

لَيْسَ لِلإِنْسَانِ إِلاَّ مَا سَعَى - وَأَنَّ سَعْيَهُ سَوْفَ
يُرَى - ثُمَّ يُجْزَاهُ الْجَزَاءَ الأَوْفَى - وَأَنَّ إِلَى رَبِّكَ
الْمُنْتَهَى)

(Or is he not informed with what is in the Scriptures of Musa. And of Ibrahim who fulfilled (or conveyed) all that (Allah ordered him to do or convey): that no burdened person (with sins) shall bear the burden (sins) of another. And that man can have nothing but what he does. And that his deeds will be seen. Then he will be recompensed with a full and the best recompense. And that to your Lord is the End (Return of everything.) (53:36-42) And so forth, until the end of these Ayat. Abu `Aliyah said, "The story of this Surah is in the earlier Scriptures." Ibn Jarir preferred the view that the meaning of Allah's statement,

(إِنَّ هَذَا)

(Verily, this) is referring to His previous statement,

(قَدْ أَفْلَحَ مَنْ تَزَكَّى - وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى -
بَلْ تُؤْتِرُونَ الْحَيَاةَ الدُّنْيَا - وَالْآخِرَةُ خَيْرٌ وَأَبْقَى
(

(Indeed whosoever purifies himself shall achieve success. And remembers the Name of his Lord, and offers Salah. Rather you prefer the life of this world. Although the Hereafter is better and more lasting.) Then Allah says,

(إِنَّ هَذَا)

(Verily, this) meaning, the content of this discussion,

(إِنَّ هَذَا لَفِي الصُّحُفِ الأُولَى - صُحُفِ إِبْرَاهِيمَ
وَمُوسَى)

(in the former Scriptures, the Scriptures of Ibrahim and Musa.) This view that he (At-Tabari) has chosen is good and strong. Similar to it has been reported from Qatadah and Ibn Zayd. And Allah knows best. This is the end of the Tafsir of Surat Al-A` la (Sabbih). All praise and blessings are due to Allah, and He is the Giver of success and protection from error.

The Tafsir of Surat Al-Ghashiyah

(Chapter - 88)

Which was revealed in Makkah

Reciting Surat Al-A` la and Al-Ghashiyah in the Friday Prayer

has already been mentioned on the authority of An-Nu`man bin Bashir that the Messenger of Allah used to recite Surat Al-A` la (87) and Al-Ghashiyah in the `Id and Friday prayers. Imam Malik recorded that Ad-Dahhak bin Qays asked An-Nu`man bin Bashir, "What else did the Messenger of Allah recite on Friday along with Surat Al-Jumu`ah" An-Nu`man replied, "Al-Ghashiyah (88)." This narration has been recorded by Abu Dawud, An-Nasa'i, Muslim and Ibn Majah.

(بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ)

In the Name of Allah, the Most Gracious, the Most Merciful.

(هَلْ أَتَاكَ حَدِيثُ الْغَاشِيَةِ - وَجُوهُ يَوْمَئِذٍ خَشِيعَةٌ
- عَامِلَةٌ نَّاصِبَةٌ - تَصَلَّى نَارًا حَامِيَةً - تُسْقَى مِنْ
عَيْنٍ آءَانِيَةٍ - لَيْسَ لَهُمْ طَعَامٌ إِلَّا مِنْ ضَرِيعٍ - لَا
يُسْمِنُ وَلَا يُغْنِي مِنْ جُوعٍ)

(1. Has there come to you the narration of Al-Ghashiyah (the overwhelming)) (2. Some faces that Day will be Khashi`ah.) (3. Laboring, weary.) (4. They will enter into Fire, Hamiyah.) (5. They will be given to drink from a boiling (Aniyah) spring,) (6. No food will there be for them but from Dari` ,) (7. Which will neither nourish nor avail against hunger.)

The Day of Judgement and what will happen to the People of the Fire during it Al-Ghashiyah is one of the names of the Day of Judgement.

This was said by Ibn `Abbas, Qatadah and Ibn Zayd. It has been called this because it will overwhelm the people and overcome them. Allah then says,

(وَجُوهُ يَوْمَئِذٍ خَشِيعَةٌ)

(Some faces that Day will be Khashi`ah.) meaning, humiliated. This was said by Qatadah. Ibn `Abbas said, "They will be humble but this action will be of no benefit to them." Then Allah says,

(عَامِلَةٌ تَأْصِبَةٌ)

(Laboring, weary.) meaning, they did many deeds and became weary in their performance, yet they will be cast into a blazing Fire on the Day of Judgement. Al-Hafiz Abu Bakr Al-Burqani narrated from Abu `Imran Al-Jawni that he said, " `Umar bin Al-Khattab passed by the monastery of a monk and he said: `O monk!' Then the monk came out, and `Umar looked at him and began to weep. Then it was said to him: `O Commander of the faithful! Why are you weeping' He replied: `I remembered the statement of Allah, the Mighty and Majestic, in His Book,

(عَامِلَةٌ تَأْصِبَةٌ - تَصَلِّي نَارًا حَامِيَةً)

(Laboring, weary. They will enter into Fire, Hamiyah.) So that is what has made me cry. " Al-Bukhari recorded that Ibn `Abbas said,

(عَامِلَةٌ تَأْصِبَةٌ)

(Laboring, weary.) "The Christians." It is narrated that `Ikrimah and As-Suddi both said, "Laboring in the worldly life with disobedience, and weariness in the Fire from torment and perdition." Ibn `Abbas, Al-Hasan, and Qatadah all said,

(تَصَلِّي نَارًا حَامِيَةً)

(They will enter into Fire, Hamiyah) meaning, hot with intense heat.

(تُسْقَى مِنْ عَيْنٍ عَائِيَةٍ)

(They will be given to drink from a boiling (Aniyah) spring.) meaning, its heat has reached its maximum limit and boiling point. This was said by Ibn `Abbas, Mujahid, Al-Hasan and As-Suddi. Concerning Allah's statement,

(لَيْسَ لَهُمْ طَعَامٌ إِلَّا مِنْ ضَرِيحٍ)

(No food will there be for them but from Dari` ,) `Ali bin Abi Talhah reported from Ibn `Abbas that he said, "A tree from the Hellfire." Ibn `Abbas, Mujahid, `Ikrimah, Abu Al-Jawza' and Qatadah, all said, "It is Ash-Shibriq (a type of plant)." Qatadah said, "The Quraysh called it Ash-Shabraq in the spring and Ad-Dari` in the summer." `Ikrimah said, "It is a thorny tree which reaches down to the ground." Al-Bukhari related that Mujahid said, "Ad-Dari` is a plant that is called Ash-Shibriq. The people of the Hijaz call it Ad-Dari` when it dries, and it is poisonous." Ma` mar narrated that Qatadah said,

(لَيْسَ لَهُمْ طَعَامٌ إِلَّا مِنْ ضَرِيحٍ)

(No food will there be for them but from Dari` ,) "This is Ash-Shibriq. When it dries it is called Ad-Dari` ." Sa` id narrated from Qatadah that he said,

(لَيْسَ لَهُمْ طَعَامٌ إِلَّا مِنْ ضَرِيحٍ)

(No food will there be for them but Dari` ,) "This is of the worst, most disgusting and loathsome of foods." Concerning Allah's statement,

(لَا يُسْمِنُ وَلَا يُغْنِي مِنْ جُوعٍ)

(Which will neither nourish nor avail against hunger.) This means that the intent in eating it will not be achieved, and nothing harmful will be repelled by it.

(وَجُوهٌ يَوْمَئِذٍ نَّاعِمَةٌ - لَسَعِيهَا رَاضِيَةٌ فِي جَنَّةٍ
عَالِيَةٍ لَّا تَسْمَعُ فِيهَا لَغِيَةً فِيهَا عَيْنٌ جَارِيَةٌ فِيهَا
سُرُرٌ مَّرْفُوعَةٌ وَأَكْوَابٌ مَوْضُوعَةٌ وَنَمَارِقُ
مَصْفُوفَةٌ وَزَرَابِيُّ مَبْثُوثَةٌ)

(8. Faces that Day will be joyful,) (9. Glad with their endeavor.) (10. In a lofty Paradise.) (11. Where they shall neither hear harmful speech nor falsehood.) (12. Therein will be a running spring.) (13. Therein will be thrones raised high.) (14. And cups set at hand.) (15. And Namariq, set in rows.) (16. And Zarabi, spread out (Mabthuthah).)

The Condition of the People of Paradise on the Day of Judgement

After mentioning the situation of the wretched people, Allah changes the discussion to mention those who will be happy. He says,

(وَجُوهٌ يَوْمَئِذٍ)

(Faces that Day.) meaning, on the Day of Judgement .

(نَّاعِمَةٌ)

(will be joyful,) meaning, pleasure will be noticeable in them (those faces). This will only occur due to their striving. Sufyan said,

(لَسَعِيهَا رَاضِيَةٌ)

(Glad with their endeavor.) "They will be pleased with their deeds." Then Allah says,

(فِي جَنَّةٍ عَالِيَةٍ)

(In a lofty Paradise.) meaning, elevated and brilliant, secure in their dwellings.

(لَا تَسْمَعُ فِيهَا لَغِيَةً)

(Where they shall neither hear harmful speech nor falsehood.) meaning, they will not hear in the Paradise that they will be in, any foolish word. This is as Allah says,

(لَا يَسْمَعُونَ فِيهَا لَغْوًا إِلَّا سَلَامًا)

(They shall not hear therein any Laghw, but only Salam.) (19:62) Allah also says,

(لَا لَغْوٌ فِيهَا وَلَا تَأْتِيمٌ)

(Free from any Laghw, and free from sin.) (52:23) and He says,

(لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا تَأْتِيمًا - إِلَّا قِيلًا سَلَامًا
سَلَامًا)

(No Laghw will they hear therein, nor any sinful speech. But only the saying of: "Salam! Salam!") (56:25-26) Then Allah continues,

(فِيهَا عَيْنٌ جَارِيَةٌ)

(Therein will be a running spring.) meaning, flowing freely. This is mentioned with the intent of emphasizing affirmation. It is not intended to mean that there is only one spring. So here it refers to springs collectively. Thus, the meaning is that in it (Paradise) are flowing springs. Ibn Abi Hatim recorded from Abu Hurayrah that the Messenger of Allah said,

«أَنْهَارُ الْجَنَّةِ تَفْجَرُ مِنْ تَحْتِ تِلَالٍ أَوْ مِنْ تَحْتِ
جِبَالِ الْمِسْكِ»

(The rivers of Paradise spring forth from beneath hills -- or mountains -- of musk.)

(فِيهَا سُرُرٌ مَّرْفُوعَةٌ)

(Therein will be thrones raised high.) meaning, lofty, delightful, numerous couches, with elevated ceilings. Upon which will be seated wide-eyed, beautiful maidens. They have mentioned that whenever the friend of Allah wishes to sit on these lofty thrones, they (the thrones) will lower themselves for him.

(وَأَكْوَابُ مَوْضُوعَةٌ)

(And cups set at hand.) meaning, drinking containers that are prepared and presented for whoever among their masters (i.e., the people of Paradise) wants them.

(وَنَمَارِقُ مَصْفُوفَةٌ)

(And Namariq set in rows.) Ibn `Abbas said, "An-Namariq are pillows." This was also said by `Ikrimah, Qatadah, Ad-Dahhak, As-Suddi, Ath-Thawri and others. Concerning Allah's statement,

(وَزَرَائِبُ مَبْثُوثَةٌ)

(And Zarabi, spread out (Mabthuthah).) Ibn `Abbas said, "Az-Zarabi are carpets." This was also said by Ad-Dahhak and others. Here the word Mabthuthah means placed here and there for whoever would like to sit upon them.

(أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ - وَإِلَى
السَّمَاءِ كَيْفَ رُفِعَتْ - وَإِلَى الْجِبَالِ كَيْفَ نُصِبَتْ
- وَإِلَى الْأَرْضِ كَيْفَ سُطِحَتْ - فَذَكِّرْ إِنَّمَا أَنْتَ
مُذَكِّرٌ - لَسْتَ عَلَيْهِمْ بِمُصَيِّرٍ - إِلَّا مَنْ تَوَلَّى
وَكَفَرَ - فَيُعَذِّبُهُ اللَّهُ الْعَذَابَ الْأَكْبَرَ - إِنَّ إِلَيْنَا
إِيَابَهُمْ - ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ)

(17. Do they not look at the camels, how they are created) (18. And at the heaven, how it is raised) (19. And at the mountains, how they are rooted) (20. And at the earth, how it is outspread) (21. So remind them -- you are only one who reminds.) (22. You are not a Musaytir over them.) (23. Save the one who turns away and disbelieves.) (24. Then Allah will punish him with the greatest punishment.) (25. Verily, to Us will be their return;) (26. Then verily, for Us will be their reckoning.)

