

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

(جَمَعَ مَالًا وَعَدَّدَهُ)

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

(يَحْسَبُ أَنَّ مَالَهُ أَخْلَدَهُ)

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

(كَلَّا)

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

(لِيُنْبَذَنَّ فِي الْحُطَمَةِ)

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

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

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

### Concerning Allah's statement,

(إِنَّهَا عَلَيْهِمْ مُّوْصَدَةٌ)

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

## ( فِي عَمَدٍ مُمَدَّدَةٍ )

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

### The Tafsir of Surat Al-Fil

#### (Chapter - 105)

#### Which was revealed in Makkah

## ( بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ )

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

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

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

### A Summary of the Story of the People of the Elephant

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

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

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

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

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

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

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

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

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

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

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

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

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

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

(طَيْرًا أَبَابِيلَ)

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

(وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ )

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

(وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ )

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

(طَيْرًا أَبَابِيلَ)

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

(طَيْرًا أَبَابِيلَ)

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

**Concerning Allah's statement,**

(فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍ )

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

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

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

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

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

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

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

## The Tafsir of Surah Quraysh

(Chapter - 106)

Which was revealed in Makkah

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ )

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

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

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



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

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

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

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

(لِإِلْفِ قُرَيْشٍ إِيْلِفِهِمْ)

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

(إِيْلِفِهِمْ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ )

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

(فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ )

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

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

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

(الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ)

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

(وَأَمَّنَّهُمْ مِنْ خَوْفٍ)

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

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

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

**The Tafsir of Surat Al-Ma` un**

(Chapter - 107)

Which was revealed in Makkah

(بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ )

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

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

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

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

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

(فَذَلِكَ الَّذِي يَدُعُّ الْيَتِيمَ )

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

(وَلَا يَحُضُّ عَلَى طَعَامِ الْمِسْكِينِ )

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

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

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

(قَوْلٌ لِّلْمُصَلِّينَ - الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ  
(

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

(لِّلْمُصَلِّينَ)

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

**This was said by Masruq and Abu Ad-Duha.**

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

(عَنْ صَلَاتِهِمْ سَاهُونَ)

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

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

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

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

«لَا يَذْكُرُ اللَّهَ فِيهَا إِلَّا قَلِيلًا»

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

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

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

(الَّذِينَ هُمْ يُرَاءُونَ )

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

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

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

(الَّذِينَ هُمْ يُرَاءُونَ )

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

(وَيَمْنَعُونَ الْمَاعُونَ )

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

## The Tafsir of Surat Al-Ma`un

(Chapter - 107)

Which was revealed in Makkah

(بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ )

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

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

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

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

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

(فَذَلِكَ الَّذِي يَدْعُ الْيَتِيمَ )

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

(وَلَا يَحِضُّ عَلَى طَعَامِ الْمِسْكِينِ )

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

كَلَّا بَلْ لَأُكْرِمُونَ الْيَتِيمَ - وَلَا تَحَاضُّونَ عَلَى  
طَعَامِ الْمِسْكِينِ )

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

(فَوَيْلٌ لِلْمُصَلِّينَ - الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ  
(

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

(الْمُصَلِّينَ)

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

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

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

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

«لَمْ يَذْكُرْ اللَّهَ فِيهَا إِلَّا قَلِيلًا»

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

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

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

(الَّذِينَ هُمْ يُرَاءُونَ )

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

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

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



(الَّذِينَ هُمْ يُرَاءُونَ )

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

(وَيَمْنَعُونَ الْمَاعُونَ )

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

## The Tafsir of Surat Al-Kawthar

(Chapter - 108)

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

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ )

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

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

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

«لَقَدْ أَنْزَلَتْ عَلَيَّ آيَاتًا سُرُورَةً»

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

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

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

«أَتَدْرُونَ مَا الْكَوْثَرُ؟»

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

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

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

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

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

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

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

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

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

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

«أَكْلِهَا أَنْعَمُ مِنْهَا يَا عُمَرُ»

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

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

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

## (فَصَلِّ لِرَبِّكَ وَأَحْرِ)

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

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

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

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

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

### The Enemy of the Prophet is Cut Off

Allah says,

(إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ)

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

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

(إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ )

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

(إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ )

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

(إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ )

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

## The Tafsir of Surah Qul ya Ayyuhal-Kafirun

### (Chapter - 109)

#### Which was revealed in Makkah

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

(قُلْ هُوَ اللَّهُ أَحَدٌ )

