

## (وَالضُّحَى - وَاللَّيْلِ إِذَا سَجَى )

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

## (مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَى )

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

## (وَاللَّيْلِ إِذَا سَجَى )

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

## (وَاللَّيْلِ إِذَا يَغْشَى - وَالنَّهَارِ إِذَا تَجَلَّى )

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

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

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

## (مَا وَدَّعَكَ رَبُّكَ)

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

## (وَمَا قَلَى )

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

## The Hereafter is Better Than This First Life

(وَلِلْآخِرَةِ خَيْرٌ لَّكَ مِنَ الْأُولَىٰ)

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

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

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

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

Then Allah says,

(وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ)

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

(وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ)

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

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

Allah says;

(أَلَمْ يَجِدْكَ يَتِيمًا فَآوَى )

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

(وَوَجَدَكَ ضَالًّا فَهَدَى )

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

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

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

(وَوَجَدَكَ عَائِلًا فَأَغْنَى )

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

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

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

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

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

### How should this Bounty be responded to

Then Allah says,

(فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ )

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

(وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ )

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

(وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ )

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

(وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ )

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

«لَا يَشْكُرُ اللَّهَ مَنْ لَا يَشْكُرُ النَّاسَ»

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

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

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

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

(Chapter - 94)

Which was revealed in Makkah

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

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

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

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

## The Meaning of opening the Breast

Allah says,

(أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ )

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

(فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ)

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

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

(وَوَضَعْنَا عَنْكَ وِزْرَكَ )

(And removed from you your burden.) This means

(لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ)

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

(الَّذِي أَنْقَضَ ظَهْرَكَ )

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

(الَّذِي أَنْقَضَ ظَهْرَكَ )

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

### **The Tafsir of Surah Wat-Tin waz-Zaytun**

(Chapter - 95)

**Which was revealed in Makkah**

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

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

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

## (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

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

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

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

### The Explanation of At-Tin and what comes after it

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

## (وَالزَّيْتُونَ)

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

## (وَطُورِ سَيْنِينَ)

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

## (وَهَذَا الْبَلَدِ الْأُمِينِ)

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

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

and the Result of that Allah says,

(لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَن تَقْوِيمٍ )

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

(ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ )

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

(إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ)

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

(ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ )

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

وَالْعَصْرَ - إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ إِلَّا الَّذِينَ  
ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ

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

فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ

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

فَمَا يُكَذِّبُكَ

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

بَعْدُ بِالذِّينِ

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

أَلَيْسَ اللَّهُ بِأَحْكَمَ الْحَاكِمِينَ

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

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

**(Chapter - 96)**

**Which was revealed in Makkah**

**This was the First of the Qur'an revealed**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

(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 بِقَارِئٍ»

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

(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,

«زَمُّونِي زَمُّونِي»

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

## «قَدْ خَشِيتُ عَلَى نَفْسِي»

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

## «أَوْ مُخْرَجِيَّ هُمْ؟»

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

### The Honor and Nobility of Man is in His Knowledge

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

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

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

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

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

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

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

(إِنَّ إِلَىٰ رَبِّكَ الرُّجْعَىٰ )

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

### Scolding of Abu Jahl and the Threat of seizing Him

Then Allah says,

(أَرَأَيْتَ الَّذِي يَنْهَى - عَبْدًا إِذَا صَلَّى )

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

(أَرَأَيْتَ إِنْ كَانَ عَلَى الْهُدَى )

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

(أَوْ أَمَرَ بِالتَّقْوَى )

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

(أَلَمْ يَعْلَم بِأَنَّ اللَّهَ يَرَى )

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

(كَلَّا لَئِنْ لَمْ يَنْتَهِ )

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

(لَنَسْفَعًا بِالنَّاصِيَةِ )

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

(نَاصِيَةٍ كَذِبَةٍ خَاطِئَةٍ )

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

(فَلْيَدْعُ نَادِيَهُ )

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

## (سَدْعُ الزَّبَانِيَةِ )

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

«لَئِنْ فَعَلَ لَأَخَذْتُهُ الْمَلَائِكَةُ»

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

(قَلِيدُ نَادِيهِ - سَدْعُ الزَّبَانِيَةِ )

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

«لَوْ دَنَا مِنِّي لَأَخْتَطَفْتُهُ الْمَلَائِكَةُ عُضْوًا عُضْوًا»