The Exhortation to look at the Creation of the Camel, the Heaven, the Mountains and the Earth

Allah commands His servants to look at His creations that prove His power and greatness. He says,

(أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ)

(Do they not look at the camels, how they are created) Indeed it is an amazing creation, and the way it has been fashioned is strange. For it is extremely powerful and strong, yet gentle, carrying heavy loads. It allows itself to be guided by a weak rider. It is eaten, benefit is derived from its hair, and its milk is drunk. They are reminded of this because the most common domestic animal of the Arabs was the camel. Shurayh Al-Qadi used to say, "Come out with us so that we may look at the camels and how they were created, and at the sky and how it has been raised." Meaning, how Allah raised it in such magnificence above the ground. This is as Allah says,

(أَفَلَمْ يَنْظُرُوا إِلَى السَّمَاءِ فَوْقَهُمْ كَيْفَ بَنَيْنَاهَا
وَزَيَّنَّاهَا وَمَا لَهَا مِنْ فُرُوجٍ)

(Have they not looked at the heaven above them, how we have made it and adorned it and there are no rifts on it) (50:6) Then Allah says,

(وَإِلَى الْجِبَالِ كَيْفَ نُصِبَتْ)

(And at the mountains, how they are rooted) meaning, how they have been erected. For indeed they are firmly affixed so that the earth does not sway with its dwellers. And He made them with the benefits and minerals they contain.

(وَإِلَى الْأَرْضِ كَيْفَ سُطِحَتْ)

(And at the earth, how it is outspread) meaning, how it has been spread out, extended and made smooth. Thus, He directs the bedouin to consider what he himself witnesses. His camel that he rides upon, the sky that is above his head, the mountain that faces him, and the earth that is under him, all of this is proof of the power of the Creator and Maker of these things. These things should lead him to see that He is the Lord, the Most Great, the Creator, the Owner, and the Controller of everything. Therefore, He is the God other than Whom none deserves to be worshipped.

The Story of Dimam bin Tha` labah

These are the things Dimam swore by after questioning the Messenger of Allah . This can be seen in what Imam Ahmad recorded from Thabit, who reported that Anas said, "We were prohibited from asking the Messenger of Allah anything. Thus, it used to amaze us when an intelligent man from the people of the desert (bedouin Arabs) would come and ask him about something while we were listening. So a man from the people of the desert came and said, `O Muhammad! Verily, your messenger has come to us and he claims that you claim that Allah sent you.' He (the Prophet) said,

«صَدَقَ»

(He told the truth.) The man said, Who created the heaven? He (the Prophet) replied,

«اللَّهُ»

,(Allah.) The man said, Who created the earth? He (the Prophet) replied,

«اللَّهُ»

,(Allah). The man said, `Who erected these mountains and placed in them whatever is in them' He (the Prophet) replied, `Allah). Then the man said, `By the One Who created the heaven, the earth, and erected these mountains, did Allah send you' He (the Prophet) said,

«نَعَمْ»

(Yes.) The man then said, `Your messenger claims that we are obligated to pray five prayers during our day and night.' He (the Prophet) said,

«صَدَقَ»

(He told the truth.) The man then said, `By He Who has sent you, did Allah command you with this' He (the Prophet) replied,

«نَعَمْ»

(Yes.) The man then said, `Your messenger also claims that we are obligated to give charity from our wealth.' He (the Prophet) said,

«صَدَقَ»

(He told the truth.) Then the man said, `By He Who has sent you, did Allah command you with this' He (the Prophet) replied,

«نَعَمْ»

(Yes.) The man then said, `Your messenger claims that we are obligated to perform pilgrimage (Hajj) to the House (the Ka`bah), for whoever is able to find a way there.' He (the Prophet) said,

«صَدَقَ»

(He told the truth.) Then the man turned away to leave while saying, `By He Who has sent you with the truth, I will not add anything to these things and I will not decrease anything from them.' The Prophet then said,

«إِنْ صَدَقَ لَيَدْخُلَنَّ الْجَنَّةَ»

(If he has spoken truthfully, he will certainly enter Paradise.) This Hadith was recorded by Al-Bukhari, Muslim, Abu Dawud, At-Tirmidhi, An-Nasa'i and Ibn Majah.

The Messenger is only charged with delivering the Message

Allah says,

(فَذَكِّرْ إِنَّمَا أَنْتَ مُذَكِّرٌ - لَسْتَ عَلَيْهِمْ بِمُصَيِّرٍ)

(So remind them -- you are only one who reminds. You are not a Musaytir over them) meaning, "O Muhammad! Remind the people with what you have been sent with to them."

(فَإِنَّمَا عَلَيْكَ الْبَلْغُ وَعَلَيْنَا الْحِسَابُ)

(your duty is only to convey (the Message) and on Us is the reckoning.) (13:40) Then Allah says,

(لَسْتَ عَلَيْهِمْ بِمُصَيِّرٍ)

(You are not a Musaytir over them.) Ibn `Abbas, Mujahid and others said, "You are not a dictator over them." This means that you cannot create faith in their hearts. Ibn Zayd said, "You are not the one who can force them to have faith." Imam Ahmad recorded from Jabir that the Messenger of Allah said,

«أَمَرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَقُولُوا: لَا إِلَهَ إِلَّا اللَّهُ، فَإِذَا قَالُوهَا عَصَمُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ إِلَّا بِحَقِّهَا، وَحِسَابُهُمْ عَلَى اللَّهِ عَزَّ وَجَلَّ»

(I have been commanded to fight the people until they say La ilaha illallah (none has the right to be worshipped except Allah). So if they say that, they have safeguarded their blood and wealth from me - except for what is rightfully due from it - and their reckoning is with Allah, the Mighty and Majestic.)" Then he recited,

(فَذَكِّرْ إِنَّمَا أَنْتَ مُذَكِّرٌ - لَسْتَ عَلَيْهِمْ بِمُصَيِّرٍ)

(So remind them - you are only one who reminds. You are not a dictator over them -) This is how Muslim recorded this Hadith in his Book of Faith, and At-Tirmidhi and An-Nasa'i also recorded it in their Sunans in the Books of Tafsir. This Hadith can be found in both of the Two Sahihs.

The Threat for Whoever turns away from the Truth

Concerning Allah's statement,

(إِلَّا مَنْ تَوَلَّى وَكَفَرَ)

(Save the one who turns away and disbelieves.) meaning, he turns away from acting upon its pillars, and he disbelieves in the truth with his heart and his tongue. This is similar to Allah's statement,

(فَلَا صَدَّقَ وَلَا صَلَّى - وَلَكِنْ كَذَّبَ وَتَوَلَّى)

(So he neither believed nor prayed! But on the contrary, he belied and turn away!) (75:31-32) Thus, Allah says,

(فَيُعَذِّبُهُ اللَّهُ الْعَذَابَ الْأَكْبَرَ)

(Then Allah will punish him with the greatest punishment.) Allah then says,

(إِنَّ إِلَيْنَا إِيَابَهُمْ)

(Verily, to Us will be their return;) meaning, their place of return and their resort.

(ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ)

(Then verily, for Us will be their reckoning.) meaning, 'We will reckon their deeds for them and requite them for those deeds.' If they did good, they will receive good, and if they did evil, they will receive evil. This is the end of the Tafsir of Surat Al-Ghashiyah.

The Tafsir of Surat Al-Fajr

(Chapter - 89)

Which was revealed in Makkah

Recitation of Surat Al-Fajr in the Prayer

An-Nasa'i recorded a narration from Jabir that Mu`adh prayed a prayer and a man came and joined him in the prayer. Mu`adh made the prayer long, so the man went and prayed (alone) at the side of the Masjid, and then left. When Mu`adh was informed of this he said, "(He is) a hypocrite." He (Mu`adh) then informed the Messenger of Allah of what happened. The Prophet then asked the young man (about it) and he replied, "O Messenger of Allah! I came to pray with him, but he made the prayer too long for me. So I left him and prayed at the side of the Masjid. Then I went to feed my she-camel." The Messenger of Allah then said,

«أَفْتَانٌ يَا مُعَاذُ! أَيِّنَ أَنْتَ مِنْ

(سَبَّحَ اسْمَ رَبِّكَ الْأَعْلَى)

(وَالشَّمْسِ وَضُحَاهَا)

(وَالْفَجْرِ)

(وَاللَّيْلِ إِذَا يَغْشَى)»

(Are you causing trouble Mu`adh Why don't you recite ('Glorify the Name of your Lord the Most High'), ('By the sun and its brightness'), ('By the dawn'), (and ('By the night as it envelops'))

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

In the Name of Allah, the Most Gracious, the Most Merciful

(وَالْفَجْرِ- وَلَيَالٍ عَشْرٍ- وَالشَّقَعِ وَالْوَثْرِ- وَاللَّيْلِ
 إِذَا يَسْرِ- هَلْ فِي ذَلِكَ قَسَمٌ لِّذِي حِجْرِ- أَلَمْ تَرَ
 كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ- إِرَمَ ذَاتِ الْعِمَادِ- الَّتِي لَمْ
 يُخْلَقْ مِثْلُهَا فِي الْبِلَادِ- وَتَمُودَ الَّذِينَ جَابُوا
 الصَّخْرَ بِالْوَادِ- وَفِرْعَوْنَ ذِي الْأَوْتَادِ- الَّذِينَ
 طَغَوْا فِي الْبِلَادِ- فَأَكْثَرُوا فِيهَا الْفَسَادَ- فَصَبَّ
 عَلَيْهِمْ رَبُّكَ سَوْطَ عَذَابٍ- إِنَّ رَبَّكَ لِبَالِمٍ رَّصَدٍ-)

(1. By the dawn;) (2. And by the ten nights,) (3. And by the even and the odd.) (4. And by the night when it departs.) (5. Is there (not) in them sufficient proofs for men of understanding!) (6. Saw you not how your Lord dealt with `Ad) (7. Iram of the pillars,) (8. The like of which were not created in the land) (9. And Thamud, who hewed out rocks in the valley) (10. And Fir`awn with Al-Awtad) (11. Who did transgress beyond bounds in the lands.) (12. And made therein much mischief.) (13. So, your Lord poured on them different kinds of severe torment.) (14. Verily, your Lord is Ever Watchful.)

The Explanation of Al-Fajr and what comes after it

Concerning Al-Fajr, it is well known that it is the morning. This was said by `Ali, Ibn `Abbas, `Ikrimah, Mujahid and As-Suddi. It has been reported from Masruq and Muhammad bin Ka`b that Al-Fajr refers to the day of Sacrifice (An-Nahr) in particular, and it is the last of the ten nights. `The ten nights' refers to the (first) ten days of Dhul-Hijjah. This was said by Ibn `Abbas, Ibn Zubayr, Mujahid and others among the Salaf and the latter generations. It has been confirmed in Sahih Al-Bukhari from Ibn `Abbas that the Prophet said,

«مَا مِنْ أَيَّامِ الْعَمَلِ الصَّالِحِ أَحَبُّ إِلَى اللَّهِ فِيهِنَّ
 مِنْ هَذِهِ الْأَيَّامِ»

(There are no days in which righteous deeds are more beloved to Allah than these days.) meaning the ten days of Dhul-Hijjah. They said, "Not even fighting Jihad in the way of Allah" He replied,

«وَلَا الْجِهَادُ فِي سَبِيلِ اللَّهِ، إِلَّا رَجُلًا خَرَجَ بِنَفْسِهِ
وَمَالِهِ ثُمَّ لَمْ يَرْجِعْ مِنْ ذَلِكَ بِشَيْءٍ»

(Not even Jihad in the way of Allah; except for a man who goes out (for Jihad) with his self and his wealth, and he does not return with any of that.)

Explanation of Night

Concerning Allah's statement,

(وَاللَّيْلِ إِذَا يَسْرُ)

(And by the night when it departs.) Al-`Awfi reported from Ibn `Abbas that he said, "When it goes away." `Abdullah bin Zubayr said,

(وَاللَّيْلِ إِذَا يَسْرُ)

(And by the night when it departs.) "As some parts of it remove other parts of it." Mujahid, Abu Al-`Aliyah, Qatadah, and Malik who reported it from Zayd bin Aslam and Ibn Zayd, they all said;

(وَاللَّيْلِ إِذَا يَسْرُ)

(And by the night when it departs.) "When it moves along." Concerning Allah's statement,

(هَلْ فِي ذَلِكَ قَسَمٌ لِّذِي حِجْرٍ)

(There is indeed in them sufficient proofs for men with Hijr!) meaning, for he who possesses intellect, sound reasoning, understanding and religious discernment. The intellect has only been called Hijr because it prevents the person from doing that which is not befitting of him of actions and statement. From this we see the meaning of Hijr Al-Bayt because it prevents the person performing Tawaf from clinging the wall facing Ash-Sham. Also the term Hijr Al-Yamamah (the cage of the pigeon) is derived from this meaning (i.e., prevention). It is said, "Hajara Al-Hakim so-and-so (The judge passed a judgement preventing so-and-so)," when his judgement prevents the person from his liberty (i.e., of freely utilizing his wealth). Allah says,

(وَيَقُولُونَ حِجْرًا مَّحْجُورًا)

(And they will say: "Hijr Mahjur.") (25:22) All of these examples are different cases but their meanings are quite similar. The oath that is referred to here is about the times of worship and the acts of worship themselves, such as Hajj, Salah and other acts of worship that Allah's pious,

obedient, servants who fear Him and are humble before Him, seeking His Noble Face, perform in order to draw nearer to Him.

