



# LESSON 1

# TAFSĪR AL- QURĀN

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# SURAH FATIHAH

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله رب العالمين

Every different type of creation is called العالم.

Allah being رَبِّ does not mean he will oppress his slaves.

الرحمن الرحيم

الرحمان is the essence of Allah and الرحيم is the action of mercy.

Then Allah emphasises his ربوبية.

ملك يوم الدين

This can be read in two ways: ملك meaning king and مالك meaning owner.

Ibn-Jinni mentions a concept in Arabic that every word that has the same root letters have a common meaning. So د ي ن has a meaning of giving and taking or recompense.

For example the word دين means a debt, if you give someone money they have to give it back.

Allah will either give you good because of the good you did or punishment because of the bad you did.

The day of Judgement has many names. / يوم القيامة / يوم الدين / يوم الحساب / القارعة / الواقعة

Allah mentioned he is the king of this day specifically because this is the day the power and kingdom of Allah will be completely clear to everyone.

In this world people can be leaders and kings so they make think they have power but on the day of Judgement, it will be apparent to everyone that Allah has the power.

Some people feel safe from the punishment of Allah which is called الأمان من مكر الله.

أَفَأَمِنُوا مَكْرَ اللَّهِ فَلا يَأْمَنُ مَكْرَ اللَّهِ إِلاَّ الْقَوْمُ الْخَاسِرُونَ - 7:99

*Then did they feel secure from the plan of Allah ? But no one feels secure from the plan of Allah except the losing people.*

The other extreme is someone with no hope who does not think their sins will be forgiven. This is also a major sin.

يَا بَنِيَّ اذْهَبُوا فَتَحَسَّسُوا مِنْ يُوسُفَ وَأَخِيهِ وَلَا تَيْئَسُوا مِنْ رَوْحِ اللَّهِ إِنَّهُ لَا يَيْئَسُ مِنْ رَوْحِ اللَّهِ إِلَّا الْقَوْمُ الْكَافِرُونَ - 12:87

*O my sons, go and find out about Joseph and his brother and despair not of relief from Allah . Indeed, no one despairs of relief from Allah except the disbelieving people."*

Allah is the owner of the Day of Judgement and all other days.

## إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

This means that we worship Allah alone but there is not a word itself indicating alone.

تركيب الجملة The construct of a sentence when changed around can change the meaning of a sentence.

Usually the verb is mentioned then the doer then the object of the action.

For example: ضرب محمدٌ عليًّا Muhammad hit Ali.

In this verse the object came first.

This changes the meaning to single out Allah in worship.

Worship is for the heart to take Allah as the one it worships out of love and humility.

We worship Allah by conforming to the commands of the Shariah.

الاستعانة is to seek help from Allah for anything that you intend to do.

Ibn Taymiyyah said he found this to be the most comprehensive dua.

## اهدنا الصراط المستقيم

Allah did not mention a preposition between اهدنا and الصراط which would translate as “Guide us to the straight path” because we are asking to be directed towards the straight path هداية الدلالة as well as هداية التوفيق which is asking Allah to put us on the straight path and keep us firm on it till we die. This type can only be given by Allah.

وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا ۗ مَا كُنْتَ تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ وَلَكِن جَعَلْنَاهُ نُورًا نَّهْدِي بِهِ مَن نَّشَاءُ مِنْ عِبَادِنَا ۗ وَإِنَّكَ لَتَهْدِي إِلَىٰ صِرَاطٍ مُّسْتَقِيمٍ - 42:52

*And thus We have revealed to you an inspiration of Our command. You did not know what is the Book or [what is] faith, but We have made it a light by which We guide whom We will of Our servants. And indeed, [O Muhammad], you guide to a straight path -*

إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ - 28:56

*Indeed, [O Muhammad], you do not guide whom you like, but Allah guides whom He wills. And He is most knowing of the [rightly] guided.*

There is not a contradiction between these verses because in the first verse it is referring to هداية الدلالة while the second verse is referring to هداية التوفيق.

This is a lesson for us to think about when we read this Surah that Allah alone can put you on the straight path and keep you on it.

عَبَدَ اللَّهُ بَنَ عَمْرٍو بْنِ الْعَاصِ، يَقُولُ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " إِنَّ قُلُوبَ بَنِي آدَمَ كُلَّهَا بَيْنَ إِصْبَعَيْنِ مِنْ أَصَابِعِ الرَّحْمَنِ كَقَلْبٍ وَاحِدٍ يُصْرِفُهُ حَيْثُ يَشَاءُ " .  
ثُمَّ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " اللَّهُمَّ مُصْرِفِ الْقُلُوبِ صَرِّفْ قُلُوبَنَا عَلَى طَاعَتِكَ " .