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

(كَلَّا إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنَّاظٍ )

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

### Amusement for the Prophet

Then Allah says,

(كَلَّا لَا تُطِيعُهُ)

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

(وَاسْجُدْ وَاقْتَرِبْ)

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

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

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

(إِذَا السَّمَاءُ انشَقَّتْ)

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

(اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ)

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

## The Tafsir of Surat Al-Qadr

(Chapter - 97)

Which was revealed in Makkah

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

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

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

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

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

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

(إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةٍ مُّبَارَكَةٍ)

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

(شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ)

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

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

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

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

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

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

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

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

Allah says,

«تَنْزَلُ الْمَلَائِكَةُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ مِنْ كُلِّ  
أَمْرٍ»

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

(مَنْ كُلِّ أَمْرٍ)

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

(سَلَامٌ هِيَ)

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

(فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ)

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

(سَلَامٌ هِيَ حَتَّى مَطْلَعِ الْفَجْرِ)

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

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

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

(سَلَامٌ هِيَ)

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

### Specifying the Night of Decree and its Signs

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

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

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

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

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

«هِيَ فِي كُلِّ رَمَضَانَ»

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

him and said, `That which you are seeking is in front of you.' So the Prophet performed l`tikaf during the middle ten days of Ramadan and we also performed l`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 أَنَسَيْتُهَا، وَإِنَّهَا فِي الْعَشْرِ الْوَاخِرِ  
فِي وَثْرٍ، وَإِنِّي رَأَيْتُ كَأَنِّي أُسْجِدُ فِي طِينٍ  
وَمَاءٍ»

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

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

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

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

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

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

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

### Supplication during the Night of Decree

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

«قُولِي: اللَّهُمَّ إِنَّكَ عَفُوفٌ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّي»

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

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

## The Tafsir of Surat Lam Yakun (Al-Bayyinah)

(Chapter - 98)

Which was revealed in Al-Madinah

The Messenger of Allah recited this Surah to Ubayy

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

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

«

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

«نَعَمْ»

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

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

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

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

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

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

(مُنْفَكِّينَ)

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

(حَتَّى تَأْتِيَهُمُ الْبَيِّنَةُ)

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

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

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

(رَسُولٌ مِّنَ اللَّهِ يَتْلُو صُحُفًا مُّطَهَّرَةً )

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

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

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

(فِيهَا كُتُبٌ قَيِّمَةٌ )

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

### The Differing only occurred after the Knowledge came

Allah says,

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

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

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

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

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

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

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

«مَا أَنَا عَلَيْهِ وَأَصْحَابِي»

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

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

Allah says,

(وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ)

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

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

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

(حُنَفَاءَ)

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

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

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

(وَيُقِيمُوا الصَّلَاةَ)

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

(وَيُؤْتُوا الزَّكَاةَ)

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

(وَذَلِكَ دِينُ الْقِيَمَةِ)

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

(إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ  
فِي نَارِ جَهَنَّمَ خَالِدِينَ فِيهَا أُولَئِكَ هُمْ شَرُّ الْبَرِيَّةِ  
- إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَئِكَ هُمْ  
خَيْرُ الْبَرِيَّةِ - جَزَاؤُهُمْ عِنْدَ رَبِّهِمْ جَنَّاتُ عَدْنٍ  
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 idolators who oppose the Allah's divinely revealed Books and the Prophets whom He

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

(أَوْلَيْكَ هُمْ شَرُّ الْبَرِيَّةِ)

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

(أَوْلَيْكَ هُمْ خَيْرُ الْبَرِيَّةِ)

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

(جَزَاؤُهُمْ عِنْدَ رَبِّهِمْ)

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

(جَبَّتْ عَدْنٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا)

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

(رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ)

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

(وَرَضُوا عَنْهُ)

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

(ذَلِكَ لِمَنْ خَشِيَ رَبَّهُ)

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

«أَلَا أُخْبِرُكُمْ بِخَيْرِ الْبَرِيَّةِ؟»

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

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

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

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

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

«الَّذِي يُسْأَلُ بِاللَّهِ وَلَا يُعْطِي بِهِ»

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

## The Tafsir of Surah Idha Zulzilat (Az-Zalzalah)

(Chapter - 99)

