



LESSON 3

TAFSĪR AL- QURĀN

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SURAH TĪN

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

والتين والزيتون

Allah takes an oath by the fig and olive.

The intent is the place where they grow which is Shām.

The best olives and the best figs are from Shām.

وطور سينين

Then Allah makes an oath by the mountain of Sinai.

It is in Egypt and it is the mountain where Allah spoke to Musa (a). It is in a desert between Egypt and Shām.

You can say it three ways سَيْنَاء (Sīynā) or سَيْنَاء (Saynā) and سَيْنِينَ (Sīnīn).

وهذا البلد الأمين

Makkah reminds you of Ibrahim (a). It is sworn by for تعظيم honouring it and because the Surah is being revealed here.

لقد خلقنا الإنسان في أحسن تقويم

Allah created man in the best form and made his natural disposition Tawhid.

ثم رددنه أسفل سافلين

He will go into the hellfire if he was a disbeliever.

This shows the contrast between Allah creating mankind in the best way but those who disbelieve becomes the lowest of the low.

إِلا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ

The word ممنون has two meanings:

1. It will never stop meaning the reward is everlasting.
2. Allah will not remind you of the blessing he has given you.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَبْطُلُوا صَدَقَاتِكُمْ بِالْمَنِّ وَالْأَذَى كَالَّذِي يُنْفِقُ مَالَهُ رِئَاءَ النَّاسِ وَلَا يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَمَثَلُهُ كَمَثَلِ صَفْوَانٍ عَلَيْهِ تُرَابٌ فَأَصَابَهُ وَابِلٌ فَتَرَكَهُ صَلْدًا ۗ لَا يَقْدِرُونَ عَلَىٰ شَيْءٍ مِّمَّا كَسَبُوا ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ - 2:264

O you who have believed, do not invalidate your charities with reminders or injury as does one who spends his wealth [only] to be seen by the people and does not believe in Allah and the Last Day. His example is like that of a [large] smooth stone upon which is dust and is hit by a downpour that leaves it bare. They are unable [to keep] anything of what they have earned. And Allah does not guide the disbelieving people.

فما يكذبك بعد بالدين

The word الدين means the day of recompense for your actions.

So why does a person deny this day and deny what the messengers came with and warned about while he was created in the best way.

أليس الله بأحكم الحاكمين

This verse says: Is Allah not fair that he gave warnings and created you in the best way?

This shows the contrast between a disbeliever and the one who follows the prophets.



SURAH 'ALAQ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

This was the first surah revealed to the Prophet ﷺ.

It's story is mentioned in Bukhari and other places from Aisha (r).

The Prophet ﷺ would see dreams, when he would wake up he would see that his dream would come true. This is the only portion of prophethood which remains today as a sign of righteousness not prophethood.

The Prophet ﷺ would love being alone and go to the cave Hira to worship Allah alone. He would come back to Khadijah (r) and get his provisions then go back and worship.

One night he was worshipping and an angel appeared. It was angel Jibrāīl, he said: Recite! The Prophet ﷺ said: ما أنا بقارئ (I cannot read) so the angel squeezed him such that he didn't have any strength.

He let him go and said: Read! He ﷺ repeated: ما أنا بقارئ (I cannot read). He squeezed him again and said: Read. He ﷺ

said I cannot. Then Jibrāil (a) recited the first 5 verses of this Surah.

The Prophet ﷺ ran to his wife Khadijah (r) and said زَمُّونِي زَمُّونِي (Cover me! Cover me!). So she comforted him. She asked him what happened.

The Prophet ﷺ informed her while he was worried that something bad was happening to him. She said: Never! Allah will never allow this because you look after your guests and always tell the truth.

She took him to her cousin وَرَقَةَ بْنِ نَوْفَلٍ Waraqah bin Nawfal who was a very old man who became christian in the days of جَاهِلِيَّةٍ (Jāhiliyyah) and he could read and write in Hebrew.

The Prophet ﷺ informed him of what had happened. Waraqah said: This is the same angel that came to Musa (a), I wish I was a young man to give you victory when your people expel you from the land.

The Prophet ﷺ said: Are my people going to expel me? He said: Yes, by Allah no one came with a message that you have come with except that their people rejected them. A short while after Waraqah passed away.

The Prophet ﷺ was walking once and saw the same angel sitting on a chair between the heavens and the earth and ran to Khadijah (r) again and said: دَثِّرْنِي دَثِّرْنِي (Cover me!

Cover me!) which is when Surah مُدَّثِّر (Mudatthir) was revealed.

This was the beginning of revelation.

إِقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ

It was said to the Prophet ﷺ to read in the name of the Lord which created all of creation.

خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ

علق: قطعة من الدم الغليظ

A علقَة ('Alaqa): is a thick blood clot.

It is one of the stages of a child in the womb of a mother.