Mentioning the Destruction of `Ad

After mentioning these people, and their worship and obedience, Allah says,

(أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ)

(Saw you not how your Lord dealt with `Ad) These were people who were rebellious, disobedient, arrogant, outside of His obedience, deniers of His Messengers and rejectors of His Scriptures. Thus, Allah mentions how He destroyed them, annihilated them and made them legends to be spoken of and an exemplary lesson of warning. He says,

(أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ - إِرَمَ ذَاتِ الْعِمَادِ)

(Saw you not how your Lord dealt with `Ad Iram of the pillars,) These were the first people of `Ad. They were the descendants of `Ad bin Iram bin `Aws bin Sam bin Nuh. This was said by Ibn Ishaq. They are those to whom Allah sent His Messenger Hud. However, they rejected and opposed him. Therefore, Allah saved him and those who believed with him from among them, and He destroyed others with a furious, violent wind.

(سَخَّرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ وَتَمَنِيَةً أَيَّامٍ حُسُومًا
فَتَرَى الْقَوْمَ فِيهَا صَرْعَى كَأَنَّهُمْ أُعْجَازُ نَخْلٍ
خَاوِيَةٍ - فَهَلْ تَرَى لَهُم مِّن بَاقِيَةٍ)

(Which Allah imposed on them for seven nights and eight days in succession, so that you could see men lying overthrown, as if they were hollow trunks of date palms! Do you see any remnants of them) (69: 7-8) Allah mentioned their story in the Qur'an in more than one place, so that the believers may learn a lesson from their demise. Allah then says,

(إِرَمَ ذَاتِ الْعِمَادِ)

(Iram of the pillars.) This is an additional explanation that adds clarification who they actually were. Concerning His saying,

(ذَاتِ الْعِمَادِ)

(of the pillars.) is because they used to live in trellised houses that were raised with firm pillars. They were the strongest people of their time in their physical stature, and they were

the mightiest people in power. Thus, Hud reminded them of this blessing, and he directed them to use this power in the obedience of their Lord Who had created them. He said,

(وَاذْكُرُوا إِذْ جَعَلَكُمْ خُلَفَاءَ مِنْ بَعْدِ قَوْمِ نُوحٍ
وَزَادَكُمْ فِي الْخَلْقِ بَسْطَةً فَاذْكُرُوا ءَالَآءَ اللَّهِ
لَعَلَّكُمْ تُفْلِحُونَ)

(And remember that He made you successors after the people of Nuh and increased you amply in stature. So remember the graces from Allah so that you may be successful.)(7:69) Allah also said,

(فَأَمَّا عَادٌ فَاسْتَكْبَرُوا فِي الْأَرْضِ بِغَيْرِ الْحَقِّ
وَقَالُوا مَنْ أَشَدُّ مِنَّا قُوَّةً أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي
خَلَقَهُمْ هُوَ أَشَدُّ مِنْهُمْ قُوَّةً)

(As for 'Ad, they were arrogant in the land without right, and they said: "Who is mightier than us in strength" See they not that Allah Who created them was mightier in strength than them.) (41:15) And Allah says here,

(الَّتِي لَمْ يُخْلَقْ مِثْلَهَا فِي الْبَلَدِ)

(The like of which were not created in the land) meaning, there had been none created like them in their land, due to their strength, power and their great physical stature. Mujahid said, "Iram was an ancient nation who were the first people of `Ad." Qatadah bin Di`amah and As-Suddi both said, "Verily, Iram refers to the House of the kingdom of `Ad." This latter statement is good and strong. Concerning Allah's statement,

(الَّتِي لَمْ يُخْلَقْ مِثْلَهَا فِي الْبَلَدِ)

(The like of which were not created in the land) Ibn Zayd considered the pronoun of discussion here to refer to the pillars, due to their loftiness. He said, "They built pillars among the hills, the likes of which had not been constructed in their land before." However, Qatadah and Ibn Jarir considered the pronoun of discussion to refer to the tribe (of `Ad), meaning that there was no tribe that had been created like this tribe in the land - meaning during their time. And this latter view is the correct position. The saying of Ibn Zayd and those who follow his view is a weak one, because if He intended that, He would have said "The like of which were not produced in the land." But He said:

(لَمْ يُخْلَقْ مِثْلَهَا فِي الْبَلَدِ)

(The like of which were not created in the land.) Then Allah says,

(وَتَمُودَ الَّذِينَ جَابُوا الصَّخْرَ بِالْوَادِ)

(And Thamud, who hewed (Jabu) rocks in the valley) meaning, they cut the rocks in the valley. Ibn `Abbas said, "They carved them and they hewed them." This was also said by Mujahid, Qatadah, Ad-Dahhak and Ibn Zayd. From this terminology it is said (in the Arabic language), "the hewing of leopard skin" when it is torn, and "The hewing of a garment" when it is opened. The word `Jayb' (pocket or opening in a garment) also comes from Jabu. Allah says,

(وَتَنْحِتُونَ مِنَ الْجِبَالِ بُيُوتًا فَرَاهِينَ)

(And you hew in the mountains, houses with great skill.) (26:149)

A Mention of Fir`awn

Allah then says,

(وَفِرْعَوْنَ ذِي الْأَوْتَادِ)

(And Fir`awn with Al-Awtad) Al-`Awfi reported from Ibn `Abbas that he said, "Al-Awtad are the armies who enforced his commands for him." It has also been said that Fir`awn used to nail their hands and their feet into pegs (Awtad) of iron that he would hang them from. A similar statement was made by Mujahid when he said, "He used to nail the people (up) on pegs." Sa`id bin Jubayr, Al-Hasan and As-Suddi all said the same thing. Allah said,

(الَّذِينَ طَغَوْا فِي الْبِلَادِ - فَأَكْثَرُوا فِيهَا الْفَسَادَ)

(Who did transgress beyond bounds in the lands. And made therein much mischief.) meaning, they rebelled, were arrogant, and went about making corruption in the land, and harming the people.

(فَصَبَّ عَلَيْهِمْ رَبُّكَ سَوْطَ عَذَابٍ)

(So, your Lord poured on them different kinds of severe torment.) meaning, He sent down a torment upon them from the sky and caused them to be overcome by a punishment that could not be repelled from the people who were criminals.

The Lord is Ever Watchful

Concerning Allah's statement,

(إِنَّ رَبَّكَ لَبِالْمِرْصَادِ)

(Verily, your Lord is Ever Watchful.) Ibn `Abbas said, "He hears and He sees." This means that He watches over His creation in that which they do, and He will reward them in this life and in the Hereafter based upon what each of them strove for. He will bring all of the creation before Him and He will judge them with justice. He will requit each of them with that which he deserves, for He is far removed from injustice and tyranny.

(فَأَمَّا الْإِنْسَانُ إِذَا مَا ابْتَلَاهُ رَبُّهُ فَأَكْرَمَهُ وَنَعَّمَهُ
فَيَقُولُ رَبِّي أَكْرَمَنِي - وَأَمَّا إِذَا مَا ابْتَلَاهُ فَقَدَرَ
عَلَيْهِ رِزْقَهُ فَيَقُولُ رَبِّي أَهَانَنِ - كَلَّا بَلْ لَأَنْكُرْمُونَ الْيَتِيمَ -
وَلَا تَحَاضُّونَ عَلَى طَعَامِ الْمِسْكِينِ - وَتَأْكُلُونَ التُّرَاثَ أَكْلًا لَمًّا - وَتُحِبُّونَ
الْمَالَ حُبًّا جَمًّا)

(15. As for man, when his Lord tries him by giving him honor and bounties, then he says: "My Lord has honored me.") (16. But when He tries him by straitening his means of life, he says: "My Lord has humiliated me!") (17. But no! But you treat not the orphans with kindness and generosity!) (18. And urge not one another on the feeding of the Miskin!) (19. And you devour the Turath -- devouring with greed.) (20. And you love wealth with love Jamma.)

Wealth and Poverty are both a Test and Honor or Disgrace for the Servant

Allah refutes man in his belief that if Allah gives Him abundant provisions to test him with it, it is out of His honor for him. But this is not the case, rather it is a trial and a test, as Allah says,

(أَيَحْسَبُونَ أَنَّمَا نُضَاعُهُمْ بِهِ مِنْ مَّالٍ وَبَنِينَ -
نُسَارِعُ لَهُمْ فِي الْخَيْرَاتِ بَلْ لَا يَشْعُرُونَ)

(Do they think that in wealth and children with which We enlarge them. We hasten unto them with good things. Nay, but they perceive not.) (23:55-56) Likewise, from another angle, if Allah tests him and tries him by curtailing his sustenance, he believes that is because Allah is humiliating him. As Allah says,

(كَلَّا)

(But no!) meaning, the matter is not as he claims, neither in this nor in that. For indeed Allah gives wealth to those whom He loves as well as those whom He does not love. Likewise, He withholds sustenance from those whom He loves and those whom He does not love. The point is that Allah should be obeyed in either circumstance. If one is wealthy, he should thank Allah for that, and if he is poor, he should exercise patience.

From the Evil that the Servant does regarding Wealth

Allah said,

﴿بَلْ لَا تُكْرِمُونَ الْيَتِيمَ﴾

(But you treat not the orphans with kindness and generosity!) This contains the command to honor him (the orphan). Abu Dawud recorded from Sahl bin Sa`id that the Messenger of Allah said,

﴿أَنَا وَكَافِلُ الْيَتِيمِ كَهَاتَيْنِ فِي الْجَنَّةِ﴾

(The guardian of the orphan and I will be like these two in Paradise.) And he put his two fingers together - the middle finger and the index finger.

﴿وَلَا تَحَاضُّونَ عَلَى طَعَامِ الْمِسْكِينِ﴾

(And urge not one another on the feeding of the Mskin!) meaning, they do not command that the poor and the needy be treated with kindness, nor do they encourage each other to do so.

﴿وَتَأْكُلُونَ التُّرَاثَ﴾

(And you devour the Turath) meaning, the inheritance.

﴿أَكْلًا لَمًّا﴾

(devouring with greed.) meaning, however they can get it, whether lawful or forbidden.

﴿وَتُحِبُّونَ الْمَالَ حُبًّا جَمًّا﴾

(And you love wealth with love Jamma.) meaning, in abundance. This increases some of them in their wickedness.

(كَلَّا إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا - وَجَاءَ رَبُّكَ
وَالْمَلَكُ صَفًّا صَفًّا - وَجِيءَ يَوْمَئِذٍ بِجَهَنَّمَ يَوْمَئِذٍ
يَتَذَكَّرُ الْإِنْسَانُ وَأَنَّى لَهُ الذُّكْرَى - يَقُولُ يَلِيَّتَنِي
قَدَمْتُ لِحَيَاتِي - فَيَوْمَئِذٍ لَا يُعَذِّبُ عَذَابُهُ أَحَدًا -
وَلَا يُوثِقُ وَتَاقَهُ أَحَدٌ - يَا أَيُّهَا النَّفْسُ الْمُطْمَئِنَّةُ -
ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً - فَادْخُلِي فِي
عِبَادِي - وَادْخُلِي جَنَّتِي)

(21. Nay! When the earth is flatened, Dakkan Dakka.) (22. And your Lord comes with the angels in rows.) (23. And Hell will be brought near that Day. On that Day will man remember, but how will that remembrance avail him) (24. He will say: "Alas! Would that I had sent forth for my life!") (25. So on that Day none will punish as He will punish.) (26. And none will bind as He will bind.) (27. "O tranquil soul!") (28. "Come back to your Lord, -- well-pleased and well-pleasing!") (29. "Enter then among My servants,") (30. "And enter My Paradise!")

On the Day of Judgement Everyone will be recompensed according to what He did of Good or Evil

Allah informs of what will happen on the Day of Judgement of the great horrors. He says,

(كَلَّا)

(Nay!) meaning, truly.

(إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا)

(When the earth is flatened, Dakkan Dakka.) meaning, the earth and the mountains will be flattened, leveled and made even, and the creatures will rise from their graves for their Lord.

