



# LESSON 7

# TAFSĪR AL- QURĀN

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# SURAH HUMAZAH

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

ويل لكل همزة لمزة

The Surah begins with a threat or warning of destruction.

The word ويل (Wail) is known in the Arabic language is used to describe the destruction that would befall a person.

Some said it is a valley in the hellfire.

It is a Dua against a person that he is in a bad situation. It is said it is a Dua because it says "for" the ones who fit the description which comes after it.

The same way that رَحْمَانَ (Rahmān) is emphasis on the form of فَعْلَانِ (Fa'lān). The form فُعْلَةٌ (Fu'ala) is also a form of emphasis to show something that is done a lot.

The word همزة (Humaza) and لمزة (Lumaza) is someone who constantly mocks people with his actions and speech.

So the هَمَازِ (Hammāz) is someone who constantly mocks and insults people by pointing, winking and other gestures.

Through speech is by backbiting, slandering, insulting etc.

These two people are promised by Allah to be destroyed.

The word form shows that it is when it is done in an extreme way.

## الذي جمع مالا وعدده

This is someone whose life is based on gathering wealth and counting it.

This shows it is not a characteristic of a believer.

## يحسب أن ماله أخلده

Out of his ignorance he thinks his wealth is going to make him live forever in this world.

The biggest dream of his is this world and how much he is going to earn and make because he does not believe in the hereafter.

Therefore this characteristic of loving wealth is a characteristic of the disbelievers.

## كلا لينبذن في الحطمة

Then Allah reminds him and threatens him that the reality of the situation is not what he thinks.

His wealth will not make him live forever and Allah will punish him.

This is a جواب القسم (reply to the oath) for an oath which is dropped in the sentence.

The word الحطمة (Hutama) means something that is shredded to pieces.

The thing which shreds is the hellfire which destroys and shreds that which is thrown into it.

وما أدراك ما الحطمة

Then Allah asks this question to make the listener think.

نار الله الموقدة

Then Allah explains it and says it is the fire.

It does not say the fire which Allah kindled but the fire of Allah.

التي تطلع على الأفئدة

The severity of the fire reaches into the bodies all the way through to the heart and burns it.

This pain of the heart being burnt is worse than the burning of any other part of the body because the nature of the heart is that it is soft.

Allah did not say قلوب (Qulūb) but أَفئدة (Afidah) which is the plural of فؤاد (Fuād). It is not just the heart but it includes deep inside the heart.

إنها عليهم مؤصدة

The people will lose hope in the fire being there forever.

It will be closed on them.

في عمد ممددة

They will be in it for a long period of time.

Disbelievers will be in there forever.



# SURAH FĪL

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

ألم تر كيف فعل ربك بأصحاب الفيل

Allah mentions in the Surah the story of the companions of the Elephant.

Allah speaks to the Prophet (s) directly to strengthen the point and to bring his attention to the creator who sent the Prophet (s) to mankind, showing him what Allah did with people before him.

The Prophet (s) was born in the Year of the Elephant.

ألم يجعل كيدهم في تضليل

Allah asks a rhetorical question.

This story took place before Islam in a place called نجران (Najrān).

A group of people became believers, christians at the time.

They were burnt in a trench because of this.

Only two people managed to get away, so they went to the emperor of Rome who was Christian.

When they went to him, he told them to go to Najashi who sent an army to take revenge.

Najashi then sent a man called Abraha and another man to rule that area which is south east region of Saudi Arabia today.

These two began to fight and Abraha killed the other man. Najashi became angry so scolded him and sent him a message telling him he was wrong.

Abraha sent gifts to please Najashi.

The one who rules the horn of Africa is called a Najashi as his title, this is not his name.

Najashi sent a message back that he will build for him a Church and Abraha wanted this church to be the replacement of the Kabah.

This church was called القليس (Al-Qulays). It was called this because when a person looked up to it his قَلْنُسُوَّة (Qalansuwa) which means a hood would fall of because of how high it is.

They built the church and Abraha told Quraysh to do Hajj at the church and go there instead of the Kabah.

The Arabs became angry at this so one of them went to the church and defecated in it and spread it on the walls. When Abraha saw this he became extremely angry so he gathered an army with elephants from Africa.

He intended to destroy the Kabah.

As the army marched to Makkah, small tribes tried to stop them but they were defeated and taken as prisoners.

They then reached near Taif and instead of the people of Taif fighting them, they give them a man called أبو رِغَال Abu Righal who knew how to get into Makkah.

So he showed Abraha how and became a traitor of the Arabs.

The Arabs would stone his grave in the time of جاهلية Jahiliyyah because of his treachery against the Kabah.

Abraha reached Mina just outside Makkah. This is where the people of Quraysh would have their camels grazing.

300 camels were taken by Abraha's army.

They wanted the main elephant called محمود Mahmūd to march forth but it would refuse to march towards the Kabah. It would walk in any other direction. This was from the miracles of Allah.



Abdul-Mutallib came to Abraha. He was a very respectful man with an aura.

So when he came to Abraha's tent, Abraha was in awe of how respectful Abdul-Mutallib was so he sat next to him on the floor.

Abdul-Mutallib asked for his camels so Abraha was disappointed and said: When I saw you I thought you were a respected man but you only want your camels while I am here to destroy the Kabah.

Abdul-Mutallib said: أنا رب الإبل وللبيت رب يحميه: I am the owner of the camels, as for the house of Allah it has an owner who will protect it.

