Lord of Al-Falaq.") So, I recited it until I reached its end. Then he said,

«قُلْ»

(Say!) I replied, `What should I say O Messenger of Allah' He said,

«(قُلْ أَعُوذُ بِرَبِّ النَّاسِ)»

(Say: "I seek refuge with the Lord of mankind.") So, I recited it until I reached its end. Then the Messenger of Allah said,

«مَا سَأَلَ سَائِلٌ بِمِثْلِهَا، وَلَا اسْتَعَاذَ مُسْتَعِيدٌ
بِمِثْلِهَا»

(No person beseeches with anything like these, and no person seeks refuge with anything like these.)"

Another Hadith

An-Nasa'i recorded that Ibn `Abis Al-Juhani said that the Prophet said to him,

«يَا ابْنَ عَابِسٍ أَلَا أَدُلُّكَ أَوْ أَلَا أَخْبِرُكَ بِأَفْضَلِ مَا
يَتَعَوَّدُ بِهِ الْمُتَعَوِّدُونَ؟»

(O Ibn `Abis! Shall I guide you to -- or inform you -- of the best thing that those who seek protection use for protection) He replied, "Of course, O Messenger of Allah!" The Prophet said,

«(قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ)

(قُلْ أَعُوذُ بِرَبِّ النَّاسِ)

هَاتَانِ السُّورَتَانِ»

(Say: "I seek refuge with the Lord of Al-Falaq.") (and (Say: "I seek refuge with the Lord of mankind.") (These two Surahs (are the best protection).) Imam Malik recorded from `A'ishah that whenever the Messenger of Allah was suffering from an ailment, he would recite the Mu`awwidhatayn over himself and blow (over himself). Then if his pain became severe, `A'ishah said that she would recite the Mu`awwidhatayn over him and take his hand and wipe it over himself seeking the blessing of those Surahs. Al-Bukhari, Abu Dawud, An-Nasa'i and Ibn Majah all recorded this Hadith.

It has been reported from Abu Sa`id that the Messenger of Allah used to seek protection against the evil eyes of the Jinns and mankind. But when the Mu`awwi- dhatayn were revealed, he used them (for protection) and abandoned all else besides them. At-Tirmidhi, An-Nasa'i and Ibn Majah recorded this. At-Tirmidhi said, "This Hadith is Hasan Sahih."

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

(In the Name of Allah, the Most Gracious, the Most Merciful.

(قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ- مِنْ شَرِّ مَا خَلَقَ- وَمِنْ
شَرِّ غَاسِقٍ إِذَا وَقَبَ- وَمِنْ شَرِّ النَّقَّاتِ فِي
الْعُقَدِ- وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ-)

(1. Say: "I seek refuge with the Lord of Al-Falaq,") (2. "From the evil of what He has created,") (3. "And from the evil of the Ghasiq when Waqab,") (4. "And from the evil of the blowers in knots,") (5. "And from the evil of the envier when he envies.") Ibn Abi Hatim recorded that Jabir said, "Al-Falaq is the morning." Al-`Awfi reported from Ibn `Abbas, "Al-Falaq is the morning." The same has been reported from Mujahid, Sa`id bin Jubayr, `Abdullah bin Muhammad bin `Aqil, Al-Hasan, Qatadah, Muhammad bin Ka`b Al-Qurazi and Ibn Zayd. Malik also reported a similar statement from Zayd bin Aslam. Al-Qurazi, Ibn Zayd and Ibn Jarir all said, "This is like Allah's saying,

(فَالِقُ الْإِصْبَاحِ)

(He is the Cleaver of the daybreak.)." (6:96) Allah said,

(مِنْ شَرِّ مَا خَلَقَ)

(From the evil of what He has created,) This means from the evil of all created things. Thabit Al-Bunani and Al-Hasan Al-Basri both said, "Hell, Iblis and his progeny, from among that which He (Allah) created."

(وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ)

(And from the evil of the Ghasiq when Waqab,) Mujahid said, "Ghasiq is the night, and ` when it Waqab' refers to the setting of the sun." Al-Bukhari mentioned this from him. Ibn Abi Najih also reported a similar narration from him (Mujahid).

The same was said by Ibn `Abbas, Muhammad bin Ka`b Al-Qurazi, Ad-Dahhak, Khusayf, Al-Hasan and Qatadah. They said, "Verily, it is the night when it advances with its darkness." Az-Zuhri said,

(وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ)

(And from the evil of the Ghasiq when Waqab,) "This means the sun when it sets." Abu Al-Muhazzim reported that Abu Hurayrah said,

(وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ)

(And from the evil of the Ghasiq when Waqab,) "This means the star." Ibn Zayd said, "The Arabs used to say, ` Al-Ghasiq is the declination (of the position) of the heavenly body known as Pleiades. The number of those who were ill and stricken with plague would increase whenever it would decline, and their number would lessen whenever it rose."

Ibn Jarir said, "Others have said that it is the moon."

The support for the people who hold this position (that it means the moon) is a narration that Imam Ahmad recorded from Al-Harith bin Abi Salamah. He said that `A'ishah said, "The Messenger of Allah took me by my hand and showed me the moon when it rose, and he said,

«تَعَوَّذِي بِاللَّهِ مِنْ شَرِّ هَذَا الْغَاسِقِ إِذَا وَقَبَ»

(Seek refuge with Allah from the evil of this Ghasiq when it becomes dark.)" At-Tirmidhi and An-Nasa'i both recorded this Hadith in their Books of Tafsir in their Sunans. Allah said,

(وَمِنْ شَرِّ النَّقَّاتِ فِي الْعُقَدِ)

(And from the evil of the blowers in knots,) Mujahid, `Ikrimah, Al-Hasan, Qatadah and Ad-Dahhak all said, "This means the witches." Mujahid said, "When they perform their spells and blow into the knots."

In another Hadith it has been reported that Jibril came to the Prophet and said, "Are you suffering from any ailment, O Muhammad" The Prophet replied,

«نَعَمْ»

(Yes.) So Jibril said, "In the Name of Allah, I recite prayer (Ruqyah) over you, from every illness that harms you, from the evil of every envious person and evil eye. May Allah cure you."

Discussion of the Bewitchment of the Prophet

the Book of Medicine of his Sahih, Al-Bukhari recorded that `A'ishah said, "The Messenger of Allah was bewitched until he thought that he had relations with his wives, but he had not had relations with them." Sufyan said, "This is the worst form of magic when it reaches this stage." So the Prophet said,

«يَا عَائِشَةُ، أَعَلِمْتِ أَنَّ اللَّهَ قَدْ أَفْتَانِي فِيمَا
اسْتَفْتَيْتُهُ فِيهِ؟ أَتَانِي رَجُلَانِ فَقَعَدَا أَحَدُهُمَا عِنْدَ
رَأْسِي وَالْآخَرَ عِنْدَ رِجْلِي، فَقَالَ الَّذِي عِنْدَ
رَأْسِي لِلْآخَرِ: مَا بَالُ الرَّجُلِ؟ قَالَ: مَطْبُوبٌ،

قَالَ: وَمَنْ طَبَّهٗ، قَالَ: لَبِيدُ بْنُ أَعْصَمَ: رَجُلٌ مِنْ
بَنِي زُرَيْقٍ حَلِيفٌ لِيَهُودَ، كَانَ مُنَافِقًا، قَالَ: وَفِيمَ؟
قَالَ: فِي مُشْطٍ وَمُشَاطَةٍ، قَالَ: وَأَيْنَ؟ قَالَ: فِي
جُفِّ طَلْعَةِ ذَكَرٍ، تَحْتَ رَاعُوفَةٍ فِي بئرِ دَرُوانَ»

