



## LESSON 8



# TAFSĪR AL- QURĀN

Ustadh Yasin Munye

# SURAH MĀ'ŪN

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

This Surah shows a great connection between actions and beliefs.

Allah mentions that certain beliefs are reasons to stay away from certain actions. For example belief in the day of Judgement and the act of Salah.

The reason we say that the one who does not believe in the Day of Resurrection is not grounded in his morals is because it is based on his desires.

This does not mean that everyone who does not have this belief will be immoral. They undoubtedly have bad manners with Allah but with people they may be moral or immoral.

The belief of Qiyamah puts a barrier between a person and his actions.

There are two things which stop a believer from committing an immoral act:

اتْلُ مَا أُوحِيَ إِلَيْكَ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ ۖ إِنَّ الصَّلَاةَ تَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ ۗ<sup>ط</sup>  
وَلَذِكْرُ اللَّهِ أَكْبَرُ ۗ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ - 29:45

*Recite, [O Muhammad], what has been revealed to you of the Book and establish prayer. Indeed, prayer prohibits immorality and wrongdoing, and the remembrance of Allah is greater. And Allah knows that which you do.*

A person who does not believe in Qiyamah will do anything he likes because he does not believe that there is a day where justice will be served.

## أرأيت الذي يكذب بالدين

Allah calls the Day of Judgement the day of **دِين** (Deen) recompense because they deny the day that their actions will be judged. This is what is causing them to do bad deeds.

Allah specifically chose this word and name of Qiyamah here.

Allah rebukes the one who does not give the rights of Allah and the rights of the human beings.

The question is rhetorical.

## فذلك الذي يدع اليتيم

This is the same person (who does not believe) who pushes around the orphans and does not give them their rights

because of how hard his heart is and his denying of Allah's recompense.

## ولا يحض على طعام المسكين

He does not even encourage others to feed the poor let alone feeding them himself.

He does not believe that giving money will help him in the hereafter.

Being able to give up your hard earned wealth is one of the signs of high Imān because you do it for the hereafter.

أُولَئِكَ هُمُ الْكَافِرَةُ الْفَجَرَةُ - 80:42

Those are the disbelievers, the wicked ones.

Allah connects their disbelief and their transgression.

وَإِذَا قِيلَ لَهُمْ أَنْفِقُوا مِمَّا رَزَقَكُمُ اللَّهُ قَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا أَنْطَعِمُ مَنْ لَوْ يَشَاءُ اللَّهُ أَطَعَمَهُ إِنْ أَنْتُمْ إِلَّا فِي ضَلَالٍ مُبِينٍ - 36:47

*And when it is said to them, "Spend from that which Allah has provided for you," those who disbelieve say to those who believe, "Should we feed one whom, if Allah had willed, He would have fed? You are not but in clear error."*

## فويل للمصلين

Then Allah threatens a group of people who pray.

### الذين هم عن صلاتهم ساهون

It is those who are lazy with their prayer. They do not pray in its correct time nor do they pray it correctly.

إِنَّ الْمُنَافِقِينَ يُخَادِعُونَ اللَّهَ وَهُوَ خَادِعُهُمْ وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كُسَالَى يُرَاءُونَ  
النَّاسَ وَلَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا - 4:142

*Indeed, the hypocrites [think to] deceive Allah, but He is deceiving them. And when they stand for prayer, they stand lazily, showing [themselves to] the people and not remembering Allah except a little.*

They do it just to show off to people.

