



LESSON 6



TAFSĪR AL- QURĀN

Ustadh Yasin Munye

SURAH QĀRI'AH

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

القارعة

It is one of the names of the Day of Judgement. It is called this because it puts fear into the hearts of people and disturbs their hearts.

The word comes from something which makes the heart scared. For example: the sound of a loud bell.

ما القارعة

وما أدراك ما القارعة

This is said to bring the attention of the listener and make him yearn for the answer.

يوم يكون الناس كالفراش المبثوث

The people will be like locusts.

When baby locusts come out they climb on top of each other.

Another reason there was a comparison is because the people will be spread out like a large amount of locusts.

It is also mentioned in another verse.

خُشِعَا أَبْصَارُهُمْ يَخْرُجُونَ مِنَ الْأَجْدَاثِ كَأَنَّهُمْ جَرَادٌ مُنتَشِرٌ - 54:7

Their eyes humbled, they will emerge from the graves as if they were locusts spreading.

وتكون الجبال كالعهن المنفوش

العهن is cotton.

When you rip up cotton, this is what the mountains will be like.

Allah mentioned them because they are one of the strongest creations on earth

وتَرَى الْجِبَالَ تَحْسَبُهَا جَامِدَةً وَهِيَ تَمُرُّ مَرَّ السَّحَابِ ۗ صُنِعَ اللَّهُ الَّذِي الَّذِي أَتَقَنَ كُلَّ شَيْءٍ ۗ
إِنَّهُ خَبِيرٌ بِمَا تَفْعَلُونَ - 27:88

And you see the mountains, thinking them rigid, while they will pass as the passing of clouds. [It is] the work of Allah,

who perfected all things. Indeed, He is Acquainted with that which you do.

The Arabs listening to these verses saw the mountains around them and how strong they are so it is a powerful example.

فأما من ثقلت موازينه

This means his scales are heavy with good deeds.

فهو في عيشة راضية

He will have a life that he is pleased with.

وأما من خفت موازينه

As for the one whose bad deeds outweigh his good deeds.

فأما هواية

The هاوية is a name of the hellfire.

It will be like his mother meaning it is their home and their abode. The place where he belongs is the fire.

وما أدراك ما هيه

Then Allah aggrandises this and shows how it is.

نار حامية

The word حامية means extremely hot. Boiling water is called حميم.

فَشَارِبُونَ عَلَيْهِ مِنَ الْحَمِيمِ - 56:54

And drinking on top of it from scalding water.

There is a Hadith which says the hellfire was ignited till it burnt red for 100 years, then white for 1000 years then black for 1000 years.

There is also a Hadith which states that the heat of the hellfire is more hotter than the fire of this world by 70 times.



SURAH TAKATHUR

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

عَنْ مُطَرِّبٍ، عَنْ أَبِيهِ، قَالَ أَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يَقْرَأُ { أَلْهَاكُمُ التَّكَاثُرُ } قَالَ " يَقُولُ ابْنُ آدَمَ مَالِي مَالِي - قَالَ - وَهَلْ لَكَ يَا ابْنَ آدَمَ مِنْ مَالِكَ إِلَّا مَا أَكَلْتَ فَأَفْنَيْتَ أَوْ لَبِسْتَ فَأَبْلَيْتَ أَوْ تَصَدَّقْتَ فَأَمْضَيْتَ " .

Mutarraf reported on the authority of his father: I came to Allah's Apostle (ﷺ) as he was reciting: " Abundance diverts you" (cii. 1). He said: The son of Adam claims: My wealth, my wealth. And he (the Holy Prophet) said: O son of Adam. is there anything as your belonging except that which you consumed, which you utilised, or which you wore and then it was worn out or you gave as charity and sent it forward?

عن أبي هريرة -رضي الله عنه- أن رسول الله صلى الله عليه وسلم قال: مَا أَخْشَى عَلَيْكُمُ الْفَقْرَ وَلَكِنْ أَخْشَى عَلَيْكُمُ التَّكَاثُرَ وَمَا أَخْشَى عَلَيْكُمُ الْخَطَأَ وَلَكِنْ أَخْشَى عَلَيْكُمُ التَّعَمُّدَ. رواه أحمد

أَلْهَاكُمُ التَّكَاثُرُ

This is rebuking the polytheists and warning the believers.

تكاثر: تفاخر بالكثرة

The verb form تَفَاعَلَ in Arabic alludes to mutual action.

It is people compete each other in gaining wealth and boasting about it.

It is to compete and show off about anything in this world.

Allah did not mention what is being gathered because it includes everything.

The concept of الزهد Zuhd is a person leaving off the extra things he does not need in the world. Because anything that busies you in this world will turn you away from the hereafter.