(O `A'ishah! Do you know that Allah has answered me concerning that which I asked Him Two men came to me and one of them sat by my head while the other sat by my feet. The one who was sitting by my head said to the other one, `What is wrong with this man' The other replied, `He is bewitched.' The first one said, `Who bewitched him' The other replied, `Labiid bin A`sam. He is a man from the tribe of Banu Zurayq who is an ally of the Jews, and a hypocrite.' The first one asked, `With what (did he bewitch him)' The other replied, `With a comb and hair from the comb.' The first one asked, `Where (is the comb)' The other answered, `In the dried bark of a male date palm under a rock in a well called Dharwan.') `A'ishah said, "So he went to the well to remove it (the comb with the hair). Then he said,

«هَذِهِ البئرُ الَّتِي أَرَيْتُهَا، وَكَانَ مَاءُهَا نُقَاعَةً
الْحِنَاءِ، وَكَانَ نَخْلُهَا رُؤُوسُ الشَّيَاطِينِ»

(This is the well that I saw. It was as if its water had henna soaked in it and its palm trees were like the heads of devils.) So he removed it (of the well). Then I (`A'ishah) said, `Will you not make this public' He replied,

«أَمَّا اللهُ فَقَدْ شَفَانِي، وَأَكْرَهُ أَنْ أَثِيرَ عَلَى أَحَدٍ
مِنَ النَّاسِ شَرًّا»

(Allah has cured me and I hate to spread (the news of) wickedness to any of the people.)"

(بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ)

In the Name of Allah, the Most Gracious, the Most Merciful.

﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ- مَلِكِ النَّاسِ- إِلَهِ النَّاسِ-
مِن شَرِّ الْوَسْوَاسِ الْخَنَّاسِ- الَّذِي يُوَسْوِسُ فِي
صُدُورِ النَّاسِ- مِنَ الْجِنَّةِ وَالنَّاسِ﴾-

(1. Say: "I seek refuge with the Lord of An-Nas,") (2. "The King of An-Nas,") (3. "The God of An-Nas,") (4. "From the evil of the whisperer who withdraws.") (5. "Who whispers in the breasts of An-Nas.") (6. "Of Jinn and An-Nas.") These are three attributes from the attributes of the Lord, the Mighty and Majestic. They are lordship, sovereignty and divinity. Thus, He is the Lord of everything, the King of everything and the God of everything. All things are created by Him, owned by Him, and subservient to Him. Therefore, He commands whoever is seeking protection to seek refuge with the One Who has these attributes from the evil of the whisperer who withdraws. This (the whisperer) is the devil that is assigned to man. For verily, there is not any of the Children of Adam except that he has a companion that beautifies wicked deeds for him. This devil will go to any lengths to confuse and confound him. The only person who is safe is He Whom Allah protects.

It is confirmed in the Sahih that he (the Prophet) said,

«مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا قَدْ وَكَّلَ بِهِ قَرِينُهُ»

(There is not a single one of you except that his companion (a devil) has been assigned to him.) They (the Companions) said, "What about you, O Messenger of Allah" He replied,

«نَعَمْ، إِلَّا أَنْ اللَّهَ أَعَانَنِي عَلَيْهِ فَأَسْلَمَ، فَلَا يَأْمُرُنِي
إِلَّا بِخَيْرٍ»

(Yes. However, Allah has helped me against him and he has accepted Islam. Thus, he only commands me to do good.) It is also confirmed in the Two Sahih from Anas, who reported the story of Safiyyah when she came to visit the Prophet while he was performing I'tikaf, that he went out with her during the night to walk her back to her house. So, two men from the Ansar met him (on the way). When they saw the Prophet , they began walking swiftly. So, the Messenger of Allah said,

«عَلَى رَسَلِكُمَا، إِنَّهَا صَفِيَّةُ بِنْتُ حُيَيٍّ»

