

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

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King Fahd National Library Cataloging-in-Publication Data

As-sadi, Abdur-Rahmann

Tafsir As-Sadi (parts 28-29-30). / Abdur-Rahmann
As-Sadi - Riyadh 2014.

477p ; 17x24 cm

ISBN: 978-603-500-280-8

1- Quran - Commentaries 2- Quran - Translation

I- Title

221.42 dc 1435/2194

L.D. no. 1435/2194

ISBN: 978-603-500-280-6

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Publisher's Note

All praise is due to Allâh, Lord of all the worlds, and may the peace and blessings of Allâh be on His servant and final Messenger, Muhammad ﷺ, and on his family and noble Companions, as well as on all those who follow in their footsteps until the Day of Judgment.

The Qur'ân is a miracle for humankind. It is the Speech of Allâh which He sent down to His beloved Prophet through the Angel Jibreel, to help humankind step out of the darkness of ignorance, into the radiant light of guidance. There are many prophetic traditions which emphasize the importance of reading and studying the Qur'ân, and the great virtues in doing so. Therefore, the more we understand the Qur'ân, the more guidance and benefit we will earn.

In light of this, Darussalam is pleased to present this famous work written by Shaikh Abdur-Rahman Ibn Nasir as-Sa'di, one of the most prominent and major scholars of the last century. The *Tafsir* of as-Sa'di is renowned for its eloquent, yet simple, clear style. It is noted for being easy to understand and comprehend, and is loved and appreciated by beginners, as well as by numerous Islamic scholars.

The great scholar, Shaikh Salih Ibn al-Uthaymeen, said these words regarding the *Tafsir* of imam as-Sa'di,

imam wrote in explaining the Qur'an seem simple, it is clear they contain the summary and understanding of many *Tafsirs* of the Qur'an compiled into one book. I have extensively used this book in Arabi, and have always found it a great source of knowledge. Therefore, English language readers will gain the same benefit as Arab readers, *insha'Allah*.

Fourth, it is a daunting task to translate scholarly work into other languages. I chose to follow the guidelines the Shaikh and imam, Ibn Sa'di, used in his *Tafsir*. For this reason, I kept footnotes to an absolute minimum. If a meaning or term needed further explanation, they were explained between brackets [] or in parenthesis (). Also, I strived hard to translate the Shaikh's words into an easy to read style using easy to understand English sentences. This was not an easy task, but was worth the effort since the aim was to help the reader understand both the essence and knowledge contained within this great *Tafsir*. We ask Allāh to give us success in achieving this task.

I ask Allāh to reward Br. Abdul Malik Mujahid, Darussalam's Director, for choosing me to translate this book into English. English speakers need the books of Shaikh Ibn Sa'di, especially this *Tafsir*, to gain proper religious understanding and to appreciate the status of knowledge Allāh granted the scholars of Islam.

We ask Allāh to reward the author for his beneficial efforts and to benefit all Muslims with this book and our humble efforts in translating it.

Jalal Abualrub

سُورَةُ الْمُجَادِلَةِ

[58] Tafsir of Surat Al-Mujadilah

(The Woman Who Disputes)

This Surah Was Revealed in Madinah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا وَتَشْتَكِي إِلَى اللَّهِ وَاللَّهُ يَسْمَعُ
تَحَاوُرُكُمْ إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ﴿١﴾ الَّذِينَ يُظَاهِرُونَ مِنْكُمْ مِنْ نِسَائِهِمْ
مَا هُنَّ أُمَّهَاتُهُمْ إِنْ أُمَّهَاتُهُمْ إِلَّا الَّتِي وَلَدْنَهُمْ وَإِنَّهُمْ لَيَقُولُونَ
مُنْكَرًا مِنَ الْقَوْلِ وَزُورًا وَإِنَّ اللَّهَ لَعَفُوفٌ غَفُورٌ ﴿٢﴾ وَالَّذِينَ يُظَاهِرُونَ
مِنْ نِسَائِهِمْ ثُمَّ يَعُودُونَ لِمَا قَالُوا فَتَحْرِيرُ رَقَبَةٍ مِنْ قَبْلِ أَنْ يَتَمَاسًا ذَلِكَ
تَوْعُظُونَ بِهِ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٣﴾ فَمَنْ لَمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ
مُتَتَابِعَيْنِ مِنْ قَبْلِ أَنْ يَتَمَاسًا فَمَنْ لَمْ يَسْتَطِعْ فإِطْعَامُ سِتِّينَ مِسْكِينًا
ذَلِكَ لِتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ وَتِلْكَ حُدُودُ اللَّهِ وَلِلْكَافِرِينَ عَذَابٌ
أَلِيمٌ ﴿٤﴾