The Salaf would say this world is the dowry of the hereafter. You must give it up.

قَالَ سَمِعْتُ أَبَا هُرَيْرَةَ، يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " أَلَا إِنَّ الدُّنْيَا مَلْعُونَةٌ مَلْعُونٌ مَا فِيهَا إِلَّا ذِكْرُ اللَّهِ وَمَا وَالَاهُ وَعَالِمًا أَوْ مُتَعَلِّمًا "

Abu Hurairah narrated that the Messenger of Allah (s.a.w) said: "Lo! Indeed the world is cursed. What is in it is cursed, except for remembrance of Allah, what is conducive to that, the knowledgeable person and the learning person."

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " الدُّنْيَا مَتَاعٌ وَخَيْرُ مَتَاعِ الدُّنْيَا الْمَرْأَةُ الصَّالِحَةُ " .

'Abdullah b. Amr reported Allah's Messenger (ﷺ) as saying:
The whole world is a provision, and the best object of benefit
of the world is the pious woman.

حتى زرتم المقابر

The people who compete will always remain in this state till they visit the graves meaning till they die.

It is a visit to the grave because it is a life between the two lives, it is a pathway to the hereafter and not the final abode.

So Allah made them visitors of graves. The recompense will be in the hereafter.

كلا سوف تعلمون

Allah threatened them by saying that they will soon know.

ثم كلا سوف تعلمون

Again they will soon know the evil effects of this world and what they were busy with.

كلا لو تعلمون علم اليقين

علم اليقين is one of the types of having certainty.

Having certainty is 3 types and they are not the same:

1. علم اليقين There is no doubt that it is true.
2. عين اليقين This is when you see something.
3. حق اليقين This is when you have experienced it.

If they knew what is coming after death they would not have busied themselves with competing.

لترون الجحيم

This is لام القسم (The Lām of oath) and the ن is for توكيد (emphasis).

ثم لترون عين اليقين

وَأِنْ مِنْكُمْ إِلَّا وَارِدُهَا كَانَ عَلَىٰ رَبِّكَ حَتْمًا مَّقْضِيًّا - 19:71

And there is none of you except he will come to it. This is upon your Lord an inevitability decreed.

ثم لتسئلن يومئذ عن النعيم

Allah will ask you about the blessings you had in this life and if you were grateful or not.

Abdullah bin Zubair Al-Awwām (r) narrated from his father that when this verse came down, Zubair said: Oh Messenger of Allah which blessing will we be asked about? We only have dates and water.

He (s) said: It will happen.

When the companions would only have that and they will be asked about it then we will surely be asked about all the blessings we are given.

Abu Hurayrah (r) narrated: The Prophet (s) came out of his house one night and he saw Abu Bakr and Umar, he said what brought you out of your houses? They said: Hunger. The Prophet (s) said: The same thing that brought you out of your houses brought me out of mine.

They went to the house of a man of Ansar but he was not there. His wife said: Welcome. The Prophet (s) asked where is he? She said: He went to get water.

He came back and said no one has more honourable guests than me today. He went to gather a basket of things to eat so he said eat from this.

Then he went to slaughter a sheep so the Prophet (s) said don't slaughter the one which gives milk. He slaughtered a sheep and they ate it.

When they became full and quenched their thirst. The Prophet (s) said: I swear by the one who my soul is in hands, you will be asked about this blessing on the Day of Judgement.



SURAH 'ASR

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

والعصر

This Surah starts with an oath.

The word **العصر** has two meanings generally. One is all of time in general. The second is the end of the day.

Allah swears by the time of the day.

إِن الْإِنْسَانَ لَفِي خَسْرٍ

This is the **جواب القسم** the response to the oath.

The end of the day is when people are working and making their last sale but despite this they are still in loss.

The ل in الإنسان is الاستغراق so it encompasses all of mankind.

You must have all four of these characteristics to not be in loss.

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ

You must have Imān and you can only have Imān through knowledge.

Then it is not enough to just have knowledge, you must act upon it.

Then it is not enough to just save yourself but to call others to the truth and teach people round them and forbid the evil and command the good.

لُعِنَ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَائِيلَ عَلَى لِسَانِ دَاوُدَ وَعِيسَى ابْنِ مَرْيَمَ ذَلِكَ بِمَا عَصَوْا
وَكَانُوا يَعْتَدُونَ - 5:78

Cursed were those who disbelieved among the Children of Israel by the tongue of David and of Jesus, the son of Mary. That was because they disobeyed and [habitually] transgressed.

You must also be people who command each other to be patient.

Patience is two types:

1. Patience in obeying Allah's commands and staying away from his prohibitions.
2. Patience when a calamity befalls you and you do not become angry with the decree of Allah.