وأرسل عليهم طيرا أبابيل

Before Abraha came to destroy it, the people went to the mountains to protect themselves.

Then Allah held the elephants back and sent a group of birds.

ترميهم بحجارة من سجيل

Each bird would have a stone in their mouth and one in each of their claws.

Every single stone would hit someone in the army and destroy them.

## فجعلهم كعصف مأكول

When an animal eats grass, a lot of it falls out of its mouth and it is left on the floor and stepped on till it is crushed.

This is what *عصف مأكول* is, so they became like the remainder of the food which animals eat.

This Surah reminds the Prophet (s) of Allah's strength, the one who protected the Kabah.

It also shows the blessings of Allah upon Quraysh and that he made them the custodians of the house of Allah.



# SURAH QURAYSH

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

This Surah is specifically mentioning the tribe of the Prophet (s) to show respect to it.

We know the best tribe of the Arabs is the Quraysh. Allah favoured them and favoured the Prophet (s) from among them.

## لإيلاف قريش

This verse is mentioning a reason for the Quraysh to worship Allah.

## إيلافهم رحلة الشتاء والصيف

They would travel in the winter and the summer which is from the blessings of Allah.

The Quraysh's income would come from the people coming to Hajj and this is true until now.

Another way they would make income is by the businessman who would make trade journeys.

In the winter they would travel to Yemen where it was not too cold.

In the summer they would go to Syria (Shaam) because it was not too hot at that time.

This is a big blessing for them because the Arabian Peninsula was not considered a safe place, there were many high way robbers. So from Allah's blessings is that the Arabs

respected the Quraysh so much that they would not attack them or steal from them.

## فليعبدوا رب هذا البيت

So therefore they should worship Allah.

Why did Allah mention the Lord of this house specifically?

This is to show the importance of the Kabah.

## الذي أطعمهم من جوع وآمنهم من خوف

They should worship Allah the one who gave them this blessing and he also gave them more.

The biggest blessings after Imān is safety and provision.

When Ibrahim (a) made Dua for Makkah, he said:

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا وَارْزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ مَنْ آمَنَ مِنْهُمْ بِاللَّهِ  
وَالْيَوْمِ الْآخِرِ قَالَ وَمَنْ كَفَرَ فَأُمَتِّعُهُ قَلِيلًا ثُمَّ أَضْطَرُّهُ إِلَىٰ عَذَابِ النَّارِ وَيَسَّ الْمُصِيرَ -

2:126

*And [mention] when Abraham said, "My Lord, make this a secure city and provide its people with fruits - whoever of them believes in Allah and the Last Day." [ Allah ] said. "And whoever disbelieves - I will grant him enjoyment for a little;*

*then I will force him to the punishment of the Fire, and wretched is the destination."*

From Allah's blessings to Quraysh is that he protected Makkah and made it that Makkah was given constant provision and constant safety.

The Arabs would never dare to fight in Makkah.

How did Allah protect this city?

He made it a city that is safe by forbidding hunting in it, and made fighting in it one of the worst sins and killing in Makkah one of the worst sins. This settled in the hearts of the Arabs. They would never go against the sanctity of the city of Makkah.

فِيهِ آيَاتٌ بَيِّنَاتٌ مَّقَامُ إِبْرَاهِيمَ ۖ وَمَنْ دَخَلَهُ كَانَ آمِنًا ۗ وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا ۚ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ - 3:97

*In it are clear signs [such as] the standing place of Abraham. And whoever enters it shall be safe. And [due] to Allah from the people is a pilgrimage to the House - for whoever is able to find thereto a way. But whoever disbelieves - then indeed, Allah is free from need of the worlds.*

وَضَرَبَ اللَّهُ مَثَلًا قَرْيَةً كَانَتْ آمِنَةً مُطْمَئِنَّةً يَأْتِيهَا رِزْقُهَا رَغَدًا مِنْ كُلِّ مَكَانٍ فَكَفَرَتْ بِأَنْعُمِ اللَّهِ فَأَذَاقَهَا اللَّهُ لِبَاسَ الْجُوعِ وَالْخَوْفِ بِمَا كَانُوا يَصْنَعُونَ - 16:112

*And Allah presents an example: a city which was safe and secure, its provision coming to it in abundance from every location, but it denied the favours of Allah . So Allah made it taste the envelopment of hunger and fear for what they had been doing.*

Ibrahim (a) said:

رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ رَبَّنَا لِيُقِيمُوا الصَّلَاةَ  
فَأَجْعَلْ أُمَّتَهُمْ مِنَ النَّاسِ تَهْوِي إِلَيْهِمْ وَارْزُقْهُمْ مِنَ الثَّمَرَاتِ لَعَلَّهُمْ يَشْكُرُونَ - 14:37

*Our Lord, I have settled some of my descendants in an uncultivated valley near Your sacred House, our Lord, that they may establish prayer. So make hearts among the people incline toward them and provide for them from the fruits that they might be grateful.*

Makkah is a valley which did not have crops but Allah said he provided for it from every location.

Despite it being just desert, Allah provided them with all kinds of things.

The people of Taif would bring things, the people who came to Hajj would bring things to sell. Allah gave it Zamzam.

Allah saved them from hunger and from fear.

No one dares to attack Makkah. Allah made their city a sacred city and the Quraysh respected among the Arabs.