1-4: Indeed Allāh has heard the statement of her (Khaulah Bint [daughter of] Tha'labah) that disputes with you (O

Muhammad ﷺ concerning her husband (Aus Ibn [son of] As-Sâmit), and complains to Allâh. And Allâh hears the argument between you both. Verily, Allâh is All-Hearer, All-Seer. Those among you who make their wives unlawful to them by *Dhihâr* (by saying to them "You are like my mother's back,") they cannot be their mothers. None can be their mothers except those who gave them birth. And verily, they utter an ill word and a lie. And verily, Allâh is Oft-Pardoning, Oft-Forgiving. And those who make unlawful to them (their wives) by *Dhihâr* and wish to free themselves from what they uttered (the penalty) in that case is the freeing of a slave before they touch each other. That is an admonition to you (so that you may not repeat such an ill thing). And Allâh is All-Aware of what you do. And he who finds not (the money for freeing a slave) must fast two successive months before they both touch each other. And he who is unable to do so, should feed sixty *Masâkin* (poor). That is in order that you may have perfect faith in Allâh and His Messenger. These are the limits set by Allâh. And for disbelievers, there is a painful torment.

Commentary

These honorable *Ayât* were revealed about a man from *Al-Ansar* [the original inhabitants of Madinah]¹, whose wife complained to Allâh about him and argued his case with the Messenger of Allâh ﷺ, when her husband made her unlawful to himself after a long marriage and having children together. He had become an old, aged man by then. So, she complained about their condition to Allâh, and to the Messenger of Allâh ﷺ;

1 [All words and statements between parenthesis () and between brackets [], are added and meant as an explanation of or an addition to the original text. This translation has minimal footnotes to help make it an easy, smooth read. -Translator.]

she repeated her complaint, reiterated it, and restated it again.

Allâh ﷺ said, {Indeed Allâh has heard the statement of her (Khaulah Bint Tha'labah) that disputes with you (O Muhammad ﷺ) concerning her husband (Aus Ibn As-Sâmit), and complains to Allâh; And Allâh hears the argument between you both}. This means, "[He hears] your private conversation;" {Verily, Allâh is All-Hearer} of all sounds at all times regardless of the type of need; {All-Seer}, Who is aware of the walking of a black ant, on a barren rock, in a dark night.

This emphasizes Allâh's perfect hearing and sight which encompass everything, both minor and major. There is also a suggestion, here, indicating that Allâh ﷺ was giving a solution to the woman's complaint which would relieve her plight. Consequently, Allâh revealed a judgment in her case, and similar situations in general, by saying, {Those among you who make their wives unlawful to them by *Dhihâr* they cannot be their mothers; None can be their mothers except those who gave them birth}.

Mudhaharah [or *dhihar*], from wives, is for a husband to say to his wife, "You are like the back of my mother to me," or by mentioning any other *ma'hram* [that being, his female relatives whom he can never marry]. Or, a husband may say [to his wife], "You are forbidden for me." The term usually used in this situation is, '*dahr* (back).' This is why Allâh called it, *dhihar*, by saying, {Those among you who make *Dhihâr* from their wives, they cannot be their mothers}; questioning how they can say such words that are known to have no truth in them. They equate their wives, to their mothers who gave birth to them.

Consequently, Allâh magnified the enormity and ugliness of *dhihar*, by saying, {And verily, they utter an ill word}, an awful proclamation, {and a lie}, a false statement. Yet, {And verily, Allâh is Oft-Pardoning, Oft-Forgiving}, for those who

بِشَاءِ وَاللَّهِ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٦﴾ مَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْ أَهْلِ الْقُرَى فَلِلَّهِ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنِ السَّبِيلِ كَيْ لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٧﴾