*Abdullah b. Amr b. al-'As reported that he heard Allah's Messenger (ﷺ) as saying: Verily, the hearts of all the sons of Adam are between the two fingers out of the fingers of the Compassionate Lord as one heart. He turns that to any (direction) He likes. Then Allah's Messenger (ﷺ) said: O Allah, the Turner of the hearts, turn our hearts to Thine obedience.*

The most frequent Dua the Prophet ﷺ made was:

اللَّهُمَّ يَا مُقَلِّبَ الْقُلُوبِ، ثَبِّتْ قَلْبِي عَلَى دِينِكَ

Ibn Qayyim said: Make two rivers cry from your eyes for if Allah willed you would have been like those who are misguided.

Some say the guidance is Islam, some say the Sunnah, all of it is correct, it is the path that leads to Jannah.

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ كُنَّا عِنْدَ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَخَطَّ خَطًّا وَخَطَّ خَطَّيْنِ عَنْ يَمِينِهِ وَخَطَّ خَطَّيْنِ عَنْ يَسَارِهِ ثُمَّ وَضَعَ يَدَهُ فِي الْخَطِّ الْأَوْسَطِ فَقَالَ " هَذَا سَبِيلُ اللَّهِ " . ثُمَّ تَلَا هَذِهِ الْآيَةَ {وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ}

*Jabir bin 'Abdullah said that: We were with the Prophet (ﷺ), and he drew a line (in the sand), then he drew two lines to its right and two to its left. Then he put his hand on the middle line and said : 'This is the path of Allah. Then he recited the Verse: And verily, this (i.e. Allah's Commandments) is My straight path, so follow it and follow not (other) paths, for they will separate you from His path"*

قال رسول الله ﷺ: افتترقت اليهود على إحدى وسبعين فرقة، وافتترقت النصارى على اثنين وسبعين فرقة، وستفترق هذه الأمة على ثلاث وسبعين فرقة، كلهم في النار إلا واحدة قيل: من هي يا رسول الله؟ قال: من كان على مثل ما أنا عليه وأصحابي {الترمذي}

*The Prophet (ﷺ) said: The Jews were split up into seventy-one or seventy-two sects; and the Christians were split up*

into seventy one or seventy-two sects; and my community will be split up into seventy-three sects. All of them will be in the hellfire except one. It was said: Who are they Oh Messenger of Allah? He ﷺ said: They are those upon what me and my companions are upon.

The companions are known as the early generation or the Salaf.

فَإِنْ أَمَنُوا بِمِثْلِ مَا آمَنْتُمْ بِهِ فَقَدِ اهْتَدَوْا ۗ وَإِنْ تَوَلَّوْا فَإِنَّمَا هُمْ فِي شِقَاقٍ ۖ فَسَيَكْفِيكَهُمُ  
اللَّهُ ۗ وَهُوَ السَّمِيعُ الْعَلِيمُ - 2:137

So if they believe in the same as you believe in, then they have been [rightly] guided; but if they turn away, they are only in dissension, and Allah will be sufficient for you against them. And He is the Hearing, the Knowing.

Always ask yourselves 3 questions: Is it in the Quran? Is it in the Sunnah? How did the companions understand it?

Another narration says the saved sect is the الجماعة.

حديث: عَنْ عَوْفِ بْنِ مَالِكٍ، قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " افْتَرَقَتِ الْيَهُودُ عَلَى إِحْدَى وَسَبْعِينَ فِرْقَةً فَوَاحِدَةٌ فِي الْجَنَّةِ وَسَبْعُونَ فِي النَّارِ وَافْتَرَقَتِ النَّصَارَى عَلَى ثِنْتَيْنِ وَسَبْعِينَ فِرْقَةً فَأِحْدَى وَسَبْعُونَ فِي النَّارِ وَوَاحِدَةٌ فِي الْجَنَّةِ وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَتَفْتَرِقَنَّ أُمَّتِي عَلَى ثَلَاثٍ وَسَبْعِينَ فِرْقَةً فَوَاحِدَةٌ فِي الْجَنَّةِ وَثِنْتَانِ وَسَبْعُونَ فِي النَّارِ " . قِيلَ يَا رَسُولَ اللَّهِ مَنْ هُمْ قَالَ " الْجَمَاعَةُ "



*It was narrated from 'Awf bin Malik that the Messenger of Allah (ﷺ) said: "The Jews split into seventy-one sects, one of which will be in Paradise and seventy in Hell. The Christians split into seventy-two sects, seventy-one of which will be in Hell and one in Paradise. I swear by the One Whose Hand is the soul of Muhammad, my nation will split into seventy-three sects, one of which will be in Paradise and seventy-two in Hell." It was said: "O Messenger of Allah, who are they?" He said: "The main body."*

This means the جماعة of the companions.

As time went by groups left the جماعة one by one and the جماعة got smaller and smaller.

عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " بَدَأَ الْإِسْلَامُ غَرِيبًا  
وَسَيَعُودُ كَمَا بَدَأَ غَرِيبًا فَطُوبَى لِلْغُرَبَاءِ " .