Which was revealed in Makkah

The Virtues of Surat Az-Zalzalah

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

«أَقْرَأْ 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,

«فَأَقْرَأْ 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,

«أَقْرَأْ ثَلَاثًا مِنَ الْمُسَبِّحَاتِ»

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

(إِذَا زُلْزِلَتِ الْأَرْضُ زُلْزَالَهَا )

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

«أَفْلَحَ الرَّوَيْجِلُ، أَفْلَحَ الرَّوَيْجِلُ»

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

«عَلَيَّ بِهِ»

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

«أَمَرْتُ يَوْمَ الْأَضْحَى جَعَلَهُ اللَّهُ عِيدًا لِهَذِهِ  
الْأُمَّةِ»

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

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

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

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

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

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

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

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

Ibn `Abbas said,

(إِذَا زُلْزِلَتِ الْأَرْضُ زُلْزَالَهَا )

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

(وَأَخْرَجَتِ الْأَرْضُ أَثْقَالَهَا )

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

(يَأْيُهَا النَّاسُ اتَّقُوا رَبَّكُمْ إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ )

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

(وَإِذَا الْأَرْضُ مُدَّتْ - وَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ )

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

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

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

(وَقَالَ الْإِنْسَانُ مَا لَهَا )

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

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

(يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا )

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

(يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا )

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

«أَتَدْرُونَ مَا أَخْبَارُهَا؟»

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

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

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

(بِأَنَّ رَبَّكَ أَوْحَى لَهَا )

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

(يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا )

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

(يَوْمَئِذٍ يَصُدُّ النَّاسُ أُمَّتَاتًا)

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

(لِيُرَوْا أَعْمَلَهُمْ)

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

### The Recompense for Every Minute Deed Therefore

Allah goes on to say,

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

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

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

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

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

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

«مَا أَنْزَلَ اللَّهُ فِيهَا شَيْئًا إِلَّا هَذِهِ آيَةُ الْقَادَةِ  
الْجَامِعَةِ

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

«

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

«اتَّقُوا النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ، وَلَوْ بِكَلِمَةٍ طَيِّبَةٍ»

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

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

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

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

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

«رُدُّوا السَّائِلَ وَلَوْ 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 يُهْلِكُنَّهُ»

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

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

## The Tafsir of Surat Al-`Adiyat

(Chapter - 100)

Which was revealed in Makkah

(بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ )

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

(وَالْعَدِيَّتِ ضَبْحًا - فَالْمُورِيَّتِ قَدْحًا -  
فَالْمُغِيْرَتِ صُبْحًا - فَاتْرُنَ بِهٖ نَقْعًا - فَوْسَطُنَ بِهٖ  
جَمْعًا - اِنَّ الْاِنْسَانَ لِرَبِّهٖ لَكَنُوْدٌ - وَاِنَّهٗ عَلٰى ذٰلِكَ  
لَشٰهِيْدٌ - وَاِنَّهٗ لِحُبِّ الْخَيْرِ لَشَدِيْدٌ - اَفَلَا يَعْلَمُ اِذَا  
بُعْثِرَ مَا فِى الْقُبُوْرِ - وَحُصِّلَ مَا فِى الصُّدُوْرِ -  
اِنَّ رَبَّهُمْ بِهٖمْ يَوْمَئِذٍ لَّخَبِيْرٌ )

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

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

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

(فَالْمُورِيَّتِ قَدْحًا )

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

(فَالْمُغِيرَتِ صُبْحًا )

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

(فَأُتْرِنَ بِهِ نَقْعًا )

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

(فَوَسَطْنَ بِهِ جَمْعًا )

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

(فَالْمُغِيرَتِ صُبْحًا )

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

(فَأُتْرِنَ بِهِ نَقْعًا )

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

(فَوَسَطْنَ بِهِ جَمْعًا )

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

(إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ )

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

## Concerning Allah's statement,

(وَإِنَّهُ عَلَىٰ ذَٰلِكَ لَشَهِيدٌ )

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

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

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

(وَإِنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ )

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

## The Threat about the Hereafter

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

(أَفَلَا يَعْلَمُ إِذَا بُعْثِرَ مَا فِي الْقُبُورِ )

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

(وَحُصِّلَ مَا فِي الصُّدُورِ )

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

(إِنَّ رَبَّهُم بِهِمْ يَوْمَئِذٍ لَّخَبِيرٌ )