1-7: Whatsoever is in the heavens and whatsoever is on the earth glorifies Allāh. And He is the All-Mighty, the All-Wise. He it is Who drove out the disbelievers among the people of the Scripture (the Jewish tribe of Banû An-Nadîr) from their homes at the first gathering. You did not think that they would get out. And they thought that their fortresses would defend them from Allāh! But Allāh's (Torment) reached them from a place whereof they expected it not, and He cast terror into their hearts so that they destroyed their own dwellings with their own hands and the hands of the believers. Then take admonition, O you with eyes (to see). And had it not been that Allāh had decreed exile for them, He would certainly have punished them in this world; and in the Hereafter theirs shall be the torment of the Fire. That is because they opposed Allāh and His Messenger (Muhammad ﷺ). And whosoever opposes Allāh, then verily, Allāh is Severe in punishment. What you (O Muslims) cut down of the *Leenah* (palm trees of the enemy), or you left them standing on their stems, it was by Leave of Allāh, and in order that He might disgrace the *Fâsiqûn* (the rebellious, the disobedient to Allāh). And what Allāh gave as booty (*Fai'*) to His Messenger (Muhammad ﷺ) from them – for this you made no expedition with either cavalry or camelry. But Allāh gives power to His Messengers over whomsoever He wills. And Allāh is Able to do all things. What Allāh gave as booty (*Fai'*) to His Messenger (Muhammad ﷺ) from

سُورَةُ الْحَشْرِ

[59] Tafsir of Surat Al-Hashr

(The Gathering)

This Surah Was Revealed in Madinah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

سَبَّحَ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿١﴾ هُوَ الَّذِي أَخْرَجَ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكُتُبِ مِنْ دِيَارِهِمْ لِأَوَّلِ الْحَشْرِ مَا ظَنَنْتُمْ أَنْ يَخْرُجُوا وَظَنُّوْا أَنَّهُمْ مَانِعَتُهُمْ حُصُونُهُمْ مِنَ اللَّهِ فَأَنَّهٗمُ اللَّهُ مِنْ حَيْثُ لَمْ يَحْتَسِبُوا وَقَذَفَ فِي قُلُوبِهِمُ الرُّعْبَ يُخْرِبُونَ بُيُوتَهُمْ بِأَيْدِيهِمْ وَأَيْدِي الْمُؤْمِنِينَ فَاعْتَبِرُوا يَا أُولِيَ الْأَبْصَارِ ﴿٢﴾ وَلَوْلَا أَنْ كَتَبَ اللَّهُ عَلَيْهِمُ الْجَلَآءَ لَعَذَّبَهُمْ فِي الدُّنْيَا وَهَمُّمْ فِي الْآخِرَةِ عَذَابُ النَّارِ ﴿٣﴾ ذَلِكَ بِأَنَّهُمْ شَاقُوا اللَّهَ وَرَسُولَهُ. وَمَنْ يُشَاقِقِ اللَّهَ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٤﴾ مَا قَطَعْتُمْ مِّن لِّينَةٍ أَوْ تَرَكْتُمُوهَا قَائِمَةً عَلَىٰ أُصُولِهَا فَاِذِنَ اللَّهُ لِلْخُرَيْبِيِّينَ ﴿٥﴾ وَمَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْهُمْ فَمَا أَوْجَفْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَلَا رِكَابٍ وَلَكِنَّ اللَّهَ يُسَلِّطُ رُسُلَهُ عَلَى مَنْ

the people of the townships – it is for Allāh, His Messenger (Muhammad ﷺ), the kindred (of Messenger Muhammad ﷺ), the orphans, *Al-Masâkin* (the poor), and the wayfarer, in order that it may not become a fortune used by the rich among you. And whatsoever the Messenger (Muhammad ﷺ) gives you, take it; and whatsoever he forbids you, abstain (from it). And fear Allāh; verily, Allāh is Severe in punishment.

Commentary



This *Surah* is also called, *Surat Bani An-Nadhir*, after a large Jewish tribe that resided in Madinah before Prophet [Muhammad's] Prophethood commenced. When the Prophet ﷺ was sent, then later migrated to Madinah, Bani An-Nadhir were among the Jews who disbelieved in him. After the Prophet ﷺ made *hijrah*, migration, to Madinah [in 622CE], he concluded peace treaties with all the Jewish tribes who were his neighbors in Madinah.

Six months after the battle of Badr [in the second year of *hijrah*], the Prophet ﷺ went to the area of Bani An-Nadhir and requested their help to pay the blood-money of two men from [the tribe] of Kilab who were killed by Amr Ibn Umayyah Adh-Dhamri [a Muslim, who did not know that the Prophet had given the two pagan men a promise of safety]. They said, "We will do that, O, Abul-Qasim (the Prophet's title). Sit here while we fulfill your request." They conferred with each other, and the devil whispered to them to lead them to the misery that was written for them.

