



LESSON 5

TAFSĪR AL- QURĀN

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رسول من الله يتلوا صحفا مطهرة

The Prophet (s) was the proof the polytheists and people of the book were waiting for.

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ ۗ فَالَّذِينَ آمَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنزِلَ مَعَهُ ۗ أُولَٰئِكَ هُمُ الْمُفْلِحُونَ - 7:157

Those who follow the Messenger, the unlettered prophet, whom they find written in what they have of the Torah and the Gospel, who enjoins upon them what is right and forbids them what is wrong and makes lawful for them the good things and prohibits for them the evil and relieves them of their burden and the shackles which were upon them. So they who have believed in him, honored him, supported him and followed the light which was sent down with him - it is those who will be the successful.

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

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

When he came to them they still disbelieved.

فيها كتب قيمة

The word قِيَمَةٌ means مُسْتَقِيمًا upright. There are not incorrect beliefs in the books. These books are those which Allah revealed to the prophets.

كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّينَ مُبَشِّرِينَ وَمُنذِرِينَ وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ فِي مَا اخْتَلَفُوا فِيهِ وَمَا اخْتَلَفَ فِيهِ إِلَّا الَّذِينَ أُوتُوهُ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ بَغْيًا بَيْنَهُمْ فَهَدَى اللَّهُ الَّذِينَ آمَنُوا لِمَا اخْتَلَفُوا فِيهِ مِنَ الْحَقِّ بِإِذْنِهِ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ - 2:213

Mankind was [of] one religion [before their deviation]; then Allah sent the prophets as bringers of good tidings and warners and sent down with them the Scripture in truth to judge between the people concerning that in which they differed. And none differed over the Scripture except those who were given it - after the clear proofs came to them - out of jealous animosity among themselves. And Allah guided those who believed to the truth concerning that over which they had differed, by His permission. And Allah guides whom He wills to a straight path.

Messengers give glad tidings and warn of punishment, this is their task.

وما تفرق الذين أوتوا الكتاب إلا من بعد ما

جاءتهم البينة

Nor did those who were given the Scripture become divided until after there had come to them clear evidence.

The people of the book only disunited after clear cut proof came to them.

The clear cut proof in this verse is referring to another, not the one mentioned before.

It is the signs that were sent to them.

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

3:105

And do not be like the ones who became divided and differed after the clear proofs had come to them. And those will have a great punishment.

وما أمروا إلا ليعبدوا الله مخلصين له الدين
حنفاء ويقىموا الصلاة ويؤتوا الزكاة وذلك دين

القيمة

They were not commanded anything new but the same message that was sent to them before which is to worship Allah sincerely.

Ikhlas is to clean the heart from intending anything other than Allah in your acts of worship.

حَنِيفِيًّا Hanifiyyah is to face Allah alone and turning away from anything other than Allah. It is Tawhid.

The upright scriptures command the upright religion.

Whatever is in the Qurān commands what is upright from the scriptures and the upright religion.

The religion of Islām is the one that will be accepted.

عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ " وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَا يَسْمَعُ بِي أَحَدٌ مِنْ هَذِهِ الْأُمَّةِ يَهُودِيٍّ وَلَا نَصْرَانِيٍّ ثُمَّ يَمُوتُ وَلَمْ يُؤْمِنْ بِالَّذِي أُرْسِلْتُ بِهِ إِلَّا كَانَ مِنْ أَصْحَابِ النَّارِ " .

It is narrated on the authority of Abu Huraira that the Messenger of Allah (ﷺ) observed: By Him in Whose hand is the life of Muhammad, he who amongst the community of Jews or Christians hears about me, but does not affirm his belief in that with which I have been sent and dies in this state (of disbelief), he shall be but one of the denizens of Hell-Fire.

إن الذين كفروا من أهل الكتاب والمشركين في
نار جهنم خالدين فيها أولئك هم شر البرية

Those who disbelieve are the worst of creation.

إن الذين آمنوا وعملوا الصالحات أولئك هم خير

البرية

Allah said the reward is with him to show the greatness of it.

عَدْن means eternal.

Whenever it says there are rivers that flow underneath the gardens, it means it is not flowing on a river bed, it flows on the ground.

It is narrated by many Tabīeen.

جزاءهم عند ربهم جنات عدن تجري من تحتها
الأنهار خالدین فیها أبدا رضي الله عنهم ورضوا
عنه ذلك لكم خشي ربه

Allah is pleased with them because of their obedience and they are pleased with Allah because of the reward.

الخَوْف Khawf is fear

الخَشْيَةَ Khashya is fear based on knowledge.



SURAH ZALZALAH

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Abdullah bin 'Amr said when Abu Bakr (r) heard this Surah when it was revealed he started crying. The Prophet (s) said: what made you cry?

He said: This surah made me cry.

عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " وَالَّذِي نَفْسِي بِيَدِهِ لَوْ لَمْ تُذُنِبُوا لَذَهَبَ اللَّهُ بِكُمْ وَلَجَاءَ بِقَوْمٍ يُدْنِبُونَ فَيَسْتَغْفِرُونَ اللَّهَ فَيَغْفِرُ لَهُمْ "

Abu Huraira reported Allah's Messenger (ﷺ) having said: By Him in Whose Hand is my life, if you were not to commit sin, Allah would sweep you out of existence and He would replace (you by) those people who would commit sin and seek forgiveness from Allah, and He would have pardoned them.