In Sahih Muslim:

عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ، أَنَّهُ دَخَلَ عَلَى أَنَسِ بْنِ مَالِكٍ فِي دَارِهِ بِالْبَصْرَةِ حِينَ انْصَرَفَ  
مِنَ الظُّهْرِ وَدَارُهُ بِجَنْبِ الْمَسْجِدِ فَلَمَّا دَخَلْنَا عَلَيْهِ قَالَ أَصَلَيْتُمُ الْعَصْرَ فَقُلْنَا لَهُ إِنَّمَا  
انْصَرَفْنَا السَّاعَةَ مِنَ الظُّهْرِ . قَالَ فَصَلُّوا الْعَصْرَ . فَقُمْنَا فَصَلَّيْنَا فَلَمَّا انْصَرَفْنَا قَالَ  
سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " تِلْكَ صَلَاةُ الْمُنَافِقِ يَجْلِسُ يَرْقُبُ الشَّمْسَ  
حَتَّى إِذَا كَانَتْ بَيْنَ قَرْنَيْ الشَّيْطَانِ قَامَ فَنَفَرَهَا أَرْبَعًا لَا يَذْكُرُ اللَّهَ فِيهَا إِلَّا قَلِيلًا " .

'Ala' b. 'Abd al-Rahman reported that they came to the house of Anas b. Malik in Basra after saying the noon prayer. His (Anas) house was situated by the side of the mosque. As he revisited him he (Anas) said: Have you said the afternoon prayer? We said to him: It is just a few minutes before that we finished the noon prayer. He said: Offer the afternoon prayer. So we stood up and said our prayer. And when we completed it, he said: I have heard the Messenger of Allah (ﷺ) saying: This is how the hypocrite prays: he sits watching the sun, and when it is between the horns of devil, he rises and strikes the ground four times (in haste) mentioning Allah a little during it.

This shows that a person cannot delay Asr till the time the sun is near setting except with a reason.

This is not talking about the person who forgets and does سُجُودُ السَّهْوِ (Sujūd As-Sahw) the prostration of forgetfulness but the one who is lazy.

## الذين هم يراون

This is someone who is eager with the worldly life.

الرياء: ظهور الأعمال الصالحة ليراها الناس فيحمدواهم عليها

Showing off: is to show off righteous actions to people so that they are praised for it.

## ويمنعون الماعون

This is preventing people from the benefit they have and can give like Zakah.

Also something that does not harm you to give someone or to borrow.

For example a cooking pot for someone to borrow. This person is so stingy he does not even give that because of how much they love this world.

Reminding yourself of the Day of Recompense and Judgement, that you will be held accountable for all your actions stops you from sinning and not giving people their rights.



# SURAH KAWTHAR

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

This Surah has a reason for revelation.

Allah reminds Muhammad (s) of a blessing he has given him.

## إنا أعطيناك الكوثر

There is a difference of opinion in what كَوْتَرٌ (Kawthar) is but the correct opinion is that it is a river in Jannah. From it two pipes flow which fill up the water of the حَوْض (Hawdh) which is a pond or reservoir which the Prophet (s) will be given on Qiyamah.

قَالَ عَبْدُ اللَّهِ بْنُ عَمْرٍو بْنِ الْعَاصِ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " حَوْضِي مَسِيرَةٌ شَهْرٍ وَزَوَايَاهُ سَوَاءٌ وَمَاؤُهُ أبيضٌ مِنَ الْوَرِقِ وَرِيحُهُ أَطيبٌ مِنَ الْمِسْكِ وَكِيْرَانُهُ كَنْجُومِ السَّمَاءِ فَمَنْ شَرِبَ مِنْهُ فَلَا يَظْمَأُ بَعْدَهُ أَبَدًا " . قَالَ وَقَالَتْ أَسْمَاءُ بِنْتُ أَبِي بَكْرٍ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِنِّي عَلَى الْحَوْضِ حَتَّى أَنْظُرَ مَنْ يَرِدُ عَلَيَّ مِنْكُمْ وَسَيُؤْخَذُ أَنْاسٌ دُونِي فَأَقُولُ يَا رَبِّ مَنِّي وَمَنْ أُمَّتِي . فَيُقَالُ أَمَا شَعَرْتَ مَا عَمِلُوا بِعَدَاكَ وَاللَّهِ مَا بَرِحُوا بِعَدَاكَ يَرْجِعُونَ عَلَيَّ أَعْقَابِهِمْ " . قَالَ فَكَانَ ابْنُ أَبِي مُلَيْكَةَ يَقُولُ اللَّهُمَّ إِنَّا نَعُوذُ بِكَ أَنْ نَرْجِعَ عَلَيَّ أَعْقَابِنَا أَوْ أَنْ نُفْتَنَ عَنْ دِينِنَا

