

Tafsir Ibn Kathir

Adjunct 1 Curriculum
MAC Tarbiyah

Surat Al-A'la (87) – Surat An-Naas (114)

Taken from Tafsir.com

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Surat Al-A'la (Ch. 87: The Most High) – Makki Surah

The Virtues of Surat Al-A`la

This Surah was revealed in Makkah before the migration to Al-Madinah. The proof of this is what Al-Bukhari recorded from Al-Bara' bin `Azib, that he said, "The first people to come to us (in Al-Madinah) from the Companions of the Prophet were Mus`ab bin `Umayr and Ibn Umm Maktum, who taught us the Qur'an; then `Ammar, Bilal and Sa`d came. Then `Umar bin Al-Khattab came with a group of twenty people, after which the Prophet came. I have not seen the people of Al-Madinah happier with anything more than their happiness with his coming (to Al-Madinah). This was reached to such an extent that I saw the children and little ones saying, 'This is the Messenger of Allah who has come.' Thus, he came, but he did not come until after I had already recited (i.e., learned how to recite)

[سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى]

(Glorify the Name of your Lord, the Most High.) (87:1) as well as other Surahs similar to it." It has been confirmed in the Two Sahihs that the Messenger of Allah said to Mu`adh,

«هَذَا صَلَّيْتُ بِهِ»

[سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى]

[وَالشَّمْسِ وَضُحَاهَا]

«وَاللَّيْلِ إِذَا يَغْشَى»

(Why didn't you recite "Glorify the Name of your Lord, the Most High,"; "By the sun and its brightness," and "By the night when it envelopes.") Imam Ahmad recorded from An-Nu`man bin Bashir that the Messenger of Allah recited

[سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى]

و

[هَلْ أَتَاكَ حَدِيثُ الْعَاشِيَةِ]

Surat Al-A`la (chapter 87) and Surat Al-Ghashiyh (chapter 88) in the two `Id prayers. If the `Id prayer fell on Friday, he would recite them in both prayers (`Id and Salat Al-Jumu`ah). Muslim also recorded this in his Sahih, as well as Abu Dawud, At-Tirmidhi, An-Nasa'i and Ibn Majah. The wording of Muslim and the Sunan compilers says, "He used to recite

[سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى]

و

[هَلْ أَتَاكَ حَدِيثُ الْعَاشِيَةِ]

Surat Al-A`la (chapter 87) and Surat Al-Ghashiyh (chapter 88) for the two `Ids and Jumu`ah. If they occurred on the same day, he would recite them in both of them." In his Musnad, Imam Ahmad recorded on the authority of Ubayy bin Ka`b, Abdullah bin `Abbas, `Abdur-Rahman bin Abza, and the Mother of the believers, `A'ishah, that the Messenger of Allah used to recite

[سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى]

و

[قُلْ يَا أَيُّهَا الْكَافِرُونَ]

و

[قُلْ هُوَ اللَّهُ أَحَدٌ]

(Glorify the Name of your Lord, the Most High.) and (Say: `O you who disbelieve.') and (Say: `He is Allah, the One.') `A'ishah added in her version that he would also recite the Mu`awwidhatayn (Al-Falaq and An-Nas).

[بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ]

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

[سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى- الَّذِي خَلَقَ فَسَوَّى- وَالَّذِي قَدَّرَ فَهَدَى- وَالَّذِي أَخْرَجَ الْمَرْعَى- فَجَعَلَهُ غُثَاءً أَحْوَى- سَنُفِرُّكَ فَلَا تَنْسَى- إِلَّا مَا شَاءَ اللَّهُ إِنَّهُ يَعْلَمُ الْجَهْرَ وَمَا يَخْفَى- وَنُيْسِرُكَ لِلْيُسْرَى- فَذَكَرْ إِنَّ نَفْعَتِ الذِّكْرِى- سَيَذَكَّرُ مَنْ يَخْشَى- وَيَتَجَنَّبُهَا الْأَشْقَى- الَّذِي يَصْلَى النَّارَ الْكُبْرَى- ثُمَّ لَا يَمُوتُ فِيهَا وَلَا يَحْيَا-]

(1. Glorify the Name of your Lord, the Most High.) (2. Who has created, and then proportioned it.) (3. And Who has measured; and then guided.) (4. And Who brings out the pasturage,) (5. And then makes it dark stubble.) (6. We shall make you recite, so you shall not forget,) (7. Except what Allah may will He knows what is apparent and what is hidden.) (8. And We shall make easy for you the easy.) (9. Therefore remind in case the reminder profits.) (10. The reminder will be received by him who fears,) (11. But it will be avoided by the wretched,) (12. Who will enter the great Fire.) (13. There he will neither die nor live.)

The Command to Pronounce Tasbih and its Response

Imam Ahmad recorded from Ibn `Abbas that whenever the Messenger of Allah would recite

[سُبِّحَ اسْمَ رَبِّكَ الْأَعْلَى]

(Glorify the Name of your Lord, the Most High.) he would say,

«سُبْحَانَ رَبِّيَ الْأَعْلَى»

(Glory to my Lord, the Most High.) Ibn Jarir recorded from Ibn Ishaq Al-Hamdani that whenever Ibn `Abbas would recite

[سُبِّحَ اسْمَ رَبِّكَ الْأَعْلَى]

(Glorify the Name of your Lord, the Most High.) he would say, "Glory to my Lord, the Most High," and whenever he would recite

[لَا أُقْسِمُ بِيَوْمِ الْقِيَامَةِ]

(I swear by the Day of Resurrection.) (75: 1) and then reach the end of it

[أَلَيْسَ ذَلِكَ بِقَدِرٍ عَلَىٰ أَنْ يُحْيِيَ الْمَوْتَى]

(Is not He able to give life to the dead) (75: 40) he would say, "Glory to You, of course." Qatadah said,

[سُبِّحَ اسْمَ رَبِّكَ الْأَعْلَى]

(Glorify the Name of your Lord, the Most High.) "It has been mentioned to us that whenever the Prophet of Allah used to recite it he would say,

«سُبْحَانَ رَبِّيَ الْأَعْلَى»

(Glory to my Lord, the Most High.)"

The Creation, the Decree, and the Bringing Forth of Vegetation

Allah says,

[الَّذِي خَلَقَ فَسَوَّى]

(Who has created, and then proportioned it.) meaning, He created that which has been created, and He fashioned every creation in the best of forms. Then Allah says,

[وَالَّذِي قَدَّرَ فَهَدَى]

(And Who has measured; and then guided.) Mujahid said, "He guided man to distress and happiness, and he guided the cattle to their pastures." This Ayah is similar to what Allah has said about Musa's statement to Fir`awn,

[رَبُّنَا الَّذِي أَعْطَى كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَى]

(Our Lord is He Who gave to each thing its form and nature, then guided it aright.) (20:50) meaning, He decreed a set measure and guided the creation to it. This is just as is confirmed in Sahih Muslim on the authority of `Abdullah bin `Amr that the Messenger of Allah said,

«إِنَّ اللَّهَ قَدَّرَ مَقَادِيرَ الْخَلَائِقِ قَبْلَ أَنْ يَخْلُقَ السَّمَوَاتِ وَالْأَرْضَ بِخَمْسِينَ أَلْفَ سَنَةٍ وَكَانَ عَرْشُهُ عَلَى الْمَاءِ»

(Verily, Allah ordained the measure of all creation fifty thousand years before He created the heavens and the earth, and His Throne was over the water.) Concerning Allah's statement,

[وَالَّذِي أَخْرَجَ الْمَرْعَى]

(And Who brings out the pasturage,) meaning, all types of vegetation and crops.

[فَجَعَلَهُ غُثَاءً أَحْوَى]

(And then makes it dark stubble.) Ibn `Abbas said, "Dried up and altered." It has been narrated that Mujahid, Qatadah and Ibn Zayd, all made similar statements.

The Prophet Does Not Forget the Revelation

Allah says,

[سَنفَرُّكَ]

(We shall make you to recite,) meaning, `O Muhammad.'

[فَلَا تَنْسَى]

(so you shall not forget (it),) This is Allah informing and promising him (the Prophet) that He will teach him a recitation that he will not forget.

[إِلَّا مَا شَاءَ اللَّهُ]

(Except what Allah may will.) Qatadah said, "The Prophet did not forget anything except what Allah willed." It has been said that the meaning of Allah's statement,

[فَلَا تَنْسَى]

(so you shall not forget,) is, "do not forget" and that which would be abrogated, is merely an exception to this. Meaning, `do not forget what We teach you to recite, except what Allah wills, which He removes and there is no sin on your leaving it off (not retaining it).' Concerning Allah's statement,

[إِنَّهُ يَعْلَمُ الْجَهْرَ وَمَا يَخْفَى]

(He knows what is apparent and what is hidden.) meaning, He knows what the creatures do openly and what they hide, whether it be statements or deeds. None of that is hidden from Him. Then Allah says,

[وَنُيَسِّرُكَ لِلْيُسْرَى]

(And We shall make easy for you the easy.) meaning, `We will make good deeds and statements easy for you, and We will legislate such Law for you that is easy, tolerant, straight and just, with no crookedness, difficulty or hardship in it.'

The Command to Remind

Allah then says,

[فَذَكِّرْ إِن نَّفَعَتِ الذُّكْرَى]

(Therefore remind in case the reminder profits.) meaning, remind where reminding is beneficial. From here we get the etiquette of spreading knowledge, that it should not be wasted upon those who are not suitable or worthy of it. The Commander of the believers, `Ali said, "You do not tell people any statement that their intellects do not grasp except that it will be a Fitnah (trial) for some of them." He also said, "Tell people that which they know. Would you like for Allah and His Messenger to be rejected" Allah said:

[سَيَذَكَّرُ مَنْ يَخْشَى]

(The reminder will be received by him who fears,) meaning, `he whose heart fears Allah and who knows that he is going to meet Him, will receive admonition from what you convey to him, O Muhammad.'

[وَيَجْزِيهَا الْأَسْقَى - الَّذِي يَصَلَّى النَّارَ الْكُبْرَى - ثُمَّ لَا يَمُوتُ فِيهَا وَلَا يَحْيَا]

(But it will be avoided by the wretched, who will enter the great Fire. There he will neither die nor live.) meaning, he will not die and thus be allowed to rest, nor will he live a life that is beneficial to him. Instead, his life will be harmful to him, because it will be the cause of his feeling of the pain of torment and various types of punishments what he is being punished with. Imam Ahmad recorded from Abu Sa`id that the Messenger of Allah said,

«أَمَّا أَهْلُ النَّارِ الَّذِينَ هُمْ أَهْلُهَا لَا يَمُوتُونَ وَلَا يَحْيَوْنَ، وَأَمَّا أَنْاسٌ يُرِيدُ اللَّهُ بِهِمُ الرَّحْمَةَ فَيَمِيئُهُمْ فِي النَّارِ فَيَدْخُلُ عَلَيْهِمُ الشَّقَاعُ فَيَأْخُذُ الرَّجُلُ الضَّبَّارَةَ فَيُنْبِتُهُمْ أَوْ قَالَ: يَنْبِتُونَ فِي نَهْرِ الْحَيَا، أَوْ قَالَ: الْحَيَاةَ، أَوْ قَالَ: الْحَيَوَانَ أَوْ قَالَ: نَهْرُ الْجَنَّةِ فَيَنْبِتُونَ نَبَاتَ الْحَبَّةِ فِي حَمِيلِ السَّيْلِ»

(Concerning the people of the Fire who are deserving of it, they will not die nor will they live. Regarding the people that Allah wants mercy for, He will cause them to die in the Fire. Then He will allow the intercessors to come to them, and a man will take his groups of supporters and plant them (or he said (they will be planted) in the River of Al-Haya (or he said (Al-Hayah, or Al-Hayawan, or Nahr Al-Jannah). Then they will sprout up like the sprouting of the seed on the moist bank of a flowing stream.) Then the Prophet said,

«أَمَّا تَرْوَنَ الشَّجَرَةَ تَكُونُ خَضْرَاءَ، ثُمَّ تَكُونُ صَفْرَاءَ، ثُمَّ تَكُونُ خَضْرَاءَ؟»

(Haven't you all seen the tree that is green, then it turns yellow, then it turns green (again)) Abu Sa`id then said that some of those present said, "It is as if the Prophet used to live in the desert wilderness (i.e., due to his parables of nature)." Ahmad also recorded from Abu Sa`id that the Messenger of Allah said,

«أَمَّا أَهْلُ النَّارِ الَّذِينَ هُمْ أَهْلُهَا فَإِنَّهُمْ لَا يَمُوتُونَ فِيهَا وَلَا يَحْيَوْنَ، وَلَكِنْ أَنَسُ أَوْ كَمَا قَالَ تُصَيَّبُهُمُ النَّارُ بِذُنُوبِهِمْ أَوْ قَالَ: يَخْطَأِيَاهُمْ فَيَمِيئُهُمْ إِمَائَةٌ حَتَّى إِذَا صَارُوا قَحْمًا أُذِنَ فِي الشَّقَاعَةِ، فَجِيءَ بِهِمْ ضَبَائِرَ ضَبَائِرَ فَبُتُوا عَلَى أَنْهَارِ الْجَنَّةِ فَيُقَالُ: يَا أَهْلَ الْجَنَّةِ أْفِيضُوا عَلَيْهِمْ، فَيَنْبُتُونَ نَبَاتَ الْحَبَّةِ تَكُونُ فِي حَمِيلِ السَّيْلِ»

(Concerning the people of the Fire who will be dwellers of it, they will not die in it nor will they live. However, there will be a group of people - or as he said - (whom the Fire will burn due to their sins - or he said - (their wrongdoings. So, He will cause them to die until they become burnt coal. Then the intercession will be allowed and they will be brought group after group, and they will be scattered over the rivers of Paradise. Then it will be said: "O people of Paradise! Pour down upon them." Then they will sprout like the growing of the seed that is upon the moist bank of the flowing stream." Then, a man from among the people present said, "It is as if the Messenger of Allah used to live in the desert wilderness." Muslim also recorded this Hadith.

«قَدْ أَفْلَحَ مَنْ تَزَكَّى - وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى - بَلْ تُؤْتِرُونَ الْحَيَاةَ الدُّنْيَا - وَالْآخِرَةُ خَيْرٌ وَأَبْقَى - إِنَّ هَذَا لَفِي الصُّحُفِ الْأُولَى - صُحُفِ إِبْرَاهِيمَ وَمُوسَى [

(14. Indeed whosoever purifies himself shall achieve success.) (15. And remembers the Name of his Lord, and performs Salah.) (16. Rather you prefer the life of this world.) (17. Although the Hereafter is better and more lasting.) (18. Verily, this is in the former Scriptures) (19. The Scriptures of Ibrahim and Musa.)

A Statement Concerning the People of Success

Allah says,

[قَدْ أَفْلَحَ مَنْ تَزَكَّى]

(Indeed whosoever purifies himself shall achieve success.) meaning, he purifies himself from despised characteristics and he follows what Allah has revealed to the Messenger .

[وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى]

(And remembers the Name of his Lord, and performs Salah.) meaning, he establishes the prayer in its appointed time, seeking the pleasure of Allah, obedience to His command, and implementation of His Law. We have already reported from the Commander of the believers, ` Umar bin ` Abdul-` Aziz, that he used to command the people to give the Sadaqat Al-Fitr, and he would recite this Ayah:

[قَدْ أَفْلَحَ مَنْ تَزَكَّى - وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى]

(Indeed whosoever purifies himself shall achieve success. And remembers the Name of his Lord, and performs Salah.) Abu Al-Ahwas said, "If someone comes to any of you begging, and he wants to pray, then he should give charity (Zakah) before he prays. For verily, Allah the Exalted says,

[قَدْ أَفْلَحَ مَنْ تَزَكَّى - وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى]

(Indeed whosoever purifies himself shall achieve success. And remembers the Name of his Lord, and performs Salah.)" Qatadah said concerning this Ayah,

[قَدْ أَفْلَحَ مَنْ تَزَكَّى - وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى]

(Indeed whosoever purifies himself shall achieve success. And remembers the Name of his Lord, and performs Salah (Fasalla).) "He purifies his wealth and pleases his Creator."

This World is Worthless in Comparison to the Hereafter

Then Allah says,

[بَلْ تُؤْتِرُونَ الْحَيَاةَ الدُّنْيَا]

(Rather you prefer the life of this world.) meaning, ` you give it precedence over the matter of the Hereafter, and you prefer it because of what it contains of usefulness and benefit for you in livelihood, and your returns (i.e., income, profitable gain).'

[وَالْآخِرَةُ خَيْرٌ وَأَبْقَى]

(Although the Hereafter is better and more lasting.) meaning, the reward of the final abode is better than the worldly life, and it is more lasting. For indeed, this worldly life is lowly and temporal, whereas the Hereafter is noble and eternal. Thus, how can an intelligent person prefer that which is short-lived over that which is eternal. How can he give importance to that which will soon pass away from him, while ignoring the importance of the abode of eternity and infinity. Imam Ahmad recorded from Abu Musa Al-Ash`ari that the Messenger of Allah said,

«مَنْ أَحَبَّ دُنْيَاهُ أَضَرَ بِآخِرَتِهِ، وَمَنْ أَحَبَّ آخِرَتَهُ أَضَرَ بِدُنْيَاهُ، فَاتَرُوا مَا يَبْقَى عَلَى مَا يَفْنَى»

(Whoever loves his worldly life, will suffer in his Hereafter, and whoever loves his Hereafter, will suffer in his worldly life. Therefore, chose that which is everlasting over that which is temporal.) Ahmad was alone in recording this Hadith.

