



## LESSON 2



# TAFSĪR AL- QURĀN

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# والضحى

Allah swears by his creation here and in many other places in the Qurān like الشمس (By the sun) and التين (By the fig).

A human can only swear by Allah whereas Allah can swear by anything he wants.

We cannot swear by anyone's life or by the Prophet ﷺ or anything.

حديث: عَنْ عَبْدِ اللَّهِ - رَضِيَ اللَّهُ عَنْهُ - أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " مَنْ كَانَ حَالِفًا فَلْيَحْلِفْ بِاللَّهِ أَوْ لِيَصْمُتْ " .

*Narrated `Abdullah: The Prophet (ﷺ) said, "Whoever has to take an oath should swear by Allah or remain silent." (i.e. He should not swear by other than Allah.) {Bukhari}*

The oaths that Allah takes have a connection to what Allah is talking about. This is called the جَوَابُ الْقَسَمِ (The response to the oath) because there is a reason for swearing by something so we need to know what the reason is.

Allah swears by الضحى which means the day here, the opposite of the night. This is the first meaning it can take.

The other meaning that the word الضحى can take is the beginning of the morning, around 15 minutes after Fajr

finishes when the sun is rising up and the suns rays are first coming out.

This is the meaning when it is compared to the end of the day like:

كَانَهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبَسُوا إِلَّا عَشِيَّةً أَوْ ضُحَاهَا - 79:46

*It will be, on the Day they see it, as though they had not remained [in the world] except for an afternoon or a morning thereof.*

The الضحى is compared to the evening here so we know it means the morning.

We understand what is intended by the context, so if it is compared to the night then it refers to the day and if it is compared to the evening it means morning.

In this Surah it is compared to the night which can be seen in the next verse.

## والليل إذا سجي

سجى is one of the stages of the night.

Arabs have names for every single hour of the day and night such as: الضحى / الزوال / الشروق / الفجر / التسجية.

The part of the night mentioned in this verse which is تسجية means just before the darkest part of the night.

So Allah compares the bright morning to the dark night.

The reason Allah swears by this is to show the Prophet ﷺ that the way that the day comes after the night, ease comes after hardship.

The theme of this Surah is to comfort the Prophet ﷺ and you see the love of Allah for the Prophet ﷺ in this Surah.

## ما ودعك ربك وما قلى

This verse means your Lord has not left you, this delay is not a sign of Allah abandoning you and Allah is into angry either.

Why did Allah say ما ودعك ربك (Your Lord did not leave **you**) then قلى (nor is he angry) and not قلاك (nor is he angry with **you**).

Scholars mention because it is because Allah is making it clear that he is not angry so he does not use the pronoun at all to show Allah is not in any way angry.

## وللاخرة خير لك من الأولى

Allah shows that in this life Allah is not angry and in the hereafter there is better.

The لام connected to اَخرَة here is للتأكيد (for emphasis).

## ولوسف يعطيك ربك فترضى

Allah will give the prophet clear bounties and virtues and honour him in the hereafter till the point that he is pleased.

Allah did not mention a specific reward. Allah does this in many places to show how vast the reward is.

Principle: When Allah does not mention a reward it is to indicate how vast and significant it is.

## ألم يجدك يتيما فأوى

This verse is a rhetorical question which is called an: اسْتِفْهَام تَقْرِيرِي.

Allah looked after the Prophet ﷺ when he was an orphan by giving him someone to look after him which was his grandfather Abdul-Mutallib.

His grandfather then died when he was 8 and then Abu Talib his uncle looked after him till Allah gave him victory.

## ووجدك ضالا فهدى

Usually ضال we translate the word as misguided but here this is not what is meant. It means the Prophet ﷺ did not know what the guidance was.

The best way to do Tafsir of the Quran is through the Quran:

Surah Shurā gives the explanation:

وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا ۗ مَا كُنْتَ تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ وَلَكِن جَعَلْنَاهُ  
نُورًا نَهْدِي بِهِ مَنْ نَشَاءُ مِنْ عِبَادِنَا ۗ وَإِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ - 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.*

Allah showed the Prophet ﷺ the correct way and revealed the Quran and taught the Prophet ﷺ what he did not know.

## ووجدك عائلا فأغنى

The Prophet ﷺ was not rich but Allah brought him his provisions and made him content.

Richness does not mean having a lot of wealth but being content.

حديث: عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " لَيْسَ الْغِنَى عَنْ كَثْرَةِ الْعَرَضِ وَلَكِنَّ الْغِنَى عَنِ النَّفْسِ " . {مسلم}

*Abu Huraira reported that the Messenger of Allah (ﷺ) had said: Richness does not lie in the abundance of (worldly) goods but richness is the richness of the soul (heart, self).*

Imam Shafiee said: If you are a person with a content heart then you and the person who owns the whole world are the same.

## فأما اليتيم فلا تقهر

Allah tells the Prophet (ﷺ) not to deal with the orphans in a bad way in order to thank Allah for looking after him as an orphan.

This applies to everyone.

An orphan is given many rights in Islam.

## وأما السائل فلا تنهر

Allah provided for the Prophet (ﷺ) so the one who asks should not be treated badly or shunned.

You should either help them or if you cannot then reject them with gentleness and kindness.

## وأما بنعمة ربك فحدث

This means we should talk about the blessings Allah has given us, this does not mean boasting.

This is because speaking about Allah's blessings will cause you to be thankful for these blessings and a reason for your heart to love Allah more.

