



## LESSON 9

# TAFSĪR AL- QURĀN

Ustadh Yasin Munye

The day of the contract a man called Abu Jandal ran away from Makkah because he heard the Muslims were there.

He was tortured in Makkah by his father Suhayl bin Amr who was also the one who negotiated the contract.

The contract had not been signed when he came.

Suhayl bin Amr said he must be the first to be sent back.

The Prophet (s) said: Let him come with us. The Prophet (s) asked many times but he said no otherwise he would refuse to sign the contract.

The Prophet (s) had to sign the contract.

Umar (r) said: Are we not on the truth why are we accepting this?

Later Abu Jandal and others made their own area between Madinah and the shore and would intercept and stop Quraysh's caravan.

The polytheists were getting weaker and the Muslims stronger.

So then Quraysh said that the Muslims could go to Madinah.

There were two tribes: Banu Bakr and Khuza'ah. They entered two sides of the treaty of Hudaibiyyah.

Later the contract was broken by Quraysh and the tribe on their side because they had killed some people.

This is when the Prophet (s) and the Muslims marched to Makkah with 10,000 people and conquered Makkah in the 8<sup>th</sup> year after Hijra.

Sahl bin Hunayth said: Go against your opinion. Because he later realised the good that came from the treaty.

## إذا جاء نصر الله والفتح

The Prophet (s) entered Makkah with barely any fighting. He entered with humility with his head down on the camel instead of being proud.

This Surah contained glad tidings for the Prophet (s) and an indication to something that will take place when this glad tiding takes place.

## ورأيت الناس يدخلون في دين الله أفواجا

أَفْوَاجًا means groups after groups.

Following this glad tiding something else will happen to indicate that the Prophet (s)'s mission is complete on earth and it is the nearness of the death of the Prophet (s).

This Surah was revealed in Madinah while the majority of the 30<sup>th</sup> Juz was revealed in Makkah.

## فسبح بحمد ربك واستغفره إنه كان توابا

Where does it show that the Prophet (s)'s life is nearing its end.

The Prophet (s)'s life was a virtuous life and Allah swore by it.

لَعَمْرُكَ إِنَّهُمْ لَفِي سَكْرَتِهِمْ يَعْمَهُونَ - 15:72

By your life, [O Muhammad], indeed they were, in their intoxication, wandering blindly.

All virtuous things should end in Istighfār like Salah and Hajj.

The Prophet (s) would say Istighfār after the Salah.

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِّن رَّبِّكُمْ فَإِذَا أَفَضْتُمْ مِّنْ عَرَفَاتٍ فَاذْكُرُوا اللَّهَ عِنْدَ الْمَشْعَرِ الْحَرَامِ وَاذْكُرُوهُ كَمَا هَدَاكُمْ وَإِنْ كُنْتُمْ مِّنْ قَبْلِهِ لَمِنَ الضَّالِّينَ - 2:198

*There is no blame upon you for seeking bounty from your Lord [during Hajj]. But when you depart from 'Arafat, remember Allah at al- Mash'ar al-Haram. And remember Him, as He has guided you, for indeed, you were before that among those astray.*

This is for all good deeds.

رَبَّنَا وَاجْعَلْنَا مُسْلِمِينَ لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةً مُسْلِمَةً لَكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ  
التَّوَّابُ الرَّحِيمُ - 2:128

*Our Lord, and make us Muslims [in submission] to You and from our descendants a Muslim nation [in submission] to You. And show us our rites and accept our repentance. Indeed, You are the Accepting of repentance, the Merciful.*

So Allah commanded the Prophet (s) with Istighfār shows that his life is about to end.

This was the last complete Surah to be revealed.

Allah said he is تَوَّابًا. This is one of Allah's names. تَوَّابٌ is the one who guides his slave to repent and then he accepts it from him.

From Allah is the blessing from the beginning to the end.

The Prophet (s) would implement this.

عَنْ عَائِشَةَ، قَالَتْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُكثِرُ أَنْ يَقُولَ فِي رُكُوعِهِ  
وَسُجُودِهِ " سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ اللَّهُمَّ اغْفِرْ لِي " . يَتَأَوَّلُ الْقُرْآنَ .