(وَجَاءَ رَبُّكَ)

(And your Lord comes) meaning, for the session of Judgement between His creatures. This is after they requested the best of the Sons of Adam -- Muhammad -- to intercede with Allah. This will occur only after they have requested the other great Messengers, one after another. Yet,

all of them will say, "I cannot do that for you." This will continue until the beseeching of the men reaches Muhammad, and he will say, "I will do it, I will do it." So he will go and seek to intercede with Allah as the session of Judgement will have come, and Allah will allow him to intercede for that (the Judgement). This will be the first of the intercessions, and it is the praiseworthy station that has already been discussed in Surat Subhan (Al-Isra'). So Allah will come for the session of Judgement as He wills, and the angels will also come, lined up in rows upon rows before Him. Then Allah says,

(وَجِيءَ يَوْمَئِذٍ بِجَهَنَّمَ)

(And Hell will be brought near that Day.) In his Sahih, Imam Muslim bin Al-Hajjaj recorded that `Abdullah bin Mas`ud said that the Messenger of Allah said,

«يُؤْتَى بِجَهَنَّمَ يَوْمَئِذٍ لَهَا سَبْعُونَ أَلْفَ زِمَامٍ مَعَ كُلِّ زِمَامٍ سَبْعُونَ أَلْفَ مَلَكٍ يَجُرُّونَهَا»

(Hell will be brought on near that Day and it will have seventy thousand leashes, and each leash will have seventy thousand angels pulling it.) At-Tirmidhi also recorded the same narration. Allah said:

(يَوْمَئِذٍ يَتَذَكَّرُ الْإِنْسَانُ)

(On that Day will man remember,) meaning, his deeds, and what he did before in his past and recent times.

(وَأَنَّى لَهُ الذُّكْرَى)

(but how will that remembrance avail him) meaning, how can remembrance then benefit him

(يَقُولُ يَلَيْتَنِي قَدَّمْتُ لِحَيَاتِي)

(He will say: "Alas! Would that I had sent forth for my life!") meaning, if he was a disobedient person, he will be sorry for the acts of disobedience he committed. If he was an obedient person, he will wish that he performed more acts of obedience. This is similar to what Imam Ahmad bin Hanbal recorded from Muhammad bin Abi `Amirah, who was one of the Companions of the Messenger of Allah. He said, "If a servant fell down on his face (in prostration) from the day that he was born until the day he died as an old man, in obedience to Allah, he would scorn this act on the Day of Judgement. He would wish to be returned to this life so that he could earn more reward and compensation." Allah then says,

(فَيَوْمَئِذٍ لَا يُعَذِّبُ عَذَابَهُ أَحَدٌ)

(So on that Day none will punish as He will punish.) meaning, there is no one more severely punished than those whom Allah punishes for disobeying Him.

(وَلَا يُوثِقُ وَتَاقَهُ أَحَدٌ)

(And none will bind as He will bind.) meaning, there is no one who is more severely punished and bound than those the Az-Zabaniyah punish the disbelievers in their Lord. This is for the criminals and the wrongdoers among the creatures. In reference to the pure and tranquil soul - which is always at rest and abiding by the truth it will be said to it,

(يَأْيئُهَا النَّفْسُ الْمُطْمَئِنَّةُ ارْجِعِي إِلَىٰ رَبِّكِ)

(O tranquil soul! Come back to your Lord.) meaning, to His company, His reward and what He has prepared for His servants in His Paradise.

(رَاضِيَةً)

(well-pleased) meaning, within itself.

(مَرْضِيَّةً)

(well-pleasing.) meaning, pleased with Allah, and He will be pleased with it and gratify it.

(فَادْخُلِي فِي عِبَادِي)

(Enter then among My servants,) meaning, among their ranks.

(وَادْخُلِي جَنَّتِي)

(And enter My Paradise!) This will be said to it at the time of death and on the Day of Judgement. This is like the angels giving glad tiding to the believer at his time of death and when he rises from his grave. Likewise is this statement here. Ibn Abi Hatim recorded from Ibn `Abbas concerning Allah's statement,

(يَأْيئُهَا النَّفْسُ الْمُطْمَئِنَّةُ - ارْجِعِي إِلَىٰ رَبِّكِ
رَاضِيَةً مَرْضِيَّةً)

(O tranquil soul! Come back to your Lord, well-pleased and well-pleasing!) He said, "This Ayah was revealed while Abu Bakr was sitting (with the Prophet). So he said, `O Messenger of Allah! There is nothing better than this!' The Prophet then replied,

«أَمَا إِنَّهُ سَيُقَالُ لَكَ هَذَا»

(This will indeed be said to you.)" This is the end of the Tafsir of Surat Al-Fajr, and all praise and blessings are due to Allah.

The Tafsir of Surat Al-Balad

(Chapter - 90)

Which was revealed in Makkah

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

In the Name of Allah, the Most Gracious, the Most Merciful.

(لَا أَقْسِمُ بِهَذَا الْبَلَدِ - وَأَنْتَ حِلٌّ بِهَذَا الْبَلَدِ -
وَوَالِدٍ وَمَا وَلَدَ - لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ -
أَيَحْسَبُ أَنْ لَنْ يَقْدِرَ عَلَيْهِ أَحَدٌ - يَقُولُ أَهْلَكْتُ
مَالًا لُبَدًا - أَيَحْسَبُ أَنْ لَمْ يَرَهُ أَحَدٌ - أَلَمْ نَجْعَلْ لَهُ
عَيْنَيْنِ - وَلِسَانًا وَشَفَتَيْنِ - وَهَدَيْنَاهُ النَّجْدَيْنِ)

(1. Nay! I swear by this city;) (2. And you are free in this city.) (3. And by the begetter and that which he begot.) (4. Verily, We have created man in Kabad.) (5. Does he think that none can overcome him) (6. He says: "I have wasted wealth in abundance!") (7. Does he think that none sees him) (8. Have We not made for him two eyes) (9. And a tongue and two lips) (10. And shown him the two ways)

Swearing by the Sanctity of Makkah and Other Things that Man was created in Hardship

Here Allah has sworn by Makkah, the Mother of the Towns, addressing its resident (during the non-sacred months,) free in this city in order to draw his attention to the significance of its sanctity when its people are in the state of sanctity. Khusayf reported from Mujahid;

(لَا أَقْسِمُ بِهَذَا الْبَلَدِ)

(Nay! I swear by this city;) "The word "La" (Nay) refers to the refutation against them (Quraish). I swear by this city." Shabib bin Bishr narrated from `Ikrimah, from Ibn `Abbas that he said,

(لَا أَقْسِمُ بِهَذَا الْبَلَدِ)

(Nay! I swear by this city;) "This means Makkah." Concerning the Ayah:

(وَأَنْتَ حِلٌّ بِهَذَا الْبَلَدِ)

(And you are free in this city.) he (Ibn `Abbas) said, "O Muhammad! It is permissible for you to fight in it." Similar was reported from Sa`id bin Jubayr, Abu Salih, `Atiyah, Ad-Dahhak, Qatadah, As-Suddi and Ibn Zayd. Al-Hasan Al-Basri said, "Allah made it lawful (to fight in) for him (the Prophet) for one hour of a day." The meaning of what they have said was mentioned in a Hadith that is agreed- upon as being authentic. In it the Prophet said,

«إِنَّ هَذَا الْبَلَدَ حَرَّمَهُ اللَّهُ يَوْمَ خَلَقَ السَّمَوَاتِ
وَالْأَرْضَ، فَهُوَ حَرَامٌ بِحُرْمَةِ اللَّهِ إِلَى يَوْمِ الْقِيَامَةِ
لَا يُعْضَدُ شَجَرُهُ وَلَا يُخْتَلَى خَلَاهُ، وَإِنَّمَا أُحِلَّتْ لِي
سَاعَةٌ مِنْ نَهَارٍ، وَقَدْ عَادَتْ حُرْمَتُهَا الْيَوْمَ
كَحُرْمَتِهَا بِالْأَمْسِ، أَلَا فَلْيُبَلِّغِ الشَّاهِدُ الْغَائِبَ»

(Verily, Allah made this city sacred on the Day that He created the heavens and the earth. Therefore, it is sacred by the sanctity of Allah until the Day of Judgement. Its trees should not be uprooted, and its bushes and grasses should not be removed. And it was only made lawful for me (to fight in) for one hour of a day. Today its sanctity has been restored just as it was sacred yesterday. So, let the one who is present inform those who are absent.) In another wording of this Hadith, he said,

«فَإِنْ أَحَدٌ تَرَخَّصَ بِقِتَالِ رَسُولِ اللَّهِ فَقُولُوا: إِنَّ
اللَّهَ أَذِنَ لِرَسُولِهِ وَلَمْ يَأْذِنْ لَكُمْ»

(So, if anyone tries to use the fighting of the Messenger (to conquer Makkah) as an excuse (to fight there), then tell him that Allah permitted it for His Messenger and He has not permitted it for you.) Concerning Allah's statement,

(وَوَالِدٍ وَمَا وَلَدَ)

(And by the begetter and that which he begot.) Mujahid, Abu Salih, Qatadah, Ad-Dahhak, Sufyan Ath-Thawri, Sa`id bin Jubayr, As-Suddi, Al-Hasan Al-Basri, Khusayf, Shurahbil bin Sa`d and others have said, "Meaning, by the begetter, Adam, and that which he begot is his

children." This view that Mujahid and his companions have chosen is good and strong. This is supported by the fact that Allah swears by the Mother of the Towns, which are dwellings. Then after it He swears by the dwellers therein, who is Adam, the father of mankind, and his children. Abu `Imran Al-Jawni said, "It refers to Ibrahim and his progeny." Ibn Jarir recorded this statement as did Ibn Abi Hatim. Ibn Jarir preferred the view that it is general and it refers to every father and his children. This meaning is also acceptable. Allah then says,

(لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ)

(Verily, We have created man in Kabad.) Ibn Abi Najih and Jurayj reported from `Ata, from Ibn `Abbas concerning the phrase `in Kabad', "He was created while in hardship. Don't you see him" Then he mentioned his birth and the sprouting of his teeth. Mujahid said,

(فِي كَبَدٍ)

(in Kabad.) "A drop of sperm, then a clot, then a lump of flesh, enduring in his creation." Mujahid then said, "This is similar to Allah's statement,

(حَمَلَتْهُ أُمُّهُ كُرْهًا وَوَضَعَتْهُ كُرْهًا)

(His mother bears him with hardship. And she brings him forth with hardship.) (46:15) and she breast-feeds him with hardship, and his livelihood is a hardship. So he endures all of this." Sa`id bin Jubayr said,

(لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ)

(Verily, We have created man in Kabad.) "In hardship and seeking livelihood." `Ikrimah said, "In hardship and long-suffering." Qatadah said, "In difficulty." It is reported from Al-Hasan that he said, "Enduring the hardships of the world by life and the severity of the Hereafter."

Man is encompassed by Allah and His Bounties

Allah says,

(أَيَحْسَبُ أَنْ لَنْ يَقْدِرَ عَلَيْهِ أَحَدٌ)

(Does he think that none can overcome him) Al-Hasan Al-Basri said,

(أَيَحْسَبُ أَنْ لَنْ يَقْدِرَ عَلَيْهِ أَحَدٌ)

(Does he think that none can overcome him) "Meaning no one is able to take his wealth." Qatadah said,

(أَيْحَسَبُ أَنْ لَنْ يَقْدِرَ عَلَيْهِ أَحَدٌ)

(Does he think that none can overcome him) "The Son of Adam thinks that he will not be asked about this wealth of his -- how he earned and how he spent it." Allah said:

(يَقُولُ أَهْلَكْتُ مَالًا لُبَدًا)

(He says: "I have wasted wealth in abundance!") This means, the Son of Adam says, "I spent an abundance of wealth." Mujahid, Al-Hasan, Qatadah, As-Suddi and others have said this.

(أَيْحَسَبُ أَنْ لَمْ يَرَهُ أَحَدٌ)

(Does he think that none sees him) Mujahid said, "Does he think that Allah, the Mighty and Majestic, does not see him." Others among the Salaf have said similar to this. Allah said;

(أَلَمْ نَجْعَلْ لَهُ عَيْنَيْنِ)

(Have We not made for him two eyes) meaning, for him to see with them.

(وَلِسَانًا)

(And a tongue) meaning, for him to speak with, and so that he can express that which is inside of him.

(وَشَفَتَيْنِ)

(and two lips) In order to help him with speaking, eating food, and beautifying his face and his mouth.