The Scriptures of Ibrahim and Musa

Allah then says,

[إِنَّ هَذَا لَفِي الصُّحُفِ الْأُولَى - صُحُفِ إِبْرَاهِيمَ وَمُوسَى]

(Verily, this is in the former Scriptures -- the Scriptures of Ibrahim and Musa.) This Ayah is similar to Allah's statement in Surat An-Najm,

[أَمْ لَمْ يُنَبِّأْ بِمَا فِي صُحُفِ مُوسَى - وَإِبْرَاهِيمَ الَّذِي وَفَّى - أَلَّا تَزِرُ وَزِرَةٌ وَزِرَةَ أَخْرَى - وَأَنْ لَيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَى - وَأَنْ سَعْيُهُ سَوْفَ يُرَى - ثُمَّ يُجْزَاهُ الْجَزَاءَ الْأَوْفَى - وَأَنْ إِلَى رَبِّكَ الْمُنْتَهَى]

(Or is he not informed with what is in the Scriptures of Musa. And of Ibrahim who fulfilled (or conveyed) all that (Allah ordered him to do or convey): that no burdened person (with sins) shall bear the burden (sins) of another. And that man can have nothing but what he does. And that his deeds will be seen. Then he will be recompensed with a full and the best recompense. And that to your Lord is the End (Return of everything).) (53: 36-42) And so forth, until the end of these Ayat. Abu `Aliyah said, "The story of this Surah is in the earlier Scriptures." Ibn Jarir preferred the view that the meaning of Allah's statement,

[إِنَّ هَذَا]

(Verily, this) is referring to His previous statement,

[قَدْ أَفْلَحَ مَنْ تَزَكَّى - وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى - بَلْ تُؤْتِرُونَ الْحَيَاةَ الدُّنْيَا - وَالْآخِرَةَ خَيْرٌ وَأَبْقَى]

(Indeed whosoever purifies himself shall achieve success. And remembers the Name of his Lord, and offers Salah. Rather you prefer the life of this world. Although the Hereafter is better and more lasting.) Then Allah says,

[إِنَّ هَذَا]

(Verily, this) meaning, the content of this discussion,

[إِنَّ هَذَا لَفِي الصُّحُفِ الْأُولَى - صُحُفِ إِبْرَاهِيمَ وَمُوسَى]

(in the former Scriptures, the Scriptures of Ibrahim and Musa.) This view that he (At-Tabari) has chosen is good and strong. Similar to it has been reported from Qatadah and Ibn Zayd. And Allah knows best. This is the end of the Tafsir of Surat Al-A`la (Sabbih). All praise and blessings are due to Allah, and He is the Giver of success and protection from error.

Surat Al-Ghashiyah (Ch. 88: The Enveloper) – Makki Surah

Reciting Surat Al-A` la and Al-Ghashiyah in the Friday Prayer

It has already been mentioned on the authority of An-Nu` man bin Bashir that the Messenger of Allah used to recite Surat Al-A` la (87) and Al-Ghashiyah in the ` Id and Friday prayers. Imam Malik recorded that Ad-Dahhak bin Qays asked An-Nu` man bin Bashir, "What else did the Messenger of Allah recite on Friday along with Surat Al-Jumu` ah" An-Nu` man replied, "Al-Ghashiyah (88)." This narration has been recorded by Abu Dawud, An-Nasa'i, Muslim and Ibn Majah.

[بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ]

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

[هَلْ أَتَاكَ حَدِيثُ الْعَشِيَّةِ - وَجُوهٌ يَوْمَئِذٍ خَشِيعَةٌ - عَامِلَةٌ تَأْسِبُهَا - تَصَلَّى نَارًا حَامِيَةً - تُسْقَى مِنْ عَيْنٍ آئِنِيَّةٍ - لَيْسَ لَهُمْ طَعَامٌ إِلَّا مِنْ ضَرِيحٍ - لَا يُسْمِنُ وَلَا يُغْنَى مِنْ جُوعٍ]

(1. Has there come to you the narration of Al-Ghashiyah (the overwhelming)) (2. Some faces that Day will be Khashi` ah.) (3. Laboring, weary.) (4. They will enter into Fire, Hamiyah.) (5. They will be given to drink from a boiling (Aniyah) spring,) (6. No food will there be for them but from Dari` ,) (7. Which will neither nourish nor avail against hunger.)

The Day of Judgment and What Will Happen to the People of the Fire during it; Al-Ghashiyah is one of the names of the Day of Judgment.

This was said by Ibn `Abbas, Qatadah and Ibn Zayd. It has been called this because it will overwhelm the people and overcome them. Allah then says,

[وَجُوهٌ يَوْمَئِذٍ خَشِيعَةٌ]

(Some faces that Day will be Khashi`ah.) meaning, humiliated. This was said by Qatadah. Ibn `Abbas said, "They will be humble but this action will be of no benefit to them." Then Allah says,

[عَامِلَةٌ نَّاصِيَةٌ]

(Laboring, weary.) meaning, they did many deeds and became weary in their performance, yet they will be cast into a blazing Fire on the Day of Judgment. Al-Hafiz Abu Bakr Al-Burqani narrated from Abu `Imran Al-Jawni that he said, "`Umar bin Al-Khattab passed by the monastery of a monk and he said: `O monk!' Then the monk came out, and `Umar looked at him and began to weep. Then it was said to him: `O Commander of the faithful! Why are you weeping' He replied: `I remembered the statement of Allah, the Mighty and Majestic, in His Book,

[عَامِلَةٌ نَّاصِيَةٌ - تُصَلِّي نَارًا حَامِيَةً]

(Laboring, weary. They will enter into Fire, Hamiyah.) So that is what has made me cry. "" Al-Bukhari recorded that Ibn `Abbas said,

[عَامِلَةٌ نَّاصِيَةٌ]

(Laboring, weary.) "The Christians." It is narrated that `Ikrimah and As-Suddi both said, "Laboring in the worldly life with disobedience, and weariness in the Fire from torment and perdition." Ibn `Abbas, Al-Hasan, and Qatadah all said,

[تُصَلِّي نَارًا حَامِيَةً]

(They will enter into Fire, Hamiyah) meaning, hot with intense heat.

[تُسْقَى مِنْ عَيْنٍ آَنِيبَةٍ]

(They will be given to drink from a boiling (Aniyah) spring.) meaning, its heat has reached its maximum limit and boiling point. This was said

by Ibn `Abbas, Mujahid, Al-Hasan and As-Suddi. Concerning Allah's statement,

[لَيْسَ لَهُمْ طَعَامٌ إِلَّا مِنْ ضَرِيحٍ]

(No food will there be for them but from Dari` ,) `Ali bin Abi Talhah reported from Ibn `Abbas that he said, "A tree from the Hellfire." Ibn `Abbas, Mujahid, `Ikrimah, Abu Al-Jawza' and Qatadah, all said, "It is Ash-Shibriq (a type of plant)." Qatadah said, "The Quraysh called it Ash-Shabraq in the spring and Ad-Dari` in the summer." `Ikrimah said, "It is a thorny tree which reaches down to the ground." Al-Bukhari related that Mujahid said, "Ad-Dari` is a plant that is called Ash-Shibriq. The people of the Hijaz call it Ad-Dari` when it dries, and it is poisonous." Ma`mar narrated that Qatadah said,

[لَيْسَ لَهُمْ طَعَامٌ إِلَّا مِنْ ضَرِيحٍ]

(No food will there be for them but from Dari` ,) "This is Ash-Shibriq. When it dries it is called Ad-Dari` ." Sa`id narrated from Qatadah that he said,

[لَيْسَ لَهُمْ طَعَامٌ إِلَّا مِنْ ضَرِيحٍ]

(No food will there be for them but Dari` ,) "This is of the worst, most disgusting and loathsome of foods." Concerning Allah's statement,

[لَا يُسْمِنُ وَلَا يُغْنِي مِنْ جُوعٍ]

(Which will neither nourish nor avail against hunger.) This means that the intent in eating it will not be achieved, and nothing harmful will be repelled by it.

[وَجُوهٌ يَوْمَئِذٍ نَّاعِمَةٌ - لَسَعِيهَا رَاضِيَةٌ فِي جَنَّةٍ عَالِيَةٍ لَّا تَسْمَعُ فِيهَا لَغِيَةً فِيهَا عَيْنٌ جَارِيَةٌ فِيهَا سُرُرٌ مَّرْفُوعَةٌ وَأَكْوَابٌ
مَوْضُوعَةٌ وَنَمَارِقُ مَصْفُوفَةٌ وَزَرَابِيُّ مَبْثُوثَةٌ]

(8. Faces that Day will be joyful,) (9. Glad with their endeavor.) (10. In a lofty Paradise.) (11. Where they shall neither hear harmful speech nor falsehood.) (12. Therein will be a running spring.) (13. Therein will be thrones raised high.) (14. And cups set at hand.) (15. And Namariq, set in rows.) (16. And Zarabi, spread out (Mabthuthah).)

The Condition of the People of Paradise on the Day of Judgment

After mentioning the situation of the wretched people, Allah changes the discussion to mention those who will be happy. He says,

[وُجُوهُ يَوْمَئِذٍ]

(Faces that Day.) meaning, on the Day of Judgement.

[نَاعِمَةٌ]

(will be joyful,) meaning, pleasure will be noticeable in them (those faces). This will only occur due to their striving. Sufyan said,

[لَسَعِيدًا رَاضِيَةً]

(Glad with their endeavor.) "They will be pleased with their deeds." Then Allah says,

[فِي جَنَّةٍ عَالِيَةٍ]

(In a lofty Paradise.) meaning, elevated and brilliant, secure in their dwellings.

[لَا تَسْمَعُ فِيهَا لَغْوًا]

(Where they shall neither hear harmful speech nor falsehood.) meaning, they will not hear in the Paradise that they will be in, any foolish word. This is as Allah says,

[لَا يَسْمَعُونَ فِيهَا لَغْوًا إِلَّا سَلَامًا]

(They shall not hear therein any Laghw, but only Salam.) (19:62) Allah also says,

[لَا لَغْوٌ فِيهَا وَلَا تَأْتِيمٌ]

(Free from any Laghw, and free from sin.) (52:23) and He says,

[لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا تَأْتِيمًا - إِلَّا قِيلًا سَلَامًا سَلَامًا]

(No Laghw will they hear therein, nor any sinful speech. But only the saying of: "Salam! Salam!") (56:25-26) Then Allah continues,

[فِيهَا عَيْنٌ جَارِيَةٌ]

(Therein will be a running spring.) meaning, flowing freely. This is mentioned with the intent of emphasizing affirmation. It is not intended to mean that there is only one spring. So here it refers to springs collectively. Thus, the meaning is that in it (Paradise) are flowing springs. Ibn Abi Hatim recorded from Abu Hurayrah that the Messenger of Allah said,

«أَنْهَارُ الْجَنَّةِ تَفْجَرُ مِنْ تَحْتِ تِلْكَ أَوْ مِنْ تَحْتِ جِبَالِ الْمِسْكِ»

(The rivers of Paradise spring forth from beneath hills -- or mountains -- of musk.)

[فِيهَا سُرُرٌ مَرْفُوعَةٌ]

(Therein will be thrones raised high.) meaning, lofty, delightful, numerous couches, with elevated ceilings. Upon which will be seated wide-eyed, beautiful maidens. They have mentioned that whenever the friend of Allah wishes to sit on these lofty thrones, they (the thrones) will lower themselves for him.

[وَأَكْوَابٌ مَوْضُوعَةٌ]

(And cups set at hand.) meaning, drinking containers that are prepared and presented for whoever among their masters (i.e., the people of Paradise) wants them.

[وَنَمَارِقُ مَصْفُوفَةٌ]

(And Namariq set in rows.) Ibn `Abbas said, "An-Namariq are pillows." This was also said by `Ikrimah, Qatadah, Ad-Dahhak, As-Suddi, Ath-Thawri and others. Concerning Allah's statement,

[وَزَرَابِيٌّ مَبْثُوثَةٌ]

(And Zarabi, spread out (Mabthuthah).) Ibn `Abbas said, "Az-Zarabi are carpets." This was also said by Ad-Dahhak and others. Here the word Mabthuthah means placed here and there for whoever would like to sit upon them.

أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ - وَإِلَى السَّمَاءِ كَيْفَ رُفِعَتْ - وَإِلَى الْجِبَالِ كَيْفَ نُصِبَتْ - وَإِلَى الْأَرْضِ كَيْفَ سُطِحَتْ - فَذَكِّرْ إِنَّمَا أَنْتَ مُذَكِّرٌ - لَسْتَ عَلَيْهِمْ بِمُسَيِّرٌ - إِلَّا مَنْ تَوَلَّى وَكَفَرَ - فَيُعَذِّبُهُ اللَّهُ الْعَذَابَ الْأَكْبَرَ - إِنَّ إِلَيْنَا إِيَابَهُمْ - ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ [

(17. Do they not look at the camels, how they are created) (18. And at the heaven, how it is raised) (19. And at the mountains, how they are rooted) (20. And at the earth, how it is outspread) (21. So remind

them -- you are only one who reminds.) (22. You are not a Musaytir over them.) (23. Save the one who turns away and disbelieves.) (24. Then Allah will punish him with the greatest punishment.) (25. Verily, to Us will be their return;) (26. Then verily, for Us will be their reckoning.)

The Exhortation to Look at the Creation of the Camel, the Heaven, the Mountains and the Earth

Allah commands His servants to look at His creations that prove His power and greatness. He says,

[أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ]

(Do they not look at the camels, how they are created) Indeed it is an amazing creation, and the way it has been fashioned is strange. For it is extremely powerful and strong, yet gentle, carrying heavy loads. It allows itself to be guided by a weak rider. It is eaten, benefit is derived from its hair, and its milk is drunk. They are reminded of this because the most common domestic animal of the Arabs was the camel. Shurayh Al-Qadi used to say, "Come out with us so that we may look at the camels and how they were created, and at the sky and how it has been raised." Meaning, how Allah raised it in such magnificence above the ground. This is as Allah says,

[أَفَلَمْ يَنْظُرُوا إِلَى السَّمَاءِ فَوْقَهُمْ كَيْفَ بَنَيْنَاهَا وَزَيَّنَّاهَا وَمَا لَهَا مِنْ فُرُوجٍ]

(Have they not looked at the heaven above them, how we have made it and adorned it and there are no rifts on it) (50:6) Then Allah says,

[وَأَلَى الْجِبَالِ كَيْفَ نُصِبَتْ]

(And at the mountains, how they are rooted) meaning, how they have been erected. For indeed they are firmly affixed so that the earth does not sway with its dwellers. And He made them with the benefits and minerals they contain.

[وَأَلَى الْأَرْضِ كَيْفَ سُطِحَتْ]

(And at the earth, how it is outspread) meaning, how it has been spread out, extended and made smooth. Thus, He directs the bedouin to consider what he himself witnesses. His camel that he rides upon, the sky that is above his head, the mountain that faces him, and the earth that is under him, all of this is proof of the power of the Creator and Maker of these things. These things should lead him to see that He is the Lord, the Most Great, the Creator, the Owner, and the

Controller of everything. Therefore, He is the God other than Whom none deserves to be worshipped.

The Story of Dimam bin Tha` labah

These are the things Dimam swore by after questioning the Messenger of Allah . This can be seen in what Imam Ahmad recorded from Thabit, who reported that Anas said, "We were prohibited from asking the Messenger of Allah anything. Thus, it used to amaze us when an intelligent man from the people of the desert (Bedouin Arabs) would come and ask him about something while we were listening. So a man from the people of the desert came and said, ` O Muhammad! Verily, your messenger has come to us and he claims that you claim that Allah sent you.' He (the Prophet) said,

«صَدَقَ»

(He told the truth.) The man said, Who created the heaven? He (the Prophet) replied,

«الله»

, (Allah.) The man said, Who created the earth? He (the Prophet) replied,

«الله»

, (Allah). The man said, ` Who erected these mountains and placed in them whatever is in them' He (the Prophet) replied, ` (Allah). Then the man said, ` By the One Who created the heaven, the earth, and erected these mountains, did Allah send you' He (the Prophet) said,

«نَعَمْ»

(Yes.) The man then said, ` Your messenger claims that we are obligated to pray five prayers during our day and night.' He (the Prophet) said,

«صَدَقَ»

(He told the truth.) The man then said, ` By He Who has sent you, did Allah command you with this' He (the Prophet) replied,

«نَعَمْ»

(Yes.) The man then said, ` Your messenger also claims that we are obligated to give charity from our wealth.' He (the Prophet) said,

«صَدَقَ»

(He told the truth.) Then the man said, `By He Who has sent you, did Allah command you with this' He (the Prophet) replied,

«نَعَمْ»

(Yes.) The man then said, `Your messenger claims that we are obligated to perform pilgrimage (Hajj) to the House (the Ka`bah), for whoever is able to find a way there.' He (the Prophet) said,

«صَدَقَ»

(He told the truth.) Then the man turned away to leave while saying, `By He Who has sent you with the truth, I will not add anything to these things and I will not decrease anything from them.' The Prophet then said,

«إِنْ صَدَقَ لَيَدْخُلَنَّ الْجَنَّةَ»

(If he has spoken truthfully, he will certainly enter Paradise.) This Hadith was recorded by Al-Bukhari, Muslim, Abu Dawud, At-Tirmidhi, An-Nasa'i and Ibn Majah.

The Messenger is Only Charged with Delivering the Message

Allah says,

[فَذَكِّرْ إِنَّمَا أَنْتَ مُذَكِّرٌ - لَسْتَ عَلَيْهِمْ بِمُصَيِّرٍ]

(So remind them -- you are only one who reminds. You are not a Musaytir over them) meaning, "O Muhammad! Remind the people with what you have been sent with to them."