'Abdullah b. 'Amr al-'As, reported Allah's Messenger (ﷺ) as saying: My Cistern (is as wide and broad that it requires) a month's journey (to go round it) all, and its sides are equal and its water is whiter than silver, and its odour is more fragrant than the fragrance of musk, and its jugs (placed around it) are like stars in the sky; and he who would drink from it would never feel thirsty after that. Asma', daughter of Abu Bakr said: Allah's Messenger (ﷺ) said: I would be on the Cistern so that I would be seeing those who would be coming to me from you, but some people would be detained (before reaching me). I would say: My Lord, they are my followers and belong to my Ummah, and it would be said to

me: Do you know what they did after you? By Allah, they did not do good after you, and they turned back upon their heels. He (the narrator) said: Ibn Abu Mulaika used to say (in supplication): O Allah, I seek refuge with Thee that we should turn back upon our heels or put to any trial about our religion.

Every prophet will have a حَوْض (Hawdh) but the Prophet (s)'s will be the best.

Some people will come and the angels will push them back and stop them from drinking from it. The Prophet (s) will say: my Ummah my Ummah. The angels will say: You do not know what they did after you (innovation). The Prophet (s) will say: Take them away. Take them away.

عَنْ أَنَسٍ، قَالَ بَيْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ يَوْمٍ بَيْنَ أَظْهُرِنَا إِذْ أَغْفَى  
إِعْفَاءَةً ثُمَّ رَفَعَ رَأْسَهُ مُتَبَسِّمًا فَقُلْنَا مَا أَضْحَكَكَ يَا رَسُولَ اللَّهِ قَالَ " أَنْزَلْتُ عَلَيَّ أَنْفًا  
سُورَةً " . فَقَرَأَ " بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ { إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ \* فَصَلِّ لِرَبِّكَ وَأَنْحَرْ \*  
إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ } " . ثُمَّ قَالَ " أَنْتَدِرُونَ مَا الْكَوْثَرُ " . فَقُلْنَا اللَّهُ وَرَسُولُهُ أَعْلَمُ . قَالَ "  
فَإِنَّهُ نَهْرٌ وَعَدَنِيهِ رَبِّي عَزَّ وَجَلَّ عَلَيْهِ خَيْرٌ كَثِيرٌ هُوَ حَوْضٌ تَرِدُ عَلَيْهِ أُمَّتِي يَوْمَ الْقِيَامَةِ أَيْنِيهِ  
عَدَدُ النُّجُومِ فَيُخْتَلَجُ الْعَبْدُ مِنْهُمْ فَأَقُولُ رَبِّ إِنَّهُ مِنْ أُمَّتِي . فَيَقُولُ مَا تَدْرِي مَا أَحَدْتَنِي  
بَعْدَكَ

Anas reported: One day the Messenger of Allah (ﷺ) was sitting amongst us that he dozed off. He then raised his head smilingly. We said: What makes you smile. Messenger of Allah? He said: A Surah has just been revealed to me, and then recited: In the name of Allah, the Compassionate, the Merciful. Verily We have given thee Kauthar (fount of

abundance). Therefore turn to thy Lord for prayer and offer sacrifice, and surely thy enemy is cut off (from the good). Then he (the Holy Prophet) said: Do you know what Kauthar is? We said: Allah and His Messenger know best. The Prophet (ﷺ) said: It (Kauthar) is a canal which my Lord, the Exalted and Glorious has promised me, and there is an abundance of good in it. It is a cistern and my people would come to it on the Day of Resurrection, and tumblers there would be equal to the number of stars. A servant would be turned away from (among the people gathered there). Upon this I would say: My Lord, he is one of my people, and He (the Lord) would say: You do not know that he innovated new things (in Islam) after you.