The Ability to distinguish between Good and Evil is also a Blessing

(وَهَدَيْنَاهُ النَّجْدَيْنِ)

(And shown him the two ways) This refers to the two paths. Sufyan Ath-Thawri narrated from `Asim, from Zirr, from `Abdullah bin Mas`ud that he said,

(وَهَدَيْنَاهُ النَّجْدَيْنِ)

(And shown him the two ways) "The good and the evil." Similar to this has been reported from `Ali, Ibn `Abbas, Mujahid, `Ikrimah, Abu Wa'il, Abu Salih, Muhammad bin Ka`b, Ad-Dahhak, and `Ata' Al-Khurasani among others. Similar to this Ayah is Allah's statement,

(إِنَّا خَلَقْنَا الْإِنْسَانَ مِنْ نُطْفَةٍ أَمْشَاجٍ نَبْتَلِيهِ
فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا - إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا
شَاكِرًا وَإِمَّا كَفُورًا)

(Verily, We have created man from Nutfah Amshaj, in order to try him: so We made him hearer and seer. Verily, We showed him the way, whether he be grateful or ungrateful.) (76:2-3)

(فَلَا اقْتَحَمَ الْعَقَبَةَ - وَمَا أَدْرَاكَ مَا الْعَقَبَةُ - فَكُّ
رَقَبَةٍ - أَوْ إِطْعَامٌ فِي يَوْمٍ ذِي مَسْغَبَةٍ - يَتِيمًا ذَا
مَقْرَبَةٍ - أَوْ مِسْكِينًا ذَا مَتْرَبَةٍ - ثُمَّ كَانَ مِنَ الَّذِينَ
ءَامَنُوا وَتَوَاصَوْا بِالصَّبْرِ وَتَوَاصَوْا بِالْمَرْحَمَةِ -
أُولَئِكَ أَصْحَابُ الْمَيْمَنَةِ - وَالَّذِينَ كَفَرُوا بآيَاتِنَا
هُمُ أَصْحَابُ الْمَشْأَمَةِ - عَلَيْهِمْ نَارٌ مُؤَصَّدَةٌ)

(11. But he has not attempted to pass on the path that is steep.) (12. And what will make you know the path that is steep) (13. Freeing a neck) (14. Or giving food in a day full of Masghabah,) (15. To an orphan near of kin.) (16. Or to a Miskin cleaving to dust.) (17. Then he became one of those who believed and recommended one another to patience, and recommended one another to compassion.) (18. They are those on the Right,) (19. But those who disbelieved in Our Ayat, they are those on the Left.) (20. Upon them Fire will Mu'sadah.)

The Encouragement to traverse upon the Path of Goodness

Ibn Zayd said,

(فَلَا اقْتَحَمَ الْعَقَبَةَ)

(But he has not attempted to pass on the path that is steep.) "This means, will he not traverse upon the path which contains salvation and good Then He explains this path by his saying,

﴿وَمَا أَدْرَاكَ مَا الْعَقَبَةُ - فَكُّ رَقَبَةٍ أَوْ إِطْعَامٌ﴾

(And what will make you know the path that is steep Freeing a neck, or giving food.)" Imam Ahmad recorded from Sa`id bin Marjanah that he heard Abu Hurayrah saying that the Messenger of Allah said,

﴿مَنْ أَعْتَقَ رَقَبَةً مُؤْمِنَةً أَعْتَقَ اللَّهُ بِكُلِّ إِرْبٍ أَيْ
عُضْوٍ مِنْهَا إِرْبًا مِنْهُ مِنَ النَّارِ حَتَّى إِنَّهُ لِيُعْتِقُ
بِالْيَدِ الْيَدَ، وَبِالرِّجْلِ الرَّجْلَ، وَبِالْفَرْجِ الْفَرْجَ﴾

(Whoever frees a believing slave, Allah will free for every limb (of the slave) one of his limbs from the Fire. This is to such an extent that He (Allah) will free a hand for a hand, a leg for a leg, and a private part for a private part.) `Ali bin Al-Husayn then said (to Sa`id), "Did you hear this from Abu Hurayrah" Sa`id replied, "Yes." Then `Ali bin Al-Husayn said to a slave boy that he owned who was the swiftest of his servants, "Call Mutarrif!" So when the slave was brought before him he said, "Go, for you are free for the Face of Allah." Al-Bukhari, Muslim, At-Tirmidhi, An-Nasa'i, all recorded this Hadith from Sa`id bin Marjanah. Imam Ahmad recorded from `Amr bin `Abasah that the Prophet said,

﴿مَنْ بَنَى مَسْجِدًا لِيُذْكَرَ اللَّهُ فِيهِ بَنَى اللَّهُ لَهُ بَيْتًا
فِي الْجَنَّةِ وَمَنْ أَعْتَقَ نَفْسًا مُسْلِمَةً كَانَتْ فِدْيَتَهُ
مِنْ جَهَنَّمَ وَمَنْ شَابَ شَيْبَةً فِي الْإِسْلَامِ كَانَتْ لَهُ
نُورًا يَوْمَ الْقِيَامَةِ﴾

(Whoever builds a Masjid so that Allah may be remembered in it, Allah will build a house for him in Paradise; and whoever frees a Muslim person, then it will be his ransom from Hell; and whoever grows grey in Islam, then it will be a light for him on the Day of Judgement.) According to another route of transmission, Ahmad recorded from Abu Umamah, who reported from `Amr bin `Abasah that As-Sulami said to him, "Narrate a Hadith to us that you heard from the Messenger of Allah , without any deficiency or mistakes." He (`Amr) said, "I heard him saying,

﴿مَنْ وُلِدَ لَهُ ثَلَاثَةٌ أَوْلَادٍ فِي الْإِسْلَامِ فَمَاتُوا قَبْلَ أَنْ
يَبْلُغُوا الْحِنْثَ أَدْخَلَهُ اللَّهُ الْجَنَّةَ بِفَضْلِ رَحْمَتِهِ﴾

إِيَّاهُمْ، وَمَنْ شَابَ شَيْبَةً فِي سَبِيلِ اللَّهِ كَانَتْ لَهُ نُورًا يَوْمَ الْقِيَامَةِ، وَمَنْ رَمَى بِسَهْمٍ فِي سَبِيلِ اللَّهِ بَلَغَ بِهِ الْعَدُوَّ أَصَابَ أَوْ أَخْطَأَ كَانَ لَهُ عِتْقُ رَقَبَةٍ، وَمَنْ أَعْتَقَ رَقَبَةً مُؤْمِنَةً أَعْتَقَ اللَّهُ بِكُلِّ عَضْوٍ مِنْهُ عَضْوًا مِنْهُ مِنَ النَّارِ، وَمَنْ أَنْفَقَ زَوْجَيْنِ فِي سَبِيلِ اللَّهِ فَإِنَّ لِلْجَنَّةِ ثَمَانِيَةَ أَبْوَابٍ يُدْخِلُهُ اللَّهُ مِنْ أَيِّ بَابٍ شَاءَ مِنْهَا»

(Whoever has three children born to him in Islam, and they die before reaching the age of puberty, Allah will enter him into Paradise by virtue of His mercy to them. And whoever grows gray in the way of Allah (fighting Jihad), then it will be a light for him on the Day of Judgement. And whoever shoots an arrow in the way of Allah (fighting Jihad) that reaches the enemy, whether it hits or misses, he will get the reward of freeing a slave. And whoever frees a believing slave, then Allah will free each of his limbs from the Fire for every limb that the slave has. And whoever equipped two riding animals in the way of Allah (for fighting Jihad), then indeed Paradise has eight gates, and Allah will allow him to enter any of them he chooses.)" Ahmad recorded this Hadith from different routes of transmission that are good and strong, and all praise is due to Allah. Allah said,

(أَوْ إِطْعَامٌ فِي يَوْمٍ ذِي مَسْغَبَةٍ)

(Or giving food in a day full of Masghabah,) Ibn `Abbas said, "Of hunger." `Ikrimah, Mujahid, Ad-Dahhak, Qatadah and others all said the same. The word `Saghb' means hunger. Then Allah says,

(يَتِيمًا)

(To an orphan) meaning, he gives food on a day like this to an orphan.

(ذَا مَقْرَبَةٍ)

(near of kin.) meaning, who is related to him. Ibn `Abbas, `Ikrimah, Al-Hasan, Ad-Dahhak and As-Suddi all said this. This is similar to what was related in a Hadith that was collected by Imam Ahmad on the authority of Salman bin `Amir who said that he heard the Messenger of Allah say,

«الصدقة على المسكين صدقة وعلى ذي الرحم
اثنان: صدقة وصلة»

(Charity given to the poor person is counted as one charity, while if it is given to a relative it is counted as two: charity and connecting the ties (of kinship).) At-Tirmidhi and An-Nasa'i both recorded this Hadith and its chain of narration is authentic. Then Allah says,

(أَوْ مِسْكِينًا ذَا مَتْرَبَةٍ)

(Or to a Miskin cleaving to dust (Dha Matrabah).) meaning, poor, miserable, and clinging to the dirt. It means those who are in a state of destitution. Ibn `Abbas said, "Dha Matrabah is that who is dejected in the street and who has no house or anything else to protect him against the dirt." Allah said;

(ثُمَّ كَانَ مِنَ الَّذِينَ ءَامَنُوا)

(Then he became one of those who believed) meaning, then, along with these beautiful and pure characteristics, he was a believer in his heart, seeking the reward of that from Allah. This is as Allah says,

(وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَىٰ لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ
فَأُولَٰئِكَ كَانَ سَعْيُهُمْ مَّشْكُورًا)

(And whoever desires the Hereafter and strives for it, with the necessary effort due for it while he is believer, then such are the ones whose striving shall be appreciated.) (17:19) Allah also says,

(مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ)

(Whoever works righteousness -- whether male or female -- while being a true believer....) (16:97) Allah says,

(وَتَوَاصَوْا بِالصَّبْرِ وَتَوَاصَوْا بِالْمَرْحَمَةِ)

(and recommended one another to patience, and recommended one another to compassion.) meaning, he was from the believers who worked righteous deeds, and advised each other to be patient with the harms of the people, and to be merciful with them. This is similar to what has been related in the noble Hadith,

«الرَّاحِمُونَ يَرْحَمُهُمُ الرَّحْمَنُ، ارْحَمُوا مَنْ فِي
الْأَرْضِ يَرْحَمَكُم مِّنْ فِي السَّمَاءِ»

(The merciful people will be treated with mercy by the Most Merciful (Allah). Be merciful to those who are on the earth and He Who is above the heavens will be merciful to you.) In another Hadith he said,

«لَا يَرْحَمُ اللَّهُ مَنْ لَا يَرْحَمُ النَّاسَ»

(Allah will not be merciful with whoever is not merciful with the people.) Abu Dawud recorded from `Abdullah bin `Amr that he narrated (from the Prophet),

«مَنْ لَمْ يَرْحَمْ صَغِيرَنَا وَيَعْرِفْ حَقَّ كَبِيرِنَا
فَلَيْسَ مِنَّا»

(Whoever does not show mercy to our children, nor does he recognize the right of our elders, then he is not of us.) Then Allah says,

(أَوْلِيَاكَ أَصْحَابُ الْمَيْمَنَةِ)

(They are those on the Right,) meaning, those who have these characteristics are the companions of the Right Hand.

The Companions of the Left Hand and Their Recompense

Then Allah says,

(وَالَّذِينَ كَفَرُوا بِآيَاتِنَا هُمْ أَصْحَابُ الْمَشْأَمَةِ)

(But those who disbelieved in Our Ayat, they are those on the Left.) meaning, the companions of the Left Hand.

(عَلَيْهِمْ نَارٌ مُّؤَصَّدَةٌ)

(Upon them Fire will Mu'sadah.) meaning, it will be sealed over them and there will be no way for them to avoid it, nor will they have any way out. Abu Hurayrah, Ibn `Abbas, `Ikrimah, Sa`id bin Jubayr, Mujahid, Muhammad bin Ka`b Al-Qurazi, `Atiyah Al-`Awfi, Al-Hasan, Qatadah and As-Suddi, all said,

(مُؤَصَّدَةٌ)

(Mu'sadah.) "This means shut." Ibn ` Abbas said, "Its doors will be closed." Ad-Dahhak said,

(مُؤَصَّدَةٌ)

(Mu'sadah.) "It will be sealed over them and it will have no door." Qatadah said,

(مُؤَصَّدَةٌ)

(Mu'sadah.) "It will be shut and there will be no light in it, no crevice (escape), and no way out of it forever." This is the end of the Tafsir of Surat Al-Balad, and all praise and blessings are due to Allah.

The Tafsir of Surah Wash-Shams wa Duhah

(Chapter - 91)

Which was revealed in Makkah

Recitation of Surah Ash-Shams wa Duhaha in the `Isha' Prayer The Hadith of Jabir which was recorded in the Two Sahihs has already been mentioned. In it the Messenger of Allah said to Mu` adh,

«هَلَّا صَلَّيْتَ بِـ

(سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى)

(وَالشَّمْسِ وَضُحَاهَا)

(وَاللَّيْلِ إِذَا يَغْشَى)»

(Why didn't you pray with (the recitation of) (Glorify the Name of your Lord the Most High) (87), (By the sun and Duhaha) (91), and (By the night as it envelops) (92))

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

In the Name of Allah, the Most Gracious, the Most Merciful.

وَالشَّمْسِ وَضُحَاهَا- وَالْقَمَرِ إِذَا تَلَّهَا- وَالنَّهَارِ
إِذَا جَلَّهَا- وَاللَّيْلِ إِذَا يَغْشَاهَا- وَالسَّمَاءِ وَمَا بَنَاهَا-
وَالْأَرْضِ وَمَا طَحَاهَا- وَنَفْسٍ وَمَا سَوَّاهَا-
فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا- قَدْ أَفْلَحَ مَنْ زَكَّاهَا-
وَقَدْ خَابَ مَنْ دَسَّاهَا-

(1. By the sun and Duhaha.) (2. By the moon as it Talaha.) (3. By the day as it Jallaha.) (4. By the night as it Yaghshaha.) (5. By the heaven and Ma Banaha.) (6. By the earth and Ma Tahhaha.) (7. By Nafs, and Ma Sawwaha (Who apportioned it).) (8. Then He showed it its Fujur and its Taqwa.) (9. Indeed he succeeds who purifies it.) (10. And indeed he fails who Dassaha.)