*A'ishah said: The Messenger of Allah (ﷺ) often said while bowing and prostrating himself; "Glory be to Thee, O Allah, out Lord." And "Praise be to Thee, O Allah, forgive me," Thus interpreting the (command in the Qur'an).(Sunan Abi Dawud)*

Whenever Allah bestows his mercy and blessings we should remember to seek forgiveness and turn to him.

Ibn Abbas in the time of Umar (r) would be brought to the gathering of Umar where the top companions would be gathered.

Ibn Abbas at the time was a young boy. He was only between 10-14 when the Prophet (s) died. The companions would ask why he would be brought when they have sons like him they can bring too.

He said because of his knowledge of the Quran. He asked them all what they understood from this Surah. They all said what they understood.

Then he asked Ibn Abbas and he said: I understood the death of the Prophet (s). Umar (r) said: I did not understand except this.



# SURAH MASAD

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

This Surah was revealed because of the evil of Abu Lahab.

عَنِ ابْنِ عَبَّاسٍ - رَضِيَ اللَّهُ عَنْهُمَا - قَالَ لَمَّا نَزَلَتْ {وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ} صَعِدَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى الصَّفَا فَجَعَلَ يُنَادِي " يَا بَنِي فَهْرٍ، يَا بَنِي عَدِيٍّ ". لِبُطُونِ فُرَيْشٍ حَتَّى اجْتَمَعُوا، فَجَعَلَ الرَّجُلُ إِذَا لَمْ يَسْتَطِعْ أَنْ يَخْرُجَ أَرْسَلَ رَسُولًا لِيَنْظُرَ مَا هُوَ، فَجَاءَ أَبُو لَهَبٍ وَفُرَيْشٌ فَقَالَ " أَرَأَيْتَكُمْ لَوْ أَحْبَرْتُكُمْ أَنَّ خَيْلًا بِالْوَادِي تَرِيدُ أَنْ تُغِيرَ عَلَيْكُمْ، أَكُنْتُمْ مُصَدِّقِيَّ ". قَالُوا نَعَمْ، مَا جَرَّبْنَا عَلَيْكَ إِلَّا صِدْقًا. قَالَ " فَإِنِّي نَذِيرٌ لَكُمْ بَيْنَ يَدَيَّ عَذَابٍ شَدِيدٍ ". فَقَالَ أَبُو لَهَبٍ تَبًّا لَكَ سَائِرَ الْيَوْمِ، أَلْهَذَا جَمَعْتَنَا فَنَزَلَتْ {تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ \* مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ}

Narrated Ibn `Abbas: When the Verse:--'And warn your tribe of near-kindred, was revealed, the Prophet (ﷺ) ascended the Safa (mountain) and started calling, "O Bani Fihri! O Bani `Adi!" addressing various tribes of Quraish till they were assembled. Those who could not come themselves, sent their messengers to see what was there. Abu Lahab and other people from Quraish came and the Prophet (ﷺ) then said, "Suppose I told you that there is an (enemy) cavalry in the valley intending to attack you, would you believe me?" They said, "Yes, for we have not found you telling anything other than the truth." He then said, "I am a warner to you in face of a terrific punishment." Abu Lahab said (to the

Prophet) "May your hands perish all this day. Is it for this purpose you have gathered us?" Then it was revealed: "Perish the hands of Abu Lahab (one of the Prophet's uncles), and perish he! His wealth and his children will not profit him...." (111.1-5) (Bukhari)

Abu Lahab was from the paternal uncles of the Prophet (s) and he would harm him a lot.

Allah speaks about him and his wife.

تبت يدا أبي لهب وتب

This is information of the reality that his hands are at loss.

تَبَّتْ is a Dua against him and the تَبَّ is that in reality they are at loss.

ما أغني عنه ماله وما كسب

His children or his wealth can not help him.

سيصلى نارا ذات لهب

لَهَبْ means redness of a fire.

His Kunya (nickname) was Abu Lahab because he was very white and would have reddish cheeks and he was seen to be a handsome man.

Allah said instead he would burn in the fire which is red hot.

## وامراته حمالة الحطب

A حَمَّالَةَ الحَطَبِ was a woman who would carry fire wood and it was the job of slaves.

Umm Jameelah was the name of Abu Lahabs wife but Allah did not call her by her name.

Allah brings her down by comparing her to a slave in society.

She was called this because she would carry branches with thorns and throw it in the Prophet (s)'s path to harm him.

## في جيدها جبل من مسد

مَسَد is a type of leaf which is rough. It is rough like plaits of hair.