(Slow down! This is Safiyyah bint Huyay!) They said, "Glory be to Allah, O Messenger of Allah!" He said,

«إِنَّ الشَّيْطَانَ يَجْرِي مِنْ ابْنِ آدَمَ مَجْرَى الدَّمِّ،
وَإِنِّي خَشِيتُ أَنْ يَقْذِفَ فِي قُلُوبِكُمْ شَيْئًا، أَوْ قَالَ:
شَرًّا»

(Verily, Shaytan runs in the Son of Adam like the running of the blood. And verily, I feared that he might cast something into your hearts -- or he said -- evil.) Sa`id bin Jubayr reported that Ibn `Abbas said concerning Allah's statement,

(الْوَسْوَاسُ الْخَنَّاسُ)

(The whisperer (Al-Waswas) who withdraws.) "The devil who is squatting (perched) upon the heart of the Son of Adam. So when he becomes absentminded and heedless he whispers. Then, when he remembers Allah he withdraws." Mujahid and Qatadah also said this.

Al-Mu`tamir bin Sulayman reported that his father said, "It has been mentioned to me that Shaytan is Al-Waswas. He blows into the heart of the Son of Adam when he is sad and when he is happy. But when he (man) remembers Allah, Shaytan withdraws." Al-`Awfi reported from Ibn `Abbas;

(الْوَسْوَاسُ)

(The whisperer.) "He is Shaytan. He whispers and then when he is obeyed, he withdraws." As for Allah's saying;

(الَّذِي يُوسَّسُ فِي صُدُورِ النَّاسِ)

(Who whispers in the breasts of An-Nas.) Is this specific for the Children of Adam as is apparent, or is it general, including both mankind and Jinns

There are two views concerning this. This is because they (the Jinns) are also included in the usage of the word An-Nas (the people) in most cases.

Ibn Jarir said, "The phrase Rijalun min Al-Jinn (Men from the Jinns) has been used in reference to them, so it is not strange for the word An-Nas to be applied to them also." Then Allah says,

(مِنَ الْجِنَّةِ وَالنَّاسِ)

(Of Jinn and An-Nas.) Is this explanatory of Allah's statement,

(الَّذِي يُوسَّسُ فِي صُدُورِ النَّاسِ)

(Who whispers in the breasts of An-Nas.) Then, Allah explains this by saying,

(مِنَ الْجِنَّةِ وَالنَّاسِ)

(Of Jinn and An-Nas.) This is supportive of the second view. It has also been said that Allah's saying,

(مِنَ الْجِنَّةِ وَالنَّاسِ)

(Of Jinn and An-Nas) is an explanation of who is it that whispers into the breasts of mankind from the devils of mankind and Jinns. This is similar to Allah's saying,

(وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيْطِينِ الْإِنْسِ
وَالْجِنِّ يُوحِي بَعْضُهُمْ إِلَى بَعْضٍ زُخْرُفَ الْقَوْلِ
غُرُورًا)

(And so We have appointed for every Prophet enemies -- Shayatin among mankind and Jinn, inspiring one another with adorned speech as a delusion.) (6:112) Imam Ahmad recorded that Ibn `Abbas said, "A man came to the Prophet and said, `O Messenger of Allah! Sometimes I say things to myself that I would rather fall from the sky than say (aloud openly). ' The Prophet said,

«اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ الْحَمْدُ لِلَّهِ الَّذِي رَدَّ كَيْدَهُ إِلَى
الْوَسْوَسَةِ»

(Allah is Most Great! Allah is Most Great! All praise is due to Allah Who sent his (Shaytan's) plot back as only a whisper.)" Abu Dawud and An-Nasa'i also recorded this Hadith.

This is the end of the Tafsir. All praise and thanks are due to Allah, the Lord of all that exists.

)Every effort has been made to assure the accuracy of this publication. If, however, any errors are noticed by the reader, we would kindly request notification to be corrected in future editions.(