They conspired to kill the Prophet ﷺ, saying, "Who among you would carry this millstone, mount [the wall], then drop it

on his head and smash it?" The most miserable among them, Amr Ibn Ji'hash said, "I will." [One of their leaders] Sallam Ibn Mishkam said to them, "Do not do it! By Allāh, he will be told [by Allāh] about your plot, in addition to this being a breach of the treaty conducted between us and him." The revelation immediately came to the Prophet from his Lord exposing their plot.

The Prophet immediately stood and went back to Madinah, followed later by his companions. They said, "You stood up [and left], without us noticing." He told them what the Jews had planned. The Messenger of Allāh ﷺ then sent to them to leave Madinah and not be his neighbors in it, giving them ten days, and whoever is found in Madinah after that will have his neck cut off.

For days they started preparing for the evacuation, until the hypocrite, Abdullah Ibn Ubai Ibn Salul, sent a message to them, saying, "Do not leave your homes! I have two thousand [fighters] who will enter your forts with you and die defending you. Also, [the Jewish tribe of] Quraidhah and your [Arab] allies from Ghatafan will extend aid to you."

Their leader, Huyay Ibn Akhtab, was deceived by what the hypocrite said to him and as a result, sent a message to the Messenger of Allāh ﷺ saying, "We will never leave our homes, so do what you wish to do." The Messenger of Allāh ﷺ and his companions praised Allāh and marched towards them, with Ali Ibn Abi Talib [the Prophet's paternal cousin] carrying the flag, then besieged their forts, shooting arrows and throwing stones. Quraidhah [Jews] deserted Bani An-Nadhir, and [Abdullah] Ibn Ubai and their allies from Ghatafan betrayed them.

The Messenger of Allāh ﷺ besieged them and had their date-trees cut down and burned. They finally sent a message that they would evacuate Madinah, and the Prophet allowed

سورة الكوثر

[108] Tafsir of Surat Al-Kauthar

(A River in Paradise)

This Surah Was Revealed in Makkah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

إِنَّا أَنْعَمْنَاكَ الْكَوْثَرَ ۝۱ فَصَلِّ لِرَبِّكَ وَأَنْحَرِ ۝۲ إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ ۝۳

1-3: Verily, We have granted you (O, Muhammad ﷺ) *Al-Kauthar* (a river in Paradise). Therefore turn in prayer to your Lord and sacrifice (to Him only). For he who hates you (O, Muhammad ﷺ), he will be cut off.

Commentary

Allāh ﷻ says to His Prophet Muhammad ﷺ, while asserting His favor on him, {**Verily, We have granted you *Al-Kauthar***}, meaning, abundant goodness, and enormous bounties. Among them is what Allāh will grant His Prophet ﷺ on the Day of Resurrection, such as, a river [in Paradise] called, *Al-Kauthar*, and, *Al-Haudh* [lake-fount of Paradise water]. The width of,

Al-Haudh is a month's journey, the length is also a month's journey; its water is whiter than milk and sweeter than honey. Its cups are as numerous and as bright as the stars in the sky. One, who drinks from it, will never become thirsty again.

After Allāh mentioned His favor on His Prophet, He ordered him to show gratitude for His favors, saying, {**Therefore turn in prayer to your Lord and sacrifice**}. Allāh mentioned these two acts of worship in specific, because they are among the best acts of worship and the most honored deeds that draw one close to Him. Also, prayer entails aspects of humbleness to Allāh with the heart and limbs and involves various types of slavery to Him. Sacrificing brings one closer to Allāh when the slave gives up the best possession one has and contributes wealth that hearts normally covet and feel miserly when giving.

{**For he who hates you**}, means, "He who dislikes, criticizes or defames you [O, Muhammad ﷺ], {**he will be cut off**} from posterity, from working deeds that avail them, and from being remembered." As for Muhammad ﷺ, he is the perfect man, in truth, who has attained the highest possible level of perfection for any creation, including having his name raised high and enjoying abundant supporters and followers.



Commentary

isti`adhah, or seeking refuge, includes everything Allāh has created of humans, *Jinn* and animals: the Creator should be sought for protection against the evil contained in these beings.