Allah informed that they will be punished and never become Muslim and this is what happened.

The reason she was not named was because her Kunya (nickname) looked like a nice name but Allah did not want to portray her in a good light.



# SURAH IKHLĀS

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

عَنْ أَبِي الدَّرْدَاءِ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " أَيْعَجِزُ أَحَدُكُمْ أَنْ يَقْرَأَ فِي لَيْلَةٍ ثُلُثَ الْقُرْآنِ " قَالُوا : وَكَيْفَ يَقْرَأُ ثُلُثَ الْقُرْآنِ ؟ قَالَ : " قُلْ هُوَ اللَّهُ أَحَدٌ تَعَدِلُ ثُلُثَ الْقُرْآنِ "

Abu Darda' reported Allah's Apostle (ﷺ) as saying: Is any one of you incapable of reciting a third of the Qur'an in a night? They (the Companions) asked: How could one recite a third of the Qur'an (in a night)? Upon this he (the Holy Prophet) said: "Say: He is Allah, One' (Qur'an. cxii) is equivalent to a third of the Qur'an."

Why is it equivalent to a third of the Quran? Because the topics of the Quran are 3: Tawhīd, Rulings and Stories. This Surah talks about Tawhīd.

نُ أَبِي الْعَالِيَةِ، عَنْ أَبِي بِنِ كَعْبٍ، أَنَّ الْمُشْرِكِينَ، قَالُوا لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
انْسُبْ لَنَا رَبَّكَ . فَأَنْزَلَ اللَّهُ : ( قُلْ هُوَ اللَّهُ أَحَدٌ \* اللَّهُ الصَّمَدُ ) فَالصَّمَدُ الَّذِي لَمْ يَلِدْ وَلَمْ

يُولَدُ لِأَنَّهُ لَيْسَ شَيْءٌ يُوَلَدُ إِلَّا سَيَمُوتُ وَلَيْسَ شَيْءٌ يَمُوتُ إِلَّا سَيُورَثُ وَإِنَّ اللَّهَ عَزَّ وَجَلَّ لَا يَمُوتُ وَلَا يُورَثُ : ( لَمْ يَكُنْ لَهُ كُفْوًا أَحَدٌ ) قَالَ " لَمْ يَكُنْ لَهُ شَيْبَةٌ وَلَا عِدْلٌ وَلَيْسَ كَمِثْلِهِ شَيْءٌ "

*Abu Al-Aliyah narrated from Ubayy bin Ka'b: "The idolaters were saying to the Messenger of Allah: 'Name the lineage of your Lord for us.' So Allah, Most High, revealed: Say: "He is Allah, the One. Allah As-Samad." So As-Samad is 'the One Who does not beget, nor is He begotten,' because there is nothing born except it will die, and there is nothing that dies except that it will be inherited from, and verily. Allah, the Mighty and Sublime, does not die, nor is He inherited from. 'And there is none comparable to Him.' He said: 'There is nothing similar to Him, nor equal to Him, nor is there anything like Him.'"* (Tirmidhi)

Allah revealed this Surah to reveal who Allah is.

## قل هو الله أحد

Because the religion is built upon sincerity, Allah specified this Surah for himself and commanded the Prophet (s) to convey this message.

Allah is the only one who is perfect, who is alone in his being deserving of worship الربوبية ألوهية and in his lordship and in his names and attributes الأسماء والصفات.

## الله الصمد

الصَّمدُ means the perfect master, owner who you go to when you need something.

It comes from going up to something **يَصْمُدُّ**.

When you need something from Allah you go up to him to ask.

So creation is in need and poverty to him, while Allah is in no need of creation.

## لم يلد ولم يولد

Some characteristics in humans can be praiseworthy in them but negative if it is attributed to Allah.

For humans it is negative if they cannot have children as it is a deficiency. It is for the child to carry on their lineage so it is a need for them.

As for Allah it is praiseworthy that he does not have offspring because it is attributing weakness to Allah as he does not need a child. Allah is rich and free and not in need of anyone or anything.

## لم يكن له كفوا أحد

A *kafu* is something that is similar to something else.

There is nothing like Allah in his essence or names or attributes or actions. Allah is above all imperfections and deficiencies.

It was called Surah Ikhlas, some say because it was only specifically about Allah and Surah Ikhlas is to make something specific.

Others say that it is because this Surah is based on Tawhid.