[فَأِنَّمَا عَلَيْكَ الْبَلْغُ وَعَلَيْنَا الْحِسَابُ]

(your duty is only to convey (the Message) and on Us is the reckoning.) (13: 40) Then Allah says,

[لَسْتَ عَلَيْهِمْ بِمُصَيِّرٍ]

(You are not a Musaytir over them.) Ibn `Abbas, Mujahid and others said, "You are not a dictator over them." This means that you cannot create faith in their hearts. Ibn Zayd said, "You are not the one who can force them to have faith." Imam Ahmad recorded from Jabir that the Messenger of Allah said,

«أَمَرْتُ أَنْ أَقَاتِلَ النَّاسَ حَتَّى يَقُولُوا: لَا إِلَهَ إِلَّا اللَّهُ، فَإِذَا قَالُواهَا عَصَمُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ إِلَّا بِحَقِّهَا، وَحِسَابُهُمْ عَلَى اللَّهِ عَزَّ وَجَلَّ»

(I have been commanded to fight the people until they say La ilaha illallah (none has the right to be worshipped except Allah). So if they say that, they have safeguarded their blood and wealth from me - except for what is rightfully due from it - and their reckoning is with Allah, the Mighty and Majestic.)" Then he recited,

[فَذَكِّرْ إِنَّمَا أَنْتَ مُذَكِّرٌ - لَسْتَ عَلَيْهِمْ بِمُصَيِّرٍ]

(So remind them - you are only one who reminds. You are not a dictator over them -) This is how Muslim recorded this Hadith in his Book of Faith, and At-Tirmidhi and An-Nasa'i also recorded it in their Sunans in the Books of Tafsir. This Hadith can be found in both of the Two Sahihs.

The Threat for Whoever Turns Away from the Truth

Concerning Allah's statement,

[إِلَّا مَنْ تَوَلَّى وَكُفِّرَ]

(Save the one who turns away and disbelieves.) meaning, he turns away from acting upon its pillars, and he disbelieves in the truth with his heart and his tongue. This is similar to Allah's statement,

[إِنَّمَا صَدَّقَ وَلَا صَلَّى - وَلَكِنْ كَذَّبَ وَتَوَلَّى]

(So he neither believed nor prayed! But on the contrary, he belied and turn away!) (75: 31-32) Thus, Allah says,

[فَيُعَذِّبُهُ اللَّهُ الْعَذَابَ الْأَكْبَرَ]

(Then Allah will punish him with the greatest punishment.) Allah then says,

[إِنَّ إِلَيْنَا إِيَابَهُمْ]

(Verily, to Us will be their return;) meaning, their place of return and their resort.

[ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ]

(Then verily, for Us will be their reckoning.) meaning, 'We will reckon their deeds for them and requite them for those deeds.' If they did good, they will receive good, and if they did evil, they will receive evil. This is the end of the Tafsir of Surat Al-Ghashiyah.

Surat Al-Fajr (Ch. 89: The Dawn) – Makki Surah

Recitation of Surat Al-Fajr in the Prayer

An-Nasa'i recorded a narration from Jabir that Mu`adh prayed a prayer and a man came and joined him in the prayer. Mu`adh made the prayer long, so the man went and prayed (alone) at the side of the Masjid, and then left. When Mu`adh was informed of this he said, "(He is) a hypocrite." He (Mu`adh) then informed the Messenger of Allah of what happened. The Prophet then asked the young man (about it) and he replied, "O Messenger of Allah! I came to pray with him, but he made the prayer too long for me. So I left him and prayed at the side of the Masjid. Then I went to feed my she-camel." The Messenger of Allah then said,

«أَفْتَانُ يَا مُعَاذُ؟ أَيْنَ أَنْتَ مِنْ

[سَبَّحَ اسْمَ رَبِّكَ الْأَعْلَى]

[وَالشَّمْسِ وَضُحَاهَا]

[وَالْفَجْرِ]

«وَاللَّيْلِ إِذَا يَغْشَى]

(Are you causing trouble Mu`adh Why don't you recite ('Glorify the Name of your Lord the Most High'), ('By the sun and its brightness'), ('By the dawn'), (and ('By the night as it envelops'))

[بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

وَالْفَجْرِ- وَلَيَالٍ عَشْر- وَالشَّفْعِ وَالْوَتْرِ- وَاللَّيْلِ إِذَا يَسْرِ- هَلْ فِي ذَلِكَ قَسَمٌ لِّذِي حِجْرِ- أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ- إِرَمَ ذَاتِ الْعِمَادِ- الَّتِي لَمْ يُخْلَقْ مِثْلُهَا فِي الْبِلَادِ- وَتَمُودَ الَّذِينَ جَابُوا الصَّخْرَ بِالْوَادِ- وَفِرْعَوْنَ ذِي الْأَوْتَادِ- الَّذِينَ طَعَوْا فِي الْبِلَادِ- فَأَكْتَرُوا فِيهَا الْفُسَادَ- فَصَبَّ عَلَيْهِمْ رَبُّكَ سَوْطَ عَذَابٍ- إِنَّ رَبَّكَ لَبِالْمُرْصَادِ-

(1. By the dawn;) (2. And by the ten nights,) (3. And by the even and the odd.) (4. And by the night when it departs.) (5. Is there (not) in them sufficient proofs for men of understanding!) (6. Saw you not how your Lord dealt with `Ad) (7. Iram of the pillars,) (8. The like of which were not created in the land) (9. And Thamud, who hewed out rocks in the valley) (10. And Fir`awn with Al-Awtad) (11. Who did transgress beyond bounds in the lands.) (12. And made therein much mischief.) (13. So, your Lord poured on them different kinds of severe torment.) (14. Verily, your Lord is Ever Watchful.)

The Explanation of Al-Fajr and what comes after it

Concerning Al-Fajr, it is well known that it is the morning. This was said by `Ali, Ibn `Abbas, `Ikrimah, Mujahid and As-Suddi. It has been reported from Masruq and Muhammad bin Ka`b that Al-Fajr refers to the day of Sacrifice (An-Nahr) in particular, and it is the last of the ten nights. `The ten nights' refers to the (first) ten days of Dhul-Hijjah. This was said by Ibn `Abbas, Ibn Zubayr, Mujahid and others among the Salaf and the latter generations. It has been confirmed in Sahih Al-Bukhari from Ibn `Abbas that the Prophet said,

«مَا مِنْ أَيَّامٍ الْعَمَلُ الصَّالِحُ أَحَبُّ إِلَى اللَّهِ فِيهِنَّ مِنْ هَذِهِ الْأَيَّامِ»

(There are no days in which righteous deeds are more beloved to Allah than these days.) meaning the ten days of Dhul-Hijjah. They said, "Not even fighting Jihad in the way of Allah" He replied,

«وَلَا الْجِهَادُ فِي سَبِيلِ اللَّهِ، إِلَّا رَجُلًا خَرَجَ بِنَفْسِهِ وَمَالِهِ ثُمَّ لَمْ يَرْجِعْ مِنْ ذَلِكَ بِشَيْءٍ»

(Not even Jihad in the way of Allah; except for a man who goes out (for Jihad) with his self and his wealth, and he does not return with any of that.)

Explanation of Night

Concerning Allah's statement,

[وَأَيُّلَ إِذَا يَسْرُ]

(And by the night when it departs.) Al-`Awfi reported from Ibn `Abbas that he said, "When it goes away." `Abdullah bin Zubayr said,

[وَأَيُّلَ إِذَا يَسْرُ]

(And by the night when it departs.) "As some parts of it remove other parts of it." Mujahid, Abu Al-`Aliyah, Qatadah, and Malik who reported it from Zayd bin Aslam and Ibn Zayd, they all said;

[وَأَيُّلَ إِذَا يَسْرُ]

(And by the night when it departs.) "When it moves along."
Concerning Allah's statement,

[هَلْ فِي ذَلِكَ قَسَمٌ لِّذِي حِجْرٍ]

(There is indeed in them sufficient proofs for men with Hijr!) meaning, for he who possesses intellect, sound reasoning, understanding and religious discernment. The intellect has only been called Hijr because it prevents the person from doing that which is not befitting of him of actions and statement. From this we see the meaning of Hijr Al-Bayt because it prevents the person performing Tawaf from clinging the wall facing Ash-Sham. Also the term Hijr Al-Yamamah (the cage of the pigeon) is derived from this meaning (i.e., prevention). It is said, "Hajara Al-Hakim so-and-so (The judge passed a judgement preventing so-and-so)," when his judgement prevents the person from his liberty (i.e., of freely utilizing his wealth). Allah says,

[وَيَقُولُونَ حِجْرًا مَّحْجُورًا]

(And they will say: "Hijr Mahjur.") (25:22) All of these examples are different cases but their meanings are quite similar. The oath that is referred to here is about the times of worship and the acts of worship themselves, such as Hajj, Salah and other acts of worship that Allah's pious, obedient, servants who fear Him and are humble before Him, seeking His Noble Face, perform in order to draw nearer to Him.

Mentioning the Destruction of `Ad

After mentioning these people, and their worship and obedience, Allah says,

[أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ]

(Saw you not how your Lord dealt with `Ad) These were people who were rebellious, disobedient, arrogant, outside of His obedience, deniers of His Messengers and rejectors of His Scriptures. Thus, Allah mentions how He destroyed them, annihilated them and made them legends to be spoken of and an exemplary lesson of warning. He says,

[أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ - إِرَمَ ذَاتِ الْعِمَادِ]

(Saw you not how your Lord dealt with `Ad Iram of the pillars,) These were the first people of `Ad. They were the descendants of `Ad bin Iram bin `Aws bin Sam bin Nuh. This was said by Ibn Ishaq. They are those to whom Allah sent His Messenger Hud. However, they rejected and opposed him. Therefore, Allah saved him and those who believed with him from among them, and He destroyed others with a furious, violent wind.

[سَخَّرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ وَتَمَنِيَةً أَيَّامٍ حُسُومًا فَتَرَى الْقَوْمَ فِيهَا صَرْعَى كَأَنَّهُمْ أُعْجَازُ نَخْلٍ خَاوِيَةٍ - فَهَلْ تَرَى لَهُمْ مِّنْ بَاقِيَةٍ]

(Which Allah imposed on them for seven nights and eight days in succession, so that you could see men lying overthrown, as if they were hollow trunks of date palms! Do you see any remnants of them) (69: 7-8) Allah mentioned their story in the Qur'an in more than one place, so that the believers may learn a lesson from their demise. Allah then says,

[إِرَمَ ذَاتِ الْعِمَادِ]

(Iram of the pillars.) This is an additional explanation that adds clarification who they actually were. Concerning His saying,

[ذَاتِ الْعِمَادِ]

(of the pillars.) is because they used to live in trellised houses that were raised with firm pillars. They were the strongest people of their time in their physical stature, and they were the mightiest people in power. Thus, Hud reminded them of this blessing, and he directed them to use this power in the obedience of their Lord Who had created them. He said,

[وَاذْكُرُوا إِذْ جَعَلَكُمْ خُلَفَاءَ مِنْ بَعْدِ قَوْمِ نُوحٍ وَزَادَكُمْ فِي الْخَلْقِ بَسْطَةً فَاذْكُرُوا ءَالَآءَ اللَّهِ لَعَلَّكُمْ تُفْلِحُونَ]

(And remember that He made you successors after the people of Nuh and increased you amply in stature. So remember the graces from Allah so that you may be successful.) (7: 69) Allah also said,

[فَأَمَّا عَادٌ فَاسْتَكْبَرُوا فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَقَالُوا مَنْ أَشَدُّ مِنَّا قُوَّةً أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَهُمْ هُوَ أَشَدُّ مِنْهُمْ قُوَّةً]

(As for 'Ad, they were arrogant in the land without right, and they said: "Who is mightier than us in strength" See they not that Allah Who created them was mightier in strength than them.) (41: 15) And Allah says here,

[الَّتِي لَمْ يُخْلَقْ مِثْلَهَا فِي الْبَلَدِ]

(The like of which were not created in the land) meaning, there had been none created like them in their land, due to their strength, power and their great physical stature. Mujahid said, "Iram was an ancient nation who were the first people of `Ad." Qatadah bin Di`amah and As-Suddi both said, "Verily, Iram refers to the House of the kingdom of `Ad." This latter statement is good and strong. Concerning Allah's statement,

[الَّتِي لَمْ يُخْلَقْ مِثْلَهَا فِي الْبَلَدِ]

(The like of which were not created in the land) Ibn Zayd considered the pronoun of discussion here to refer to the pillars, due to their loftiness. He said, "They built pillars among the hills, the likes of which had not been constructed in their land before." However, Qatadah and Ibn Jarir considered the pronoun of discussion to refer to the tribe (of `Ad), meaning that there was no tribe that had been created like this tribe in the land - meaning during their time. And this latter view is the correct position. The saying of Ibn Zayd and those who follow his view is a weak one, because if He intended that, He would have said "The like of which were not produced in the land." But He said:

[لَمْ يُخْلَقْ مِثْلَهَا فِي الْبَلَدِ]

(The like of which were not created in the land.) Then Allah says,

[وَتَمُودَ الَّذِينَ جَابُوا الصَّخْرَ بِالْوَادِ]

(And Thamud, who hewed (Jabu) rocks in the valley) meaning, they cut the rocks in the valley. Ibn `Abbas said, "They carved them and they hewed them." This was also said by Mujahid, Qatadah, Ad-Dahhak and Ibn Zayd. From this terminology it is said (in the Arabic

language), "the hewing of leopard skin" when it is torn, and "The hewing of a garment" when it is opened. The word `Jayb' (pocket or opening in a garment) also comes from Jabu. Allah says,

[وَتَنْحِتُونَ مِنَ الْجِبَالِ بُيُوتًا فَرَاهِينَ]

(And you hew in the mountains, houses with great skill.) (26:149)

A Mention of Fir`awn

Allah then says,

[وَفِرْعَوْنَ ذِي الْأَوْتَادِ]

(And Fir`awn with Al-Awtad) Al-`Awfi reported from Ibn `Abbas that he said, "Al-Awtad are the armies who enforced his commands for him." It has also been said that Fir`awn used to nail their hands and their feet into pegs (Awtad) of iron that he would hang them from. A similar statement was made by Mujahid when he said, "He used to nail the people (up) on pegs." Sa`id bin Jubayr, Al-Hasan and As-Suddi all said the same thing. Allah said,

[الَّذِينَ طَغَوْا فِي الْبِلَادِ - فَأَكْثَرُوا فِيهَا الْفَسَادَ]

(Who did transgress beyond bounds in the lands. And made therein much mischief.) meaning, they rebelled, were arrogant, and went about making corruption in the land, and harming the people.

[فَصَبَّ عَلَيْهِمْ رَبُّكَ سَوْطَ عَذَابٍ]

(So, your Lord poured on them different kinds of severe torment.) meaning, He sent down a torment upon them from the sky and caused them to be overcome by a punishment that could not be repelled from the people who were criminals.

The Lord is Ever Watchful

Concerning Allah's statement,

[إِنَّ رَبَّكَ لَبِالْمُرْصَادِ]

(Verily, your Lord is Ever Watchful.) Ibn `Abbas said, "He hears and He sees." This means that He watches over His creation in that which they do, and He will reward them in this life and in the Hereafter based upon what each of them strove for. He will bring all of the creation before Him and He will judge them with justice. He will requit each of them with that which he deserves, for He is far removed from injustice and tyranny.

[فَأَمَّا الْإِنْسَانُ إِذَا مَا ابْتَلَاهُ رَبُّهُ فَأَكْرَمَهُ وَنَعَّمَهُ فَيَقُولُ رَبِّي أَكْرَمَنِ - وَأَمَّا إِذَا مَا ابْتَلَاهُ فَقَدَرَ عَلَيْهِ رِزْقَهُ فَيَقُولُ رَبِّي أَهَانَنِ - كَلَّا بَلْ لَأَكْرَمُونَ الْيَتِيمَ - وَلَا تَحَاضُّونَ عَلَى طَعَامِ الْمِسْكِينِ - وَتَأْكُلُونَ التُّرَاثَ أَكْلًا لَمًّا - وَتُحِبُّونَ الْمَالَ حُبًّا جَمًّا]

(15. As for man, when his Lord tries him by giving him honor and bounties, then he says: "My Lord has honored me.") (16. But when He tries him by straitening his means of life, he says: "My Lord has humiliated me!") (17. But no! But you treat not the orphans with kindness and generosity!) (18. And urge not one another on the feeding of the Miskin!) (19. And you devour the Turath -- devouring with greed.) (20. And you love wealth with love Jamma.)

Wealth and Poverty are both a Test and Honor or Disgrace for the Servant

Allah refutes man in his belief that if Allah gives Him abundant provisions to test him with it, it is out of His honor for him. But this is not the case, rather it is a trial and a test, as Allah says,

[أَيَحْسَبُونَ أَنَّمَا نُمِدُّهُمْ بِهِ مِنْ مَّالٍ وَبَنِينَ - نُسَارِعُ لَهُمْ فِي الْخَيْرَاتِ بَلْ لَا يَشْعُرُونَ]

(Do they think that in wealth and children with which We enlarge them. We hasten unto them with good things. Nay, but they perceive not.) (23:55-56) Likewise, from another angle, if Allah tests him and tries him by curtailing his sustenance, he believes that is because Allah is humiliating him. As Allah says,

[كَلَّا]

(But no!) meaning, the matter is not as he claims, neither in this nor in that. For indeed Allah gives wealth to those whom He loves as well as those whom He does not love. Likewise, He withholds sustenance from those whom He loves and those whom He does not love. The point is that Allah should be obeyed in either circumstance. If one is wealthy, he should thank Allah for that, and if he is poor, he should exercise patience.

From the Evil that the Servant does regarding Wealth

Allah said,

[بَلْ لَا تُكْرِمُونَ الْيَتِيمَ-

(But you treat not the orphans with kindness and generosity!) This contains the command to honor him (the orphan). Abu Dawud recorded from Sahl bin Sa`id that the Messenger of Allah said,

«أَنَا وَكَافِلُ الْيَتِيمِ كَهَاتَيْنِ فِي الْجَنَّةِ»

(The guardian of the orphan and I will be like these two in Paradise.) And he put his two fingers together - the middle finger and the index finger.