*It is narrated on the authority of Abu Huraira that the Messenger of Allah (ﷺ) said: Islam initiated as something strange, and it would revert to its (old position) of being strange. so good tidings for the stranger.*

صراط الذين أنعمت عليهم غير المغضوب عليهم

ولا الضالين

وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ  
وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَئِكَ رَفِيقًا - 4:69

*And whoever obeys Allah and the Messenger - those will be with the ones upon whom Allah has bestowed favor of the prophets, the steadfast affirmers of truth, the martyrs and the righteous. And excellent are those as companions.*

Allah said the path of those whom he has given blessing and then he did not say the path of those whom he is angry with but those of whom have earned his anger.

This is because the blessing is only from Allah but the anger upon them is not just from Allah but the angels and people too. Ibn Qayyim mentions this in his book *بدائع الفوائد*.

أُولَئِكَ جَزَاؤُهُمْ أَنْ عَلَيْهِمْ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ - 3:87

*Those - their recompense will be that upon them is the curse of Allah and the angels and the people, all together,*

Those who have earned Allah's anger are those who knew the truth but did not act upon it which are the Jews.

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمُ الَّذِينَ خَسِرُوا أَنفُسَهُمْ فَهُمْ لَا  
يُؤْمِنُونَ - 6:20

*Those to whom We have given the Scripture recognise it as they recognise their [own] sons. Those who will lose themselves [in the Hereafter] do not believe.*

If we do not implement what we know then this is similar to the Jews.

الضالين is someone who is lost and does not know the way. This is referring to the Christians.

They left the truth out of ignorance so they were not guided and lost the path.

Whoever leaves the straight path out of ignorance from this Ummah then they have resembled the Christians.

The middle path is to know the truth and act upon it.

Innovation is acting on ignorance and a misguidance.



# SURAH DUHA

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قَالَ سَمِعْتُ جُنْدَبَ بْنَ سَفْيَانَ، يَقُولُ اشْتَكَيْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمْ يَقُمْ لَيْلَتَيْنِ أَوْ ثَلَاثًا فَجَاءَتْهُ امْرَأَةٌ فَقَالَتْ يَا مُحَمَّدُ إِنِّي لِأَرْجُو أَنْ يَكُونَ شَيْطَانُكَ قَدْ تَرَكَكَ لَمْ أَرَهُ قَرِيبَكَ مُنْذُ لَيْلَتَيْنِ أَوْ ثَلَاثٍ قَالَ فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ { وَالضُّحَى \* وَاللَّيْلِ إِذَا سَجَى \* مَا وَعَدَكَ رَبُّكَ وَمَا قَلَى } (مسلم)

*It has been narrated on the authority of Aswad b. Qais who said: I heard Jundub b. Sufyan say: The Messenger of Allah (ﷺ) fell ill and did not wake up for two or three nights (for prayers) A woman came to him and said: Muhammad, I hope that your satan has left you. I haven't seen him approach you for two or three nights. The narrator says: At this, Allah, the Glorious and Exalted, revealed:" By the Glorious....." {Muslim}*

Understanding the reason for revelation helps you understand the verse. It does not mean that verse is specific for that reason but to help us understand the meaning or context of the verse.

Ka'b bin Ujra had many nits in his hair so he came to the Prophet ﷺ and told him that his condition was very serious such that the nits were falling onto his face.

Then Allah revealed the verse:

وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ فَإِنْ أُحْصِرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ وَلَا تَحْلِقُوا رُءُوسَكُمْ حَتَّىٰ يَبْلُغَ الْهَدْيُ مَحَلَّهُ ۚ فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ بِهِ أَذًى مِّن رَّأْسِهِ فَفِدْيَةٌ مِّن صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ ۚ فَإِذَا أَمِنْتُمْ فَمَنْ تَمَتَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ ۚ فَمَنْ لَّمْ يَجِدْ فَصِيَامٌ ثَلَاثَةِ أَيَّامٍ فِي الْحَجِّ وَسَبْعَةٍ إِذَا رَجَعْتُمْ ۚ تِلْكَ عَشْرَةٌ كَامِلَةٌ ۚ ذَٰلِكَ لِمَنْ لَّمْ يَكُنْ أَهْلَهُ حَاضِرِي الْمَسْجِدِ الْحَرَامِ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ - 2:196

*And complete the Hajj and 'umrah for Allah . But if you are prevented, then [offer] what can be obtained with ease of sacrificial animals. And do not shave your heads until the sacrificial animal has reached its place of slaughter. And*

*whoever among you is ill or has an ailment of the head [making shaving necessary must offer] a ransom of fasting [three days] or charity or sacrifice. And when you are secure, then whoever performs 'umrah [during the Hajj months] followed by Hajj [offers] what can be obtained with ease of sacrificial animals. And whoever cannot find [or afford such an animal] - then a fast of three days during Hajj and of seven when you have returned [home]. Those are ten complete [days]. This is for those whose family is not in the area of al-Masjid al-Haram. And fear Allah and know that Allah is severe in penalty.*

Read: The Authentic Musnad of Reasons for Descending of Revelation, Sheikh Muqbil Ibn Haadee Al-Waadi'ee

الصحيح المسند من أسباب النزول للشيخ مقبل بن هادي الوادعي