إِغْفَاءٍ (Ighfā) is a state the Prophet (s) would go in when receiving revelation. The Prophet (s) would become heavy, such that when he was on a camel it had to sit down.

The Prophet (s) would also become sweaty as Aisha (r) mentioned that even on a cold night he became sweaty.

إِنَّا سَنُلْقِي عَلَيْكَ قَوْلًا ثَقِيلًا - 73:5

Indeed, We will cast upon you a heavy word.

The people of Quraysh would say he had epilepsy.

## فصل لربك وانحر

Some said this meant the Salah and slaughter for Eid.

Allah mentions these two acts of worship specifically because of their virtue.

The prayer includes the humility of the body for Allah.

The slaughter includes getting close to Allah by spilling the blood of the animal which shows the person giving up his wealth for Allah.

## إِنْ شَانَيْكَ هُوَ الْأَبْتَرُ

Allah also mentioned that from his blessings is his destruction for the Prophet (s)'s enemy.

The word الْأَبْتَرُ (Abtar) is someone who is cut off from all good.

It also means someone who does not have a lineage.

It is narrated that Abu Lahab would say after the Prophet (s)'s son died that he is الْأَبْتَرُ (Abtar) meaning he has no lineage to carry on after him.

Allah kept the Prophet (s)'s mention in good name and Abu Lahab is never spoken about in a good way.



# SURAH KĀFIRŪN

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

This Surah was revealed because a group of people came to the Prophet (s) with a deal. They wanted to agree that they would all worship Allah for a year then for a year they would worship the idols.

Allah revealed this Surah to show how different and far from Quraysh the religion of Islām is.

It is incorrect for people to falsely use the last verse to say anyone can follow whatever religion they want.

قل يا أيها الكافرون

Allah says to say to those who are persevering in their disbelief.

لا أعبد ما تعبدون

That he (s) will never worship their idols in the future just like he is not worshipping them today.

ولا أنتم عابدون ما أعبد

Then he informs them of their situation. Allah alone is the one deserving of worship.

The disbelievers even if they worship Allah, worship is not considered worship unless it is with Tawhid just like Salah is only accepted with Wudhu.

ولا أنا عابد ما عبدتم

Then Allah repeats his (s)'s freedom from their idols to show the firmness upon it and make them lose hope in the Prophet (s) ever accepting such a contract.

ولا أنتم عابدون ما أعبد

This is to show that this is something that they are upon, it is a characteristic of them that they are not worshipping Allah.

لكم دينكم ولي دين

In another recitation the word دين (Deen) has a ي so it is ديني (My Deen).

They have their religion which they are pleased with which is Shirk.

And for the Prophet (s) is the religion Allah is pleased with.

Interfaith dialogue claims that every religion is correct and people can follow whatever religion they want to follow.

If they knew the reason this Surah was revealed they would never use it but they just use this verse out of desires to suit what they want.



# SURAH NASR

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

This Surah is talking about the conquest of Makkah.

It is different to the conquest being referred to in Surah Fath. That was regarding Hudaybiyyah.

As for this Surah it is talking about the conquest of Makkah in the 8<sup>th</sup> year after Hijrah which occurred as a consequence of Hudaybiyyah.

When the Prophet (s) wanted to do Umrah, Quraysh stopped him and they decided to make a peace treaty.

This treaty seemed like it was against the Prophet (s) and the Muslims outwardly.

From amongst the conditions was that they couldn't do Umrah this year but next year. There also couldn't be any fighting for 10 years between Quraysh and the Muslims.

They also could not keep any Muslim who fled from Makkah to Madinah, he would have to be sent back to Makkah. However any one who left Islam could stay in Madinah.

The Muslims were sad and unhappy with the treaty.

Sahl bin Hunayth said: If you saw me the day of Abu Jandal, if I could reject the command of the Prophet (s) I would have done so. This is because of how hard they found it.