[وَلَا تَحَاضُّونَ عَلَى طَعَامِ الْمِسْكِينِ-]

(And urge not one another on the feeding of the Miskin!) meaning, they do not command that the poor and the needy be treated with kindness, nor do they encourage each other to do so.

[وَتَأْكُلُونَ التُّرَاثَ]

(And you devour the Turath) meaning, the inheritance.

[أَكْلًا لَمًّا]

(devouring with greed.) meaning, however they can get it, whether lawful or forbidden.

[وَتُحِبُّونَ الْمَالَ حُبًّا جَمًّا]

(And you love wealth with love Jamma.) meaning, in abundance. This increases some of them in their wickedness.

[كَلَّا إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا - وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا - وَجِيءَ يَوْمَئِذٍ بِجَهَنَّمَ يَوْمَئِذٍ يَتَذَكَّرُ الْإِنْسَانُ وَأَنَّى لَهُ الذِّكْرَى - يَقُولُ يَلْبِئْتَنِي قَدَمْتُ لِحَيَاتِي - فَيَوْمَئِذٍ لَا يُعَذِّبُ عَذَابُهُ أَحَدًا - وَلَا يُوثِقُ وَثَاقُهُ أَحَدًا - يَا أَيُّهَا النَّفْسُ الْمُطْمَئِنَّةُ - ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً - فَادْخُلِي فِي عِبَادِي - وَأَدْخُلِي جَنَّتِي]

(21. Nay! When the earth is flatened, Dakkan Dakka.) (22. And your Lord comes with the angels in rows.) (23. And Hell will be brought near that Day. On that Day will man remember, but how will that remembrance avail him) (24. He will say: "Alas! Would that I had sent forth for my life!") (25. So on that Day none will punish as He will punish.) (26. And none will bind as He will bind.) (27. "O tranquil

soul!") (28. "Come back to your Lord, -- well-pleased and well-pleasing!") (29. "Enter then among My servants,") (30. "And enter My Paradise!")

On the Day of Judgement Everyone will be recompensed according to what He did of Good or Evil

Allah informs of what will happen on the Day of Judgement of the great horrors. He says,

[كَلَّا]

(Nay!) meaning, truly.

[إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا]

(When the earth is flatened, Dakkan Dakka.) meaning, the earth and the mountains will be flattened, leveled and made even, and the creatures will rise from their graves for their Lord.

[وَجَاءَ رَبُّكَ]

(And your Lord comes) meaning, for the session of Judgement between His creatures. This is after they requested the best of the Sons of Adam -- Muhammad -- to intercede with Allah. This will occur only after they have requested the other great Messengers, one after another. Yet, all of them will say, "I cannot do that for you." This will continue until the beseeching of the men reaches Muhammad, and he will say, "I will do it, I will do it." So he will go and seek to intercede with Allah as the session of Judgement will have come, and Allah will allow him to intercede for that (the Judgement). This will be the first of the intercessions, and it is the praiseworthy station that has already been discussed in Surat Subhan (Al-Isra'). So Allah will come for the session of Judgement as He wills, and the angels will also come, lined up in rows upon rows before Him. Then Allah says,

[وَجِيءَ يَوْمَئِذٍ بِجَهَنَّمَ]

(And Hell will be brought near that Day.) In his Sahih, Imam Muslim bin Al-Hajjaj recorded that `Abdullah bin Mas`ud said that the Messenger of Allah said,

«يُؤْتَى بِجَهَنَّمَ يَوْمَئِذٍ لَهَا سَبْعُونَ أَلْفَ زِمَامٍ مَعَ كُلِّ زِمَامٍ سَبْعُونَ أَلْفَ مَلَكٍ يَجْرُؤْنَهَا»

(Hell will be brought on near that Day and it will have seventy thousand leashes, and each leash will have seventy thousand angels pulling it.) At-Tirmidhi also recorded the same narration. Allah said:

[يَوْمَئِذٍ يَتَذَكَّرُ الْإِنْسَانُ]

(On that Day will man remember,) meaning, his deeds, and what he did before in his past and recent times.

[وَأَنَّى لَهُ الذِّكْرَى]

(but how will that remembrance avail him) meaning, how can remembrance then benefit him

[بِقَوْلٍ يَلْتَبِتَنِي فَعَدَمْتُ لِحَيَاتِي]

(He will say: "Alas! Would that I had sent forth for my life!") meaning, if he was a disobedient person, he will be sorry for the acts of disobedience he committed. If he was an obedient person, he will wish that he performed more acts of obedience. This is similar to what Imam Ahmad bin Hanbal recorded from Muhammad bin Abi `Amirah, who was one of the Companions of the Messenger of Allah . He said, "If a servant fell down on his face (in prostration) from the day that he was born until the day he died as an old man, in obedience to Allah, he would scorn this act on the Day of Judgement. He would wish to be returned to this life so that he could earn more reward and compensation." Allah then says,

[فَيَوْمَئِذٍ لَّا يُعَذِّبُ عَذَابَهُ أَحَدٌ]

(So on that Day none will punish as He will punish.) meaning, there is no one more severely punished than those whom Allah punishes for disobeying Him.

[وَلَا يُوثِقُ وَتَاقَهُ أَحَدٌ]

(And none will bind as He will bind.) meaning, there is no one who is more severely punished and bound than those the Az-Zabaniyah punish the disbelievers in their Lord. This is for the criminals and the wrongdoers among the creatures. In reference to the pure and tranquil soul -- which is always at rest and abiding by the truth it will be said to it,

[يَا أَيُّهَا النَّفْسُ الْمُطْمَئِنَّةُ ارْجِعِي إِلَىٰ رَبِّكِ]

(O tranquil soul! Come back to your Lord.) meaning, to His company, His reward and what He has prepared for His servants in His Paradise.

[رَاضِيَةً]

(well-pleased) meaning, within itself.

[مَرْضِيَّة]

(well-pleasing.) meaning, pleased with Allah, and He will be pleased with it and gratify it.

[فَانْخُلِي فِي عِبَادِي]

(Enter then among My servants,) meaning, among their ranks.

[وَادْخُلِي جَنَّتِي]

(And enter My Paradise!) This will be said to it at the time of death and on the Day of Judgement. This is like the angels giving glad tidings to the believer at his time of death and when he rises from his grave. Likewise is this statement here. Ibn Abi Hatim recorded from Ibn `Abbas concerning Allah's statement,

[يَا أَيُّهَا النَّفْسُ الْمُطْمَئِنَّةُ - ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً]

(O tranquil soul! Come back to your Lord, well-pleased and well-pleasing!) He said, "This Ayah was revealed while Abu Bakr was sitting (with the Prophet). So he said, `O Messenger of Allah! There is nothing better than this!' The Prophet then replied,

«أَمَا إِنَّهُ سَيُقَالُ لَكَ هَذَا»

(This will indeed be said to you.)" This is the end of the Tafsir of Surat Al-Fajr, and all praise and blessings are due to Allah.

Surat Al-Balad (Ch. 90: The City) – Makki Surah

Swearing by the Sanctity of Makkah and Other Things that Man was Created in Hardship

Here Allah has sworn by Makkah, the Mother of the Towns, addressing its resident (during the non-sacred months,) free in this city in order to draw his attention to the significance of its sanctity when its people are in the state of sanctity. Khusayf reported from Mujahid;

[لا أقسمُ بهذا البلد]

(Nay! I swear by this city;) "The word "La" (Nay) refers to the refutation against them (Quraish). I swear by this city." Shabib bin Bishr narrated from `Ikrimah, from Ibn `Abbas that he said,

[لا أقسمُ بهذا البلد]

(Nay! I swear by this city;) "This means Makkah." Concerning the Ayah:

[وَأَنْتَ حَلٌّ بِهَذَا الْبَلَدِ]

(And you are free in this city.) he (Ibn `Abbas) said, "O Muhammad! It is permissible for you to fight in it." Similar was reported from Sa`id bin Jubayr, Abu Salih, `Atiyah, Ad-Dahhak, Qatadah, As-Suddi and Ibn Zayd. Al-Hasan Al-Basri said, "Allah made it lawful (to fight in) for him (the Prophet) for one hour of a day." The meaning of what they have said was mentioned in a Hadith that is agreed- upon as being authentic. In it the Prophet said,

«إِنَّ هَذَا الْبَلَدَ حَرَمَةٌ اللَّهِ يَوْمَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ، فَهُوَ حَرَامٌ بِحُرْمَةِ اللَّهِ إِلَى يَوْمِ الْقِيَامَةِ لَا يُعْضَدُ شَجَرُهُ وَلَا يُحْتَلَى خَلَاهُ، وَإِنَّمَا أَحَلَّتْ لِي سَاعَةٌ مِنْ نَهَارٍ، وَقَدْ عَادَتْ حُرْمَتُهَا الْيَوْمَ كَحُرْمَتِهَا بِالْأَمْسِ، أَلَا فَلْيُبَيِّنْ الشَّاهِدُ الْغَائِبَ»

(Verily, Allah made this city sacred on the Day that He created the heavens and the earth. Therefore, it is sacred by the sanctity of Allah until the Day of Judgement. Its trees should not be uprooted, and its bushes and grasses should not be removed. And it was only made lawful for me (to fight in) for one hour of a day. Today its sanctity has been restored just as it was sacred yesterday. So, let the one who is present inform those who are absent.) In another wording of this Hadith, he said,

«فَإِنْ أَحَدٌ تَرَخَّصَ بِقِتَالِ رَسُولِ اللَّهِ فَقُولُوا: إِنَّ اللَّهَ أَدْنَى لِرَسُولِهِ وَلَمْ يَأْذَنْ لَكُمْ»

(So, if anyone tries to use the fighting of the Messenger (to conquer Makkah) as an excuse (to fight there), then tell him that Allah

permitted it for His Messenger and He has not permitted it for you.)
Concerning Allah's statement,

[وَوَالِدٍ وَمَا وَلَدَ]

(And by the begetter and that which he begot.) Mujahid, Abu Salih, Qatadah, Ad-Dahhak, Sufyan Ath-Thawri, Sa`id bin Jubayr, As-Suddi, Al-Hasan Al-Basri, Khusayf, Shurahbil bin Sa`d and others have said, "Meaning, by the begetter, Adam, and that which he begot is his children." This view that Mujahid and his companions have chosen is good and strong. This is supported by the fact that Allah swears by the Mother of the Towns, which are dwellings. Then after it He swears by the dwellers therein, who is Adam, the father of mankind, and his children. Abu `Imran Al-Jawni said, "It refers to Ibrahim and his progeny." Ibn Jarir recorded this statement as did Ibn Abi Hatim. Ibn Jarir preferred the view that it is general and it refers to every father and his children. This meaning is also acceptable. Allah then says,

[لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ]

(Verily, We have created man in Kabad.) Ibn Abi Najih and Jurayj reported from `Ata, from Ibn `Abbas concerning the phrase `in Kabad', "He was created while in hardship. Don't you see him" Then he mentioned his birth and the sprouting of his teeth. Mujahid said,

[فِي كَبَدٍ]

(in Kabad.) "A drop of sperm, then a clot, then a lump of flesh, enduring in his creation." Mujahid then said, "This is similar to Allah's statement,

[حَمَلَتْهُ أُمُّهُ كُرْهًا وَوَضَعَتْهُ كُرْهًا]

(His mother bears him with hardship. And she brings him forth with hardship.) (46:15) and she breast-feeds him with hardship, and his livelihood is a hardship. So he endures all of this." Sa`id bin Jubayr said,

[لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ]

(Verily, We have created man in Kabad.) "In hardship and seeking livelihood." `Ikrimah said, "In hardship and long-suffering." Qatadah said, "In difficulty." It is reported from Al-Hasan that he said, "Enduring the hardships of the world by life and the severity of the Hereafter."

Man is Encompassed by Allah and His Bounties

Allah says,

[أَيَحْسَبُ أَنْ لَنْ يَفْقَرَ عَلَيْهِ أَحَدٌ]

(Does he think that none can overcome him) Al-Hasan Al-Basri said,

[أَيَحْسَبُ أَنْ لَنْ يَفْقَرَ عَلَيْهِ أَحَدٌ]

(Does he think that none can overcome him) "Meaning no one is able to take his wealth." Qatadah said,

[أَيَحْسَبُ أَنْ لَنْ يَفْقَرَ عَلَيْهِ أَحَدٌ]

(Does he think that none can overcome him) "The Son of Adam thinks that he will not be asked about this wealth of his -- how he earned and how he spent it." Allah said:

[يَقُولُ أَهْلَكْتُ مَالًا لُبَدًا]

(He says: "I have wasted wealth in abundance!") This means, the Son of Adam says, "I spent an abundance of wealth." Mujahid, Al-Hasan, Qatadah, As-Suddi and others have said this.

[أَيَحْسَبُ أَنْ لَمْ يَرَهُ أَحَدٌ]

(Does he think that none sees him) Mujahid said, "Does he think that Allah, the Mighty and Majestic, does not see him." Others among the Salaf have said similar to this. Allah said;

[أَلَمْ نَجْعَلْ لَهُ عَيْنَيْنِ]

(Have We not made for him two eyes) meaning, for him to see with them.

[وَلِسَانًا]

(And a tongue) meaning, for him to speak with, and so that he can express that which is inside of him.

[وَشَفَتَيْنِ]

(and two lips) In order to help him with speaking, eating food, and beautifying his face and his mouth.

The Ability to Distinguish Between Good and Evil is also a Blessing

[وَهَدَيْنَاهُ النَّجْدَيْنِ]

(And shown him the two ways) This refers to the two paths. Sufyan Ath-Thawri narrated from `Asim, from Zirr, from `Abdullah bin Mas`ud that he said,

[وَهَدَيْنَاهُ النَّجْدَيْنِ]

(And shown him the two ways) "The good and the evil." Similar to this has been reported from `Ali, Ibn `Abbas, Mujahid, `Ikrimah, Abu Wa'il, Abu Salih, Muhammad bin Ka`b, Ad-Dahhak, and `Ata' Al-Khurasani among others. Similar to this Ayah is Allah's statement,

[إِنَّا خَلَقْنَا الْإِنْسَانَ مِنْ نُطْفَةٍ أَمْشَاجٍ نَبْتَلِيهِ فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا - إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا]

(Verily, We have created man from Nutfah Amshaj, in order to try him: so We made him hearer and seer. Verily, We showed him the way, whether he be grateful or ungrateful.) (76: 2-3)

[قَلَّا افْتَحَمَ الْعَقَبَةَ - وَمَا أَدْرَاكَ مَا الْعَقَبَةُ - فَكُّ رَقَبَةٍ - أَوْ إِطْعَامٌ فِي يَوْمٍ ذِي مَسْغَبَةٍ - يَتِيمًا ذَا مَقْرَبَةٍ - أَوْ مَسْكِينًا ذَا مَقْرَبَةٍ - ثُمَّ كَانَ مِنَ الَّذِينَ ءَامَنُوا وَتَوَاصَوْا بِالصَّبْرِ وَتَوَاصَوْا بِالْمَرْحَمَةِ - أُولَئِكَ أَصْحَابُ الْمَيْمَنَةِ - وَالَّذِينَ كَفَرُوا بَايَعْتَنَا هُمْ أَصْحَابُ الْمَشْأَمَةِ - عَلَيْهِمْ نَارٌ مُؤَصَّدَةٌ]

(11. But he has not attempted to pass on the path that is steep.) (12. And what will make you know the path that is steep) (13. Freeing a neck) (14. Or giving food in a day full of Masghabah,) (15. To an orphan near of kin.) (16. Or to a Miskin cleaving to dust.) (17. Then he became one of those who believed and recommended one another to patience, and recommended one another to compassion.) (18. They are those on the Right,) (19. But those who disbelieved in Our Ayat, they are those on the Left.) (20. Upon them Fire will Mu'sadah.)

The Encouragement to Traverse upon the Path of Goodness

Ibn Zayd said,

[قَلَّا أَتَحَمَّ الْعَقَبَةَ]

(But he has not attempted to pass on the path that is steep.) "This means, will he not traverse upon the path which contains salvation and good Then He explains this path by his saying,

[وَمَا أَدْرَاكَ مَا الْعَقَبَةُ - فَكُّ رَقَبَةٍ أَوْ إِطْعَامٌ]

(And what will make you know the path that is steep Freeing a neck, or giving food.)" Imam Ahmad recorded from Sa`id bin Marjanah that he heard Abu Hurayrah saying that the Messenger of Allah said,

«مَنْ أَعْتَقَ رَقَبَةً مُؤْمِنَةً أَعْتَقَ اللَّهُ بِكُلِّ إِرْبٍ أَيْ عَضْوٍ مِنْهَا إِرْبًا مِنْهُ مِنَ النَّارِ حَتَّىٰ إِنَّهُ لَيُعْتِقُ بِالْيَدِ الْيَدَ، وَبِالرِّجْلِ الرَّجْلَ، وَبِالْفَرْجِ الْفَرْجَ»

(Whoever frees a believing slave, Allah will free for every limb (of the slave) one of his limbs from the Fire. This is to such an extent that He (Allah) will free a hand for a hand, a leg for a leg, and a private part for a private part.) `Ali bin Al-Husayn then said (to Sa`id), "Did you hear this from Abu Hurayrah" Sa`id replied, "Yes." Then `Ali bin Al-Husayn said to a slave boy that he owned who was the swiftest of his servants, "Call Mutarrif!" So when the slave was brought before him he said, "Go, for you are free for the Face of Allah." Al-Bukhari, Muslim, At-Tirmidhi, An-Nasa'i, all recorded this Hadith from Sa`id bin Marjanah. Imam Ahmad recorded from `Amr bin `Abasah that the Prophet said,

«مَنْ بَنَىٰ مَسْجِدًا لِيُذَكَّرَ اللَّهُ فِيهِ بَنَىٰ اللَّهُ لَهُ بَيْتًا فِي الْجَنَّةِ وَمَنْ أَعْتَقَ نَفْسًا مُسْلِمَةً كَانَتْ فِدْيَتُهُ مِنْ جَهَنَّمَ وَمَنْ شَابَ شَيْبَةً فِي الْإِسْلَامِ كَانَتْ لَهُ نُورًا يَوْمَ الْقِيَامَةِ»

(Whoever builds a Masjid so that Allah may be remembered in it, Allah will build a house for him in Paradise; and whoever frees a Muslim person, then it will be his ransom from Hell; and whoever grows grey in Islam, then it will be a light for him on the Day of Judgement.)