Allah swears by His Creation that the Person Who purifies Himself will be Successful and the Person Who corrupts Himself will fail

Mujahid said,

(وَالشَّمْسِ وَضُحَاهَا)

(By the sun and Duhaha.) "This means, by its light." Qatadah said,

(وَضُحَاهَا)

(wa Duhaha.) "The whole day." Ibn Jarir said, "The correct view is what has been said, `Allah swears by the sun and its daytime, because the clear light of the sun is daytime."

(وَالْقَمَرِ إِذَا تَلَّهَا)

(By the moon as it Talaha.) Mujahid said, "It follows it (the sun)." Al-`Awfi reported from Ibn `Abbas that he said,

(وَالْقَمَرِ إِذَا تَلَّهَا)

(By the moon as it Talaha.) "It follows the day." Qatadah said, " as it Talaha (follows it)' is referring to the night of the Hilal (the new crescent moon). When the sun goes down, the Hilal is visible." Concerning Allah's statement,

(وَالنَّهَارَ إِذَا جَلَّهَا)

(By the day as it Jallaha.) Mujahid said, "When it illuminates." Thus, Mujahid said,

(وَالنَّهَارَ إِذَا جَلَّهَا)

(By the day as it Jallaha.) "This is similar to Allah's statement ,

(وَالنَّهَارَ إِذَا تَجَلَّى)

(By the day as it Tajalla.) (92:2)" And they have said concerning Allah's statement ,

(وَاللَّيْلَ إِذَا يَعْشَهَا)

(By the night as it Yaghshaha.) meaning, when it covers the sun, which takes place when sun disappears and the horizons become dark. Concerning Allah's statement ,

(وَالسَّمَاءِ وَمَا بَنَاهَا)

(By the heaven and Ma Banaha.) The meaning here could be for descriptive purposes, meaning "By the heaven and its construction." This was said by Qatadah. It could also mean "By the heaven and its Constructor." This was stated by Mujahid. Both views are interrelated, and construction means raising. This is as Allah says,

(وَالسَّمَاءَ بَنَيْنَاهَا بِأَيْدٍ)

(With Hands did We construct the heaven.) (51:47) meaning, with strength.

(وَالسَّمَاءَ بَنَيْنَاهَا بِأَيْدٍ وَإِنَّا لَمُوسِعُونَ - وَالْأَرْضَ
فَرَشْنَاهَا فَنِعْمَ الْمَاهِدُونَ)

(Verily, We are able to extend the vastness of space thereof. And We have spread out the earth: how excellent a spreader are We!) (51:47-48) This is also similar to Allah's statement ,

(وَالْأَرْضَ وَمَا طَحَاهَا)

(By the earth and Ma Tahaha.) Mujahid said, "Tahaha means He spread it out." Al-`Awfi reported from Ibn `Abbas that he said,

(وَمَا طَحَّهَا)

(and Ma Tahaha.) "This means what He created in it." `Ali bin Abi Talhah reported from Ibn `Abbas that he said, "Tahaha means that He proportioned it." Mujahid, Qatadah, Ad-Dahhak, As-Suddi, Ath-Thawri, Abu Salih and Ibn Zayd all said that

(طَحَّهَا)

(Tahaha) means, He spread it out. Allah then says,

(وَنَفْسٍ وَمَا سَوَّاهَا)

(By Nafs, and Ma Sawwaha (Who apportioned it).) meaning, He created it sound and well-proportioned upon the correct nature (Al-Fitrah). This is as Allah says,

(فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَةَ اللَّهِ الَّتِي فَطَرَ
النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ)

(So set you your face towards the religion, Hanif. Allah's Fitrah with which He has created mankind. No change let there be in the Khalqillah.) (30:30) The Messenger of Allah said,

«كُلُّ مَوْلُودٍ يُوَلَّدُ عَلَى الْفِطْرَةِ فَأَبَوَاهُ يُهَوِّدَانِهِ أَوْ
يُنَصِّرَانِهِ أَوْ يُمَجِّسَانِهِ، كَمَا تُوَلَّدُ الْبَهِيمَةُ بِبَهِيمَةِ
جَمْعَاءَ، هَلْ تُحِسُّونَ فِيهَا مِنْ جَذْعَاءَ؟»

(Every child that is born, is born upon the Fitrah, but his parents make him a Jew, a Christian, or a Zoroastrian. This is just as the animal is born, complete with all of its parts. Do you notice any mutilation in it) Both Al-Bukhari and Muslim recorded this Hadith from Abu Hurayrah. In Sahih Muslim, it has been narrated from `Iyad bin Himar Al-Mujashi`i that the Messenger of Allah said,

«يَقُولُ اللَّهُ عَزَّ وَجَلَّ: إِنِّي خَلَقْتُ عِبَادِي حُنَفَاءَ
فَجَاءَتْهُمْ الشَّيَاطِينُ فَأَجْتَالَتْهُمْ عَنْ دِينِهِمْ»

(Allah the Mighty and Majestic says, "Verily I created My servants Hunafa' (as monotheists), but then the devils came to them and distracted them from their religion.") Then Allah says,

(فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا)

(Then He showed it its Fujur and its Taqwa.) meaning, He showed him to his transgression and his Taqwa. This means that He clarified that for it and He guided it to what has been ordained for him. Ibn `Abbas said,

(فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا)

(Then He showed it its Fujur and its Taqwa.) "He explained the good and the evil to it (the soul)." Mujahid, Qatadah, Ad-Dahhak and Ath-Thawri all said the same. Sa`id bin Jubayr said, "He gave him inspiration (to see what was) good and evil." Ibn Zayd said, "He made its Fujur and its Taqwa inside of it." Ibn Jarir recorded from Abul-Aswad Ad-Dili that he said, "Imran bin Husayn said to me, `Do you think that what the people do, and what they strive for is a thing that is pre-ordained and predestined for them, or is it a thing which is only written after the Message comes to them from the Prophet, when there will be an evidence against them' I said, `Rather it is something preordained upon them.' Then he said, `Is that an injustice' Then I became extremely frightened of him (due to what he was saying), and I said to him, `There is nothing except that He (Allah) created it and possesses it in His Hand. He is not asked about what He does, while they (His creation) will be asked.' He (Imran) then said, `May Allah guide you! I only asked you about that in order to inform you that a man from Muzaynah or Juhaynah tribe came to the Allah's Messenger and asked him: "O Messenger of Allah! Do you consider the actions of mankind and their struggles to be preordained for them and written for them from Qadr, or something written for them only after the Message came to them from their Prophet, when there will be an evidence against them" He (the Prophet) replied:

«بَلْ شَيْءٌ قَدْ قُضِيَ عَلَيْهِمْ»

(Rather it is something preordained for them.) So the man said, "Then what is the point of our actions" The Prophet replied,

«مَنْ كَانَ اللَّهُ خَلَقَهُ لِإِحْدَى الْمَنْزِلَتَيْنِ يَهَيِّئُهُ لَهَا،
وَتَصْدِيقُ ذَلِكَ فِي كِتَابِ اللَّهِ تَعَالَى:

(وَنَفْسٍ وَمَا سَوَّاهَا - فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا)
«(

(Whoever Allah created for one of the two positions (Paradise or Hell), He makes it easy for him (to attain). The proof of that is in the Book of Allah (By Nafs, and Ma Sawwaha (Who apportioned it). Then He showed it its Fujur and its Taqwa.)" Ahmad and Muslim both recorded this Hadith. Allah then says,

(قَدْ أَفْلَحَ مَنْ زَكَّاهَا - وَقَدْ خَابَ مَنْ دَسَّاهَا)

(Indeed he succeeds who purifies it. And indeed he fails who Dassaha.) This could mean that whoever purifies himself by obedience to Allah, then he will be successful. This is as Qatadah said, "He cleanses it from the lowly and despicable characteristics." Similar to this has been reported from Mujahid, `Ikrimah and Sa`id bin Jubayr.

(وَقَدْ خَابَ مَنْ دَسَّاهَا)

(And indeed he fails who Dassaha.) meaning, to conceal it. This means that he makes it dull, and he disregards it by neglecting to allow it to receive guidance. He treats it in this manner until he performs acts of disobedience and he abandons obedience of Allah. It also could mean that he is indeed successful whose soul Allah purifies, and he has failed whose soul Allah corrupts. This is like what was reported by Al-`Awfi and `Ali bin Abi Talhah from Ibn `Abbas. At-Tabarani recorded that Ibn `Abbas said, "The Messenger of Allah used to stop whenever he recited this Ayah,

(وَنَفْسٍ وَمَا سَوَّاهَا - فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا)

(By Nafs, and Ma Sawwaha (Who apportioned it). Then He showed it its Fujur and its Taqwa.) Then he would say,

«اللَّهُمَّ آتِ نَفْسِي تَقْوَاهَا، أَنْتَ وَلِيِّهَا وَمَوْلَاهَا،
وَخَيْرُ مَنْ زَكَّاهَا»

(O Allah! Give my soul its good. You are its Guardian and Master, and the best to purify it.)" Another Hadith Imam Ahmad recorded that Zayd bin Arqam said that the Messenger of Allah said,

«اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ، وَالْهَرَمِ
وَالْجُبْنِ وَالْبُخْلِ وَعَذَابِ الْقَبْرِ. اللَّهُمَّ آتِ نَفْسِي
تَقْوَاهَا، وَزَكَّاهَا أَنْتَ خَيْرُ مَنْ زَكَّاهَا، أَنْتَ وَلِيِّهَا
وَمَوْلَاهَا. اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ قَلْبٍ لَا يَخْشَعُ،
وَمِنْ نَفْسٍ لَا تَشْبَعُ، وَعِلْمٍ لَا يَنْفَعُ، وَدَعْوَةٍ لَا
يُسْتَجَابُ لَهَا»

(O Allah! Verily, I seek refuge with You from weakness, laziness, senility (of old age), cowardliness, stinginess and the torment of the grave. O Allah! Give my soul its good and purify it, for You are the best to purify it. You are its Guardian and Master. O Allah! Verily, I seek refuge with You from a heart that is not humble, a soul that is not satisfied, knowledge that does not benefit and a supplication that is not answered.) Zayd then said, "The Messenger of Allah used to teach us these (words) and we now teach them to you." Muslim also recorded this Hadith.

(كَذَّبَتْ ثَمُودُ بِطَغْوَاهَا - إِذِ انبَعَثَ أَشْقَاهَا - فَقَالَ لَهُمْ رَسُولُ اللَّهِ نَاقَةَ اللَّهِ وَسُقْيَاهَا - فَكَذَّبُوهُ فَعَقَرُوهَا فَدَمْدَمَ عَلَيْهِمْ رَبُّهُمْ بِذُنُوبِهِمْ فَسَوَّاهَا - وَلَا يَخَافُ عُقْبَاهَا)

(11. Thamud denied through their transgression.) (12. When their most wicked went forth.) (13. But the Messenger of Allah said to them: "Be cautious! That is the she-camel of Allah! (Do not harm it) and (bar it not from having) its drink!") (14. Then they denied him and they killed it. So their Lord destroyed them because of their sin, Fasawwaha!) (15. And He feared not the consequences thereof.)

The Rejection of Thamud and Allah's Destruction of Them

Allah informs that Thamud rejected their Messenger because of the injustice and transgression they practiced. This was said by Mujahid, Qatadah and others. Therefore, this resulted in a rejection in their hearts for the guidance and conviction their Messenger came to them with.

(إِذِ انبَعَثَ أَشْقَاهَا)

(When their most wicked went forth.) meaning, the most wicked person of the tribe, and he was Qudar bin Salif, the one who killed the she-camel. He was leader of the tribe of Thamud, and he is the one whom Allah refers to in His saying,

(فَنَادَوْا صَاحِبَهُمْ فَتَعَاطَى فَعَقَرَ)

(But they called their comrade and he took (a sword) and killed (her).) (54:29) This man was mighty and respected among his people. He was of noble lineage and a leader who was obeyed. This is just as Imam Ahmad recorded from `Abdullah bin Zam`ah. He said that the Messenger of Allah gave a sermon in which he mentioned the she-camel and he mentioned the man who killed her. Then he said,

«(إِذِ انبَعَثَ أَشْقَاهَا)»

اٰتَبَعَتْ لَهَا رَجُلٌ عَارِمٌ عَزِيْزٌ مَنِيعٌ فِى رَهْطِهِ
مِثْلُ اَبِي زَمْعَةَ»

((When their most wicked went forth.)(A strong and mighty man who was invincible among his tribe, like Abu Zam` ah, went forth to her.) This Hadith was recorded by Al-Bukhari in his Book of Tafsir, and Muslim in his Book of the Description of the Hellfire. At-Tirmidhi and An-Nasa'i both recorded it in their Sunans in their Books of Tafsir.