This shows that it is a command for you to worship Allah, the who created you. Allah uses his رَبُّوبِيَّةَ lordship in the Quran to affirm الْوَهِيَّةَ that he alone is deserving of worship. This is because it shows that he is the one who deserves to be worshipped alone.

As opposed to the polytheists who knew Allah created them but worshipped other than Allah, so Allah reminds them that he deserves to be worshipped alone because he created them.

يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ - 2:21

O mankind, worship your Lord, who created you and those before you, that you may become righteous.

وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ ۚ لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ
الَّذِي خَلَقَهُنَّ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ - 41:37

And of His signs are the night and day and the sun and moon. Do not prostrate to the sun or to the moon, but prostrate to Allah, who created them, if it should be Him that you worship.

The polytheists knew Allah created them.

وَلَئِن سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ ۗ قُلِ الْحَمْدُ لِلَّهِ ۗ بَلْ أَكْثَرُهُمْ لَا
يَعْلَمُونَ - 31:25

And if you asked them, "Who created the heavens and earth?" they would surely say, "Allah ." Say, "[All] praise is [due] to Allah "; but most of them do not know.

So the one who created the human being will not leave the human without commands and prohibitions.

اقرأ وربك الأكرم

The word الأكرم comes from الكريم which is the one who has surpassed others in good characteristics.

The Arabs would praise generosity a lot.

الذي علم بالقلم

From Allah's generosity is that he taught by the pen.

Allah gives knowledge to people and it shows Allah wants good for them. It is an honour from Allah.

علم الإنسان ما لم يعلم

Allah brought man out from the womb not knowing anything and gave him the heart and sight and hearing so he could understand and learn.

وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ
لَعَلَّكُمْ تَشْكُرُونَ - 16:78

And Allah has extracted you from the wombs of your mothers not knowing a thing, and He made for you hearing and vision and intellect that perhaps you would be grateful.

One of the greatest ways of learning is by the pen.

A human being will learn in 3 ways:

The best way to learn is listening to a teacher and understanding, because this will engage the faculty of

seeing and hearing and these two are the pathways to the faculty of understanding by engaging your heart.

However if one is not engaged for example: if you are reading a book but listening to something in the background it will cause a deficiency in the understanding.

You must completely free up these faculties and focus them so nothing distracts you from the knowledge.

Writing is one of the best ways of learning knowledge.

كلا إن الإنسان ليطغى

Instead the human transgresses the boundaries of Allah because he seems himself to be self-sufficient of that which Allah gave to him.

He doesn't believe he is in need of the creator.

The atheists today say: Why do we need a creator when we know everything through science. They are arrogant and do not realise what they don't know.

أن رءاه استغنى

He sees himself to be self-sufficient when he is not.

حديث: قَالَ عَبْدُ اللَّهِ بْنُ قَيْسٍ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " مَا أَحَدٌ أَضْبَرَ عَلَى أَدَى يَسْمَعُهُ مِنَ اللَّهِ تَعَالَى إِنَّهُمْ يَجْعَلُونَ لَهُ نِدَاءً وَيَجْعَلُونَ لَهُ وَلَدًا وَهُوَ مَعَ ذَلِكَ يَرْزُقُهُمْ وَيُعَافِيهِمْ وَيُعْطِيهِمْ " .

Abdullah b. Qais reported from Allah's Messenger (ﷺ) that none is more forbearing in listening to the most irksome things than Allah, the Exalted. They associate rivals with him, attribute sonhood to Him, but in spite of this He provides them sustenance, grants them safety, confers upon them so many things.

This means that despite the people's arrogance towards Allah he continues to provide for them.

A man came to one of the Khalifah's.

The Khalifah said: Remind me of Allah. He said: How much would you give if you were dying of thirst for a cup of water? The Khalifah said I would give half of my kingdom.

He then said: If you drink that water how much would you give if you couldn't relieve yourself? He said: I would give the other half of my kingdom so he said your kingdom is not even worth a cup of water.

If the help is not from Allah your hard work is against you.

إِن إِلَىٰ رَبِّكَ الرَّجْعِي

The ultimate return is to Allah.

Allah will give every human being back for the actions they did.

Some people are worse, they not only go against commands and prohibitions but they do worse like the one who prohibits people from praying which is the greatest of actions.

أرءيت الذي ينهى

He prohibits the slave from praying. This is talking about Abu Jahl an enemy of the Prophet ﷺ. He would say to the Prophet ﷺ: If I see you pray I will kill you or harm you.

أرءيت إن كان على الهدى

Why are you prohibiting him when he is upon guidance?

أو أمر بالتقوى

And he is commanding others to do good. Is it good for you to stop such a person from praying?

أرءيت إن كذب وتولى

If the one prohibiting is disbelieving and turning away from Allah...

ألم يعلم بأن الله يرى

Then does he not realise Allah can see what he is doing and knows everything.

Does he not fear Allah or Allahs punishment?

This is to speak to Abu Jahl who is prohibiting the Prophet ﷺ from praying using logic to make him understand and think.