According to another route of transmission, Ahmad recorded from Abu Umamah, who reported from `Amr bin `Abasah that As-Sulami said to him, "Narrate a Hadith to us that you heard from the Messenger of Allah , without any deficiency or mistakes." He (`Amr) said, "I heard him saying,

«مَنْ وُلِدَ لَهُ ثَلَاثَةٌ أَوْلَادٍ فِي الْإِسْلَامِ فَمَاتُوا قَبْلَ أَنْ يَبْلُغُوا الْحِنْتَ أَدْخَلَهُ اللَّهُ الْجَنَّةَ بِفَضْلِ رَحْمَتِهِ إِيَّاهُمْ، وَمَنْ شَابَ شَيْبَةً فِي سَبِيلِ اللَّهِ كَانَتْ لَهُ نُورًا يَوْمَ الْقِيَامَةِ، وَمَنْ رَمَىٰ بِسَهْمٍ فِي سَبِيلِ اللَّهِ بَلَغَ بِهِ الْعَدُوَّ أَصَابَ أَوْ أَحْطَأَ كَانَ لَهُ عِثْقُ رَقَبَةٍ،

وَمَنْ أَعْتَقَ رَقَبَةً مُؤْمِنَةً أَعْتَقَ اللَّهُ بِكُلِّ عَضْوٍ مِنْهُ عَضْوًا مِنْهُ مِنَ النَّارِ، وَمَنْ أَنْفَقَ زَوْجَيْنِ فِي سَبِيلِ اللَّهِ فَإِنَّ لِلْجَنَّةِ ثَمَانِيَةَ أَبْوَابٍ يُدْخِلُهُ اللَّهُ مِنْ أَيِّ بَابٍ شَاءَ مِنْهَا»

(Whoever has three children born to him in Islam, and they die before reaching the age of puberty, Allah will enter him into Paradise by virtue of His mercy to them. And whoever grows gray in the way of Allah (fighting Jihad), then it will be a light for him on the Day of Judgement. And whoever shoots an arrow in the way of Allah (fighting Jihad) that reaches the enemy, whether it hits or misses, he will get the reward of freeing a slave. And whoever frees a believing slave, then Allah will free each of his limbs from the Fire for every limb that the slave has. And whoever equipped two riding animals in the way of Allah (for fighting Jihad), then indeed Paradise has eight gates, and Allah will allow him to enter any of them he chooses.)" Ahmad recorded this Hadith from different routes of transmission that are good and strong, and all praise is due to Allah. Allah said,

[أَوْ إِطْعَامٌ فِي يَوْمٍ ذِي مَسْغَبَةٍ]

(Or giving food in a day full of Masghabah,) Ibn ` Abbas said, "Of hunger." ` Ikrimah, Mujahid, Ad-Dahhak, Qatadah and others all said the same. The word ` Saghb' means hunger. Then Allah says,

[بَيْنِمَا]

(To an orphan) meaning, he gives food on a day like this to an orphan.

[ذَا مَقْرَبَةٍ]

(near of kin.) meaning, who is related to him. Ibn ` Abbas, ` Ikrimah, Al-Hasan, Ad-Dahhak and As-Suddi all said this. This is similar to what was related in a Hadith that was collected by Imam Ahmad on the authority of Salman bin ` Amir who said that he heard the Messenger of Allah say,

«الصَّدَقَةُ عَلَى الْمِسْكِينِ صَدَقَةٌ وَعَلَى ذِي الرَّحْمِ اثْنَتَانِ: صَدَقَةٌ وَصِلَةٌ»

(Charity given to the poor person is counted as one charity, while if it is given to a relative it is counted as two: charity and connecting the ties (of kinship).) At-Tirmidhi and An-Nasa'i both recorded this Hadith and its chain of narration is authentic. Then Allah says,

[أَوْ مِسْكِينًا ذَا مَتْرَبَةٍ]

(Or to a Miskin cleaving to dust (Dha Matrabah).) meaning, poor, miserable, and clinging to the dirt. It means those who are in a state

of destitution. Ibn `Abbas said, "Dha Matrabah is that who is dejected in the street and who has no house or anything else to protect him against the dirt." Allah said;

[ثُمَّ كَانَ مِنَ الَّذِينَ ءَامَنُوا]

(Then he became one of those who believed) meaning, then, along with these beautiful and pure characteristics, he was a believer in his heart, seeking the reward of that from Allah. This is as Allah says,

[وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَىٰ لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ كَانَ سَعْيُهُمْ مَشْكُورًا]

(And whoever desires the Hereafter and strives for it, with the necessary effort due for it while he is believer, then such are the ones whose striving shall be appreciated.) (17: 19) Allah also says,

[مَنْ عَمِلَ صَالِحًا مِّن ذَكَرٍ أَوْ أَنثَىٰ وَهُوَ مُؤْمِنٌ]

(Whoever works righteousness -- whether male or female -- while being a true believer....) (16: 97) Allah says,

[وَتَوَاصَوْا بِالصَّبْرِ وَتَوَاصَوْا بِالْمَرْحَمَةِ]

(and recommended one another to patience, and recommended one another to compassion.) meaning, he was from the believers who worked righteous deeds, and advised each other to be patient with the harms of the people, and to be merciful with them. This is similar to what has been related in the noble Hadith,

«الرَّاحِمُونَ يَرْحَمُهُمُ الرَّحْمَنُ، ارْحَمُوا مَنْ فِي الْأَرْضِ يَرْحَمَكُم مِّن فِي السَّمَاءِ»

(The merciful people will be treated with mercy by the Most Merciful (Allah). Be merciful to those who are on the earth and He Who is above the heavens will be merciful to you.) In another Hadith he said,

«لَا يَرْحَمُ اللَّهُ مَنْ لَا يَرْحَمُ النَّاسَ»

(Allah will not be merciful with whoever is not merciful with the people.) Abu Dawud recorded from `Abdullah bin `Amr that he narrated (from the Prophet),

«مَنْ لَمْ يَرْحَمْ صَغِيرَنَا وَيَعْرِفْ حَقَّ كَبِيرَنَا فَلَيْسَ مِنَّا»

(Whoever does not show mercy to our children, nor does he recognize the right of our elders, then he is not of us.) Then Allah says,

[أُولَئِكَ أَصْحَابُ الْمَيْمَنَةِ]

(They are those on the Right,) meaning, those who have these characteristics are the companions of the Right Hand.

The Companions of the Left Hand and Their Recompense

Then Allah says,

[وَالَّذِينَ كَفَرُوا بِآيَاتِنَا هُمْ أَصْحَابُ الْمَشْأَمَةِ]

(But those who disbelieved in Our Ayat, they are those on the Left.)
meaning, the companions of the Left Hand.

[عَلَيْهِمْ نَارٌ مُّؤَصَّدَةٌ]

(Upon them Fire will Mu'sadah.) meaning, it will be sealed over them and there will be no way for them to avoid it, nor will they have any way out. Abu Hurayrah, Ibn `Abbas, `Ikrimah, Sa`id bin Jubayr, Mujahid, Muhammad bin Ka`b Al-Qurazi, `Atiyah Al-`Awfi, Al-Hasan, Qatadah and As-Suddi, all said,

[مُؤَصَّدَةٌ]

(Mu'sadah.) "This means shut." Ibn `Abbas said, "Its doors will be closed." Ad-Dahhak said,

[مُؤَصَّدَةٌ]

(Mu'sadah.) "It will be sealed over them and it will have no door."
Qatadah said,

[مُؤَصَّدَةٌ]

(Mu'sadah.) "It will be shut and there will be no light in it, no crevice (escape), and no way out of it forever." This is the end of the Tafsir of Surat Al-Balad, and all praise and blessings are due to Allah.

Surat As-Shams (Ch. 91: The Sun) – Makki Surah

Allah Swears by His Creation that the Person Who Purifies Himself Will be Successful and the Person Who Corrupts Himself will Fail

Mujahid said,

[وَالشَّمْسِ وَضُحَاهَا]

(By the sun and Duhaha.) "This means, by its light." Qatadah said,

[وَضُحَاهَا]

(wa Duhaha.) "The whole day." Ibn Jarir said, "The correct view is what has been said, `Allah swears by the sun and its daytime, because the clear light of the sun is daytime.'"

[وَالْقَمَرِ إِذَا تَلَّهَا]

(By the moon as it Talaha.) Mujahid said, "It follows it (the sun)." Al-`Awfi reported from Ibn `Abbas that he said,

[وَالْقَمَرِ إِذَا تَلَّهَا]

(By the moon as it Talaha.) "It follows the day." Qatadah said, "`as it Talaha (follows it)' is referring to the night of the Hilal (the new crescent moon). When the sun goes down, the Hilal is visible." Concerning Allah's statement,

[وَالنَّهَارِ إِذَا جَلَّهَا]

(By the day as it Jallaha.) Mujahid said, "When it illuminates." Thus, Mujahid said,

[وَالنَّهَارِ إِذَا جَلَّهَا]

(By the day as it Jallaha.) "This is similar to Allah's statement,

[وَالنَّهَارِ إِذَا تَجَلَّى]

(By the day as it Tajalla.) (92:2)" And they have said concerning Allah's statement,

[وَاللَّيْلِ إِذَا يَغْشَاهَا]

(By the night as it Yaghshaha.) meaning, when it covers the sun, which takes place when sun disappears and the horizons become dark. Concerning Allah's statement,

[وَالسَّمَاءَ وَمَا بَنَّا]

(By the heaven and Ma Banaha.) The meaning here could be for descriptive purposes, meaning "By the heaven and its construction." This was said by Qatadah. It could also mean "By the heaven and its Constructor." This was stated by Mujahid. Both views are interrelated, and construction means raising. This is as Allah says,

[وَالسَّمَاءَ بَنَيْنَاهَا بِأَيْدٍ]

(With Hands did We construct the heaven.) (51: 47) meaning, with strength.

[وَالسَّمَاءَ بَنَيْنَاهَا بِأَيْدٍ وَإِنَّا لَمُوسِعُونَ - وَالْأَرْضَ قَرَسْنَاهَا فَنِعْمَ الْمَاهِدُونَ]

(Verily, We are able to extend the vastness of space thereof. And We have spread out the earth: how excellent a spreader are We!) (51: 47-48) This is also similar to Allah's statement,

[وَالْأَرْضَ وَمَا طَحَّاهَا]

(By the earth and Ma Tahaha.) Mujahid said, "Tahaha means He spread it out." Al-`Awfi reported from Ibn `Abbas that he said,

[وَمَا طَحَّاهَا]

(and Ma Tahaha.) "This means what He created in it." `Ali bin Abi Talhah reported from Ibn `Abbas that he said, "Tahaha means that He proportioned it." Mujahid, Qatadah, Ad-Dahhak, As-Suddi, Ath-Thawri, Abu Salih and Ibn Zayd all said that

[طَحَّاهَا]

(Tahaha) means, He spread it out. Allah then says,

[وَنَفْسٍ وَمَا سَوَّاهَا]

(By Nafs, and Ma Sawwaha (Who apportioned it).) meaning, He created it sound and well-proportioned upon the correct nature (Al-Fitrah). This is as Allah says,

[فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَةَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ]

(So set you your face towards the religion, Hanif. Allah's Fitrah with which He has created mankind. No change let there be in the Khalqillah.) (30: 30) The Messenger of Allah said,

«كُلُّ مَوْلُودٍ يُوَلَّدُ عَلَى الْفِطْرَةِ فَأَبَوَاهُ يُهَوِّدَانِهِ أَوْ يُنَصِّرَانِهِ أَوْ يُمَجِّسَانِهِ، كَمَا تُولَدُ الْبَيْهَمَةُ بِبَيْمَةِ جَمْعَاءَ، هَلْ نُحْسِنُ فِيهَا مِنْ جَدْعَاءَ؟»

(Every child that is born, is born upon the Fitrah, but his parents make him a Jew, a Christian, or a Zoroastrian. This is just as the animal is born, complete with all of its parts. Do you notice any mutilation in it) Both Al-Bukhari and Muslim recorded this Hadith from Abu Hurayrah. In Sahih Muslim, it has been narrated from `Iyad bin Himar Al-Mujashi`i that the Messenger of Allah said,

«يَقُولُ اللَّهُ عَزَّ وَجَلَّ: إِنِّي خَلَقْتُ عِبَادِي حُنَفَاءَ فَجَاءَتْهُمْ الشَّيَاطِينُ فَاجْتَالَتْهُمْ عَنْ دِينِهِمْ»

(Allah the Mighty and Majestic says, "Verily I created My servants Hunafa' (as monotheists), but then the devils came to them and distracted them from their religion.)" Then Allah says,

[فَأَلَّهَمَهَا فُجُورَهَا وَتَقْوَاهَا]

(Then He showed it its Fujur and its Taqwa.) meaning, He showed him to his transgression and his Taqwa. This means that He clarified that for it and He guided it to what has been ordained for him. Ibn `Abbas said,

[فَأَلَّهَمَهَا فُجُورَهَا وَتَقْوَاهَا]

(Then He showed it its Fujur and its Taqwa.) "He explained the good and the evil to it (the soul)." Mujahid, Qatadah, Ad-Dahhak and Ath-Thawri all said the same. Sa`id bin Jubayr said, "He gave him inspiration (to see what was) good and evil." Ibn Zayd said, "He made its Fujur and its Taqwa inside of it." Ibn Jarir recorded from Abul-Aswad Ad-Dili that he said, "`Imran bin Husayn said to me, `Do you think that what the people do, and what they strive for is a thing that is pre-ordained and predestined for them, or is it a thing which is only written after the Message comes to them from the Prophet , when there will be an evidence against them' I said, `Rather it is something preordained upon them.' Then he said, `Is that an injustice' Then I became extremely frightened of him (due to what he was saying), and I said to him, `There is nothing except that He (Allah) created it and possesses it in His Hand. He is not asked about what He does, while they (His creation) will be asked.' He (`Imran) then said, `May Allah guide you! I only asked you about that in order to inform you that a man from Muzaynah or Juhaynah tribe came to the Allah's Messenger

and asked him: "O Messenger of Allah! Do you consider the actions of mankind and their struggles to be preordained for them and written for them from Qadr, or something written for them only after the Message came to them from their Prophet, when there will be an evidence against them" He (the Prophet) replied:

«بَلْ شَيْءٌ قَدْ فُضِيَ عَلَيْهِمْ»

(Rather it is something preordained for them.) So the man said, "Then what is the point of our actions" The Prophet replied,

«مَنْ كَانَ اللَّهُ خَلَقَهُ لِإِحْدَى الْمَنْزِلَتَيْنِ يُهَيِّئُهُ لَهَا، وَتَصْدِيقُ ذَلِكَ فِي كِتَابِ اللَّهِ تَعَالَى:

[وَنَفْسٍ وَمَا سَوَّاهَا - فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا]

(Whoever Allah created for one of the two positions (Paradise or Hell), He makes it easy for him (to attain). The proof of that is in the Book of Allah (By Nafs, and Ma Sawwaha (Who apportioned it). Then He showed it its Fujur and its Taqwa.)" Ahmad and Muslim both recorded this Hadith. Allah then says,

[قَدْ أَفْلَحَ مَنْ زَكَّاهَا - وَقَدْ خَابَ مَنْ دَسَّاهَا]

(Indeed he succeeds who purifies it. And indeed he fails who Dassaha.) This could mean that whoever purifies himself by obedience to Allah, then he will be successful. This is as Qatadah said, "He cleanses it from the lowly and despicable characteristics." Similar to this has been reported from Mujahid, `Ikrimah and Sa`id bin Jubayr.

[وَقَدْ خَابَ مَنْ دَسَّاهَا]

(And indeed he fails who Dassaha.) meaning, to conceal it. This means that he makes it dull, and he disregards it by neglecting to allow it to receive guidance. He treats it in this manner until he performs acts of disobedience and he abandons obedience of Allah. It also could mean that he is indeed successful whose soul Allah purifies, and he has failed whose soul Allah corrupts. This is like what was reported by Al-`Awfi and `Ali bin Abi Talhah from Ibn `Abbas. At-Tabarani recorded that Ibn `Abbas said, "The Messenger of Allah used to stop whenever he recited this Ayah,

[وَنَفْسٍ وَمَا سَوَّاهَا - فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا]

(By Nafs, and Ma Sawwaha (Who apportioned it). Then He showed it its Fujur and its Taqwa.) Then he would say,

«اللَّهُمَّ آتِ نَفْسِي تَقْوَاهَا، أَنْتَ وَلِيُّهَا وَمَوْلَاهَا، وَخَيْرُ مَنْ زَكَّاهَا»

(O Allah! Give my soul its good. You are its Guardian and Master, and the best to purify it.)" Another Hadith Imam Ahmad recorded that Zayd bin Arqam said that the Messenger of Allah said,

«اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ، وَالْهَرَمِ وَالْجُبْنِ وَالْبُخْلِ وَعَذَابِ الْقَبْرِ. اللَّهُمَّ آتِ نَفْسِي تَقْوَاهَا، وَزَكَّاهَا أَنْتَ خَيْرُ مَنْ زَكَّاهَا، أَنْتَ وَلِيُّهَا وَمَوْلَاهَا. اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ قَلْبٍ لَا يَخْشَعُ، وَمِنْ نَفْسٍ لَا تَتَّبِعُ، وَعِلْمٍ لَا يَنْفَعُ، وَدَعْوَةٍ لَا يُسْتَجَابُ لَهَا»

(O Allah! Verily, I seek refuge with You from weakness, laziness, senility (of old age), cowardliness, stinginess and the torment of the grave. O Allah! Give my soul its good and purify it, for You are the best to purify it. You are its Guardian and Master. O Allah! Verily, I seek refuge with You from a heart that is not humble, a soul that is not satisfied, knowledge that does not benefit and a supplication that is not answered.) Zayd then said, "The Messenger of Allah used to teach us these (words) and we now teach them to you." Muslim also recorded this Hadith.