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

(قُلْ يَا أَيُّهَا الْكَافِرُونَ)

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

(قُلْ هُوَ اللَّهُ أَحَدٌ)

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

(قُلْ يَا أَيُّهَا الْكَافِرُونَ)

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

(قُلْ هُوَ اللَّهُ أَحَدٌ)

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

(قُلْ يَا أَيُّهَا الْكَافِرُونَ)

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

(قُلْ هُوَ اللَّهُ أَحَدٌ)

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

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

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

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

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

## The Declaration of Innocence from Shirk

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

(قُلْ يَا أَيُّهَا الْكَافِرُونَ )

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

## He commanded His Messenger to disavow himself from their religion completely

Allah said,

(لَا أَعْبُدُ مَا تَعْبُدُونَ )

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

(وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ )

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

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

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

(وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ )

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

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

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

(لَكُمْ دِينُكُمْ وَلِيَ دِينِ )

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

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

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

لَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ )

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

(لَكُمْ دِينُكُمْ )

(To you be your religion.) means disbelief.

(وَلِيَ دِينِ )

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



## The Tafsir of Surat An-Nasr

(Chapter - 110)

Which was revealed in Al-Madinah

### The Virtues of Surat An-Nasr

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

(إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ)

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

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

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

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

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

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

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

(إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ )

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

(إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ )

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

(فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا )

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

(إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ )

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

«نُعِيَتْ إِلَيَّ نَفْسِي»

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

«سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ اللَّهُمَّ اغْفِرْ لِي»

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

«سُبْحَانَ اللَّهِ وَبِحَمْدِهِ، أَسْتَغْفِرُ اللَّهَ وَأَتُوبُ إِلَيْهِ»

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

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

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

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

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

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

**The Tafsir of Surah Tabbat**

## (Chapter - 111)

### Which was revealed in Makkah

(بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ )

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

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

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

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

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

«يَا صَبَاحَاهُ»

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

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

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

«فَإِنِّي نَذِيرٌ لَّكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ»

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

(تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ )

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

(تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ )

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

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

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

(مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ )

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

(وَمَا كَسَبَ )

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

(مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ )

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

(سَيَصَلَّى نَاراً ذَاتَ لَهَبٍ )

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

### The Destiny of Umm Jamil, the Wife of Abu Lahab

(وَأَمْرَأَتُهُ حَمَّالَةَ الْحَطَبِ )

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

(وَأَمْرَأَتُهُ حَمَّالَةَ الْحَطَبِ - فِي جِيدِهَا حَبْلٌ مِّنْ مَّسَدٍ )

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

(فِي جِيدِهَا حَبْلٌ مِّنْ مَّسَدٍ )

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

(فِي جِيدِهَا حَبْلٌ مِّنْ مَّسَدٍ )

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

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

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

(تَبَّتْ يَدَا أَبِي لَهَبٍ)

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

«إِنَّهَا لَنْ تَرَانِي»

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

(وَإِذَا قَرَأْتَ الْقُرْآنَ فَانْجِعْنَاكَ مِنَ الَّذِينَ لَا  
يُؤْمِنُونَ بِالْآخِرَةِ حِجَابًا مَّسْثُورًا )

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

## The Tafsir of Surat Al-Ikhlās

(Chapter - 112)

Which was revealed in Makkah

### The Reason for the Revelation of this Surah and its Virtues

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

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

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

(الصَّمَدُ)

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

(وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ )

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

### A Hadith on its Virtues

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

«سَلُّوهُ لِأَيِّ شَيْءٍ يَصْنَعُ ذَلِكَ؟»

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

«أَخْبِرُوهُ أَنَّ اللَّهَ تَعَالَى يُحِبُّهُ»

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



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

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

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

«حُبُّكَ إِيَّاهَا أُدْخِلَكَ الْجَنَّةَ»

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

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

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

(قُلْ هُوَ اللَّهُ أَحَدٌ)

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

«وَالَّذِي نَفْسِي بِيَدِهِ إِنَّهَا لَتَعْدِلُ ثُلُثَ الْقُرْآنِ»

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

«أَيَعْجِزُ أَحَدُكُمْ أَنْ يَقْرَأَ ثُلُثَ الْقُرْآنِ فِي لَيْلَةٍ؟»

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

## «اللَّهُ الْوَاحِدُ الصَّمَدُ ثُلُثُ الْقُرْآنِ»

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

### **Another Hadith that its Recitation necessitates Admission into Paradise**

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

«وَجَبَتْ»

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

«الْجَنَّةِ»

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

«حُبُّكَ إِيَّاهَا أَدْخَلَكَ الْجَنَّةَ»

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

### **A Hadith about repeating this Surah**

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

«قُلْ»

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

«قُلْ»

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

(قُلْ هُوَ اللَّهُ أَحَدٌ )

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

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

«يَكْفِيكَ كُلَّ شَيْءٍ»

(They will suffice you against everything.)