كلا لئن لم ينته لنسفعا بالناصية

لنسفعا means to grab in a strong harsh way.

Allah describes the forehead he will be grabbed with.

ناصية كاذبة

It is a lying forehead which is mistaken.

When he speaks he lies and when he does something it is a bad action.

Once the Prophet ﷺ praying and Abu Jahl was sitting with the people of Quraysh. They said: Why don't you do what you say you would to him. He said: I cannot see him so he was humiliated. Allah made it such that he could not see him.

Another time when the Quraysh told Abu Jahl to do what he said he would. He went and came running back. They asked what happened. He said: I saw fire.

If he had made one more step then he would have fallen into the hellfire.

فليدع ناديه

فليدع ناديه is a person you sit with.

سندع الزبانية

سندع الزبانية are the angels of punishment.

They are called this because they push the people of hellfire into the hellfire.

Allah said he will call the angels of punishment to him.

These verses were revealed because of Abu Jahl.

Al-Tirmidhi and Nasāī narrated with an authentic chain from Ibn Abbas that the Prophet ﷺ would pray in front of the Kabah near the مقام إبراهيم (Maqām Ibrāhīm).

Abu Jahl saw him and said: Did I not stop you from praying like this and threatened him.

The Prophet ﷺ spoke back in a harsh way so Abu Jahl said: "Why are you threatening me. By Allah I have the most people in this valley" So Allah revealed these two verses.

If he had called his people to harm the Prophet ﷺ, the angels of punishment would have grabbed him then and there.

This narration is in Bukhari as well.

كَلَّا لَا تَطْعَهُ وَاسْجُدْ وَاقْتَرِبْ

Allah now commands the Prophet ﷺ to do what he was prohibited with by Abu Jahl.

Allah commands him with that which leads to success.

عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " أَقْرَبُ مَا يَكُونُ الْعَبْدُ مِنْ رَبِّهِ وَهُوَ سَاجِدٌ فَأَكْتَرُوا الدُّعَاءَ " .

Abu Huraira reported: The Messenger of Allah (ﷺ) said: The nearest a servant comes to his Lord is when he is prostrating himself, so make supplication (in this state).

Whenever we are going through hard times, the best thing to do is to fulfil the commands of Allah because he is in control of your hardship so if you fulfil Allah's commands and thereafter leave your hardship to Allah then Allah is the one whose hands your affairs are in and the one who will correct your affairs.

فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ فَارِقُوهُنَّ بِمَعْرُوفٍ وَأَشْهَدُوا ذَوِي عَدْلٍ مِّنكُمْ وَأَقِيمُوا الشَّهَادَةَ لِلَّهِ ذَلِكُمْ يُوعَظُ بِهِ مَن كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَمَن يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا - 65:2

And when they have [nearly] fulfilled their term, either retain them according to acceptable terms or part with them according to acceptable terms. And bring to witness two just men from among you and establish the testimony for [the acceptance of] Allah . That is instructed to whoever should believe in Allah and the Last day. **And whoever fears Allah - He will make for him a way out**

وَاللَّائِي يَئْسَنَ مِنَ الْمَحِيضِ مِنْ نِّسَائِكُمْ إِنِ ارْتَبْتُمْ فَعِدَّتُهُنَّ ثَلَاثَةُ أَشْهُرٍ وَاللَّائِي لَمْ يَحِضْنَ وَأُولَاتُ الْأَحْمَالِ أَجَلُهُنَّ أَنْ يَضَعْنَ حَمْلَهُنَّ وَمَن يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مِن أَمْرِهِ يُسْرًا - 65:4

And those who no longer expect menstruation among your women - if you doubt, then their period is three months, and [also for] those who have not menstruated. And for those

who are pregnant, their term is until they give birth. **And whoever fears Allah - He will make for him of his matter ease.**

Allah commands the Prophet ﷺ to do Sujūd and ignore those who are stopping him.

Similar to how Allah commanded the Prophet ﷺ with worship in Surah Inshirāh:

فَإِذَا فَرَغْتَ فَانصَبْ - 94:7

So when you have finished [your duties], then stand up [for worship].

The best thing to do to fulfil and rectify your affairs is to worship Allah. This can be seen in these verses:

وَلَقَدْ نَعْلَمُ أَنَّكَ يَضِيقُ صَدْرُكَ بِمَا يَقُولُونَ - 15:97

And We already know that your breast is constrained by what they say.

Allah says the solution is to praise Allah:

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَكُنْ مِنَ السَّاجِدِينَ - 15:98

So exalt [Allah] with praise of your Lord and be of those who prostrate [to Him]

وَأَعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ الْيَقِينُ - 15:99

And worship your Lord until there comes to you the certainty (death).

When is the best time to prostrate to Allah and pray?

It is on لَيْلَةُ الْقَدْرِ (The night of decree) that is why the next Surah is Surah Qadr.