[كَذَّبَتْ ثَمُودُ بِطَغْوَاهَا - إِذِ انبَعَثَ أَشْقَاهَا - فَقَالَ لَهُمْ رَسُولُ اللَّهِ نَاقَةَ اللَّهِ وَسُقْيَاهَا - فَكَذَّبُوهُ فَعَقَرُوهَا فَدَمْدَمَ عَلَيْهِمْ رَبُّهُم بِذُنُوبِهِمْ فَسَوَّاهَا - وَلَا يَخَافُ عُقْبَاهَا]

(11. Thamud denied through their trans- gression.) (12. When their most wicked went forth.) (13. But the Messenger of Allah said to them: "Be cautious! That is the she-camel of Allah! (Do not harm it) and (bar it not from having) its drink!") (14. Then they denied him and they killed it. So their Lord destroyed them because of their sin, Fasawwaha!) (15. And He feared not the consequences thereof.)

The Rejection of Thamud and Allah's Destruction of Them

Allah informs that Thamud rejected their Messenger because of the injustice and transgression they practiced. This was said by Mujahid, Qatadah and others. Therefore, this resulted in a rejection in their hearts for the guidance and conviction their Messenger came to them with.

[إِذْ أَنْبَعَتْ أَشَقَّهَا]

(When their most wicked went forth.) meaning, the most wicked person of the tribe, and he was Qudar bin Salif, the one who killed the she-camel. He was leader of the tribe of Thamud, and he is the one whom Allah refers to in His saying,

[فَنَادَوْا صَاحِبَهُمْ فَتَعَاطَى فَعَقَرَ]

(But they called their comrade and he took (a sword) and killed (her).) (54:29) This man was mighty and respected among his people. He was of noble lineage and a leader who was obeyed. This is just as Imam Ahmad recorded from `Abdullah bin Zam`ah. He said that the Messenger of Allah gave a sermon in which he mentioned the she-camel and he mentioned the man who killed her. Then he said,

«[إِذْ أَنْبَعَتْ أَشَقَّهَا]

أَنْبَعَتْ لَهَا رَجُلٌ عَارِمٌ عَزِيزٌ مَنِيعٌ فِي رَهْطِهِ مِثْلُ أَبِي زَمْعَةَ»

((When their most wicked went forth.)(A strong and mighty man who was invincible among his tribe, like Abu Zam`ah, went forth to her.) This Hadith was recorded by Al-Bukhari in his Book of Tafsir, and Muslim in his Book of the Description of the Hellfire. At-Tirmidhi and An-Nasa'i both recorded it in their Sunans in their Books of Tafsir.

The Story of Salih's She-Camel

Allah then says,

[فَقَالَ لَهُمْ رَسُولُ اللَّهِ]

(But the Messenger of Allah said to them) referring to Salih.

[نَاقَةَ اللَّهِ]

(That is the she-camel of Allah!) meaning, 'beware of touching the she-camel of Allah with any harm.'

[وَسُقِيِّهَا]

(and its drink!) meaning, 'do not transgress against her in her drinking, for she has been allocated a day to drink and you have been allocated a day to drink, as is known to you.' Then Allah says,

[فَكَذَّبُوهُ فَعَقَرُوهَا]

(Then they denied him and they killed it.) which means they rejected what he came with. This resulted in them killing the she-camel that Allah had brought out of the rock as a sign for them and a proof against them.

[فَدَمَدَمَ عَلَيْهِمْ رَبُّهُمْ بِذُنُوبِهِمْ]

(So their Lord destroyed them because of their sin,) meaning, He became angry with them and He annihilated them.

[فَسَوَّاهَا]

(Fasawwaha!) meaning, He made the punishment descend upon them all equally. Qatadah said, "It has reached us that the leader of tribe of Thamud did not kill the she-camel until their youth, their elderly, their males and their females all pledged allegiance to him. So when the people cooperated in killing her, Allah destroyed them all with the same punishment due to their sin." Allah said,

[وَلَا يَخَافُ]

(And He feared not) it has also been recited as (فَلَا يَخَافُ) (So He feared not)

[عُقِبَها]

(the consequences thereof.) Ibn `Abbas said, "Allah does not fear any consequences from anyone else." Mujahid, Al-Hasan, Bakr bin `Abdullah Al-Muzani and others all said the same. This is the end of the Tafsir of Surat Ash-Shams, and all praise and thanks are due to Allah.

Surat Al-Lail (Ch. 92: The Night) – Makki Surah

The Recitation of Surat Al-Layl in the `Isha' Prayer

The statement of the Prophet to Mu`adh has already preceded, where he said,

«فَهَلَّا صَلَّيْتَ ب

[سَبِّحَ اسْمَ رَبِّكَ الْأَعْلَى]

[وَالشَّمْسِ وَضُحَاهَا]

«وَاللَّيْلِ إِذَا يَغْشَى»

(Why did you not pray with (the recitation of) (Glorify the Name of your Lord the Most High) (87), and (By the sun and Duhaha) (91), and (By the night as it envelops) (92))

[بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ]

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

[وَاللَّيْلِ إِذَا يَغْشَى - وَالنَّهَارِ إِذَا تَجَلَّى - وَمَا خَلَقَ الذَّكَرَ وَالْأُنثَى - إِنَّ سَعْيَكُمْ لَشَتَى - فَأَمَّا مَنْ أَعْطَى وَاتَّقَى - وَصَدَّقَ بِالْحُسْنَى - فَسَنُيَسِّرُهُ لِلْيُسْرَى - وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَى - وَكَذَّبَ بِالْحُسْنَى - فَسَنُيَسِّرُهُ لِلْعُسْرَى - وَمَا يُغْنِي عَنْهُ مَالُهُ إِذَا تَرَدَّى]

(1. By the night as it envelops.) (2. By the day as it appears.) (3. By Him Who created male and female.) (4. Certainly, your efforts and deeds are diverse.) (5. As for him who gives and has Taqwa,) (6. And believes in Al-Husna.) (7. We will make smooth for him the path of ease.) (8. But he who is greedy and thinks himself self-sufficient,) (9. And denies Al-Husna.) (10. We will make smooth for him the path to evil.) (11. And what will his wealth avail him when he goes down (in destruction))

Swearing by the Diversity of Mankind in Their Efforts and Informing of the Different Results of that

Allah swears by saying:

[وَاللَّيْلِ إِذَا يَغْشَىٰ]

(By the night as it envelops.) meaning, when it covers the creation with its darkness.

[وَالنَّهَارِ إِذَا تَجَلَّىٰ]

(By the day as it appears.) meaning, with its light and its radiance.

[وَمَا خَلَقَ الذَّكَرَ وَالْأُنثَىٰ]

(By Him Who created male and female.) This is similar to Allah's saying,

[وَخَلَقْنَاكُمْ أَزْوَاجًا]

(And We have created you in pairs.) (78:8) It is also similar to saying,

[وَمِنْ كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ]

(And of everything We have created pairs.) (51:49) And just as these things that are being sworn by are opposites, likewise that which this swearing is about are opposing things. This is why Allah says,

[إِنَّ سَعْيَكُمْ لَشَتَّىٰ]

(Certainly, your efforts and deeds are diverse.) meaning, the actions of the servants that they have performed are also opposites and diverse. Therefore, there are those who do good and there are those who do evil. Allah then says,

[فَأَمَّا مَنْ أُعْطِيَ وَاتَّقَىٰ]

(As for him who gives and has Taqwa.) meaning, he gives what he has been commanded to give and he fears Allah in his affairs.

[وَصَدَّقَ بِالْحُسْنَىٰ]

(And believes in Al-Husna.) meaning, in the compensation for that. This was said by Qatadah. Khusayf said, "In the reward." Then Allah says,

[فَسَيَسِّرُهُ لِلْيُسْرَى]

(We will make smooth for him the path of ease.) Ibn ` Abbas said, "Meaning for goodness." Thus, Allah says,

[وَأَمَّا مَنْ بَخِلَ]

(But he who is greedy) meaning, with that which he has.

[وَأَسْتَعْنَى]

(and thinks himself self-sufficient,) ` Ikrimah reported that Ibn ` Abbas said, "This means he is stingy with his wealth and considers himself to be in no need of his Lord, the Mighty and Majestic." This was recorded by Ibn Abi Hatim.

[وَكَذَّبَ بِالْحُسْنَى]

(And denies Al-Husna.) meaning, the recompense in the abode of the Hereafter.

[فَسَيَسِّرُهُ لِلْعُسْرَى]

(We will make smooth for him the path to evil.) meaning, the path of evil. This is as Allah says,

[وَنُقَلِّبُ أَفْئِدَتَهُمْ وَأَبْصَارَهُمْ كَمَا لَمْ يُؤْمِنُوا بِهِ أَوَّلَ مَرَّةٍ وَنَدْرُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ]

(And We shall turn their hearts and their eyes away, as they refused to believe therein for the first time, and We shall leave them in their trespass to wander blindly.) (6: 110) And there are many Ayat with this meaning, proving that Allah rewards those who intend good with success, while whoever intends evil is abandoned, and all of this is in accordance with a preordained decree. There are also many Hadiths that prove this.

The Narration of Abu Bakr As-Siddiq

Imam Ahmad recorded from Abu Bakr that he said to the Messenger of Allah , "O Messenger of Allah! Do we act according to what has already been decided, or is the matter just beginning (i.e., still undecided)" He replied,

«بَلْ عَلَىٰ أَمْرٍ قَدْ فُرِعَ مِنْهُ»

(Indeed it is according to what has already been decided.) Then Abu Bakr said, "Then what (good) are deeds, O Messenger of Allah" He replied,

«كُلُّ مَيْسَرٍ لِمَا خُلِقَ لَهُ»

(Everyone will find it easy to do such deeds that will lead him to what he was created for.)

The Narration of `Ali

Al-Bukhari recorded from `Ali bin Abi Talib that they (the Companions) were with the Messenger of Allah at the cemetery of Baqi` Al-Gharqad for a funeral, when the Prophet said,

«مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا وَقَدْ كُتِبَ مَعَهُ مِنَ الْجَنَّةِ وَمَعَهُ مِنَ النَّارِ»

(There is none among you except that his place has already been written, a seat in Paradise and a seat in the Hellfire.) They said, "O Messenger of Allah! Should we depend on this" He replied,

«اعْمَلُوا ، فَكُلُّ مُيَسَّرٍ لِمَا خُلِقَ لَهُ»

(Perform deeds for everyone will have the deeds of what he was created for (Paradise or Hell) made easy for him.) Then he recited the Ayah

[فَأَمَّا مَنْ أَعْطَى وَاتَّقَى - وَصَدَّقَ بِالْحُسْنَى - فَسَنِيسِرُهُ لِلْيُسْرَى]

(As for him who gives and has Taqwa, and believes in Al-Husna. We will make smooth for him the path of ease.)" until the Ayah:

[لِلْعُسْرَى]

(the path to evil) He (Imam Al-Bukhari) also recorded another similar narration from `Ali bin Abi Talib in which he said, "We were at a funeral in the cemetery of Baqi` Al-Gharqad when the Messenger of Allah came and sat down. So we came and sat around him and he had a stick with him. Then he bowed his head and he began to scratch the ground with his stick. He then said,

«مَا مِنْكُمْ مِنْ أَحَدٍ أَوْ مَا مِنْ نَفْسٍ مَنُفُوسَةٍ إِلَّا كُتِبَ مَكَائِبُهَا مِنَ الْجَنَّةِ وَالنَّارِ، وَإِلَّا قَدْ كُتِبَتْ شَقِيَّةٌ أَوْ سَعِيدَةٌ»

(There is not anyone among you -- or is not a single soul (that has been created) -- except that his place has been written in Paradise or in the Fire, and it has been written that he will be miserable or happy.) A man said, "O Messenger of Allah! Should we just depend on what has been written for us and give up performing deeds For whoever of us is of the people of happiness then he will be of the people of happiness, and whoever among us is of the people of misery then he will be of the people of misery." The Prophet replied,

«أَمَّا أَهْلُ السَّعَادَةِ فَيُيَسَّرُونَ لِعَمَلِ أَهْلِ السَّعَادَةِ، وَأَمَّا أَهْلُ الشَّقَاءِ فَيُيَسَّرُونَ إِلَى عَمَلِ أَهْلِ الشَّقَاءِ، ثُمَّ قَرَأَ:

(Those people who are the people of happiness, they will have the deeds of the people of happiness made easy for them. And those people who are the people of misery, they will have the deeds of the people of misery made easy for them.) Then he recited the Ayah:

[فَأَمَّا مَنْ أَعْطَى وَاتَّقَى - وَصَدَّقَ بِالْحُسْنَى - فَسَنِّيْسِرُهُ لِلْيُسْرَى - وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَى]

وَكَذَّبَ بِالْحُسْنَى - فَسَنِّيْسِرُهُ لِلْعُسْرَى -]»

(As for him who gives and has Taqwa, and believes in Al-Husna. We will make smooth for him the path of ease (goodness). But he who is greedy and thinks himself self-sufficient, and belies Al-Husna. We will make smooth for him the path to evil.) The other compilers of the Group have also recorded this Hadith.

The Narration of `Abdullah bin `Umar

Imam Ahmad recorded from Ibn `Umar that `Umar said, "O Messenger of Allah! Do you think that the deeds that we do are a matter that is already predetermined or are they something just beginning or new" The Prophet replied,

«فِيمَا قَدْ فُرِعَ مِنْهُ، فَأَعْمَلُ يَا ابْنَ الْخَطَّابِ، فَإِنَّ كُلًّا مُيَسَّرٌ، أَمَا مَنْ كَانَ مِنْ أَهْلِ السَّعَادَةِ فَإِنَّهُ يَعْمَلُ لِلْسَّعَادَةِ، وَأَمَا مَنْ كَانَ مِنْ أَهْلِ الشَّقَاءِ فَإِنَّهُ يَعْمَلُ لِلشَّقَاءِ»

(It is something that has already been predetermined. Therefore, work deeds, O son of Al-Khattab! For verily, each person will have things made easy for him. So whoever is from the people of happiness, then he will work deeds for happiness, and whoever is from the people of misery, then he will work deeds for misery.)" This Hadith has been recorded by At-Tirmidhi in the Book of Al-Qadar and he said "Hasan Sahih." Another Hadith Narrated by Jabir Ibn Jarir recorded from Jabir bin `Abdullah that he said, "O Messenger of Allah! Are we performing deeds for something that has already been predetermined or is the matter based upon what we are just doing (now)" The Prophet replied,

«لِأَمْرٍ قَدْ فُرِعَ مِنْهُ»

(It is a matter that has been predetermined.) Then Suraqah said, "Then what is the purpose of deeds" The Messenger of Allah then said,

«كُلُّ عَامِلٍ مُيَسَّرٌ لِعَمَلِهِ»

(Everyone who does deeds will have his deeds made easy for him.) Muslim also recorded this Hadith. Ibn Jarir recorded from `Amir bin `Abdullah bin Az-Zubayr that he said, "Abu Bakr used to free servants upon their acceptance of Islam in Makkah. He used to free the elderly and the women when they accepted Islam. So his father said to him, `O my son! I see that you are freeing people who are weak. But if you freed strong men they could stand with you, defend you and protect you.' Abu Bakr replied, `O my father! I only want -- and I think he said -- what is with Allah.' Some people of my family have told me this Ayah was revealed about him:

[فَأَمَّا مَنْ أَعْطَى وَاتَّقَى - وَصَدَّقَ بِالْحُسْنَى - فَسَنِّيَرُهُ لِلْيُسْرَى]

(As for him who gives and has Taqwa, and believes in Al-Husna. We will make smooth for him the path of ease.)" Then Allah says,

[وَمَا يُعْطَى عَنْهُ مَالُهُ إِذَا تَرَدَّى]

(And what will his wealth avail him when he goes down) Mujahid said, "This means when he dies." Abu Salih and Malik said -- narrating from Zayd bin Aslam, "When he goes down into the Fire."

[إِنَّ عَلَيْنَا لَلْهُدَىٰ - وَإِنَّ لَنَا لَلْآخِرَةَ وَالْأُولَىٰ - فَأَنْذَرْنَكُمْ نَارًا تَلْتَظِي - لَا يَصْلُهَا إِلَّا الْأَشْقَى - الَّذِي كَذَّبَ وَتَوَلَّى -
وَسَيَجْزِيهَا الْاَتْقَى - الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّى - وَمَا لِأَحَدٍ عِنْدَهُ مِن نِّعْمَةٍ تُجْزَى - إِلَّا ابْتِغَاءَ وَجْهِ رَبِّهِ الْأَعْلَى - وَلَسَوْفَ
يَرْضَى]

(12. Truly, on Us is (to give) guidance.) (13. And truly, unto Us (belong) the last (Hereafter) and the first (this world).) (14. Therefore I have warned you of a Fire Talazza.) (15. None shall enter it save the most wretched.) (16. Who denies and turns away.) (17. And those with Taqwa will be far removed from it.) (18. He who gives of his wealth for self-purification.) (19. And who has (in mind) no favor from anyone to be paid back.) (20. Except to seek the Face of his Lord, the Most High.) (21. He, surely, will be pleased.)