After making this general statement, Allāh made specific reference to, {"And from the evil of the darkening as it comes with its darkness"}, meaning, from the evil of what dwells during the night when humankind goes to sleep. This is when many evil spirits and harmful beasts spread about. {"And from the evil of those who practice witchcraft when they blow in the knots"}, that being, from the evil of witches who practice witchcraft by tying knots of sorcery and blowing into them.

{"And from the evil of the envier when he envies"}; enviers love when a bounty belonging to a person they envy disappears, so they seek to remove the bounty using whatever means at his or her disposal. It, therefore, becomes necessary to seek refuge with Allāh from the evil of the envier and to seek to have their plot annulled. Those who use the evil eye are also a type of envier, since the evil eye can only come from an envier who is wicked in nature, inwardly evil.

This *Surah* entails aspects of *isti`adhah* [that is, seeking refuge with Allāh] from all types of evil, general and specific. This *Surah* also proves that witchcraft exists and that it can cause harm [by Allāh's Will]. Consequently, it is legislated to seek refuge with Allāh from witchcraft and from its people.

Commentary



سُورَةُ النَّاسِ

[114] Tafsir of Surat An-Nas (Humankind)

This Surah Was Revealed in Madinah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

قُلْ أَعُوذُ بِرَبِّ النَّاسِ ①
 مَلِكِ النَّاسِ ②
 إِلَهِ النَّاسِ ③
 مِنَ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ④
 الَّذِي يُوَسْوِسُ فِي صُدُورِ
 النَّاسِ ⑤
 مِنَ الْجِنَّةِ وَالنَّاسِ ⑥

1-6: Say: "I seek refuge with (Allāh) the Lord of mankind. The King of mankind. The *Ilāh* (God) of mankind. From the evil of the whisperer who withdraws. Who whispers in the breasts of mankind. Of *Jinn* and men."

Commentary



This *Surah* contains *isti`adhah*, seeking refuge with the Lord, Owner and *Ilah* (God) of people, from the devil who is the origin of all evil and its foundation. Among the devil's evil and wickedness is that he whispers in people's hearts making evil seem fair to them, portraying it in an attractive image, and enticing their desire to commit it. The devil also portrays

righteousness in an undesirable image, discourages people from practicing it, and makes it out to be other than what it is in reality.

This is the nature of the devil. He whispers and then withdraws, that is, withdraws when the slave mentions his Lord and seeks His help to repel the devil's whispers. For that reason, the slave should seek refuge, protection and shelter with Allâh's Lordship over all of mankind. All creation is under Allâh's Lordship and Kingship; there is not a moving living creature, but Allâh holds its forelock.

They should also seek refuge with Allâh's *Uluhiyyah* [in that they must dedicate all acts of worship to Him Alone], this being the reason He created them. They cannot fulfill its implications, unless and until they repel the evil of their enemy, who desires to divert them from fulfilling it and to separate between them. The devil wishes to add people to his *hizb*, group, so that they all become dwellers of the Hell-Fire. It should be noted here that the Whisperer can be from the *Jinn* and from mankind, as indicated by Allâh's Statement next, {"Of *Jinn* and men"}.



All thanks and praises are due to Allâh, Lord of all that exists, in the beginning, and in the end, inwardly and outwardly. We invoke Allâh ﷻ to perfect His favor, and to forgive us sins we committed, which have prevented us from earning much of His blessings, and [to pardon] errors and desires, which have deviated our hearts away from contemplating His *Ayât*. We invoke Allâh and hope that He never deprives us of the best blessings He has because of the evil we have within ourselves. Certainly, no one despairs of Allâh's kindness, except people who disbelieve, and certainly, no one despairs of Allâh's mercy, except people who are misguided.

May Allâh bestow His mercy and peace on His Messenger Muhammad ﷺ, his family and his Companions, with everlasting and continuous peace and blessings that remain for all times. Indeed, all thanks and praises are due to Allâh by Whose favor righteous acts are perfected.

By Allâh's aid and beautiful guidance, the *Tafsir* of the Book of Allâh is hereby complete by its author and collector, Abdul Rahman Ibn Nasir Ibn Abdullah, also known as Ibn Sa`di, may Allâh forgive him and forgive his parents and all Muslims. This was completed on the first day of [the lunar month of] Rabi` Al-Awwal in the year 1344 after the *Hijrah* [migration from Makkah to Madinah] of Muhammad ﷺ [coinciding with September 20th, 1925].