# SURAH FALAQ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

عَنْ عُقْبَةَ بْنِ عَامِرٍ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " أَلَمْ تَرَ آيَاتِ أَنْزَلَتْ اللَّيْلَةَ لَمْ يَرِ مِثْلَهُنَّ قَطُّ { قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ } وَ { قُلْ أَعُوذُ بِرَبِّ النَّاسِ } " .

'Uqba b. 'Amir reported Allah's Messenger (ﷺ) as saying:

*What wonderful verses have been sent down today. the like of which has never been seen! They are:" Say: I seek refuge with the Lord of the dawn," and" Say: I seek refuge with the Lord of men."*

The meaning of there is nothing like these verses is in seeking refuge in Allah with them.

From the ways of protection is that the Prophet (s) every night when going to bed would gather his palms and blow into them after reading these last 3 Surah's of the Quran.

Then wipe all over his body as much as he could, starting from his head, his face then the rest of his body. He would do this 3 times.

When he (s) was ill and felt pain he would read the **مُعَوِّذَتَيْنِ** (Surah Falaq and Nās) and blow and wipe over too.

You recite then blow then wipe.

## قل أعوذ برب الفلق

Surah Ikhlaṣ was conveying a message but in this Surah it was a command to the Prophet (s) to say these for seeking refuge.

Seeking protection and help from Allah.

الفلق is the break of dawn as soon as the first light appears.

It is the splitting of the day in the night.

## من شر ما خلق

This is every creation that has evil in it.

## ومن شر غاسق إذا وقب

Then Allah mentions some of these evils.

غاسق is a time of the night.

It is when the night is extremely dark.

This is when evil souls spread and harmful animals like scorpions and snakes.

عَنْ عَائِشَةَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَظَرَ إِلَى الْقَمَرِ فَقَالَ " يَا عَائِشَةُ اسْتَعِيذِي بِاللَّهِ مِنْ شَرِّ هَذَا فَإِنَّ هَذَا الْغَاسِقُ إِذَا وَقَبَ " . قَالَ أَبُو عِيْسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ .

*Aishah narrated: "The Prophet looked at the moon and he said: 'O Aishah! Do you seek refuge with Allah from the evil of this? For indeed this is Al-Ghasiqu Idha Waqab (The darkened one as it darkens).'"*

He made the moon a sign of this time of night, it does not mean the moon is evil but it is when the night is at its darkest.

Islam mentions principles instead of individuals so that it is clear when anyone falls under these principles.

## ومن شر النفثات في العقد

Magic is another evil. It is when a person does Shirk and Kufr for a Jinn to help him by blowing and tying knots.

So a person who wants to get rid of it has to untie it and undo it for the magic to be undone.

The word **النَّفَثَات** is feminine because it is referring to the magicians souls. They are evil in their soul.

## ومن شر حاسد

The **حَاسِد** envious one is the one who hates a blessing for someone.

This Surah included seeking refuge from all types of evil generally and also from some general evils.

All other evil also come under this.

A person should recite this Surah to protect from any and all evil.



# SURAH NĀS

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

This is the last Surah and it is seeking refuge like the previous Surah.

قل أعوذ برب الناس

Allah commanded the Prophet (s) to seek refuge.

He is the one who has control of everything and will protect us.

ملك الناس

He owns the kingdom and he is the king of human beings and owns them.

Allah specified this even though it is included in the previous verse to show emphasis and importance.

إله الناس

He is the one who deserves to be worship.

## من شر الوسواس الخناس

We seek refuge in him from evil whispers.

خَنَّاس is like someone who comes to you, hits you and runs away.

They have no power and are weak.

إِنَّهُ لَيْسَ لَهُ سُلْطَانٌ عَلَى الَّذِينَ آمَنُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ - 16:99

*Indeed, there is for him no authority over those who have believed and rely upon their Lord.*

## الذي يوسوس في صدور الناس

He makes evil look good to them and makes them want to do evil but he does not force them.

He makes good things look bad and stops them from doing it. He holds a person back from good.

When you seek refuge in Allah he runs away.

When the Adhan is read, Shaytan runs away while he is passing wind until it finishes.

## من الجنة والناس

When the slave mentions his Lord and seeks refuge in him  
Shaytān runs away.

These two Surah's are to protect yourself from the evils of  
this Dunya that you can see and evils from the Shaytan you  
cannot see.