The Matter of Guidance and Other Than it is in the Hand of Allah, and Allah's Warning about the Hellfire

Qatadah said,

[إِنَّ عَلَيْنَا لِلْهُدَىٰ]

(Truly, on Us is (to give) guidance.) "This means, We will explain what is lawful and what is prohibited." Others have said that it means, "Whoever traverses upon the path of guidance, then he will reach Allah (i.e., in the Hereafter)." They consider this Ayah like Allah's saying,

[وَعَلَى اللَّهِ قَصْدُ السَّبِيلِ]

(And upon Allah is the responsibility to explain the Straight path.) (16:9) This has been mentioned by Ibn Jarir. Allah said;

[وَإِنَّ لَنَا لِلْآخِرَةِ وَالْأُولَىٰ]

(And truly, unto Us (belong) the last (Hereafter) and the first (this world).) This means, `they both belong to Us and I (Allah) am in complete control of them.' Then Allah says,

[فَأَنْذَرْتُكُمْ نَارًا تَلَظَّىٰ]

(Therefore I have warned you of a Fire Talazza.) Mujahid said, "Blazing." Imam Ahmad recorded from Simak bin Harb that he heard An-Nu`man bin Bashir giving a sermon, in which he said, "I heard the Messenger of Allah giving a sermon, in which he said:

«أَنْذَرْتُكُمْ النَّارَ»

(I have warned you of the Fire.) And he said it in such a voice that if a man was in the marketplace he could hear it from where I am standing now. And he said it (with such force) that the garment that was on his shoulder fell down to his feet." Imam Ahmad recorded from Abu Ishaq that he heard An-Nu`man bin Bashir giving a sermon, in which he said, "I heard the Messenger of Allah saying,

«إِنَّ أَهْوَنَ أَهْلِ النَّارِ عَذَابًا يَوْمَ الْقِيَامَةِ رَجُلٌ تُوضَعُ فِي أَحْمَصِ قَدَمَيْهِ جَمْرَتَانِ يَعْطِي مِنْهُمَا دِمَاعَهُ»

(Verily, the person to be punished lightest of the people of the Fire on the Day of Judgement will be a man who will have placed on the soles of his feet two coals that will cause his brain to boil.)" Imam Al-

Bukhari also recorded this narration. Muslim recorded that Abu Ishaq narrated from An-Nu`man bin Bashir that the Messenger of Allah said,

«إِنَّ أَهْوَنَ أَهْلِ النَّارِ عَذَابًا مَنْ لَهُ نَعْلَانِ وَشِرَاكَانِ مِنْ نَارٍ يَغْلِي مِذْمَهُمَا دِمَاغَهُ كَمَا يَغْلِي الْمَرْجُلُ، مَا يَرَى أَنْ أَحَدًا أَشَدُّ مِنْهُ عَذَابًا، وَإِنَّهُ لَأَهْوَنُهُمْ عَذَابًا»

(Verily, the lightest punishment received by the people of the Hellfire will be a man who will have two sandals whose straps will be made of fire that will cause his brain to boil just as a cauldron boils. Yet he will not think that anyone is receiving a torment more severe than him, even though he will be receiving the lightest punishment of them.)

Allah says,

[لَا يَصْلُهَا إِلَّا الْأَشَقَى]

(None shall enter it save the most wretched.) meaning, none will enter surrounded by it on all sides except the most wretched. Then Allah explains who this (the most wretched) is by His saying,

[الَّذِي كَذَّبَ]

(Who denies) meaning, in his heart.

[وَتَوَلَّى]

(and turns away.) meaning, from acting with his limbs and performing deeds according to their pillars. Imam Ahmad recorded from Abu Hurayrah that the Messenger of Allah said,

«كُلُّ أُمَّتِي يَدْخُلُ الْجَنَّةَ يَوْمَ الْقِيَامَةِ إِلَّا مَنْ أَبَى»

(All of my followers will enter Paradise on the Day of Judgment except for whoever refuses.) They (the Companions) said, "Who would refuse, O Messenger of Allah" He replied,

«مَنْ أَطَاعَنِي دَخَلَ الْجَنَّةَ، وَمَنْ عَصَانِي فَقَدْ أَبَى»

(Whoever obeys me, he will enter Paradise, and whoever disobeys me, then he has refused.) Al-Bukhari also recorded this Hadith. Allah then says,

[وَسَيُجَنَّبُهَا الْأَتْقَى]

(And those with Taqwa will be far removed from it.) meaning, the righteous, pure, most pious person will be saved from the Fire. Then He explains who he is by His saying,

[الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّى]

(He who gives of his wealth for self-purification.) meaning, he spends his wealth in obedience of his Lord in order to purify himself, his wealth and whatever Allah has bestowed upon him of religion and worldly things.

[وَمَا لِأَحَدٍ عِنْدَهُ مِنْ نِعْمَةٍ تُجْزَى]

(And who has (in mind) no favor from anyone to be paid back.) meaning, giving his wealth is not done so that he may gain some favor from someone wherein they return some good to him, and therefore he gives to get something in return. He only spends his wealth

[ابْتِغَاءَ وَجْهِ رَبِّهِ الْأَعْلَى]

(to seek the Face of his Lord, the Most High) meaning, hoping to attain the blessing of seeing Him in the final abode in the Gardens of Paradise. Allah then says,

[وَلَسَوْفَ يَرْضَى]

(He, surely, will be pleased.) meaning, indeed those with these characteristics will be pleased.

The Cause of this Revelation and the Virtue of Abu Bakr

Many of the scholars of Tafsir have mentioned that these Ayat were revealed about Abu Bakr As-Siddiq. Some of them even mentioned that there is a consensus among the Qur'anic commentators concerning this. There is no doubt that he is included in the meaning of these Ayat, and that he is the most deserving of the Ummah to be described with these characteristics in general, for indeed, the wording of these Ayat is general. As in Allah's saying,

[وَسُيِّجِبُّهَا الْأَتَقَى - الَّذِي يُؤْتِي مَالَهُ يَنْزَكَّى - وَمَا لِأَحَدٍ عِنْدَهُ مِنْ نِعْمَةٍ تُجْزَى]

(And those with Taqwa will be far removed from it. He who gives of his wealth for self-purification. And who has (in mind) no favor from anyone to be paid back.) However, he (Abu Bakr) was the first and foremost of this Ummah to have all of these characteristics and other praiseworthy characteristics as well. For verily, he was truthful, pious, generous, charitable, and he always spent his wealth in obedience of His Master (Allah) and in aiding the Messenger of Allah . How many Dirhams and Dinars did he spend seeking the Face of His Most Noble Lord. And did not consider any of the people as owning him some favor that he needed to get compensation for. Rather, his virtue and kindness was even shown towards leaders and chiefs from all the other tribes as well. This is why `Urwah bin Mas`ud, who was the chief of the Thaqif tribe, said to him on the day of the Treaty of Hudaibiyyah, "By Allah, if I did not owe you a debt, which I have not paid you back for, I would have responded to you (i.e., your call to Islam)." Abu Bakr As-Siddiq became angry with him for saying such a thing (i.e., I owe you something). So if this was his position with the chiefs of the Arabs and the heads of the tribes, then what about those other than them. Thus, Allah says,

[وَمَا لِأَحَدٍ عِنْدَهُ مِنْ نِعْمَةٍ تُجْزَى - إِلَّا ابْتِغَاءَ وَجْهِ رَبِّهِ الْأَعْلَى - وَلَسَوْفَ يَرْضَى]

(And who has (in mind) no favor from anyone to be paid back. Except to seek the Face of his Lord, the Most High. He, surely, will be pleased.) And in the Two Sahihs it is recorded that the Messenger of Allah said,

«مَنْ أَنْفَقَ زَوْجَيْنِ فِي سَبِيلِ اللَّهِ دَعَتْهُ خَزَنَةُ الْجَنَّةِ بِعَبْدِ اللَّهِ، هَذَا خَيْرٌ»

(Whoever equipped two riding animals in the way of Allah, the Gatekeepers of Paradise will call to him saying, "O servant of Allah! This is good.") So Abu Bakr said, "O Messenger of Allah! The one who is called from them will not have any need. Will there be anyone who will be called from all of them" The Prophet replied,

«نَعَمْ ، وَأَرْجُو أَنْ تَكُونَ مِنْهُمْ»

(Yes, and I hope that you will be one of them.) This is the end of the Tafsir of Surat Al-Layl, and all praise and thanks are due to Allah.

Surat Ad-Duha (Ch. 93: The Forenoon) – Makki Surah

The Reason for the Revelation of Surat Ad-Duha

Imam Ahmad recorded from Jundub that he said, "The Prophet became ill, so he did not stand for prayer for a night or two. Then a woman came and said, `O Muhammad! I think that your devil has finally left you.' So Allah revealed,

[وَالضُّحَىٰ - وَاللَّيْلِ إِذَا سَجَىٰ - مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ]

(By the forenoon. By the night when it darkens. Your Lord has neither forsaken you nor hates you.)" Al-Bukhari, Muslim, At-Tirmidhi, An-Nasa'i, Ibn Abi Hatim and Ibn Jarir, all recorded this Hadith. This Jundub (who narrated it) is Ibn `Abdullah Al-Bajali Al-`Alaqi. In a narration from Al-Aswad bin Qays, he said that he heard Jundub say that Jibril was slow in coming to the Messenger of Allah . So the idolators said, "Muhammad's Lord has abandoned him." So Allah revealed,

[وَالضُّحَىٰ - وَاللَّيْلِ إِذَا سَجَىٰ - مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ]

(By the forenoon. By the night when it darkens. Your Lord has neither forsaken you nor hates you.)

[وَالضُّحَىٰ - وَاللَّيْلِ إِذَا سَجَىٰ]

(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 قَلَىٰ]

(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 سَجَىٰ]

(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 يَغْشَىٰ - وَالنَّهَارِ إِذَا تَجَلَّىٰ]

(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

[وَلِلْآخِرَةِ خَيْرٌ لَّكَ مِنَ الْأُولَى]

(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 مَثَلِي وَمَثَلُ الدُّنْيَا كَرَاقِبٍ ظَلَّ 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 فَآوَىٰ]

(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 فَهَدَىٰ]

(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 فَأَغْنَىٰ]

(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 الْغِنَىٰ عَنْ كَثْرَةِ الْعَرَضِ، وَلَكِنَّ الْغِنَىٰ 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 وَقَنَعَهُ 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,

[قَامًا الْيَتِيمَ فَلَا تَفْهَرُ]

(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 تَنْهَرُ]

(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 تَنْهَرُ]

(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 proclaim 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 اللَّهُ 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 أْبْلِيَ بِلَاءً 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.

Surat Ash-Sharh (Ch. 94: The Solace) – Makki Surah

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,

[أَفَمَنْ يُرِيدُ 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.'

Surat At-Tin (Ch. 95: The Fig) – Makki Surah

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.

[وَالْتَّيْنِ وَالزَّيْتُونِ - وَطُورِ سِينِينَ - وَهَذَا الْبَلَدِ الْأَمِينِ - 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 Sinin.) (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."

[وَالزَّيْتُونُ]

(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)."

[وَأُطُور سِينِينَ]

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

[وَهَذَا الْبَلَدِ الْأَمِينِ]

(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 Sinin, which is Mount Sinai 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 Sinai - 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,

[قَلْبُهُمْ 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 الْحَكَمِينَ]

(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.

Surat Al-'alaq (Ch. 96: The Blood Clot) – Makki Surah

This was the First of the Qur'an revealed

[بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ]

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

[اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ - خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ - اقْرَأْ 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 بِقَارِءٍ»

(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:

[اقْرَأْ 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,

«زَمَّلُونِي زَمَّلُونِي»

(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,

[اَفْرَأَ 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 لَكَنَّاظٍ - أَن رَّءَاهُ اسْتَعْجَلَىٰ - إِنَّ إِلَىٰ رَبِّكَ الرُّجْعَىٰ - أَرَأَيْتَ الَّذِي يَنْهَىٰ - عَبْدًا إِذَا صَلَّىٰ - أَرَأَيْتَ إِنْ كَانَ عَلَىٰ الْهُدَىٰ - أَوْ أَمَرَ بِالْتَّقْوَىٰ - أَرَأَيْتَ إِنْ كَذَّبَ وَتَوَلَّىٰ - أَلَمْ يَعْلَم بِأَنَّ اللَّهَ يَرَىٰ - كَلَّا لَئِن لَّمْ يَنْتَه لِنَسْفَعًا بِالنَّاصِيَةِ - نَاصِيَةٍ كَذِبَةٍ خَاطِئَةٍ - فَلْيَدْعُ نَادِيَهُ - سَنَدْعُ الزَّبَانِيَةَ - كَلَّا لَا تُطَعُّهُ 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 بِالْتَّقْوَى]

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

[أَلَمْ يَعْلَمْ 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 لَنْ لَمْ يَنْتَه]]

(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.

[سَنَدُغُ 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,

«لَنْ يَفْعَلَ لَأَخَذْتَهُ 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 - سَنَدُغُ 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 لَأَخْطَفْتُهُ 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.'

[وَأَسْجُدْ 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.

Surat Al-Qadr (Ch. 97: The Power) – Makki Surah

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 مُبَارَكَةٍ]

(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 مِنْ 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، وَتُعَلَّقُ فِيهِ أَبْوَابُ الْجَحِيمِ، وَتُعَلَّقُ 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 ذَنْبِهِ»

(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 مِّنْ 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,

[مِّنْ 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 حَتَّىٰ مَطَلَعِ 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 مِّنْ كُلِّ أَمْرٍ - سَلَامٌ هِيَ حَتَّىٰ مَطَلَعِ 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 سَاجِيَةٌ، لَا بَرْدَ فِيهَا وَلَا حَرَّ، وَلَا يَجُلُ لِكَوْكَبٍ يُرْمَى بِهَ فِيهَا حَتَّى يُصْبِحَ، وَإِنَّ أَمَارَتَهَا أَنَّ الشَّمْسَ صَبِيحَتَهَا تَخْرُجُ مُسْتَوِيَةً لَيْسَ لَهَا شُعَاعٌ، مِثْلَ الْقَمَرِ لَيْلَةَ الْبَدْرِ، وَلَا يَجُلُ 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 الْأَوَّخِرِ فِي وَثْرٍ، وَإِنِّي رَأَيْتُ كَأَنِّي أَسْجُدُ 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 الْأَوَّخِرِ 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 فَالْتَمِسُوهَا فِي الْعَشْرِ الْأَوَّخِرِ، فَإِنَّهَا فِي وَثْرٍ إِحْدَى وَعِشْرِينَ، أَوْ ثَلَاثٍ وَعِشْرِينَ، أَوْ خَمْسٍ وَعِشْرِينَ، أَوْ سَبْعٍ وَعِشْرِينَ، أَوْ تِسْعٍ 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 سَابِعَةٌ 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.

Surat Al-Bayyinah (Ch. 98: The Clear Proof) – Makki Surah

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 أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حَقًّا وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقَيِّمَةِ-]

(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

[مُنْفَكِينَ]

(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 مُنْفَكِينَ 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 Cccurred 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 فِرْقَةً، وَسَقَطَتْ هَذِهِ الْأُمَّةُ عَلَى ثَلَاثٍ وَسَبْعِينَ فِرْقَةً، 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 أَمْرُوا 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 الطَّاغُوتَ]

(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 الْقِيَامَةِ]

(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 - جَزَاءُهُمْ عِنْدَ رَبِّهِمْ جَنَّاتٌ تَجْرِي 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 idolaters 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 Judgment 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.

[أُولَٰئِكَ هُمُ 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,

[أُولَٰئِكَ هُمُ خَيْرُ الْبَرِيَّةِ]

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

[جَزَاءُ هُمْ عِنْدَ رَبِّهِمْ]

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

[جَنَّاتُ عَدْنٍ 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,

[ذَٰلِكَ 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 عَنَمِهِ، يُعِيمُ 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.

Surat Az-Zalzalah (Ch. 99: The Quake) – Makki Surah

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 زِلْزَالَهَا]

(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 بِيَوْمِ 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 وَتَقْلَمُ أَظْفَارِكَ وَتُقْصُ شَارِبِكَ وَتَحْلِقُ عَانَتَكَ فَذَاكَ تَمَامُ أُضْحِيَّتِكَ 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- وَأَخْرَجَتِ الْأَرْضُ أَثْقَالَهَا- وَقَالَ الْإِنْسَانُ مَا لَهَا- يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا- بِأَنَّ رَبَّكَ أَوْحَى لَهَا- يَوْمَئِذٍ يَصُدُّرُ النَّاسُ أَسْتَأْتَاتًا لِيُرَوْا أَعْمَلَهُمْ- 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 Judgment, 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."