The Story of Salih's She-Camel

Allah then says,

(فَقَالَ لَهُمْ رَسُولُ اللَّهِ)

(But the Messenger of Allah said to them) referring to Salih.

(نَاقَةُ اللَّهِ)

(That is the she-camel of Allah!) meaning, `beware of touching the she-camel of Allah with any harm.'

(وَسُقْيَاهَا)

(and its drink!) meaning, `do not transgress against her in her drinking, for she has been allocated a day to drink and you have been allocated a day to drink, as is known to you.' Then Allah says,

(فَكَذَّبُوهُ فَعَقَرُوْهَا)

(Then they denied him and they killed it.) which means they rejected what he came with. This resulted in them killing the she-camel that Allah had brought out of the rock as a sign for them and a proof against them.

(فَدَمَدَمَ عَلَيْهِمْ رَبُّهُمْ بِذُنُوبِهِمْ)

(So their Lord destroyed them because of their sin,) meaning, He became angry with them and He annihilated them.

(فَسَوَّاهَا)

(Fasawwaha!) meaning, He made the punishment descend upon them all equally. Qatadah said, "It has reached us that the leader of tribe of Thamud did not kill the she-camel until their youth, their elderly, their males and their females all pledged allegiance to him. So when the people cooperated in killing her, Allah destroyed them all with the same punishment due to their sin." Allah said,

(وَلَا يَخَافُ)

(And He feared not) it has also been recited as (يَخَافُ قَلًا) (So He feared not)

(عُقْبَاهَا)

(the consequences thereof.) Ibn `Abbas said, "Allah does not fear any consequences from anyone else." Mujahid, Al-Hasan, Bakr bin `Abdullah Al-Muzani and others all said the same. This is the end of the Tafsir of Surat Ash-Shams, and all praise and thanks are due to Allah.

The Tafsir of Surat Al-Layl

(Chapter - 92)

Which was revealed in Makkah

The Recitation of Surat Al-Layl in the `Isha' Prayer

The statement of the Prophet to Mu`adh has already preceded, where he said,

«فَهَلَّا صَلَّيْتَ ب

(سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى)

(وَالشَّمْسِ وَضُحَاهَا)

(وَاللَّيْلِ إِذَا يَغْشَى)»

(Why did you not pray with (the recitation of) (Glorify the Name of your Lord the Most High) (87), and (By the sun and Duhaha) (91), and (By the night as it envelops) (92))

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

In the Name of Allah, the Most Gracious, the Most Merciful.

(وَاللَّيْلِ إِذَا يَغْشَى - وَالنَّهَارِ إِذَا تَجَلَّى - وَمَا خَلَقَ
الدَّكَرَ وَالْأُنثَى - إِنَّ سَعْيَكُمْ لَشَتَّى - فَأَمَّا مَنْ
أَعْطَى وَاتَّقَى - وَصَدَّقَ بِالْحُسْنَى - فَسَنُيَسِّرُهُ
لِلْيُسْرَى - وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَى - وَكَذَّبَ
بِالْحُسْنَى - فَسَنُيَسِّرُهُ لِلْعُسْرَى - وَمَا يُغْنِي عَنْهُ
مَالُهُ إِذَا تَرَدَّى)

(1. By the night as it envelops.) (2. By the day as it appears.) (3. By Him Who created male and female.) (4. Certainly, your efforts and deeds are diverse.) (5. As for him who gives and has Taqwa,) (6. And believes in Al-Husna.) (7. We will make smooth for him the path of ease.) (8. But he who is greedy and thinks himself self-sufficient,) (9. And denies Al-Husna.) (10. We will make smooth for him the path to evil.) (11. And what will his wealth avail him when he goes down (in destruction))

Swearing by the Diversity of Mankind in Their Efforts and informing of the Different Results of that

Allah swears by saying:

(اللَّيْلِ إِذَا يَغْشَى)

(By the night as it envelops.) meaning, when it covers the creation with its darkness.

(وَالنَّهَارِ إِذَا تَجَلَّى)

(By the day as it appears.) meaning, with its light and its radiance.

(وَمَا خَلَقَ الدَّكَرَ وَالْأُنثَى)

(By Him Who created male and female.) This is similar to Allah's saying,

(وَخَلَقْنَاكُمْ أَزْوَاجًا)

(And We have created you in pairs.) (78:8) It is also similar to saying,

(وَمِنْ كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ)

(And of everything We have created pairs.) (51:49) And just as these things that are being sworn by are opposites, likewise that which this swearing is about are opposing things. This is why Allah says,

(إِنَّ سَعْيَكُمْ لَشَتَّى)

(Certainly, your efforts and deeds are diverse.) meaning, the actions of the servants that they have performed are also opposites and diverse. Therefore, there are those who do good and there are those who do evil. Allah then says,

(فَأَمَّا مَنْ أَعْطَى وَاتَّقَى)

(As for him who gives and has Taqwa.) meaning, he gives what he has been commanded to give and he fears Allah in his affairs.

(وَصَدَّقَ بِالْحُسْنَى)

(And believes in Al-Husna.) meaning, in the compensation for that. This was said by Qatadah. Khusayf said, "In the reward." Then Allah says,

(فَسَيُسِّرُهُ لِيُسْرَى)

(We will make smooth for him the path of ease.) Ibn `Abbas said, "Meaning for goodness." Thus, Allah says,

(وَأَمَّا مَنْ بَخِلَ)

(But he who is greedy) meaning, with that which he has.

(وَاسْتَعْنَى)

(and thinks himself self-sufficient,) `Ikrimah reported that Ibn `Abbas said, "This means he is stingy with his wealth and considers himself to be in no need of his Lord, the Mighty and Majestic." This was recorded by Ibn Abi Hatim.

(وَكَذَّبَ بِالْحُسْنَى)

(And denies Al-Husna.) meaning, the recompense in the abode of the Hereafter.

(فَسَيَسِّرُهُ لِّلْعَصْرَى)

(We will make smooth for him the path to evil.) meaning, the path of evil. This is as Allah says,

(وَنُقَلِّبُ أَفْئِدَتَهُمْ وَأَبْصَرَ لَهُمْ كَمَا لَمْ يُؤْمِنُوا بِهِ
أَوَّلَ مَرَّةٍ وَنَذَرُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ)

(And We shall turn their hearts and their eyes away, as they refused to believe therein for the first time, and We shall leave them in their trespass to wander blindly.) (6:110) And there are many Ayat with this meaning, proving that Allah rewards those who intend good with success, while whoever intends evil is abandoned, and all of this is in accordance with a preordained decree. There are also many Hadiths that prove this.

The Narration of Abu Bakr As-Siddiq

Imam Ahmad recorded from Abu Bakr that he said to the Messenger of Allah , "O Messenger of Allah! Do we act according to what has already been decided, or is the matter just beginning (i.e., still undecided)" He replied,

«بَلْ عَلَىٰ أَمْرٍ قَدْ فُرِعَ مِنْهُ»

(Indeed it is according to what has already been decided.) Then Abu Bakr said, "Then what (good) are deeds, O Messenger of Allah" He replied,

«كُلُّهُ مَيْسَرٌ لِّمَا خُلِقَ لَهُ»

(Everyone will find it easy to do such deeds that will lead him to what he was created for.)

The Narration of ` Ali

Al-Bukhari recorded from `Ali bin Abi Talib that they (the Companions) were with the Messenger of Allah at the cemetery of Baqi` Al-Gharqad for a funeral, when the Prophet said,

«مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا وَقَدْ كُتِبَ مَقْعَدُهُ مِنَ الْجَنَّةِ
وَمَقْعَدُهُ مِنَ النَّارِ»

(There is none among you except that his place has already been written, a seat in Paradise and a seat in the Hellfire.) They said, "O Messenger of Allah! Should we depend on this" He replied,

«اعْمَلُوا ، فَكُلُّ مُيسَّرٌ لِمَا خُلِقَ لَهُ»

(Perform deeds for everyone will have the deeds of what he was created for (Paradise or Hell) made easy for him.) Then he recited the Ayah

(فَأَمَّا مَنْ أُعْطِيَ وَاتَّقَى - وَصَدَّقَ بِالْحُسْنَى -
فَسُيِّرَهُ لِلْيُسْرَى)

(As for him who gives and has Taqwa, and believes in Al-Husna. We will make smooth for him the path of ease.)" until the Ayah:

(لِلْعُسْرَى)

(the path to evil) He (Imam Al-Bukhari) also recorded another similar narration from `Ali bin Abi Talib in which he said, "We were at a funeral in the cemetery of Baqi` Al-Gharqad when the Messenger of Allah came and sat down. So we came and sat around him and he had a stick with him. Then he bowed his head and he began to scratch the ground with his stick. He then said,

«مَا مِنْكُمْ مِنْ أَحَدٍ أَوْ مَا مِنْ نَفْسٍ مَنْفُوسَةٍ إِلَّا
كُتِبَ مَكَانُهَا مِنَ الْجَنَّةِ وَالنَّارِ، وَإِلَّا قَدْ كُتِبَتْ شَقِيَّةٌ
أَوْ سَعِيدَةٌ»

(There is not anyone among you -- or is not a single soul (that has been created) -- except that his place has been written in Paradise or in the Fire, and it has been written that he will be miserable or happy.) A man said, "O Messenger of Allah! Should we just depend on what has been written for us and give up performing deeds For whoever of us is of the people of happiness then he will be of the people of happiness, and whoever among us is of the people of misery then he will be of the people of misery." The Prophet replied,

«أَمَّا أَهْلُ السَّعَادَةِ فَيُيسَّرُونَ لِعَمَلِ أَهْلِ السَّعَادَةِ،
وَأَمَّا أَهْلُ الشَّقَاءِ فَيُيسَّرُونَ إِلَى عَمَلِ أَهْلِ
الشَّقَاءِ، ثُمَّ قَرَأَ:

(Those people who are the people of happiness, they will have the deeds of the people of happiness made easy for them. And those people who are the people of misery, they will have the deeds of the people of misery made easy for them.) Then he recited the Ayah:

(فَأَمَّا مَنْ أُعْطِيَ وَاتَّقَى - وَصَدَّقَ بِالْحُسْنَى -
 فَسَنِّيَسِّرُهُ لِلْيُسْرَى - وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَى)
 وَكَذَّبَ بِالْحُسْنَى - فَسَنِّيَسِّرُهُ لِلْعُسْرَى -))

(As for him who gives and has Taqwa, and believes in Al-Husna. We will make smooth for him the path of ease (goodness). But he who is greedy and thinks himself self-sufficient, and belies Al-Husna. We will make smooth for him the path to evil.) The other compilers of the Group have also recorded this Hadith.

The Narration of ` Abdullah bin ` Umar

Imam Ahmad recorded from Ibn ` Umar that ` Umar said, "O Messenger of Allah! Do you think that the deeds that we do are a matter that is already predetermined or are they something just beginning or new" The Prophet replied,

«فِيمَا قَدْ فُرِعَ مِنْهُ، فَاعْمَلْ يَا ابْنَ الْخَطَّابِ، فَإِنَّ
 كُلَّ مُيسَّرٍ، أَمَّا مَنْ كَانَ مِنْ أَهْلِ السَّعَادَةِ فَإِنَّهُ
 يَعْمَلُ لِلْسَّعَادَةِ، وَأَمَّا مَنْ كَانَ مِنْ أَهْلِ الشَّقَاءِ
 فَإِنَّهُ يَعْمَلُ لِلشَّقَاءِ»

(It is something that has already been predetermined. Therefore, work deeds, O son of Al-Khattab! For verily, each person will have things made easy for him. So whoever is from the people of happiness, then he will work deeds for happiness, and whoever is from the people of misery, then he will work deeds for misery.)" This Hadith has been recorded by At-Tirmidhi in the Book of Al-Qadar and he said "Hasan Sahih." Another Hadith Narrated by Jabir Ibn Jarir recorded from Jabir bin ` Abdullah that he said, "O Messenger of Allah! Are we performing deeds for something that has already been predetermined or is the matter based upon what we are just doing (now)" The Prophet replied,

«لِأَمْرٍ قَدْ فُرِعَ مِنْهُ»

(It is a matter that has been predetermined.) Then Suraqah said, "Then what is the purpose of deeds" The Messenger of Allah then said,

«كُلُّ عَامِلٍ مُيسَّرٌ لِعَمَلِهِ»

(Everyone who does deeds will have his deeds made easy for him.) Muslim also recorded this Hadith. Ibn Jarir recorded from `Amir bin `Abdullah bin Az-Zubayr that he said, "Abu Bakr used to free servants upon their acceptance of Islam in Makkah. He used to free the elderly and the women when they accepted Islam. So his father said to him, `O my son! I see that you are freeing people who are weak. But if you freed strong men they could stand with you, defend you and protect you.' Abu Bakr replied, `O my father! I only want -- and I think he said -- what is with Allah.' Some people of my family have told me this Ayah was revealed about him:

(فَأَمَّا مَنْ أَعْطَى وَاتَّقَى - وَصَدَّقَ بِالْحُسْنَى -
فَسُيِّرَهُ لِلْيُسْرَى)

(As for him who gives and has Taqwa, and believes in Al-Husna. We will make smooth for him the path of ease.)" Then Allah says,

(وَمَا يُغْنِي عَنْهُ مَالُهُ إِذَا تَرَدَّى)

(And what will his wealth avail him when he goes down) Mujahid said, "This means when he dies." Abu Salih and Malik said -- narrating from Zayd bin Aslam, "When he goes down into the Fire."