### Another Hadith about supplicating with it by Allah's Names

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

«وَالَّذِي نَفْسِي بِيَدِهِ لَقَدْ سَأَلَهُ بِاسْمِهِ الْأَعْظَمِ،  
الَّذِي إِذَا

### A Hadith about seeking a Cure by these Surahs

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

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ )

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

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

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

(قُلْ هُوَ اللَّهُ أَحَدٌ )

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

(اللَّهُ الصَّمَدُ )

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

(الصَّمَدُ )

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

### Allah is Above having Children and procreating

Then Allah says,

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

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

(وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ )

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

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

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

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

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

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

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

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

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

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

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

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

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

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

### **(Chapters 113-114)**

#### **Which were revealed in Al-Madinah**

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

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

(قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ )

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

(قُلْ أَعُوذُ بِرَبِّ النَّاسِ )

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

#### **The Virtues of Surahs Al-Falaq and An-Nas**

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

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

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

(قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ )

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

(قُلْ أَعُوذُ بِرَبِّ النَّاسِ )

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

### Another Narration

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

«يَا عُقْبَةُ أَلَا تَرْكَبُ؟»

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

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

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

(قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ )

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

(قُلْ أَعُوذُ بِرَبِّ النَّاسِ )

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

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

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

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

### Another Narration



إِنَّ النَّاسَ لَمْ يَتَّعَوْدُوا بِمِثْلِ هَذَيْنِ:

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

(قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ )

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

(قُلْ أَعُوذُ بِرَبِّ النَّاسِ)»

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

### Another Narration

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

«يَا عُقْبَةُ قُلْ»

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

«قُلْ»

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

«(قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ)»

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

«قُلْ»

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

«(قُلْ أَعُوذُ بِرَبِّ النَّاسِ)»

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

«مَا سَأَلَ سَائِلٌ بِمِثْلِهَا، وَلَا اسْتَعَاذَ مُسْتَعِيدٌ  
بِمِثْلِهَا»

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

### Another Hadith

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

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

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

«(قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ )

(قُلْ أَعُوذُ بِرَبِّ النَّاسِ )

هَاتَانِ السُّورَتَانِ»

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

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

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

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

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

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

(فَالِقُ الْإِصْبَاحِ)

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

(مِنْ شَرِّ مَا خَلَقَ )

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

(وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ )

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

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

(وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ )

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

(وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ )

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

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

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

«تَعَوَّذِي بِاللَّهِ مِنْ شَرِّ هَذَا الْغَاسِقِ إِذَا وَقَبَ»

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

(وَمِنْ شَرِّ النَّقَّاتِ فِي الْعُقَدِ )

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

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

«نَعَمْ»

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

### Discussion of the Bewitchment of the Prophet

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

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

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

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

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

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

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

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

(بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ)

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

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

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

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

﴿مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا قَدْ وَكَّلَ بِهِ قَرِينُهُ﴾

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

﴿نَعَمْ، إِلَّا أَنْ اللَّهَ أَعَانَنِي عَلَيْهِ فَأَسْلَمَ، فَلَا يَأْمُرُنِي  
إِلَّا بِخَيْرٍ﴾

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

﴿عَلَى رَسَلِكُمَا، إِنَّهَا صَفِيَّةُ بِنْتُ حُيَيٍّ﴾

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

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

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

(الْوَسْوَاسُ الْخَنَّاسُ)

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

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

(الْوَسْوَاسُ)

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

(الَّذِي يُوسَّسُ فِي صُدُورِ النَّاسِ)

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

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

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

(مِنَ الْجِنَّةِ وَالنَّاسِ)

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

(الَّذِي يُوسَّسُ فِي صُدُورِ النَّاسِ)

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

(مِنَ الْجِنَّةِ وَالنَّاسِ )

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

(مِنَ الْجِنَّةِ وَالنَّاسِ )

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

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

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

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

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

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

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