[وَأُخْرِجَتِ 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,

[يَأْتِيهَا النَّاسُ انْفُورًا رَبَّكُمْ إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ]

(O mankind! Have Taqwa of your Lord! Verily, the earthquake (Zalzal) 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 أَوْلَادَ 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 يَدَيَّ، ثُمَّ يَدْعُوهُ 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,

«أَنْدُرُونَ 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 يَصْدُرُ 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 أَعْمَلُهُمْ]

(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,

[قَمَنْ 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 لثَلَاثَةٍ، لِرَجُلٍ أَجْرٌ، وَلِرَجُلٍ سِتْرٌ، وَعَلَى رَجُلٍ وَزْرٌ. فَأَمَّا الَّذِي لَهُ أَجْرٌ فَرَجُلٌ رَبَطَهَا فِي سَبِيلِ اللَّهِ فَأَطَالَ طَبْلَهَا فِي مَرْجٍ أَوْ رَوْضَةٍ، فَمَا أَصَابَتْ فِي طَبْلِهَا ذَلِكَ فِي الْمَرْجِ وَالرَّوْضَةِ كَانَ لَهُ حَسَنَاتٌ، وَلَوْ أَنَّهَا قَطَعَتْ طَبْلَهَا فَاسْتَنْتَ شَرْقًا أَوْ شَرْقَيْنِ كَانَتْ آثَارُهَا وَأَرْوَاتُهَا حَسَنَاتٍ لَهُ، وَلَوْ أَنَّهَا مَرَّتْ بِنَهْرٍ فَشَرِبَتْ مِنْهُ وَلَمْ يَرِدْ أَنْ يَسْقِيَ بِهِ كَانَ ذَلِكَ حَسَنَاتٍ لَهُ، وَهِيَ لِذَلِكَ الرَّجُلِ أَجْرٌ. وَرَجُلٌ رَبَطَهَا تَعَنُّبًا وَتَعَفُّفًا وَلَمْ يَنْسَ حَقَّ اللَّهِ فِي رِقَابِهَا وَلَا ظُهُورِهَا فَهِيَ لَهُ سِتْرٌ، وَرَجُلٌ رَبَطَهَا فَخْرًا وَرِيَاءً وَنَوَاءً 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 النَّايَةُ الْفَادَّةُ الْجَامِعَةُ

[قَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ - وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ]

«

(Allah has not revealed anything concerning them except this single, comprehensive Ayah: (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.)) Muslim also recorded this Hadith. In Sahih Al-Bukhari, it is recorded from `Adi that the Prophet said,

«أَتَفُوا 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 إِتَاءِ الْمُسْتَسْقَى، وَلَوْ أَنْ تُلْقَى 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 لِحَارِثِهَا 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 بِظِلْفِ 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 يُهْلِكَنَّهُ»

(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 Zulzilat (Az-Zalزالah) and all praise and thanks are due to Allah.

Surat Al-'aadiyaat (Ch. 100: The Courses) – Makki Surah

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.

[قَالْمُورِيَّتِ قَدْحًا]

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

[قَالْمُغِيرَتِ 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,

[فَأَثَرُنَ بِهِ نَفْعًا]

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

[فَوَسْطَنَ بِهِ جَمْعًا]

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

[قَالْمُغِيرَتِ 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,

[فَأَثَرُنَ بِهِ نَفْعًا]

(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,

[فَوَسْطَنَ 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,

[وَأَنَّهُ عَلَىٰ ذَٰلِكَ لِشَهِيدٌ]

(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;

[وَأَنَّهُ 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 رَبَّهُمْ 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.

Surat Al-Qari'ah (Ch. 101: The Striker) – Makki Surah

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 الْمَبْتُوثِ]

(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 مُنْتَشِرٌ]

(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 begun 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 رَاضِيَةٍ]

(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 أُولَٰئِكَ إِلَّا فِي سَعِيرٍ]

(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 أَدْرَاكَ 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 تُوقَدُونَ، 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 فَضَّلْتُ 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 فَضَّلَتْ عَلَيْهَا بِسِتِّينَ وَتِسْتِينَ جُزْءًا، كُلُّهُنَّ 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 أَهْلَ النَّارِ عَذَابًا مِّنْ لَهُ نَعْلَانِ، يَغْلِي مِنْهُمَا دِمَاغُهُ»

(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.)"

Two Sahihs that the Messenger of Allah said,

«اشْتَكَّتِ النَّارُ إِلَى رَبِّهَا فَقَالَتْ: يَا رَبِّ أَكَلَ بَعْضِي بَعْضًا، فَأَذِنَ لَهَا بِنَفْسَيْنِ: نَفْسٍ فِي السَّيِّئِ، وَنَفْسٍ فِي الصَّيِّفِ، فَأَشَدُّ مَا تَجِدُونَ فِي السَّيِّئِ مِنْ بَرْدِهَا، وَأَشَدُّ مَا تَجِدُونَ فِي الصَّيِّفِ 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.

Surat At-Takathur (Ch. 102: The Rivalry of Worldly Gain) – Makki
Surah

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-Riqaq (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;

[أَلْهَاكُمْ التَّكَاتُرُ]

((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-Shikhkhair that he said, "I came to the Messenger of Allah while he was saying,

[أَلْهَاكُمْ التَّكَاتُرُ]

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,

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[أَلْهَاكُمْ التَّكَاتُرُ]

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((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 فَأَفْنَى، أَوْ لَبَسَ فَأَبْلَى، أَوْ تُصَدَّقَ فَأَمْضَى، وَمَا سِوَى ذَلِكَ قَدْ أَهَبُ وَتَارَكُهُ 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,

«يَبْنَعُ الْمَيِّتَ ثَلَاثَةٌ، فَيَرْجِعُ اثْنَانِ وَيَبْقَى مَعَهُ وَاحِدٌ: يَنْبَعُهُ 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,

«يَهْرُمُ ابْنُ آدَمَ وَيَبْقَى مِنْهُ اثْنَتَانِ: الْجِرْصُ 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 لَنَسْأَلَنَّ 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 هَهُنَا؟»

(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 كُنْتِ اجْتَنَيْتِ؟»

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,

«لِنَسْأَلَنَّ 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 مَغْبُورٌ فِيهِمَا كَثِيرٌ مِنَ النَّاسِ: الصَّحَّةُ 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 وَاللَّيْلِ، 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.

Surat Al-Asr (Ch. 103: The Time) – Makki Surah

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- cing 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.

[وَالْعَصْرُ - إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ - إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَّصَوْا بِالْحَقِّ وَتَوَّصَوْا 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.

[إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ]

(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.

[وَتَوَّاصُوا بِالْحَقِّ]

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

[وَتَوَّاصُوا 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.

Surat Al-Humazah (Ch. 104: The Slanderer) – Makki Surah

Tafsir of Surat Al-Humazah

[بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ]

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

[وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ - الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ - يَحْسَبُ أَنَّ مَالَهُ أَخْلَدَهُ - كَلَّا لَيُنْبَنَّى فِي الْحُطَمَةِ - وَمَا أَدْرَاكَ مَا الْحُطَمَةُ - نَارُ اللَّهِ الْمُوقَدَةُ - الَّتِي تَطَّلِعُ عَلَى الْآفِنَةِ - إِنَّهَا عَلَيْهِمْ مُّصَدَةٌ - فِي عَمَدٍ مُّمدَّدةٍ]

(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,

[هُمَّازٌ مِّثْلُ مَنْشَأٍ 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).

[كَلَامًا]

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

[الْيُنْبَذَنَّ 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 الْمُوقَدَةُ - 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.

Surat Al-Feel (Ch. 105: The Elephant) – Makki Surah

Tafsir of Surat Al-Feel

[بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ]

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

[أَلَمْ نَرَكْ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ - أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضَلُّلٍ - 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 Sijjil.) (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 Nahsi 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 Righal 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 تَضَلُّيلٍ - 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 Sijjil. And He made them like `Asf, Ma'kul.)

[إِلَيْفِ فُرَيْشٍ - إِيْلِفُهُمْ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ - فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ - الَّذِي أَطْعَمَهُمْ مِّنْ جُوعٍ وَعَأَمَّنَهُمْ مِّنْ خَوْفٍ]

(For the Ilaf of the Quraysh, their Ilaf 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-Sijjil, 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:

(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 الْقِسْوَاءُ، 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 خُطَّةً يُعْظَمُونَ فِيهَا حُرْمَاتِ اللَّهِ إِلَّا أُجِبْتُهُمْ 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 Sahihs that on the Day of the conquest of Makkah, the Messenger of Allah said,

«إِنَّ اللَّهَ حَبَسَ عَنِ مَكَّةَ الْفِيلَ، وَسَلَّطَ عَلَيْهَا رَسُولَهُ وَالْمُؤْمِنِينَ، وَإِنَّهُ قَدْ عَادَتْ حُرْمَتُهَا الْيَوْمَ كَحُرْمَتِهَا بِالْأَمْسِ، أَلَا قَلِيْبُلُغَ الشَّاهِدِ الْعَائِبِ»

(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.

Surat Quraish (Ch. 106: Tribe of Quraish) – Makki Surah

Tafsir of Surat Quraish

[بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ]

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

[لِإِلْفِ قُرَيْشٍ - إِيْلَفُهُمْ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ - فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ - الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ وَعَآمَنَهُمْ مِنْ 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-Rahman 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 وَيَتَخَطَّفُ 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 إِيْلَفُهُمْ]

(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,

[إِلَيْهِمْ رَحْلَةَ الشَّتَاءِ 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 فَأَذَافَهَا 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.

Surat Al-Maa'oon (Ch. 107: The Small Kindness) – Makki Surah

Tafsir of Surat Al-Maa'oon

[بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ]

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

[أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالذِّينِ - فَذَلِكَ الَّذِي يَدْعُ الْيَتِيمَ وَلَا يَحْضُ عَلَى طَعَامِ الْمَسْكِينِ فَوَيْلٌ لِلْمُصَلِّينَ 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 يَحْضُ عَلَى طَعَامِ الْمَسْكِينِ]

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

[كَلَّا بَلْ لَأُكْرِمُونَ الْيَتِيمَ - وَلَا تَحَاضُنْ عَلَى طَعَامِ الْمَسْكِينِ]

(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,

[لِلْمُصَلِّينَ]

(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، يَجْلِسُ يَرُقُبُ الشَّمْسَ، حَتَّى إِذَا كَانَتْ بَيْنَ قَرْنَيْ الشَّيْطَانِ قَامَ فَتَقَرَّ أَرْبَعًا، لَا يَذْكُرُ 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 يُخَادِعُونَ 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 يَعْمَلُهُ، 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.

Surat Al-Kawthar (Ch. 108: The Abundance) – Revealed in Makkah &
Madinah

Tafsir of Surat Al-Kawthar

[بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ]

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

[إِنَّا أَعْطَيْنَكَ الْكَوْثَرَ - فَصَلِّ لِرَبِّكَ وَانْحَرْ - إِنَّ شَانِئَكَ 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 سُرَّةً»

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

[إِنَّا أَعْطَيْنَكَ الْكَوْثَرَ - فَصَلِّ لِرَبِّكَ وَانْحَرْ - إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ]

(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,

«أَنْدُرُونَ مَا الْكَوْثَرُ؟»

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

«فَأَيْتَهُ نَهْرٌ وَعَدْنِيهِ رَبِّي عَزَّ وَجَلَّ، عَلَيْهِ خَيْرٌ كَثِيرٌ، هُوَ حَوْضٌ تَرُدُّ عَلَيْهِ أُمَّتِي يَوْمَ الْقِيَامَةِ، آيَاتُهُ عَدَدُ النُّجُومِ فِي السَّمَاءِ، فَيُخْتَلَجُ الْعَبْدُ مِنْهُمْ فَأَقُولُ: رَبِّ إِنَّهُ مِنْ أُمَّتِي، فَيَقُولُ: إِنَّكَ لَا تَدْرِي مَا أَحَدَّثَ بِعَدُكَ»

(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 الْوَلُؤُ، فَضَرَبْتُ بِيَدِي إِلَى مَا يَجْرِي فِيهِ الْمَاءُ، فَإِذَا مِثْلُكَ أَذْفَرُ، فُلْتُ: مَا هَذَا يَا جِبْرِيْلُ؟ قَالَ: هَذَا الْكَوْثَرُ الَّذِي أَعْطَاكَ 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,

«أَنْبَيْتُ عَلَى نَهْرٍ حَافَتَاهُ قِبَابُ الْوَلُؤِ 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 طَيْرٌ أَعْنَاقُهَا كَأَعْنَاقِ الْجُرُزِ»

(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,

«أَكَلُهَا 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 الْوَلُؤِ، 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 وَأَحْرُ]

(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 إِنَّ 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 شَانِيئَكَ 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 شَانِيئَكَ 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 شَانِيئَكَ 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 شَانِيئَكَ 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.

Surat Al-Kaafiroon (Ch. 109: The Disbelievers) – Makki Surah

The Recitation of These Surahs in the Optional Prayers

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 الْهُدَى]

(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.

Surat An-Nasr (Ch. 110: The Victory) – Madani Surah

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 `Utba that Ibn `Abbas said to him, "O Ibn `Utba! 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 وَأَسْتَغْفِرْهُ 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,

«نُعَيْتُ 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 تَوَابًا، فَقَدْ رَأَيْتُهَا:

«إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ - وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا - فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَابًا [»

(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.

Surat Al-Masad (Ch. 111: The Fire Flames) – Makki Surah

The Tafsir of Surah Tabbat (Al-Masad)

[بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ]

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 صَبَّاحَاهُ»

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

«أَرَأَيْتُمْ إِنْ حَدَّثْتُكُمْ أَنَّ الْعَدُوَّ مُصَبِّحُكُمْ، أَوْ مُمَسِّيْكُمْ 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 لَكُمْ 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 نُفَلِّحُوا»

(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 Sirin. 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,

[سَيَصَلَّىٰ نَارًا 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 مِّن 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 مِّن 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 مِّن 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 فَجَعَلْنَا بَيْنَكَ وَبَيْنَ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ حِجَابًا مَّسْتُورًا]

(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.

Surat Al-Ikhlaas (Ch. 112: The Purity of Faith) – Makki Surah

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,

«أَخْبَرُوهُ 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 أَدْخَلَكَ 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,

«وَأَلَّذِي 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,

«الْجَنَّةُ»

(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 Muhammad 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 تُمَسِّي وَحِينَ تُصْبِحُ ثَلَاثًا، تَكْفُوكَ 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,

«يَكْفُوكَ كُلَّ شَيْءٍ»

(They will suffice you against everything.)

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 Shaqiq, 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 أَلَيْ 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 يَنْفَطَرْنَ مِنْهُ وَتَنْشَقُّ الْأَرْضُ وَتَخِرُّ الْجِبَالُ هَدًّا - أَنْ دَعَوْا لِلرَّحْمَنِ وَلَدًا - وَمَا يَنْبَغِي لِلرَّحْمَنِ أَنْ يَتَّخِذَ وَلَدًا - إِنْ كُلُّ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ إِلَّا آتِي 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 سَمْعِهِ مِنَ اللَّهِ، يَجْعَلُونَ لَهُ وَلَدًا، وَهُوَ يَرُزُّهُمْ 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، وَسَمَّنِي وَلَمْ يَكُنْ لَهُ ذَلِكَ، فَأَمَّا تَكْذِيبُهُ إِيَّايَ فَقَوْلُهُ: لَنْ يُعِيدَنِي كَمَا بَدَأَنِي، وَلَيْسَ أَوَّلُ الْخَلْقِ بِأَهْوَنَ عَلَيَّ مِنْ إِعَادَتِهِ، وَأَمَّا سَمُّهُ 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-Ikhlâs, and all praise and blessings are due to Allah.

Surat Al-Falaq & An-Naas (Ch. 113 & 114: The Day Break & The
People) – Madani Surahs
These two Surahs are also known as Al-Mu'awwadhatayn

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 مِثْلُهُنَّ 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 عَفْبَةَ أَلَا تَرَ كَبُ؟»

(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 عَقْبَهُ، أَلَا أَعْلَمُكَ سُورَتَيْنِ مِنْ خَيْرِ سُورَتَيْنِ قَرَأَ 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 عَقْبِيُّ، أَقْرَأَ بِهِمَا كُلَّمَا نِمْتَ وَكُلَّمَا فُتِمْتَ»

(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 يَتَعَوَّدُوا 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 مُسْتَعِذٌ 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 عَابِسِ أَلَا أَذُكَ أَوْ أَلَا أُخْبِرُكَ بِأَفْضَلِ مَا يَتَعَوَّدُ بِهِ الْمُتَعَوِّدُونَ؟»

(O Ibn `Abis! Shall I guide you -- 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 النَّفَّاثَاتِ 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,

«تَعُوذِي 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 النَّقَاتِ 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

In 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، أَعْلِمْتِ أَنَّ اللَّهَ قَدْ أَقْتَانِي فِيمَا اسْتَفْتَيْتُهُ فِيهِ؟ أَتَانِي رَجُلَانِ فَقَعَدَ أَحَدُهُمَا عِنْدَ رَأْسِي وَالْآخَرُ عِنْدَ رِجْلِي، فَقَالَ الَّذِي عِنْدَ رَأْسِي لِلْآخَرِ: مَا بَالُ الرَّجُلِ؟ قَالَ: مَطْبُوبٌ، قَالَ: وَمَنْ طَبَّهُ، قَالَ: لَيْبِدُ بْنُ أَعْصَمٍ: رَجُلٌ مِنْ بَنِي زُرَيْقٍ حَلِيفٌ لِلْيَهُودِ، كَانَ مُنَافِقًا، قَالَ: وَفِيمَ؟ قَالَ: فِي مُسْنَطٍ وَمُشَاطَةٍ، قَالَ: وَأَيْنَ؟ قَالَ: فِي جُفِّ طَلْعَةِ ذَكَرٍ، تَحْتِ رَاغُوفَةٍ فِي بئرِ دَرَوَانَ»

(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, `Labid 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 الْبئرُ الَّتِي أَرَيْتُهَا، وَكَانَ مَاءُهَا نُقَاعَةَ 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 اللَّهُ فَقَدْ شَفَانِي، وَأَكْرَهُ أَنْ أُبَيِّرَ عَلَى أَحَدٍ مِنَ النَّاسِ شَرًّا»

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

[بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ]

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

[قُلْ أَعُوذُ بِرَبِّ النَّاسِ- مَلِكِ النَّاسِ- إِلَهِ النَّاسِ- مِنْ 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 وُكِّلَ 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 الدَّمِ، وَإِنِّي خَشِيتُ أَنْ يَفْذِفَ فِي قُلُوبِكُمَا 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,

[الْوَسْوَسُ 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;

[الْوَسْوَسُ]

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

[الَّذِي يُوسْوَسُ 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 يُوسْوَسُ 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,

(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 شَيْطِينَ الْإِنْسِ وَالْجِنِّ يُوحِي بَعْضُهُمْ إِلَى بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُورًا]

o(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، اللَّهُ أَكْبَرُ الْحَمْدُ لِلَّهِ الَّذِي رَدَّ كَيْدَهُ إِلَى الْوَسْوَاسَةِ»

(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.]