(إِنَّ عَلَيْنَا لَلْهُدَى - وَإِنَّ لَنَا لَلْآخِرَةَ وَالْأُولَى -
فَأَنْذَرْتُكُمْ نَارًا تَلَظَّى - لَا يَصْلَاهَا إِلَّا الْأَشْقَى -
الَّذِي كَذَّبَ وَتَوَلَّى - وَسَيُجَنَّبُهَا الْأَتْقَى - الَّذِي
يُؤْتِي مَالَهُ يَتَزَكَّى - وَمَا لِأَحَدٍ عِنْدَهُ مِنْ نِعْمَةٍ
تُجْزَى - إِلَّا ابْتِغَاءَ وَجْهِ رَبِّهِ الْأَعْلَى - وَلَسَوْفَ
يَرْضَى)

(12. Truly, on Us is (to give) guidance.) (13. And truly, unto Us (belong) the last (Hereafter) and the first (this world).) (14. Therefore I have warned you of a Fire Talazza.) (15. None shall enter it save the most wretched.) (16. Who denies and turns away.) (17. And those with Taqwa will be far removed from it.) (18. He who gives of his wealth for self-purification.) (19. And who has (in mind) no favor from anyone to be paid back.) (20. Except to seek the Face of his Lord, the Most High.) (21. He, surely, will be pleased.)

**The Matter of Guidance and other than it is in the Hand of Allah,
and Allah's Warning about the Hellfire**

Qatadah said,

(إِنَّ عَلَيْنَا لِلْهُدَىٰ)

(Truly, on Us is (to give) guidance.) "This means, We will explain what is lawful and what is prohibited." Others have said that it means, "Whoever traverses upon the path of guidance, then he will reach Allah (i.e., in the Hereafter)." They consider this Ayah like Allah's saying,

(وَعَلَى اللَّهِ قَصْدُ السَّبِيلِ)

(And upon Allah is the responsibility to explain the Straight path.) (16:9) This has been mentioned by Ibn Jarir. Allah said;

(وَإِنَّ لَنَا لِلْآخِرَةِ وَالْأُولَىٰ)

(And truly, unto Us (belong) the last (Hereafter) and the first (this world).) This means, 'they both belong to Us and I (Allah) am in complete control of them.' Then Allah says,

(فَأَنْذَرْتُكُمْ نَارًا تَلَظَّىٰ)

(Therefore I have warned you of a Fire Talazza.) Mujahid said, "Blazing." Imam Ahmad recorded from Smak bin Harb that he heard An-Nu`man bin Bashir giving a sermon, in which he said, "I heard the Messenger of Allah giving a sermon, in which he said:

«أَنْذَرْتُكُمْ النَّارَ»

(I have warned you of the Fire.) And he said it in such a voice that if a man was in the marketplace he could hear it from where I am standing now. And he said it (with such force) that the garment that was on his shoulder fell down to his feet." Imam Ahmad recorded from Abu Ishaq that he heard An-Nu`man bin Bashir giving a sermon, in which he said, "I heard the Messenger of Allah saying,

«إِنَّ أَهْوَنَ أَهْلِ النَّارِ عَذَابًا يَوْمَ الْقِيَامَةِ رَجُلٌ
تُوضَعُ فِي أَحْمَصِ قَدَمَيْهِ جَمْرَتَانِ يَغْلِي مِنْهُمَا
دِمَاغُهُ»

(Verily, the person to be punished lightest of the people of the Fire on the Day of Judgement will be a man who will have placed on the soles of his feet two coals that will cause his brain to boil.)" Imam Al-Bukhari also recorded this narration. Muslim recorded that Abu Ishaq narrated from An-Nu`man bin Bashir that the Messenger of Allah said,

«إِنَّ أَهْوَنَ أَهْلِ النَّارِ عَذَابًا مَنْ لَهُ نَعْلَانِ
وَشِرَاكَانِ مِنْ نَارٍ يَغْلِي مِنْهُمَا دِمَاغُهُ كَمَا يَغْلِي
الْمِرْجَلُ، مَا يَرَى أَنَّ أَحَدًا أَشَدُّ مِنْهُ عَذَابًا، وَإِنَّهُ
لَأَهْوَنُهُمْ عَذَابًا»

(Verily, the lightest punishment received by the people of the Hellfire will be a man who will have two sandals whose straps will be made of fire that will cause his brain to boil just as a cauldron boils. Yet he will not think that anyone is receiving a torment more severe than him, even though he will be receiving the lightest punishment of them.) Allah says,

(لَا يَصِلُهَا إِلَّا الْأَشَقَى)

(None shall enter it save the most wretched.) meaning, none will enter surrounded by it on all sides except the most wretched. Then Allah explains who this (the most wretched) is by His saying,

(الَّذِي كَذَّبَ)

(Who denies) meaning, in his heart.

(وَتَوَلَّى)

(and turns away.) meaning, from acting with his limbs and performing deeds according to their pillars. Imam Ahmad recorded from Abu Hurayrah that the Messenger of Allah said,

«كُلُّ أُمَّتِي يَدْخُلُ الْجَنَّةَ يَوْمَ الْقِيَامَةِ إِلَّا مَنْ أَبَى»

(All of my followers will enter Paradise on the Day of Judgement except for whoever refuses.) They (the Companions) said, "Who would refuse, O Messenger of Allah" He replied,

«مَنْ أَطَاعَنِي دَخَلَ الْجَنَّةَ، وَمَنْ عَصَانِي فَقَدْ
أَبَى»

(Whoever obeys me, he will enter Paradise, and whoever disobeys me, then he has refused.) Al-Bukhari also recorded this Hadith. Allah then says,

(وَسَيُجَنَّبُهَا الْأَتْقَى)

(And those with Taqwa will be far removed from it.) meaning, the righteous, pure, most pious person will be saved from the Fire. Then He explains who he is by His saying,

(الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّى)

(He who gives of his wealth for self-purification.) meaning, he spends his wealth in obedience of his Lord in order to purify himself, his wealth and whatever Allah has bestowed upon him of religion and worldly things.

(وَمَا لِأَحَدٍ عِنْدَهُ مِنْ نِعْمَةٍ تُجْزَى)

(And who has (in mind) no favor from anyone to be paid back.) meaning, giving his wealth is not done so that he may gain some favor from someone wherein they return some good to him, and therefore he gives to get something in return. He only spends his wealth

(ابْتِغَاءَ وَجْهِ رَبِّهِ الْأَعْلَى)

(to seek the Face of his Lord, the Most High) meaning, hoping to attain the blessing of seeing Him in the final abode in the Gardens of Paradise. Allah then says,

(وَلَسَوْفَ يَرْضَى)

(He, surely, will be pleased.) meaning, indeed those with these characteristics will be pleased.

The Cause of this Revelation and the Virtue of Abu Bakr

Many of the scholars of Tafsir have mentioned that these Ayat were revealed about Abu Bakr As-Siddiq. Some of them even mentioned that there is a consensus among the Qur'anic commentators concerning this. There is no doubt that he is included in the meaning of these Ayat, and that he is the most deserving of the Ummah to be described with these characteristics in general, for indeed, the wording of these Ayat is general. As in Allah's saying,

(وَسَيُجَنَّبُهَا الْأَتْقَى - الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّى -
وَمَا لِأَحَدٍ عِنْدَهُ مِنْ نِعْمَةٍ تُجْزَى)

(And those with Taqwa will be far removed from it. He who gives of his wealth for self-purification. And who has (in mind) no favor from anyone to be paid back.) However, he (Abu Bakr) was the first and foremost of this Ummah to have all of these characteristics and other praiseworthy characteristics as well. For verily, he was truthful, pious, generous, charitable,

and he always spent his wealth in obedience of His Master (Allah) and in aiding the Messenger of Allah . How many Dirhams and Dinars did he spend seeking the Face of His Most Noble Lord. And did not consider any of the people as owning him some favor that he needed to get compensation for. Rather, his virtue and kindness was even shown towards leaders and chiefs from all the other tribes as well. This is why `Urwah bin Mas`ud, who was the chief of the Thaqif tribe, said to him on the day of the Treaty of Hudaibiyyah, "By Allah, if I did not owe you a debt, which I have not paid you back for, I would have responded to you (i.e., your call to Islam)." Abu Bakr As-Siddiq became angry with him for saying such a thing (i.e., I owe you something). So if this was his position with the chiefs of the Arabs and the heads of the tribes, then what about those other than them. Thus, Allah says,

(وَمَا لِأَحَدٍ عِنْدَهُ مِنْ نِعْمَةٍ تُجْزَى - إِلَّا ابْتِغَاءً
وَجْهِ رَبِّهِ الْأَعْلَى - وَلَسَوْفَ يَرْضَى)

(And who has (in mind) no favor from anyone to be paid back. Except to seek the Face of his Lord, the Most High. He, surely, will be pleased.) And in the Two Sahihis it is recorded that the Messenger of Allah said,

«مَنْ أَنْفَقَ زَوْجَيْنِ فِي سَبِيلِ اللَّهِ دَعَتْهُ خَزَنَةُ
الْجَنَّةِ يَا عَبْدَ اللَّهِ، هَذَا خَيْرٌ»

(Whoever equipped two riding animals in the way of Allah, the Gatekeepers of Paradise will call to him saying, "O servant of Allah! This is good.") So Abu Bakr said, "O Messenger of Allah! The one who is called from them will not have any need. Will there be anyone who will be called from all of them" The Prophet replied,

«نَعَمْ ، وَأَرْجُو أَنْ تَكُونَ مِنْهُمْ»

(Yes, and I hope that you will be one of them.) This is the end of the Tafsir of Surat Al-Layl, and all praise and thanks are due to Allah.

The Tafsir of Surat Ad-Duha

(Chapter - 93)

Which was revealed in Makkah

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

(In the Name of Allah, the Most Gracious, the Most Merciful.

(وَالضُّحَى - وَاللَّيْلِ إِذَا سَجَى - مَا وَدَّعَكَ رَبُّكَ
وَمَا قَلَى - وَالْآخِرَةُ خَيْرٌ لَّكَ مِنَ الْأُولَى -
وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَى - أَلَمْ يَجِدَكَ يَتِيمًا
فَأَوْى - وَوَجَدَكَ ضَالًّا فَهَدَى - وَوَجَدَكَ عَائِلًا
فَأَغْنَى - فَمَا الْيَتِيمَ فَلَا تَقْهَرْ - وَأَمَّا السَّائِلَ فَلَا
تَنْهَرْ - وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ)

(1. By the forenoon.) (2. By the night when it darkens.) (3. Your Lord has neither forsaken you nor hates you.) (4. And indeed the Hereafter is better for you than the present.) (5. And verily, your Lord will give you so that you shall be well-pleased.) (6. Did He not find you an orphan and gave you a refuge) (7. And He found you unaware and guided you) (8. And He found you poor and made you rich) (9. Therefore, treat not the orphan with oppression.) (10. And repulse not the one who asks.) (11. And proclaim the grace of your Lord.)

The Reason for the Revelation of Surat Ad-Duha

Imam Ahmad recorded from Jundub that he said, "The Prophet became ill, so he did not stand for prayer for a night or two. Then a woman came and said, `O Muhammad! I think that your devil has finally left you.' So Allah revealed,

(وَالضُّحَى - وَاللَّيْلِ إِذَا سَجَى - مَا وَدَّعَكَ رَبُّكَ
وَمَا قَلَى)

(By the forenoon. By the night when it darkens. Your Lord has neither forsaken you nor hates you.)" Al-Bukhari, Muslim, At-Tirmidhi, An-Nasa'i, Ibn Abi Hatim and Ibn Jarir, all recorded this Hadith. This Jundub (who narrated it) is Ibn `Abdullah Al-Bajali Al-`Alaqi. In a narration from Al-Aswad bin Qays, he said that he heard Jundub say that Jibril was slow in coming to the Messenger of Allah . So the idolators said, "Muhammad's Lord has abandoned him." So Allah revealed,

(وَالضُّحَى - وَاللَّيْلِ إِذَا سَجَى - مَا وَدَّعَكَ رَبُّكَ
وَمَا قَلَى)

(By the forenoon. By the night when it darkens. Your Lord has neither forsaken you nor hates you.)