This does not mean you have to speak about your blessings everywhere with everyone.

The heart is naturally made to love the one that does good to you. This is why giving gifts brings about love.

حديث: وَعَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - عَنِ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: تَهَادُوا تَحَابُّوا {البخاري في الأدب المفرد}

*Narrated Abu Hurairah (RA): The Prophet (ﷺ) said: "Give gifts to one another and you will love one another."*

The next Surah also comforts the Prophet ﷺ so these two Surah's are connected.





# SURAH INSHIRĀH

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

ألم نشرح لك صدرك

There are 2 meanings for the opening of the chest: physical and metaphorical.

The Prophet ﷺ's chest was split open physically twice:

When he ﷺ was around 2 years and was playing with some kids, two men came and grabbed him. One of them said to the other: Is this the one? The other said: Yes. They took out a black dot from the prophet ﷺ's heart and left.

The kids were shouting Muhammad has been killed.

The Prophet ﷺ later explained that the black dot is a portion of Shaytān that every human has and the Prophet ﷺ's was removed.

The second time was in الإسراء والمعراج when the Prophet ﷺ went on the night journey. The Prophet ﷺ was sleeping in a house in Makkah with the roof open.

Angels bought a gold vessel which had wisdom and Iman in it.

The angels took his ﷻ heart and washed it with Zamzam water and poured the Iman and wisdom from the gold vessel into his ﷻ heart.

These two occasions are authentic, while other times of the chest being opened are also mentioned.

The metaphorical opening is that Allah opens a persons chest by giving them Islam.

أَفَمَنْ شَرَحَ اللَّهُ صَدْرَهُ لِلْإِسْلَامِ فَهُوَ عَلَىٰ نُورٍ مِّنْ رَبِّهِ ۗ قَوْلٌ لِّلْقَاسِيَةِ قُلُوبُهُمْ مِّنْ ذِكْرِ اللَّهِ ۗ  
أُولَٰئِكَ فِي ضَلَالٍ مُّبِينٍ ۝ 39:22

*So is one whose breast Allah has expanded to [accept] Islam and he is upon a light from his Lord [like one whose heart rejects it]? Then woe to those whose hearts are hardened against the remembrance of Allah . Those are in manifest error.*

The opposite of this is:

فَمَنْ يُرِدِ اللَّهُ أَن يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ ۗ وَمَنْ يُرِدْ أَن يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا  
حَرَجًا كَأَنَّمَا يَصْعَدُ فِي السَّمَاءِ ۗ كَذَٰلِكَ يَجْعَلُ اللَّهُ الرِّجْسَ عَلَى الَّذِينَ لَا يُؤْمِنُونَ -

6:125

*So whoever Allah wants to guide - He expands his breast to [contain] Islam; and whoever He wants to misguide - He*

*makes his breast tight and constricted as though he were climbing into the sky. Thus does Allah place defilement upon those who do not believe.*

## ووضعنا عنك وزرك

Allah forgave the Prophet ﷺ's future and past sins.

## الذي أنقض ظهرك

The sins would have made the Prophet ﷺ's backs heavy and weighed him down.

Sins weigh you down from worshipping Allah so Allah made him ﷺ sinless so he could worship Allah in the best possible way.

He would do so much worship the companions would be shocked.

The Prophet would do a fast called الوصال which is continuously fasting day and night without breaking the fast.

The companions asked if they could do this. The Prophet ﷺ said: You are not like me, Allah feeds me (through revelation).

So we are not allowed to do this type of fasting.

## ورفنا لك ذكرك

The way the Prophet ﷺ is mentioned and remembered is only in the best way.

Allah gave him a huge status and made people praise him in the best way.

People only mention him ﷺ with good characteristics even the people of Quraysh would call him الصادق الأمين (The truthful and the trustworthy).

The Quran also mentions praises of the Prophet ﷺ.

Even as a child the Prophet ﷺ was known with good among his people.

Allah accompanied his mention with the Prophet ﷺ's mention in the Shahadah.

There is no one the Ummah loves more after Allah than the Prophet ﷺ.

Another way the Prophet ﷺ's mention is raised is that we mention him ﷺ in the Adhan of every salah.

## فإن مع العسر يسرا

The ف is called الفصيحة فاء it is the ف which means: "If this is the case then..."

This verse is the answer to the rhetorical question: that if you know all that then ease is a companion of hardship.

The hardship that you have gone through Allah will make it easy.

In the verse العسر (the hardship) is definite while يسر (ease) is indefinite. This shows a general broad meaning of ease.

## إن مع العسر يسرا

Scholars say that because عسر (hardship) is definite it shows it is referring to one hardship. The يسر is indefinite and because it is mentioned twice it means there are 2 eases.

If it was one ease then Allah would say indeed with the hardship is **the** ease referring to the ease mentioned in the previous verse.

However when you mention something indefinite again this shows that you are referring to another one.

For example if a person says: A man came. The man left.  
You would understand that it is talking about the same man.

If a person says: A man came. A man left. You would  
understand that one man came and another man left.

So one hardship brings about 2 different eases.

This reminds the Prophet ﷺ not to remember the hardship  
but the ease.

## فإذا فرغت فانصب

When the Prophet ﷺ finishes with one worship he should  
perform another one so he fills his time with worship.

## وإلى ربك فرغب

This verse shows that we should not focus on the hardship  
but focus on Allah who will remove the hardship.