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

## The Tafsir of Surat Al-Qari` ah

(Chapter - 101)

Which was revealed in Makkah

(بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ )

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

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

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

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

Then Allah intensifies concern and fright for it by saying,

(وَمَا أَدْرَاكَ مَا الْقَارِعَةُ )

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

(يَوْمَ يَكُونُ النَّاسُ كَالْفَرَاشِ الْمَبْثُوثِ )

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

(كَأَنَّهُمْ جَرَادٌ مُّنتَشِرٌ)

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

(وَتَكُونُ الْجِبَالُ كَالْعِهْنِ الْمَنْفُوشِ )

(And the mountains will be like wool, carded.) meaning, they will become like carded wool that has 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 رَّاضِيَةٍ )

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

(وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ )

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

(فَأُمُّهُ هَاوِيَةٌ )

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

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

(وَمَا وَآهُمُ النَّارُ)

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

(وَمَا أُدْرَاكَ مَا هِيَ )

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

(نَارٌ حَامِيَةٌ )

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

«نَارُ بَنِي آدَمَ الَّتِي تُوقِدُونَ، جُزءٌ مِنْ سَبْعِينَ  
جُزءًا مِنْ نَارِ جَهَنَّمَ»

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

«إِنَّهَا فَضِّلَتْ عَلَيْهَا بِتِسْعَةِ وَسِتِّينَ جُزءًا»

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

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

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

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

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

**Two Sahihs that the Messenger of Allah said,**

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

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

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

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

**The Tafsir of Surat At-Takathur**

**(Chapter - 102)**

**Which was revealed in Makkah**

**(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ )**

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

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

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

### **The Result of Loving the World and Heedlessness of the Hereafter**

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

(أَلْهَكُمُ التَّكَاثُرُ )

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

«لَوْ كَانَ لِابْنِ آدَمَ وَادٍ مِنْ ذَهَبٍ»

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

(أَلْهَكُمُ التَّكَاثُرُ )

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

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

«لَوْ كَانَ لِابْنِ آدَمَ وَادٍ مِنْ ذَهَبٍ»

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

(أَلْهَكُمُ النَّكَارُ)

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

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

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

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

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

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

«يَهْرَمُ ابْنُ آدَمَ وَيَبْقَى مِنْهُ اثْنَتَانِ: الْحِرْصُ  
وَالْأَمَلُ»

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

### **The Threat of seeing Hell and being questioned about the Delights**

(كَلَّا سَوْفَ تَعْلَمُونَ - ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ )

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

(كَلَّا سَوْفَ تَعْلَمُونَ )

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

(ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ )

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

(كَلَّا لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ )

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

(كَلَّا سَوْفَ تَعْلَمُونَ )

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

(ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ )

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

(كَلَّا لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ )

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

(لَتَرَوُنَّ الْجَحِيمَ - ثُمَّ لَتَرَوْهَا 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 لَنُسَلَّنَ يَوْمَئِذٍ عَنِ النَّعِيمِ )

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

«مَا أَجْلَسَكُمَا هُنَا؟»

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

«وَالَّذِي بَعَثَنِي بِالْحَقِّ مَا أَخْرَجَنِي غَيْرُهُ»

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

«أَيْنَ فُلَانٌ؟»

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

«أَلَا كُنْتَ اجْتَنَيْتَ؟»

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

«إِيَّاكَ وَالْحَلُوبَ»

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

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

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

«نِعْمَتَانِ مَعْبُودُونَ فِيهِمَا كَثِيرٌ مِنَ النَّاسِ: الصِّحَّةُ  
وَالْفَرَاغُ»

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

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

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

### The Tafsir of Surat Al-` Asr

(Chapter - 103)

Which was revealed in Makkah

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

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

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

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

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

## (بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ)

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

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

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

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

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

(اِلَّا الَّذِيْنَ ءَامَنُوْا وَعَمِلُوْا الصّٰلِحٰتِ)

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

(وَتَوٰصَوْا بِالْحَقِّ)

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

(وَتَوٰصَوْا بِالصَّبْرِ)

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

## The Tafsir of Surat Al-Humazah

(Chapter - 104)

Which was revealed in Makkah

(بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ )

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

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

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

(هَمَّازٌ مَّشَاءً بِنَمِيمٍ )

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

(الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ )

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

(وَجَمَعَ فَأَوْعَى )