This was to comfort Abu Bakr (r).

It is not about the sin but about how you act after it, the one who repents is as if he did no sin.

إذا زلزلت الأرض زلزالها

This is the last shake which will cause the whole earth to shake.

This is different because it is never that the whole earth quakes.

وأخرجت الأرض أثقالها

The earth will bring out that which is buried inside, it will come out to the surface.

وَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ - 84:4

And has cast out that within it and relinquished [it]

وقال الإنسان ما لها

This is the beginning of the day of Judgement.

The human will be in shock and say what is happening to the earth.

The earths full quake is never going to be except on the day of Judgement.

A sign of the Day of Judgement is that earthquakes will happen more as a reminder that Allah, the one who makes some of the earth shake will make the whole earth shake.

يومئذ تحدث أخبارها

This is talking about the earth.

الْيَوْمَ نَخْتِمُ عَلَىٰ أَفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ وَتَشْهَدُ أَرْجُلُهُمْ بِمَا كَانُوا يَكْسِبُونَ - 36:65

That Day, We will seal over their mouths, and their hands will speak to Us, and their feet will testify about what they used to earn.

The earth never cried when the people of Pharaoh drowned.

Ibn Abbas said: When the believer dies the earth cries at the places where he did Sujūd.

بأن ربك أوحى لها

Allah will command the earth to be a witness against the people. Therefore it won't disobey.

يومئذ يصدر الناس أشتاتا ليروا أعمالهم

People will be in different groups.

فمن يعمل مثقال ذرة خيرا يره

Some people translate ذرة as an atom. The Arabs never used it like this, they used it to mean a small ant.

This shows that we should not belittle any good deed

وَعَنْ أَبِي ذَرٍّ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - { لَا تَحْقِرَنَّ مِنَ الْمَعْرُوفِ شَيْئًا، وَلَوْ أَنْ تَلْقَى أَخَاكَ بِوَجْهِ طَلْقٍ } صحيح. رواه مسلم

Abu Dharr (RAA) narrated that the Messenger of Allah (ﷺ) said: "Do not consider any act of goodness as being insignificant even if it is meeting your brother with a cheerful face." Related by Muslim.

You need as many good deeds because they will all be counted and also because you do not know what effect it will have.

Also not to belittle sins, a minor sin which is done repetitively is a major sin.

The Prophet (s) said at these verse:

ما أبالي ألا أسمع غيرها حسبي حسبي

I do not need to hear anything other than this, it is enough.



SURAH 'ĀDIYĀT

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

والعاديات ضبحا

Allah swears by العاديات which are female horses which are running and heavily breathing.

The horses that are running in Jihād in the path of Allah.

This oath which is 5 verses is one of the most imaginable oaths that you can picture in your mind

The horses are running very fast, they are strong, from them is the sound of heavy breathing in its chest called الضَّبْح.

فالموريات قدحا

They are running so fast that their hoofs ignite sparks on rocks.

فالمغيرات صباحا

These verses only attack the enemies after Fajr in the morning.

فأثرن به نقعا

They are running so fast they bring out dust storms because of how fast they are running.

فوسطن به جمعا

They also attack the enemies in the middle of army because they are brave.

The oath by horses with this scary description is for the polytheists to hear and to instil fear and horror in the hearts of those who hear it.

And for the polytheists to know what is prepared against them in Jihād.

Another reason other scholars mention is that it is to remind the human being how loyal the horse is.

The جَوَابُ الْقَسْمِ answer to the oath is the next verse:

إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ

كنود is a person who is extremely ungrateful.

In this verse Allah emphasises this in 4 ways.

The إِنَّ is أداة التأكيد a tool used for emphasis.

When the object of action is preceding the verb then it is exclusive and specific meaning especially to your Lord you are ungrateful.

The third emphasis is لام التأكيد.

The word كنود is also in the form of مبالغة so it means extremely grateful.

This means he is given blessings his whole life but when one bad thing happens he becomes ungrateful.

وإنه على ذلك لشهيد

The human himself shows this ungratefulness clearly in his speech and actions.

Allah is reminding us of this deficient nature we have naturally.

Allah forgives us but when this causes a person to be disobedient it is what he is held to account to.

وإنه لحب الخير لشديد

In this verse the *خير* means wealth.

This meaning has also come in another verse:

كُتِبَ عَلَيْكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ إِن تَرَكَ خَيْرًا الْوَصِيَّةَ لِلْوَالِدَيْنِ وَالْأَقْرَبِينَ بِمَا عُرِفَ
حَقًّا عَلَى الْمُتَّقِينَ - 2:180

Prescribed for you when death approaches [any] one of you if he leaves wealth [is that he should make] a bequest for the parents and near relatives according to what is acceptable - a duty upon the righteous.

A human has love for his wealth which makes him stingy with it which has made you ungrateful to Allah by not giving charity etc.

أفلا يعلم إذا بعثر ما في القبور

Allah reminds us why we should be grateful.

Whatever is in the graves will be uprooted.

One of the things that should stop us from sinning is the fear of standing on that day.

وحصل ما في الصدور

Everything will be gathered and counted and taken to account

إن ربهم يومئذ خبير

Allah is very well acquainted with our actions and we will be recompensed for them.

Why did Allah say he knows what they did on that day even though he knows what we do everyday?

It is because on that day that Allah not only knows but will reward or punish based on it.